

and he gives us here his reflections on the religious institutions of the Catholic lands which he visits. It was long since remarked, that besides the direct proofs in favour of our creed from holy Scriptures and the writings of the first fathers of the church, it would be easy to form a powerful mass of evidence in its behalf, merely from the admissions of opponents and their differences among each other, at different times and in different places. The Nestorians, for instance, believed all what we regard of faith, except the unity of Christ's person. The Eutychians, on the other hand, declared that we were right on that very point which the Nestorians urged as the cause of their separation, and blames us for teaching that two distinct natures existed in the Son of God. Other founders of sects succeeded in running away from us, on account of some peculiar dogma, and one after another surrendering and anathematising the distinctive principles of their predecessors; and thus, without intending it, they have become, in spite of themselves, defenders of our faith, and created curious and consoling evidence of its truth, by embracing readily for themselves at least what other separatists rejected. The Baptist, the Calvinist, the Anglican and others, agree in one point, and that is, in condemning our church. We may surely listen with satisfaction when the Anglican proves to the Baptist, that we, so much abused, are right in requiring children to be cleansed in the laver of regeneration, and when one member of the Church of England assures another member that the real presence in the holy Eucharist is the true doctrine of Christ.

We do not make these remarks for the purpose of awakening in any a spirit of triumph, much less to excite controversy (a kind of writing which we wish altogether to avoid in these pages); but as some justification for bringing before our readers many works written oftentimes in the unkindest spirit towards us, but yet supplying passages well worthy of study, and suggesting thoughts full of comfort.

The work before us is composed by one not a member of the Catholic Church; yet seldom has any volume been written by a dissident in a more charitable and unprejudiced spirit. 'Let us consider one another to provoke unto love and good works; exhorting one another,' is the maxim taken from Heb. x. and is inscribed on the title-page, and the spirit of these words is on the whole well maintained. Mr. Faber leaves England with a mind deeply convinced, more than palaces, and fine streets, and theatres, and fountains, and armies, and good police arrangements, that religious institutions and regulations deserve a Christian traveller's study; and as he leaves our shores, he is accompanied by a mysterious personage, who argues with him on these subjects, and often throws the clearest light on the spirit of the Middle Ages, (falsely termed the Dark Ages), when the shallow wisdom of this day, not understanding, assail them. But, let us proceed to some extracts; the author finds himself in a

strange country, and every where the mode of worship is different from what he has been accustomed to; he recollects when only one religion was professed by the whole of Europe.

THE BENEFITS OF UNITY, AND ALSO OF THE USE OF THE LATIN TONGUE.

"The traveller in the Middle Ages rose with the religious men, beneath whose roof he had found shelter for the night; with them he sought, first of all, the house, enlightens the Altar of God, and joined in the matin service of the Western Church. He went forward on his road with prayer and benediction. *Proprium* was the kindly monk's farewell, *faciat tibi Deus salutarium nostrorum: utinam dirigamur via tue ad custodiendas justificationes Dei!*† and from field, and brook, and bush, the salutation still for miles came forth, haunting his ear, *Procedas in pace in nomine Domini!*‡ A cloud of good wishes accompanied and guarded him from monastery to monastery, whilst the courts of bishops and the cloisters of learned men were opened to him, by the commendatory letters of his native prelates. The traveller of past times was sure of a home for Easter or Whitsuntide; the continual haunting of sacred places was, as it were, a safeguard against the fresh shapes and daily transformed temptations of sin to which a traveller is exposed; he had holy houses every where, as refuges in times of weariness or pestilence, and a certainty, in case death should intercept him, of a consecrated resting-place among the Christian dead, when he had passed through the narrow gate, aided by the offices and absolutions of the Church. And these were consolations, great or small, according to the degree in which he realized the powers of the church, and the blessedness of being her son. Indeed, the disuse of the universal language of Europe, namely, the Latin of the Middle Ages, while it enhances the difficulty of communication with good men of foreign communions, may be regarded as an image of the present broken and disordered state of Christendom. How touchingly does Sir Francis Palgrave allude to this, in his delightful volume on the Middle Ages, when he says, "There was nothing new, or strange, or singular, about the burial procession particularly calculated to excite the attention of Marco Polo. The *De Profundis* of the stoled priest spake the universal language adopted by the most sublime of human compositions, the Liturgy of Western Christendom. Yet though no objects appeared which could awaken any lively curiosity in their very familiarity to excite the sympathy of the

\*A happy journey.

†May God help thee, and may thy ways be directed to keep the commandments.

‡Go in peace in the name of the Lord.