

dered it altogether beneath the light and intellect of their age. This fact, so manifest in the history of the first centuries of the christian church is equally conspicuous in our day. There is, therefore, a marked similarity between the *prima facie* view of early christianity and the attitude in which Catholicism stands to day in the eyes of the generality of its religious opponents.

In fact our renowned convert Mr. Newman in his admirable essay on the development of christian doctrine, in applying his first test of a true development, viz: Preservation of type or idea—after having shown from the most authentic documents of christian or pagan antiquity the attitude of the Church of God during the first three hundred years of her existence amid Pagan Philosophers and sciolists. Let us take it—to use the learned author's own words—viz: the church—as the world now views it in its age, and let us take it as the world once viewed it in its youth, and let us see whether there be any great difference between the early and the late description of it—the result of this most learned comparative view of the primitive Church and the Catholic Church of the 19th century is contained in the following momentous conclusion:—

“If there is a form of christianity now in the world which is accused of gross superstition, of borrowing its rites and customs from the heathen, and of ascribing to forms and ceremonies an occult virtue; a religion which is considered to burden and enslave the mind by its requisitions to address itself to the weak-minded and ignorant, to be supported by sophistry and imposture and to contradict reason, and exalt more irrational faith;—a religion which impresses on the serious mind very distressing views of the guilt and consequences of sin, sets upon the minutest acts of the day, one by one, their definite value for praise or blame, and thus casts a grave shadow over the future;—a religion which holds up to admiration the surrender of wealth and disables serious persons from enjoying it if they would;—a religion the doctrines of which, be they good or bad are to the generality of men unknown, which is considered to bear on its very surface signs of folly and falsehood so distinct that a glance suffices to judge of it, and careful examination is preposterous; which is felt to be so simply bad, that it may be calumniated, at hazard and at pleasure, it being nothing but absurdity to stand upon the accurate distribution of its guilt among its particular arts, painfully to determine how far this or that story is literally true, what must be allowed in candour, or what is improbable, or what cuts two ways, or what is not proved, or what may be plausibly defended; a religion such that men look at a convert to it with a feeling which no other sect raises except Judaism, Socialism or Mormonism, with curiosity, suspicion, fear, disgust, as the case may be, as if something strange had befallen him, as if he had an initiation into a mystery, and had come into communion under dreadful influences as if he were now one of a confederacy which claimed him, absorbed him, stripped him of his personality, reduced him to a mere organ or instrument of a whole;—a religion which men hate as proselytizing, anti social, revolutionary, as dividing families separating chief friends, corrupting the maxims of Government, making a mockery of law, dissolving the empire, the enemy of human nature, and a “Conspirator against its rights and privileges,”—a religion which they consider a champion and instrument of darkness, and a pollution calling down upon the land the anger of Heaven, a religion which they also

with intrigue and conspiracy, which they speak about in whispering, which they detect by anticipation in whatever goes wrong, and to which they impute whatever is unaccountable;—a religion the very name of which they cast out as evil, and one simply as a bad epithet, and which, from the impulse of self preservation, they would persecute if they could;—if there be such a religion now in the world. It is not unlike Christianity as that same world viewed it when first it came from its Divine Author.”

Again continuing the same comparative view of the Catholic Church of the fourth century combated and most furiously opposed by the many powerful heresies of that era, and the Catholic Church of his own day the same learned Author thus graphically concludes. “On the whole, then, we have reason to say, that if there be a form of Christianity at this day distinguished for its careful organisation, and its consequent power; if it is spread over the world; if it is conspicuous for zealous maintenance of its own creed; if it is intolerant towards what it considers error; if it is engaged in ceaseless war with all other bodies called christian; if it, and it alone, is called Catholic by the world, nay, by those very bodies, and if it makes much of the bible; if it names them heretics, and warns them of coming love, and calls upon them one by one to come over to itself, overlooking every other lie; and if they, on the other hand, call it seducer, harlot, apostate, Antichrist, devil—if however, they differ one with another, they consider it their common enemy; if they strive to unite together against it and convert; if they are but local; if they continually subdivide, and it remains one; if they fall one after another, and make way for new sects and it remains the same; such a form of religion is not unlike the christianity of the Nicene era.

Who will not perceive in the above descriptive portraiture of the well known lineaments of the mother Church, the Church of all ages and nations? Yes, the world opposed her from the beginning, it continues still to wage war against her, and most likely shall continue to do so, till the end of time. The identity of type so visibly marking the leading characteristics of the Catholic Church at two periods so far apart as the first three centuries and the 19th hundred year of her existence, reveals two truths of the most momentary consequences. First, the same omnipotent Lord that laid her foundation promising that the gates of hell should not prevail against her, supports her still; hence, as the Divine Spirit by which the Church is guarded, is one, the Church's also one—the same in the 19th century as what she may in the beginning. We see the second place that the gates of hell which strove so hard in days of yore to prevail against the Church of God, continue the same cruel warfare even in our days. Hence it is, that when we see the very identical arms which have been of old brandished by the world and the powers of darkness against the Catholic Church put in requisition anew in our days we conclude they are but weapons from the same infernal armory.

From the facts already considered the reader must have observed that while during the first centuries of the christian name, the widely extended Roman Empire resounded with the foulest accusations against the followers of christianity, while the world reduced them as the declared enemies of human nature, as the fomenters of a superstition so gross that it seemed calculated to call upon the empire the anger of heaven, while in consequence of these atrocious falsehoods the pagan war whoop