

or found Colleges? There is an indifference, an apathy about ancient ecclesiastical buildings in this country which is really surprising; in proof of which it may be observed, that the repairs of Churches are generally left to the superintendence of uneducated and incompetent men, who every where leave marks of their barbarous ignorance and want of taste. Whether this neglect of what are termed the "Temples of God," is indicative of greater zeal in his service than was felt by the reviled monkish priesthood, or whether the public who are so commonly accused, from the pulpit, of indifference to their religious duties, are likely to become more strict observers of them, whilst the richly endowed hierarchy of England allow the venerable religious fabrics to fall to decay, may be a proper subject for consideration of the dignitaries of our Church.

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We quote the following from Macauley's review of Ranke's History of the Popes. It will be read with interest and delight by enlightened men who may not have devoted much attention to the antiquity of the church, and church government, and their identity with Catholic truth and practice this moment all over the Christian world:

"There is not, and there never was, on this earth, a work of human policy so well deserving of examination as the Roman Catholic Church. The history of that church joins together the two great ages of civilization. No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when cameleopards and tigers

bounded in the Flavian amphitheatre. The proudest royal houses are but of yesterday, when compared with the line of the Supreme Pontiffs. That line we trace back in an unbroken series, from the Pope who crowned Napoleon in the Nineteenth century, to the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin the august dynasty extends, till it is lost in the twilight of fable. The republic of Venice came next in antiquity. But that republic was modern when compared with the Papacy; and the republic of Venice is gone, and the Papacy remains. The Papacy remains, not in decay, not a mere antique, but full of life and youthful vigour. The Catholic Church is still sending forth to the farthest ends of the world missionaries as zealous as those who landed in Kent with Augustin, and still confronting hostile kings with the same spirit with which she confronted Attila. The number of her children is greater than in any former age. Her acquisitions in the New World have more than compensated her for what she has lost in the Old. Her spiritual ascendancy extends over the vast countries which lie between the plains of Missouri and Cape Horn, countries which, a century hence, may not improbably contain a population as large as that which now inhabits Europe. The members of her communion are certainly not fewer than one hundred and fifty millions; and it will be difficult to show that all the other Christian sects united amount to a hundred and twenty. Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all the governments and of all the ecclesiastical establishments that now exist in the world; and we feel no assurance that