

Christians in every nation throughout the world are bound to obey. These Bishops of Rome, the successors of St. Peter, then, are the Popes; and one of these was St. Gregory the Great, the same of whom we have been speaking.

The Christianity, then, that was first preached to our forefathers was the Christianity of Rome, the Roman Catholic faith; and those by whom it was preached, and who caused it to be received among us were, as we have seen, and as no one can pretend to deny, a good Pope, a good Catholic Monk, and a good king; and truly the blessing of God was upon them and upon their work.

Thus we have answered the first of the two questions we proposed to ourselves, viz., How did England become Christian? It remains that we should now answer the second: How did England become Protestant? that we should examine whether Protestantism was brought into this country by persons and under circumstances equally good in themselves, and equally likely to bring with them the blessing of God.

(To be Continued.)

AN ESSAY ON CATHOLIC MISSIONS.

Such is the title of an article written by the Rev. Mr. Faber, and bound in the same volume with the lives of three modern saints. The Fathers of the Oratory in England are doing an immense service to the Faith by their incomparable works, whose frequent publication supplies what has been so long desired—an English Catholic Literature. To all the beauties of style there is added the grace of piety worthy of a KEMPIS. We would like to publish at length "the essay" of Father Faber, for we are certain it would charm the mind and heart of every true Catholic, but we cannot do more at present than reprint the five first pages for the meditation and delight of our readers. We hope that all will peruse them, and when they have concluded we will challenge them to say, whether they had ever read in modern works any thing more beautiful, more grateful to the heart, or more adapted to awaken devout reflections.—*Catholic Telegraph.*

"The especial work of the Church in all ages has been to multiply the harvest of our Lord's dear passion by the salvation of souls. She has done this in different ways, according as the times have differed; but, however various her means, she has never desisted from her work. She has not adopted any one solitary method, and kept to it in a dry and exclusive way, calling on sinners to come to her and be converted by certain preconceived formalities. Such was not the model shown her by our Lord. She has, as He would have her, left her place and gone after the stray sheep. Charity has led her to seek the lost ones in the wilderness, when she would rather have abided in the green pastures by the water-courses with those who had never wandered.—While in other matters she has resisted the world's lead, not to the concession of one title of evangelical morality, but with the charitable condescension of a mother who humors in things lawful that she may win to higher and more exalted paths. And as when she has resisted the world, the world has hated her, so when she has followed it, as the mother follows the wolf who has borne her young away, the same world has pretended to take scandal at her laxity.

"Her life is zeal for souls. To this instinct she has been ever true. In this time or in that she may have lost seeming dignity by the fond fervor of her charity, and the bold safety of her multiplied condescensions. She may have lacked in dry philanthropy, in stateliness of reserved condescension, in pompous admonition, in effective rebuke, in respectable censoriousness, in a successful police regulation of the externals of civic and rustic morality, and in the virtue afraid to sympathize with sinners, lest it should make light of sin. Such matters do not belong to her. She has to save souls, not to moralise the surface of society, or varnish the conventions of civilised life. A 'Satan Respectable,' as Michelet calls England, is not a Catholic chef-d'œuvre.—The eyes of the Church have been fixed on the Person of our Lord. Her end has been the fruit of His Passion. Her thoughts, her sympathies, her feelings, have been in time and tune with the feelings of His Sacred Heart. When she has pictured Him to herself, it has been as pale, and faint, and footsore on the Wall of Jacob's Well, or stooping to write upon the temple floor, or with Magdalene at His feet, and His indignant defense of her costly penance on His tongue, because all these mysteries taught her how to deal with sinning souls. She has been prodigal of His precious blood; for was not He Himself a very spendthrift of it? She has at heart this truth, and no truth lies nearer to her heart, that the only right zeal for the outraged Majesty of God is that which finds its vent in the conversion of the offender, and obliterates his offence with the washing of the Saviour's blood.

"O there are no bounds to her charity for souls, because there is no bound to her love of Jesus Crucified! And the one love plays into the other's hands. Her missionaries as they go along the road tell the beads of our Lady's dolors, a favorite devotion of those who spend themselves for souls. Why is it that they pause so long upon that second dolor, the Flight into Egypt? A good missionary is always a man of an interior life. He muses on that mystery; the Creator of the world has come among His creatures, and when He is but six weeks old, He has to fly before them like a thief. He has given no sign but weeping; He has no army but St. Joseph; He has no strength but the sweetness of His own weakness; He has no treasure but His mother, and His mother's humility and His mother's purity; and what wants the world with them? Yet He must away; wickedness has scented Him and is already on His track. Over the desert whose sands are counted in His wisdom, for He made them all, He must away; and it is not the burthen she bears which is Mary's grief, but it is

her knowledge that He is who He is; and yet that men do not love Him. By the fire of this thought the missionary is all inflamed. What will he not do, what will he not suffer, that men may come to the knowledge and love of Jesus? By the merits of her burning broken heart, Mary shall get him strength to suffer a life-long martyrdom of vulgar and ignoble toil for the good of souls. Has not she too felt what it was to love Jesus?—That third dolor, "the Three days Loss," that it was which fitted her to be the Queen of Apostles, the mother of missionaries.—He has drunk deeply at this fountain too; and when he gazes on the multitudinous souls who have lost Jesus by their mortal sin, and reckon not of their loss, O how is his spirit moved within him!

"See what zeal makes of him! To preach is to him a sweeter rest than silence; to toil over hill and dale, in wind and wet, and cold, in his garden of delights; to be a dreary drudge for half a century in the intolerable confessional, is as St. Philip found it, actual recreation to tired spirit and aching limb; to be undignifiedly cloistered in the smoke and fret of unwholesome cities, is to him the liberty and freshness of the mountain tops; to lower himself to the vulgar lowness, or to bear with the uncivil petulance of sinners, is a joyous sympathy with the patience of Jesus when He was three years' novice master to those slow-hearted disciples; to invent all modes of making the yoke light to those who had better serve from fear than be lost for lack of love, and to save the honor of precepts, yet rob them of their native gravity by mild interpretations, is to him a good duplicity approved by the Incarnate Wisdom when he knew how to magnify his Father's law, yet save the victim taken in adultery. He is a man of one idea, which yet can expand into ten thousand. He is beside himself with love of souls. The Church makes him what he is, and then uses him as men would say unmercifully. He must set the world's Judgment at defiance; fame, and time, and health, and spirits, all must be sacrificed in the work. Superiors may be against him; good men his foes. The Church herself may doubt him; he may die behind a cloud. What if life be shortened no matter, other missionaries are grown up, and there must be no slackness in saving souls.—Xavier's failing limbs, Philip's fiery heart, Segneri's bleeding feet, Pinamonti's ceaseless headache, Camillus's wounded leg, Alphonso's palsied frame, Calasanctius's degraded order and work undone—they matter not: there must be no rest, no truce; what *does* matter is continuous work, continuous sacrifice for souls. He who sat by the patriarch's well, pale and faint and footsore, and yet forgot His thirst when an unconverted sinner came within His reach, He who gazed far down upon the cold sparkling element which He had created and yet thirsted more. O, infinitely more after the unconverted heart of an abandoned and uninteresting sinner; He it is to whom the Church is ever pointing; and when the brain is overwrought with fixed toil, and the voice gone with preaching, and the cramped limb aching with fatigue, and the tired temper outworn with the rudeness of the selfish sinner, and the very citadel of pure thoughts assailed by a host of besieging horrors, then the Church whispers to her missionaries, Now you have your exceeding great reward, for now you share the weariness of Jesus at the well!"

PROTESTANTISM AND EARLY CHRISTIANITY.

One of the most remarkable articles which we have seen from the pen of a Protestant, recently appeared in the *Mercersburg Review*, a highly-flavored Protestant publication. The article is on "Early Christianity," and is written by Dr. J. W. Nevin, one of the lights of the Protestant Church. He says:—"It needs but little knowledge of history certainly, to see that Christianity as it stood in the fourth century, and in the first part of the fifth, in the time of Jerome and Ambrose and Augustine, in the time of Chrysostom and Basil and the Gregories, was something very different from modern Protestantism, and that it bore in truth a very near resemblance in all material points to the later religion of the Roman Church." The Dr. adds, that this is most true as regards New England Puritanism, and equally true as regards the Anglican system, whether of the High or Low Church. According to the Anglicans, the Reformation was no revolution, but a simple clearing away of some abuses, and a self-righting of the English Church. "This is altogether a most lame and desperate hypothesis. All history gives it the lie. The boasted discrimination of the English Protestantism vanishes into thin air, the moment we come to inquire into its actual origin and rise. Never was there a great movement, in which accident, caprice, and more human passion, more clearly prevailed as factors, over the forces of calm judgment and sound reason."—Now mark! These are not our words, but those of the Protestant Dr. Nevin. He goes on to state, that whilst Bishop Wilson, (an Evangelical Episcopalian,) claims (St.) Andrews as a sound Protestant, two or three centuries before Popery commenced, he yet admits that he was 'infected with the incipient superstitions of the day.' Upon this, Dr. Nevin says—"If anything in the world can be said to be historically clear, it is the fact that with the close of the fourth century and in the coming in of the fifth, the Primacy of the Roman See was admitted and acknowledged in all parts of the Christian world. This is granted by Barrow himself, in his great work on the supremacy; though he tries to set aside the force of the fact, by resolving it into motives and reasons to suit his own cause. The promise of our Saviour to Peter is always taken by the fathers in the sense that he was to be the centre of unity for the Church, and in the language of St. Chrysostom, to have the president of it throughout the world. Ambrose and Augustine both recognise this distinction of

Peter, over and over again, in the strongest terms. To be joined in communion with the See of Rome was, in view of this period, to be in the bosom of the True Church; to be out of that communion was to be in schism." This idea of the Primacy, he adds, was but one part of the general doctrine of the Church. It, of course, included Episcopacy, but it also included "the idea of the Church as one, holy, and Catholic; the idea of an actual continuation of Christ's presence and power in the Church, according to the general terms of the original apostolic commission; the idea of sacramental grace, the power of absolution, the working of miracles to the end of time, and a real communion of Saints extending to the departed dead as well as to those still living on earth. It is perfectly certain, accordingly, that in the fourth and fifth centuries, all these and other naturally related conceptions, running very directly into the Roman corruptions, as they are called, of a later period, were in full operation and force, and this is no sporadic exceptional or accidental way merely, but with universal authority, and as belonging to the inmost life and substance of the great mystery of Christianity. . . . The religion of these fathers was not of the shape and type now usually known as evangelical, and paraded commonly as the best style of Protestantism. They know nothing of the view which makes the Bible and Private Judgment the principle of Christianity, or the only rule of Faith. They took Christianity to be a supernatural system, propounded by the Saviour to His Apostles, and handed down to them as a living tradition, (including the Bible,) by the Church." They believed (continues Dr. Nevin) in the necessity of Baptism; in the Real Presence; in the divine character of a Christian Priesthood; in the necessity of Confession; the grace of Absolution; in Purgatory; in the invocation of the Saints; in the propriety of venerating the monuments and relics of the Saints and Martyrs; in the continuance of miracles, the merit of celibacy, and of a monastic life. "All these [we give the Dr.'s previous words] things too went together, in their view, as so many parts and constituents of a single religious system; and the only voices that ventured here and there to make them the subject of doubt or contradiction, as in the case of Arius, Jovinian, and Vigilantius, were quickly cried down from every side as absolutely heretical and profane.

"In the bosom of this system, not outwardly and by accident only, but as true representatives of its very soul and life, such as men as Athanasius, Chrysostom, Basil the Great, Cyril of Jerusalem, Gregory of Nazianzen, and Gregory of Nyssa, Ephraim the Syrian, Hilary of Poitiers, Jerome, Ambrose, and Augustine. . . . The fathers of the fourth and fifth centuries were not Protestants of either the Anglican or the Puritan school. They would have felt themselves lost, and away from home altogether, in the arms of English Episcopalians, as well as in the more bony and stern embrace of Scotch Presbyterianism." The learned Doctor having disposed of the Anglican and Presbyterian notion, that "Popery" came into the world after the fifth century, next applies himself to Dr. Bacon, and the New England Puritans, who admit that the Church was miserably corrupt in the fourth century, and was very questionable even in the third. "Up to the second century, and here and there in the third," says Dr. Nevin, "this theory ventures to assume what all historical documents fail to make clear, the existence namely of a strictly evangelical Church, founded on Protestant principles, [the Bible the only rule of doctrine, justification by faith, the clergy of one order, the people the fountain of all Church power] breathing a Protestant spirit, and carrying men to heaven without sacramental mummery or mysticism in the common sense Puritan way of the present time. . . . Is there any more ground for this fancy, than can be urged in favor of the one we have just now dismissed? We believe not. It rests throughout on a mere hypothesis, which involves in the end a purely arbitrary construction of history, just of wild and bold, to our view, as any that has been offered to us, from a different standpoint, by Strauss or Baur."

Into this second branch of the question Dr. Nevin promises to enter more fully, at a future day.

In the meantime, we venture to give a few facts for the benefit of our Puritan friends. In the first place, St. Matthew did not write his gospel until the year of our Lord 42.—St. Mark wrote his in the year 43.—St. Luke in 53. The Acts of the Apostles in 63, and St. John wrote his gospel, A.D. 88. Certainly the first Christians could not have made the Bible their rule of faith, as the gospels were not completed until ninety-eight years after Christ came on earth, and sixty-five years after he had ascended to Heaven.

Second—In the first century, Church power did not come from the people—how, indeed, could it, since the majority were Pagans and Jews; but besides, we know from Acts xii, 3, that the Apostles, St. Paul and St. Barnabas, although immediately called by Heaven, could not exercise the functions of the Priesthood, until they were ordained, and sent, by the Pastors of the Church.

Third—We find that in the year 51, at Jerusalem, at a Council of the Church, held for the purpose of deciding the disputes about the circumcision of the Gentiles, the supremacy was yielded to St. Peter, who presided. In the same century, we find St. Clement the fourth, Pope or Bishop of Rome, authoritatively pronounced against certain schismatics, at Corinth. We find Hygynus the tenth in succession from St. Peter, in the year 140, exercising his supremacy by condemning the heresy of Cerdo, who taught that there were two Gods. His successor, Pius, condemned Valentine and Marcion. Soter condemned the heresy of Montanus. His successor, Eleutherius, was applied to as supreme pastor, to send some holy Priests to convert the inhabitants of Britain, and he sent St. Fugatius and St. Duminanus.

This Pontiff died in the year 192. St. Irenaeus (year 100) says—"To this Church (of Rome,) on account of its superior principality, every other must have recourse, that is the faithful of all countries." Hæzer L. iii. c. Tertullian (year 200.) "The Lord left the keys of Heaven to Peter, and through him to the Church." Scorpiac, c. 10. In Italy, Rome is at hand, from which we derive the authority. Præscrip. c. 10. In the second century, St. Polycarp was sent from Asia to Pope Amicetus, for his decision as to the proper time for celebrating Easter. The question raised in Africa, in the third century, about rebaptizing those baptized by heretics, was carried to Pope Stephen, for his decision. Thus our Puritan friends will perceive that Popery, or the Supremacy of Rome, existed and was acknowledged in the first and second centuries, as fully and as firmly as in the fifth or nineteenth century.

Fourth—We find from the Epistles and Church history, written in the first and second centuries, that the "Popish superstition" of venerating the relics of the Martyrs, was universal amongst the Christians of those times.

Fifth—The universality of the Church, and the unity of its doctrines, were proclaimed by St. Irenaeus, at the commencement of the second century; and its infallibility and exemption from error, by Hæysypus, in the year 133.

Sixth—St. Justin, in the year 150, in his Apology, describes the ceremony of the Mass, Baptism, the Eucharist, and the frequent practice of celibacy, from religious motives.

Our limited space forbids us to enter more fully into the subject, but we have said enough to show the Puritans, that if they seek to fix the time when Popery and the supremacy of Rome did not exist, they must go beyond the date of the Christian era.

To return to Dr. Nevin; his able article has produced the utmost consternation in the Protestant camp. Our own dear Dr. Berg, of this city, in allusion to it, says—"Among all the friends of Dr. Nevin, there are few, if any, who more sincerely deplore what we cannot but regard as his infatuation. We had hoped, notwithstanding what we firmly believe to be the manifest and oft proved propension of his entire theory, that his Puritan education and his acknowledged piety would, by the grace of God, preserve him from making shipwreck of the faith; but, with a heavy heart we say it, we fear the worst. If we could have any influence with him, we would beseech him, by the mercies of God, we do beseech him to pause ere he takes another step. By all that is sacred, we conjure him to reconsider his premises. The flaw is in them. His system is consistent throughout; it hangs together in links of an adamantine chain. Adopt his preliminaries, and the consequences flow logically from them. He must retrace his steps, if he would escape from apostasy from the faith of his fathers."

Ah! Doctor, such an apostasy would be to the faith of the "Fathers." On the same subject, the "Friend of the Missions," a Presbyterian paper, published at Pittsburg, says—"The early fathers of the Church we have spoken of, as a caution to succeeding generations, but we do not mean to imply that they were not to be regarded as Christians as well as ourselves, of the time being. Nothing is easier than to adduce instances of elevated piety, virtue, and constancy, in any age, combined with what must be admitted to be an infatuated attachment to pernicious errors. Grossly erroneous as were our fathers and brethren of the early Church, they may well challenge our respect as well as affection."

Well, if Dr. Nevin does embrace the faith of the Fathers, we do not see that he is much to blame, seeing that they were Christians "as well as ourselves," and are "worthy of our respect and affection."

Previous to the appearance of this remarkable article, Dr. Nevin had tendered his resignation as Professor in the German Reformed Theological Presbyterian Seminary, and the Synod almost unanimously decided not to accept it. Dr. Berg says this article is to be brought under the notice of another Synod. We shall anxiously await the result.

CATHOLIC INTELLIGENCE.

RECEPTION AT THE URSULINE CONVENT, WATERFORD.—On Thursday the ceremony of conferring the holy habit of religion was performed in the chapel of the Ursuline Convent, Waterford. The lady who received the white veil was Miss Hackett, daughter of Alderman Hackett, J.P., Clonmel. The Bishop of Waterford, the Right Rev. Dr. Foran, assisted by the Very Rev. Dr. O'Brien, V.G., Clonmel.—*Tipperary Free Press.*

RELIGIOUS RECEPTIONS.—A clothing took place last week at the Benedictine Convent, Hammernsmith, when the Cardinal Archbishop of Westminster officiated. The reception of two other young ladies into the Order of Our Lady of Mercy, by the Bishop of Southwark, takes place at Hermondsey on Thursday, the 27th inst.—*Tablet.*

ITALIAN MISSION.—The Italian mission alluded to in our last, is under the direction of the Rev. Dr. Melia, the respected resident Pastor of the Italians in London. We are rejoiced to learn that the same chapel is daily crowded, and that the best results are anticipated from the mission, which will close with Grand Benediction and the Papal Blessing on Sunday next, the 30th inst.—*Ibid.*

DIOCESE OF KILLALOE.—PROSELYTISM.—The Right Rev. Dr. Vaughan, the pious and Apostolic Bishop of Killaloe, addressed the Catholics of Nenagh, in eloquent terms, at last Mass, on Sunday last. The worthy Prelate dwelt on the necessity of practising to the fullest extent the heavenly doctrine of Christian charity as ever inculcated by the Catholic