

their refreshment. The cradle of Christianity was rocked amid the horrors of the catacombs—its infant eyes opened on tunnels of darkness, heaped with graves—its limbs were trained for the rack and the gibbet by the discipline of the desert, and all the rigors of primitive penance. Did the lion of the Amphitheatre howl of hunger? His Christian food was always at hand. Was Rome burned? The Christians did it. Was the city out of humor? A Christian sacrifice was grateful to the people or "the gods." Did the army suffer defeat? A Christian sacrifice propitiated the angry deities. Did it triumph? They were offered up for a thanksgiving. Hated by the powerful—maligned by the philosophers—despised by the men of pleasure—assailed by the men of trade—Christianity made its way into the world. Unlike Protestantism, it had neither a Frederick of Saxony, a Reuchlin, an Erasmus, a Philip of Hesse, nor the magistrates and merchants of the free Imperial cities to form a girdle round it, and fight its battles with the sword.

It addressed itself to the slave, the convict, the sailor in his galley, the wayfarer on the road, the women, the children; it won its recruits one by one—except on miraculous occasions—it changed the individual first, then the family, then the congregation, then the city, and finally overspread the world, without a *protest*, or a battle fought on its account. It did not wait on Providence in the antechamber of kings; it promised mankind not new liberties but new restraints; it held out no secularization of Pagan property; it asked no treaty of Westphalia to recognize its existence in the civil order; it had itself, by its wonder-working spirit, reconstructed Rome and absorbed the Gothic deluge. All the dross of poor humanity had been poured, in successive ages, into its lap, and in the divine alembic of its infinite charity, the Church had turned it to pure gold, and virtue, and order.

Grateful Europe in the age of Charlemagne beheld a "true progress" of humanity under the auspices of the Church. The family was consecrated by a sacrament—common ties were strengthened and extended by the law forbidding the intermarriage of near relations—agriculture revived under the lead of the Benedictines—architecture flourished, that monument of the genius of Christian order—domestic slavery began to melt in the genial glow of Christian fellowship—the chaos caused by the wreck of Rome, was reformed into a number of separate but united States, whose federal bond was allegiance to Rome. In the East, anti-Christian schism