

## Preface to the 1878 Edition

{vii} **THE following pages were not in the first instance written to prove the divinity of the Catholic Religion, though ultimately they furnish a positive argument in its behalf,** but to explain certain difficulties in its history, felt before now by the author himself, and commonly insisted on by Protestants in controversy, as serving to blunt the force of its *primâ facie* and general claims on our recognition.

However beautiful and promising that Religion is in theory, its history, we are told, is its best refutation; the inconsistencies, found age after age in its teaching, being as patent as the simultaneous contrarieties of religious opinion manifest in the High, Low, and Broad branches of the Church of England.

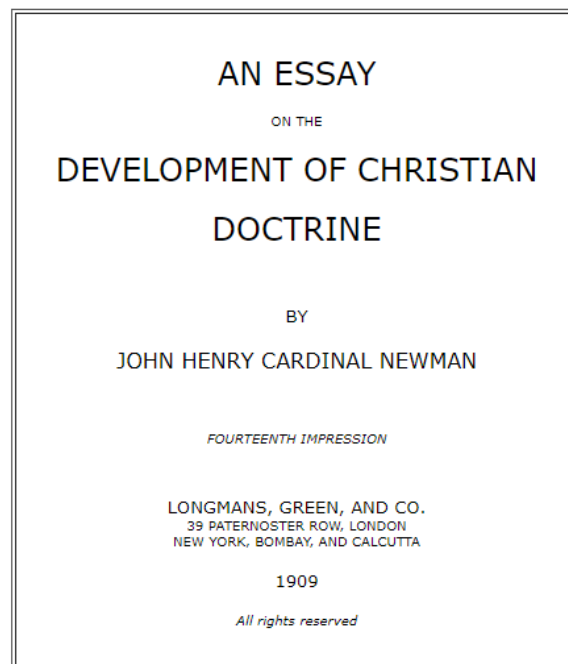
In reply to this specious objection, **it is maintained in this Essay that, granting that some large variations of teaching in its long course of 1800 years exist, nevertheless, these, on examination, will be found to arise from the nature of the case, and to proceed on a law, and with a harmony and a definite drift,** and with {viii} an analogy to Scripture revelations, **which, instead of telling to their disadvantage, actually constitute an argument in their favour, as witnessing to a Superintending Providence and a great Design in the mode and in the circumstances of their occurrence.**

Perhaps his confidence in the truth and availableness of this view has sometimes led the author to be careless and over-liberal in his concessions to Protestants of historical fact.

If this be so anywhere, he begs the reader in such cases to understand him as speaking hypothetically, and in the sense of an *argumentum ad hominem* and *à fortiari*. Nor is such hypothetical reasoning out of place in a publication which is addressed, not to theologians, but to those who as yet are not even Catholics, and who, as they read history, would scoff at any defence of Catholic doctrine which did not go the length of covering admissions in matters of fact as broad as those which are here ventured on.

In this new Edition of the Essay various important alterations have been made in the arrangement of its separate parts, and some, not indeed in its matter, but in its text.

February 2, 1878



## Chapter 5. Genuine Developments Contrasted with Corruptions

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### [Notes](#)

{169} **I HAVE been engaged in drawing out the positive and direct argument in proof of the intimate connexion, or rather oneness, with primitive Apostolic teaching, of the body of doctrine known at this day by the name of Catholic, and professed substantially both by Eastern and Western Christendom.** That faith is undeniably the historical continuation of the religious system, which bore the name of Catholic in the eighteenth century, in the seventeenth, in the sixteenth, and so back in every preceding century, till we arrive at the first;—undeniably the successor, the representative, the heir of the religion of Cyprian, Basil, Ambrose and Augustine. The only question that can be raised is whether the said Catholic faith, as now held, is logically, as well as historically, the representative of the ancient faith. This then is the subject, to which I have as yet addressed myself, and **I have maintained that modern Catholicism is nothing else but simply the legitimate growth and complement, that is, the natural and necessary development, of the doctrine of the early church, and that its divine authority is included in the divinity of Christianity.**

2. So far I have gone, but an important objection presents itself for distinct consideration. It may be said in answer {170} to me that it is not enough that a certain large system of doctrine, such as that which goes by the name of Catholic, should admit of being referred to beliefs, opinions, and usages which prevailed among the first Christians, in order to my having a logical right to include a reception of the later teaching in the reception of the earlier; that **an intellectual development may be in one sense natural, and yet untrue to its original, as diseases come of nature, yet are the destruction, or rather the negation of health**; that the causes which stimulate the growth of ideas may also disturb and deform them; and that Christianity might indeed have been intended by its Divine Author for a wide expansion of the ideas proper to it, and yet this great benefit hindered by the evil birth of cognate errors which acted as its counterfeit; **in a word, that what I have called developments in the Roman Church are nothing more or less than what used to be called her corruptions; and that new names do not destroy old grievances.**

This is what may be said, and I acknowledge its force: **it becomes necessary in consequence to assign certain characteristics of faithful developments, which none but faithful developments have, and the presence of which serves as a test to discriminate between them and corruptions.** This I at once proceed to do, and I shall begin by determining what a corruption is, and why it cannot rightly be called, and how it differs from, a development.

3. To find then what a corruption or perversion of the truth is, let us inquire what the word means, when used literally of material substances. Now it is plain, first of all, that a corruption is a word attaching to organized matters only; a stone may be crushed to powder, but it cannot be corrupted. **Corruption, on the contrary, is the breaking up of life, preparatory to its termination.** This resolution of a {171} body into its component parts is the stage before its dissolution; it begins when life has reached its perfection, and it is the sequel, or rather the continuation, of that process towards perfection, being at the same time the reversal and undoing of what went before. Till this point of regression is reached, the body has a function of its own, and a direction and aim in its action, and a nature with laws; these it is now losing, and the traits and tokens of former years; and with them its vigour and powers of nutrition, of assimilation, and of self-reparation.

4. Taking this analogy as a guide, **I venture to set down seven Notes of varying cogency, independence and applicability, to discriminate healthy developments of an idea from its state of corruption and decay,** as follows:—There is no corruption if it retains one and the same type, the same principles, the same organization; if its beginnings anticipate its subsequent phases, and its later phenomena protect and subserve its earlier; if it has a power of assimilation and revival, and a vigorous action from first to last. On these tests I shall now enlarge, nearly in the order in which I have enumerated them.

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### Section 1. First Note of a Genuine Development—Preservation of Type

This is readily suggested by the analogy of physical growth, which is such that the parts and proportions of the developed form, however altered, correspond to those which belong to its rudiments. The adult animal has the {172} same make, as it had on its birth; young birds do not grow into fishes, nor does the child degenerate into the brute, wild or domestic, of which he is by inheritance lord. **Vincentius of Lerins** adopts this illustration in distinct reference to Christian doctrine. "Let the soul's religion," he says, "imitate the law of the body, which, as years go on, develops indeed and opens out

its due proportions, and yet remains identically what it was. Small are a baby's limbs, a youth's are larger, yet they are the same." [Note 1]

2. In like manner every calling or office has its own type, which those who fill it are bound to maintain; and to deviate from the type in any material point is to relinquish the calling. Thus both Chaucer and Goldsmith have drawn pictures of a true parish priest; these differ in details, but on the whole they agree together, and are one in such sense, that sensuality, or ambition, must be considered a forfeiture of that high title. Those magistrates, again, are called "corrupt," who are guided in their judgments by love of lucre or respect of persons, **for the administration of justice is their essential function.** Thus collegiate or monastic bodies lose their claim to their endowments or their buildings, as being relaxed and degenerate, if they neglect their statutes or their Rule. Thus, too, in political history, a mayor of the palace, such as he became in the person of Pepin, was no faithful development of the office he filled, as originally intended and established.

3. In like manner, it has been argued by a late writer, whether fairly or not does not interfere with the illustration, that the miraculous vision and dream of the Labarum {173} could not have really taken place, as reported by Eusebius, because it is counter to the original type of Christianity, "For the first time," he says, on occasion of Constantine's introduction of the standard into his armies, "the meek and peaceful Jesus became a God of battle, and the Cross, the holy sign of Christian Redemption, a banner of bloody strife ... This was the first advance to the military Christianity of the middle ages, a modification of the pure religion of the Gospel, if directly opposed to its genuine principles, still apparently indispensable to the social progress of men [Note 2].

On the other hand, a popular leader may go through a variety of professions, he may court parties and break with them, he may contradict himself in words, and undo his own measures, yet there may be a steady fulfilment of certain objects, or adherence to certain plain doctrines, which gives a unity to his career, and impresses on beholders an image of directness and large consistency which shows a **fidelity to his type from first to last.**

4. However, as the last instances suggest to us, **this unity of type, characteristic as it is of faithful developments, must not be pressed to the extent of denying all variation,** nay, considerable alteration of proportion and relation, as time goes on, in the parts or aspects of an idea. Great changes in outward appearance and internal harmony occur in the instance of the animal creation itself. The fledged bird differs much from its rudimental form in the egg. The butterfly is the development, but not in any sense the image, of the grub. The whale claims a place among mammalia,

though we might fancy that, as in the child's game of catscradle, some strange introsusception had been permitted, to make it so like, yet so contrary, to {174} the animals with which it is itself classed. And, in like manner, if beasts of prey were once in paradise, and fed upon grass, they must have presented bodily phenomena very different from the structure of muscles, claws, teeth, and viscera which now fit them for a carnivorous existence. Eutychius, Patriarch of Constantinople, on his death-bed, grasped his own hand and said, "I confess that in this flesh we shall all rise again;" yet flesh and blood cannot inherit the kingdom of God, and a glorified body has attributes incompatible with its present condition on earth.

5. More subtle still and mysterious are the variations which are consistent or not inconsistent with identity in political and religious developments. The **Catholic doctrine of the Holy Trinity has ever been accused by heretics of interfering with that of the Divine Unity out of which it grew, and even believers will at first sight consider that it tends to obscure it.** Yet Petavius says, "I will affirm, what perhaps will surprise the reader, that that distinction of Persons which, in regard to *proprietas* is in reality most great, is so far from disparaging the Unity and Simplicity of God that this very real distinction especially avails for the doctrine that God is One and most Simple." [Note 3]

Again, Arius asserted that the Second Person of the Blessed Trinity was not able to comprehend the First, whereas Eunomius's characteristic tenet was in an opposite direction, viz., that not only the Son, but that all men could comprehend God; yet no one can doubt that Eunomianism was a true development, not a corruption of Arianism.

The same man may run through various philosophies {175} or beliefs, which are in themselves irreconcilable, without inconsistency, since in him they may be nothing more than accidental instruments or expressions of what he is inwardly from first to last. The political doctrines of the modern Tory resemble those of the primitive Whig; yet few will deny that the Whig and Tory characters have each a discriminating type. Calvinism has changed into Unitarianism: yet this need not be called a corruption, even if it be not, strictly speaking, a development; for Harding, in controversy with Jewell, surmised the coming change three centuries since, and it has occurred not in one country, but in many.

6. The history of national character supplies an analogy, rather than an instance strictly in point; yet there is so close a connexion between the development of minds and of ideas that it is allowable to refer to it here. Thus we find England of old the most loyal supporter, and England of late the most jealous enemy, of the Holy See. As great a change is exhibited in France, once the eldest born of the Church and the flower of her knighthood,

now democratic and lately infidel. Yet, in neither nation, can these great changes be well called corruptions.

Or again, let us reflect on the ethical vicissitudes of the chosen people. How different is their grovelling and cowardly temper on leaving Egypt from the chivalrous spirit, as it may be called, of the age of David, or, again, from the bloody fanaticism which braved Titus and Hadrian! In what contrast is that impotence of mind which gave way at once, and bowed the knee, at the very sight of a pagan idol, with the stern iconoclasm and bigoted nationality of later Judaism! How startling the apparent absence of what would be called talent in this people during their supernatural Dispensation, compared {176} with the gifts of mind which various witnesses assign to them now!

7. And, in like manner, ideas may remain, when the expression of them is indefinitely varied; and we cannot determine whether a professed development is truly such or not, without some further knowledge than an experience of the mere fact of this variation. Nor will our instinctive feelings serve as a criterion. It must have been an extreme shock to St. Peter to be told he must slay and eat beasts, unclean as well as clean, though such a command was implied already in that faith which he held and taught; a shock, which a single effort, or a short period, or the force of reason would not suffice to overcome. Nay, it may happen that a representation which varies from its original may be felt as more true and faithful than one which has more pretensions to be exact. So it is with many a portrait which is not striking: at first look, of course, it disappoints us; but when we are familiar with it, we see in it what we could not see at first, and prefer it, not to a perfect likeness, but to many a sketch which is so precise as to be a caricature.

8. On the other hand, real perversions and corruptions are often not so unlike externally to the doctrine from which they come, as are changes which are consistent with it and true developments. When Rome changed from a Republic to an Empire, it was a real alteration of polity, or what may be called a corruption; yet in appearance the change was small. The old offices or functions of government remained: it was only that the Emperor, or Commander in Chief, concentrated them in his own person. {177} Augustus was Consul and Tribune, Supreme Pontiff and Censor, and the Imperial rule was, in the words of Gibbon, "an absolute monarchy disguised by the forms of a commonwealth." On the other hand, when the dissimulation of Augustus was exchanged for the ostentation of Dioclesian, the real alteration of constitution was trivial, but the appearance of change was great. Instead of plain Consul, Censor, and Tribune, Dioclesian became Dominus or King, assumed the diadem, and threw around him the forms of a court.

Nay, one cause of corruption in religion is the refusal to follow the course of doctrine as it moves on, and an obstinacy in the notions of the past.

Certainly: as we see conspicuously in the history of the chosen race. The Samaritans who refused to add the Prophets to the Law, and the Sadducees who denied a truth which was covertly taught in the Book of Exodus, were in appearance only faithful adherents to the primitive doctrine. Our Lord found His people precisians in their obedience to the letter; He condemned them for not being led on to its spirit, that is, to its developments. The Gospel is the development of the Law; yet what difference seems wider than that which separates the unbending rule of Moses from the "grace and truth" which "came by Jesus Christ?" Samuel had of old time fancied that the tall Eliab was the Lord's anointed; and Jesse had thought David only fit for the sheepcote; and when the Great King came, He was "as a root out of a dry ground;" but strength came out of weakness, and out of the strong sweetness.

So it is in the case of our friends; the most obsequious are not always the truest, and seeming cruelty is often genuine affection. We know the conduct of the three daughters in the drama towards the old king. She who had found her love "more richer than her tongue," {178} and could not "heave her heart into her mouth;" was in the event alone true to her father.

9. An idea then does not always bear about it the same external image; this circumstance, however, has no force to weaken the argument for its substantial identity, as drawn from its external sameness, when such sameness remains. On the contrary, for that very reason, *unity of type* becomes so much the surer guarantee of the healthiness and soundness of developments, when it is persistently preserved in spite of their number or importance.

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## Section 2. Second Note—Continuity of Principles

**As in mathematical creations figures are formed on distinct formulæ, which are the laws under which they are developed, so it is in ethical and political subjects.** Doctrines expand variously according to the mind, individual or social, into which they are received; and the peculiarities of the recipient are the regulating power, the law, the organization, or, as it may be called, the form of the development. **The life of doctrines may be said to consist in the law or principle which they embody.**

Principles are abstract and general, doctrines relate to facts; doctrines develop, and principles at first sight do not; **doctrines grow and are enlarged, principles are permanent;** doctrines are intellectual, and principles are more immediately ethical and practical. Systems live in principles and represent doctrines. Personal responsibility is a principle, the Being of a God is a doctrine; from that doctrine all theology has come in due course, whereas that {179} principle is not clearer under the Gospel than in

paradise, and depends, not on belief in an Almighty Governor, but on conscience.

Yet the difference between the two sometimes merely exists in our mode of viewing them; and what is a doctrine in one philosophy is a principle in another. Personal responsibility may be made a doctrinal basis, and develop into Arminianism or Pelagianism. Again, it may be discussed whether infallibility is a principle or a doctrine of the Church of Rome, and dogmatism a principle or doctrine of Christianity. Again, consideration for the poor is a doctrine of the Church considered as a religious body, and a principle when she is viewed as a political power.

Doctrines stand to principles, as the definitions to the axioms and postulates of mathematics. Thus the 15th and 17th propositions of Euclid's book I. are developments, not of the three first axioms, which are required in the proof, but of the definition of a right angle. Perhaps the perplexity, which arises in the mind of a beginner, on learning the early propositions of the second book, arises from these being more prominently exemplifications of axioms than developments of definitions. He looks for developments from the definition of the rectangle, and finds but various particular cases of the general truth, that "the whole is equal to its parts."

2. It might be expected that the Catholic principles would be later in development than the Catholic doctrines, inasmuch as they lie deeper in the mind, and are assumptions rather than objective professions. This has been the case. The Protestant controversy has mainly turned, or is turning, on one or other of the principles of Catholicity; and to this day the rule of Scripture Interpretation, the doctrine of Inspiration, the relation of Faith to Reason, {180} moral responsibility, private judgment, inherent grace, the seat of infallibility, remain, I suppose, more or less undeveloped, or, at least, undefined, by the Church.

Doctrines stand to principles, if it may be said without fancifulness, as fecundity viewed relatively to generation, though this analogy must not be strained. Doctrines are developed by the operation of principles, and develop variously according to those principles. Thus a belief in the transitivity of worldly goods leads the Epicurean to enjoyment, and the ascetic to mortification; and, from their common doctrine of the sinfulness of matter, the Alexandrian Gnostics became sensualists, and the Syrian devotees. The same philosophical elements, received into a certain sensibility or insensibility to sin and its consequences, leads one mind to the Church of Rome; another to what, for want of a better word, may be called Germanism.

Again, religious investigation sometimes is conducted on the principle that it is a duty "to follow and speak the truth," which really means that it is no duty to fear error, or to consider what is safest, or to shrink from scattering



doubts, or to regard the responsibility of misleading; and thus it terminates in heresy or infidelity, without any blame to religious investigation in itself. Again, to take a different subject, what constitutes a chief interest of dramatic compositions and tales, is to use external circumstances, which may be considered their law of development, as a means of bringing out into different shapes, and showing under new aspects, the personal peculiarities of character, according as either those circumstances or those peculiarities vary in the case of the personages introduced.

3. Principles are popularly said to develop when they are but exemplified; thus the various sects of Protestantism, {181} unconnected as they are with each other, are called developments of the principle of Private Judgment, of which really they are but applications and results.

**A development, to be faithful, must retain both the doctrine and the principle with which it started.** Doctrine without its correspondent principle remains barren, if not lifeless, of which the Greek Church seems an instance; or it forms those hollow professions which are familiarly called "shams," as a zeal for an established Church and its creed on merely conservative or temporal motives. Such, too, was the Roman Constitution between the reigns of Augustus and Dioclesian.

On the other hand, principle without its corresponding doctrine may be considered as the state of religious minds in the heathen world, viewed relatively to Revelation; that is, of the "children of God who are scattered abroad."

Pagans may have, heretics cannot have, the same principles as Catholics; if the latter have the same, they are not real heretics, but in ignorance. Principle is a better test of heresy than doctrine. Heretics are true to their principles, but change to and fro, backwards and forwards, in opinion; for very opposite doctrines may be exemplifications of the same principle. Thus the Antiochenes and other heretics sometimes were Arians, sometimes Sabellians, sometimes Nestorians, sometimes Monophysites, as if at random, from fidelity to their common principle, that there is no mystery in theology. Thus Calvinists become Unitarians from the principle of private judgment. The doctrines of heresy are accidents and soon run to an end; its principles are everlasting.

This, too, is often the solution of the paradox "Extremes meet," and of the startling reactions which take place in individuals; viz., the presence of some one principle or condition, which is dominant in their minds from first to {182} last. If one of two contradictory alternatives be necessarily true on a certain hypothesis, then the denial of the one leads, by mere logical consistency and without direct reasons, to a reception of the other. Thus the question between the Church of Rome and Protestantism falls in some minds into the proposition, "Rome is either the pillar and ground of the Truth or she is Antichrist;" in proportion, then, as they revolt from considering her

the latter are they compelled to receive her as the former. Hence, too, men may pass from infidelity to Rome, and from Rome to infidelity, from a conviction in both courses that there is no tangible intellectual position between the two.

Protestantism, viewed in its more Catholic aspect, is doctrine without active principle; viewed in its heretical, it is active principle without doctrine. Many of its speakers, for instance, use eloquent and glowing language about the Church and its characteristics: some of them do not realize what they say, but use high words and general statements about "the faith," and "primitive truth," and "schism," and "heresy," to which they attach no definite meaning; while others speak of "unity," "universality," and "Catholicity," and use the words in their own sense and for their own ideas.

4. The science of grammar affords another instance of the existence of special laws in the formation of systems. Some languages have more elasticity than others, and greater capabilities; and the difficulty of explaining the fact cannot lead us to doubt it. There are languages, for instance, which have a capacity for compound words, which, we cannot tell why, is in matter of fact denied to others. We feel the presence of a certain character or genius in each, which determines its path and its range; and to discover and enter into it is one part of refined {183} scholarship. And when particular writers, in consequence perhaps of some theory, tax a language beyond its powers, the failure is conspicuous. Very subtle, too, and difficult to draw out, are the principles on which depends the formation of proper names in a particular people. In works of fiction, names or titles, significant or ludicrous, must be invented for the characters introduced; and some authors excel in their fabrication, while others are equally unfortunate. Foreign novels, perhaps, attempt to frame English surnames, and signally fail; yet what every one feels to be the case, no one can analyze: that is, our surnames are constructed on a law which is only exhibited in particular instances, and which rules their formation on certain, though subtle, determinations.

And so in philosophy, the systems of physics or morals, which go by celebrated names, proceed upon **the assumption of certain conditions which are necessary for every stage of their development.** The Newtonian theory of gravitation is based on certain axioms; for instance, that the fewest causes assignable for phenomena are the true ones: and the application of science to practical purposes depends upon the hypothesis that what happens today will happen tomorrow.

And so in military matters, the discovery of gunpowder developed the science of attack and defence in a new instrumentality. Again, it is said that when Napoleon began his career of victories, the enemy's generals pronounced that his battles were fought against rule, and that he ought not to be victorious.

5. So states have their respective policies, on which they move forward, and which are the conditions of their well-being. Thus it is sometimes said that the true policy of the American Union, or the law of its prosperity, is not the {184} enlargement of its territory, but the cultivation of its internal resources. Thus Russia is said to be weak in attack, strong in defence, and to grow, not by the sword, but by diplomacy. Thus Islamism is said to be the form or life of the Ottoman, and Protestantism of the British Empire, and the admission of European ideas into the one, or of Catholic ideas into the other, to be the destruction of the respective conditions of their power. Thus Augustus and Tiberius governed by dissimulation; thus Pericles in his "Funeral Oration" draws out the principles of the Athenian commonwealth, viz., that it is carried on, not by formal and severe enactments, but by the ethical character and spontaneous energy of the people.

The political **principles of Christianity, if it be right to use such words of a divine polity, are laid down for us in the Sermon on the Mount.**

Contrariwise to other empires, Christians conquer by yielding; they gain influence by shrinking from it; they possess the earth by renouncing it.

Gibbon speaks of "the vices of the clergy" as being "to a philosophic eye far less dangerous than their virtues." [Note 4]

Again, as to Judaism, it may be asked on what law it developed; that is, whether Mahometanism may not be considered as a sort of Judaism, as formed by the presence of a different class of influences. In this contrast between them, perhaps it may be said that the expectation of a Messiah was the principle or law which expanded the elements, almost common to Judaism with Mahometanism, into their respective characteristic shapes.

One of the points of discipline to which Wesley attached most importance was that of preaching early in the morning. This was his principle. In Georgia, he began preaching at five o'clock every day, winter and summer. "Early preaching," he said, "is the glory of the Methodists; whenever this is dropt, they will dwindle away into {185} nothing, they have lost their first love, they are a fallen people."

6. Now, these instances show, as has been incidentally observed of some of them, that **the destruction of the special laws or principles of a development is its corruption.** Thus, as to nations, when we talk of the spirit of a people being lost, we do not mean that this or that act has been committed, or measure carried, but that certain lines of thought or conduct by which it has grown great are abandoned. Thus the Roman Poets consider their State in course of ruin because its *prisci mores* and *pietas* were failing. And so we speak of countries or persons as being in a false position, when they take up a course of policy, or assume a profession, inconsistent with their natural interests or real character. Judaism, again, was rejected when it rejected the Messiah.

**Thus the *continuity or the alteration of the principles* on which an idea has developed is a second mark of discrimination between a true development and a corruption.**

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### Section 3. Third Note—Power of Assimilation

In the physical world, **whatever has life is characterized by growth, so that in no respect to grow is to cease to live. It grows by taking into its own substance external materials; and this absorption or assimilation is completed when the materials appropriated come to belong to it or enter into its unity. Two things cannot become one, except there be a power of assimilation in one or the other.**

Sometimes assimilation is effected only with an effort; it {186} is possible to die of repletion, and there are animals who lie torpid for a time under the contest between the foreign substance and the assimilating power. And different food is proper for different recipients.

This analogy may be taken to illustrate certain peculiarities in the growth or development in ideas, which were noticed in the first Chapter. It is otherwise with mathematical and other abstract creations, which, like the soul itself, are solitary and self-dependent; but doctrines and views which relate to man are not placed in a void, but in the crowded world, and make way for themselves by interpenetration, and develop by absorption. Facts and opinions, which have hitherto been regarded in other relations and grouped round other centres, henceforth are gradually attracted to a new influence and subjected to a new sovereign. They are modified, laid down afresh, thrust aside, as the case may be. A new element of order and composition has come among them; and its **life is proved by this capacity of expansion, without disarrangement or dissolution.** An eclectic, conservative, assimilating, healing, moulding process, a unitive power, is of the essence, and **a third test, of a faithful development.**

2. Thus, **a power of development is a proof of life, not only in its essay, but especially in its success; for a mere formula either does not expand or is shattered in expanding. A living idea becomes many, yet remains one.**

The attempt at development shows the presence of a principle, and its success the presence of an idea. Principles stimulate thought, and an idea concentrates it.

The idea never was that throve and lasted, yet, like mathematical truth, incorporated nothing from external sources. So far from the fact of such incorporation implying corruption, as is sometimes supposed, **development {187} is a process of incorporation.** Mahometanism may be in external developments scarcely more than a compound of other theologies, yet **no one would deny that there has been a living idea somewhere in a**

**religion, which has been so strong, so wide, so lasting a bond of union in the history of the world.** Why it has not continued to develop after its first preaching, if this be the case, as it seems to be, cannot be determined without a greater knowledge of that religion, and how far it is merely political, how far theological, than we commonly possess.

**3. In Christianity, opinion, while a raw material, is called philosophy or scholasticism; when a rejected refuse, it is called heresy.**

Ideas are more open to an external bias in their commencement than afterwards; hence the great majority of writers who consider the Medieval Church corrupt, trace its corruption to the first four centuries, not to what are called the dark ages.

That an idea more readily coalesces with these ideas than with those does not show that it has been unduly influenced, that is, corrupted by them, but that it has an antecedent affinity to them. At least it shall be assumed here that, when the Gospels speak of virtue going out of our Lord, and of His healing with the clay which His lips had moistened, they afford instances, not of a perversion of Christianity, but of affinity to notions which were external to it; and that St. Paul was not biased by Orientalism, though he said, after the manner of some Eastern sects, that it was "excellent not to touch a woman."

4. Thus in politics, too, ideas are sometimes proposed, discussed, rejected, or adopted, as it may happen, and sometimes {188} they are shown to be unmeaning and impossible; sometimes they are true, but partially so, or in subordination to other ideas, with which, in consequence, they are as wholes or in part incorporated, as far as these have affinities to them, the power to incorporate being thus recognised as a property of life. Mr. Bentham's system was an attempt to make the circle of legal and moral truths developments of certain principles of his own;—those principles of his may, if it so happen, prove unequal to the weight of truths which are eternal, and the system founded on them may break into pieces; or again, a State may absorb certain of them, for which it has affinity, that is, it may develop in Benthamism, yet remain in substance what it was before. In the history of the French Revolution we read of many middle parties, who attempted to form theories of constitutions short of those which they would call extreme, and successively failed from the want of power or reality in their characteristic ideas. **The Semi-arians attempted a middle way between orthodoxy and heresy, but could not stand their ground; at length part fell into Macedonianism, and part joined the Church.**

**5. The stronger and more living is an idea, that is, the more powerful hold it exercises on the minds of men, the more able is it to dispense with safeguards, and trust to itself against the danger of corruption.**

As strong frames exult in their agility, and healthy constitutions throw off ailments, so parties or schools that live can afford to be rash, and will sometimes be betrayed into extravagances, yet are brought right by their inherent vigour. On the other hand, unreal systems are commonly decent externally. Forms, subscriptions, or Articles of religion are indispensable when the principle of life is weakly. Thus Presbyterianism has maintained its original theology in {189} Scotland where legal subscriptions are enforced, while it has run into Arianism or Unitarianism where that protection is away. We have yet to see whether the Free Kirk can keep its present theological ground. The Church of Rome can consult expedience more freely than other bodies, as trusting to her living tradition, and is sometimes thought to disregard principle and scruple, when she is but dispensing with forms. Thus Saints are often characterized by acts which are no pattern for others; and the most gifted men are, by reason of their very gifts, sometimes led into fatal inadvertence. Hence vows are the wise defence of unstable virtue, and general rules the refuge of feeble authority. And so much may suffice on the *unitive power* of faithful developments, which constitutes their third characteristic.

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#### Section 4. Fourth Note—Logical Sequence

Logic is the organization of thought, and, as being such, is a security for the faithfulness of intellectual developments; and the necessity of using it is undeniable as far as this, that its rules must not be transgressed. That it is not brought into exercise in every instance of doctrinal development is owing to the varieties of mental constitution, whether in communities or in individuals, with whom great truths or seeming truths are lodged. The question indeed may be asked whether a development can be other in any case than a logical operation; but, if by this is meant a conscious reasoning from premisses to conclusion, of course the answer must be in the negative. {190} An idea under one or other of its aspects grows in the mind by remaining there; it becomes familiar and distinct, and is viewed in its relations; it leads to other aspects, and these again to others, subtle, recondite, original, according to the character, intellectual and moral, of the recipient; and thus **a body of thought is gradually formed without his recognizing what is going on within him.** And all this while, or at least from time to time, external circumstances elicit into formal statement the thoughts which are coming into being in the depths of his mind; and soon he has to begin to defend them; and then again a further process must take place, of analyzing his statements and ascertaining their dependence one on another. And thus he is led to regard as consequences, and to trace to principles, what hitherto he has discerned by a moral perception and adopted

on sympathy; and logic is brought in to arrange and inculcate what no science was employed in gaining.

And so in the same way, such intellectual processes, as are carried on silently and spontaneously in the mind of a party or school, of necessity come to light at a later date, and are recognized, and their issues are scientifically arranged. And then logic has the further function of propagation; analogy, the nature of the case, antecedent probability, application of principles, congruity, expedience, being some of the methods of proof by which the development is continued from mind to mind and established in the faith of the community.

Yet even then the analysis is not made on a principle, or with any view to its whole course and finished results. Each argument is brought for an immediate purpose; minds develop step by step, without looking behind them or anticipating their goal, and without either intention or promise of forming a system. Afterwards, however, this logical character which the whole wears becomes a test {191} that the process has been a true development, not a perversion or corruption, from its evident naturalness; and in some cases from the gravity, distinctness, precision, and majesty of its advance, and the harmony of its proportions, like the tall growth, and graceful branching, and rich foliage, of some vegetable production.

2. The process of development, thus capable of a logical expression, has sometimes been invidiously spoken of as rationalism and contrasted with faith. But, though a particular doctrine or opinion which is subjected to development may happen to be rationalistic, and, as is the original, such are its results: and though we may develop erroneously, that is, reason incorrectly, yet the developing itself as little deserves that imputation in any case, as an inquiry into an historical fact, which we do not thereby make but ascertain,—for instance, whether or not St. Mark wrote his Gospel with St. Matthew before him, or whether Solomon brought his merchandise from Tartessus or some Indian port. Rationalism is the exercise of reason instead of faith in matters of faith; but one does not see how it can be faith to adopt the premisses, and unbelief to accept the conclusion.

At the same time it may be granted that the spontaneous process which goes on within the mind itself is higher and choicer than that which is logical; for the latter, being scientific, is common property, and can be taken and made use of by minds who are personally strangers, in any true sense, both to the ideas in question and to their development.

3. Thus, **the holy Apostles would without words know all the truths concerning the high doctrines of theology, {192}** which controversialists after them have piously and charitably reduced to formulæ, and developed through argument. Thus, **St. Justin or St. Irenæus** might be without any digested ideas of Purgatory or Original Sin, yet have an

intense feeling, which they had not defined or located, both of the fault of our first nature and the responsibilities of our nature regenerate. Thus **St. Antony** said to the philosophers who came to mock him, "He whose mind is in health does not need letters;" and **St. Ignatius Loyola**, while yet an unlearned neophyte, was favoured with transcendent perceptions of the Holy Trinity during his penance at Manresa. Thus St. **Athanasius** himself is more powerful in statement and exposition than in proof; while in **Bellarmino** we find the whole series of doctrines carefully drawn out, duly adjusted with one another, and exactly analyzed one by one.

The history of empires and of public men supplies so many instances of logical development in the field of politics, that it is needless to do more than to refer to one of them. It is illustrated by the words of Jeroboam, "Now shall this kingdom return to the house of David, if this people go up to do sacrifice in the house of the Lord at Jerusalem ... Wherefore the king took counsel and made two calves of gold, and said unto them, Behold thy gods, O Israel." Idolatry was a duty of kingcraft with the schismatical kingdom.

4.A specimen of logical development is afforded us in the history of Lutheranism as it has of late years been drawn out by various English writers. Luther started on a double basis, his dogmatic principle being contradicted by his right of private judgment, and his sacramental by his theory of justification. The sacramental element never showed signs of life; but on his death, that which he {193} represented in his own person as a teacher, the dogmatic, gained the ascendancy; and "every expression of his upon controverted points became a norm for the party, which, at all times the largest, was at last coextensive with the Church itself. This almost idolatrous veneration was perhaps increased by the selection of declarations of faith, of which the substance on the whole was his, for the symbolical books of his Church." [Note 5] Next a reaction took place; private judgment was restored to the supremacy. Calixtus put reason, and Spener the so-called religion of the heart, in the place of dogmatic correctness. Pietism for the time died away; but rationalism developed in Wolf, who professed to prove all the orthodox doctrines, by a process of reasoning, from premisses level with the reason. It was soon found that the instrument which Wolf had used for orthodoxy, could as plausibly be used against it;—in his hands it had proved the Creed; in the hands of Semler, Ernesti, and others, it disproved the authority of Scripture. What was religion to be made to consist in now? A sort of philosophical Pietism followed; or rather Spener's pietism and the original theory of justification were analyzed more thoroughly, and issued in various theories of Pantheism, which from the first was at the bottom of Luther's doctrine and personal character. And this appears to be the state of Lutheranism at present, whether we view it in the philosophy of Kant, in the open infidelity of Strauss, or in the religious professions of the new Evangelical Church of Prussia. Applying this instance to the subject



which it has been here brought to illustrate, I should say that the equable and orderly march and natural succession of views, by which the creed of Luther has been changed into the infidel or heretical philosophy of his present representatives, is a proof that {194} that change is no perversion or corruption, but a faithful development of the original idea.

**5. This is but one out of many instances with which the history of the Church supplies us. The fortunes of a theological school are made, in a later generation, the measure of the teaching of its founder.** The great Origen after his many labours died in peace; his immediate pupils were saints and rulers in the Church; he has the praise of **St. Athanasius, St. Basil, and St. Gregory Nazianzen**, and furnishes materials to **St. Ambrose and St. Hilary**; yet, as time proceeded, a definite heterodoxy was the growing result of his theology, and at length, three hundred years after his death, he was condemned, and, as has generally been considered, in an Ecumenical Council [[Note 6](#)]. "Diodorus of Tarsus," says Tillemont, "died at an advanced age, in the peace of the Church, honoured by the praises of the greatest saints, and crowned with a glory, which, having ever attended him through life, followed him after his death;" [[Note 7](#)] yet **St. Cyril of Alexandria considers him and Theodore of Mopsuestia the true authors of Nestorianism**, and he was placed in the event by the Nestorians among their saints. **Theodore himself was condemned after his death by the same Council which is said to have condemned Origen, and is justly considered the chief rationalizing doctor of Antiquity; yet he was in the highest repute in his day, and the Eastern Synod complains, as quoted by Facundus, that "Blessed Theodore, who died so happily, who was so eminent a teacher for five and forty years, and overthrew every heresy, and in his lifetime experienced no imputation from the orthodox, now after {195} his death so long ago, after his many conflicts, after his ten thousand books composed in refutation of errors, after his approval in the sight of priests, emperors, and people, runs the risk of receiving the reward of heretics, and of being called their chief."** [[Note 8](#)] There is a certain continuous advance and determinate path which belong to the history of a doctrine, policy, or institution, and which impress upon the common sense of mankind, that what it ultimately becomes is the issue of what it was at first. This sentiment is expressed in the proverb, not limited to Latin, *Exitus acta probat*; and is sanctioned by Divine wisdom, when, warning us against false prophets, it says, "Ye shall know them by their fruits."

A doctrine, then, professed in its mature years by a philosophy or religion, is likely to be a true development, not a corruption, in proportion as it seems to be the *logical issue* of its original teaching.

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## Section 5. Fifth Note—Anticipation of Its Future

**Since, when an idea is living, that is, influential and effective, it is sure to develop according to its own nature, and the tendencies, which are carried out on the long run, may under favourable circumstances show themselves early as well as late, and logic is the same in all ages, instances of a development which is to come, though vague and isolated, may occur from the very first, though a lapse of time be necessary to bring them to perfection.** And since developments are in great measure only aspects of the idea from which they proceed, and all of them are natural consequences of it, it is often a matter of accident in what {196} order they are carried out in individual minds; and it is in no wise strange that here and there definite specimens of advanced teaching should very early occur, **which in the historical course are not found till a late day.** The fact, then, of such early or recurring intimations of tendencies which afterwards are fully realized, is a sort of evidence that those later and more systematic fulfilments are only in accordance with the original idea.

2. Nothing is more common, for instance, than accounts or legends of the anticipations, which great men have given in boyhood of the bent of their minds, as afterwards displayed in their history; so much so that the popular expectation has sometimes led to the invention of them. The child Cyrus mimics a despot's power, and St. Athanasius is elected Bishop by his playfellows.

It is noticeable that in the eleventh century, when the Russians were but pirates upon the Black Sea, Constantinople was their aim; and that a prophesy was in circulation in that city that they should one day gain possession of it.

In the reign of James the First, we have an observable anticipation of the system of influence in the management of political parties, which was developed by Sir R. Walpole a century afterwards. This attempt is traced by a living writer to the ingenuity of Lord Bacon. "He submitted to the King that there were expedients for more judiciously managing a House of Commons; ... that much might be done by forethought towards filling the House with well-affected persons, winning or blinding the lawyers ... and drawing the chief constituent bodies of the assembly, the country gentlemen, the merchants, the courtiers, to act for the King's advantage; that it would be expedient to tender voluntarily certain graces {197} and modifications of the King's prerogative," &c. [Note 9] The writer adds, "This circumstance, like several others in the present reign, is curious, as it shows the rise of a systematic parliamentary influence, which was one day to become the mainspring of government."

3. Arcesilas and Carneades, the founders of the later Academy, are known to have innovated on the Platonic doctrine by inculcating a universal scepticism; and they did this, as if on the authority of Socrates, who had adopted the method of *ironia* against the Sophists, on their professing to know everything. This, of course, was an insufficient plea. However, could it be shown that Socrates did on one or two occasions evidence deliberate doubts on the great principles of theism or morals, would any one deny that the innovation in question had grounds for being considered a true development, not a corruption?

It is certain that, in the idea of Monachism, prevalent in ancient times, manual labour had a more prominent place than study; so much so that De Rancé, the celebrated Abbot of La Trappe, in controversy with Mabillon, maintained his ground with great plausibility against the latter's apology for the literary occupations for which the Benedictines of France are so famous. Nor can it be denied that the labours of such as Mabillon and Montfaucon are at least a development upon the simplicity of the primitive institution. And yet it is remarkable that St. Pachomius, the first author of a monastic rule, enjoined a library in each of his houses, and appointed conferences and disputations three times a week on religious subjects, interpretation of Scripture, or points of theology. **St. Basil**, the founder of Monachism in Pontus, one of the {198} most learned of the Greek Fathers, wrote his theological treatises in the intervals of agricultural labour. St. Jerome, the author of the Latin versions of Scripture, lived as a poor monk in a cell at Bethlehem. These, indeed, were but exceptions in the character of early Monachism; but they suggest its capabilities and anticipate its history. Literature is certainly not inconsistent with its idea.

4. In the controversies with the Gnostics, in the second century, striking anticipations occasionally occur, in the works of their Catholic opponents, of the formal dogmatic teaching developed in the Church in the course of the Nestorian and Monophysite controversies in the fifth. On the other hand, Paul of Samosata, one of the first disciples of the Syrian school of theology, taught a heresy sufficiently like Nestorianism, in which that school terminated, to be mistaken for it in later times; yet for a long while after him the characteristic of the school was Arianism, an opposite heresy. Lutheranism has by this time become in most places almost simple heresy or infidelity; it has terminated, if it has even yet reached its limit, in a denial both of the Canon and the Creed, nay, of many principles of morals. Accordingly the question arises, whether these conclusions are in fairness to be connected with its original teaching or are a corruption. And **it is no little aid towards its resolution to find that Luther himself at one time rejected the Apocalypse, called the Epistle of St. James "straminea," condemned the word "Trinity," fell into a kind of Eutychianism in his view of the Holy Eucharist, and in a particular case sanctioned**

**bigamy.** Calvinism, again, in various distinct countries, has become Socinianism, and **Calvin himself seems to have denied our Lord's Eternal Sonship and ridiculed the Nicene Creed.** {199}

Another evidence, then, of the faithfulness of an ultimate development is its definite anticipation at an early period in the history of the idea to which it belongs.

## Section 6. Sixth Note—Conservative Action upon Its Past

As developments which are preceded by definite indications have a fair presumption in their favour, **so those which do but contradict and reverse the course of doctrine which has been developed before them, and out of which they spring, are certainly corrupt;** for a corruption is a development in that very stage in which it ceases to illustrate, and begins to disturb, the acquisitions gained in its previous history.

It is the rule of creation, or rather of the phenomena which it presents, that life passes on to its termination by a gradual, imperceptible course of change. There is ever a maximum in earthly excellence, and the operation of the same causes which made things great makes them small again. Weakness is but the resulting product of power. Events move in cycles; all things come round, "the sun ariseth and goeth down, and hasteth to his place where he arose." Flowers first bloom, and then fade; fruit ripens and decays. The fermenting process, unless stopped at the due point, corrupts the liquor which it has created. The grace of spring, the richness of autumn are but for a moment, and worldly moralists bid us *Carpe diem*, for we shall have no second opportunity. Virtue seems to lie in a mean, between vice and vice; and as it grew out of imperfection, so to grow into enormity. There is a limit to human knowledge, and both sacred and {200} profane writers witness that overwisdom is folly. And in the political world states rise and fall, the instruments of their aggrandizement becoming the weapons of their destruction. And hence the frequent ethical maxims, such as, "*Ne quid nimis*," "*Medio tutissimus*," "Vaulting ambition," which seem to imply that too much of what is good is evil.

So great a paradox of course cannot be maintained as that truth literally leads to falsehood, or that there can be an excess of virtue; but the appearance of things and the popular language about them will at least serve us in obtaining an additional test for the discrimination of a *bonâ fide* development of an idea from its corruption.

**A true development, then, may be described as one which is conservative of the course of antecedent developments being really those antecedents and something besides them:** it is an addition which illustrates, not obscures, corroborates, not corrects, the body of thought

from which it proceeds; and this is its characteristic as contrasted with a corruption.

2. For instance, a gradual conversion from a false to a true religion, plainly, has much of the character of a continuous process, or a development, in the mind itself, even when the two religions, which are the limits of its course, are antagonists. Now let it be observed, that such a change consists in addition and increase chiefly, not in destruction. "True religion is the summit and perfection of false religions; it combines in one whatever there is of good and true separately remaining in each. And in like manner the Catholic Creed is for the most part the combination of separate truths, which heretics have divided among themselves, and err in dividing. So that, in matter of fact, if a religious mind were educated in and sincerely attached {201} to some form of heathenism or heresy, and then were brought under the light of truth, it would be drawn off from error into the truth, not by losing what it had, but by gaining what it had not, not by being unclothed, but by being 'clothed upon,' 'that mortality may be swallowed up of life.' That same principle of faith which attaches it at first to the wrong doctrine would attach it to the truth; and that portion of its original doctrine, which was to be cast off as absolutely false, would not be directly rejected, but indirectly, in the reception of the truth which is its opposite. True conversion is ever of a positive, not a negative character." [Note 10]

Such too is the theory of the Fathers as regards the doctrines fixed by Councils, as is instanced in the language of St. Leo. "To be seeking for what has been disclosed, to reconsider what has been finished, to tear up what has been laid down, what is this but to be unthankful for what is gained?" [Note 11] Vincentius of Lerins, in like manner, speaks of the development of Christian doctrine, as *profectus fidei non permutatio* [Note 12]. And so as regards the Jewish Law, our Lord said that He came "not to destroy, but to fulfil."

3. Mahomet is accused of contradicting his earlier revelations by his later, "which is a thing so well known to those of his sect that they all acknowledge it; and therefore when the contradictions are such as they cannot solve them, then they will have one of the contradictory places to be revoked. And they reckon in the whole Alcoran about a hundred and fifty verses which are thus revoked." [Note 13]

Schelling, says Mr. Dewar, considers "that the time has arrived when an esoteric speculative Christianity ought {202} to take the place of the exoteric empiricism which has hitherto prevailed." This German philosopher "acknowledge that such a project is opposed to the evident design of the Church, and of her earliest teachers." [Note 14]

**4. When Roman Catholics are accused of substituting another Gospel for the primitive Creed, they answer that they hold, and can show**

**that they hold, the doctrines of the Incarnation and Atonement, as firmly as any Protestant can state them.** To this it is replied that they do certainly profess them, but that they obscure and virtually annul them by their additions; that the *cultus* of St. Mary and the Saints is no development of the truth, but a corruption and a religious mischief to those doctrines of which it is the corruption, because it draws away the mind and heart from Christ. But they answer that, so far from this, it subserves, illustrates, protects the doctrine of our Lord's loving kindness and mediation. Thus the parties in controversy join issue on the common ground, that **a developed doctrine which reverses the course of development which has preceded it, is no true development but a corruption; also, that what is corrupt acts as an element of unhealthiness towards what is sound.** This subject, however, will come before us in its proper place by and by.

5. Blackstone supplies us with an instance in another subject-matter, of a development which is justified by its utility, when he observes that "when society is once formed, government results of course, as necessary to preserve and to keep that society in order." [Note 15]

On the contrary, when the Long Parliament proceeded to usurp the executive, they impaired the popular liberties {203} which they seemed to be advancing; for the security of those liberties depends on the separation of the executive and legislative powers, or on the enactors being subjects, not executors of the laws.

And in the history of ancient Rome, from the time that the privileges gained by the tribunes in behalf of the people became an object of ambition to themselves, the development had changed into a corruption.

And thus a sixth test of a true development is that it is of a *tendency conservative* of what has gone before it.

## Section 7. Seventh Note—Chronic Vigour

Since the corruption of an idea, as far as the appearance goes, is a sort of accident or affection of its development, being the end of a course, and a transition-state leading to a crisis, it is, as has been observed above, a brief and rapid process. While ideas live in men's minds, they are ever enlarging into fuller development: they will not be stationary in their corruption any more than before it; and dissolution is that further state to which corruption tends. Corruption cannot, therefore, be of long standing; and thus **duration is another test of a faithful development.**

*Si gravis, brevis; si longus, levis;* is the Stoical topic of consolation under pain; and of a number of disorders it can even be said, The worse, the shorter.

Sober men are indisposed to change in civil matters, and fear reforms and innovations, lest, if they go a little too far, they should at once run on to some great calamities before a remedy can be applied. The chance of a slow corruption does not strike them. Revolutions are generally {204} violent and swift; now, in fact, they are the course of a corruption.

2. The course of heresies is always short; it is an intermediate state between life and death, or what is like death; or, if it does not result in death, it is resolved into some new, perhaps opposite, course of error, which lays no claim to be connected with it. And in this way indeed, but in this way only, an heretical principle will continue in life many years, first running one way, then another.

The abounding of iniquity is the token of the end approaching; the faithful in consequence cry out, How long? as if delay opposed reason as well as patience. Three years and a half are to complete the reign of Antichrist.

Nor is it any real objection that the world is ever corrupt, and yet, in spite of this, evil does not fill up its measure and overflow; for this arises from the external counteractions of truth and virtue, which bear it back; let the Church be removed, and the world will soon come to its end.

And so again, if the chosen people age after age became worse and worse, till there was no recovery, still their course of evil was continually broken by reformations, and was thrown back upon a less advanced stage of declension.

**3. It is true that decay, which is one form of corruption, is slow; but decay is a state in which there is no violent or vigorous action at all, whether of a conservative or a destructive character, the hostile influence being powerful enough to enfeeble the functions of life, but not to quicken {205} its own process. And** thus we see opinions, usages, and systems, which are of venerable and imposing aspect, but which have no soundness within them, and keep together from a habit of consistence, or from dependence on political institutions; or they become almost peculiarities of a country, or the habits of a race, or the fashions of society. And then, at length, perhaps, they go off suddenly and die out under the first rough influence from without. Such are the superstitions which pervade a population, like some ingrained dye or inveterate odour, and which at length come to an end, because nothing lasts for ever, but which run no course, and have no history; such was the established paganism of classical times, which was the fit subject of persecution, for its first breath made it crumble and disappear. Such apparently is the state of the Nestorian and Monophysite communions; such might have been the condition of Christianity had it been absorbed by the feudalism of the middle ages; such too is that Protestantism, or (as it sometimes calls itself) attachment to the

establishment, which is not unfrequently the boast of the respectable and wealthy among ourselves.

Whether Mahometanism external to Christendom, and the Greek Church within it, fall under this description is yet to be seen. Circumstances can be imagined which would even now rouse the fanaticism of the Moslem; and the Russian despotism does not meddle with the usages, though it may domineer over the priesthood, of the national religion.

Thus, while a corruption is distinguished from decay by its energetic action, it is distinguished from a development by its *transitory character*.

4. Such are seven out of various Notes, which may be {206}assigned, of fidelity in the development of an idea. The point to be ascertained is the unity and identity of the idea with itself through all stages of its development from first to last, and these are **seven tokens that it may rightly be accounted one and the same all along**. To guarantee its own substantial unity, it must be seen to be one in type, one in its system of principles, one in its unitive power towards externals, one in its logical consecutiveness, one in the witness of its early phases to its later, one in the protection which its later extend to its earlier, and one in its union of vigour with continuance, that is, in its tenacity.

#### Notes

1. Commonit. 29. [Return to text](#)
2. Milman, Christ. [Return to text](#)
3. De Deo, ii. 4, § 8. [Return to text](#)
4. Ch. xlix. [Return to text](#)
5. Pusey on German Rationalism, p. 21, note. [Return to text](#)
6. Halloix, Velesius, Lequien, Gieseler, Döllinger, &c., say that he was condemned, not in the fifth Council, but in the Council under Mennas. [Return to text](#)
7. Mem. Eccl. tom. viii. p. 562. [Return to text](#)
8. Def. Tr. Cap. viii. init. [Return to text](#)
9. Hallam's Const. Hist. ch. vi. p. 461. [Return to text](#)
10. Tracts for the Times., No. 85, p. 73. [[Discuss](#). p. 200; *vide* also [Essay on Assent](#), pp. 249-251.] [Return to text](#)
11. Ep. 162. [Return to text](#)
12. Ib. p. 309. [Return to text](#)
13. Prideaux, Life of Mahomet, p. 90. [Return to text](#)
14. German Protestantism, p. 176. [Return to text](#)
15. Vol. i. p. 118. [Return to text](#)

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