

AN ESSAY

OF THE

DEVELOPMENT OF CHRISTIAN DOCTRINE

BY

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and appendages of demon-worship to an evangelical use, and feeling also that these usages had originally come from primitive revelations and from the instinct of nature, though they had been corrupted; and that they must invent what they needed, if they did not see what they found; and that they were moreover possessed of the very archetypes, of which paganism attempted the shadows; the rulers of the Church from early times were prepared, should the occasion arise, to adopt, or imitate, or sanction the existing rites and customs of the populace, as well as the philosophy of the educated class.

St. Gregory Thaumaturgus supplies the first instance on record of this economy. He was the Apostle of Pontus, and one of his methods for governing an untoward population is thus related by St. Gregory of Nyssa. "On returning," he says, "to the city, after revisiting the country round about, he increased the devotion of the people everywhere by instituting festive meetings in honour of those who had fought for the faith. The bodies of the Martyrs were distributed in different places, and the people assembled and made merry, as the year came round, holding festival in their honour. This indeed was a proof of his great wisdom . . . for, perceiving that the childish and untrained populace were retained in their idolatrous error by creature comforts, in order that what was of first importance should at any rate be secured to them, viz. that they should look to God in place of their vain rites, he allowed them to be merry, jovial, and gay at the monuments of the holy Martyrs, as if their behaviour would in time undergo a spontaneous change into greater seriousness and strictness, since faith would lead them to it; which has actually been the happy issue in that population, all carnal gratification having turned into a spiritual form of rejoicing." There is no reason to suppose

\* Vt. Thaum. p. 1008.

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Law. Again he contrasts the exercises of the intellect as exhibited by heathen and Christian. "Howbeit," he says, after condemning heathen wisdom, "we speak wisdom among them that see perfect, yet not the wisdom of this world;" and it is plain that nowhere need we look for more glowing eloquence, more distinct profession of reasoning, more careful assertion of doctrine, than is to be found in the Apostle's writings.

2.

In like manner when the Jewish exercises attempted to call over them which had evil spirits the Name of the Lord Jesus," the evil spirit professed not to know them, and inflicted on them a bodily injury; on the other hand, the occasion of this attempt of theirs was a stupidous instance or type, in the person of St. Paul, of the very principle I am illustrating. "God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick handkerchiefs and aprons, and the diseases departed from them, and the evil spirits went out of them." The grace given him was communicable, diffusive; an influence passing from him to others, and making what it touched spiritual, as enthusiasm may be or taste or passion.

Parallel instances occur of the operation of this principle in the history of the Church, from the time that the Apostles were taken from it. St. Paul denounces distinctions in meat and drink, the observance of Sabbaths and holydays, and of ordinances, and the worship of Angels; yet Christians, from the first, were rigid in their stated fastings, venerated, as St. Justin tells us, the Angels intelligences,\* and established the observance of the Lord's day as soon as persecution ceased.

\* Infra, p. 41; 111. 44.

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that the license here spoken of passed the limits of liceness though rude levity; for it is observable that the same reason, the need of holydays for the multitude, is assigned by Origen, St. Gregory's master, to explain the establishment of the Lord's Day also, and the Paschal and the Pentecostal festivals, which have never been viewed as unlawful compliances; and, moreover, the people were in fact eventually reclaimed from their gross habits by his indulgent policy, a successful issue which could not have followed an accommodation to what was sinful.

3.

The example set by St. Gregory in an age of persecution was impetuously followed when a time of peace succeeded. In the course of the fourth century two movements or developments spread over the face of Christendom, with a rapidity characteristic of the Church; the one ascetic, the other ritual or ceremonial. We are told in various ways by Eusebius,† that Constantine, in order to recommend the new religion to the heathen, transferred into it the outward ornaments to which they had been accustomed in their own. It is not necessary to go into a subject which the diligence of Protestant writers has made familiar to most of us. The use of temples, and these dedicated to particular saints, and ornamented on occasions with branches of trees; incense, lamps, and candles; votive offerings on recovery from illness; holy water; asylums; holydays and seasons, use of calendars, processions, blessings on the fields; sacerdotal vestments, the tonsure, the ring in marriage, turning to the East, images at a later date, perhaps the ecclesiastical chant, and the Kyrie Eleison,‡ are all of pagan origin, and sanctified by their adoption into the Church.

† V. Const. li. 1, v. 22, &c.

‡ According to Dr. R. B. Clarke, *Trevets*, vol. 1. p. 212.