

communion, being universal, with one form of worship, without any divisions about what vestments were to be worn? Was there a Church which was so perfectly one in all its order, all its ritual, all its public worship, for year after year, century after century, the holy sacrifice was offered at the altar by the same line of priests, speaking the same words, believing the same things? They well knew that for 1800 years the Catholic Church had done all this, and they knew there never was a moment when the Catholic Church was so united as it was at this time. If they doubted it let them remember the early days when the heresies of the East tore from the unity of the Church sometimes 10, and 20, and sometimes 50 bishops at a time. After the great Council of Nice, he knew not how many bishops became Arian; after the Council of Chalcedon many bishops left the Church; after the Council of Constance there were many schisms; and after the Council of Trent the whole of the people went out from the unity of the faith, and the bishops were the first to go away. What did they see the other day when the Council of the Vatican met in Rome? There were 700 bishops, morally representing 300 more, who were not present. Not one man, he hardly believed, could be found in the 1,000 bishops of the Catholic Church who had not promptly and gladly accepted the authority of that Council. Never was there a time when the bishops of the Church were so united one to another. There were no divisions among them. There were no High Church, Low Church, or Broad Church bishops. They were Catholic bishops, united in fraternal charity one to another, because they were united with their head; because the holy episcopate had again and again come to the foot of the throne of St. Peter, and had declared its perfect unity and submission to the successors of the Apostles, the Bishop of Jesus Christ. The priests were everywhere united with their bishops; there was no paralysis of the episcopal authority. The bishops had no need to go to the civil power for Acts of Parliament to enforce their discipline, still less had they need to ask for an Act of Parliament to enforce unity of belief, of teaching, and of doc-

trine; and this was because the priests, like the bishops, were united together, and united to their pastors, and the people were, therefore, united to them. The Catholic people all over the world were united to their priests with a fidelity which all the power of this world could not destroy. Look at Ireland, America, England, and Germany, where two archbishops and four bishops were now in prison, and the people of Germany were aroused up to pray for their pastors, and to testify in the face of that mighty empire that they would endure all things rather than apostatise from the faith of Jesus Christ. Did there exist in the world such an example as this? The whole Catholic Church throughout the world was one undivisible, because it believed the same thing, and it believed the same thing because it believed the same teacher, and it believed that same teacher because that teacher was a Divine Teacher, who could not err. Throughout the 1800 years of its history the Church had been tried by heresy. There was not a doctrine of their baptismal creed that had not been denied: and there was not a particle of faith that had been assailed that had not been defended, because the Divine Teacher had guided the Church always in the defence of the faith and when error had arisen, it had been condemned by a definition, so that the authority of the Church had defined every successive doctrine of the faith, in the succession of its attacks. As the world had assailed it, the Church had defined it; and there was not at this moment an undefined point upon which the Catholics were divided. Every question which men called "open questions" had been closed. He would not go further into the matter. He mentioned it only for the purpose of showing that the whole tendency of the world, and of all religious bodies separate from the unity of the Catholic Church, had been, was now, would be, and must be, to throw open more and more every question that was in contest. When men were divided upon a point of doctrine, the judge said, "You may both hold what you wish." When there arose a question about faith, the judge answered, "The Church of England admits liberty of judgment." And thus