

Father Hyacinth has quailed with the anti-Catholic politics of Geneva. The French, indeed, have shown their sense of the political support which the Holy Father's name and influence would bring to their country; but does any one suppose that they expect to derive support definitely from the Vatican decrees, and not rather from the *prestige* of that venerable authority, which those decrees have rather lowered than otherwise in the eyes of the world? So again the Legitimists and Carlists in France and Spain doubtless wish to associate themselves with Rome; but where and how have they signified that they can turn to profit the special dogma of the Pope's infallibility, and would not have been better pleased to be rid of the controversy which it has occasioned? In fact, instead of there being a universal impression that the proclamation of his infallibility and supreme authority has strengthened the Pope's secular position in Europe, there is room for suspecting that some of the politicians of the day (I do not mean Mr. Gladstone), were not sorry that the Ultramontane party was successful at the Council in their prosecution of an object which those politicians considered to be favourable to the interests of the Civil power. There is certainly some plausibility in the view, that it is not the "Curia Romana," as Mr. Gladstone considers, or the "Jesuits," who are the "astute" party, but that rather they are themselves victims of the astuteness of secular statesmen.

The recognition, which I am here implying, of the existence of parties in the Church, reminds me of what, while I have been writing these pages, I have all along felt would be at once the *prima facie* and also the most telling criticism upon me. It will be said that there are very considerable differences in argument and opinion between me and others who have replied to Mr. Gladstone, and I shall be taunted with the evident break-down, thereby made manifest, of that topic of glorification so commonly in the mouths of Catholics, that they are all of one way of thinking, while Protestants are all at variance with each other; and by that very variation of opinion, can have no ground of certainty severally in their own.

This is a showy and serviceable retort in controversy; but it is nothing more. First, as regards the arguments which Catholics use, it has to be considered whether they are really incompatible with each other; if they are not, then surely it is generally granted, by Protestants as well as Catholics, that two distinct arguments for the same conclusion, instead of invalidating that conclusion, actually strengthen it. And next, supposing the difference to be one of conclusions themselves, then it must be considered whether the difference relates to a matter of faith or to a matter of opinion. If a matter of faith is in question, I grant there ought to be absolute agreement, or, rather, I maintain that there is; I mean to say, that only one out of the statements put forth can be true, and that the other statements will be at once withdrawn by their authors, by virtue of their being Catholics, as soon as they learn by good authority that they are erroneous. But if the differences which I have