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FORTE NON IGNAVE.

Alfred Leef.

CASE _____ SHELF _____

N^o _____

A LETTER

ON THE

“ASSOCIATION FOR THE PROMOTION OF
THE UNITY OF CHRISTENDOM,”

ADDRESSED TO THE

CLERGY OF THE DIOCESE OF BIRMINGHAM.

BY

THE RIGHT REV. BISHOP ULLATHORNE.

LONDON:

THOMAS RICHARDSON AND SON,
26, PATERNOSTER ROW; 9, CAPEL STREET, DUBLIN; AND DERBY.
MDCCCLXIV.

Price One Shilling.

A LETTER
ON THE
“ASSOCIATION FOR THE PROMOTION OF
THE UNITY OF CHRISTENDOM.”

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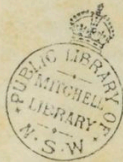
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A LETTER

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“ASSOCIATION FOR THE PROMOTION OF THE
UNITY OF CHRISTENDOM.”

Very Reverend and Reverend Brethren,

The formal censure which, through one of its weightiest Ecclesiastical tribunals, the Holy See has passed upon the Association for the Promotion of the Unity of Christendom, can surprise no Catholic who is acquainted with the spirit and drift of that Society, or who knows what use it is making of the Catholic name, and of Catholic authority. Whether it be looked upon as a caution to the faithful, against the unjustifiable use that has been made of the name of the Holy See, and of the Catholic Episcopacy; or whether it be considered as a warning against countenancing a Society, which in its principles is heretical; or whether it is viewed in the light of an intimation to Anglicans themselves, opening before them the Catholic truth on the subject of their plan in place of misty delusions;—the censure has not been put forth a day before it was needed. And the earnestness with which it entreats the Catholic Prelates of this country to be instant in exposing the errors which the Association embodies, and in repelling the evils with which it is fraught, serves but as a spur to their own zeal, against a novelty which is the more dangerously delusive, as it comes with a fair colouring upon its features of piety, and with an expression of solicitude for the Unity of Christendom.

It will be my object in this Letter to give you such information on the origin, constitution and operation of this Association for promoting unity, as will enable you more clearly to comprehend the decree in which it has been condemned by the Holy Office. The Association then shall first pourtray itself by its own official documents. Its origin is

briefly narrated by its Secretary, the Rev. F. G. Lee, in a Preface to a Volume of Sermons on Unity, "printed for certain members of the Association." He says:—"the Association was originated in the year 1857. On the Feast of the Nativity of the Blessed Virgin Mary, certain Roman Catholics, Greeks, and Anglicans met in the Parish of St. Clement Danes, Strand, in the City of Westminster, having that morning previously, at their respective altars, asked God's blessing upon their contemplated plans, and after duly arranging its organization, and drawing up the well-known paper of the Association, thirty-four persons formally enrolled themselves members. A dignitary of the 'Scottish Episcopal Church' was in the chair. The following Resolution was moved by a distinguished Roman Catholic layman, seconded by a well-known clergyman of the Church of England, supported by members of the Greek Church and others, and was unanimously adopted:—

"That a Society, to be called the Association for the Promoting the Unity of Christendom, be now formed, for united prayer that Visible Unity may be restored to Christendom; and that the paper, now before this meeting, be sanctioned, printed, and circulated as the basis upon which this Society desires to act."

The paper accepted as the basis of the Association is the well-known document which follows:—

"ASSOCIATION FOR THE PROMOTION OF THE UNITY OF
CHRISTENDOM.

(Established, September 8, 1857.)

"An Association has been formed under the above title to unite in a bond of intercessory prayer members both of the clergy and laity of the Roman Catholic, Greek, and Anglican Communions. It is hoped and believed that many, however widely separated at present in their religious convictions, who deplore the grievous scandal to unbelievers, and the hindrance to the promotion of truth and holiness among Christians, caused by the unhappy divisions existing amongst those who profess to have 'One Lord, One Faith, One Baptism,' will recognise the consequent duty of joining their intercession to the Redeemer's dying prayer, 'that they all may be One, as Thou Father art in Me, and I in Thee, that they also may be One in Us, that the world may believe that Thou hast sent Me.' To all then, who, while they lament the divisions among Christians, look forward for their healing mainly to a Corporate Re-Union of

those three great bodies which claim for themselves the inheritance of the priesthood and the name of Catholic, an appeal is made. They are not asked to compromise any principles which they rightly or wrongly hold dear. They are simply asked to unite for the promotion of a high and holy end, in reliance of the promise of our Divine Lord, that 'whatsoever we shall ask in prayer, believing, we shall receive;' and that 'if two or three agree on earth as touching anything that they shall ask, it shall be done for them of My Father Who is in Heaven.' The daily use of a short form of prayer, together with one 'Our Father'—for the intention of the Association—is the only obligation incurred by those who join it; to which is added, in the case of priests, the offering, at least once in three months, of the Holy Sacrifice, for the same intention.

FORM OF PRAYER.

"O Lord Jesus Christ, Who saidst unto Thine Apostles, My Peace I leave with you; My Peace I give unto you; regard not my sins, but the faith of Thy Church; and grant Her that Peace and Unity which is agreeable to Thy Will, Who livest and reignest for ever and ever. Amen. Our Father, &c.

"NOTE.—In joining the Association, no one is understood as thereby expressing an opinion on any matter which may be deemed a point of controversy, or on any religious question except that the object of the Association is desirable.

"Those who are desirous of joining the Association are requested to write out the following, append to it their name and place of residence in full, and return it to the Secretary of the Association for the Promotion of the Unity of Christendom:

"I willingly join the Association for the Promotion of the Unity of Christendom and undertake [to offer the Holy Sacrifice once in three months and] to recite daily the above prayer for the intention of the same.*

Signed.....

N.B.—The names of members will be kept strictly private."

Of this programme the Secretary tells us in his preface to the Sermons on Unity, that "about thirty-nine thousand copies have been already distributed. It has been translated into Latin, French, Greek, and Italian, and sent abroad in various ways and by different channels. Local secretaries, both at home and in foreign countries, are being increased, and many correspondents are labouring energetically, and with considerable success in the cause." The programme is also a standard advertisement in the *Union Review* and in

* "Lay persons will omit the words in brackets."

other publications devoted to the advocacy of the association. In the following advertisement the association also gives its own estimate of its actual position and success :

“A. P. U. C.—Since the establishment of this Association in London, in the year 1857, more than Six Thousand Persons have enrolled themselves Members, of whom nearly a Third consists of Clergy of the Roman Catholic, Greek, and Anglican Communions. The Association has been formally approved in the highest ecclesiastical quarters, both at home and abroad—in the East as well as in the West ; and has received the special Patronage and Benediction of Prelates belonging to those three great divisions of Christendom, which claim for themselves the heritage of the Priesthood and the name of Catholic. ‘The Lord hath done great things for us already, whereof we rejoice.’ ”

But we are since informed that on the 8th of September last the members who had enrolled themselves had reached the number of seven thousand and ninety-nine, “of these the great majority are members of the Church of England ; but there are nearly a thousand belonging to the Latin Communion, and about three hundred members of the Eastern Church.”

Such is the origin, character, and progress of this society. But with respect to the number of Catholics actually enrolled, and that in virtue of their own signatures given to the prescribed declaration, I should think there must be some grave mistake. The Association has evinced great eagerness to gain a footing among Catholics ; its promoters have canvassed for this object, and it is far from improbable that words of mere kindness and courtesy, and such answers to invitations to join it as, “I will pray for you,” have, in the zeal for extending the Society, been interpreted into acceptance of membership. In some of the instances where names have been actually spoken of, this is known to have been the case. And of Catholics who have given their formal adhesion to the Association, it is obvious that few indeed, if any, could have known or understood what uncatholic principles are latent in its bosom.

Some again must have been misled by the lofty assertion with which the Association heralds itself forth, as having, says the advertisement previously quoted, “been formally approved in the highest ecclesiastical quarters, both at home and abroad—in the East as well as in the West ; and having received the special patronage and benediction of Prelates belonging to those three great divisions of Christendom

which claim for themselves the heritage of the Priesthood and the name of Catholic." This statement is obviously intended to impress on the mind that, amongst other authorities, the Association has been formally approved by the Sovereign Pontiff, and by a number of Catholic Bishops. Indeed, in the preface to the volume of sermons before quoted, the Secretary specifically states that "The Holy Father gave his blessing to the scheme when first started, and repeated that blessing with a direct and kindly commendation to one of the English Secretaries, who was more recently granted the honour of a special interview."

That the Pope should have given his blessing to members of the Society, presenting themselves as individuals, or to other members asking it through them, was to be expected. It belongs to his character, and his paternal charity, to refuse no blessing that is asked of him in this way. But that the Pope blessed the scheme itself, knowing what it really was, and with the view of giving it his countenance or approval, this cannot have been. And we want no other proof than that no sooner is the Association understood in its real character at Rome, than condemnation comes upon it. The whole of the rules and practice of the Pontifical court is opposed to such a supposition. For there are few things about which a Pope is more cautious than in giving premature signs of approval to a religious association or confraternity before it has been duly presented in a complete documentary form. It is then duly examined by the proper officials, after which only is the answer of the Sovereign Pontiff given, by Rescript, with formal signatures and seal. Nor is this all, as you, my Rev. Brethren, know well; for when that document giving approval arrives in any diocese of the Catholic Church, it requires another process before it can have practical effect. It must have its authenticity verified by the signature of the local Bishop. And should he find that the allegations of the petition suppress or misstate the essential facts; acting upon the Canons, the Bishop will declare the Rescript surreptitious, and of no effect. Moreover, when the Pontifical approval is found to be in all respects authentic, it still remains for the local Bishop to judge of its expediency with reference to that diocese, for which reason there is generally inserted the clause,—“saving the rights of the Ordinary.” But what document is there? Where has it been exhibited? What Bishop has examined it? Who has authenticated it? Who has given it canonical effect in England?

It is of the utmost importance to shew that Rome has not condemned what it first blessed and gave countenance to. And this motive will more than justify me in waiving minor considerations, whilst I refer to evidence in my possession on which I should have otherwise kept silence. I have before me an authentic copy of a letter, which, on the 17th of August 1857, was written by the Cardinal Prefect of one of the most important Ecclesiastical Congregations of Rome, in reply to one addressed to him on the part of the projectors of the Association. And I draw attention to the fact that the Cardinal's letter was dated a month before the Association was formally established, and whilst it was yet but a scheme, and that it is the assertion of the Secretary of the Association that the Pope blessed the scheme when first started. The copy of the Cardinal Prefect's letter before me was sent to an English Bishop with a note, dated three days earlier than the letter, in which His Eminence says to the Bishop;—"I send you a letter written by me to ——— who describes to me the incorrect and false meaning put upon my letter, in which I spoke of my joy on account of the prospect of conversions." Now it is obvious that the intention of this letter addressed to the Bishop and enclosing the copy of that sent to a member of the Association, had for its object to correct the erroneous impression that from Rome some countenance had been given to the scheme of the Association. And I do not see why I should not inform you that some three years ago, and before I ever saw this letter, the same Cardinal Prefect gave me an oral explanation of the whole transaction, in the sense of that letter. And now let me turn to its contents. The Cardinal, not fully informed as yet of the scheme and object of the proposed Association, writes, what he supposes them to be, and describes them in outline, as they have since been really carried out, and then declares that if such a union as this be contemplated, it is altogether alien from the mind and teaching of the Church. And he concludes by saying that in no other way can Anglicans return to the Church than as erring children coming back to their mother, and "by renouncing every error and schism, by sincerely embracing the Catholic faith, and by being willing to be under the Roman Pontiff as Christ's Vicar, and the Supreme Head of the Church."

I come next to the alleged approval given to the Association by Catholic Bishops. And I must here again remark that no episcopal sanction of an association having for its end the praying for a special object, has authority with

Catholics, unless the proper document be produced. In the preface to the Sermons on Unity, the Secretary of the Association says:—"The Ex-Patriarch of Constantinople and other Eastern prelates have approved of the Association, and so likewise have several bishops, both Anglican and Roman Catholic, in England, Ireland, and Scotland, as well as on the continent and in America." This statement accords with what is said with a tone of more imposing mystery and solemnity in the advertisement of the A. P. U. C. already quoted. But four pages earlier in the same preface, the statement is more carefully modified, and we are told:—"It is obviously unreasonable to expect the Bishops in England—whether Anglican or Roman—(though some have ventured to do so) to take any very active measures as yet.....For the present we must be satisfied if members of the second order, on both sides, and the laity ventilate the question." Now why should it be unreasonable to expect the cooperation of Catholic Bishops in any scheme which has really for its object the exalting and perfecting of the Church, and which is blessed, too, at its starting, and since, by the Pope? Why should it be a venture for a bishop to do so? And why should "the second order" of clergy take up actively what the first dare not be active in? And let me observe that no priest has a right to propagating a religious association or confraternity, of which his bishop does not approve. Not, my Rev. Brethren, that you need to be reminded of this rule. I have for some time been aware that the names of certain Catholic Bishops were industriously rumoured about as members or approvers of the Association. Two Bishops whose names were thus used, were asked about it. They merely smiled at the notion, and intimated that when spoken to concerning the Association they had merely said:—"I will pray for you." And whoever knows anything about Catholic prelates will understand this as meaning—I say nothing about your association, but will pray for you as individuals.

But the leaders of the Society seem to catch at, and convert anything into a sign. Of this we have a curious example in the use made of my own name. In the volume of Sermons on Reunion, so repeatedly referred to, the editor has taken four extracts from the productions of as many prelates, and has conspicuously printed them together on the page at the back of the dedication. Two of these extracts are from Schismatic Eastern prelates, one is from an Anglican Bishop, and the fourth is headed:—"The Bishop of Birmingham on intercommunion of the Churches;" and

then I am quoted as saying at Leamington in August last: "Could there be anything more desirable than that the bridge should be lowered between the *two great authorities* which represented the religious organizations and thought in this country, &c." I have italicised the phrase "two great authorities," that I may mark an error in the report. What I actually said was—two great bodies. It would have been contrary to all my habits of thought, language, and conscience, had I even attempted to join the notion of ecclesiastical authority with that of Anglicanism. The editor who quoted the passage even as it stands, ought to have seen from the context that such a notion as that of an intercommunion of Churches was not in my mind. I was complimenting Dr. Manning in his presence, and the gist of my observation was that his clearness of head, and his practical acquaintance with Anglicans as well as with Catholics, had prepared him for the special vocation of explaining to each communion the real sense of what was entertained by the other, and that thus he and other able converts had cleared up much matter of fact that was formerly less understood, owing to the social chasm between the two communions. This was in allusion chiefly to his well-known success in conveying the Catholic truth into Anglican minds, not however without some allusion to the advantage which the converts have conferred on old Catholics by giving them clearer perception of the state of thought amongst Anglicans. And the Secretary of the Association ought further to have been aware from a special circumstance, that I could have had no intention of countenancing the principles of the Society; for some time previous to the uttering of that speech, he had asked me to give a blessing on it, and I declined on the express allegation that any sign from a Catholic bishop would be construed into a recognition of their position.

I have gone into these points for the purpose of shewing that this is not a case of uncalled for interference with an Anglican institution by a Roman ecclesiastical tribunal. For Anglican the Association is, in every sense of the word. Yet so wide a use had it made of the authority of the Sovereign Pontiff, and of the Catholic episcopate, that neither Rome nor the bishops could longer remain silent, without appearing to countenance or share in what they could not sanction. Besides which, every effort was being made, under the plea of that high sanction, to draw both Catholic priests and laity into the Society. Since the issuing of the condemnation, an effort has been made to represent that act as the

result of intrigue on the part of three or four converts, as being based on errors of fact, and as opposed to the sense of the Catholic Bishops of England. How forcibly this reminds one of the Jansenists, and of their evasions of that Roman authority which they were always professing to follow. Most certain however it is, that not one of the respected persons alluded to had anything to do with submitting the case for judgment to the Holy See. That proceeding was conducted in the most direct, canonical, and official mode. And whoever will carefully and candidly examine the condemnation side by side with the prospectus of the Association, will perceive that the censure is based throughout upon the official documents of the Association themselves, and not upon mere articles published in the Union Review.

I now proceed to consider the Association for Promoting the Reunion of Christendom, as to its principles and as to the end and purpose which it proposes to attain. But let me first note a fact worth observing, and which Catholic instinct might have divined as certain to be, ere it actually came to pass. Anglicans, however they may dislike certain elements of Protestantism, and advocate certain higher views, cannot, owing to their very position outside the Church, construct a religious association which is not essentially smitten with an uncatholic character.

Let us now proceed to inquire what this Association is? Who are its authors? What is its nature? Where is it placed? On what principle does it stand? What does it intend? And by what means does it seek to reach its end? We need go no further than the official statements of the Society for a reply to these questions. And if we refer at all to other sources, it will simply be to writings which bear the stamp of authenticity, and of a special intention to expound its principles.

Who then are the Authors of this Association? They are Anglican ministers and laymen with a dignitary of the "Scotch Episcopal Church" at their head. It is true that one Catholic layman appears in active cooperation from the beginning, but the bulk of the movement is Anglican. The great body of the Society is still of course Anglican, as well as its guides and directors. That a thousand Catholics have actually given their names to the Association, knowing what its principles are, is very hard for a Catholic to believe. Not that I charge any one with deliberate fraud, but the zeal for drawing Catholics into the work may have caused expressions of mere kindness and courtesy to be

construed into acceptance of membership, while others may have given their names under entire misapprehension. Instances are known of some who have deliberately done what they now as deliberately regret. The prospectus sets forth, it is true, that the members "are not asked to compromise any principles which rightly or wrongly they hold dear;" and I by no means say that the authors and directors of the Association compromise *their* principles, or that they intend to compromise those of Catholics, or that they know what principles are compromised; but what I say is, that Catholics who enter the Association do compromise their principles, for that the principles involved in the foundation and structure of this Society are in direct conflict with the divine constitution of the Church of Christ.

And what is the nature of this Association? It is a religious confraternity. And the members of this confraternity, I use their own words, enter into a bond, and pledge themselves under their name and signature, to say two prayers daily, and if priests to offer the Holy Sacrifice once in three months for the object and intention aimed at by the Society.

Thus an Association which is exterior to the Church, and which is directed by, and is chiefly composed of, Anglicans, undertake to direct to their own end and purpose, the intention of prayers said in the Catholic Church, and even of the Holy Sacrifice offered by the Catholic priest at the Catholic altar. And Catholics, even Catholic priests, not to speak of bishops, are invited to lend their position in the Church to this scheme, as being in the interest of Catholic unity. But it is one of the conservative features of the Church's unity and integrity that her members do not communicate in prayer with those beyond her pale. We pray for all who are without, and that both constantly and heartily, but we pray not with them. We do not hold communion with their divisions. The law of prayer is the law of belief, and conversely, the law of belief is the law of prayer. And to use the words of the decree of condemnation, the "very intention of this prayer, as directed by the Association, is thoroughly stained and infected with heresy." This fact our next inquiries will bring out. Let me first point out to whom and for what purpose the Catholic priest is called upon to give up the intention of the Holy Sacrifice, that is to give up Christ mystically crucified and offered upon our altars. He is called upon to give up that sacrificial intention to men who, whatever be their private sentiments, are not only outside of the Catholic Church, but have subscribed the Thirty-nine

Articles, are members of that national establishment which is essentially Protestant and hostile to the Church, committed to adhesion to the Thirty-first Article for example, and communicants with that heresy in which it is declared that "the Sacrifices of masses, in which it was commonly said, that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits."

Let us now see where this Association is placed. It is not in the Catholic and Roman communion, it is certainly as little to be found in the Schismatic Greek, whose spirit is most exclusive, nor can we say that the Association forms part of the Anglican communion, from whose barriers it is striving to escape, and with whose prevailing principles it is at issue. But this is only saying where the Association is not, and what we want to know is, where it really is, and where its place is to be found; and that is very difficult to say, for it lies mid-way between these three communions, on no Church foundation, and is somewhere in the air. Thither it invites all members of the three communions to come, proffering the condition that here they may drop from notice their distinctive doctrines and habits of discipline; for, says the programme: "They are not expected to compromise any principles which they rightly or wrongly hold dear," and again,—"Note, In joining the Association, no one is understood as thereby expressing an opinion on any matter which may be deemed a point of controversy, or on any religious question except that the object of the Association is desirable." This makes the whole space within the circle of the Association a field for that indifference which the Decree of the Holy Office censures. It is a communion on neutral principles in which the three conflicting parties meet on the low ground which is common to all. We have only to suppose the Catholics, Greeks, and Anglicans entered all to a man into this Society, with all their distinctive points left in silence, and the re-union is accomplished. But what meanwhile have we lost? The whole Church, head, body and life.

For what is the Church? The Church is that one body which Christ formed to Himself, which He cemented with His blood, and into which He breathed His Spirit. The Church is one, and one only. For her unity is based on the oneness of God, Whom she serves; and on the oneness of Christ Who founded her to be always with Him, to be His spouse, His dove, His beautiful one; and on the oneness of the Holy Spirit, Who is her life; and on the one-

ness of the truth which she teaches ; and on the unity of the race of Adam which she is appointed to regenerate, and on the unity of Heaven into which she is to be transferred. For she is the one city of God into which the scattered children come, and where the Babel of tongues disappears with the discord of mind, and where all speak one truth in Christ, and share one grace of faith. The Church, to take the words of the Apostle, is "*one body and one spirit, one Lord, one faith, one baptism, one God and Father of all.*" She is one body because she has one whole and individual life, into which she is incorporated, and that life is the communication of the Holy Spirit. Her unity is like that of the soul ; though one and most simple in itself, it extends in many directions, yet all these ways return into one centre of life. Like that body which the soul animates, it is one and only one, by reason of the one vital principle of animation, ever returning to one focus of vital activity and power.

In Peter Christ laid the first stone, to him He said,—upon thee I will build my Church, bear this name for ever, thou art the rock of its foundation. I am he who can raise up children to Abraham from the very stones, and who can make what is feeblest to be mighty and enduring. To thee I give the keys of the kingdom of Heaven.—Feed my sheep.—Confirm thy brethren. The gates of hell shall not prevail against my Church which I build on thee. And having given the whole body of doctrine, authority, and ministration to Peter, He gave it to the rest after the Resurrection. "He chose one from the twelve," is the well known remark of St. Jerome, "that all ground for division might be removed ;" and says St. Cyprian, in that treatise which has been a text book in the Church as regards her unity,—“ Upon him, being one, He builds His Church”—“ He has by His own authority so placed the source of the same unity as to begin from one.”* Having thus placed the centre of unity as the beginning of His work, and by the same word of power which laid the deep foundations of the earth ; ere He departed from the world, He gave the Church He built upon it a promise which stands for ever :—Behold I am with you all days, even to the consummation of the world, so long shall you teach and baptize, and so long shall I be with you. He promises perpetual identity to that one body to which He has given two principles of unity, the one visible, and the other invisible—Himself for the invisible Head, and Peter for the visible centre. For He

* S. Cyprian De Unitate Ecclesie, c. 3.

who gave a centre of unity to the visible creation, and a centre of unity to every living thing, did not fail to give a centre of unity to this noblest and most enduring of all His living creations.

Having then this centre for a principle of unity, from it the Church expands her unity into Catholicity, and chiefly in three directions. She extends her centre of unity through time in the unbroken line and descent of her Apostolic Pontiffs. For though all the twelve received the Apostleship, it expired with the rest, and left but the Episcopate with their successors, leaving the Apostleship of the Church for ever seated on the chair of Peter. For the Patriarchates were of Peter's creation. He created that of Antioch where he had himself sat, and that of Alexandria in his disciple St. Mark. And the primates shared his jurisdiction by a delegation of which the Pallium, or cloak from the body of Peter, was the proof and symbol. Centre and source of Apostolic mission, and of supreme authority, and mouth-piece of the Church Catholic, that centre has stood in its place whilst time has been fleeting by, even as the sun has stood in the Heavens. Whilst from this central line of succession, the Church, by another form of unity, has expanded herself in communion from and with that centre, over the inhabited earth, even as all the nerves of the body are in communion with the head, whilst they cease not to hold intercommunion one with another. Then the Church has another mode of her perpetual union, which holds on together with that union of the present with the past, and of the head with the whole body, and that is the communion of Saints. For "*in Christ we are all one,*" and as the Apostle says: "*But ye are come to Mount Sion, and the city of the living God, the heavenly Jerusalem, and the company of many thousands of angels, and the Church of the first-born, who are written in heaven, and to God, the judge of all, and to the spirits of the just made perfect, and to Jesus the mediator of the New Testament, and the sprinkling of blood speaking better than Abel.*" Here the Apostle describes that interior union which makes the Church of earth and heaven one; and he says that they who have come into the one have already come into the society of the other. All these modes of unity flow each into the other, for so has Christ constituted His Church from the first, and they are inalienable from her.

Beginning at Jerusalem, and passing from that condemned city to Rome in the life-time of Peter, from one and the same centre has emanated the one voice of faith, the one

supreme word of authority, the one mission that creates the Dioceses and the Bishops over the earth, the one command that calls the Church from all the earth to council; and everywhere that his voice is heard the name of the Pontiff is repeated in the daily sacrifice, and all tongues and tribes of the earth to which the missionaries of the Church come, repeat the name of Christ, and next the name of His Vicar on earth. And so has it always been since the days when Peter sent his staff to Treves, and the Corinthians appealed to Clement at Rome, whilst John the Evangelist was yet living in the city of Ephesus. Always has obedience gone up to that central seat from which the supreme authority of the Church descends, that chair where sits the visible Father and Shepherd of the flock and fold of Christ.

But although the Church resembles by her unity whatever in nature possesses a vital principle of existence, yet is there nothing else like the Church. For its unity is the masterpiece and chief miracle of God. And so miraculous a unity, imitating His eternity by its continuance and His creation by its expansion, is the more marvellous beyond comparison by reason of the weak and contentious mass of human elements, — veritable chaos of contradictions as it is, in which this unity has been by the power of the Holy Ghost created. It is the wonder, the perplexity, and the despair of all who share not its secret. Carrying on its brow the proof of its one Divine Author, its unity has a triple form and threefold term. For from one origin it generates its identical self through time, whilst by expansion and growth it continues to circulate its identity over the globe.

This is the One, Holy, Catholic, and Apostolic Church of our faith, of that faith which is received of her from the Fathers, with whom, through her, we are also one. And of these her four marks or characters, the Decree of the Holy Office says with beautiful truth: "The true Church of Jesus Christ is constituted by its Divine Author with four notes of which we declare our belief in the Creed, and by which it is known: and each of these notes coheres in such wise with the rest that it cannot be separated from them; and hence, whatever is really Catholic, and truly called Catholic, must shine forth with the prerogatives of unity, holiness, and apostolical succession." These words admirably express the organic unity and ubiquitous identity of the Church of Christ. Wherever it is that even her poorest member is to be found—be it in the bogs of Ireland, in the swamps of New Zealand, or the snows of the Arctic

regions,—he holds to the Body of Christ through her unity, obeys the voice of her apostolic authority, communicates with her holiness, and is enveloped with her catholicity. It is true that the whole Church possesses a holiness which is not possessed by every member. But even those of her children whose holiness has sunk into little beyond faith, have that divine principle within them; they hold to all the sanctity of the Church by faith in it, and by faith in those holy means of recovering the grace of charity the hope of which is seldom altogether given up, for it is rare indeed to find faith and despair in one bosom.

Thus the Church is an organic whole, having one continuous unity of life, and, like the seamless garment of Christ, it is without division. And the word Catholic is equally expressive of unity and universality; for it expresses the existence of these two qualities in combination. In fact the word Catholic means unity extending to universality; and whoever does not realize this truth, does not yet understand of what he speaks, when he claims to himself the word Catholic. Nor is it to be confined in this sense to mere corporate organization, it also extends to the faith, that is to the unity of Catholic truth. St. Pacian collected the expositions of the word Catholic prevalent in his time in the Western Church, and they all bear out the same idea. Applying to the Church the words of the Prophet, *my name is wonderful*, the holy Bishop says that the name Catholic signifies “*one everywhere*,” or “*one in all*,” or “*one over all*,” or as some Doctors say, “*obedience in all*,” that is, in all that is commanded of God. Thus he shows that that which is Catholic is one authority in all divine things, exercised everywhere, over all, and by all obeyed. And he thence concludes that “*he who is Catholic, the same is obedient, whilst the name of Catholic separates the faithful people from those of an heretical name.*”*

Nothing is more constantly before the mind of St. Paul than this organic character of the Church, considered as centred upon one inward source of life and unity. He perpetually reminds those to whom he writes that all are one body, and one in Christ, and all one body for the very reason that we are of one spirit, or that we eat of one bread, &c.

Writing to the Ephesians, the Apostle says: “*Now, therefore, ye are not strangers and foreigners, but ye are fellow citizens of the Saints, and domestics of God; built upon the foundation of the Apostles and Prophets, the chief corner stone*

* St. Pacian, 1st and 2nd Epist. ad Sympronian.

being *Jesus Christ Himself, in whom all the building being framed together, groweth into a holy temple in the Lord, in whom ye also are built together for a dwelling of God in the spirit.*"* Here the Church is an animated temple, framed from many into One, by the power of One, for the habitation of One. In the same epistle the Church is again described as a living body: "*But doing the truth in charity, we may grow in all things in Him, Who is the Head, Christ: from Whom the whole body, fitted together and connected by what every joint supplieth, according to the operation in each member, maketh increase of the body, to the building up of itself in charity.*"† And again, with another form of expression, to the Colossians, Christ is "*the Head, from whom the whole body supplied and connected by the joints and bands, increaseth with an increase of God.*"‡ The object of St. Paul in these and like passages, is to shew, as he does by all the capabilities of language, that the spirit of Christ leads whatever it acts upon into unity, and that the real proof of our being one with Christ, is the being in the one visible body which He has organised, and which He animates.

Famous is that exposition of the indivisible unity of the Church, which St. Cyprian wrote in the middle of the third century, and of which the Church herself has always made so much. Let those who have not found unity, but yet seek it, study well the book of the blessed Bishop and Martyr of Carthage. All that can be given of it here is one crowning passage. "The Church," he says, "is one, though spread abroad and multiplied by the increase derived from her own fertility. Even as the sun has many rays, yet only one light; and the tree has many branches, yet only one strength in its deep holding root; and as one fountain speeds forth many streams, and though many are the bountiful waters running out, yet is unity preserved at the source. Part a ray of the sun from its orb, but unity will not bear a division of light. Break a branch from the tree, but once broken it will not germinate. Cut off a stream from the fountain, but its channel will dry up. So the Church, clothed with the light of her Lord, puts forth her rays over the whole world, yet the light everywhere spread is but one light, and there is no separation of the unity of the body. She stretches forth her branches in rich plenty over all the earth, she pours wide abroad her onward streams; and yet is there but one head, one source, one mother, abounding in the successive

* Ephes. ii. 19-22.

† Ephes. iv. 15-17.

‡ Coloss. ii.

results of her fertility. It is of her womb that we are born, from her milk that we are nourished, and from her breath that we are quickened.”*

So St. Augustine argues with the Donatists, that if the continuity of the Church has been interrupted, she has perished.† And to return for a moment to St. Paul, when he finds the Corinthians rending into divisions, and following separate leaders, he meets them with the peremptory question, “*Is Christ then divided?*” And he beseeches them, “*by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no schisms among you; but that ye be perfect in the same mind, and in the same judgment.*” Diversity of opinion and division is the world’s spirit, but the secret of the Church’s union is that “*obedience of faith*” by which her children submit their minds and hearts to the truth uttered by her infallible voice. Revelation springs not out of the recesses of men’s minds, but flows into them from Christ through the Church. For any one then to separate from the Church, is to deny that she is the Church, whilst he who prolongs the separation made by his ancestors prolongs that denial.

The idea of unity comprehends that of exclusion as well as that of inclusion, and demands that one be as complete as the other. “*You cannot serve two masters,*” says our Lord, “*for either you will love the one and hate the other, or you will obey the one and despise the other.*” Nor can one spirit animate two bodies, unless it bring them into one. If we take the image of the one kingdom, or of the one household, or of the one fold, under which Christ presents His Church to us, we shall find that a kingdom excludes all that are not subjects; a household, all that are not of the family; and a fold, all that are not of the flock. Take, for example, the one essential idea that belongs to a sheepfold, and we shall find it to be the barrier which shuts out all but the sheep of that one shepherd. You can find no traces in the Scriptures or the Fathers, or even in your own reason, of three bodies to one head, or of three circumferences to one body, or of one spirit with three minds, or of one sheepfold with three separate enclosures, or of one authority with three centres.

What the Church does exclude I need scarcely say. She excludes heretics, and she excludes schismatics; the first hold not to her by the grace and virtue of belief, nor the

* St. Cyprian, De Unitate Eccles. c. iv.

† St. Augustine, De Baptismo contra Donatistas l. 3.

second by the virtue of obedience. And here, as in the moral law, the maxim of St. James stands good, "*He who offends in one thing is guilty of all;*" because he renounces the principle upon which all faith in the Church, or all obedience to the Church, rests. Whoever then chooses his own opinion, or the opinion of any number of men, as against the spoken faith of the Church, is a heretic; for such an one exalts his own mind above the mind of the Church of Christ. It is significant that, although St. Paul uses this word only once in his epistles, yet on this occasion he is prescribing a rule of ecclesiastical discipline to a bishop. He says to Titus:—"A man that is a heretic, after the first and second admonition, avoid." Even the gentle disciple of love lays down also as a rule for the faithful: "*Every one who goeth aside, and doth not abide in the doctrine of Christ, hath not God.....If any man come to you, and bring not this doctrine, receive him not into the house, nor say to him, Welcome. For he who saith to him, Welcome, partaketh of his evil works.*"

These, my Rev. Brethren, are to you a series of elementary principles, all of which converge to one point, and that has been beautifully expressed by St. Cyprian, who says—"This sacrament of unity, this bond of concord inseparably cohering, is signified in the Gospel, where the coat of our Lord Jesus Christ is in no wise parted nor cut, but is received a whole garment, by them who cast lots who should rather wear it, and is possessed as an inviolate and individual robe..... It has with it a unity descending from above, as coming, that is, from heaven and from the Father; which it was not for the receiver or owner in any wise to sunder, but which he received once for all and indivisibly as one unbroken whole. He cannot own Christ's garment who splits and divides Christ's Church.....When the twelve tribes of Israel were torn asunder, the Prophet Ahijah rent his garment. But because Christ's people cannot be rent, His coat, woven and conjoined throughout, was not divided by those it fell to. Individual, conjoined, co-entwined, it shews the coherent concord of our people who put on Christ. In the sacrament and sign of His garment, He has declared the unity of His Church."*

With this exposition before us of the sense in which the Catholic Church views her own unity, let us proceed with our inquiry into the Association for promoting Unity. On what

* St. Cyprian, De Unitate. Oxford Translation.

principle does it profess to stand? It rests upon the doctrine that the Church of God has been long divided into separate parts, and that it now exists in three corporate bodies. It may be well to stop here a moment and look round at the position. Of the numerous communities that gather under the Christian name, and celebrate the rite of baptism, this Association selects three, and leaves the rest behind. From these three alone they invite members, and for the re-union of these three alone they direct the intention of their prayers. And the three communions are the Roman Catholic, the Greek Schismatic, and the Anglican Episcopalian. As it has been said industriously, that the condemnation of the heretical basis of the Association has been made in error of the facts, it is of importance to shew how those facts really stand. The advertisement of the A. P. U. C. which has appeared in almost all of the numbers of the Union Review, for the purpose of keeping the Association before the public eye, describes the communions as,—“those three great divisions of Christendom which claim for themselves the heritage of the Priesthood and the name of Catholic.” And inviting the members of these three Communions to join their prayers for re-union, the Prospectus of the Association says,—“It is hoped and believed that many, however widely separated at present in their religious convictions, &c.....will recognize the consequent duty of joining their intercession, &c.” And these divisions are called in the same document “unhappy divisions,” and they look forward for their healing mainly to a corporate re-union. And then there is that provision made in the same document, which is the charter of the Association, for not compromising “any principles,” or “points of controversy” which the members severally hold, and no limit is set to this rule beyond that of membership with one of these three Communions. There is, besides, another formal document, and that is the Resolution by passing which at the London meeting in 1857, the Association was founded. And that Resolution states how the object of the Society is “for united prayer that visible unity may be restored to Christendom.”

And I must draw special attention to this phrase *visible* unity, because it is often put forward also in the sermons and articles in support of the Association, that the Church has lost visible unity; as if leaving it an open question, or an implied inference,—and the latter looks most probable from the general tone, that although the Church be visibly broken into three, she is still invisibly one. This would give us the heresy of a Church with one soul and three

bodies. It would give us an invisible accord beneath a visible trilateral conflict. Terrible indeed must be the delusion of mind that sees not facts so plain and obvious. But it may be that the heresy is simple instead of compound, in which case we have the position clearly and formally put forth, that the Church of Christ exists in three bodies, that require to be corporately put together, in order to form one Church again.

And that proof may overabound, there is yet another document in which the mind of the Association is unmistakeably expressed. It consists in the dedication of the volume of "Sermons on the Re-union of Christendom. By Members of the Roman Catholic, Greek, and Anglican Communions," Edited by the Secretary, and "printed for certain members of the Association," its publication was long looked forward to, and is now received as an event. The volume itself abounds in amplifications of the heresy in question, and I shall give a few samples of its quality later on. But I here transcribe the dedication in which it is formally presented to the Pope, the Schismatic Patriarch of Constantinople, and the Archbishop of Canterbury.

"Beatissimo et Sanctissimo in Christo Patri Pio Divina Providentia Papæ Nonno, S. Sedis Apostolicæ Episcopo; necnon Beatissimo et Sanctissimo in Christo Patri, Sophronio, Archiepiscopo Constantinopolitano, Novæ Romæ Patriarchæ Œcumenico; sed et Honoratissimo et Reverendissimo in Christo Patri, Carolo Thomæ, Archiepiscopo Cantuariensi, totius Angliæ Primati, in spem unionis futuræ Gregis Christi, Heu! tam diu in seipso partiti, et in expectatione universalis Fidei Catholicæ per totum orbem diffusionis, quam concedat Dominus Deus Omnipotens. Amen."

It will be no divergence from the line of exposition if I point out how this dedication treats the Sovereign Pontiff. A book, of which we are told by its editor,* that it contains seven discourses by Catholic ecclesiastics, two of them being prelates, addresses the Schismatic Archbishop of Constantinople, as "Œcumenical Patriarch," whilst the Pope is simply addressed by the title of "Bishop of the Apostolic See." Universal jurisdiction is ascribed to the Greek Patriarch, whilst the Pope is circumscribed within the See of Rome. If courtesy be pleaded, why is it shewn to the see to which the Popes granted the second dignity, whilst it is withheld from the first chair? Even the best Anglicans, as well as

* Letter in Tablet of November 5, 1864.

the Greeks, are ready to allow that Rome is the primary See, and Apostolical. But Constantinople is no more an Apostolical See than Canterbury. Need we remind the Editor that New Rome sprang not up until three centuries after St. Peter had fixed the Apostolic Chair in Old Rome? Need we remind him how unfaltering records tell that from the days of St. Cornelius at least, the Popes have been familiar with the title of "Bishop of the Catholic Church," which is equivalent to that of Œcumenical Bishop, a title adopted later? Need we remind him of the unswerving vigour with which from Pelagius and the great St. Leo downwards, the Popes repressed the passion of the Archbishops of Constantinople for ambitious titles, until the schismatical outbreak of Photius interrupted communion? How, for example, St. Gregory the Great had to forbid the use of this very title of Œcumenical, and how its use was successfully repressed until the pride of the See of Constantinople puffed up with its proximity to the imperial throne was consummated. This was no mere question of words, but a conflict for the defence of the principle of Catholic unity. No one had ventured to assert as yet that Constantinople was independent of Rome, but to take the title belonging to the Sovereign Pontiff was preparing the way for assuming what that title expressed. "As to what they say regarding the Church of Constantinople," says St. Gregory in a letter, "who doubts but that it is subject to the Apostolic See? This is constantly avowed by the most pious Emperor, and by our brother, the Bishop of that city."* But what fact bearing on ecclesiastical unity can the Association touch, without giving it some turn against the Centre of Unity? The sentiment of the Dedication is but a more definite expression of the fundamental heresy on which the Association takes its stand. For the Sermons are presented to the heads of these separated communions, "In the hope of the future Re-union of Christ's flock, so long, alas! divided in itself!"

I might quote similar language at any length from the Union Review, and from several of the Sermons here referred to, but I prefer keeping to formal acts and documents. And from these I have surely satisfied the reader that in censuring the fundamental heresy of the Association the Holy See has not been misinformed. No one can deny that the Roman Catholic Church, the Greek Separatists, and the Anglican Episcopalians are divided, and stand each apart

* St. Greg. Mag. L. 9, Ep. 12.

from the other. But the heresy on which the Association stands, and which it so assiduously asserts, is, that divided and separated though they be, and cut off from each other's communion, nevertheless these three form together the One Church of God. Now this is asserting a doctrine through the assertion of a fact, and the doctrine asserted is that the Church of Christ is not corporately and inalienably one by its divine constitution.

Having listened so long to this chaunt of the Church "divided in itself," let us now listen to the words of our Divine Lord:—

*"And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if Satan be risen up against himself, he is divided, and cannot stand, but hath an end."**

Let us listen to the words of our Lord again:—"I am the Good Shepherd. The Good Shepherd giveth His life for His sheep.....And other sheep I have, that are not of this fold, (that is, not of the fold of Juda,) them also I must bring, and there shall be one fold and One Shepherd."†

Let us listen once more. And now it is His solemn prayer to His Father, just after His mystical sacrifice, and just before His bloody sacrifice; and it is over His Apostles that He prays, just after they have been brought into corporal union with Himself through the communication of His flesh and blood. So closely indeed does this prayer follow upon the Eucharistic sacrifice and communion, and so nearly does it come upon His Agony and Crucifixion, that it would seem to be carried up to Heaven and ushered into the presence of the Father, together with the offering of His Blood, in the two sacrificial forms of its oblation. Let us listen to this prayer which the Saviour of the world offers at a moment so tremendous:—

"Sanctify them in the truth. Thy word is truth. As Thou hast sent Me into the world, I also have sent them into the world. And for them do I sanctify Myself; that they also may be sanctified in truth. And not for them only do I pray, but for those also who through their word shall believe in Me; that they all may be one, as Thou, Father, in Me, and I in Thee: that they also may be one in Us; that the world may believe that Thou hast sent Me."‡

The sense and instinct of the Church's unity comes of

* St. Mark iii. 24-26.

† St. John x. 11-16.

‡ St. John, xvii. 17-21.

that sanctifying grace for which our Lord prayed, and which the Holy Spirit gives to breathe through the Church; and hence it is that men hear these words of our Lord, and His divine prayer, yet not having the grace of the Church, they go to seek her as spreading herself over divided communions and mutually repellant bodies. But our Lord tells us that a divided house cannot stand, and that, instead of its coming to re-union, it will come to an end. Secondly, He declares that He will bring all His sheep into one fold with that of Israel, that through the hearing of His voice they may be one fold under One Shepherd. Finally, He sanctifies Himself for this end,—that is, He offers Himself up for this end, and prays for this end; that His Church built on the Apostles may be one, and one in these special ways—one in the truth, one in Himself, one as He and the Father are one, one in their belief of His word, one in receiving that word from Him through apostolic authority, one all with each other, and one so visibly to the eyes of men that the world may believe this unity to be the work and mission of God.

And now let us look at this Greek schism for an instant. When Photius in the ninth century began it, and when Michael Cerularius consummated it in the eleventh, it was not Rome alone, but Rome with part of the East and all the West, with England also and with Germany, and with all the nations who revolted four centuries later, that withstood the rebellion of Constantinople, and accepted the excommunication of the Patriarch and his adherents. If the Catholics and Schismatics are one Church, how comes the Emperor of Russia backed by his Synod to oppress his subjects with penal laws almost as terrible in the case of conversion to Catholicism as those that formerly raged in England? Is it forgotten that a Greek Christian in Russia cannot become a Catholic without the confiscation of all he possesses in the world? And then as to intercommunion between England and Constantinople, is a recent event already buried in oblivion? A well-known Anglican clergyman, since a Catholic, had a peculiar attraction for the Eastern Greek communion. He petitioned the Patriarch of Constantinople to receive him on condition of his Anglican baptism being admitted. But the Archbishop,—that “Œcumenical Patriarch” of the dedication,—declared with the concurrent voices of his Episcopal Synod, that they knew of no baptism except one, and rejected the Anglican baptism as of no avail for their communion. In short they did not admit that an Anglican clergyman was a Christian.

And when we turn to survey the relations between the

National Church of this country and the Catholic Church of all nations, under its Roman head and centre ; it becomes a positive offence against the common sense and judgment of mankind to assert that they are in any sense the members of one Church. For long centuries has Anglicanism exalted the Protestant name, and sought to annihilate the Catholic and Roman Church. Within the memory of man it was the gallows, confiscation, or exile for a Catholic priest to say Mass, or to be found on English soil, or for any one to harbour him, or for a Catholic father to give his child a Catholic education. How can those differences be accidental, that have caused deadly enmities on one side at least for three hundred years, and which even now induce many an Anglican parent to expel their best-beloved children from hearth and home, so soon as, obeying God rather than man, they embrace the Catholic faith ?

There are some persons who lay claim to the Catholic Church at a very cheap rate, and who undertake to reconstruct its unity at a very small sacrifice. They little know at what cost it is, that their neighbours gain the unspeakable gift of Catholic grace and unity. They can be Catholics, forsooth, and still hold communion with all the heresies with which the National Church is filled, and is overflowing daily more and more. The essence of heresy consists in denying some one or more points of revealed truth, contained in the deposit of faith which the Church holds, and with divine authority sets forth to be believed. It is of the essence of Catholic faith to believe unwaveringly that the Church both proposes and imposes the law of belief. "*If he will not hear the Church, let him be to thee as the heathen and the publican :*" such is our Lord's injunction. Even when He had changed the heart of St. Paul, and instructed him in all the truth, Christ sent him to the Church for initiation into the sacrament of faith. Nor is it the voice of the primitive or of any other age of the Church, but the voice of that same Church now and at this moment living, and speaking with authority, that demands the faith of men in her word, and is the sole imponent of the rule of Catholic belief. And here we see the nullity of the higher Anglican position. Flying from the authority of a living voice, its advocates take refuge in the documents of the primitive Church, as the Evangelicals do in the letter of Sacred Scripture. This implies more than the notion that the Church is rent into parts ; it implies that she is dead, and has left nothing for our guidance save the dead relics of the past. But if the Church be not

living, then faith is dead. The living Mother is no more, and the living fruit is gone to its grave along with her. And the promise of Christ to be always with His teaching Church to the end,—that has failed. And His promise that the Holy Ghost should abide always with her, and keep her in all truth:—What has become of that?

The National Church of England has never accepted this definition of Catholic faith, nor this view of the Church. There may have been attempts at times to set up some such rule of authority, but it has never been accepted by that Church as a body. She rests, as far as she can have any rest, upon the negation of that view. Catholic authority in her eyes is slavish and foreign, and she has set up the license of private judgment in its place. And when we want to test the position of Anglicans, it is not enough to listen to their individual views and their personal aspirations; to hear of this or that Catholic practice which they have adopted, or of this or that point of Catholic teaching which they advocate in part and seek after in part; but we must ascertain with what they hold communion. For if they stand in Church membership with Protestantism; if they hold communion with a religious society that revels in the negation of Catholic truth; if they minister at the same communion tables, sit by the same pulpits, obey the same prelates, and meet in the same worship, with those who are Sabellians, Arians, Pelagians, Zuinglians, Calvinists, Erastians, Establishmentarians, deniers of sacramental grace, of Scriptural inspiration, of the authority of the living Church, or any other of those countless heresies with which the National Church allows her very bowels to be rent and torn; communion with any one of these amounts to isolation from and denial of the one Catholic Church of God. For not only in her Councils, but in the constant and perpetual habit of her life, the Catholic Church anathematizes all heresies both old and new, and repels from her communion all whosoever communicate with them. It is as natural for her to reject these poisons as for a man to reject what is destructive of his life. It results both from the nature of her own unity, and from the unity of the faith she teaches. And an Anglican who even receives the whole doctrine of the Council of Trent, is as far as ever from Catholic communion, unless he submits to the living voice of that Church which held the Council of Trent, and anathematizes the heresies which she anathematizes, and shuns the schisms that stand up in rebellion against her. This is

the simple truth, a plain understanding of which would deliver certain minds from many delusions which it is the greatest charity to clear away.

The history of the Church is the exhibition of these principles in their operation. And he has read that history in vain who has failed to observe the truth of this remark. Here it is of the last importance to note with reference to the scheme of this Association, how totally different have been the ways of God from theirs. For whilst heresies and schisms have rent themselves off from the Church with a clamour that has filled the world; one after another they have silently melted away with time, and their children have been gradually and tranquilly reabsorbed into the Church. The outbreak has been ostentatious as is the wont of pride; the return has been unobtrusive as is the wont of humility. So passed away the huge and multitudinous heresies of the Gnostics, of the Manicheans, of the Arians, who rivalled the Church in the number of their bishops, of the Donatists, of the Nestorians, and of a hundred more. The Church has only to endure and to wait their dissolution, well knowing that from their beginning they carry with them the germs of death.

There can be no corporate re-union for the peremptory reason that the "obedience of faith" is not a grace that is corporately communicable. It belongs to no body of men except the Church. It is given to individuals to draw them into the Church, but it cannot pass into heretical or schismatical bodies. Men may return to the Church in numbers fewer or more, together and from a common impulse, or one by one. They may follow their bishops in returning to the centre of unity, as Orientals have repeatedly done. They may come almost as a nation, inspired by the general sense of their common want, as in the recent instance of the Bulgarians. The Council of Florence presents no exception to the common rule. The Greeks appear in that Council as submitting unconditionally to the Sovereign Pontiff as the one and only visible Head of the Church, whom they declared that they received as "the Successor of St. Peter, Prince of the Apostles, true Vicar of Christ, Head of the whole Church, Father and Teacher of all Christians, to whom our Lord Jesus Christ gave plenary power to rule and govern the Church." Nor is it a lesson to be passed lightly over, that the only return of a schismatic body ever made through a General Council proved a failure in the result. The Erastian spirit which originated the schism had never ceased to operate,

and it put an end to the submission made in the Council, almost as soon as its members returned to their homes. Montesquieu remarks that the Greeks never thoroughly comprehended the distinction between the ecclesiastical and civil power, and that it was this that led them into so many miseries and excesses; whereas, he continues, the Clergy of Rome, although not a separate body from the State, have always understood this distinction well. Now it was a yet more vigorous spirit of Erastianism that cut off England from the Catholic Church. England had also its reconciliation under Mary. And why did it prove a failure so soon, but that it was the submission of the nation through its leaders, not of men one by one, as when they are baptised, or as when they enter the tribunal of penance? There were no small number of the nation tainted with heresy, and Elizabeth had her political reasons for turning this to advantage. And is there less of heresy in the National Church now, or less of Erastianism than in the days of Henry, or Elizabeth, or even Edward? To uphold the Anglican Church as something distinct and apart from the Establishment is really too childish for remark. Who both appoints and institutes her bishops? Who divides, suppresses, or establishes her sees? Who translates her prelates from one see to another? Who gives the Archbishop of Canterbury his commission of primacy?—that commission which is conveyed, not through episcopal ordination, but after it, and from Apostolic authority, and by the symbol of the pallium? Ordination conveys the episcopal character, but not the flock. That is the act of mission, an act emanating from the Apostolic Chair; it is a spiritual, not a civil act; for the gift cannot come, says the Catholic Church, by Queen or Cabinet, but from Christ through His Vicar on earth.

Who, again, decides what is and what is not lawful to be taught in the Anglican Church, as doctrine of revelation set forth in the Anglican formularies? It is not merely on temporalities; but on mission, on jurisdiction, on discipline and on doctrine that the State exerts its authority and gives its decisions, whilst its bishops bow down before it. We might as well deny that we live on an island as attempt to assert that the Anglican Church is not the creature of the State. Let him who holds the contrary test his theory by reducing it to action. Let him suppose, for instance, that the bishops were striving to negotiate a re-union without the Cabinet, or even the Cabinet without Parliament, or even Parliament without the country. He will soon understand

what a nullity the bishops would find themselves for any thing beyond their own personal reconciliation, as abstracted from that of their sees. The Anglican Church apart from the State is a possibility in the nature of things, and can therefore be held as an abstract notion in certain minds; but the very first difficulty that would meet us in this scheme of corporate re-union of Anglicanism with the Catholic Church, would be the golden bonds with which she is riveted into union with an anti-Catholic State, and with the anti-Catholic opinion of this country.

Of what use is it for the Union Review to gather up the past essays at corporate re-union attempted by well meaning persons, unless it be to shew that all such schemes have ended with their originators, and ended in failure? For re-union implies conversion, and conversion is an act of the individual conscience. The discussions to which such essays towards corporate re-union have given rise, have been of service in exalting the perceptions of a limited class of persons, or of bringing another class into the Church; but the heretical body whose re-union has been in question has kept as immoveable in its position as before;—and so will it be again. Certain persons will be led by those expositions of the value of unity to seek it where alone it can be found, and then alarm will come, and reaction will set in among those who are left behind.

Corporate union is not in reality what the Association is either seeking, or praying for,—not that corporate union in which our Lord has constituted His Church; but a confederation of three Churches under a court of appeal, regulated by something very like international law, to be settled in a convention rather than a council. For the assemblage would be not of the one Church and Body of Christ, but of three bodies claiming each to be, and to have been, a Church of Christ, and demanding each an equal voice in the negotiation, and the right to set its own limit to the authority of the Holy See. This must not be merely stated to be, but proved to be the mind of the Association. Let me open then that Volume of Sermons in which the Association delivers its views from its own pulpit,—a pulpit in which the preachers who rise are successively Anglicans, Catholics and Greeks. Here we have the first step in re-union. It reminds one of certain sectarians who now and then try “a brotherly interchange of pulpits,” hoping for closer communion and ending in fiercer dissonance. The pulpit on such occasions becomes an altar on which men mutually make silent sacrifices from

their lasting convictions to the loud spoken sentiment of the hour. The Union Review for November offers itself as a guide through these discourses, pointing out to the uninitiated which are by Anglicans and which by Catholics. The Authors of two or three of the fragments of discourses or charges inserted would, I imagine, be as surprised to find themselves in their present company, as I myself was, when I first turned over the dedication page. As to the discourses ascribed to Catholic authors, I can only say of some of them,—Can these productions really be by Catholic priests? If not; it is unfair to place them as sermons, where they are, without giving warning of it. And if the productions to which I allude are by priests, they have either forgotten much of Catholic Theology, or never learned it; or it may be that the Anglican pulpit and audience have irresistibly revived in them their Anglican reminiscences, and suffused them with an Anglican colour.

Let us take up the Thirteenth Sermon, which has for its title—"Christ's Deathbed Sermon disregarded by Christendom." The Review says of it—"Evidently by a Roman Catholic,—for general interest, clear reasoning, outspokenness, and temperate language, it is scarcely equalled by any in the Volume. Its scope is wide, broad and lofty. Full of earnest exhortation from one whose experience is clearly more than considerable, it sets before us a train of thoughts the most important, and of considerations the most interesting, which deserve—as we have little doubt they are certain to receive—a careful perusal and a hearty welcome." Now the motive that causes this discourse to be introduced to the Association with such hearty and honest commendation, is, that it presents a photograph, both sharp and clear, of those Anglican views of unity which it is the object of the Association to propagate. The following extracts from it will enable each reader to judge for himself.—

"It was in a fatal spirit of infatuation, both as regards its own interests, as well as those of collective Christendom, that the See—to which, from a multitude of considerations, all had come, and at length had agreed to appeal—aspired to become more to Christendom than the last appeal; and from constitutional monarchy to advance to despotism. The principle of local self-government was infringed upon, that the principle of centralization might be exalted beyond its due. I am not saying that all this was a deliberate or violent act on the part of Rome; I am not saying that external events and unforeseen emergencies in the affairs of nations, had not

a great share in bringing it about; I am only here concerned in shewing that it was a suicidal act, dividing Christendom, instead of intensifying its collective unity. For there is a point beyond which human nature cannot be strained in its relations to the Church, any more than in its civil obligations; just as in the physical world, there is a point where attraction ends and repulsion begins. The Eastern Church was content to admit the primacy of Rome, till a supremacy was claimed; from that time forth she has preferred isolation rather than admit even a primacy. Mark what followed—the withdrawal of the East from communion with Rome, might have been supposed to have had the effect of a warning to the latter, to moderate her claims over the rest of Christendom, that still looked up to her as their common head. Did it read anything like that lesson? Did not Rome push her supremacy over the West only the more imperiously and obstinately, because it had been disowned in the East, till at length the West also rose in schism? Nothing can be clearer than that this was the one real grievance that provoked the Reformation, and that it was not till after the disrapture had been effected, that doctrinal differences attained the prominence which they have occupied ever since.’*

It was, then, the wrong-doing of Apostolical authority,—not the sins of heresy and schism, and the pride in which they were engendered, that separated these bodies from the Church. What, then, shall we say to the results that have flown from the opposite course of proceeding? Let the sects that swarm in England and in Russia answer the question.

The next passage to be quoted simply affirms that the Catholic Church has ceased to exist.

“Our own instincts, if we would but probe them thoroughly and dispassionately, will convince us that there cannot possibly be a Catholic Church upon earth, without a Catholic head. At present all is chaos and confusion. We are told, in the creeds, of a Catholic Church, but when we look for it around us, we find that it exists but upon paper; not one of the divided Churches lays claim to the title as it stands in the ancient creeds. We hear the dogma, ‘No salvation out of the Church,’ (‘Nulla extra ecclesiam salus,’) bandied about on all sides, but what, in reality, can be its meaning in these days?”†

Next the reader shall have the scheme of reunion drawn out with the diplomatic skill of a protocol.

“We have in reality but two points to consider. First, whether there is any one thing that could be supposed more conducive to

* p. 218-9.

† p. 226-7.

the unity of the Church, than that it should have a common centre ; and secondly, that this principle of centralization should be so accepted, as to preclude the slightest infringement upon the rights of local jurisdiction. There is every reason to believe that Rome would not refuse to become the centre of Christendom once more upon these terms, namely, of being again recognized all over Christendom as the Supreme Court of Appeal. And why should the Church of England fear to appeal in extreme cases, to the judgment of a Christian Bishop, acknowledged, on the lowest hypothesis, to be ‘*primus inter pares*?’ in other words, to rank first amongst his brethren. On the lowest hypothesis, surely, he would be more likely to decide correctly between true and false doctrine, than the Privy Council ; and in these days, finally, need it be feared that he could ever assume more power than our own laws accorded? for it would of course form the basis of negotiations that there should be stringent international laws passed, regulating these appeals. Then, even if we distrusted placing ourselves under concordats with the rest of Europe, we might at all events feel quite certain, that any terms acceded to by the Russo-Greek Churches, on the subject of appeals, would be such as would never endanger the liberties of the Church of England.”*

A writer who holds the views respecting the organic unity of the Church, which these extracts imply can never have known the Catechism of the Catholic Church, much less her Theology. Utterly perverse and useless as these views are, considered as representations of what the divine constitution of the Church is, or of what she is capable of admitting to her communion, their publication may yet serve two useful ends ; they shew what doctrines and schemes of re-union the Association welcomes as its own, and they prove,—what the Cardinal Prefect whose letter I quoted affirmed from the beginning, whilst the Association was yet in project,—that such plans are utterly abhorrent from Catholic doctrine.

There are passages, and those not a few in these Sermons, of the greatest truth and beauty. And I especially refer to those which are devoted to the exposition of the corporate unity of the Church as taught in the Sacred Scriptures. Take, for instance, the following from the Sermon on “The Prayer of Christ for Unity.”—The preacher says :

“Words of wondrous signification! Thus the union or oneness of Christians in the one Church, was evidently intended to be a picture, an image, and likeness of the union of the Father and the Son. When therefore divisions abound in the Christian body, as

They do among us, we commit two great evils; we first rend the Body of Christ, which is His Church, and secondly, we destroy the visible picture of the Oneness of the eternal Trinity.*

And again this preacher says:—

“We can only believe one thing, that our Lord prayed His Church might never be divided. He looked upon it as one family, and prayed that it might always continue so. He looked upon it, not as a number or variety of bodies to be united, but as already one and a whole,—one ark, one vessel, launched forth on the waves of time, exposed to the danger of being broken and divided; and He prayed to His Father that the threatened evil of disunion might not arise, but that it might continue One, and never be split or broken asunder. And He presses the subject even further. He looked for a result upon the world of this visible unity of His Church. He expected and prayed it might conduce to the conversion of the world, ‘that the world may believe that Thou hast sent Me.’ Now when we pause and deeply reflect on these solemn words, upon the extraordinary character of oneness for which Christ prayed, that as the Father and the Son are absolutely one, one in heart, one in will, one in act, one in essence of being, one in the deepest, highest, fullest sense that can be imagined, even thus should His Church on earth be united.”†

The wonder which such beautiful writing as this raises in the Catholic mind is, that whilst on the one hand, it is shewn to be the intention of our Lord to create a Church having a perfect corporate unity, and the picture of that Church as one and perpetual is drawn with accuracy and completeness; on the other, the actual oneness of the Church of Christ is utterly denied,—as if His intention, as if His prayer, as if His promise, had utterly failed; and as though His pledge to be with His Church in her ministry and teaching even to the consummation of the world, as though His declaration that the gates of hell should never prevail against the central rock on which He built it, as though His sending the Holy Ghost upon her at Pentecost, to abide with her for ever, and keep her in all truth, were mere words,—not the creative production of a work that He commanded to be perpetual. Let us continue the quotation, and we shall find ourselves passing at once from what the Catholic Church maintains as her doctrine, and presents in herself as a living reality, to the lame and helpless conclusion maintained by the Association:—

* p. 192.

† p. 193-4.

“When we have impressed all this upon our hearts, and try to follow the deep intention and will of our Lord, is it not plain that when He offered up that His prayer, it was His desire that all His disciples, i.e., all the members of His holy Church, should be joined in the closest bonds in which it is possible for human beings to be bound? Then when we look abroad into the world, whether in our parish, in the Church of this land, among all Christians, when we see the great portions of Christendom, the Roman Catholic, the Greek or Eastern Church, and that large part of Christendom in union with the Church of England, when we see all divided, the one from the other; and the bodies of Lutherans and Calvinists, and the many almost countless sects, all opposed to each other, and all opposed to the Church: we ask in sorrow this question—Is this the will of Christ? Is this pleasing to Him? Is this the kind of unity which we can truly in our hearts believe that Jesus Christ prayed to God the Father to grant Him for His Church? It is impossible that it should be, for it is not oneness, it is on the contrary division—division of heart, division of worship, division of action, division of body.”*

Thus it is concluded not that “the deep intention and will of our Lord,” must be somewhere now fulfilled, but that it has utterly failed, and that the fruit of that prayer is lost. So another of these preachers speaks of “our separated position,” and another of “our want of unity,”† and another says—“We can hardly expect to influence others, unless we strive to be at peace amongst ourselves; but it is unhappily too well known, that such we are not at present. For the divisions of Reuben are great searchings of heart.”‡ And another asks—“Where are the promised fruits of unity?”§ In all that has been written by members of the Association, we never find the question asked, whether the one Church be really dead and gone or not, but assuming it as a fact, they raise the funeral lament over it, and endeavour its resuscitation. Yet this surely is to begin with the wrong end of the question. And should that Church which these writers trace in the Holy Scriptures, and to which the Fathers bear testimony, and the Saints, be yet existent, still blessed with the presence of her Lord, and still guided by the Holy Ghost into all truth; the Association is taking the effectual way to lose sight of it altogether. They are like the man who shut himself up for life with a store of candles because the sun had gone out. Starting with the denial

* p. 194-5.

† p. 108.

‡ p. 132.

§ p. 149.

that the unity of the Church has been lost, and consequently her catholicity, they leave the very fact which they are seeking behind them, and step forth on their way towards the region of future possibilities;—all the while labouring under the discouragement, as before observed from St. Augustine, that if the continuity of the Church be broken, it cannot be restored. This of course they feel, and hence the absurd theory that the Church is invisibly united whilst visibly broken into three conflicting bodies. Thus in one of the Sermons it is said—“Before then, the Bishops of the Catholic Church condemn us, let them feel the heart which now beats in the Church of England. Let them judge her as to her motive.—And what is that? To live and labour on in *internal* communion with all true Catholics, until such time as God will restore the *external* communion, which she desires; and what if He delays it? She is content to go on in patience, believing the entire substance of saving necessary truth, revealed to the Apostles,—ready to embrace all other supernatural verities, when determined by the collective Church.”* Here the whole theory is repeated in a few words, belief in an *interior* communion despite of *exterior* separation, and the consequent right of considering those separated communions as part of the collective Church, having an equal voice in a general council with the Bishops of the Catholic Church. The supporters of this theory have no difficulty in excluding others from the Church; as the Association does in its programme, and several of its preachers in their discourses. Thus they shut out “the bodies of Lutherans and Calvinists, and the almost countless sects, all opposed to each other, and opposed to the Church;” but they cannot understand how the same exclusion holds, when it comes to themselves. They cannot see that the selfsame disbelief and disobedience, which the sects display towards the Anglican establishment, they display towards the Catholic Church. The complaint is often raised in their writings that the Catholic and Roman Church refuses them its communion; but they never reflect that those who communicate with heresy and schism, which are the gangrene and infection that corrupt unity, cannot communicate with the Spouse of Christ one and undefiled.

For the Catholic Church does exist, one and visible to all men—one in her head seated in the Apostolic Chair, one in her communion extending from that primal Chair throughout the world, one in the intercommunion of all her Bishops and

their flocks with each other, one in her faith, one in her public law, one in her obedience, and one in her exclusion of every heresy and schism. And to deny the visible existence of this One Catholic and Apostolic Church, is like denying the visible existence of God's creation;—only the most invincible ignorance can save the act from impiety. For it is God's spiritual creation, made as visible for the salvation of mankind as the material world in which it is placed. Even the common people know which is the old religion. They say habitually it was the first, and will be the last. All know who really inherit the word Catholic, and who in England are really priests. All know which communion broke off, and from what Church, and for what cause. The popular sentiments are embalmed in the word Protestant, and in many traditions, and in palpable monuments which will not let them die. Now St. Paul charged the Heathens with impiety and detaining the truth of God in injustice—*“because that which is known of God, is manifest in them. For God hath manifested it to them. For His invisible things are seen from the creation of the world, being understood by the things that are made: His eternal power also and Divinity: so that they are inexcusable.”* Far be it from me to compare the Anglican with the Heathen in any manner whatever. Yet I may without offence point out an analogy of application. The Heathens understood not that the visible world before their eyes was created by God, and hence they knew little of God Himself; yet the unity of creation was God's testimony to the world. And so Christ prays to His Father, that His Church may exhibit a yet more marvellous unity, that the world through His work may believe that He has come into it for their salvation. Considering one thing, then, with another; is there less impiety, less detaining the truth of God in injustice, and less inexcusableness generally in decrying the visible creation of Christ,—that most magnificent of all creations, the one Catholic Church, in which what is known of Christ is made manifest in us,—His eternal power also, and His Divine communion with the members of His Body? Strange indeed must be the state of mind that can excuse those who are conscious of their own divisions, for refusing to enquire into a body which is so marvellously one and universal, even to the eyes of the world, that there is nothing like it short of Heaven.

The objection that runs tacitly through the arguments of the Association against the Catholic and Roman communion

being the one Church and Body of Christ is drawn from the wide-spread extent and vast number of souls contained in the two separated bodies of Anglicans and Greeks: but this extensive revolt is precisely what our Lord and His Apostles predicted would occur. Heresies recognised by Anglicans as such, presented bodies quite as large and numerous in the earlier ages. Let those who stand on this notion of the numbers in their communion ask themselves what in all those numbers is the real proportion of persons who hold what they hold, and would join them to the extent of their creed. Our Lord said that a time would come when there would scarcely be found faith upon the earth. Nay He speaks of a revolt against His Church so portentous, as to deceive if possible even the elect. And the Apocalypse exhibits the Church in her struggles and visible diminution before the powers of the world, in a light that plainly indicates how vast may be the numbers of those who are in a state of separation from her. And yet it must be admitted that the numbers within the communion of the Catholic and Apostolic Church at this moment is equal to if not greater than all the other Christian bodies and sects put together;—besides that, the Church is even more conspicuous by her universal diffusion than by her numbers.

So far, however, from looking towards the Catholic Church as the unity for which they are seeking, the policy of the Association is to divert Anglicans from joining her communion. This may seem at utter variance with their complaints at our refusing them our communion, nor can I undertake to reconcile two courses so opposite. Any one acquainted with the *Union Review* will be familiar with these complaints at conversions, and with the sharp language used against converts of marked influence and orthodoxy. And in the volume of *Sermons*, we have language of this kind:—"It is not by petty trafficking in single converts, who seldom weaken the community which they leave or adorn that which they join, that the great problem of the age is to be solved.....If the Church can no longer take whole nations in the net of Peter, it must be because the net has been unwisely reduced in size by unskilful fishers. A new dogma in one corner, a new cultus in another, a fresh claim in a third, dangerously lessen the available space, and when the net is cast it cannot compass the prey."* In another *Sermon*, the vessel of the Church is broken up into planks, simply for the purpose of advising every man to keep to his own:—

* p. 105.

“The vessel which He had provided to convey them to the haven where they would be, wrecked and shattered, so that there remained but boards and broken pieces on which to get safe to land! Still we may be thankful that the remaining parts of the ship are furnished with all things necessary to bring us in safety to the place of our destination; that though some of them are deficient in what is desirable, and others are encumbered with what does but impede their course, yet, if we will but abide faithfully in the portion wherein we find ourselves, we shall arrive in time at the promised haven.”*

The fear of lending any aid to conversions is influencing the promoters of the Association in a way that exhibits itself by open signs. The *Union Review* has changed from its early tones, and gives itself with zest to draw out unfavourable representations of the state and condition of the Catholic body in this country. Correspondents bearing the Catholic name, who are disappointed, discontented, half instructed, or lax in their sense of what Catholic faith or discipline exacts, find a welcome for their communications, anonymous or otherwise. One writer treats the readers of the *Review* with a dissertation on the state of Catholic parties in England, which is simply extravagant and distorted rumour, and then again records his own experiences in language that is not only very offensive and unjust to the Catholics, but unsound as a representation of the spirit of the Catholic Church. One correspondent, signing himself “Presbyter Catholicus” urges the Association to proceed in the hope of bringing about a Council in which may be revised the question of what he calls “the enforced celibacy of the clergy, the service in the vulgar tongue, &c.” Another complains that through the Oratorians, Redemptorists, Oblates of St. Charles, &c., the Catholic Religion has become changed from what it was twenty years ago. Reflections against the *Dublin Review* are welcomed, whilst commendations of the *Home and Foreign Review*, and comments on the conduct of those who discouraged it are equally acceptable:—even although the *Dublin Review* represents the sound and accepted Catholic sentiment, whilst the *Union Review* was the first, before others had spoken, to denounce the *Home and Foreign* as being “semi-infidel,” a language far stronger than that which any Catholic has made use of. The writings of converts less soundly instructed are put forth as great Catholic authorities, not merely in the *Review*, but also in the volume of Sermons, whilst converts

who are influential from their zeal, learning and position are held up to view in offensive lights. I see a notice in the last number of the *Union* in these words—"Communications from our Roman Catholic Brethren—more especially when the names of the writers are attached to their papers—will invariably find a place in our pages." In giving this general invitation the Editor will pretty well understand the class who are likely to be his chief Catholic contributors from those he has had already. There is one, however, to whom the exigencies of exposition have necessitated my making some allusion in an earlier page, on whom I would on no account have it supposed that I intend to reflect. His connection hitherto with the Association has, I am confident, been inspired only by his warm and enduring solicitude for the conversion of his brethren to that one Catholic Church which he loves so well; and to plant which in the hearts of those who surround his abode, he has in his piety done more, and sacrificed more, than perhaps any living person of his class.

Let me now ask the cultivators of that portion of the work of the Association, to which I have been referring, to reflect. Is it just and fair to the Catholics of England to circulate communications such as I have alluded to, as if they were accurate descriptions of their sentiments and conduct as a body? Is it fair to give to their Anglican readers views respecting their Catholic brethren, which the Catholics cannot themselves accept? Is such a line of action likely to lead to peace and unity or the reverse? Does it not look to the outer world as if there was a disposition to deter Anglicans from exerting their free right of realizing that unity,—to seek which is the express aim of the Society? Is it not somewhat cruel to cast those irritating compositions into the gaping wound of separation without justifiable necessity? It may be, that among so many converts,—there are one or two with acute abilities and keen feelings, who find that their plans for our benefit are not judged to be timely, or altogether sound, or in every respect prudent,—but the proper remedy for this is patience, and a little modest deference from individual members towards the general body.

Whilst statements lowering to the credit of the Catholic body are welcomed, the eagerness is not diminished for receiving Catholic members into the Association.* I am far

* The statement first made in the *Churchman*, and since repeated by other newspapers that two of the English Catholic Prelates differed from their brethren as to the expediency of the censure on the Association is, to speak from authentic knowledge, entirely void of foundation. Moreover I have communicated with each of the four Bishops, whose names have been mentioned, either publicly or privately, as having joined or as favouring the Association, and in each case I have received an explicit and formal denial of the statement.

from intending to impute, or to insinuate, the suspicion of motives known in conscience to be unfair; but I point to those unconscious instincts which run as a secret current beneath the principles on which the Association is worked. Catholics, by their presence in the Association, seem to serve as vouchers for the Anglican position, and as testimonies that Anglicans do possess the Catholic name and priesthood. They also seem by their fellowship to admit a principle, which puts the Catholic Church on a level with Anglicans and Greek Schismatics; as if all equally stood in want of the grace and gift of unity; and as if we confessed that the Catholic and Roman communion was but a part, and not the whole Church of God—one and visible on earth.

Very far is this Letter, my Rev. Brethren, as you will well understand, from being directed against prayer for union, in its true Catholic sense. We would have all to pray much and earnestly for the return of our separated brethren to Catholic unity. For that end the Church prays constantly in her public Liturgy, and exhorts the faithful to pray constantly in private. But the Catholic Church is Catholic in the charity of her prayer;—she does not, like the Association, limit her prayer to the reunion of the Anglicans and Greeks, but extends it to all who are beyond her fold. Thus, when the late Father Ignatius Spencer, in his zeal for England, petitioned the Sovereign Pontiff, in the year 1851, for approbation and Indulgences for a pious Association, whose object should be to pray for the conversion of England; the Holy Father, acting with that largeness of view which belongs to a Pope, expanded the Rescript beyond the limits of the petition, and granted what was asked solely on condition that the prayer should be for all those who throughout the world are found in heresy or schism. That God would, in His infinite goodness, bring all who are suffering loss from their separation, and all who, tossed with uncertainty, are seeking the doors of the one Church of God, into her holy and happy communion,—we entreat you, Rev. Brethren, to pray often, and with all your hearts.

Praying Almighty God to bless you,

I remain,

Very Rev. and Rev. Brethren,

Your devoted Servant in Christ,

✠ W. B. ULLATHORNE.

SUPREMAE S. ROMANAE ET UNIVERSALIS
INQUISITIONIS EPISTOLA AD OMNES
ANGLIAE EPISCOPOS.

Apostolicae Sedi nuntiatum est, catholicos nonnullos et ecclesiasticos quoque viros Societati *ad procurandam*, uti ajunt, *Christianitatis unitatem* Londini anno 1857, erectae nomen dedisse, et jam plures evulgatos esse ephemeridum articulos, qui catholicorum huic Societati plaudentium nomine inscribuntur, vel ab ecclesiasticis viris eandem Societatem commendantibus exarati perhibentur. Et sane quae- nam sit hujus Societatis indoles vel quo ea spectet, nedum ex articulis ephemeridis cui titulus "the Union Review," sed ex ipso folio quo socii invitantur et adscribuntur, facile intelligitur. A protestantibus quippe efformata et directa eo excitata est spiritu, quem expresse profitetur, tres videlicet christianas communiones romano-catholicam graeco-schismaticam et anglicanam, quamvis invicem separatas ac divisas, aequo tamen jure catholicum nomen sibi vindicare. Aditus igitur in illam patet omnibus ubique locorum degentibus tum catholicis, tum graeco-schismaticis, tum anglicanis, ea tamen lege ut nemini liceat de variis doctrinae capitibus in quibus dissentiant quaestionem movere, et singulis fas sit propriae religiosae confessionis placita tranquillo animo sectari. Sociis vero omnibus preces ipsa recitandas, et sacerdotibus Sacrificia celebranda indicit juxta suam intentionem: ut nempe tres memoratae christianae communionis, utpote quae, prout supponitur, Ecclesiam catholicam omnes simul jam constituent, ad unum corpus efformandum tandem aliquando coeant.

Suprema S. O. Congregatio, ad cujus examen hoc negotium de more delatum est, re mature perpensa, necessarium judicavit sedulam ponendam esse operam, ut edoceantur fideles ne haereticorum ductu hanc cum iisdem haereticis et schismaticis societatem ineant. Non dubitant profecto Emi. Patres Cardinales una mecum praepositi Sacrae Inquisitioni, quin istius regionis Episcopi pro ea, qua eminent, caritate et doctrina omnem jam adhibeant diligentiam ad vitia demonstranda, quibus ista Societas scatet, et ad propulsanda quae secum affert pericula: nihilominus muneri suo deesse videntur, si pastorem eorundem Episcoporum zelum in re adeo gravi vehementius non inflammarent: eo enim periculosior est haec novitas, quo ad speciem pia et de christianae Societatis unitate admodum sollicita videtur.

Fundamentum cui ipsa innititur hujusmodi est quod divinam Ecclesiae constitutionem susque deque vertit. Tota enim in eo est, ut supponat veram Jesu Christi Ecclesiam constare partim ex romana Ecclesia per universum orbem diffusa et propagata, partim vero ex schismate photiano et ex anglicana haeresi, quibus aequae ac Ecclesiae romanae unus sit Dominus, *una fides* et unum baptisma. Ad removendas vero dissensiones, quibus hae tres christianae communionēs cum gravi scandalo et cum veritatis et caritatis dispendio divexantur, preces et sacrificia indicit, ut a Deo gratia unitatis impetretur. Nihil certe viro catholico potius esse debet, quam ut inter Christianos schismata et dissensiones a radice evellantur, et Christiani omnes sint *solliciti servare unitatem spiritus in vinculo pacis*. (Ephes. iv.) Quapropter Ecclesia Catholica preces Deo O. M. fundit et Christifideles ad orandum excitat, ut ad veram fidem convertantur et in gratiam cum Sancta Romana Ecclesia, extra quam non est salus, ejuratis erroribus, restituantur quicumque omnes ab eadem Ecclesia recesserunt: imo ut omnes homines ad agnitionem veritatis, Deo bene juvante, perveniant. At quod Christifideles et ecclesiastici viri haereticorum ductu, et quod pejus est, juxta intensionem haeresi quammaxime pollutam et infectam pro christiana unitate orent, tolerari nullo modo potest. Vera Jesu Christi Ecclesia quadruplici nota, quam in symbolo credendam asserimus, auctoritate divina constituitur et dignoscitur: et quaelibet ex hisce notis ita cum aliis cohaeret ut ab iis nequeat sejungi: hinc fit, ut quae vere est et dicitur catholica, unitatis simul, sanctitatis et Apostolicae successione praerogativa debeat effulgere. Ecclesia igitur catholica una est unitate conspicua perfectaue orbis terrae et omnium gentium, ea profecto unitate, cujus principium, radix et origo indefectibilis est beati Petri Apostolorum Principis ejusque in Cathedra romana Successorum suprema auctoritas et potior principalitas. Nec alia est Ecclesia catholica nisi quae super unum Petrum aedificata in unum connexum corpus atque compactum unitate fidei et caritatis assurgit: quod beatus Cyprianus in epl. 45, sincere professus est, dum Cornelium Papam in hunc modum alloquebatur: *ut Te collegae nostri et communionem tuam idest Catholicae Ecclesiae unitatem pariter et caritatem probarent firmiter ac tenerent*. Et idipsum quoque Hormisdas Pontifex ab Episcopis acacianum schisma ejurantibus assertum voluit in formula totius christianae antiquitatis suffragio comprobata, ubi *sequestrati a communionē Ecclesiae catholicae* ii dicuntur, qui sunt *non consentientes in omnibus Sedi Apostolicae*. Et

tantum abest quin communiones a romana Sede separatae jure suo catholicae nominari et haberi possint, ut potius ex hac ipsa separatione et discordia dignoscatur quaenam societates et quinam christiani nec veram fidem teneant nec veram Christi doctrinam: quemadmodum jam inde a secundo Ecclesiae saeculo luculentissime demonstrabat S. Irenaeus lib. 3, contra haeres, c. 3. Caveant igitur summo studio Christifideles ne hisce societatibus jungantur, quibus salva fidei integritate nequeunt adhaerere; et audiant sanctum Augustinum docentem, nec veritatem nec pietatem esse posse ubi christiana unitas et Sancti Spiritus caritas deest.

Praeterea inde quoque a londinensi Societate fideles abhorreere summopere debent, quod conspirantes in eam et *indifferentismo* favent et scandalum ingerunt. Societas illa, vel saltem ejusdem conditores et rectores profitentur, photianismum et anglicanismum duas esse ejusdem verae christianae religionis formas, in quibus aequae ac in Ecclesia catholica Deo placere datum sit: et dissensionibus utique christianas hujusmodi communiones invicem urgeri, sed citra fidei violationem, propterea quia una eademque manet earundem fides. Haec tamen est summa pestilentissimae indifferentiae in negotio religionis, quae hac potissimum aetate in maximam serpit animarum perniciem. Quare non est cur demonstretur catholicos huic Societati adhaerentes spiritualis ruinae catholicis juxta atque acatholicis occasionem praebere, praesertim quum ex vana expectatione ut tres memoratae communionis integrae et in sua quaeque persuasionem persistentes simul in unum coeant, Societas illa acatholicorum conversiones ad fidem aversetur et per ephemerides a se evulgatas impedire conetur.

Maxima igitur sollicitudine curandum est, ne catholici vel specie pietatis vel mala sententia decepti Societati, de qua hic habitus est sermo, aliisque similibus adscribantur vel quoquomodo faveant, et ne fallaci novae christianae unitatis desiderio abrepti ab ea desciscant unitate perfecta, quae mirabili munere gratiae Dei in Petri soliditate consistit.

Romae hac die 16 Septembris 1864.

C. CARD. PATRIZI.

TRANSLATION.

The Apostolic See has been informed that certain Catholics, ecclesiastics as well as laymen, have given in their names to an Association established in London in the year 1857, for the purpose, as they profess, of promoting the unity of Christendom; and various Articles in periodicals have already appeared, either with the names of Catholics attached, or reported to be the work of Ecclesiastics, all joining in commending this Association. The character and aim of the Association may easily be understood, not merely from the articles of the Periodical entitled the "Union Review;" but from the Prospectus of the Association in which persons are invited to become members, and which they are asked to sign. It was formed by Protestants, it is under their direction, and the spirit which animates it and which it expressly professes, is this,—that the three Christian Communions, namely, the Roman Catholic, the Greek Schismatic, and the Anglican, however separate and divided from each other, have an equal title to claim to themselves the name of Catholic. It is therefore open to admit as members, either Catholics, Greek Schismatics, or Anglicans, wherever found; yet on the understanding, that no one is to raise any question respecting the various points of doctrine on which they differ, but each is to be at liberty to follow with a quiet conscience the tenets of his own particular religious confession. And then the Association appoints prayers to be said by all the members, and sacrifices to be celebrated by priests, according to its own intention; and this intention is, that the three Christian communions above named, being those which, as it is supposed, already constitute the Church Catholic, may some time or other come together in corporate union.

The Supreme Congregation of the Holy Office, before whom in the usual course this affair has been brought for examination, after mature consideration have judged it necessary for great care to be taken to instruct the faithful, that they should not under the guidance of heretics be led to unite with those heretics and schismatics in this Association. The most Eminent Cardinals who together with myself preside over the Sacred Inquisition do not doubt, that the Bishops of that country with their well-known charity and learning are already applying all their diligence to expose the errors with which this Association abounds, and to ward off the dangers arising from it: nevertheless they think they would be wanting in their duty, in a matter of such grave moment; did they not seek to inflame more earnestly the pastoral zeal of those Bishops, since the danger of this novelty is all the greater, in that it wears a specious appearance of piety and of extraordinary solicitude for the unity of Christendom.

The fundamental principle on which it rests is of such a nature as utterly to subvert the divine constitution of the Church. For it

is based wholly and entirely on the assumption that the true Church of Jesus Christ consists partly of the Roman Church diffused and propagated over the whole world, and partly also of the Photian schism and the Anglican heresy; as if to these latter belonged as much as to the Roman Church, one Lord, *one Faith*, and one baptism. And then for removal of the dissensions, by which these three Christian communions are torn asunder, with such grievous scandal and at the expense of truth and charity, the Association enjoins prayers and sacrifices to obtain of God the grace of unity. It is indeed true that to a Catholic nothing ought to be more dear, than for schisms and dissensions among Christians to be uprooted, and that all should be *solicitous to keep the unity of the Spirit in the bond of peace*. (Ephes. 4.) For this end the Church Catholic pours out her prayers to God Most High, and urges the faithful of Christ to pray, that all, whoever they may be, who have gone astray from the Holy Roman Church, out of whose pale there is no salvation, may be converted to the true faith, and after abjuring their errors, may be restored to grace in the communion of the same Holy Roman Church; yea, indeed, that all men by God's good help might come to the knowledge of the truth. But that the faithful of Christ and even Ecclesiastics should pray for Christian unity under the direction of heretics, and what is worse, according to an intention thoroughly defiled and infected with heresy, is a thing by no means to be tolerated. The true Church of Jesus Christ is constituted by Divine authority with four marks, by which it is known, and which we profess in the Creed as of faith: and each one of these four marks so coheres with the rest that not one can possibly be separated from another; and hence it follows, that whatever is truly Catholic and is called Catholic ought at the same time to shine forth with the prerogatives of unity, sanctity, and Apostolic succession. The Catholic Church is therefore one by an unity conspicuous and perfect, embracing the whole earth and all nations; by that unity of which the principle, the root, and the indefectible source is the supreme authority and the more exalted principedom of Blessed Peter Prince of the Apostles, and of his successors in the Roman Chair. And no other body is the Catholic Church, save and except that which was built upon one, namely, upon Peter, and rises up into one body closely connected and joined together in unity of faith and charity: and this truth Blessed Cyprian plainly professed in his 45th Epistle, wherein he addressed Pope Cornelius in these terms, that "our Colleagues firmly approve and hold to thee and thy communion, that is both the unity and charity of the Catholic Church." And the very same truth was also appointed by Pope Hormisdas to be asserted by the Bishops who abjured the Acacian schism, in the formula approved by the suffrage of all Christian antiquity, in which those are said "to be separated from the communion of the Catholic Church, who are not in all things in consent and accord with the Apostolic See."

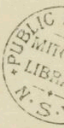
So far from the truth is it that communions separate from the Roman See can have any right to be named or held as Catholic, that in reality by this very separation and dissent it may be known what communions and what Christians there are that hold not the true faith, nor the true doctrine of Christ: as indeed ever since the second century of the Church has been most clearly shown by St. Irenæus, lib. 3. cont. hæc. c. 3. Let the faithful of Christ therefore with the utmost diligence beware of joining societies of this character, of which they cannot be members and at the same time preserve the integrity of the faith; and let them listen to St. Augustine teaching, that there can be neither truth nor piety where Christian unity and the charity of the Holy Ghost are found wanting.

Besides there is another reason, why the faithful should keep entirely aloof from this London Association, namely, that by joining it they would favour *indifferentism* and cause scandal. That Association, or at least its founders and conductors profess, that Photianism and Anglicanism are two forms of the same true Christian religion, in which it is as possible to please God as in the Catholic Church; and that these Christian communions are separated indeed from each other by certain disagreements, yet without violating the faith, since their faith still remains one and the same. But this is the sum total of that pestilential indifference in matters of religion, which in this age especially is spreading so stealthily to the vast ruin of souls. Hence there is no need to demonstrate that Catholics by belonging to this Association are the occasion of spiritual ruin to Catholics as well as to non-Catholics, especially as, from the vain expectation that the three Communions before-mentioned may unite together as integral bodies, and while still each of them persisting in their own persuasion, the Association is opposed to the conversion of non-Catholics to the faith, and uses efforts to prevent them through the periodical writings which it publishes.

The greatest solicitude is therefore to be exercised to keep Catholics from being deceived either by a specious appearance of piety, or by unsound opinion, so far as to become members of this or any similar Association, or in any way to favour them; and that they may not be carried away by the false desire of a novel Christian unity, and fall from that perfect unity, which by the wonderful gift of the grace of God is based upon the one solid Rock of Peter.

Rome, the sixteenth day of September 1864.

C. CARD. PATRIZI.



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