

is a very interesting one, but one that it is not easy at first sight to answer, or at least, it is not easy to give an answer of which those outside the Church can see the force, which they can understand and appreciate. Yet, the fact is an undoubted one. If *Extra Ecclesiam nulla salus*, much more is it true that *Extra Ecclesiam nulla sanctitas*. The former we may qualify by the distinction that is to be drawn between the body of the Church and the soul of the Church. Anglicans and others outside the Church may belong to the soul of the Church, though they do not belong to that visible and concrete organization which we term the body of the Church. They can, therefore, save their souls, and we believe that thousands of them will do so. But the latter *dictum* does not admit of the same qualification. It is absolute and unconditional, if *sanctitas* be taken in the strict meaning of the word, as the mark of those who are called to the lofty heights of supernatural virtue which God has reserved for such as are the special objects of His love. It is not easy to define it, but every Catholic who has read the Lives of the Saints has recognized it as something which is exceedingly rare, even among the faithful children of the Church, and which places the man who possesses it in a category of his own, apart from other men. It connotes a very close union with God, a great love of prayer, a continual sense of the presence of God, an unfailling and habitual obedience to His holy will in every detail of life, an entire forgetfulness of self, and a neglect of self and of all that ministers to the love of self, and an intense love of others not for any attractive qualities that they possess, but simply because they are the brethren and representatives of Jesus Christ, and are, therefore, loved for His sake. All this it connotes, and a great deal besides, and all in a supereminent degree, so that those to whom it is granted seem to belong to a higher sphere than that of ordinary mortals, and to be in some sense angels in human form.

“Why is all this impossible to Anglicans? It is easy to