

never made a part of the Romish Religion.— Yet one may be permitted humbly to ask, if they were once declared to be Orthodox and Catholic by an infallible and unchangeable church, by what means have they ceased to be so? If they were held to be true doctrines two centuries ago, they must be equally believed to be so now, for time alone can produce no effect upon such general principles, and the unity of faith, which is said to be “the distinguishing character of the Catholic Church,” must extend to every period of its existence, as well as to every member of its communion, or it must be a vain pretence. For if a general principle, which was pronounced to be true a hundred years ago, is now, by the same authority, declared to be false, there is an end both of the infallibility, and of the unity, of the Catholic Church. At one of those periods it must have been in an error, and, in both, divided against itself. If these principles are only dispensed with, or the execution suspended, the same authority may again revive them. Instead of denying the existence of such doctrines, Mr. *Burke* would have done more service to his communion, and would have performed a task more satisfactory to all His Majesty’s loyal subjects, if he had resolved these doubts, which must naturally occur to every person who at all considers the matter.

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