

THERE are two considerations, which duly weighed, would no doubt facilitate the return of our Protestant Brethren to the Catholic Church. In the first place, the return of a Protestant to the communion of the universal Church cannot strictly be called a *Conversion*. He does not join a strange and foreign Church—he only returns to the Church of his Forefathers.—He is not *converted*, but merely *reconciled*.

In the next place, this return does not imply absolutely a *change of doctrine*. The convert still retains the fundamental articles of his former belief—and only *enlarges his creed*. Dr. Johnson observes with his usual wisdom and penetration—“A man who is converted from Protestantism to Popery may be sincere. He parts with nothing. He is only super-adding to what he already had.”

THESE reflections are of the most consolatory nature, and ought surely to influence the minds of our Protestant Brethren to a measure fraught with such transcendent advantage. Still perhaps will they insist, that there are *corruptions* in the Catholic Church.—Enough, and perhaps more than enough has been advanced in refutation of this charge. But supposing for a moment, (and the concession costs us nothing) that in the long lapse of time the Catholic Church “covered with the awful hoar of innumerable ages” may have lost something of her primitive attraction and simplicity; is this a reason for estrangement and rejection?—Are the matron graces of Christ’s Spouse less engaging than were her bridal charms? Or (to try another simile) would an Heir leave a venerable Palace, which had descended to him from the most remote ancestry, merely because, in the revolution of years, a few cobwebs had collected upon the walls?

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