

salutary observations, and that your fellow-countrymen had as deeply felt their force!

Samuel Parker, bishop of Oxford, expresses himself with a tone of confidence and triumph becoming this subject. "I will challenge all the world to shew me any one thing more earnestly enjoy'd and frequently recommended, than the preservation of Unity among Christians, and then if without an Unity of Government, no other could be possibly preserv'd as our author (Thorn-dyke) has proved from commonsense and common experience, that must be the thing principally commanded by all these injunctions.—And thus our Saviour having instituted the Society of his Church and established Governors in it, when he enjoys them to be careful to preserve Unity, no man can be so dull as not to understand, that he thereby requires them to make use of all means of obtaining it, but especially such as are necessary to its preservation in all Societies. And therefore whether this Unity of Government be enjoyed in express words in Scripture, I will not concern myself to enquire, because 'tis as clear there to all men of common sense as if it were so enjoy'd, and that is enough."

Such is the language of the enlightened men of our Church, of the most renowned Protestant theologians, of the confessions of faith published at Geneva, in Switzerland, in France, in Scotland, and in England; it is the language of the fathers whom I have cited above, and of the most ancient councils; in fine, it is the language of all apostolical tradition. What then is this great dogma so loudly proclaimed, both by those who have always supported it, and those also who have violated it? What strength must there be in its proofs, to make itself felt and known even in the bosom of schism & heresy, to have subdued its very enemies, and after the furious attacks so openly sustained by them to have constrained them to pay homage to it, and by so doing to place their principles and their conduct in so evident a contradiction as to be manifest to the eyes of the whole world! But in theory at least, and on the question of right, which is the point immediately in agitation, all parties are agreed; the difference of communion disappears: Lutherans, Calvinists, English, Scotch, the Greek and Latin Churches, the faith of all Christian ages, the doctrine of the apostles, the pressing and frequently repeated injunctions of our divine Legislator; all these, and even our feeble reason itself, unite in attesting the necessity of preserving unity in the Church & in belief, & agree in placing the dogma of unity at the head of the evangelical precepts, & schism at the head of all human prevarications.

* If Catholics taught that salvation might be attained out of the true and only Church of Christ, their enemies would not have failed to place them in manifest opposition to scripture, the fathers, the councils, to the reformers themselves, to the confessions of faith of the reformed of France, Germany, Switzerland, the Low-Countries, Scotland, England, &c. They would not have failed and assuredly with reason, to shew that of all christians they are the only ones who have the boldness to place salvation out of the boundaries fixed by the divine Legislator. But when they agree with all the protestant societies upon this article, is it not

After having endeavoured to lay before your eyes, at one view, the different proofs that establish this incontestible dogma, I intend, with the assistance of God, to develop in the following the immediate causes to be derived from it.

To be continued.

very strange that protestants fall furiously upon them for it as a crime? and yet the journals, pamphlets, sermons and treatises, which swarm in England, Switzerland and France are unceasingly exciting against them the hatred of their fellow countrymen, as if catholics alone restricted salvation to the true Church, and as if they did not hold this doctrine in common with the other christian societies. What are we to think of such conduct? Let it not be attributed either to base perfidiousness or to hatred; let us rather impute it to ignorance, a shameful and fatal stain, it is true, and yet necessarily inherent in an age become too indifferent to the concerns of religion to instruct itself, and too fond of talking, not to discourse upon it, as if it was thoroughly versed in the subject.

Errors do not constitute heresy; but only that perversity which induces men to remain obstinately attached to them. Hence the expression of St. Augustine. "I may err, but I will never be a heretic." Catholics do not hesitate to join this great light of the Church in making a complete distinction between those who established a heresy, and who, afterwards being born in its bosom, have involuntarily imbibed error with their mother's milk. They regard the former as rebels to the divine authority of the Church; the latter as being without any bitterness against her and for the most part without obstinacy against her decrees of which they even know nothing. She believes that these latter, although they belong not to the body, yet belong to the soul of the Church. They think, with the same doctor, that the Church produces for itself children, both from her own womb, and from that of her servants, that is to say, from foreign communions. *Generat per uterum suum et per uterum ancillarum suarum*, and that consequently heaven prepares elect from out of heretical societies, by the particular graces it is pleased to bestow. They cheerfully maintain moreover with the same father, "that a person imbued with the opinion of Photinus, and believing it to be the Catholic faith ought not to be called a heretic, unless after being instructed he choose rather to resist the Catholic faith than to renounce the opinion he has embraced," in fine, they admit with St. Augustine, "that we must not rank among heretics those who carefully seek after the truth, and who are in a disposition to embrace it as soon as discovered." According to these principles the learned bishop Challoner teaches that, if error comes from invincible ignorance, it excuses from the sin of heresy, provided that with sincerity and without regard to worldly interest a person be ready to embrace the truth immediately it shall present itself to him,

Catholics cheerfully adhere to this conclusion of the judicious and profound Nicole. "It is therefore true, according to all catholic theologians, that there is a great number of living members and true children of the Church, in communions separated from her; since there are so many infants who always form a considerable part of them and since there might also be some among the adults, although she does not pay attention to it, because she does not know them." They maintain, with the skillful theologians of the University of Paris, "that children of the uninstructed partake neither of heresy nor of schism: that they are excused by their invincible ignorance of the state of things:—that they may, with the grace of God, lead a pure and innocent life: that God does not impute to them the errors to which they are attached by an invincible ignorance; that they may thus belong to the soul of the Church with faith, hope, and charity."

In fine, leaving to themselves certain morose and ill-informed minds, catholics love to repeat, with regard to the greater number of persons who live in schism and heresy, what Salyan formerly said of the Goths and Vandals brought

From The Jesuit.

Scarcely does a week pass, without bringing us lies in abundance, and misrepresentations by wholesale, from distant climes, about the conversion of Catholics to the indefinite and undefinable creed or rather opinionism of a mock-reformation. India seems of late to be a vast theatre in which the Bible and tract actors are furiously fretting their hour upon the stage. It appears from the manufactured Articles, revivals, (of ministerial cunning, humbug and fraud) that 3,000 families "mostly Catholics" have become hopeful converts to Protestantism!!! We regret that our Printer cannot conveniently attach 3,000 notes of admiration to this last sentence, to express our surprise that 3,000 lies could have been thus compressed within the narrow precincts of a short sentence, But this bait of the Missionary, no-missionary fraternity is too stale to be relished by the improved taste of the American Community, who will no longer be caught by such pious and money making anglers.

The passage of the Catholic emancipation Bill, the long withholding of which speaks volumes of the civil and religious tyranny of the Reformation-men, has given a death-blow to Protestantism in the "sister isle;" and makes it no longer fashionable, or political for Catholics to renounce "the faith once delivered to the Saints," for the new-fangled doctrines of the pious Henry the 8th, and the tender-hearted, virgin queen Elizabeth. Conversion from principle is in this case, out of the question, unless indeed, conviction of depravity and crime, may be mistaken for such conversion.

The enlightened people of America now begin to form a correct estimate of such Quixotism, Fairy tales, and miserable legends with which old men women and children have been hitherto amused, for which, like the Whistle of Franklin, they paid too dearly, with which the old men and women will light their pipes, or lamps, and which the young ones will convert into curling-paper—strong indication this of so much "waste paper."

We rejoice at the information which the late papers contain relative to the Court of Rome. Cardinal Cappelari is in all likelihood promoted to the Chair of St. Peter. He has ever shewn himself the strenuous advocate and uncompromising friend of the Church of Christ. Elevated from his for-

over to Christianity by the Arians: "They are heretics, but without knowing it; they err, but with perfect sincerity." *Qualiter pro hoc falsa opinionis errore. in die judicij puniendi sunt, nullus potest scire, nisi solus iudex* Religion teaches catholics to judge the doctrines and forbids them to judge the persons of men. Of course therefore they maintain the principles & never allow themselves to condemn those who are out of their church; they leave them to the judgment of God. He alone knows the bottom of the heart and the graces that he gives: he alone can read the actual disposition of the souls that he calls to his tribunal.

This doctrine is conformable with the spirit of Christianity, and shews to greater advantage the extent of catholicity whilst it forbids us to mark out its precise boundaries. It also fully exculpates catholics from that imputation of enmity, and spirit of intolerance which people are fond of lodging against them.