

commensurate with the extent of the British dominions, while she is totally deficient in the aspect of Universality, which forms an indispensable characteristic of the true Church of Christ on earth.

I confess, my Lord, that I am quite unable to detect any traces of that intolerant spirit, which you think you have discovered in my Pamphlet; and indeed even a Protestant may freely admit the truth of the remark which you quote, that "there is no real alternative between the *principle* of Infallibility, and the *principle* of Infidelity", as it cannot be denied that there must be Infallibility *somewhere*, whether in the Bible or in the Church, in order to constitute the very nature of faith. I need scarcely add, that Catholics hold *both* these sources of divine revelation to be equally infallible, while Protestants virtually reject the authority of the *latter*. You adopt, however, the title of one of Bishop Hall's Works, "No peace with Rome"—while you suppose that the motto of Rome herself is, "Delenda est Carthago"—with reference to the destruction of all Protestant communities. Now this is very true, as far as regards the essential principles of Protestantism, though still there may be cases in which it cannot properly be extended to every Reformed Church in Europe. And I may be allowed to say, that, for my own part, I should deeply regret the overthrow of the present Established Church in England, unless her place could be supplied by a better and a purer Church, which can only be done by a return to the ancient faith of Christendom. Had the Established Church been destroyed in the middle of the last Century, I fear that, however corrupt and degenerate she was, nothing but a system of avowed infidelity would have been substituted in her stead. This, indeed, is stated to have been the reason assigned by Bishop Butler for declining the Arch-

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