

claims the necessity of "good faith," and declares that whoever finds this "good faith" impaired by doubt, uncertainty, or disbelief, is bound, under penalty of the loss of salvation, to adopt all possible and reasonable means of restoring so absolutely necessary a foundation. "Invincible ignorance"—an offensive-looking phrase that were better rendered "in-
culpable lack of knowledge"—will excuse, but it must be "in-
culpable." Let me illustrate by a striking example. John Henry Newman was about forty-five years of age when he joined the visible Communion of the Roman Catholic Church. Up to that time his life had been spent in the study of the doctrines of Christianity and of the writings of the Fathers, and in the contemplation of things spiritual. Doubt came to him. In the event he entered the Roman Catholic Church. Though one of the most remarkable intellects of modern times, and most widely read in ecclesiastical learning, he was in "invincible ignorance" of the position and claims of the Roman Catholic Church until his first uncertainty arose. And yet he had written and spoken much against her. When he lost his "good faith," had he not taken all possible and reasonable means of re-establishing it, there would have been room for the application—though even then, only theoretically—of the principle of exclusive salvation. For the condemnation of the individual remains always in the sole domain of Almighty God.

I have written at great length. But I have wished to state our position clearly.

I remain, Rev. Dear Sir,

Yours faithfully,

✠ M. F. FALLON,

Bishop of London.

To the above letter no reply was received. But on Dec. 18, 1916, Canon Tucker addressed a communication to the London Advertiser, containing the following passage:

"In an interview with The Advertiser I recalled a sermon preached by His Lordship Bishop Fallon, a year or two ago, which created a sensation at the time because it seemed to give the impression "outside the Roman Catholic Church there is no salvation." I have the greatest respect and admiration for the Bishop, and yet I must admit that the sermon made that impression on me. Now the Bishop states emphatically that he never gave utterance to any such sentiment. I need only say that I fully accept the Bishop's assurance and regret extremely if I misunderstood his words."