

account of the official explanations of this dogma offered by the Church which has formulated it. The Catholic Church does not apply the doctrine of exclusive salvation to any individual person; by it she condemns systems and declares that they exclude from Heaven. Bear with me while I explain.

The axiom, "*Extra ecclesiam nulla salus*" (outside the Church there is no salvation"), is accepted equally by both of us, for in your letter of the 28th inst, you say: "With your Lordship's explanation of the general expression—*extra ecclesiam*, etc. ("*outside the Church*, etc."), I am in perfect accord." The question necessarily arises at once: "What do we mean by *ecclesia* (church)?" for we are both equally damnatory of something. My answer is plain, decisive and intelligible. By "*ecclesia*" (church) I mean "The Holy Roman Catholic and Apostolic Church," and I necessarily condemn every other religious system. But I do not condemn every, or any, individual. Of that, more in a moment.

Now what do you mean by "*Ecclesia*"? (church) Does the term include and embrace the Unitarian, the Methodist, the Congregational, the Universalist, the Baptist, equally with the Anglican? Do you include equally Cronyn Memorial Church and St. Paul's Cathedral, in as far as the doctrines taught in them are the measure? For you must fix a standard, clear, definite and practical; and the moment you fix a standard, you assert "Outside the (standard) Church there is no salvation," and this, once more, is an identical proposition with "Outside the (Holy Roman Catholic and Apostolic) Church there is no salvation." But it would be unfair and unjust to assume, unless you asserted it, and particularly if you asserted the contrary, that you damned every, or any, individual who was outside your Standard Church.

What, then, is the teaching of the Catholic Church as regards the individual outside her visible fold? Once more, it is plain, clear, and definite. She says that he may be saved through baptism, even implicitly by desire, provided he observe the natural law according to a right conscience, commit no grievous sin, or, having committed it, be forgiven by God through perfect contrition. At the same time she asserts emphatically that the difficulty of salvation is immeasurably increased by the lack of the aids and helps found in her divinely-established system. And she applies the same principle from this lowest position that the individual can occupy relative to revealed religion, up through the ascending grades to the most complete acceptance of Christianity. Everywhere, however, and at all times, and in regard of every individual, she pro-