

the rest, writes, "D (500), I (1), L (50), I (1), C (100), I (1)," which added together, make the number of his name, 653, showing that the name required is "Delici." Now, the Apostle wrote in Greek, and he would, of course, use the Greek numerals; and we find that the Greek words, *He Latine Basilica*, (in English, the Latin Kingdom or Empire,) when taken, letter by letter, and the number that each letter stands for put together, they make just 666, "the number of the beast." This was brought out with convincing clearness in the Campbell and Purcel debate. The Archbishop affected to laugh at it, and said, by way of banter, "I can make that number out of Alexander Campbell;" to which Campbell replied, "If you do, I will give up the debate;" and he also challenged the Bishop to show state or empire, that like *He Latine Basilica*, will spell 666.

I would here take notice of the luminous logic of the last sentence of the *Freeman's* editorial upon the Primacy. He says, "Here we leave the question for the present, in the full assurance that our opponent will have either to give up his principle, or what is not very likely, become a firm believer in the Primacy of the successor of Peter." Does not giving up my principles, for which I have been in this controversy contending, and believing in the Pope, mean the same thing? There is no *alternative* here. He says in effect, "He must either give up his Protestantism, or, what is not very likely, become a firm believer in the Pope;" just about as sensible as to say, "He must either eat ham, or, what is not very likely, partake of swine's flesh;" or, "He must either breathe through his nostrils, or, what is not very likely, inhale through his nose." Or, if I should say of Mr. Ferguson, "He must either give up his Popery, or what is not very likely, become a Protestant." Burns speaks of trying once, when tipsy, to count the horns of the moon; but "whether she had *three* or *four*, he *couldna tell*." So, this writer has been so beclouded by the fogs of Infallibility, that he could not see that the dilemma that he had made for me had only *one horn*, and I think that he is himself fairly transfixed upon it; and I shall, for the present, at least, leave him there—rather in a humiliating position for one, whom the Catholics of Toronto, I am informed, look upon as their *ablest* man!

As to the dogma of Infallibility, the Catholics need not find fault now with *Protestants* opposing it. Since *Father* Ferguson mounted the platform at Owen Sound, and boasted of his two hundred and fifty millions, Dr. Dollinger has struck a key-note that is now being taken up by the aroused millions of Catholic Germany, and which is reverberating with appalling power throughout the halls and chambers even of the Vatican!

Let us hear some of the utterances of the great Dr. Dollinger: "As a christian, as a theologian, as a historian, as a citizen, I cannot accept this doctrine. Not as a christian: for it is irreconcilable with the spirit of the Gospel, and with the plain words of Christ and of the Apostles; it purposes just that establishment of the kingdom of this world, which Christ rejected; it claims that rule over all communities, which Peter forbids to all and to himself. Not as a theologian: for the whole tradition of the Church is in irreconcilable opposition to it. Not as a historian, can I accept it: for as much as I know that the persistent endeavor to realize this theory of a kingdom of the world has cost Europe rivers of blood; has confounded and degraded whole countries; has shaken the beautiful organic