

Upon this question Byron and Cardinal Newman are at one. His Eminence says (p. 307): "It is Mary's prayers that avail, and her prayers are effectual by the fiat of Him who is our all in all."

Finally, with reference to the Invocation of Saints, there does not appear to be any difference in principle between the views of Mr. Quigley and those of the Ritualistic school in the church of England. The language of the Ritualistic devotional books quoted by Mr. Quigley, pages 398-401, differs in no very marked manner from the language of Catholic devotional books. The Ritualists must choose this day which they will serve. If Article 22 of the Church of England, which condemns the Invocation of Saints, expresses Gospel truth, then abandon Ritualism. But if it does not, then "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues"—Rev. xviii. 4.

Mr. Quigley may adopt by "accommodation" the language which Baronius applied to himself, "I have trodden the wine press alone." Without the assistance of any learned friends, he has traversed the whole field of Catholic theology. He has examined the original authorities in all the great American libraries—the Astor, Lenox, Harvard, Boston, and that of Georgetown, Washington. He has added to his own extensive collection of books the great works on the subject from Europe. The readers of his work possess in it a golden key with which to unlock the treasures of Biblical and Patristic learning. He has shown that all Catholic doctrines bear the notes of the Vincentian Canon—Antiquity, Universality, Consent; that when heresy has arisen, the Church has suppressed it by defining what has been the faith from the beginning. The dogma always existed. Heresy has but drawn it out in an explicit form. Thus the Church is ever the same. The addition to the confession of the faith is not an addition to the faith itself. If the result of his efforts shall be to strengthen the faithful, and to comfort the doubtful, and to restore the erring, and to remove misconceptions from the minds of those who are without the fold of the Catholic Church, he will not have labored in vain.

PHILALETES.

(From the Saint John Globe.)

IPSE, IPSA, IPSUM—A REVIEW BY "PHILALETES."

To the Editor of the Globe:

SIR,—In your issue of August 6, 1889, you set down the terms on which you intend to bring the "Ipse, Ipsa" controversy to a close.

You offer my opponent specified space for two contributions, and myself a reply of one column in extent. You then add these words: "And no space will be allowed to any other writer upon the subject."

My opponent has already sent you two letters on the subject since August 6, 1889. It is my intention, so soon as I can find a moment for careful examination of the one-sided reprint and its additions, to claim the column offered me.