

whole have no need of a physician, but they that are sick.' 'God *my* Saviour' is Mary's grateful, joyous admission that she is the saved of the Lord—that without His salvation she must have perished. Sir, if Mary is right, Pius IX is wrong. It is an internal, personal matter; Mary herself must be the better judge."

"Who can bring a clean thing out of an unclean?"—the question came to my lips and I uttered it.

"Nobody, sir; God did not. Have not lepers been cleansed? Was the work incomplete? Think, sir, of Peter's vision—of Peter's rebuke: 'What God hath cleansed call not thou common.' Think of that prophecy by Ezekiel:

" 'Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.'

"Then, sir, think of the typical washings of the legs and the inwards of the beasts offered in sacrifice under a former dispensation. Again, granted that Pius IX was right—that Mary was not conceived in sin—that the mother of Jesus was pure and holy first and last—what about His grand-mother? Who can bring a clean thing out of an unclean? Not one. When Pius was about it, he certainly should have immaculated the grand-mothers as well—all of them, back to Eve, Grand-mother General. Bless me! what a happy family he would have made us! Paradise restored!"

"About your twain-one-istic theory, tell me