1、大量等的原理的主题的基础的是1、1分别的正确的数据的1个零售的数据的100%(100%的基础的100%的数据的100%的数据的100%的数据的100%的数据

the half-veiled indecencies they suggest. To these we must add the improper dances which have been imported into our country from abroad, to the incalculable detriment of morality and decency. Such dances have always been condemned by the pastors, which are its vows, as in its outward maintenance of the Ohurch. This condemnation we here renew; and action. To admit such a system as this, even of the Church. This condemnation we here renew; and we call upon all to whom God has intrusted the care of immortal souls, to use every exertion to banish from our midst what is clearly of itself an occasion of sin! St. Francis of Sales (Devout Life, chap. 23), that most indulgent of spiritual guides, addressing people of the world, has left it written that innumerable souls are suffering eternal punish; ment for sins they had committed in dancing; or which were occasioned by dancing. We cannot but admire those he ads of families, who in obedience to the teaching of their pastors, resisting the torrent of evil custom, have closed their doors against these forbidden amusements, lest they should never meant to be confined to what they at first pretend. stain their conscience by exposing themselves or others to the danger of spiritual ruin. God is a faithful rewarder, and such parents may rest assured that, as in the government of their household, they have imitated the holy Tobias, who taught his child from his infancy to fear God and abstain from every sin (Tobias i. 10), so, like him; they shall one day find joy and comfort in the domestic happiness of the children they have brought up so well, and through them be filled, even in this life, with all good.
At no other time, perhaps, in the history of the

Church have Catholies had more need of prudent ment of questions in which their dearer interests energy than at the present. The spectacle of Catholic progress galls our enemies as sorely as the sight of the towers of Sion, rising from their ruins under Esdras, galled the Gentiles around, who, when they heard that the walls of Jerusalem were made up, and the breaches began to be closed, were exceedingly angry, and they all assembled themselves together, to come and to fight against Jerusalem, and to prepare ambushes. And the enemies said. Let them not know or understand, till we come in the midst of them, and kill them, and cause the work to cease.'
(2 Esdras, iv., 7-11.) Wherefore, also, we who, like the Jews, are engaged in again building up the holy city of God, like them, must defend, inch by inch, the sacred fabric as it springs up beneath our hands. The more so because our adversaries, like the duty of obedience to parental authority. To those of the Jews, affect a warfare of mingled viclence and craft. One distinguishing characteristic of the policy that at present assails the Church is, that it deals most deadly blows in the name of civilization, and in defence of authority.

"It is highly instructive to note the cause and progress of the striking change that has taken place in this respect, within the last twenty-five years. The authors of the revolutionary excesses of 1848, imitating the example of their predecessors; assailed the Church by holding her up to execuation as the mainstay of the constituted authorities. The authorities of the persecuting laws of the present day denounce her on the ground that due civil allegiance melts before her teaching. At that time she was accused of being the accomplice of the civil power in enslaving mankind; now she is denounced as a rebellious subject who would lord it over the civil power itself. How has it come to pass that accusation has thus been exchanged for accusation? It is because the revolution itself has changed its position with regard to the seat of power. It has gradually gained possession of the authority against which it formerly conspired, and its irreligious principles have come to shape, more or less distinctly, the legislation of modern governments. But in the hour of its triumph, it has felt that it must power but from God: and those that are, are or-silence the Church, or be resigned to see its present dained of God. Therefore, he that resisteth the advantages swept from it, one by one, before the wigor of the renewed faith of Christian nations. Hence proceed those imperious demands, addressed to the Church, of absolute submission to the will of authority resides, no matter how unworthy its holder the State, even in what vitally affects her own existence. Hence, when the Church, although ever to God. There is no power but from God (Rom., willing to give to Cassar what is Cassar's, refuses to iii. 1.) 'What say you,' asks St. John Chrysostom, surrender to him also that which is God's, the cry of treason is raised, and her assertion of her own say so, he replies, 'nor do I speak of any prince in of tresson is raised, and her assertion of her own spiritual liberty, and of the liberty of n e i's souls, is pronounced to be disloyalty. From this to persecution there is but a single step, and that step is secured by flooding the public mind, artfully prepared for their reception, with travesties of the Syllabus and of the Vatican Decrees. Then, the Statute Books are filled with penal laws so wide and deep in their range, as to render impossible, in this age, the free exercise of the Catholic religion. Such is the history of the recent legislation in Germany, in Switzerland, in Brazil, in Italy, and in other nations—a legislation based on principles inevitably tending to fling back society, which Christianity had made free, under the pagan bondage of brute force. "Against this revolutionary spirit, whether it

speaks from high places by the lips of statesmen, or in the cries of a misguided mob, it is our imperative duty, dearly beloved, brethren, to defend, by every lawful means, our rights and liberties as Catholic citizens. But we must frame our defence in accordance with the justice and moderation of the principles of the Holy Catholic Church. He who allows his indignation at the wiong done to him to hurry him into unlawful resistance, is false to her teaching equally with him who sacrifices his conscience at the unjust bidding of those in power. The true Catholic is neither a rebel nor a slave; and while he cheerfully yields to authority the obedience which is its due, he refuses with Christian manliness to submit to claims, however specious, which invade the rights of God or man.

"Against one of these claims we desire here specially to warn you, dearly beloved brethren, both because it is the envenomed root whence the present persecution has issued, and because it is continually obtruded upon Catholics by the press as an indisputable proof that the motive of the present persecution is political and nowise religious. We allude to the claim put forward on behalf of the State to make laws that strike at the Church's very life, on the ground that to the State belongs the control of the whole external order of society. The claim, apparently so modest, expands, if once admitted without limitation, into a system of despotism the most crushing. It is such as would justify the suppression of the Christian religion itself; for that religion is not a religion of mere sentiment, but of positive doctrines and precepts, that must absolutely clothe themselves in external acts. It belongs essentially to the practical order; for it is the religion of, a Redeemer, who came as a second Adam to undo the work of the first. There remains no porgrace. The heart and the hands of man, his soul's pared with which the every steep in the prospective.

Itis and it he hands of man, his soul's pared with which the every steep in the prospective in the pared with which the every steep in the prospective in the pared with which the every steep in the prospective in the pared with which the every steep in the prospective in the pared with which the every steep in the prospective in the prospective in the pared with which the every steep in the prospective in the prospecti tion of human life which He did not raise up, touch, cleanse, and repair by the efficacy of His restoring

the Christian household; the education of children, poor; and the religious life, as well in its inner part, in theory, is to concede that the Christian religion, far from being, according to (the Divine plan, the true Light of the world, has absolutely no right to

is mere exaggeration, and that no one dreams of extending to all the details of the Christian life the right of absolute control over the external order of society claimed for the civil power. We ought never forget the warning of our great countryman, Edmund Burke, that doctrines, limited in their present application, and wide in their general principles, are A theory concerning government may become as much a cause of fanaticism as a dogma in religion' (Ed. Burke's works, vol. iii,, page 98, Bohn's ed.). And what but fanaticism of the darkest dye prompts those persistent efforts, made at home as well as abroad, to frame legislation so as to exclude religious influence from every social institution? And is not the fanaticism born of irreligion as aggressive, as narrow, and as cruel as the worst that has ever resulted from distorted religious feeling? Irish Catholics have too often had reason to complain that this fanaticism has interferred with the just settlewere concerned; and you are absolutely within your right, dearly beloved, when you resent and combat it, whenever and wherever you may meet it, by every lawful means in your power. You have, indeed, no right to expect that the State will teach religion; nay, you should resist its assumption of such an office should it attempt the task. But you have a right to demand that the State shall not teach irreligion; that it shall not, out of the public treasury, maintain unbelieving professors, whose work it is to sap belief in the great primary truths, without which society must break up and perish miserably. Such truths are, the existence of God and of the soul; the moral distinction between right and wrong the sanctity of marriage; the respect due to religion: establish a system of education which may be perverted into an organized attack upon these truths, or upon any of them, is inevitably to prepare the destruction of religion and of social order; and you have a right to demand that your children shall not be exposed to its pernicious influences. These rights, beloved brethren, and others kindred to them, you are bound to maintain. Compromise them you dare not, for they are not altogether yours, they are likewise the rights of immortal souls, and of the Catholic Church. They are interwoven with the grayest responsibilities devolving on you, as citizens, as parents, and as Catholics. They form part of the sacred, inviolable domain of conscience, in defence of which the Holy Ghost commands you to strive for justice, and God will overthrow your enemies for you (Eccl. iv., 33).

"But, beloved brethren, in your struggles to pre vent the passing of unjust laws, or to repeal or cor-rect disadvantageous laws under which you smart, you must never throw off that reverence for authority itself which the Christian religion inculcates. God is the author of society; society cannot exist without authority; and the law is the voice of authority; whence the Apostle says :- "Let every soul be subject to the higher powers: for there is no power resisteth the ordinance of God, and they that resist purchase to themselves damnation (Rom. xiii. 12). In whatever form of lawful government this particular, but of the thing itself, that is, of the power itself : I affirm the existence of rulership to be the work of the Divine wisdom, and to it we owe that all things become not the sport of rash hazard. Hence the Apostle does not say there is no prince but from God; but he speaks of the thing itself; there is no power but from God, (St. John Chrysost, Hom. 23 in Ep. ad. Romanos). This Christian feeling of reverence for the divine element of human authority has well been styled by Tertullian the Religion of second Majesty, for it is at once a religious obligation and a recognition of the majesty imparted to human authority by the presence with in it of the Divine power, which, through it, directs and governs men.

"When the Emperor Valentinus decrees that one of their Basilicas should be taken from the Catholics of Milan and consigned to the Arians, the faithful people, although threatened with severe punishment for their disobedience, refused to execute a decree so entirely opposed to the dictates of their conscience and to the law of God. But, even under the passionate excitement into which the unjust law had plunged them, they listened to the counsels of their Bishop, the great St. Ambrose, who forbade them to defend their undoubted right by violence or bloodshed. 'Let us bless God.' cries the saint, who this day made you strong in faith and in patience. What reply could be more worthy of Christians than that which the Holy Spirit placed on your lips-We are here, O Emperor, to pray, not to fight we petition, but we fear you not! This, adds the saint, is the true Christian rule of conduct-first to do everything possible to keep peace and concord; but at the same time to defend the truth and the faith with a constancy that fears not death, for the Lord is able to save those who trust in Him' (Epist. xx. 14). This same rule of conduct do we recommend to you, beloved brethren, who have been so often made the victims of persecution more brutal than those inflicted on the people of St. Ambrose. Avoid all secret societies, all illegal combinations, so severoly condemned by the Church. Such associations afford, indeed, a fitting shelter to infidels and revolutionists wherein to hide from the light of day their foul conspiracies against religion and society; but, they have never yet formed a true champion of justice or of liberty. Their efforts have ever been cursed with sterility. (The sole result secret organizations have anywhere achieved has been the uprooting of the Faith, the degradation of the national spirit, and the establishment or as tyranny, dark, treacherous, and irresponsible, that presses on their

defence; my sons, those whom I looked on as my adversaries. O my God , who but Thee Lord Jesus has wrought these wonders! Therefore, to Thee, O Christ, be thanksgiving; for it was no angel, but Thou Phyself, O. Lord. Thou, hast turned for me mourning, into joy: Thou hast cut my sackcloth, and hast compassed me with gladness (Psalm xiv. 13).

ian moderation, without which no one can worthily, defend the cause of justice, has never, perhaps, been more brilliantly conspicuous than in the life of our holy father Pope Pius IX. That life is bright with the glory which the dogmatic definition of the Immaculate Conception, the canonization of so many saints, and the celebration of the Vatican Council have caused to shine upon the Church; and it is clouded with the afflictions which have come upon her at the sight of her usurped and desecrated sanctuaries, her dispersed religious, her imprisoned clergy, and the murder done upon the souls of her little ones by an education framed but to corrupt And as it is the expression of the Church's glory and of the Church's sorrow, so also does it represent with singular fidelity, the Church's courage in defending the rights of her Heavenly Spouse. In the face of a renegade world, our Holy Father fearlessly asserts her divine prerogatives threats he meets with counsel; acts of violence with patience; and usurpation with calm and perseveling protest. While we imitate the example of firmness and patience he sets us, let us join him, dearly beloved, in his 'protests' against the wrongs inflicted on the Church. Once again, therefore, we protest, in the name of this Catholic nation, against the usurpation of the States of the Church, by which the temporal sovereignty of the Holy See was wrested from it to the detriment of the Church's liberty and to the loss of the Catholic World. We protest against the violence which has compelled the Head of the Church to remain shut up in his palace for so many years, as a mark for the insults and the threats of his enemies. We protest against the expulsion of the religious communities, the confiscation of their property, and the seizure of so many churches, coleges and hospitals. We protest especially against the infamous law by which, for the first time in the annals of Christian nations, ecclesiastics, ministers of the God of peace, may be dragged from the sanctuary and condemned to serve as soldiers. And we resolve by our increased obedience and love to make some amends to the outraged majesty of the Holy Apostolic See !

"In conclusion, dearly beloved brethren, we implore of you with the apostles: Let your conver-sation be worthy of the Gospel of Christ: that you stand fast in one spirit, with one mind, laboring together for the faith of the Gospel, and in nothing be ye terrified by the adversaries; which to them is a cause of perdition, but to you of salvation, and thus from God. For unto you it is given from Christ, not only to believe in Him, but also to suffer for Him. If there be, therefore, any consolation in Christ, if any comfort of charity, if any society of the spirit, if any bowels of commisseration; fulfil 'ye of your joy that ye be as of one mind, having the same charity, being of one accord, agreeing in sentiment, . . . with fear and trembling work out your salvation; that you may be blameless and sincere children of God, without reproof in the midst of a crooked and perverse generation; among whom you shine as lights in the world (Philip. i.,

27; ii., 1.—15). "20th Sept., 1875. Paul Card, Cillen Primate of Ireland, Delegate Apostolic. DANIEL McGettigan, Archbishop of Armagh Primate of All Ireland.

T. W. CROES, Archbishop of Cashel, &c. FRANCIS KELLY, Bishop of Derry. LAURENCE GILOOLY, Bishop of Elphin. JOHN MCEVILLY, Bishop of Galway. PATRICK DORRIAN, Bishop of Down and Con-

NICHOLAS CONATY, Bishop of Kilmore. JAMES DONNELLY, Bishop of Clogher.
JAMES McDEVITY, Bishop of Raphoe. HUGH CONWAY, Bishop of Killala. PATRICK F. MORAN, Bishop of Ossory. JOHN MCCARTHY, Bishop of Cloyne. JAMES RYAN, Bishop of Echinus, Procurator of

the Bishop of Killsloe. JOHN MCHALE, Archbishop of Tuam. WILLIAM DELANY, Bishop of Cork. J. P. LEAHY, Bishop of Dromore. THOMAS FURLOSE, Bishop of Ferns. MICHAEL O'HEA. Bishop of Ross. GEORGE BUTLER, Bishop of Limerick. THOMAS NULTY, Bishop of Meath.

GEORGE CORROY, Bishop of Ardagh and Clonmacnoise: PATRICK DUGGAN, Bishop of Clonfert. F. J. McCornack, Bishop of Achonry. John Power, Bishop of Waterford and Lis-

more. JAMES LYNCH, Bishop of Arcadiopolis, Procurator of the Bishop of Kildare and Leigh in. FR. BRUNO, Ord. Cist., Abbot of Mount Mel-

"P.S .- Writing from this College, we should be ungrateful to an institution which has deserved well of successive generations of the clergy and people of Ireland, were we to overlook an important and plous work which has just been undertaken by its trustees—the erection of a church adapted to its requirements, and worthy of the National College of the Irish clergy. The plan for this College Church has been completed; the contract for its execution has been entered into; and Sunday, 10th of October, the Feast of the Dedication of the Churches of Ireland, has, with much appropriateness been fixed for laying the foundations. The work will, of necessity, bevery costly, but it is one in which every Irish Catholic has an interest, almost directly personal. We earnestly commend it to your pious: generosity. We have authorised the president to communicate with the clergy of your several dioceses with the view of organizing, in concert with each, and according to his convenience parochial collections in aid, of the building fund. The time in each parish may be regulated by local circumstances; but March 17th, 1876, the Feast of for the general collection."

blanc, Captain Kirwan, Chevalier of the Legion of Honor, Edward Murphy, J. J. Cucran, and several ladies. Father Landrigan introduced the reverend lec-

furer, who was greeted with hearty appleuse. Father durphy commenced his lecture by defining the exact position which he took up last January. The position was this: from the Bible, by four arguments; from the nature of God, and of the Church, and of human Society, by three arguments he had proved the Pope infallible. His proof concluded, he had left both his doctrine and his arguments to the criticism of all comers, with a promise that to all comers he would, when he found it interesting, give a reply. Such a reply he gave on Monday night. We regret that the space at our disposal does not permit our giving the lecture en-

After dealing in a trenchant manner with the arguments of the "Witness babes," "Beta," "Bibaud," Artist" and "Charles Roux" (not forgetting the distinguished individual whose initials are F. S.); whom he finally despatched to the nursery "where winks and watches dear old dry-nurse Witness," and after mentioning that the two greatest Catholic names cited against the Doctrine of Papal Infallibility were those of Bossuet and Newman, and after ism was in direct contradiction with his life before and his life after that period, he proceeded as follows:---

And now for Dr. Newman. At the time when ready known from Scripture and Tradition to be divinely revealed, should as such be formally promulgated and enforced by the supreme Church assembled in Council. But, even among Roman Catholics, there was a small minority who far preferred that Papal Infallibility should be left as it was. This minority included two classes of persons. In the first class were numbered those who opposed (or thought they thought a very different thing) the doctrine untrue. In the second class were numbered those who, though they held the doctrine itself to be true, were still of opinion that its definition at the time of the Vatican Council, would be rash and imprudent. Of that second class some members were, undoubtedly, honest and capable men. They themselves believed that the Pope is infallible. They saw his Infallibility practically admitted by all Catholics, and practically proclaimed by the Pope on every occasion when he taught the Church which he rules. But they knew that men will often admit practically what theoretically they are prepared to deny, and they knew that many practically admitted the Papal Infallibility who theoretically hated its very name. They were moreover aware that for Protestants, whose knowledge of Catholic doctrine is generally not very complete, the definition of Papal Infallibility would be one more barrier on the road to Catholicity, and, for Protestants, they wished the passage to the Church to be as smooth and as easy as possible. They therefore said to the Council: The now:: will lity; the definition of the doctrine will be the de-

finition of a truth, but it will be inopportune. Now, Ladies and Gentlemen, I will, for an instant suppose the worst thing I can suppose of Dr. Newvet thought the definition thereof inopportune Dr. Newman for a season belonged. He is essentially the gentlest and mildest of men. England he loves with a lofty and noble love; for England's return to the only Faith worthy of so great a land, he is might renew its youth in the Colonies, would, in England, if left alone, most probably die out with poor: Earl Russell. As the event has shown his vision, as far as it went, was clear; but us the event is now showing, his vision did not go far. He saw ahead just up the rising of the No, Popery howl; he did not see how, the howl over, laughter and contempt of it, from all sides, would follow. He saw that some impudent pretender to theological knowledge would astonish the British Public by insane attempts at aping the thunder of heaven; but he did not see that the poor squibs which a spiteful broken-down politician mistook for thunderbolts, would by all men be regarded as follies, and be reof little boys. Dr. Newman saw that the Church. would be attacked; but he did not see that to attack her you must approach her, and that, when you appreach her, her great majestic beauty makes you hers ave. He had no doubt that the Pope was infallible; but he conscientiously believed that to define the Papal Infallibility would be to retard the was, according to his lights at the time, doing no more than his strict duty. But this declaration—how did he make it? Be-

collect, Ladies and Gentlemen, my sole business is to show that the doctrine of the Papal Infallibility is true, whether defined at the right time or the wrong, and recollect that the person called Bibaudwhom I am sony to have to make miserable in the shadow of Bossuet and Newman—cites Dr. Newman as making against me. How then does Dr. Newman speak? I quote the very passages quoted by Bibaud, and Lask you then to judge what kind of people they are to whom the Witness gives hospitality in its:Casual Ward. In a letter to a friend, written after hearing that the definition of the Infallibi-St. Patrick; the patron of the College and of the lity is being very strongly urged by the theologians. Church, is proposed as the most atting occasion to Rome, this is what Dr. Newman says :- "Just for the control of the lity is the control of the lity is being very strongly urged by the theologians." when we are all at peace; when we have no doubts whatever; and, when, at least practically diffract done, by the good they, intend to do, and are only theoretically, we hold the Pope to be intallible, virtuous in the prospective.

tt opgunfalling source whence human yearness on drivers of the control of the con played some lively are before the opening of the tion of himself to believe in the evening, when his eyes are beauty, that yellow is not the only colour There were present on the platform, Father Landright in the paint box of nature. But let that pass, as gan, Chairman; his Honor Judge Monk, Messra S.J. being too abstruct for persons like Bibaud. The Meany, Editor of the Sun; M. P. Ryan, Canon Lefact is that, before the Council as after the Council fact is that, before the Council as after the Council, Dr. Newman believed the Papal Infallibility. And that fact is proved by the very passage which Bibaud quotes to prove the opposite.

But this is not all. Such reasoners as Bibaud are

not. I-hope numerous in Canada We are, however, likely to have some of the same stock as long as the very liberal Witness extends to them in dull times a policy of protection. But of such reasoners Canada has no monopoly. Accusations like those of Bibaud were made against Dr. Newman in his own land. To people of any fair amount of comprehension these accusations needed no answer. But there were some among the English Journalists whose measure of comprehension was 'not excessive; and, for their sakes, the great gentle charity of Dr. Newman gave a public reply. The reply was published in all the leading English Newspapers; reproduced in all the leading journals of the world; and, in that reply, Dr. Newman not only states, that always since his conversion had he believed the Pope infallible. but he points out how to that belief he had given public expression when delivering Lectures on University Education, in Dublin, as far back as 1854. But not even that is enough. From the book which I hold in my hand I beg leave to read two brief passages. One is at page 5. "The English people," says the writer, " are sufficiently sensitive of the having shown that the brief period of Bossuet's claims of the Pope without having them, as if in career during which he was on the side of Gallican-defiance; flourished in their very faces. These claims most certainly I am not going to deny; I have never denied them," In pages 20 and 21, speak. ing of the Watican Council, the same writer proceeds :- "It was an extraordinary gathering, and its the Vatican Council commenced its sessions, and when it was formally announced that among the subjects on which it would be called to decide, was Papal Infallibility, it was well known that the overwhelming majority of Catholics, clerical and lay, desired that the doctrine should be lifted to the rank of a dogma; that is, that the doctrine al- not against the truth of the doctrine defined, but against its opportuneness. . For myself, I did not call it inopportune, for times and seasons are known to God alone, and persecutions may be as opportune, though not so pleasant as peace; nor in accepting as a dogma what I had ever held as a truth, could I be doing violence to any theological view or conclusion of my own." These are words, clear, precise, final, unmistakable. The man who wrote them the definition of the doctrine because they thought tells the world solemnly that, not only had he always held the Papal Infallibility as a truth but that he had never even pronounced its definition, as a dogma inopportune. Who is the man that wrote these words? They are found in a " Letter addressed to His Grace the Duke of Norfolk;" and the writer of the letter is the plain-Priest, John Henry Newman! And therefore, as a little while ago I was proud that on our side was the first genius of the Seventeenth Century, so now also am I proud that in the 19th century, the foremost thinker, the (as Matthew Arnold-calls him) "the largest and most cultivated soul of England," or of the world, is, clearly and unmistakably and without any reservation, upon our side, About this case of Dr. Newman I have entered

into something more than necessary detail. But, Ladies and Gentlemen, I have not done so without a special purpose. As of Bossuet, so of Newman, is it true that he is a choice specimen of humanity. Both friends and foes acknowledge his moral blamelessness. Both friends and foes acknowledge the breadth of his erudition, the keenness of his insight, the athletic grandeur of his logical faculty, the doctrine is true, but this is not the time to define matchless caution with which he feels his way to his conclusions. He is just the man certain not to class of Catholics weaker still, and to excite the deceive, and most unlikely to be himself deceived, foes of the Church to a new and more bitter hosti- In his case, therefore, we may apply a principle, probably true, and, at all events. practically of universal acceptance. The principle is this: In any department of human affairs, the mass of men may follow, do follow, ought to follow, the opinion of any one man who in that department, has had life-long experiman, a thing for supposing which he will by and by be rebuking me, I will suppose that to the class of men who, though believing in Papal Infallibility, questioned and univalled ability; who in that department and in all other departments has, for plain sheer veracity, made himself a snow-white name. Take an illustration from a quarter of which all can be judges. If I see a man invest his whole fortune. and that a princely one, in a certain Bank ; if there anxious through all his soul. But he knew his be no doubt at all about the extent of the fortune countrymen; and he knew that the definition of or the reality of the investment; if I know the man Papal Infallibility would at once requicken that fierce old spirit of No-Popery which, however it a trick or speaking a lie; if I also know him to be so able and versed in business affairs that he has no living rival; I can at once infer, I think I ought at once to infer that a small investment in the Bank which that man patronizes is safe and secure. The case I now state is precisely parallel. To the religious question Dr. Newman, as he himself tells us, has devoted all his life from his 19th to his 75th year; his honesty of purpose and truthfulness of speech are above suspicion; his intellectual power leaves him among modern thinkers without an equal; his theological learning and his knowledge of Protestantism are unsurpassed; and now, with that sadly worn but royally rugged face of his, which I so well remember, he is momentarily exgarded as failures even by the squib-loving circle; peeting the solemn summons of Him who comes soon to demand his soul. And yet that everlasting soul, to us all so grandly noble, to himself so surpassingly precious, he has staked on the truth of Roman Catholicism and Papal Infallibility! Ladies and Gentlemen it might be impertinent in me to draw the inevitable inference. Therefore, I will only say that, if I were a Protestant, I would, I conversion of England, and therefore did he declare think, be very uneasy when I had to reflect that himself unfavorable to the definition. I am not Protestantism was abandoned as untenable, branded afraid to say that, in making that declaration, he as untrue by such a man as John Henry Newman. If from out the Bank where my few dollars liefew, but my sole subsistence—if from out that Bank, the Lonestest and ablest business-man of the time has drawn all his princely fortune, publicly stigmatizing the Bank as a monstrous fraud, how, if I leave my sole means of living there, can I call myself else than an arrant fool! Of myself I may say anything; to no child of Adam do I wish to be offensive. But, if there be one Protestant listening to me now, I ask him, not for the sake of God but for the sake of our common manhood, to face my reasoning. The result of the encounter I want no prophet's vision to foresee. Second Manifester!

Mamma "said a little boy, who had been sent to dry a towel before the fire," is it done when it's brownill.

How many think to atone for the svil they have