

these Britons, shut up in the remote west, as *foreigners* that is *welthas* (anglo-saxon for foreigners) that is Welsh-*foreign*. The s then in Wales is the plural s, and the wal of Wales is the wal of walnut, which means nothing more or less than foreign-nut or nucus Gallia. What strange relations even the most exalted personages have! His Royal Highness, doubtless, scarcely recognises the nuts on his dessert table as his country-cousins.

What does "Ultramontane" mean? *Etymologically* it means "Beyond the mountains"; *historically* it means today precisely the opposite to what it meant yesterday. As it is an Italian word received into our language, and an Italian word from southern Italy, the mountains spoken of are the Alps, and hence it was the direct contrary of *cis-Alpine*, or "this (the Roman) side of the Alps." Originally it was applied by Italian writers to theologians, jurists, and polemists of all countries beyond the Alps, and as these writers were, from their geographical position, supposed to be inimical to Papal supremacy, it began to include the idea of *hostility to Papal power*. And herein is seen how thoroughly, as used by us, it has altered from the original idea since, at present it means one who is *favorable to an extension of that power*. As used by the enemies of the Church it is a term of reproach, meaning something *beyond*, or more than true Catholicity. As accepted by Catholics, it is a term of honor synonymous with "true Catholicity," implying, as he does, that he to whom it is applied, accepts in all its fullness the doctrine of Papal supremacy and Papal infallibility.

H. B.

In judging of others, let us always think the best, and employ the spirit of charity and candour. But in judging of ourselves, we ought to be exact and severe.

When our sky seems most settled and serene, in some unobserved quarter, gathers the little black cloud, in which the tempest ferments, and prepares to discharge itself on our head.

THE DIVINE ORIGIN OF THE CATHOLIC CHURCH.

CARDINAL MANNING.

"Go ye and teach all Nations."

These words were a plain and emphatic revelation of the charter of the Church of God and its commission to teach the nations of the world. He could understand that a man might deny Christianity as a whole, and might reject this charter and this commission, and might deny this authority; but he could not understand that any man could deny this charter and this commission if he believed Christianity to be true, and, therefore, what they had to consider was whether indeed they believed Christianity to be a revelation of God? He could understand that some men might say, "I admit altogether that these words establish an authority in the Church to teach Christianity, but what if it teaches error in the place of truth?" He answered, "Then there is no Divine teacher upon earth—then there is no Divine certainty of Christianity among men." If the Church of Jesus Christ could teach error in His name, there was no Divine teacher among men. Further, if there should be a Divine teacher among men, that Divine teacher could not err, and if a Divine teacher could not err, then those who could err were not Divine teachers. All who could not err in their teaching were infallible, and all who disclaimed infallibility—who openly declared and acknowledged that they were not infallible—thereby, and in the same syllables, declared that they were not the Church of God. There were communions and churches who disclaimed altogether that they were infallible. Then such churches and such communions might err; and if they might err they were not the Church of God. He would go further, and say they could have no commission to teach, for a Divine commission to teach coupled with the liability of erring was of the greatest peril to the human soul. He knew but one thing which justified the claim of the Catholic Church to teach the nations of the world, and that was because it was Divinely sent to do so, with a Divine promise that it