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I 16, 1889.

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being in the part of the French states. Part of the French states and tests received with the abbitum offender against England and America by pions ministers and tests religious newspapers; and tests religious newspapers; and further, in the writings of Rev Dr. Little-daile, with which he's shown himself very fashiot. The writings of Rev Dr. Little-daile, with which he's shown himself were being the curred the part of the course of the perty, dishone, we have quoted Busen and further, in the writings of Rev Dr. Little-daile, with which he's shown himself were being the curred the world that his mass assertion will compal season. Hence, when the "Auglo-Catholic Pishon, in the course of the perty dishones, we are with the Catholic Oburch, thought fit to score because of the pass of the course of the perty dishones, we have quoted Busen when the "Auglo-Catholic Pishon, in the course of the perty dishones, we have quoted Busen when the "Auglo-Catholic Pishon, in the course of the perty dishones, when the "Auglo-Catholic Oburch, thought fit to score because of the pass of the perty dishones will be coursed the perty dishones when the "Auglo-Catholic Oburch, thought fit to score because of the pass of the perty dishones, and the season of the pass of the plant of the dealth of the plant of the course of the pass of the plant of the course of the pass of the pass of the plant of the course of the pass of the pass of the plant of the dealth of the pass o

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smort are spyromiented by professors and students. Every copy of the scale to the control and students. Every copy of the scale to the control and the students of the control and the control blindly follow? Eighteen or twenty years ago he would not have written as he writes now. He was then standing almost on the threshold of the Catholic Church and devising plans (it was said) for opening the door of intercommunion between her and the Anglican clergy. These plans feiled, whether by the framer's bungling or by opposition from within or without, we are unable to say. But from that day Dr. L. was a changed man; and there are not wanting, even in his

and deliberately suppressing the context, because it would furnish their true meaning. He himself has confessed the truth of these charges by making alterations in the second and third editions of his "Plain Reasons." But who could alter the spirit of his book? The changes he has introduced are made in a grudging, half-hearted way, that shows them to have been extorted by shame and fear, not by candor and love of the truth. In a passage vituperative of Catholic theologians, he has painted himself and his controversial habits in such accurate colors, that we must transcribe it:

"Thirgs have come to this pass, that no estatement whatever, however precise and circumstantial, no reference to authorities, however seemingly frank and clear..can be taken on trust, without a rigorous search and verification. The thing may be true, in the proving so when tested. The degree of guilt varies, no doubt, from deliberate and concclous falsehood, with fradulent intent, down through reckless disregard as to whether the thing be true or false, to mere overpowering bias causing misre
To revenge their disappointment, the

werification. It is not the practice of our theologians to be loose or inaccurate in laying down principles in a text-book. It is not only the goodness, but also the wickedness of an action that flows from the end proposed; and none of our theologians has ever failed to state this distinctly, especially in the treatise "De Actibus Humsnis," where the sources and fundamental principles of morsity are laid down and vindicated. We gather at random a few examples.

Kenrick eays: "Ex fine actus bonitas vel malitia etiam derivatur." "From the end of an action flows its goodness, and likewise its wickedness." F. Sabetti: "Actus humanus veram moralitatem a fine desumit." "Man's deliberate action takes its real moral character from the end." These, two, are the identical words of Gury. F. Clement Macc says: "Fin's operantis tribuit veram moralitatem actuit humano." "It is the end proposed by the agent that gives it: true moral character to his deliberate action." And that very Laymann who is triumphantly quoted by the Littledales, Coxes and other pious controversialists of their stamp, as a chief exponent of wicked Jeeuit morality, says: "I maintain that this end (the end proposed by the agent that gives it: true moral character for wickedness." If Busenbaum had writted as a specific character of goodness or wickedness." If Busenbaum had writted as a specific character of goodness or wickedness." If Busenbaum had writted as a specific character of goodness or wickedness." If Busenbaum had writted the most aggravated cases. These remedies are a specific cor catarrhal troubles which have said the same thing, for it is the doctrine of the Catholic Church.

But does any Jesuit expressely lay down the doctrine that good ends will Not specific bad means? Yes; all of them.

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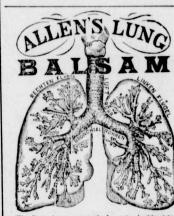
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