THE TRUE WITNESS AND CATHOLIC CHRONICLE DEC. 4 1874.

gentry 'It was a low-roofed building, the outer. walls constructed of huge blocks of granite, and these walls were thickly clustored with ivy, which, creeping over the casements, seemed likely to exclude even the scanty portions of light which their narrow dimensions would admit

of iron. A broken wall marked the boundary of what had once perhaps been the garden ; but weeds and tangled shrubs usurped the place of such hardy fruits and flowers as could ever have flourished in so sterile a situation. One of the attendants now dismounting, knocked at the door of the dwelling ; presently a light flashed upon the lower casements, and was succeeded by the sound of heavy bars and bolts being withdrawn.

"Is all prepared ?" inquired Euphrasia in a haughty tone of a man who opened the door.

"Aye, mistress," he replied; and Gertrude was then assisted to dismount from her horse, and led into the house. She was first conducted into a long apartment where the bare walls and rafters were visible, and which had apparently been of old the kitchen of the babitation. Here blazed a large fire, by which she was permitted to warm her chilled limbs, and in this apartment the was also served with refreshments. She was, however, sick at heart, and could taste but little of the proffered food. Perceiving this, Euphrasia kindled a lamp and offered to guide the maiden to her sleeping room---a proposal to which Gertrude gladly acceeded .-Thereupon, Euphrasia conducted her up a spacious and gloomy looking staircase of dark wood through a long and narrow passage of a similar description ; an open door was at the end of this passage, through which proceeded the pleasant glow of a fire. On reaching this room Euphrasia paused at the threshold, and extending the lamp, with her head averted, she prayed to the damsel to take it in a tone so full of trepidation that Gertrude shrunk back, fearing to enter the apartmont. Upon this Euphasia stooped down, and pushing the lamp over the floor, she thrust the girl into the room after it, and shutting the door upon her, locked and bolted it with a kind of frantic haste, and then fled as in the utmost terror down the passage.

At a loss to comprehend her conduct, Gertrude now took up the lamp to examine her chamber; it was spacious, and furnished with some degree of comfort. It had a wainscotting of oak, carved caken chairs and tables, and dark stuff curtains surrounding the bed. Over the fire-place hung a full length portrait, which she took up her lamp to examine; but what was her surprise when she discovered in the array of a man-al-arms of the reign of the Eighth Henry a perfect resemblance of hor own father. Here was a mystery which she was at a loss to develope; had this house ever been the habitation of her father, and was she now on a demesne of Leonard Dacre? She had even, while a child, been often told by John Harding that for centuries his own race had lived and died on the lands of the Dacres, and that a terrible misfortune had many years before driven him to London, where he had met and married her mother. Still prosecut ing her search of the chamber, Gertrude discovered a closet, the doer of which was unfastened; on opening it she perceived a huge oaken chest. This chest was not locked, but the lid was heavy, and it was not without some difficulty that she raised it but what was her horror when she beheld a mouldering skeleton within. A rattling noise ensued, oc-casioned by the slight motion of the chest, and as the pale rays of the lamp gleamed upon the ghastly object, she saw a dagger falling among the dry bones. Hastily letting fall the lid of the chest, she fied from the closet, and sinking into a chair by the fire, vainly wished that her curiosity had not made her acquainted with the grisly companion of her chamber. Now, too, she thought of the trepidation in which Euphrasia had approached that chamber. A murder had been, perhaps, committed there in bygone years, and the miserable victim had been left to moulder in that old oak chest; and this Euphrasia knew, and would not enter the room .-Gertrude's heart grew sick, a dying groan seemed sounding in her ears; she trembled to look round, dreading almost to see the ghost of the murdered person at her side. Amid these horrors of superstition, the thought of other dangers assalled her; she remembered the conversation between Ralph and Hugh in the ruin, and she could not doubt that she was in the power of Lord Leicester. While she thus sat lost in a sad reverie, the embers of the wood fire were sinking luw, and an intense feeling of cold compelled her to wrap herself in her cloak, and lie down upon the bed-that bed which had, perhaps, once supported the form of the murdered person, the sight of whose poor remains had so revolted her. Gertrude spent the best part of that miserable night in fervent prayers for the unhappy soul which had been sent so timelessly to its account, and in not less ardent supplications for the Divine protection to herself. Towards morning, overcome with incessant watching and fatigue, she insensibly sank into a profound sleep.

consequence which might betoken it to have millions; and the Protestants, that are considered belonged to one among the superior class of the to be about seventy millions. The Catholics and A portion only of this building rose to the dignity all religion, danies the existence of God, and conse-of a second story; the door was low-browed, and quently that he created the world; denies that man studded even on the exterior with immense knobs was created by God, and in fine denies all Revelacombatting, so that the religious world is in the the Catholics say the Protestants believe too little, invincible ignorance of all the doctrines of Christ is and that they (the Catholics) have the whole truth not the greater number of Protestants. Many do confided to the Church by Christ; and they never not take a sufficient interest in religion and in the lost it; and Christ so ordained it that He should establish a Church against which the gates of Hell could not prevail. Protestants, on the other hand, deny this, and say that the Church established by Christ did fall into error, and was reformed by Luther, Calvin, and Henry VIII. There was no other Church recognized at the time but the Catholic to church to act like others, but who put no re-Church. Some Protestants, however, say that the Reformation was doing some good, but went too far and did a great deal of evil. Liberty of conscience, Protestants say, was the great boon brought by the Reformation. Liberty of conscience appears profession of their faith, or keep the commandments of to me the liberty to believe as much or as little as you like, provided you don't believe as much as the Catholics; and liberty of conscience means that you might do as little as you like to gain eternal life. This liberty of conscience, however, is far from being the political docurine, for people are not allowed to interpret the laws of the land just as they please, or to keep all or as few of the laws as they like. The Protestants say that the Catholic Church ties down the human mind to dogmas, and entram- them. We are accused of image-worshipping, of wormels the intellect with formulas. The infidel cries out likewise, "I can't believe in any Church, be-cause Churches tie down and enslave my intellect, ply untrue and absurd. We pay no divine worship to so that I must renounce all scientific deductions."-Individuals are from day to day forming their own system of religion from texts of Scripture, interpreted according to their own fancy; and yet truth is one. The free thinker cries out "I cannot entrammel my soul with confessions of faith and formulas of religion which the various denominations of Saints. Respecting relics, the world is very fond of Christians are forming." Governments have always tried to entrainmel the teachings of the Church by pains and penalties. In the English-speaking world there is a perfect fermentation in religious matters. A vast number of the intelligent and high-minded of the nobles and people of England, dissatisfied with the religion of the Reformation, are going over to the Catholic Church, bringing with them a high order of education from the Universities, and minds fully exercised in all the polemics of Christian warfare. The weapons of the very first ages of Christianity, and kept more or less burnished over since, have been brought into play-that is, misrepresentation and calumny. The Christians were a low, mean, foolish, misguided set of fanatics that adored a man who was crucified for his crimes, and in their nightly assemblies, killed and drank the blood of infants in his honour. It is the eld story of Paradise. "Thou shalt not die," said the Tempter to Eve. It is the weapon used against Christ. "We have found this man perverting our nation" (Luke xxiii-2). And the same calumnics were used against St. Stephen and the Apostles (Acts xxiv-5). The Catholic Church has not escaped this weapon either. A creed is formed for the Catholics by Protestant writers and speakers, and then that creed is combatted as though it contained the real doctrines of the Catholic Church. Then, when we answer and deny such to be our creed, our denial is put to the credit of mental reservation, or a trick to deceive. God forbid that I should use one word of untruth in dealing with anyone, much less on a subject of, such vital importance. Beligion is often made a tool of for worldly purposes; but yet this must not serve as argument sgainst all religion. Churches are crected on speculation, ministers hired that will draw crowds, pew rents run up, and the speculator rejoices over his gains. Many of you were told that the doctrines of the Catholic Church are corrupt and damnable, and its worship idolatrous. These are hard words to apply to the old Church whose members are allowed to go at large, and are not confined to a lunatic asylum. Let us and imagining that her chaste and kind spirit hovers but practicable. However, this is only a part of take up the alleged doctrines of the Catholic Church and its true faith one by one; and first let us speak of exclusive salvation. Protestants are taught that the Catholics must believe that all called Protestants, as soon as they die, go to perdition. This is simply false. We judge no individual, whether Catholic, Protestant, Jew, or Pagan. The future lot of man is known only to God, and to those to whom He may reveal it. We know not what may pass between the soul and God at the moment of death. A good father of the Church has said, "On the day of judgment we shall find many among the saved whom we thought were damned; and many amongst the damned whom we thought were saved." Christ has said, "He that believeth not shall be condemned;" and St. Paul includes heresy amongst the. sing that exclude from eternal life. (Gal. v., 20). But the difficulty is to know who are those who do not believe the doctrines of Christ, which are or should be known to them as such. We regard all children who have received true baptism from the hands of any one as born of Christ, as true Christians and Catholics, so that when people say to me, "There is a Protestant child," I say that that is a mistake; there are no Protestant children properly speaking. But when you ask me, "When do they become Protestants ?" I say many of them never. The parents have taught them to believe in Christ and in Christ's words. A child implicitly believes all it is told. It is told to obey its parents, and the child does so. It is moreover, told that there is a very wicked Church called the Catholic Church, which does not believe in Christas a Redeemer, and puts its trust in sticks and stones, and in images and relics, and worships the Virgin and Saints more than God; that the priests are ministers of lies and superstition, that they will not allow people to read the Bible and thus keep them in darkness, that they may get their money. The child, with beliet in his mother's words, and true love of Christ in his heart, with tearful eyes kisses his Bible, and thanks God that he is a Protestant. Poor, innocent child, you. are a real Catholic, and you abhor and detest what the Catholics themselves detest. Your mother, too, may be a Catholic; in her heart, for she protests against what we also protest. We suppose, however, that that mother is in what we call invincible ignorance of the truth ; that is, she has no oppor-tunity of learning it. She believed all that she could learn with certainty and practised all the good works which she (could. But when do, these baptized people become Protestants?, When they, are old enough to learn and to find out the truth, and have reasonable opportunities of doing so. They, read the Bible for, instance, and, find, there that Christiasaid that against His Ohurch the gates of hell should not prevail. (They protest against the words of Christ, that the gates, of hell did prevail, words of Christ, that the gates, of bell did prevail, ple into error, by proposing a parable that would against the Church (In reading, that Christ; breathed convey file ideas. We honour the mother of God upon His Apostles, and said, "Whose sins you re-imore than we do any of the other Saints in Heaven bit deprived of the privileges of the Church. Christ [mit, they are remitted, and whose sins. 79, retain, for the simple reason, that she is God's mother. But snoith holy oil, consecrated by, the Bish-bit deprived of the privileges of the Church. Christ [mit, they are remitted, and whose sins. 79], retain, for the simple reason, that she is God's mother. But snoith holy oil, consecrated by, the Bish-bit deprived of the privileges of the Church. Christ [mit, they are remitted, and whose sins. 79], retain, for the simple reason, that she is God's mother. But snoith holy oil, consecrated by, the Bish-bit deprived of the privileges of the Church. Christ [mit, they are remitted, and whose sins. 79], retain, for the simple reason, that she is God's mother. But snoith holy oil, consecrated by, the Bish-bit deprived of the privileges of the Church. Christ [mit, they are remitted, and whose sins. 79], retain, for the simple reason, that she is God's mother. But is not for write rest in the privileges of the church. Christ [mit, they are remitted, they are remitted, they are remitted, here are a show of the church. We be prive the privileges of the church of writers. Stabilized a'living body of teachers, not of writers: they are retained, they simply, say that is not true, index is dialy received they are retained, they see retained, the retained to constand to retained to the second the retained to t

weifare of their souls, and lead a worldly life. They courage to renounce themselves and follow Him. They are simply worldly-minded people who embrace a religion merely for appearance sake, and go straiut to their worldliness or to their passions. Those, if they do not repent and change their lives, will not be saved. Thousands of Catholics are not garding us. A dignitary of the Church of England, the late Bishop of Carlisle, said that no Catholic who acted according to the tenets of his religion could be saved. Certainly, if the Catholics were idola-trous and professed damnable doctrines, knowing them to be such, there would be no salvation for shipping the saints and the Virgin Mary, and of paying ply untrue and absurd. We pay no divine worship to any except to God. We venerate the Saints as friends of God, and give them that secondary horour which is due to dignity and rank. We are told, "Honour thy father and thy mother," and the king, and magistrates and rulers, and this secondary honour, though in a higher degree, we pay to the them in its own sense. We are shown the pen with which the Prince of Wales signed his name, and ladies deplumed the military hat which he wore in order to have relics of royalty. In the United States they preserve everything with regard to Washington with the greatest veneration, and pilgrimages to the shrines of Shakspeare, and Burns are all in order; but when Catholics venerate the relics of their heroes-martyrs of charity and heroes of sanctity --- they are quite found fault with; they are idolatrous forsooth. However, I think that all Protestants, as well as Catholics, would highly prize the handkerchief of St. Paul, which was instrumental in curing sundry diseases, or the garment of Christ, or the bones of the prophet mentioned in the Book of Kinge, the touch of which raised the dead man to life. Relative honour is paid to the Bible as the Word of God, and it is reverenced. Relative honour is paid to the seat of the Queen; there is a genuflexion made in the House of Lords to the Throne-not, it is true, to the wood, but to the Throne as representing the power; and the mace in our halls of legislature is bowed to. But Catholics are found fault with if they bow to the altar or to the figure of the Mother of God. The Pagan Sallust even remarks that it is not the wax or the marble that excites grand emotions, but it is the memory of the noble deeds of our ancestors. We have statues and figures in our churches to excite the mind to holy desires, and to the invitation of the Saints. Who, entering into one of our churches and beholding a crucifix, a representation of Christ crucified, but has read the whole history of the Passion ? On the contrary, impure and immodest pictures excite the worst of passions. Since the invention of Daguerrien, in every house we have the pictures of friends, and this objection to Catholic veneration of piotares has pretty well ceased. Who could find fault with a mother when receiving the photograph of her son from a distant country should she kiss and embrace it? And who would find fault with a loving husband for having the picture of his wife show that celibacy is possible, and not only possible around him? The Catholics again are accused of praying to the Saints, considering them greater me-distors than Christ, wherein Christ is the only Mediator. We believe that Christ is the only Mediator from whom and through whom come all graces and mercies, and if we pray to the Saints we pray indi-rectly to Christ. We pray for one another as se-condary mediators. The mother prays for her child, the father blesses his boys, and this is no injury to God. We can pray for one another here below ---St. Paul recommends himself to the prayers of the faithful. Moses interceded with God for his people and obtained his request. Job was ordered to mediate for his friends ; and if we can here below, sinners as we are, mediate one for another with Christ. we do not lose that right and power when we pass out of this world and enjoy the beatific vision of God. Love never dies. The love of the parent to his child, or the husband to his wife, dies not. It is carried to the other world. When we die in grace and go to heaven, we shall become as angels of God. said Christ. But the angels of God see God and love Him, and, as St. Paul says, "Now I know in part, but then I shall know even as I am known." We shall see God and know God, and know what God knows as much as God wishes to rovcal to us. We are moving in God on this earth. St. Paul says, "In Him we live, move, and have our being." But in Heaven-which is not far distant from us, because wherever God is there is heaven-we shall hear and see those objects that God hears and sees, for we shall know Him even as we are known. Now, the angels know when the sinner repents on earth. How? They know it in God, and "the angels rejoice upon the sinner that doth penance," and "He has given the angels charge over them " If so, the angels must know how to take care of and protect us. As God exercises His protection through the angels. He may also do it through our parents and friends when they pass out of this world .--I, say more-this love does not die even in the minds of the damned. Christ tells us that a rich man died and was buried in hell, and he carried with him into those flames a love for his brothers, and, not, finding any comfort for himself. he asked Abraham to send Lazarus to his brothers on earth to warn them to change their lives lest they might come into his place, "for," said he, "I am tortured in these flames." Now, that man in hell knew what was passing on earth, that his brothers were still living bad lives, and his love prompted him to send them a warning message, but Abraham said, "If they do not heed Moses and the prophets," neither will they one coming from the dead." It might be objected that this was only a parable, but Christ, the All-knowing and All-wise God, would never make, a parable from unrealities, or lead peo-

The protostants, that are considered by the protostants are endeavouring, besidered by the protostants are endeavouring, besides to be about seventy millions. The Catholic and the protostants are endeavouring, besides to burn who do not belong to the body of the protostants are endeavouring, besides to burn who do not belong to the body of the protostants are endeavouring to convert the in-fields. the Catholics and Soliamatics, many besides to burn who do not belong to the body of the catholics. A shoul of indeed has syring that see and source, hare endeavouring to convert the convert the catholics. A should of indeed has syring besides to the convert, are deadmembers. These who had are called Catholics, but, being in the vory heart of Christianes of God, and conset the convert, the protostants are endeavouring to convert the induction of the convert in the catholics. A should of indeed has syring that the intervertion of indeed in the convert in the convert the lieve not shall be condemined. I fear the number of Pope foresaw that if this divorce were not granted midst of a great conflict. The Protestants say that lieve not shall be condemned. I fear the number of Pope foresaw that if this divorce were not granted the catholics believe too much. On the other hand, those who are living in this state of what is called the realm of England would be lost to the Church, but evil never can be done that good may arise from it, or evil warded off. The reverse is said to be a doctrine especially of the Jesuits, but this, too, must be classed amongst the other calumnies. Catholics neither seek nor knock; and were God to reveal to them His divine traths, they would not have the not permitting them to read the Bible. This is simply untrue. There is scarcely a Catholic house in Toronto where you will not find the Bible on the table: but we make this distinction-we do not allow the Catholics to interpret the Bible according to their own fancy; they must take the interpreta-tion of it from the Church. St. Peter says in his second Epistle, 3rd chapter, 16th verse, that "there are some things" in the Epistles of St. Paul " hard to profession of their faith, or keep the commandments of be understood, which the unlearned and unstable God. Christ has said, "Young man, if thou wilt wrest, as they do the other Scriptures, to their own enter into life, keep the commandments." This is damnation." The most abaurd interpretations are more charitable than the doctrines of Protestants re- given to the texts of Scripture. In fact, of the over 600 religions that are now known in the world, all pretend to found their various and conflicting doc-trines on the Bible. We hear of "the Bible, the whole Bible, and nothing but the Bible," but this is mere sound without sense. "I make the Bible," says one gentleman, " the sole rule of my faith." " That may be very well for you," an untutored and unlettered man, not knowing how to read, would say " but that rule won't answer me." This rule could not have been followed before the invention of printing, and cannot be followed at present in evangelising the pagans. The missionaries, forsouth must first teach them to read their language, and then to read the Bible. Would such a rule of faith answerthe Apostles in preaching and their Gospel spread throughout the entire world without any Bible. We know that, of the Bible that we have now, the New Testament was not collected together for 300 years. Take Europe, and all know that in every village of France there is a different patois. The same may be said of Germany, Austria, amongst the tribes that compose the Russian Empire. Is it possible then, I say, for the greater portion of the world to have the Bible as their only rule of faith? Will you hand over the Bible to the Indians, and say to them, " Pick out your doctrine from that"? No, but every denomination formulates a creed which it says it found in the Bible. We have the Thirty-nine Articles of the Episcopalians; we have the Westminster Confession, the Augsburg Confession. The Paptists have their peculiar creed. We take the plainest text of Scripture, the words of Christ at His last Supper, when He said-"This is my body." The words are very plain, yet the interpretations of this text are very different. The Cath-olics say it means the true body of Christ. The Protestants say it means only a true figure of Christ. The Ritualists say it means the body of Christ, retaining the substance of the bread and wine. The Bible has been used as a universal book, in which every man sees the shadow of his own mind rather than the meaning attached to the words by the Divine Word who uttered them. When a difficulty arises in the Church concerning Scripture, the Bishops of the Church of God are consulted, a Council is held and a conclusion is arrived at, and the meaning conceived by the Church is then adopted. Is that not a more rational way to interpret Scripture than the Protestant mode, allowing every man to attach what meaning he pleases? but this being the Protestant mode it has been the fruitful source of the various denominations. The Scripture, independent of tradition, will not establish the keeping of the Sunday, but we will speak on this subject on another occasion. Another doctrine considered damnable in our Church is the celibacy of the clergy. Well, on that side we have, in the first place, all unmarried men and women, widows and widowers, to lowed to be ordained priests in the Greek Church, but even the Greeks themselves have not much confidence in them. There is a monastery of men in nearly every village, and to these unmarried monks people generally go for confession. They do not like to confide their secrets to married men. In cases of contagious diseases, too, the unmarried priest is called for. Archbishop Whately, in his circular letter to the Protestant ministers of the diocese of Dublin, during the cholers of 1832, told them they were not obliged to visit the cholera-stricken patients, that they were not obliged to expose their vives to become widows or their children orphansthat, in fact, as they could not forgive sins, the dying man could be administered to as well by a pious lay person, or some words to that effect. Young men for a long time before they become priests consider the subject of celibacy together with their spiritual adviser, and any man of strong passions is advised not to go into the ministry. In this matter the utmost precaution is used. St. Paul was an unmarried man, and it is well known that the Apostles left their wives to follow Christ, and that their example was followed by their successors in the sacred ministry. But as a matter of discipline the Church should have its volunteers of a higher order than those of the world. There is a forced celibacy in the army and navy for the public good. Why not permit a voluntary celibacy also for the highest spiritual good? Missionaries are not so casily sent into foreign countries and to mingle with the poor when they have to bring along with them their wives and families. In fact, their mission is much interfered with as everybody knows. St. Paul speaks on this subject in 1 Cor. vii., 33, 33, 34, 38, where he says that the married woman cares for the things of the world, how she may please her husband, and so is divided. The married man must necessarily give a divided attention to God and to his family. With one more doctrine I will finish for this evening, and that is, the anointing of the sick. This is considered superstitions, and yet it was not so in the times of the Apostles. Whatever the Apostles did in their ordinary capacity of Apostles, we do still in the Church. St. James says in his 5th chapter, "Is any man sick. amongst you, let him bring, in the priests of the Church, and let them praysover him, anointing him with oil in the name of the Lord ; and the prayer of faith shall save the sick man, and the Lord shall raise him up, and if he be, in sins they shall be forgiven him. Confess, therefore, your sins one to another, and prayifor one another, that you may be saved." (St. James v., 14.) This we do at the pre-over the sick person; and then excites him , to scontrition for his sins, and prays) with him, and bega Almighty: God (to : pardon . him: : his sins :) Then he

den death. He stands on the railroad track, he sees the cars coming, he is in sin poor man but he has time to raise his heart to God and ask for mercy, and to repent of that sin ; but his contrition, unaided by the sacrament, is not strong enough to obtain his forgiveness. The cars pass on; the man still breathes; the life is in him. The priest is sent for. He anoints him, and that sacrament applies to his soul the merits of the sufferings of Christ. "And if he be in sin, his sin will be forgiven him." But take another man, who has lived badly, ne. gleoted God, has been a curser, blasphemer, drunkard. He sees the cars coming, but, being unaccustomed to pray, he rather ulters a curse that he is about to be killed. Suppose him to be a Cathelic, the priest is sent for, and the man still breathes .-If he has no sorrow in his heart for his sins, if God does not give him in his semi-conscious state the grace of contrition and sorrow, the ancinting has no effect, for, as we have said befere, no sin ever was or ever can be forgiven without a change of heart and repentence on the part of the sinner. In conclusion, Hts Grace most cordially invited the people, especially the Protestants, who were in large numbers, to attend next Sunday evening to hear the continuation of the lecture on the Bible, on the forgiveness of sins, and on anointing the sick,

MR. GLADSTONE'S ATTACK ON THE CATHOLICS OF ENGLAND.

We give below two rejoinders which Mr. Gladstone's attack on his Catholic fellow countrymen has elicited. The first is from His Grace, the Archbishop of Westminster; the other is from Sir George Bowyer :---

(To the Editor of the Times.) Sir .- The gravity of the subject on which I address ou, affecting as it must every Catholic in the British Empire, will, I hope, obtain from the courtesy

that you have always shown to me the publication of this letter. This morning I received a copy of a pamphlet entitled "The Vatican Decrees in their bearing on Civil Allegiance." I find in it a direct appeal to myself, both for the office I hold and for the writings I have published. I gladly acknowledge the duty that lies upon me for both those reasons. I am bound by the office I bear not to suffer a day to pass without repelling from the Catholics of this country the lightest imputation upon their loyalty; and, for my teaching, I am ready to show that the principles I have ever taught are beyond impeach-

ment upon that score. It is true, indeed, that, in page 57 of the pamphlet, Mr. Gladstone expresses his belief "that many of his Roman Catholic friends and fellow-countrymen" are, "to say the least of it, as good citizens as himself." But as the whole pamphlet is an elaborate argument to prove that the teaching of the Vatican Council renders it impossible for them to be so, I cannot accept this graceful acknowledgment, which implies that they are good citizens because they are at variance with the Catholic Church.

I should be wanting in duty to the Catholics of this country and to myself if I did not give a prompt contradiction to this statement, and if I did not with equal promptness affirm that the loyalty of our civil allegiance is not in spite of the teaching of the Catholic Church, but because of it.

The sum of the argument in the pamphlet just published to the world is this :- That by the Vatican Decrees such a change has been made in the relations of Catholics to the civil power of States that it is no longer possible for them to render the same undivided civil allegiance as it was possible for Catholics to render before the promulgation of those Decrees.

In answer to this, it is for the present sufficient to affirm :---

1. That the Vatican Decrees have in no jot or

(TO BE CONTINUED IN OUR NEXT.)

CRAND LECTURE BY HIS GRACE

THE ARCHBISHOP OF TORONTO. ON THE

"Alleged Doctrine and True Faith of the Catholic Church."

Sunday night, 22nd ult., the Archbishop of Toronto delivered a lecture at St. Michael's Cathedral, on "The alleged doctrine and true faith of the Catholic Church?

HIS GRACE said :--- I feel exceedingly gratified at seeing so large and so intelligent an assembly. I salute you then, kind friends, as made to the image and likeness of God, and with souls beyond price purchased by the blood of the God-Man, placed upon this earth, as Adam was in Paradise, on trial, so that if you love and serve God here with your whole hearts and your whole souls, you shall have eternal Ilife and be happy with God for ever. But to love and serve God, we must know Him. "And this is life everlasting, that they may know Thee, the only true God, and Jesus Christ whom Thou has John xxii., 3. But to know Jesus Christ we sent." must have a knowledge, not only of His person, of His qualities and dignity, but also of the doctrines which He promulgated. This doctrine was first intrusted to His Apostles, and by the Apostles to their successors. Christ said to His Apostles : "Go teach all nations these things I have commanded you, and behold I am with you all days even to the consummation of the world." Mat. xxviii., 20. St. "Paul says to Timothy, "What you have heard of me confide it to trusty men." And again; to the Thes-'salonians he says;" Stand fast and hold the tradi-"tions you have learned, whether by my word or my ", Bijistle," and he tells them to look upon any one as shathems that shall preach otherwise than as he has (thus) received. Gal. 1, 9. The Ohuroh uses the word anathem's in the sense of the New Tests aicthe

tittle changed either the obligations or the conditions of civil allegiance.

2. That the civil allegiance of Catholics is as undivided as that of all Christians and of all men who recognize a divine or natural moral law. 3. That the civil allegiance of no man is unlimit.

ed, and therefore the civil alleriance of all men who believe in God, or are governed by conscience, is in that sense divided. In this sense, and in no other, can it be said with

trath that the civil allegiance of Catholics is divided. The civil allegiance of every Christian man in England is limited by conscience and the law of God, and the civil allegiance of Catholics is limited neither less nor more.

The public peace of the British Empire has been consolidated in the last half-century by the elimination of religious conflicts and inequalities from our laws. The Empire of Germany might have been equarly penceful and stable if its statesmen had not been tempted in an evil hour to rake up the old fires of religious disunion. The hand of one man more than any other threw this torch of discord into the German Empire. The history of Germany will record the name of Doctor Ignatius Von Dollinger as the author of this national evil. I lament not only to read the name, but to trace the arguments of Dr. Von Dollinger in the pamphlet before me. May God preserve these kingdoms from the public and private calamities which are visibly impending over Gormany. The author of the pamphlet, in his first line, assures us that his " purpose is not polemical, but pacific." I am sorry that so good an intention should have so widely erred in the selection of the means.

But my purpose is peither to criticize nor to controvert. My desire and my duty as an Englishman, as a Catholic, and as a pastor is to claim for my flock and for myself a civil allegiance as pure, as true, and as loyal as is rendered by the distinguished. author of the pamphlet or by any subject of the Britiah Empire.

I remain, Sir, your faithful servant, HENRY EDWARD, Archbishop.of Wéstminstor. November 7.

Sir George Bowyer's Letter. a good the and the Editor of the Times.)

Sir,-Four years and some months have clapsed since the Vatican, Council. During that period, down to last February, Mr. Gladstone was First rMiniater of the Crown and leader of powerful Party. Why did he not, in his place in the House, of Commons, call attention to the portentous matters which mons, call attention to the portentous matters which ihe published last Saturday, regarding the effect of the deorces of that, Council on the allegiance of Her Majesty's Roman Catholic subjects and the security for the Realm ?....Why did he not propose some mea-sure to Parliament, calculated to meet the diagens which now, alarm him? During all the time re-ferred to be held, his peace and he gladly received Roman Catholic, support in Parliament and the country! likefall where the diagens