

consequence which might beoken... It was a low-roofed building, the outer walls constructed of huge blocks of granite...

A portion only of this building rose to the dignity of a second story; the door was low-browed, and studded even on the exterior with immense knobs of iron.

"Is all prepared?" inquired Euphrasia in a naughty 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.

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 wainscoting of oak, carved oaken chairs and tables, and dark stuff curtains surrounding the bed.

While she thus sat lost in a sad reverie, the embers of the wood fire were sinking low, 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.

GRAND LECTURE

BY HIS GRACE THE ARCHBISHOP OF TORONTO.

"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 life and be happy with God for ever.

millions; and the Protestants, that are considered to be about seventy millions. The Catholics and the Protestants are endeavouring to convert the infidels; the Catholics, are endeavouring, besides, to convert the Protestants and Schismatics; and the Protestants, in their turn, are endeavouring to convert the Catholics.

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 enthrall my soul with confessions of faith and formulas of religion which the various denunciations of Christians are forming." Governments have always tried to enthrall the teachings of the Church by pains and penalties.

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 in 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.

because he prefers error to truth. To sum up—the Catholic Church is composed of a body and a soul; millions of Christians, belong to the body of the Church; who do not belong to the soul—who go to church and are called Catholics, but being in the state of mortal sin, and not living up to the doctrine of the Church, are dead members.

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priests to do every evil thing. This certainly is a damnable doctrine, but thank God, it is not ours. No man can forgive sins of his own authority. All remission of sins must come from God. No sin ever was, or ever can be, forgiven without true repentance. No power on earth can permit any man to do wrong.

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upon the lips that speak evil things; on the hands that touched the evil; and upon the feet that brought him into the ways of sin, praying that the Lord may have mercy upon him for these sins committed through the various senses of the body; and what is the consequence of this? St. James tells us: "And the Lord will strengthen him, will raise him up, and the best of all, if he be in sin, his sin will be forgiven." What superstition is there in this? Oh, what a cruelty to deprive the sick person of this beautiful means established by Christ and promulgated by St. James for the remission of sins in that awful hour when the soul is about to appear before God to be judged for its actions.

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 you, 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 impeachment 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 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 unlimited, and therefore the civil allegiance 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 truth 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 equally peaceful 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 Germany. 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 neither to criticize nor to controvert. My desire add 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 British Empire.

I remain, Sir, your faithful servant, HENRY EDWARDS, Archbishop of Westminster.

Sir George Bowyer's Letter.

(To the Editor of the Times.)

Sir,—Four years and some months have elapsed since the Vatican Council. During that period, down to last February, Mr. Gladstone was First Minister of the Crown and leader of a powerful Party. Why did he not, in his place in the House of Commons, call attention to the portentous matters which the published last Saturday regarding the effect of the decrees of that Council on the allegiance of Her Majesty's Roman Catholic subjects and the security of the Realm? Why did he not propose some measure to Parliament calculated to meet the dangers which now alarm him? During all the time referred to he held his place and the glad news received from Rome, support in Parliament and the country, and he was not once mentioned in connection with the subject. Mr. Gladstone says now, in the preface to his pamphlet, that he has been detoured, and all his good intentions have been reduced to nothing. He says that he has been detoured, and all his good intentions have been reduced to nothing. He says that he has been detoured, and all his good intentions have been reduced to nothing.