

became even as Dr. Dollinger is. Thus inspired, he wrote his now famous pamphlet. Naturally it has caused a great commotion; but the game was a little too transparent. Every one who has seen through it, and the most influential of the daily journals expose its real meaning. The Archbishop of Westminster lost no time in repelling the assault made upon the Church. The pamphlet appeared on Saturday—and on Monday morning the following letter from the Archbishop was published in all the leading journals:—

“**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 your courtesy 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 found 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 slightest 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 acknowledgement, 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 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 Döllinger as the author of this national evil. I lament not only to read the name, but to trace the arguments, of Dr. von Döllinger 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 criticise 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 British Empire.—I remain, Sir, your faithful servant,

† HENRY EDWARD, Archbishop of Westminster.
November 7.—‘Catholic Review.’

Mgr. Capel says that about forty of the London Catholic clergy were formerly Protestants, and that the heads of the Catholic colleges at Stonyhurst, Oscott, St. Edmund’s, Edgbaston, St. Charles, Bayswater, and the Catholic Public School at Kensington, are all converts. The list also includes the editors of the ‘Dublin Review,’ the ‘Month,’ the ‘Tablet,’ the ‘Illustrated Catholic Magazine,’ and ‘Catholic Opinion.’ This, by the way, in reply to Mr. Gladstone’s little fling, that the converts to the Church, “as might have been expected,” were chiefly women.” There is certainly no lack of masculinity in English Catholic literature. Mgr. Capel himself is not, as is frequently reported, a convert.

The Catholic Union, at a meeting in London, has resolved that the Catholics of Great Britain cordially accept and submit to the Vatican Decrees, that these decrees in no way affect their civil obligation, and that Lord Acton, Lord Camoys, and Mr. Henry Petre, are not to be considered as in any sense the spokesmen of the Catholic laity. These resolutions were communicated to the ‘Times’ by Lord Petre, the head of Mr. Henry Petre’s family.

Some idea of the extent of railways in the Metropolitan district may be judged from the fact that there are no fewer than 245 railway stations within an area of 12 by 18 miles.

THE POPE AND THE CORRUPT PRESS.

THE following is an extract from the speech delivered by the Holy Father, on the Feast of All Saints, to the Society for Catholic Interests:—

My beloved children, you see with your own eyes that the evil which is done is great. The abuse of the press is one of the principal means that our enemies employ to disseminate and spread abroad corruption. Certain journals, indeed, desecrated by the venomous slayer of the infernal regions (*inobtrattati della piu velenosa bava d’inferno*), which appear no longer in secret and in the midst of darkness, but openly here, in Rome, depict every day in the blackest colors, or else mock and cover with ridicule and disdain the ministers of the Holy Church, as well as all honest men, for the one sole reason that they are Catholics. Further than this, their impudence is pushed so far that they blaspheme the saints and even the King of Saints, our Lord Jesus Christ. This is what we are condemned to witness. During these last few days several journals have been brought to me, and among them there is one—a blasphemer like the others, or even worse—that is named the ‘Capitale.’ In this paper I read things which prove that it deserves its name of capital, but capital of impiety, capital of all that is most corrupted in the world. It is an immense grief for my heart to learn that a journal of such a character is found in the hands of a great number even among the lowest classes of the people, and that it is read with avidity, to the destruction of souls and to the great prejudice of entire families. Formerly we have expressly forbidden all these newspapers. We now seize the occasion to prohibit them all anew; or rather, we confirm the former prohibitions, with all the censures attached to them. At least let the artisans make use of them, but only for the service of their trade. Let the smith employ them, but only to kindle the fire of his forge; let the cobbler make use of them, but only to wrap up his wax; let the tailor use them, but only to take his measures. Let every one reflect, and be well assured that these journals—and especially the most corrupt of them—surpass all bounds in their iniquity. What!—we regard with horror the poison which kills the body, and shall we not feel horror for the poison which destroys the soul? A heavy responsibility is incurred by those who write all these blasphemies and who publish all these calumnies, and also by those who read such impieties!

THE NEW BISHOP OF CLOYNE.

DR. MCCARTHY was born in the town of Clonakilty, County Cork in 1819; his ecclesiastical studies were prosecuted at Maynooth with very great distinction, several years of his lengthened course being spent in the Dunboyne establishment. His first appointment after ordination was to the curacy of Kilmee, near his native town, Cloyne and Ross constituting at that time one diocese. Shortly afterwards, in 1843, he was removed to Mallow, of which his illustrious brother, the Rev. Justin McCarthy, was then pastor. While curate there he shared with the great-hearted and high-souled parish priest the labors and perils of the famine period, and employed his scholarly pen in the production of a series of letters on the momentous question of the times, which were addressed to the newspapers, attracted much attention, and were quoted in Parliament when the condition of the famine-stricken land was debated. His devotion to the arduous and often revolting duties which the prevailing misery cast upon the clergy especially was tested by his having, in common with his brother, and ecclesiastical superior, and the other curate of Mallow, contracted the famine fever, which was then decimating the population. The parish priest succumbed to the malady, but his curates survived the attack; and on the death of the Rev. Justin McCarthy, the present Bishop was appointed parish priest of Mallow. That important and responsible office he has since filled with great honor to himself, much benefit to the interests of religion, and increasing advantage to his parishioners, as well in their temporal as in their spiritual concerns. The service of the Church has been faithfully directed by him, Catholic education has made great strides under his fostering influence, chiefly through the instrumentality of the Christian Brothers’ and Convent schools and all the social and moral needs of the people have been the constant objects of his solicitude. Nor was the love of country less genuine and earnest than his zeal in the sacred ministry, and it may be quoted as a proof of this that the now famous declaration of the Bishops and clergy of the Cloyne diocese in favor of Home Rule, which eventuated in the great National Conference in Dublin, and formation of the Home Rule League, was drawn up by him. Beloved and respected by all, his elevation to the Episcopate has been, from its first announcement, a source of pleasure and legitimate pride to those who knew, and therefore honored and loved him. A very remarkable evidence of his widespread popularity was afforded in the vast congregation of the people from all parts of his own diocese, and from many more distant localities, too, who poured into Fermoy to be present at his consecration. The almost unprecedented large attendance of Irish Bishops, dignitaries, and clergy was a yet higher testimony to his professional excellence; while both combined to prove that the event of the day was one of profound interest to Catholic Ireland.

There is peace in power; the men who speak
With the loudest tongue do least;
And the surest sigh of a mind that is weak
Is its want of the power to rest.
It is only the lighter water that flies
From the sea on a windy day;
And the deep blue ocean never replies
To the sibilant voice of the spray.

San Francisco has already shipped 150 tons of honey this season.