

Secondly, it is constitutional law in Great Britain that blasphemy is punishable at common law. The proof is from the following passage of Stephen's "Commentary on the Laws of England":—"Blasphemy against the Almighty, by denying His being or providence, or by contumelious reproaches of our Saviour Christ, also all profane scoffing at Holy Scriptures, as exposing it to contempt and ridicule—these offences are punishable at common law by fine and imprisonment, or other infamous corporal punishment, for Christianity is a part of the laws of England"—there you have the principle underlying the whole legislation of Christendom in the middle ages—"and a blasphemous libel may be prosecuted as an offence at common law, and punished by fine and imprisonment." And the same authority could be quoted to show that cursing and profane swearing and profanation of the Lord's Day are punishable by the common law of England.

Thirdly, and lastly, I find that civil allegiance and the right to the crown of England depend on religious creed. The act of settlement to the crown of England was passed in the first of William and Mary. Another Act was subsequently passed—12 and 13 William III, cap. 2—affecting the limitation of the crown. The first section of that Act limited the succession to Princess Sophia and the heirs of her body, "being Protestant." The second section provided that any person who shall take or inherit the crown of England by virtue of such limitation, and is or shall be reconciled to or hold communion with the See or Church of Rome, or shall profess the Popish religion, or marry a Papist, shall be subject to the incapacities provided by the recited Act, that is, shall for ever be incapable of possessing the crown, and the people are in such cases absolved from their allegiance. The third section further provided that whoever shall hereafter come to the possession of the crown "shall join in communion with the Church of England, as by law established." The result of this is that no person can be sovereign of these realms unless "he join in communion with the Church of England as by law established." Nonconformists and Catholics, therefore, appear here to be in the same condition. It was also provided that a sovereign holding communion with the See of Rome, or becoming a convert, or even "marrying a Catholic," is thereby deposed, and his or her subjects absolved from allegiance. Hence we draw the irrefragable conclusion, that the English constitution does not admit full and entire liberty in the matter of conscience and worship. It restricts these liberties upon the same principle that the Pope restricts them, namely, because Christianity is part of the laws of England. Far from approving or praising all kinds of liberty of worship or of conscience, the English constitution in legislating on these matters uses the very same terms as the Pope. For the Act which first granted liberty of worship, the Act passed in 1688—that being the first time that the English Constitution recognised liberty of worship for Dissenters and Nonconformists—was called a "Toleration Act." So, in the same manner, when Catholics behold a hundred different sects, when the Pope, from his prison of the Vatican, looks out into a Christendom split up into a hundred denominations, he and we do not bless the division, we do not consecrate by words of praise and approval this destruction of unity and of Christendom, but we "tolerate" it in the same manner that the English Constitution has brought in an Act calling it simply a "Toleration Act." Hence, while not a few Englishmen are so loud in their denunciations of Roman intolerance, they will perhaps be rather startled in waking up to the fact that, in principle as to liberty of worship, their own laws are as Popish as those of the Pope.

I again refer to that common accusation, by which we find in our leading newspapers—such as the London Times, the apology of the present persecution of Catholics in Germany and other countries—if Catholics got the upper hand again they would punish non-Catholics as heretics. The assertion is utterly false, and not a single precedent can be produced to prove it. It is as unfair as for us to say, if ever Protestantism regained its domination, it would repeal the Emancipation Act, re-impose the Test Act, re-enact the Penal Laws, and renew the persecutions of Elizabeth. Reason and experience have taught the non-Catholic world that principle on which the Catholic Church has ever acted, namely, that in a *de facto* divided community, where religious unity is a present impossibility, the less of two evils is a practical toleration. The task of the Catholic Church in the lamentable divisions of the present time is to endeavour to bring back the nations to the unity of faith by the pacific means of persuasion. If ever the happy day should dawn, when religious unity in Catholic truth prevails, then, indeed, she will remind princes of their duty, to protect the truth; for truth has essential right to existence, while error in itself deserves nothing but suppression. The protection of truth in a religiously united community, and the toleration of error in a religiously divided community—such is the doctrine and practice of the Catholic Church. In this she stands forth at once the champion of truth and the promoter of liberty.

### ARCHBISHOP ALEMANY'S PASTORAL.

THE Most Rev. Joseph Sadoc Alemany, D.D., O.P., Archbishop of San Francisco, in a Pastoral Letter on the occasion of a collection for the Pope, avails himself of the opportunity to refer, among other things, to the following topics:

#### CATHOLIC PAPERS, OFFICIAL ORGANS.

It is, besides, agreeable, interesting and generally conducive to enliven our faith, to read sound Catholic periodicals, in which the struggles and triumphs of the Church throughout the world are brought to our notice; the local religious events are recorded, the voice of the eminent defenders of the faith is heard, and the Allocutions of the Father of the faithful reach us for our edification. Hence, most of the dioceses or provinces possess a Catholic journal, generally the organ of one or more Bishops, which as a true friend periodically visits the various families, and is entitled to a corresponding friendly welcome. Instead of reading scurrilous sheets, we should rather encourage such Catholic journals as greatly contributing to the cause of truth. We do not mean to state that whatever ap-

pears in them is emanating from the Prelates, or that any statement in them should be charged on the Church, even when they be the official organs of Bishops, who are responsible only for what appears under their signatures; yet we take pleasure in echoing here the wise words of the Fathers of the second Plenary Council, who say on this subject: "We cheerfully acknowledge the services the Catholic Press has rendered to religion, as also the disinterestedness with which, in most instances, it has been conducted, although yielding to publishers and editors a very insufficient return for their labours. We exhort the Catholic community to extend to these publications a more liberal support, in order that they may be enabled to become more worthy of the great cause they advocate. It is our duty to avail ourselves of this mode of making known the truths of our religion, and removing the misapprehensions which so generally prevailed in regard to them."

#### CATHOLIC SCHOOLS.

The last, though not the least, point to which we beg your earnest consideration is the obligation of possessing, supporting and using Parochial Schools. It would be desirable and republican-like if the people would charitably consider the unequal and unfair method of exacting an enormous taxation to conduct a system of education, which, though satisfactory to many, fails to meet all the demands of a considerable portion of the community. Were we under a monarch, we could understand why a hundred and fifty thousand in this city, nay, three-fifths of its population, should be overburdened with a crushing weight of taxation, to support what they find incomplete, as unprovided with the most important class—that of religion. We value the enlightenment of the mind, but we do not prize less the culture of the heart; and of the two, the latter is the most important. Learning is necessary for society, yet virtue is no less so. It is not only St. Paul that declares religion important for temporal happiness, no less than for the eternal, but the wisest of the ancient philosophers proclaimed also, that society, without religion, could not endure any more than a building without foundations, or a fortress without walls. Religion, in order to benefit society, should be imparted to children while young; for otherwise the passions, long unrestrained, will not be apt to learn moderation. Some will imagine that religious education may be given after the school hours, or on Sundays; yet experience proves that the tender minds, after being sufficiently strained at school, cannot be easily taxed again with another, perhaps less agreeable, lesson, but they clamor for the natural rights of relaxation; and the same reason holds good, more or less, on Sundays. The inconvenience is prudently met by some practical satisfactory measures in some countries less republican and nearly as wise as ours; and as ways and means are found to gratify a smaller number petitioning for a class of French or German, a way could be found to satisfy a far larger number of citizens of various denominations, loudly calling for a catechetical class, which they consider the most important. But, if we will not be heard, we should patiently submit, without, however, losing sight of our duty to our children. For, if we recognise God, the King of the Creation, the Saviour of Mankind, and the Supreme Judge of all, we must also acknowledge His claim on the grateful worship even of children, who will not likely learn how to discharge that debt, unless they be regularly taught to do so when young. We toil with unceasing diligence to provide for their temporal wants, and the culture of their intellect; but we would neglect the most important part of our duty, if we omitted to adorn their soul with that religious training and virtue which will prepare them to become upright members of society and citizens of heaven. We cannot educate our children by halves, if we love their well-being. "We can," (as Leo XIII is reported to have recently said) "we can in no way revive the judgment of Solomon on the child, and divide him by an unreasonable and cruel blow of the sword, separating his understanding from his will. While cultivating the first, it is necessary to direct the second in the acquirement of virtuous habits and to his last end. He who, in the education of youth, neglects the will and concentrates all his energies on the culture of the intellect succeeds in turning education into a dangerous weapon in the hands of the wicked. It is the reasoning of the intellect that sometimes joins with the evil propensities of the will, and gives them a power that baffles all resistance."

#### THE HOLY SACRAMENT TO BE REFUSED TO PARENTS WHO NEGLECT THE RELIGIOUS EDUCATION OF THEIR CHILDREN.

Much has been done by many of you in erecting parochial schools, colleges and academies, but there are some who neither take part in the noble burden nor avail themselves of the facilities placed within their reach. It is a well-known and avowed fact that none can surpass the Jesuits, the Christian Brothers, and the Sisters, in literary accomplishments and in the talent of imparting them to children; and yet some make a pretext for their pusillanimous spirit and sending their children to un-Christian schools, the plea of their vain superiority. It is true, that sometimes parents live too far from Christian Schools, or may have some other especially serious impediments; but in the absence of such reasons pastors are not allowed to admit to the Holy Sacraments, parents who either expose their children in such schools to grow without due Christian training, or take not the proper precaution to see that they be not infected by evil associates.

Children soon grow, parents rapidly advance in age, time swiftly passes away; let us therefore worship God, let us love His true revelation, let us shun fallacious intriguers, let us practice our religious duties; and thus by keeping God's Holy Law, we shall enter eternal life.

"The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all."

Your humble and devoted servant in Christ,

† JOSEPH SADOC, O.P.,

Archbishop of San Francisco.

San Francisco, St. Ignatius' Feast, 1878.

THE number of students in the Mount Melleray Seminary, Ireland, last year exceeded one hundred and thirty. Fully five-sixths of these are destined for the foreign missions.