

If they appeared to be so, it must be because the doctrines were erroneously expressed or imperfectly understood. To identify the Church with a cause, with a party, with anything lower than morality and religion, was a betrayal of duty and a surrender of the fortress. The policy of the *Home and Foreign Review*, as expounded by him, was to leave the domains of faith and ecclesiastical government alone, but on all other matters to seek the highest attainable certainty. The progress of political right and scientific knowledge, the development of freedom in the state and of truth in literature, were its objects. Here for the time the quarrel rested. It is not to be supposed that Pius the Ninth and his advisers were satisfied with this lucid and pungent exposition of Liberal principles. But Wiseman had learned from experience that the interests of Catholicism in England were not promoted by a policy of aggression, and he was aware that Sir John Acton spoke for most of those Catholics who did not belong to the extreme or Ultramontane school. For nearly two years Sir John remained editor of the *Home and Foreign Review*. Then the final thunderbolt was launched by a higher power than Wiseman. At the Congress of Munich in 1863 Acton's friend and teacher, Professor Döllinger, delivered an eloquent plea for the union of Christendom, lamenting the want of dogmatic standards among Protestants, and at the same time urging Catholics "to replace the mediæval analytical method by the principle of historical development, and to encounter scientific error with scientific weapons." Sir John Acton attended this congress, and reported its proceedings to his *Review*. In March 1864 the Pope addressed a brief to the Archbishop of Munich, in which he declared that the opinions of Catholic writers were subject to the authority of the Roman congregations. After this Acton felt that it was useless to continue the struggle, or to carry on the *Home and Foreign Review*. In a farewell article, entitled "Conflicts with Rome," he explained that he was equally unable to admit the doctrines of the brief or to dispute the authority which proclaimed them. In