

nolic religion
ligion of the
er being ex-

has been laud-
Catholic coun-
ng should be
their own sev-

is false that
s, and the full
and publicly de-
whatever, con-
the morals and
ing the plague

a Pontiff can
monize himself
d with modern

I. is so clear,
any difference
he Allocution
55), on which
to Spain : and

it is perhaps somewhat remarkable, that no express censure of the proposition is to be found therein; though such censure is, of course, implied throughout.

As regards *Prop. LXXVIII.*, it has been argued that a Catholic may ascribe to it the very widest sense which its words can possibly bear. The proposition, on this view, eulogises a permission given in some country for all immigrants without exception, — immigrants whether present or future, — to practise their religious rights; however atrocious those rites might be, or however openly offensive to public morality. And it is contended that, by rejecting this truly monstrous opinion — an opinion, indeed, which no one has ever dreamed of maintaining — a Catholic will satisfy the Holy Father's requirement. But we must submit earnestly that no such interpretation is tenable for a moment. In the original Allocution ("Ascerbissimum," September 27, 1852) the Pope comments severely on a decree enacted by the Republic of New Grenada, permitting to immigrants the free exercise of their respective worships. He does not profess, nor has it ever been alleged, that such permission extended to any such outrageous length as that above mentioned. It was neither more nor less than such liberty of conscience as is granted to immigrants in the great majority of European countries; the only difference of the two cases