

Warkworth Vicarage  
Northumberland.

Oct. 13. 1896

Dear Percy William Duntley.

I have sometimes thought  
of opening some kind of communication  
with you for the sake of old times, &  
am glad to hear that the same thought  
has been in you: I am glad therefore  
to have received your letter, though  
I cannot comply with the request that  
it contains.

I need not trouble you with  
my reasons, but they are various and  
conclusive.

I believe that the last time  
I had the pleasure of seeing you was



at Uxwater, at the house of Mr.  
Steward, & I remember with pleasure  
some excursions on the lake. I had  
an unexpected visit from Mrs Steward  
about two years ago here. She looked  
remarkably well.

With very kind regards, Tom

Your most truly  
R. V. Dixon



Gendrefield,  
Swansea.

April 30. 1886

My dear Mr Percy Bunting

I have talked the matter  
over with Frierson and shall be  
glad to write an article for your  
review on Railway Legislation -

I could not see you before I left  
London but intended calling next  
week as I shall be back there on  
Monday - When shall you wish  
the article to appear - ?

Yours sincerely

L. D. Dillwyn



RECEIVED  
JAN 10 1894



and does not apply to the present time. Secondly, he adds that his words referred to *one* single seminary, and, in that seminary, to one single professor ("un professeur isolé"). Third, he adds that this extraordinary professor was deprived of his functions by episcopal authority. Thus the story reduces itself to one black crow, and that a plucked one. His letter is addressed to a friend, but the Abbé Duchesne courteously allows me to publish it. It is as follows (the italics are in the original):

"Sir—You ask me what ought to be thought of a strange assertion which has been published in England on the strength of my name. It is stated, using my name as an authority, that the impeccability of the Pope is currently taught in France to theological students. The truth is as follows: Some years ago, the doctrine in question was, in fact, taught in *one* seminary, and by *one* single professor, who has since then been deprived of his functions by the episcopal authority. At the time when this teaching was being given to the young ecclesiastics of X., some persons, much grieved, spoke to me about it, and I shared their astonishment. It is possible that I gave expression to this in a private letter, for I do not believe that I stated the matter in any writing intended for publication.

"There would be little reason in concluding that this opinion was current upon the strength of a case of isolated aberration. At this moment I know of no teaching establishment where this ridiculous doctrine is put forth. I can affirm that it accords in no sort of way with the sentiments of the French clergy, who are profoundly devoted to the Holy See, but sufficiently enlightened in their devotion not to compromise themselves by claims that are absurd.

"Pray accept the assurance of my most cordial esteem,

"L. DUCHESNE."

The Abbé Duchesne informs me that he derived this information as to the teaching of the impeccability in this solitary case from third persons, whose names he has forgotten, and that he has also forgotten the name of the professor concerned. This circumstance, very natural after the lapse of years, obviously closes the path to further investigation. No one will dream of questioning for a moment the absolute sincerity and good faith of the Abbé Duchesne, and we are deeply indebted to his prompt courtesy in throwing light upon his words which have been so monstrously abused. But we have not, of course, any guarantee of the infallibility of his informants, and without names we have no means of satisfying ourselves how far they may or may not have been misinformed, and without the name of the professor we have no chance of knowing how far his teaching may or may not have been misunderstood or misapprehended. Such, then, is the basis upon which a sweeping charge has been publicly made in an English review that Papal impeccability is being actually taught in our colleges and seminaries, "officially and systematically," and that "countless Catholics are forced to believe it." We can imagine what would be the fate of an accusation resting on such evidence in an English Court of Justice.

The "Author of 'The Policy of the Pope'" stands convicted of having publicly made charges which he has ignominiously failed to substantiate by giving the names and places concerned, either to the public to whom the charges were made or to Catholics against whom they were made. When he chooses to retrieve his honour by fulfilling this elementary requirement of English straightforwardness, we shall be ready once more to deal with him. Until then we must cheerfully leave him to the elucubration of those vanitarian and vitriolic productions which have been allowed to find



a place in the "Contemporary," and to pursue his ignoble  
warfare in the dark, with the graceless tactics of  
anonymity.—I am, Sir, your obedient servant,  
J. CANON MOYES.  
Archbishop's House, Westminster, S.W.



THE "CONTEMPORARY REVIEW" AND  
PAPAL IMPECCABILITY.

TO THE EDITOR OF "THE DAILY TELEGRAPH."

SIR—Your issue of the 3rd inst. gives an account of an article upon "Intellectual liberty and contemporary Catholicism," contributed by an anonymous writer to the last number of the "Contemporary Review." In this article the writer (who is naively anxious to be taken for a zealous Catholic) commits himself to the assertion that it is being systematically taught in Catholic seminaries and schools that the Pope cannot sin, and that countless Catholics are being forced to believe this. May I quote your summary.

"Still more, he raises his voice against the idea "which is being systematically inculcated in our schools and seminaries that the Sovereign Pontiff, in virtue of his office, cannot possibly sin even if he would." The article concludes with the inquiry, 'Can we conscientiously remain silent while countless Catholics are being forced to believe that the occupant of a throne stained by some of the foulest crimes recorded in history, must in virtue of his office be not merely occasionally infallible, but at all times impeccable, utterly incapable of committing sin?' English-speaking Catholics are asked if they are prepared to answer such questions in the affirmative."

I do not think that Catholics, English-speaking or otherwise, are at all likely to answer a question which they know to be so manifestly absurd. But as your summary has placed these statements before your readers, may I crave your indulgence to draw their attention to the following challenge, which we trust, by the courtesy of the "Contemporary Review," will be submitted to the writer of the article:

1. Out of the 1,200 bishops who compose the Episcopate of the Catholic Church will he produce the name of one who has taught that the Pope cannot sin or given any approval or imprimatur to such teaching?

2. There are in Europe and in America more than 10,000 Catholic seminaries and colleges. Will the writer name any one professor in any one college who has taught this doctrine?

3. There are some 250,000 Catholic priests preaching and teaching throughout the world. Will he give the name and address of one who holds this doctrine or has taught it to others?

4. Out of the whole literature of the Catholic Church will he produce any authorised book, writing, or pamphlet in which this doctrine is maintained?

To do this, or withdraw his charges, is, I take it, the only alternative known to English journalism. If the Abbé Duchêne's words which he cites, are to be understood as supporting his contention, nothing can be easier than for him to obtain from the Abbé the name of the seminary and of the professors in question. This challenge is a plain and a fair one, and the attention of your readers is asked for the reply which will be made to it. In the meantime, I affirm that the statement is scandalously false. The Catholic Church has never taught the doctrine that the Pope is impeccable. No Catholic bishop, priest, or teacher—as far as I am aware—has ever taught it. No Catholic has ever been asked—much less "forced"—to believe it.—I am, Sir, your obedient servant,

J. CANON MOYES.

Archbishop's House, Westminster, S.W.

D.T.

May. 10.



T.C.  
11/1/19

and yesterday at North London to be committed for trial at the Central Criminal Court because he did not like the Sessions, which was a high compliment to the Recorder, the Common Serjeant, and the judges on the rate for the next sittings. Mr. Lane was sorry he could not oblige the gentleman. "I am afraid I cannot do so now," he said, apologetically and with the utmost politeness, "but I'll tell you what to do. The next time you break into a house do so at night, and then I shall be able to commit you to the Central Criminal Court for burglary. Now you are committed to the Sessions for house-breaking." With all respect to the learned magistrate's advice, it is sincerely to be hoped that the prisoner, on his release, will not adopt the course.

Around a disarticulated human skeleton a curious controversy took place at North London Police-court. By the application equivalent of a writ of Habeas Corpus the bones were duly "brought up" by one Henry Frost, defendant, as a professor of the science of osteology. Mr. Fitzgibbon Henshield claimed them as his own and declared that he was in actual need of them; still, Frost declined to give them up. Mr. Lane: What was you going to do with them? The Defendant: Build them up as a skeleton. Mr. Lane: What is to be done with the skeleton? The Complainant: It is to be used for learning. The complainant added that four months ago he gave the bones to the defendant to articulate. Frost said he would have the work done in a fortnight, but he had not done it yet, as the human remains in the bag would show. Henshield had several times asked for the skeleton, but could not get it. Mr. Lane: What is the value of the remains? The Complainant: In their present condition, £2. Mr. Lane: Is it a very intricate business? The Defendant: Yes, and I had not the necessary assistance. I have now, and will do the work. Here are all the pieces, and if you will allow the case for a week I will bring the skeleton here. Mr. Lane hoped he would do nothing of the sort, and allowed the human frame constructor to carry away his gruesome burden, which was committed in a sack, on condition that he fulfilled his promise and paid its costs.

Racing of a close and exciting character was witnessed at Paisley, as, after Griser and the Hopper, and run a dead-heat for second place, the Black and White Handicap, Halsbury and Pippin, the only competitors for the Barbery Plate, would not be separated by the judge as they passed the flag. They had to go a second time to the post, when they again ran a dead-heat. A third attempt, after a desperate race, was made, but the result was the same. The story of Pippin, who was the least favored of the three, was that at the head of the pack, all enraged in the race, he was the least favored.



J.T. Aug 16  
D.T. Aug 16  
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## PAPAL IMPECCABILITY.

TO THE EDITOR OF THE "DAILY TELEGRAPH."

SIR—I have read with interest the indignant letter signed "J. Canon Moyes," which appeared in your issue of the 10th inst., categorically denying the statement that the impeccability of the Pope is taught by any bishop, priest, or teacher in any country of the world, and characterising it as "scandalously false." "No Catholic bishop, priest, or teacher," he assures us, "*as far as I am aware*, has ever taught it." The restriction which I have underlined is important, as detracting very considerably from the sweeping character of the denial, and if the series of articles which I considered at an end be destined, as now seems likely, to be continued, I shall have occasion to advance statements embodying facts of a much more startling nature, and of which not only "J. Canon Moyes," but English-speaking Catholics generally, were and still are equally unaware. And if he or any one else should succeed in disproving them, I can promise that they will be publicly withdrawn with a degree of satisfaction greater even than the profound regret with which they were first put forward.

Meanwhile, I crave your kind permission respectfully to direct the attention of your readers to the following important consideration. While accepting "J. Canon Moyes'" declaration as worthy of implicit trust, *i.e.*, that as far as *he* is aware, the impeccability of the Pope is nowhere taught, I venture to submit that it leaves my thesis exactly where it stood. For the Rev. Abbé Duchesne, a priest and professor of the Catholic University of Paris, and a devoted son of the Church, distinctly and categorically affirms that, to his personal knowledge, this monstrous doctrine "is currently taught" to theological students in France. Now, if a plaintiff's counsel should produce a most respectable witness whose absolute veracity is recognised by the defendant, and he should positively swear that he saw a certain act frequently committed, would it be any answer to say: "The defendant can bring fifty persons who are prepared to swear that they did not see it committed?"

The Abbé Duchesne, whose authority I appealed to and whose words I quoted in support of my assertion that the Papal impeccability is taught in France, is a pious priest, a learned theologian, and the most distinguished professor of the Catholic University of Paris, which is under the immediate direction and absolute control of the French Episcopate. Now, if the deliberate and emphatic affirmation of such a trusted teacher of our Catholic youth, concerning a simple, but momentous, matter of fact, can be thus publicly stigmatised by a canon as "scandalously false," what conclusion are your readers expected to draw thence respecting the moral and educational influence of that Catholic pedagogical institution of which this scandalous liar (?) is the brightest ornament?—I am, your obedient servant,

THE AUTHOR OF "THE POLICY OF THE POPE."

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"compulsory" 5.







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PAPAL IMPECCABILITY.

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TO THE EDITOR OF "THE DAILY TELEGRAPH."

SIR—In October, 1872, a book was published by the Rev. John B. Bagshawe, D.D., entitled "The Threshold of the Catholic Church." I have before me a later edition (October, 1883), and on page 278 find these words:

"Let us, however, consider the actual meaning of the Papal infallibility. It does not mean that the Pope is 'impeccable'—that is, that he *cannot* do wrong. It does not mean that his private opinions, his conversations, sermons, or writings, are necessarily free from error. It does not even mean that (in particular judgments which are not intended as decisions for the universal Church) he may not make mistakes in his character of head of the Church—that is, as supreme judge and ruler in the Church."

The author (writing under authority of the then Archbishop of Westminster) states in his preface that "the object of his book is to give a simple, practicable explanation of the Catholic faith with as little controversy as possible—a kind of teaching much wanted at the present day."—I am, Sir, your obedient servant,

GEORGE H. BIBBY.

The Limes, North End, Hampstead, Aug. 25.



least peace and harmony. It is all upon a thread, and that the thread is all to be lost for in vain when the distant button comes off as he is hurrying away in the morning to catch his train for the city. Then again, have any of these women failed in their teens seriously through the art of quarrelling? For that quarrel, the good lady, among the laws of romance and marriage is a failure. It is called by all moralists, and <sup>in</sup> ~~is~~ by most philosophers; and the art of <sup>in</sup> ~~is~~ managing them with success, and something more than mere success, is absolutely indispensable to the modern wife. The great point in such encounters is for her to win a complete victory without incurring a severe defeat. "never answer by a husband all his words. And when she rules him, never show muscles." Now, to acquire all these useful accomplishments a girl requires time, and time is precisely what she obstinately refuses to allow herself.

Then, a rain, assuming the value of perfect



## PAPAL IMPECCABILITY.

TO THE EDITOR OF "THE DAILY TELEGRAPH."

SIR—The letter of the "Author of the 'Policy of the Pope,'" in your issue of this morning, is a palpable evasion of the challenge put before him in my letter of the 10th inst. Such expedients are utterly futile. He may rest assured that, in face of so grave an accusation, we shall not allow him to hide himself in the folds of the soutane of the Abbé Duchesne. He has told the English public that the doctrine of Papal Impeccability is "systematically" and "officially" taught "in our schools and seminaries," and that "countless Catholics are forced to believe it." That is a very plain charge, and one of which the truth or falsehood can be most easily verified. Our challenge is equally plain. We want the name of any one seminary, or the name of any one professor, in any part of the whole Catholic world, who has ever taught this doctrine of Papal Impeccability. We challenge this anonymous writer to produce it. He has more than 10,000 Catholic seminaries, and probably ten times that number of Catholic professors to choose from. He asserted that the doctrine was "officially" and "systematically" taught in them and by them. If this statement has in it even a shadow of truth, there can be no difficulty in giving at once the names of ten or even a hundred. We challenged him to produce even one. His answer this morning practically tells your readers that he cannot. All that he can do is to say that another person has said so about a seminary of which no name is given. We distinctly refuse to recognise that the writer has the right to father upon this other person—the Abbé Duchesne—the meaning and application which he has chosen to put upon his words. But indirect and hearsay testimony in any case is nothing to the point. The issue is clear. When Englishmen make charges they either prove them by giving the name and place of the persons concerned—not of third parties—or they withdraw them. No English court of honour or of justice acquits a man of libel merely because he says, "I made the accusation because I heard Mr. A. or B. say so." Once again, therefore, we give the "Author of 'The Policy of the Pope'" a chance of retrieving his honour. He has charged Catholic seminaries and professors with teaching officially and systematically the impeccability of the Pope—a doctrine which every Catholic child knows to be false and heretical. We demand to be told where and by whom. His next letter will contain, I trust, in plain English the name and the place of those who teach what he affirms that they have taught, and this time there will be no running for shelter behind third persons. Until the name and place are produced, I repeat that he will stand convicted of having uttered what is scandalously false.

I may add that amongst our clergy in Great Britain and Ireland there are some thousands who have been educated for several years in colleges and seminaries in France, Germany, Spain, and Italy. We have most of us many friends and correspondents amongst their professors, and a large number of our church students are there at this moment. We may be pardoned therefore, if we hardly see the need of having to obtain our knowledge of what is being taught in these institutions at the hands of an anonymous writer in the *Contemporary*. However, if, as we gather from his letter, he is anxious to assume the rôle of general instructor to the Catholics of England, now is his opportunity. He will begin by making good his accusations, and by clearing

D. Tel. 4

Any 17

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A Scottish poet is in trouble. A communication which he received from the Prime Minister "got into his head" with such disastrous results that he found himself before a magistrate charged with the unpromising offence of drunkenness. In virtue of his much writing of political and topical verses he was ambitious enough to aspire to the vacant post of Poet Laureate. Accordingly he applied to Lord Rosebery, and he told the magistrate that the answer made him "take to drink." It did not transpire whether his excessive potations were induced by the congratulations of his friends or by an attempt on his part to drown his sorrow at a post "declined with thanks." The magistrate, caring for none of these things, sent the unfortunate genius to prison in default of payment of a fine of five shillings. The testators must see to it that the Prime Minister's letters are in future purged of these alcoholic tendencies.

It was the Spotted Dog that did it, and if the little boy Wallace had had a hint of the dog that bit him, there would have been no need for further witnesses on one side or the other in the hearing of the summons which was taken out by his father against a Mr. Westwood, and heard at the Thames Police-court. It must not be supposed that the boy had been guilty of precious indulgence in <sup>so de</sup>drinking liquor; it was no hostile animal that had bitten him; the dog from which he suffered was those inflicted by the teeth of a fleshly quadruped which attacked him in the Mile End-road, near Mr. Westwood's place of business, and it was on the inference that it belonged to that gentleman that Mr. Wallace took out a summons against him for allowing a ferocious dog to be at large. In the course of the hearing a schoolgirl who witnessed the biting said that his boy's assailant was ornamented with a black patch on his back, and inasmuch as the only part of the defendant's dog so coloured was over his left eye, the canine suspect was able to leave the court with his reputation as unspotted as the skin which covered his spinal column. Now that the description of the real criminal is known, a marked diminution in the number of black-backed dogs in Mile End-road may be confidently anticipated. It is said that the deceased Mr. Whitehead in the district has gone up with a bound.

Grown people, as well as children, may learn a lesson from those remarkably peaceful birds whose habits Dr. Watts has described in immortal verse. It is the practice of the feathered tribe to send their offspring about their business as soon as they have shown themselves equal to the strain of fighting the battle of life alone; but there is a household in the East end in which the youngsters have a preference for remaining at home while the father seeks shelter elsewhere. The supercilious parent does not view the position quite in the same light, so the advice of the magistrate at the Thames Police-court was <sup>given</sup> that the young man was sent into the House of Correction. It is suggested that a <sup>similar</sup> case should be sent down.



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himself from the stigma which attaches to those who utter statements which they are unable to prove. He will give us a guarantee that he possesses the necessary information which becomes a qualified instructor by furnishing us with the name and the place of those who "officially" and systematically teach "Papal Impeccability." We await this information, and no other answer to our challenge will be, in the eyes of the English-speaking public, worth the paper on which it is written. There ought to be no need to remind the writer that his honour and veracity are at stake, and that, by his answer in this test case, the public will judge of the trustworthiness of his articles.—I am, sir, your obedient servant,  
J. CANON MOYES.  
Archbishop's House, Westminster, S.W., Aug. 16.

AUGUST 25, 1894,

## PAPAL IMPECCABILITY.

TO THE EDITOR OF "THE DAILY TELEGRAPH."

SIR—In your issue of the 17th inst., which has only now reached me, "J. Canon Moyes" returns to the charge, and insists upon my naming any one Catholic Seminary in which the doctrine of the impeccability of the Pope was ever taught. This he does with an ostentatious respect for English straightforwardness and the rigorous rules of "an English court of honour," which, refreshing though it undoubtedly is in the mouth of anyone who has passed through a scholastic mill of casuistic probabilism and mental reservations, would be more impressive were it less emphatic. Englishmen whose minds are unleavened by these peculiar doctrines take truth and straightforwardness as matters of course. But this is by the way.

May I now rely upon your courtesy to grant me space in your columns for the following somewhat lengthy reply, which I promise will be my last?

The real issue is this. I affirmed that the scandalous doctrine according to which the Pope is incapable of sinning was systematically taught to ecclesiastical students in France. In support of this charge I quoted the deliberate and solemn assertion of a pillar of the French Church, a pious priest, a professor of the Catholic University of Paris, a man who enjoys the implicit confidence of his ecclesiastical superiors. The Abbé Duchesne's words, which I cited in English and in French, are these: "We possess a seminary in which the impeccability of the Pope is currently taught. No one dares to raise his voice against this absurd doctrine. This would be tantamount to denouncing oneself as inferior to someone else in zeal for the honour of the Holy See. This fact is significant."

Now I put it to unbiassed English readers is not this a conclusive proof of my assertion? The most learned priest and professor in France, who loves his Church and his order, who enjoys the confidence of both, who occupies at this very moment a post of high trust, deliberately affirms that French ecclesiastics are, to his knowledge, taught that the Pope cannot sin. This statement circulates all over France, Italy, Belgium, Austria, and Germany, is printed and commented upon, but never once denied or called in question. Others repeat it, and on independent grounds; the fact finally becomes notorious.



mind, adding, "I am naturally, then, that were the case of course she was very sorry for him, though she really could not help it. In support of her fear she mentioned that her partner had darkly hinted that before he had done with her they would both be at Madame Tussaud's together whether amongst eminent philanthropists or in the Chamber of Horrors was not made quite clear. Then came the husband's version. He traversed the lady's statement in every particular, and swore that she led him a life that was simply fearful. "The fact is, sir," he explained confidentially, "there are a lot of grown-up children at home, and as there are too many in family I am considered to be always at home." We seem to live a comfortably enough.

## THE DAILY TR

**BACONSFIELD SCHOOL**, Bucks. 23 miles from London.—At this well-known school, boys are carefully trained and thoroughly educated for either professional or commercial life. First-class premises, well-kept cricket, football, and lawn tennis grounds. Exceptionally kind and generous treatment. Moderate and inclusive terms.—Five scholarships, viz., and particulars address Arthur Bennett, School House, as above.

**BEXHILL-ON-SEA, BEAR ST. LEONARDS, BRIGHTON PARK COLLEGE**, beautifully situated. Sound education and moderate fees. Cricket and swimming. Great individual attention to delicate and backward boys. Residential pupils only. Address Head Master.

**BRADWELL COLLEGE**, Chiswick.—Pupils receive a thorough commercial education. Special arrangements for sick boys. Swimming taught. Separate beds. Inexpensive terms. Home to suit. Healthy situation.—Address the Principal.

**BRIGHTON, W.—LADIES' SCHOOL**, GINTOS HOUSE, a special Brighton mansion. Matric. Junior classes. Sports, swimming, riding. Highest scholastic. Separate fees. Excl. 1891.

**BRIGHTON (facing the sea).—First-class LADIES' SCHOOL**.—A lady of great experience has VACANCIES. The aim of this society is to secure an education of the highest order, harmonizing with the truest and best spirit of the age. The subject place is assigned to teachers, languages, literary composition, and the natural sciences. Pupils prepared for Oxford and Cambridge Local Examinations. References to parents of pupils.—Address B. St. Chester's, Manchester, Palace Green, Brighton.

**BROMSGROVE COLLEGE**.—Classical and modern studies. Singularly healthy situation. Admiration ground. Separate beds. Home comforts. Apply to S. Baywell, M.A.

**BRUNNEN, Germany, Switzerland, France.**—We experience and full details of really good and complete SCHOOLS (BOYS' and GIRLS') sent free of charge to parents. The Universal School Agency, 42, Strand, W.C.

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**TRADING LADIES' COLLEGE**, 11, Sandringham Gardens, Faversham, London, W.—All modern EDUCATION for GIRLS. Large staff of excellent masters and lady teachers. Full preparation for all examinations. Particular attention to modern languages. Attention paid to physical development. Ideal table, comfortable home. Inexpensive terms from 10 guineas. Address Lady Principal.

**CRANBROOK GREEN—SOUTHDOWN COLLEGE**.—A most beautiful situation, and a most excellent school. Full details, and advice as to selection, sent free of charge to parents.—The Universal School Agency, 42, Strand, W.C.



Without any bombastic appeals to English courts of honour, let me ask the plain English reader what course that Catholic ecclesiastic should pursue who, having the interests of truth or of his Church at heart, should honestly desire to remedy the evil if it existed, and to disprove it if it did not? Would he not at once write to the Abbé Duchesne, and request him, in the name of truth and religion, either publicly to withdraw this statement—if withdrawal were consistent with truth—or else privately to name the institution in which this monstrous doctrine was inculcated, and then go zealously to work to remove the scandal? Would not any Anglican or Nonconformist Churchman—nay, any man whose virile love of truth had not been ground out in the casuistic mill of theological seminaries—have taken this straightforward course before writing to a newspaper? And if Abbé Duchesne maintained—as he does maintain—his statement intact, would not this unsophisticated Englishman have modestly relapsed into silence, consoling himself with the trite reflection that numerous priests and prelates have done, and still continue to do, far worse things than teach the impeccability of the Pope without provoking the censure or bringing about the ruin of the Church?

But "J. Canon Moyes," who delights to dwell upon English honour and straightforwardness, takes care not to imitate the Englishman—Anglican, Nonconformist, or plain average man. He sedulously avoids all references to the striking testimony of Abbé Duchesne, which is so lucid and conclusive that the most obtuse reader is capable of gauging its force. Indeed, a hen on a hot griddle could be hardly more tender in touching them and more brisk and nimble in giving them a wide berth. And yet "J. Canon Moyes," who dates his letters from "Archbishop's House," must know what many of your readers may possibly be unaware of—and this is a most important factor in the discussion—that if Abbé Duchesne's assertion were untrue, or exaggerated, his superiors would compel him to retract it, or else visit him with the most terrible ecclesiastical censures, besides expelling him from the Catholic University, before the lapse of four-and-twenty hours. What conclusion must your readers draw respecting the English honour and straightforwardness of the Church dignitary who thus deliberately conceals from them this all-important consideration, and acts as if it were not a fact?

But "J. Canon Moyes" cares nothing for all this. He summons me to do one of two things—to publish the name of the priest or the seminary, or to retract my statement. To the latter part of the summons this is my answer: The fact, I alleged, is notorious. During the past three days I have received two letters and two telegrams from priests and theologians, one of them written within twenty minutes' walk of the "Archbishop's House," distinctly reaffirming it. These letters and telegrams I am now forwarding to the editor of the "Contemporary Review." I therefore assert—publicly, deliberately, emphatically assert—that the monstrous doctrine that the Pope cannot sin was for a long time currently taught to young French ecclesiastics, and I now blush to have to add that, when it is publicly censured by me, a high English Catholic Churchman comes forward, his mouth full of encomiums on English honour and straightforwardness, who, instead of seeking to root out the evil, sets himself to deny it, and to throw dust in the eyes of his open-mouthed countrymen.



**SCHOOL.** *Principals: A. Knight—1917-18. Teachers: 1917-18. Commercial education with training in bookkeeping, stenography, shorthand lessons daily by students. Evening classes in shorthand at College of Business, 1917-18. Term: 1917-18. Tuition: \$24 per annum, no board. Expenses: 1917-18.*

**GUILDHALL—CAMBRIDGE HOUSE SCHOOL.** *For GUILDHALL—1917-18. Teachers: 1917-18. Education: 1917-18. Tuition: 1917-18. Expenses: 1917-18.*

**HIGHFIELD SCHOOL, Chesham, Surrey.** *1917-18. Teachers: 1917-18. Education: 1917-18. Tuition: 1917-18. Expenses: 1917-18.*

**LEICESTER HOUSE SCHOOL, Cambridge.** *1917-18. Teachers: 1917-18. Education: 1917-18. Tuition: 1917-18. Expenses: 1917-18.*

**MARGATE—ATLEY HOUSE SCHOOL.** *1917-18. Teachers: 1917-18. Education: 1917-18. Tuition: 1917-18. Expenses: 1917-18.*

**MARGATE COLLEGE (BOYS).** *1917-18. Teachers: 1917-18. Education: 1917-18. Tuition: 1917-18. Expenses: 1917-18.*

**MARGATE—A LITTLE YOUNG GIRLS' RESERVE.** *1917-18. Teachers: 1917-18. Education: 1917-18. Tuition: 1917-18. Expenses: 1917-18.*

**MARGATE CHURCH—GODWIN COLLEGE.** *1917-18. Teachers: 1917-18. Education: 1917-18. Tuition: 1917-18. Expenses: 1917-18.*

**MARGATE—GODWIN LADIES' COLLEGE.** *1917-18. Teachers: 1917-18. Education: 1917-18. Tuition: 1917-18. Expenses: 1917-18.*

**NORTHLEACH GRAMMAR SCHOOL.** *1917-18. Teachers: 1917-18. Education: 1917-18. Tuition: 1917-18. Expenses: 1917-18.*

**CHILLINGHAM COLLEGE FOR BOYS.** *1917-18. Teachers: 1917-18. Education: 1917-18. Tuition: 1917-18. Expenses: 1917-18.*

**CHILLINGHAM COLLEGE FOR GIRLS.** *1917-18. Teachers: 1917-18. Education: 1917-18. Tuition: 1917-18. Expenses: 1917-18.*

**PAIR HILL SCHOOL, West Division (13 mi).** *1917-18. Teachers: 1917-18. Education: 1917-18. Tuition: 1917-18. Expenses: 1917-18.*

**RUSSELL LOWER SCHOOL.** *1917-18. Teachers: 1917-18. Education: 1917-18. Tuition: 1917-18. Expenses: 1917-18.*

**SCHOENE COLLEGE, West Division.** *1917-18. Teachers: 1917-18. Education: 1917-18. Tuition: 1917-18. Expenses: 1917-18.*

**SEVENOAKS—QUEEN ELIZABETH'S GRAMMAR SCHOOL.** *1917-18. Teachers: 1917-18. Education: 1917-18. Tuition: 1917-18. Expenses: 1917-18.*

**SOUTH-EASTERN AGRICULTURAL COLLEGE.** *1917-18. Teachers: 1917-18. Education: 1917-18. Tuition: 1917-18. Expenses: 1917-18.*

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But can I then specify the priest, the seminary, and the diocese responsible for this papalicious doctrine? Yes, Sir, I can. I have already disclosed all three to many persons who honestly wished to convince themselves of the truth of the serious charge which I have brought against our spiritual teachers. Why not publish these names, then, and score an easy victory? "J. Canon Moyes" has cheerfully gone out of his way to make that victory very easy indeed. He will be satisfied with one name. "We challenge him to produce even one," he writes, and italicizes the number. Now "J. Canon Moyes" is too shrewd a Churchman to have supposed that I could not accept his challenge. He evidently expected that I could and would, and I confess I was on the point of doing so in the simplicity of my heart, when I asked a clerical friend for advice, on the principle of diamond cut diamond. And this is how it ran: "Do not publish a single name. In the hope of catching you in this casuistic trap, your opponents have lowered their demands to a single name. If you publish it, what will happen? The man whose name you mention, who systematically lied for years, and taught a damnable heresy in order to ingratiate himself with the Pope, to whom his zeal has now proved so harmful, will deny it point blank and tell a single falsehood which is not heretical, and which he knows will be of inestimable service to Pope and Church. Have you the slightest doubt of this?" And I felt bound to confess that I had none; for I know, alas! too well, that very many of our Continental priests, professors, and some even of our prelates—one of them a Cardinal, and a favourite of the Pope—daily and hourly act upon the principle, *Say what is expected of you, and think as you please, foris ut mos est, intus ut libet*. This is another of the notorious facts which I am fully prepared to prove. On receiving the longed-for name, "J. Canon Moyes" or his superiors would, of course, write, in the innocence of their hearts, to France—which they carefully abstain from doing now that they have Abbé Duchesne's name and address—to the superiors of that wretched man, with the astounding result that that wretched man would sign a letter denying the charge *in toto*. I should then be solemnly called upon to retract, and "J. Canon Moyes," after the delivery of an unctuous homily upon English straightforwardness and honour, would go his way rejoicing.

I trust that I have now made the matter clear to plain English readers unversed in the crooked ways of Catholic casuistry, and that they will admit that I have borne the *onus probandi* as I ought.

But I do not leave the matter here.

"J. Canon Moyes" made a very clever tactical move; it was "heads you lose and tails I win." If I refused his challenge he would drown me in the mellifluous stream of magniloquent appeals to English straightforwardness and honour. If I accepted it, an impudent denial by a lying priest would have inflicted a still worse defeat. And the readers who have no means of collecting evidence in support of a fact that is notorious in France would have been powerless to acquit me.

Now, tactics are good, but plain dealing is better; and I owe the full truth to my English readers, who alone have enabled me to put the question of Catholic reform on the order of the day in Rome in such a peremptory form as will sooner or later provoke a solution; and reform, on the Continent at least, is more sadly needed now than in the days of Savonarola. I desire, therefore, to merit their confidence and to put them in a position to judge of my good faith.



2. SCHWARTZ, P. (University of Illinois, Urbana, Illinois)  
 3. SCHWARTZ, P. (University of Illinois, Urbana, Illinois)



Therefore, Sir, I now place in the hands of Mr. Percy W. Bunting, editor of the "Contemporary Review," the full names, titles, addresses, letters, and telegrams of vouchers for that terrible charge of papolatry which I have publicly preferred, and do still publicly prefer, all of those vouchers being Roman Catholic clergymen, theologians, professors of Catholic universities, and one Right Reverend Bishop. I further disclose to him the names of the seminary and diocese in which, and of the professor by whom, that scandalous teaching was for a long time inculcated. Lastly, I authorise him to communicate this information to men of undoubted honour (not to Catholics, for whom the fact that Abbé Duchesne advanced and maintained the charge with impunity, is proof sufficient), on condition that they abstain from publishing these names, but on the understanding that they may, if they think fit, sift the matter to its nethermost foundations, wherein I promise to assist them. At the same time I give him the names of the witnesses—all of them Catholic priests and professors—who are prepared to prove that some of our teachers—among others a prelate, cardinal, and favourite of Pope Leo XIII.—openly teach with unction doctrines which they privately not only regret but ridicule.

I trust, Sir, that I have now done enough to satisfy a plain Englishman's sense of straightforwardness and honour, and that I shall be dispensed by my readers from observing the code of crooked casuistry followed by "J. Canon Moyes," whose utterances I shall in future treat with the silent sentiments which they richly deserve.—I am, Sir, your obedient servant,

AUTHOR OF "THE POLICY OF THE POPE."







## PAPAL IMPECCABILITY.

TO THE EDITOR OF "THE DAILY TELEGRAPH."

SIR—I do not think that any exposure of the "Author of the Policy of the Pope" and his methods which I could have attempted would have been at all equal to that which he himself has furnished to your columns in his letter of the 25th inst. It is certainly not his fault if the English public do not now fully understand the spirit and standpoint from which have been written his contributions to the "Contemporary." Putting aside the mass of puerilities and personalities and imputations of motive which form the staple of his letter, and which are surely irrelevant—except, perhaps, as registering his literary level—I pass at once to the facts with which alone your readers and myself are concerned. These are mainly three.

Fact No 1. In the August number of the "Contemporary," the anonymous writer, signing himself "The Author of the Policy of the Pope," makes publicly the charge against the Catholic Church that the doctrine of Papal Impeccability—"that the Pope cannot sin even if he wished it"—is "systematically" and "officially" taught in her colleges and seminaries, and that countless Catholics are forced to believe it.

Fact No. 2. Upon being challenged on Aug. 10 to produce the name of any Catholic bishop, priest, or professor in the whole world who teaches the above doctrine, he replies by giving no name whatever, but merely citing, as he had already done in his article, a statement made by the Abbé Duchesne, to the effect that there existed a seminary in which the doctrine was taught.

Fact No. 3. Upon being challenged for the second time, on Aug. 18, to produce the names of the actual teachers of the doctrine, and on being reminded that what was wanted was not statements by third persons or hearsay evidence, he finally makes the following reply, of which the public can form its own opinion:

(a) He will not give the names to the public. (He assures us that he was just on the point of doing so, when he was dissuaded by a friend!)

(b) He will send the whole evidence, viz., the names of the persons who teach the doctrine and the places where it is taught to the editor of the "Contemporary," but upon two conditions. First, the editor may not publish it; secondly, the editor must not allow any Catholic inquirer to see the evidence.

I had better give this precious offer in his own words: "Lastly, I authorise him" (the editor) "to communicate this information to men of undoubted honour (not Catholics, for whom the fact that Abbé Duchesne advanced and maintained the charge with impunity is proof sufficient), on condition that they abstain from publishing the names, but on the understanding that they may, if they think fit, sift the matter to its noblest foundations, wherein I promise to assist them." That is to say, the evidence is to be carefully concealed from Catholics, the persons whom it most concerns, and against whose Church the charges were made. The evidence may be sifted at the discretion of the editor, provided that he will undertake to see that it does not come under the eyes of the persons accused. And this in England! Truly, the editor of the "Contemporary" may claim our sympathy in being made the object of such an ignominious proposal!







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The voice of these facts is sufficiently plain. They speak for themselves, and the issue is one on which we may appeal confidently to the sense of fair-play which animates the English public. But to put it more plainly. Let me suppose that, hiding myself under the mark of anonymity, I have written an article in a leading English review, in which I publicly state that the doctrine of Papal supremacy is being "officially and systematically taught in the colleges and seminaries of the Established Church," and that "countless Anglicans are forced to believe it." Or, that the Divine institution of Episcopacy is being officially and systematically taught in the Nonconformist colleges and seminaries, and that "countless Nonconformists are forced to believe it." Let me suppose that in face of such a preposterous charge, an Anglican or Dissenting clergyman, rightly demands that I shall either withdraw these accusations, or prove them by producing the names of the persons by whom and of the places where the doctrine in question is being taught, and in such a way that the charges can be verified. Let me suppose that I reply to this challenge by giving no name or place, but merely by referring to a third person who has said so. Let me further suppose that, on being told that I cannot thus evade the responsibility of my charges, and being challenged for the second time to produce my proofs in definite names and places, and feeling myself thus driven to bay, I finally affect to treat this demand for proof as "casuistry" and "laying a trap," and plead that I will give the evidence to the keeping of the editor, provided that he will not publish it, and that no member of the Anglican or Nonconformist bodies—the communities accused—be allowed to see or examine it! I have no doubt whatever of what a conscientious Anglican or Nonconformist would say of such an answer. Such action, I should feel, could not be dignified with the name of casuistry. It would be a combination of calumny and cowardice. Is it not fair to do to others as we would be done by?

Then we are asked to believe that the "Author of 'The Policy of the Pope'" bases his objection to producing the names on the plea that the persons implicated would be forced by the ecclesiastical authorities to retract or disavow their teaching. But, if this be so, how can it be true at the same time that the doctrine is officially and publicly taught in our seminaries? "Countless Catholics are forced to believe it," and the officials cause the official teachers to recant the official teaching! This is asking the public in the same breath to believe yes and no. The plea carries in it its own refutation.

Finally, it is to be noted that the "Author," &c., devotes much space to drawing many specious inferences and clever conclusions from the fact that we have been careful not to communicate with the Abbé Duchesne. That was rather a wasted effort. We had already done so. And the fact that the "Abbé Duchesne had advanced and maintained the charge with impunity" was to be sufficient for us! In a moment we shall allow the Abbé Duchesne to speak for himself. But, in the meantime, let it be remembered that the charge made by the writer in the "Contemporary" included three points (a) That Papal impeccability is being taught (viz., at the present time, August, 1894), in our colleges and seminaries; (b) that it is taught *officially and systematically*; (c) that "countless Catholics are forced to believe it." All his stupendous charge was made to rest on a single passage in a letter of the Abbé Duchesne cited in a footnote in the "Contemporary." To this the Abbé Duchesne answers—first, that the teaching of Papal impeccability to which he referred took place some years ago,







2, NORTH Gt GEORGE'S STREET,  
DUBLIN.

7 October 1886

My dear Sir

I thank you  
very much for your  
kind offer to  
the ~~Editor~~ to the  
Article of mine:

But some weeks  
ago I was asked  
by Mr. Knowles to  
write for the Nov.



XIX Century - And  
altho' I could  
not promise to do  
so - I promised  
if I could write  
an article to let  
him have it.

Yours sincerely  
John Miller



D barter Lodge  
Bullybrook  
Co. Dublin  
2nd Sept.

1887

My dear Mr Bunting  
Kindly pardon  
me for having left-  
your letter of Aug. 20<sup>th</sup>.  
so long unanswered.  
I did read Sir C. G.  
Duffy's article  
carefully -



Party committing  
ourselves to details  
till the time comes  
for arranging a  
settlement.

I am sorry you could  
not take the article.  
But thank you  
very much for  
your letter & would  
you look in looking  
over it. Yours truly  
John Dill.





16 August.

1887

My dear Sir  
Enclosed is

the Article - about  
wt I spoke to you

today. I shall feel  
greatly obliged

if you find share  
for it.

Yours sincerely  
John Dillan







Papal Infallibility

To the Editor of the Daily Telegraph

8-26-1894

Sir

It is no part of my Editorial  
Duty to interfere personally in  
controversies which are conducted  
in the pages of the Contemporary Review.

But as the writer of the article  
on "The Policy of the Pope" has  
(without any arrangement on my  
part & thank effort) sent me  
some letters bearing on the truth  
of his statement. That the doctrine  
of Papal Infallibility was for a long  
time taught in a Roman College  
Germany, & also the names of the  
German & Professor, I think it  
is right for me to go so far as to  
say that I do not think any



unprejudiced person, having read  
these letters, would doubt the  
truth of the statement. I have  
the additional advantage of some  
knowledge of the position &  
character of the writer of the  
article.

I understood Canon Meyer  
to suggest that the statement  
is a caricature of the writer.  
This appears to me to take them  
out of the question.

Canon Meyer's doctrine that  
no statement may be publicly  
made unless proved by specific  
details & witnesses applies to  
attacks on the character of  
individuals. If it were extended

to general matters of public  
interest, journalism would be  
impossible.

I am, Sir,

Yours truly,  
Ferry Wm. Dickinson

Enclosed  
orig. 20th. 1896.



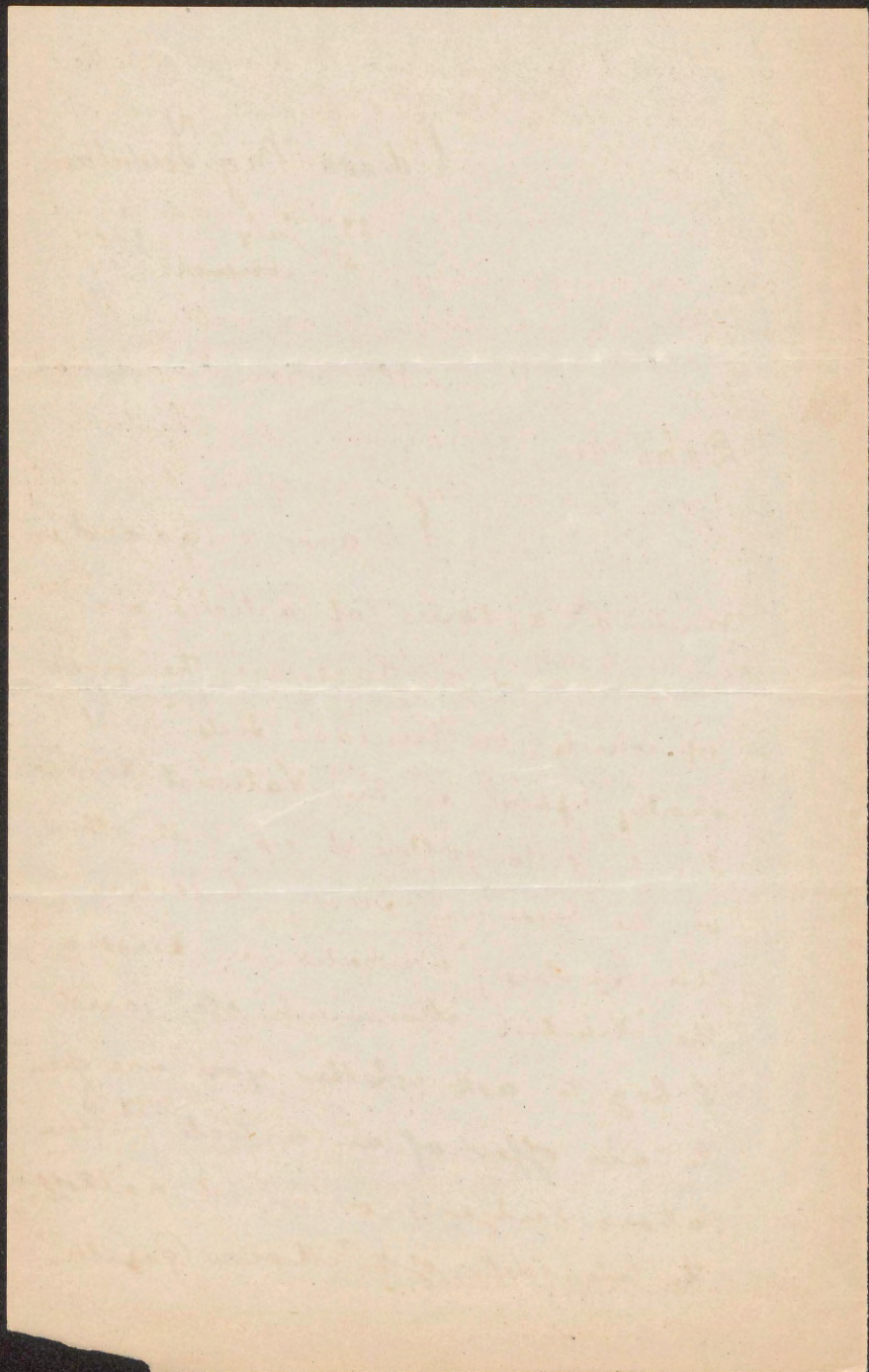
Odessa [Big Fountain]

$\frac{23}{5}$  July 1887  
August

Dear Sir,

I am engaged in writing a series of articles on Russia and the Russians, the first of which, on "Suicidal Sects," will shortly appear in the "National Review." I intend to follow it up with others on the "Russian Press," "Russian Universities," "Education in Russia," the "Nihilist Movement," etc., and I beg to ask whether you are open to an offer of an article on <sup>any of</sup> the above subjects or on M. Katkoff, the late editor of the "Moscow Gazette."







I should further like to know whether, in case you accept one or more of my articles, you would consent to publish it under an assumed name or anonymously. My reasons for wishing to take this course will not appear unfathomable when I add that, though an Englishman & a British Subject I am Magister of the University of St. Petersburg, Magister & Doctor of the University of Kharkoff & have been for the past five years professor of Comparative Philology at the latter University and a regular contributor to the Russian press.

I am,

Dear Sir,

Yours faithfully

E. J. Dillon.

---

Dr. Phil. et Orient.

The Editor  
of  
The Contemporary Review.  
London.







7<sup>th</sup> November  
1888.

St. Petersburg  
Mokhovaya 19

Dear Sir,

I wrote a paper  
more than a year ago & sent  
it to the National Review, the  
editors of which agreed to  
publish one of the two parts  
into which it is divided. The  
subject was the suicidal  
sects in Russia & more especially  
that sect which advocated  
suicide by fire.

The paper contains in  
a very condensed form some



of the results of a study of two years.  
In all cases I have consulted the  
sources, even when in the most  
Russian or Slavonic languages.  
& I can guarantee ~~every~~ state-  
ment of fact advanced.

This year when in  
London I wrote to the editors  
of the N. R. asking them when  
my paper would appear. They  
replied reaffirming their intention  
of publishing it, but declaring  
their inability to fix a date.

At present I have written  
to them asking them to return  
the paper which I can have  
published much sooner elsewhere,  
Before sending it "elsewhere", however,  
- where both parts will be printed -

it occurred to me that you  
might like to have the refusal  
of it, & I have given instructions  
to have it forwarded to you.

As it is already almost  
promised to two editors - one in  
the United States & the other in  
London who await my final  
decision at an early date -  
I beg to request as a special  
favor that you will kindly  
peruse it out of turn & inform  
me as soon as possible of your  
decision. Should the pressure of  
work render this impossible,  
you would confer a great  
favor on me by returning  
it at once to my friend

J. H. Battersby Esq  
C/o Major-General Battersby  
Listoke  
Calcutta W.



This gentleman is also authorized  
to make or consent to any  
modifications in the article which  
you may deem desirable.

I am,

Dear Sir,

Yours faithfully  
C. J. Dillon

P.S. In case you see your way  
to use my paper, the signature  
would be, as last time, An  
English Resident in Russia.



in re Dillon, &c.

OFFICES OF "THE CATHOLIC PRESS"  
130, STRAND, LONDON, W.C.

(A)

Sept. 6/87.

Dear Sir.

I return Mr. Dillon's article —  
I have cut out one passage, & put in its  
place the additional matter about the new  
education law, which I have copied  
out & — places slightly condensed. I have  
made also some slight verbal changes.

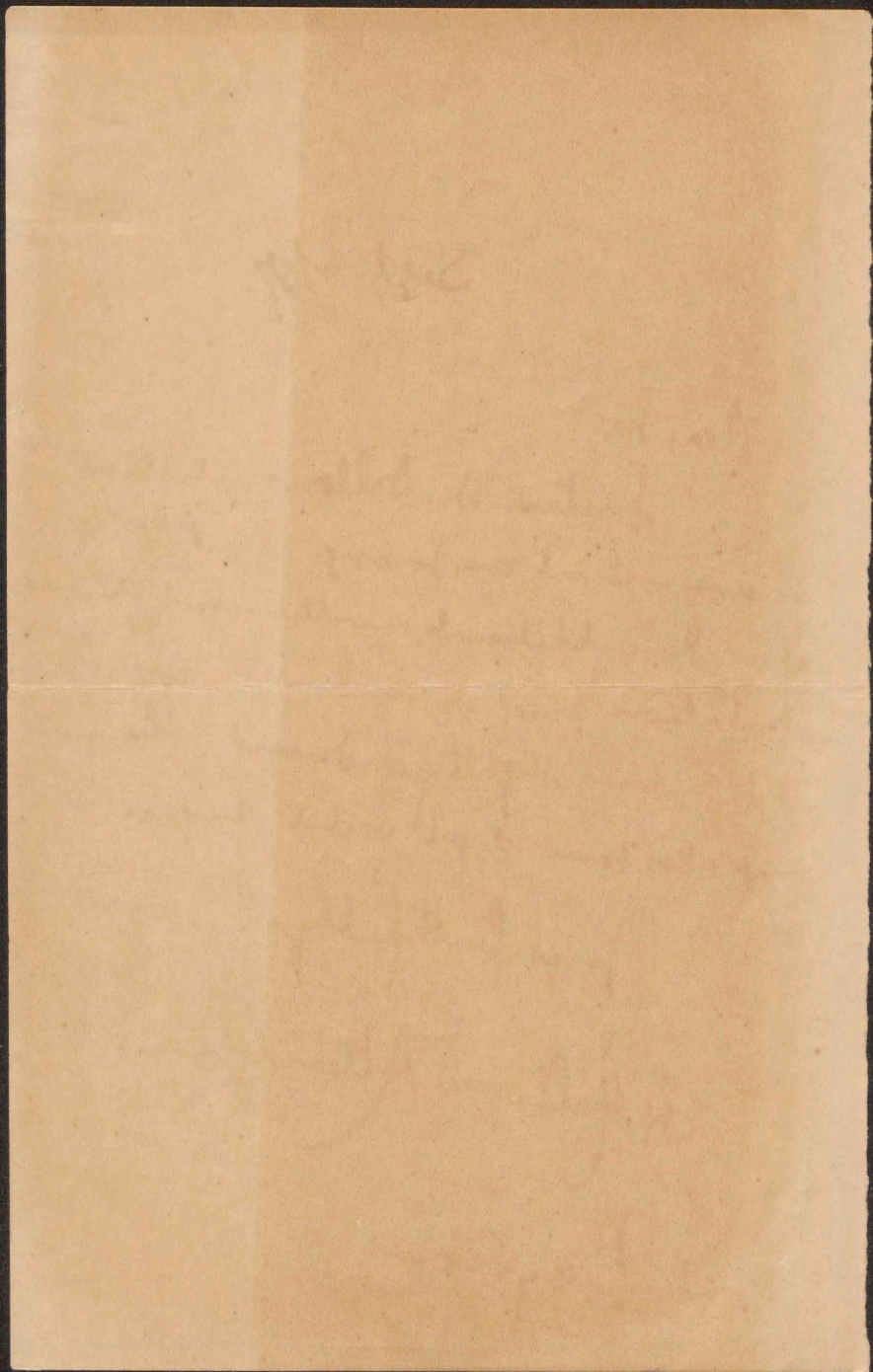
Yours faithfully

A. Hilliard Atteridge.

J. Nicol. Esq.

Contemporary Review.







D

St. Petersburg

6<sup>1/2</sup> March 1889

Dear Mr. Bunting,

I see from the Contents of the "Contemporary Review" for March as advertised in the London papers that my paper on "Truth in Russia" has found no place in this month's issue. I am well aware that there may be many excellent reasons for this - the length of the paper, its arrival so late in February, the desirability of smoothing down one or two expressions that might



seem capable of hurting Mr. Stead,  
+c. +c. There is one other possibility,  
however, which, however unlikely, it  
would be a mistake to lose sight of  
or neglect to provide for - I mean the  
contingency of its not being suited  
for the 'Contemporary Review'. This  
would indeed be very disappointing  
but the effect might be minimized  
~~by its~~ if you would kindly pro-  
nounce your decision as soon as  
possible +, should you not see your  
way to print the article in the  
Contemporary, send it without delay  
to my friend H. F. Battersby.

With regard to the paper on  
the Russian Navy, I asked you to  
kindly return it to Battersby because

I was apprehensive lest it should lose  
its value by being kept too long.  
If you thought otherwise + were  
willing to publish it in the April  
issue, I have nothing to object.  
Otherwise I shall have it inserted  
in a morning paper.

Very devotedly yours

P. J. Dillon

MoKhovaia 19.

P. J. Did you understand my  
telegram touching the lapsus calami  
I committed on page 4 of the M.S. ? Instead  
of Dodson + Fogg I meant to  
write Spenslow + Jenkins.



St Petersburg  
17 Mokuoia

29<sup>th</sup> November, 1891

Dear Mr Bunting,

With respect to the American papers, the case may be stated as follows: -

Two years ago I sold some articles of mine to a London Syndicate Co. whose notions of fair dealing run counter to the fundamental principles of common <sup>to such an extent</sup> morality, that I refused to have anything whatever to do with them in future. & in spite of their advances, I have stood firm. Last summer, Kennedy Genssile of the disadvantage of having my articles pirated, collected & edited in book form by utter strangers <sup>in the States</sup>, & asked an intimate friend of mine then over from the States, to help me; which he promised, in his return, to do. He told me that he would have my articles published from the advance sheets,



by one ~~hand~~ only paper (Sunday edition) who would  
copyright it for me, & syndicate it in turn to other  
papers who wd. publish it simultaneously. He promised  
me a very fair return for this, as well as the copy-  
right in my name. Unfortunately I did not give  
him a chance to make good his promise until  
a few weeks ago, so that I have not yet received  
his letter in reply. But I am sure he disposed of  
the paper I then sent him & copyrighted it. As he is  
a very good friend of mine, I have unbounded  
confidence in his tact as well as his friendship.

It was to him that I promised to send the  
present paper "Staudism", & the keenness of the  
American public for religious matters, their sympathy  
with religious freedom &c. emboldened him to say that  
most of the Sunday papers wd. very gladly take it, &  
pay a very fair price. On this, I said he should  
have it, as I have always been authorized to dis-  
pose of the American edition of my articles & did not  
foresee your objection; & I even wrote to him a  
few days since to say that it would be ready in  
a very short time & that I would send him a  
type-written copy, & asking him to make arrangements.

So the matter stood until I received your letter an  
hour ago. ~~Now~~ I am very willing to do ~~anything~~  
in reason to meet your wishes & am therefore  
desirous to make my position as clear as possible.  
In England I never receive less than thirty shillings  
a page (whether from Fr. Harris, Archd. Grose or others).  
Having never written over that signature for an  
American publication, I have no idea what to  
expect, ~~also~~ until I receive my friend's letter. But  
in this particular case, I am ready to leave  
the sale of the paper to America in your hands &  
to accept anything whatever <sup>in proportion to the Sunday edition</sup> that you think <sup>it fair</sup> to offer,  
in addition to the price for the English edition,  
which I did not fix originally, & which I do not  
change. The only condition that, I fear, I must  
make, is one which is almost as easily  
granted as expressed, viz. that some one of the  
papers or reviews that print ~~that~~ paper in America  
will copyright it in my name & send me a  
notice to that effect. This, the New York Herald  
promised to do, if I sent them any of my  
articles.



The reason why I want copyright so much is that "Stendism" will form a chapter in a large work which I am writing on Russian Sects, & I want to profit by its sale in the States as well as in England.

As time presses, what I propose to do is this. I will send you the article in forty eight hours. In addition I will forward you a type-written copy, with my friend's American address; & if you think the conditions on which I leave it wholly in your hands are fair & feasible, then do not send the copy to my friend. If on the other hand, you do not see your way to accept them, kindly send on the copy, registering the letter. I do not think that, even if time favoured, a more satisfactory solution would be likely to suggest itself.

Has the Review of the Churches appeared yet? I have not seen it. Would you kindly send me a copy to the address I gave you down at Kirby? It is just possible I may be able to do something for it in time; but from what you told me of the plan, I think it will attain success at a bound.

Yours very truly  
C. J. Dillon

P. S. My best respects to Mrs. Penning  
& Mr. Amos.



St. Petersburg

2 Jan'y 1892.

Dear Mr. Bunting,

I am in receipt of a very powerful article of Count Tolstois on the famine. It is in five chapters, well written, objective, descriptive of what he himself saw, & extremely impartial. It would be much better as a series of letters in a large daily paper perhaps than in a review & I have offered them to one. It is also his wish, if possible that it should so appear. If any difficulty arises, or I receive a <sup>which is possible</sup> ~~reference~~ are you prepared to take the paper for Feb'y. It will cost but £2 a page, but will appear in <sup>the</sup> ~~the~~ States simultaneously. The two main drawbacks to your taking it are the following (You will excuse me for mentioning them, but I consider it my duty to do so in your interests). 1 The ~~paper~~ length of the paper which is perhaps from 28 to 35 pages of the Contemporary. 2. The circumstance that in the latter half of Jan'y it is probable though not quite certain that a large



extract from it will come out in a very small Russian newspaper. This of course <sup>though there is no possibility</sup> does not mean that it will be republished in Russia.

On the other hand it is a standard description & will be the authoritative exposé of the subject for ever after. So that if you took it, it must be most widely read & will probably go through a 2<sup>nd</sup> edit.

I am not quite sure owing to the hurry I have already given what I can give to you, but I shall know & be able to send forward copy by Tuesday the 5<sup>th</sup> inst. Would you then care to risk a telegram conditionally accepting it, that is, on the condition that I am free to send it to you. A short telegram will suffice (this). Petersburg Mokhovaya 17 Dillan Accept. (Signed). A month after publication, or six weeks, I should like to publish it with additions in book pamphlet form.

My best thanks for the Review of the Church. It is admirably well done & cannot fail of success.

My best respects to Mrs. Brewster & Mrs. Amos.

Yours very sincerely

E. J. Dillan



St. Petersburg

9<sup>th</sup> January 1842

Dear Mr. Bunting,

I am exceedingly sorry for having unwittingly caused you disappointment in the matter of the Tolstoy article; & I should have reason to be not merely sorry but ashamed of myself, had it been otherwise than unwitting. What has happened is this.

Count Tolstoy wrote a paper on the famine several weeks ago, not for the foreign press, <sup>he used to write</sup> as formerly, but for a Russian journal. The article was set up in type & printed off. The day before publication however, it was stopped along with two other articles, written by two other men of letters & the journal had to appear without them. They were all ~~there~~ prohibited by the Censor. The famine article, however, was sent to another editor, in St. Petersburg & he cut it down considerably & used his powerful influence to request permission to publish <sup>the</sup> considerable extract. He waited & waited in vain, not receiving a refusal, ~~but~~ or permission. The article was



then placed in my hands & I was told that in all probability it would appear - about one half of it would appear - in a little weekly journal about the 16<sup>th</sup> or 17<sup>th</sup> of January. At the same time another article on the Famine by Count Tolstoi had been written for a book which is to be sold in aid of the famine stricken provinces. Concerning the publication of this likewise there was much doubt whether it would ever see the light in Russia. Of this also I received a copy & was told that, the Censor permitting, it would be published in the middle of January. I was at first in doubt whether to publish these articles in a daily paper or in a review, & my friends here very strongly suggested a daily paper. On reflection I thought it better to publish them in a review & I wrote to you & to the Editor of the New Review, laying the matter before you - the disadvantages & the risks as well as the nature of the articles.

Shortly after this - about three days, I should say, I learned that fresh matter had been added to one of these articles (the former) & that the Censor had passed it. The latter circumstance gave the publisher who had the ms. a right to publish it, but the former made it too long for his journal; so he resolved to insert it in an important monthly review, <sup>after</sup> 13<sup>th</sup> Jan'y. This latter circumstance made it impossible for me to send the article to an English review

I sent it to a daily paper, on approval & if it is not published there it will appear nowhere in English. Mr. Gower, certain of receiving the article I proposed to him, announced it - very imprudently I think, because an accident of any kind, an attack of illness, for instance, might have made it impossible for me to translate it in time. As a matter of fact, I fear he too will be disappointed, for the other paper by Count Tolstoi is expected out every day, & unless I can assure him that he may publish it safely, I shall not <sup>think</sup> to send there at all.

The amount of trouble, worry & suspense I have gone through during the past few days in connection with this article & would have prevented me, had I foreseen it, from mentioning the matter to any English editor. Had it been a paper, like the former ones, which was not destined for the Russian press, the matter would have been simpler enough to deal with, but the risk of making a mistake in point of time, with articles written by Count T. for Russian journals is too great to allow me to be ever again tempted into offering them without trustworthy guarantees in advance that they will not first appear in Russia.

I repeat that I am exceedingly sorry for the disappointment <sup>caused you</sup> & I am sure you will acquit me of having neglected to take all the precautions possible under the circumstances to prevent what has taken place.



As Mr. Grove has gone so far as to see  
the article, I am very desirous of doing what  
I can to give him the one that it is not  
74 absolutely impossible to give. But the matter is not  
in my hands. The article is printed already in  
several thousand copies & the only question is whether  
it will be published too early to allow of its  
appearance in an English review.

If you would kindly send  
me a copy of the Contemporary Review for  
January, at the address to which you had  
the Review of the Church forwarded, I should  
be very much your debtor.

Yours very truly

C. Diller



Vienna  
Mödling  
6 Buchgasse.  
12 Sept. 1892

Dear Mr. Bunting,

I hope you do not  
suppose that I have forgotten my promise  
to send you the paper on the Pope in time  
for the October number. You shall have it  
not later than the 18<sup>th</sup> inst. I should like  
to say one or two words about its ~~scope~~ scope  
& point of view.

At first my idea was to attack  
frankly the papal policy, to which I have  
the strongest possible objection. But on reflection  
I came to the conclusion that if I did so, the  
effect would be simply nil. Any Protestant  
or Agnostic might have written the article & no



Catholics would care one iota about the views put  
forward by men who whatever else they may be, can-  
-not be regarded as their friends. Then I asked myself  
whether it I adopted the tone of a Catholic layman  
that would be better; & I fancied that it would not  
be very much better, seeing that there are thousands of  
nominal Catholics who are less friendly to the  
Pope than members of a different persuasion.  
The practical conclusion was therefore that I  
resolved to write <sup>upon the standard</sup> ~~in the name of~~ some Catholic  
Prelate, & for this purpose I called on them &  
got their views. In the strictest confidence I  
mentioned one name to you, because it is known  
all the world over as that of one of the greatest  
authorities on Ecclesiastical studies in Europe: —  
the Very Rev. Dr. Rickell, professor at the University  
of Vienna. But his name must not be mentioned.  
One statement in the article is calculated  
to cause some surprise: it is that the Pope's  
right to interfere in the domestic affairs of a nation  
is unquestioned. The fact is that a large number  
of Bishops & Prelates deny this proposition entirely.

But the great majority of Roman Catholics accept it  
without hesitation & apply it when called upon to do  
so: witness the French Legationists. My object in  
laying down this principle (which calling in question the  
wisdom of applying it in practice) is to call attention  
to it in England: to make people see that whether  
else they may do, they should think twice before  
establishing any kind of diplomatic relations with  
the Vatican. I have therefore left myself no  
own views completely out, in writing the article &  
have given expression to the ideas of a number  
of prelates, some of whom do not go even so  
far as to accept the principle of papal interference  
in politics.

You can therefore let it be known in  
a quiet way that the article which will  
appear, is ~~the~~ <sup>the</sup> criticism of <sup>certain</sup> R. Cath. prelates  
on the present policy of the Pope. The example  
of what is now taking place on the Continent of  
Europe, & which is never chronicled or even alluded  
to in English journals ought to have a deterrent  
effect upon English politicians who are any way enough  
to favour the establishment of relations with the Vatican.



Many thanks for your kind inquiries after  
my boys. They are getting on very well, I  
hear, at school, & giving satisfaction to their  
teachers. They themselves declare that they are very  
happy.

My best respects to Mrs. Bunting.

I trust your journey to the Continent  
has given you the change you so needed  
after all the worry of an election in  
addition to your usual work.

Yours very truly

E. J. Dillon

~~P.S. I have just seen Countess Levashoff,  
my Russian lady friend, whose name is  
known to you. She tells me that the Review of the  
Churches is still sent to her address for me.  
Might I trouble you to tell the publisher the  
my present address is Vienna. I thought of  
writing some papers for that review, but I do not know  
whether they are open or yet, to my offer.~~



21 August 1892

6 Bachgasse  
Mödling  
Vienna

Dear Mr. Bunting,

Many thanks  
for your frank letter. I  
will send you the article  
on the Pope for the October  
number. I am starting off  
this evg. on purpose to get  
the latest information about  
the negotiations between the  
Austrian government & the  
Vatican from a member of the  
former who is away in  
Carinthia. I travel all night  
by the mail train for this purpose  
alone.



With regard to the series of articles on Religion & Sectarianism in Russia, I will write to you again later on, as soon as they are ready. I can understand perfectly your hesitation & the grounds on which it is based. As the general character of the Contemporary Review fits it better to receive & publish articles of that kind & enables it to lend them a certain weight over & above their intrinsic importance, I should prefer to have them inserted in the Contemporary. I will think the matter over, therefore, & write again when they are ready, to tell you of my final resolve.

Many thanks for your inquiry after my boys. Yes, they are back in school once more, very happy & perfectly healthy, I am glad to say. They continue to

write to you all in Russian, although their fluency in that tongue seems to be on the wane.

I hope you will have a good long rest after the wear & tear of the past three months. We are dying of the heat here, although I am living among the hills. My journey to Carinthia to night is something I had much rather not undertake, but I consider it of the utmost importance that my facts should be exhaustive & thoroughly trustworthy.

My best respects to Mrs. Bunting.

Yours Very Truly  
E. J. Dillon

Percy W. Bunting Esq.



5 August 1842

6 Backgasse  
Mödling  
Vienna

Dear Mr. Bunting,

I wrote to you from Vienna & Hungary since I left London last May, but no doubt the care & worry of the electoral fight, added to your ordinary work, made it impossible for you to reply. As the excitement seems to have already subsided, I venture to write again, this time with the object of making a definite suggestion.

I am about to write two series of articles the materials for which I have been gradually gathering & carefully sifting for years. The Editors of the New Review & the Fortnightly Review know of my intention &



have asked me to let them have the series, but I consider myself in a manner bound, by considerations which I can trust you to divine, to give you the refusal of them both.

The first is to consist of five or six character sketches of notable Russian public men including the Tsar, M. Tolstoy, Count Leo Tolstoy & the poet, prophet & philosopher who is the leader of Russian Liberals, Vladimir Solov'eff.

The second will treat of Religion, Superstition & Sects in Russia, & will bring facts to light, the very possibility of which was never dreamt of in Europe. It will include articles on

1. Russian Orthodoxy.
2. The Russian Clergy.

~~3. Christianized Paganism (an account of)~~  
3. Bireligionism. (An account of Paganism & Christianity flourishing side by side without blending or even influencing each other for over a thousand years.)  
4) The Sectarian Movement, & articles on the principal sects likely to prove interesting to the English public.

These are the two series.

I may say that it is not necessary, in case you should see your way to accept either, that one article should be regularly published each month. They may come out at intervals. Only with regard to the religious series, I should like it to be stated at the very outset that it is a series. This need not be done in the case of the others. The signature is to be E. B. Lammie.

Besides these two series, I have a few other articles in petto, the most important of which is one paper on Pope Leo XIII & his Policy. As a Roman Catholic, in constant communication with leading Roman Catholics in Austria, Hungary, America & France, I can do this well. It is astonishing how universally the Pope's policy is disapproved, & indeed, in fact by all intelligent R. Catholics, including <sup>some</sup> priests, monks & bishops. The article will be a complete condemnation of the Pope's selfish policy. I am just now going to call on the Nuncio Cardinal Geminetti who is also in secret opposed to the present aims of the Pope. This article need not be signed, so as to throw a becoming air of mystery over it.



As Editor, however, you might say, if you thought proper that it represented the views of very influential Roman Catholics in the countries where R. Catholicism is still a power.

This article, I could write for you in time for the October issue. As I have not yet begun it, I could scarcely have it ready earlier. It might occupy the first place like those other unsigned papers on Bismarck, William &c.

I have also a very interesting paper for the Review of the Churches, later, when I shall have learned something about their terms.

Kindly give my best respects to Mrs. Bowditch.

Yours very truly

L. J. Dillon



14 Sept 1847

Vienna  
Mödling  
Bachgasse 6

Dear Mr. Bunting,

Enclosed I beg to forward you the promised article on the policy of the Pope, written from the point of view of a dissentient prelate. My aim & object, in admitting & maintaining that the Pope's right to regulate the politics of his spiritual children is unassailable, because it flows from his infallibility in matters of faith & morals, is to provoke discussion in England. For the fact is that the Catholic view of this doctrine is being specially cooked for English consumption. On the Continent the doctrine is asserted very loudly & as you will see from the extract I give, insisted upon by the organs of the Vatican.

I hope Englishmen will see the



moral of the story & profit by it. The authority of the Pope was never yet so absolute or so widespread & never yet employed for such egotistic purposes as at present. The manly, sympathetic & English spirit of a Manning & a Newman have contributed to throw a poetic haze over the Pope & the Vatican. It is time that English people should be shown what it covers.

If you deem it desirable to add any word or expression, or to omit anything that seems to you redundant, kindly take my consent for granted. As I am anxious that you should receive the paper without delay, I bring this letter to a close.

Yours very truly  
C. J. Dillay

Perry W. Bunting Esq.



Vienna,  
Lacknergasse 7  
October 27.

1892

Dear Mr. Bunting,

I am back again in Vienna for a short time. I shall most probably return to Hungary in a few days & if the weather & my health permit, I shall make a stay in the interesting provinces of Bosnia & Herzegovina.

How was the article on the papal policy received in England? I should particularly like to know what the Tablet & Catholic organs said of it. In Austria, Hungary, Rome & parts of Germany it attracted considerable attention, while in Hungary rose to the level of a sensation.



My next articles will be the Character Sketches of which I spoke to you in a former letter. As I then informed you, I have several offers for them, among others that of the New Review, the rate of payment being 30/- per page, besides the disposal of the American Copyright. You say that the interests of the Contemporary Review forbid you to accept articles at that rate, otherwise than by way of an occasional exception. This is quite right, the data for your decision being what they are. Now, as I distinctly desire that these articles should appear in the Contemporary Review, rather than in any other, I am willing to accept a lower rate, if, as heretofore, you allow me to print them simultaneously in the United States, as I must get American Copyright for the book, in which I hope later on to bring them out. The first of the series will be a Character Sketch of the Tsar, then of M. Pobedonostseff; Count Tschaffé; the Austrian Emperor, &c.

If the plan does not suit you, say so plainly. You know what the readers of the Contemporary want better than I do, & it is of course your right that you should bear their tastes in mind.

If you close with the offer, well & good. If you decline it, I shall simply publish them elsewhere, feeling that you have only done your duty.

I shall esteem it a favour, however, if you kindly let me know your decision at your earliest convenience; for if I do not make a long sojourn in Herzegovina, I will endeavour to bring out the first character sketch in December.

Yours very truly

E. J. Dillon

H. Perry & Bunting Esq.

P. S. Kindly present my best respects to Mrs. Bunting.



Vienna

Lackington & Co

27 January 1893

(Private & Confidential)

Dear Mr. Bunting,

In case you should accept my article on the "Papal Policy & the Bible", in which I now see that I shall have to give a somewhat severe & shocking to the Jesuit Father Brandi & generally to Jesuitism I would ask you as a favour to send me the following <sup>reference</sup> ~~reference~~ I shall have to mention, by the way, the declarations made upon oath before a select Committee of the House by Archbishops Murray & Doyle in 1825 to the effect that the Pope's authority in Great Britain is now confined to purely spiritual affairs. The Jesuit Father Brandi denies this & says that if the episcopacy ever sworn to it, they swore to an error. Now it is a very serious matter, if the English people are to be ~~badly~~ hoodwinked in this unworthy manner <sup>by these Jesuits</sup> I am desirous therefore of getting hold of the Report of the Committee before which Archbishops Murray & Doyle made these declarations. Could you get some of your friends to procure me a copy for a few days, or at least a short extract. If the printed Report is not to be had,



probably, most histories would contain what I want.  
But I fancy that the Report is accessible in most  
clerical libraries. As I hope to let you have the paper in the  
course of the next ten days, I should feel extremely  
beholden to you, if you could obtain for me these  
few lines thus needed, at your early convenience.

I deem it superfluous to say that I am  
very desirous that no clue to <sup>the</sup> authorship should be given to  
any one; but I ought to mention that many Catholic priests  
on the two continents endorse fully the views I put forward.  
As it is more than likely that Catholics of a very different way  
of thinking may ask you to allow them to represent their views,  
I suggested & still strongly recommend for this purpose, a R.  
Catholic clergyman, Doctor of Divinity & actually professor of Holy  
Scriptures, whose opinions, though differing from mine, will still  
prove sufficiently enlightened to give pause to the Ultramontan  
& Jesuitical party in the Church & to set all Catholics seriously  
thinking.

Yours very sincerely,  
E. J. Dillon

Henry W. Bentley Esq.



Vincent

26 January 1893.

Dear Mr. Bunting,

For the March number will you have a paper on the Rom. Catholic Church & Biblical Criticism, as announced in the article on the Policy of the Pope? This would allow one month to elapse before continuing the Latin Character Sketches. The Vatican has had replies to that article published all over the world, the author being a Jesuit F. Branda. I do not intend to make more than a passing allusion to this pamphlet & then set to work on the Biblical Criticism question. As the Vatican has put me down as an Austrian Diplomat, I shall accept the title & sign a Catholic "Diplomat". I shall take care to put the matter forward in a way that will rouse attention.

Then, if you would like a statement of the Catholic case (say for April) by a very



liberal-minded & enlightened R. Cath. Professor  
of Scripture at a Cath. University, I can arrange  
to have it sent you. He will give his title  
as signature but not his name, which, however  
I can confide to you in confidence (Dr.  
J. Hogan of the Cath. University of America,  
Brookland ~~Dist~~ Washington.)

I should be very much obliged  
if you would kindly let me know at  
your earliest convenience what you think  
of these proposals. I should then go on with  
the Character Sketches in April.

I write in great haste.  
I will write at more length in a few  
days.

Yours very faithfully  
E. J. Dillon

Perry W. Bunting Esq



Vienna

Lacknerergasse 7

(Private.)

30 January 1893

Dear Mr. Bunting,

Without awaiting your reply to my letters, which may possibly arrive today or tomorrow, I write to say that if you had rather not publish the projected article entitled "The Policy of the Pope & the Bible", I will put it off indefinitely. For it is not a question of my offering it to any other review, in case you should not care for it. If you had rather wait, I will wait. If you prefer not to publish it at all, I will



not write it at all, but will go on with the other Character Sketches. One of the principal reasons why I conceived the idea of writing such an article is that I fancied it would harmonize admirably with the tone of the Review.

I now know how it will run if I write it, for the plan is ready in my mind. The one proposition underlying the article, although nowhere embodied in explicit terms, will be the disingenuousness of the principal body of men who mould the opinions & teachings of the Church.

The first half of the article will be taken up by an answer to the attack on my Policy of the Pope article published lately by order of the Pope in Rome, in which I shall show courteously but unmistakably that the writer puts success far above truth, and

<sup>he</sup> that discloses too incautiously the underhand game played ~~with~~ by theologians to sap that freedom of thought & research which they boast when writing against Protestants.

Then I shall pass on to the second portion which treats of the attitude of the Church towards the Bible & Biblical criticism. Here I shall show that either the body of Catholic theologians, who condemn these researches as contrary to faith, are misleading the faithful, or else it is untrue to assert that Catholics have nothing to fear from the discoveries of modern historical science, & ~~the~~ only non Catholic Christians suffer by them. I shall then test the matter, by proclaiming my belief in six propositions accepted by many learned Catholic prelates in petto & in private rooms, but which they tremble to admit in print. Then I shall give some striking specimens of the disingenuous methods of the standard living theologians.

Dillon



when writing about Bible Criticism, some sample  
of the lines of Catholic thought on the Continent  
& the expression of my regret that the Pope  
turned his attention to ~~these~~ diplomatic nego-  
-ciations, instead of remedying these abuses.

If the paper on the Policy of the Pope  
raised a stir in the Catholic World, this one  
will create a positive sensation. Therefore  
I should like it to be put in a prominent place  
& I should like to know as early as possible whether  
you will have it, as otherwise I will not write  
it at all. The tone will be courteous, respectful,  
Catholic, the conclusions those to which the  
facts will very clearly point. In order to  
be as complete as possible, I shall probably have  
to make it one or two pages longer than my  
last.

It is possible you may be asked by  
champions of the Catholic cause on the other  
(Ultramontane) side for permission to reply.



1-30-1893

In view of this possibility, I suggested to you a Catholic Doctor of Divinity who is actually professor of Biblical Exegesis at the Catholic University at this moment, who would willingly reply on the Ultramontane side; & as he is a most fair-minded moderate thinker, it would be better to give him the preference over others in order to profit by the more numerous concessions to my theses which he, as a straightforward, frank writer is certain to make.

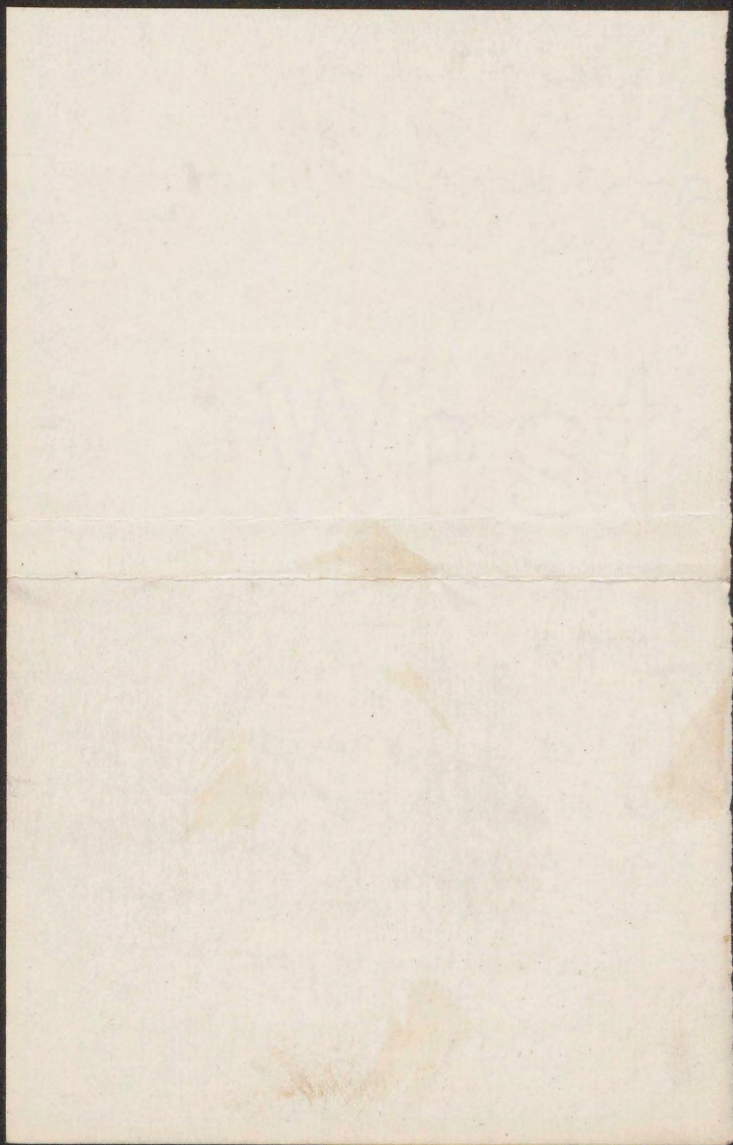
This is all I have to say on the subject. I trust you will kindly let me know at your early convenience what your decision is, as I should like to get to work as soon as possible & let you have the ms. earlier than the preceding ones.

Yours very sincerely

E. J. Dillon

Perry W. Bunting Esq







Vienna

Luckirergasse 7  
10<sup>th</sup> Febr. 1893.

Dear Mr. Bunting,

I have to acknowledge with thanks the receipt of two letters, a cheque for £26 & an extract from Gladstone's pamphlet. The last named enclosure was very interesting, but not exactly what I was anxious to have, & what I fancy, it would be difficult to obtain anywhere but in a Blue Book. However I have managed to get on without it.

Your remarks on the length of my articles, which I take to refer to that on Count Taaffe, I understand, & in this particular case, endorse. I felt that it was too long; but seeing that the subject was a twofold one, & that it included such a complicated question as Austrian Politics, I did not well see how I could shorten it with a due regard for clearness in the sketch.

In future, however, I will bear that in mind & will endeavour to attain at least relative brevity, except, perhaps in the case of Count Tolstoy, when I dare say you yourself & the great bulk of readers will be glad of a complete account. If in this I am mistaken, kindly correct me.



Now with regard to the coming article, which you will receive today: it likewise is long. But the subject is one which would make a shorter discussion of it appear flippant. It consists of two parts: a reply to the Jesuit Father Brandi's attacks on my former paper, & some criticisms on the attitude of the Pope & the so called "teaching Church" towards the higher Biblical Criticism. The new machinery introduced by the Jesuits for the purpose of imposing articles of belief which will bind the faithful without compromising the Church, will open the eyes of many Catholics, who are in the dark as to its real significance.

Now this machinery comes up for discussion quite as often, & its manifestations are quite as manifest striking, in the Reply to F. Brandi, as in the Section which treats more especially of Biblical Criticism. Hence the two parts of the article dovetail completely. A way of lessening the number of pages would be to print all extracts, & likewise my seven propositions, in small type.

It is important to remember & to give out that the views put forward in this article, are the views of a number of enlightened Catholics, including learned clergymen. That this is so, I know, & assure you.

Cardinal Vaughan will certainly not reply: because he would get entangled very quickly in the meshes of a subject which though it promises for him all the attractions, likewise presents all the dangers of the unknown. I sincerely wish he would reply. I have no objection whatever to a fair stand up fight on the question of the attitude of the Catholic Church on the Bible, or on the subject of Biblical Criticism generally. On the contrary, I should enjoy it.

Later on I should like to take a leaf from the book of F. Brandi, & republish both my articles as a pamphlet. Could you, whenever you see your way to grant me permission to do so, suggest the name of a publisher likely to take the matter up vigorously & con amore?

In order to let you have the manuscript as early as possible, I have forgone my intention to have it typewritten, & possess therefore no copy. Would you do me the favour, which I shall deeply appreciate, to let me have three copies of the proofsheets as soon as they are drawn. One copy I shall return corrected; another I shall send to the United States, to secure copyright there; & a third I shall also forward to the U.S. to a professor of Scripture who has the intention of replying either in England or America, if he should discover anything to which a fair-minded Catholic can reasonably reply. As I could have had all these copies, by keeping the ms. a few days longer in my possession, & did not do so, in order to study your convenience, I feel sure that you will kindly accord me the favour I ask.

I have signed the article as you suggested, fully agreeing with the view you take.

Yours very sincerely  
L. J. Dutton

P. S. As I cannot reveal my name to the Editor of the American paper who will secure copyright



for my article by printing it in the States (Sunday  
New York World) I have asked him to write to  
you & make any eventual cheque payable to you.  
I trust you will not object to this arrangement.

The Austro-Hungarian papers have taken up the  
Raaffe article very vigorously. I will send you our  
semi-official organ which devotes 2½ columns to it.

I have kept back this letter in  
order to send it along with the article.



Vienna

Lachnnergasse 7

3 April 1893

Dear Mr. Bunting,

I want to ask you whether, if I give you a paper on what I <sup>know</sup> ~~considered~~ to be a new, & believe to be an important, bearing of the newly discovered Peter's Gospel on the authenticity of one of the Epistles, you will give it a place in the May number. I believe that the view I have to put forward will meet with the general acceptance of German Bible Critics.

I have not yet written a line of it & I have <sup>now</sup> several journeys to perform (to Galicia, Hungary &c.). I shall have but little <sup>therefore</sup> time. On the other hand, the matter



cannot stand over, because what is new in the month  
of May may become old in June, seeing that  
men like Harnack, Holtzmann, Norman etc. are  
at work on the new Gospel.

Now I want to know how much time  
you can allow me ~~whether~~ what is the  
very latest date at which I may send you  
the paper. The article will not be long. As I  
have not even planned it yet, I cannot say exactly  
how long, but I am inclined to think that it  
will in no case extend beyond a dozen pages &  
may possibly be shorter still.

At the end of April, I am going to  
Sofia, expressly & exclusively for the purpose of  
seeing Stambuloff & studying him for the Character sketch.  
Even now I have acquired very curious authentic do-  
-cuments which throw a very <sup>unexpected</sup> ~~new~~ light on his former  
career, documents the very existence of which he himself  
is ignorant of.

For the June No. of the Contemporary  
I shall have a very important paper to offer you  
on the Book of Job - reconstructing for the first time  
that book on the basis of documents lately



discovered in the Vatican Library, which my  
friend Paul Lagarde (late Prof. at Göttinge  
of whom Robinson Smith is the disciple) intended to edit,  
but was not allowed. The article will create  
a stir. It must contain a translation of the  
Job-Dialogue in its reconstructed form. I will  
publish it later on in book form like ~~Smith's~~  
Cheyne's work (Job & Solomon.) The discovery is  
not my own, but that of my old friend & professor.

Kindly write as soon as possible  
& let me know what you think about  
these offerings. I have only to add that  
what I am proposing is not a rechauffé  
such as you <sup>always</sup> find in English reviews, - a  
popularisation of things already written upon  
ad nauseam, but genuine discoveries which  
are unknown even to scholars in England &  
in Europe, & are yet certain of being universally accepted  
by them.

Yours very truly

C. J. Dillan

P. S. The signature to all these articles to be C. J. Dillan.



Vienne

Lachrymæ E

1 May 1873

Dear Mr. Baubring,

I have just received your letter of Saturday as well as the Contemporary Review for which I am much obliged. I quite agree with you as to F. Bracchi's Reply. It is disgracefully wriggling. I will write a few pages - a very few - with your permission just to clear up one or two points: - that of the insinuated plagiarism, for instance. I have now seen Gifford's article. He copied from mine, which, as you well remember, a French Country asked permission to do. With regard to Bracchi's assertions about the Freemason's Lodge in Vienna, I have just been to the Ministry of the Interior & the Police Department & they both empower me to say his assertions in toto.



I leave today for Hungary on a visit to the Prime Minister of that little Kingdom, Dr. Wackerle. I shall only touch at Vienna on my return, but I shall be sufficiently long there to read the proofs of the article should they arrive by that time. Anyhow, everything sent to ~~that~~ <sup>present</sup> address will reach me safely. I shall be in Munich by the end of the week & then go on to Paris. I have no idea when I shall be in London, but I fear not so soon as I hoped, for I shall be overwhelmed with work during the next few months.

I shall be ready for July if at all possible. I shall do everything imaginable to have it ready by then. But a pause of some months will, I fear, ensue in all review work after that, owing to ~~previous~~ other occupations.

I will, of course, keep you in current of all my movements.

Yours very sincerely

C. J. Dillon.

Dorothy W. Brinkley.



Vienna

Eisengasse 15

23 Nov. 1893.

Dear Mr. Bunting,

I wrote twice to you since I set out on my journey to Bosnia & Herzegovina, but as yet have not received a reply. I hope your health is satisfactory & that Mrs. Bunting is well & strong.

I saw a good deal of fellow Irish in Bosnia & I am expecting <sup>her</sup> here in Vienna toward the end of the month. I have promised to show her the



4  
Vienna Papyrus Fragment of the Primitive Gospel & also some very ancient Hebrew manuscripts.

If you could let me have a copy of the <sup>1st of the</sup> Review of the Churches in which my article on the Book of Job was discussed, I should feel very much obliged.

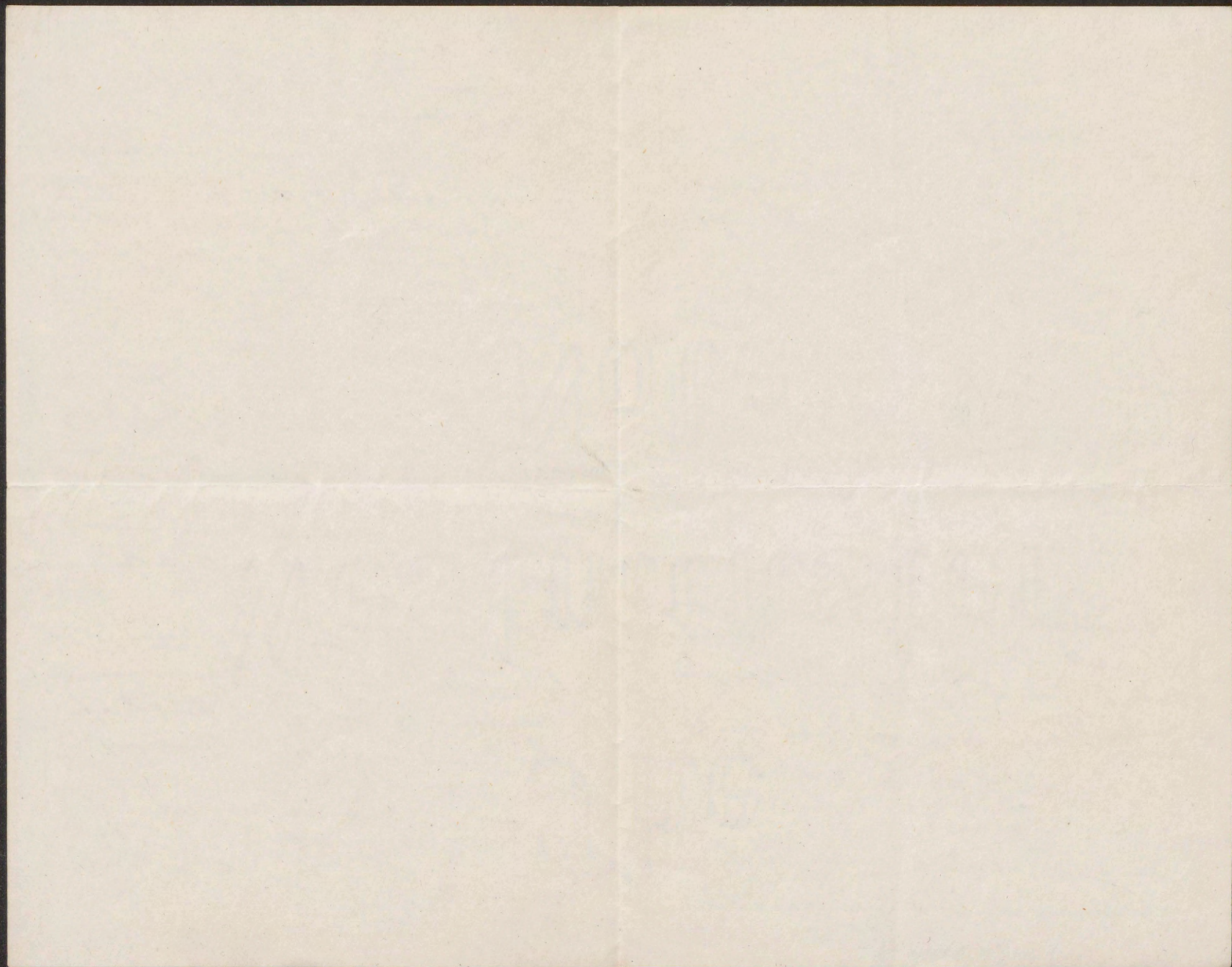
I have been travelling about Austria until very recently, my last trip being to Salzburg to see the Paschkeffs. I expect shortly to visit Poland. Then I shall settle down & do some work, for <sup>which</sup> I have collected voluminous materials.

A propos of the Review of the Churches, does it take or require reviews & <sup>short</sup> notices of the chief German works on Theology?

Yours very truly  
E. J. Diller

Perry W. Bunting Esq.







Vienna, Eisenham 15  
2 December 1843.

Dear Mr. Bunting,

Many thanks for your  
kind letter & promise of the Review of the  
Churches, which, however, is not yet come.  
Talking of that Review, I may say I am just  
a little disappointed not to find as much  
enterprise in it as I expected at the outset. It  
seems to deal exclusively with English churches,  
which it is no easy matter to unite, <sup>which</sup> & if united,  
are after all but different aspects of ~~of~~ a  
national religion which counts about thirty  
million disciples at most. This is not much  
in comparison with the movements going on in  
other churches of the world. The programme which,  
when I first heard of the project, suggested itself to  
my mind, was a much more comprehensive  
piece of mechanism. Of course, I know nothing  
of the practical conditions which may manifest  
themselves as obstacles to the realization of any  
such plan.



The movements, currents & cross currents in the religious & anti-religious world outside of England, challenge attention & repay study. I have thrown myself into one movement which I consider catholic, in the sense expressed by the small <sup>much more than</sup> ~~as well as~~ by the Capital E, ~~and~~ <sup>and</sup> more so. I have been encouraging & influencing to the best of my ability the only Roman Catholic Theologians in the world who have any knowledge of the Hebrew Bible at first hand. And I am glad to say that they possess more moral fibre than the most liberal of English Catholic laymen. A professor (priest) of the Cath. University of Paris, <sup>deprived of his chair</sup> ~~deprived of his chair~~ by the Bishop who declared that in a certain article of his there are numerous & grave errors, which they confess themselves unable to formulate! They have deprived him of his chair. I am endeavouring to interest the American Episcopate in his behalf. But I think it would be worth while writing about the movement in connection with the paper Evangelical on the Bible which will be published in a few days. If you are of my opinion, kindly let me know by letter - there is no hurry about it, as the question, though always very interesting, may enter <sup>into</sup> more acute phases than its present one. The Roman Catholic Biblical movement is, with this one exception, secret, & partakes of the nature of an esoteric doctrine - a modern quosis. This article would be for the Contemporary Review.

I am writing another article on Ecclesiasties which I have been repeatedly requested to write for another review, but I much prefer to have it read by those who take in the Contemporary. It will very soon be ready.

Lastly I have a paper quite ready entitled: "The Triple Alliance in Danger. A Warning to England," signed E. B. Lamin, which I should like to offer you immediately. I cannot however do so conscientiously, without <sup>first</sup> putting you in possession of the circumstances under which I



wrote it. - I was in correspondence last November with the Editor of another review who asked me for some articles. I replied, suggesting certain subjects on which I was willing to write, adding that I could supply him with a paper on the Triple Alliance which would be calculated to attract attention, but as it would have to be up to date, I should have to give more time to it than I could then conveniently spare. However, if he was <sup>having it in the December number</sup> very keen about it, I would undergo the inconvenience to oblige him. He replied by sending me two telegrams to Salzburg (I was then staying at Colonel Paschkoff's house there) asking me to write it, & I at once left Salzburg for Vienna, obtained official information about Italian affairs &c & set to work upon the article. Meanwhile the editor wrote me a letter, asking me to let him have the article by the 1<sup>st</sup>, in order that it might have a prominent place in the review for December.

I forwarded it on that date & he wrote acknowledging the receipt. Two or three days later, I received a letter in which he requested me - so he "wished to ~~having~~ have a specially strong number in January" & allow him to hold it over till January. I wired at once, refusing, as that would entail a thorough revision of the article to bring it up to date. (I had predicted the fall of the Italian Cabinet for the month of December &c &c.). He then wrote me again in the same sense, asking me to allow it to appear in the January number which, he added, would come out three weeks after the December issue. I have now written to him, refusing definitively, & expressly withdrawing the article, & informing him that it will appear elsewhere.

If you are willing to use this article revised & brought up to date - now that you know all about it, I will send it to you at once. The gist of it is this: The hegemony of Europe has

passed away from the Triple Alliance to France & Russia, from England's friends to England's enemies. Proofs: Italy's demoralized condition, & Austria's danger from internal enemies. England has thus not only lost the active support of her friends, but these friends show a disposition <sup>in self defence</sup> to treat her as an enemy, to use her as a political lightning conductor & to purchase peace by handing her over to her enemies. I have for this statement not only such proofs as are available to the reading public but likewise the assurance of politicians who if they mean say what they mean, have the power to do as they say. I then suggest, as a precautionary measure, that we join the Triple Alliance, & reinforce that suggestion by arguments drawn from Russia's anti-Indian policy, some new & unknown aspects of which I describe.

Besides the arguments which are based upon acquaintance with the general facts, there are numerous <sup>other</sup> facts brought forward which are either imperfectly realized or are not at all known. The article is signed P. B. Bunting.

If for any reason you are unable to make use of it in the January issue, I must send it elsewhere, because, treating of current events, it has to be up to the latest possible date, & a month would render many of the facts out of date.

I therefore ask you, as a favour, to send me a wire immediately on the receipt of this, containing either the words: "accept article" or else "cannot use article", so that I may send it elsewhere at once. I have not offered it, & will not offer it, to anyone else, until I have received your telegram.

If you would like any further information as to the circumstances which induced me to withdraw it (& I possess all the correspondence that passed on the subject, the entire essence of which I have compressed in my narrative given above) I will forward it along with the article, which I will send on receipt of your telegram.

Kindly present my best respects to Mrs. Bunting.

Yours very sincerely  
E. J. Dillon  
Percy W. Bunting Esq



Vienna, Eisenstadt 15<sup>th</sup>  
4<sup>th</sup> December 1893

Dear Mr. Bunting,

I sent you a telegram this morning for the purpose of preventing you from wiring to me your decision about the ~~I~~ article I proposed to you on the Triple Alliance. My reason for doing so was this.

I have just received a letter from the other editor, which makes it evident that, although he is absolutely in the wrong, he is determined to publish the article at all costs. Now I could, of course, apply for an injunction to restrain him, &



my intention, at first, was to do this. But on reflection it occurred to me that this course would involve the disclosure of my real name, - the paper being signed E. B. Lanin. I have therefore no choice but to allow him to use the article in the January issue of his review, much as this distresses me. I am very sorry that there is no other way out of the difficulty.

As I have given him no other articles, the proposal I made to you about all the others stands good, & I await your decision. I will then set to work & write them. I deeply regret any inconvenience I may have occasioned you by proposing that paper, & trust you will accept my apologies.

Miss Erby is not yet here.

Yours very sincerely  
E. J. Dillon

Percy W. Bunting Esq



Vienna,

13 June 1894

Dear Mr. Bunting,

I have just arrived in Vienna whence I write to you in haste, merely to put you on your guard against a danger which perhaps exists only in my fancy. The Jesuits are publishing a reply to the article on the Papal Encyclical. They have already printed two instalments in their official organ *Civiltà Cattolica* on May 19 & June 2. <sup>(The rest appearing in the coming numbers.)</sup> Now I have a suspicion that they will offer you a translation of that article or what will be practically a translation - anything being good enough for an ~~act~~ "a catholic review" as they term it.

If you look the matter up & my suspicions should prove correct, you will know how to act. If I am mistaken, you will understand that I communicate my surmises in the interest of the *Contemporary Review*.



I hope to leave Vienna this week for  
England. I am now awaiting a  
telegram from Budapest.

Yours very sincerely  
E. J. Eller

Percy W. Bunting Esq.

P. S. A Professor of the Catholic  
University of Paris whom I mentioned favourably  
in one of my articles & who has been dismissed  
from his chair for his critical views on the  
Bible writes to ask me to say that his theory  
though obnoxious to the Bishops are not in  
contradiction to the Encyclical, & he would feel  
obliged if I said so or gave publicity to his  
statement. As he is the victim of the Pope worshippers  
concerning whom I shall have something to say in  
a later article, I should like to publish a few  
extracts from his letter in the form of "Correspondence"  
at the end of the Review. It will not exceed one  
page. If you disapprove the idea, I will let it  
drop. He has been deprived of his position & denounced  
as a heretic, & as I mentioned him approvingly he fears  
that he may be regarded as an enemy to the Encyclical. (In truth  
his views are absolutely in accordance with that document.)



Johannesschloss

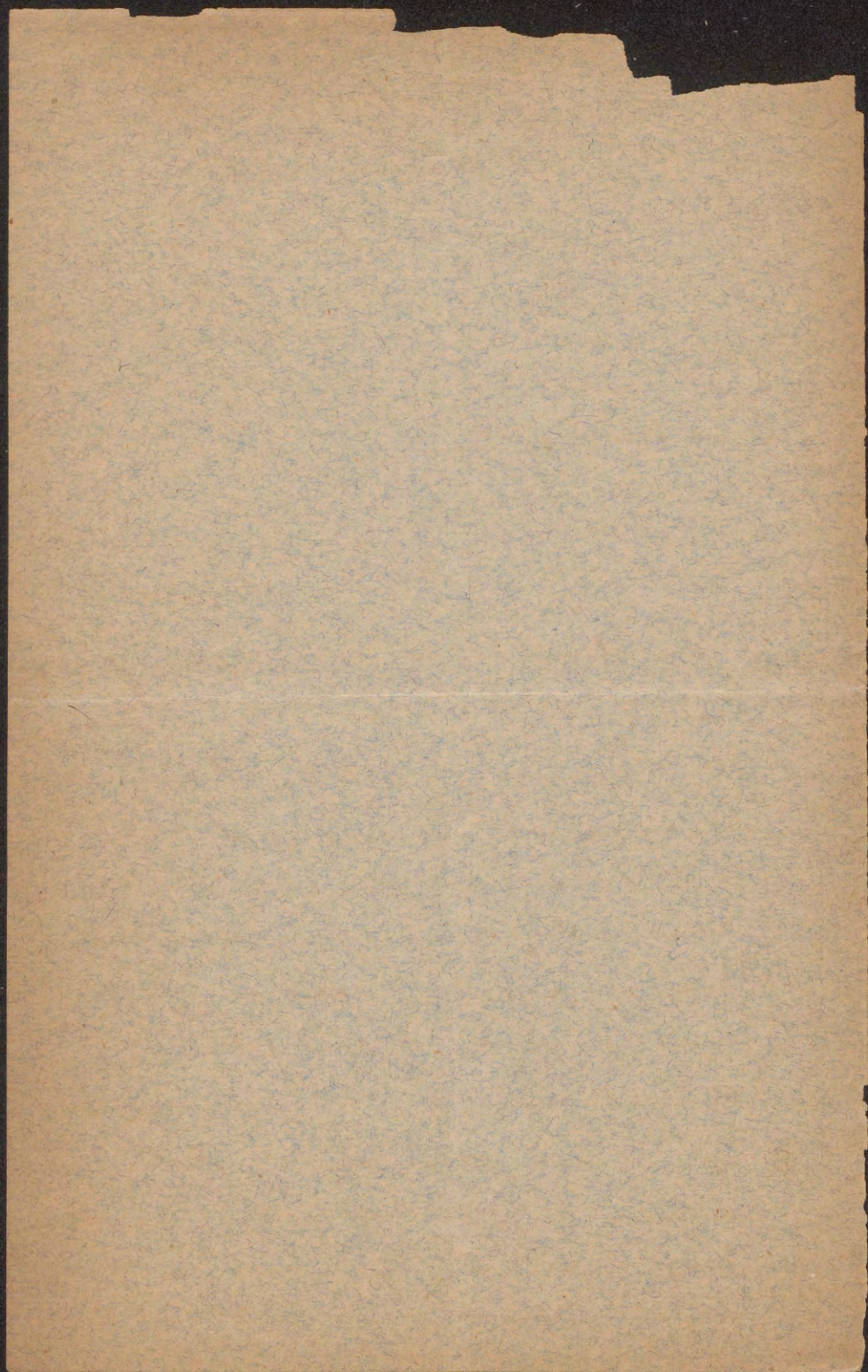
Salzburg

July 14 1884

Dear Mr Bunting,

I am staying here  
a few days at the house of my  
friends, the Paschkoffs, where I have  
just received your letter. I forward  
the article as promised, & I hope you  
will find room for it in the August  
issue. If, after that, you think that  
enough has been said on the subject,  
well, & good. I should have  
thought, however, that a rejoinder,  
— a short rejoinder — to Father  
Clarke, in the September No. might  
very appropriately wind up the  
series, especially as F. Clarke has  
made several misleading statements







With regard to Miss Irby's remarks, I should like to say this. The Austrian Government has not taken me in hand. There is no government in Europe, except the Russian, for which I feel so strong an antipathy as for the bigotted Austrian government. I have never yet accepted any of the many invitations I have received from the Austrian ministers, nor shall I, because I wish to have a perfectly free hand. I can put my hand on my heart & say that I have honestly described what I saw & heard in Bosnia & Herzegovina, & I am the more confirmed in my view that Emile Lavaleye & several Russians who would have been delighted to pick holes in the administrator's views of Bosnia, express exactly the same views of myself, & you will see that Blowitz & <sup>now</sup> other journalists who have just gone <sup>there</sup> will write as I have done. Miss Irby kindly introduced me to an Orthodox priest from whom we expected to hear an unfavourable account of things, & she will bear me out when I say that he asserts categorically that he & his people had ample reason to feel contented. It is usual with people who have lived in a country for a long number of years & are accustomed to see defects & abuses of a trivial kind, to magnify them & generalize them & form their opinions accordingly, & one cannot blame Miss Irby for doing likewise.



I am very sorry, in any case, that Miss Irby should be capable of writing what I do not believe, for the sake of any Austria or other Government; & if she compares the Condition of Service with that of Bosnia she cannot fail to see that I am right.

Would you kindly have a Copy of the proofs of the enclosed article sent to the following address: Monsieur l'Abbe' Loisy, Rue d'Assas, 44 Paris.

I trust I may have the pleasure of seeing you in London before you leave for Grindelwald, & of showing you that in the matter of Bosnia & Herzegovina I have give an absolutely impartial account.

Yours very sincerely  
E. J. Dillon

Percy W. Bunting Esq.



Salzburg, Johannesschloss  
15<sup>th</sup> July 1894

Dear Mr. Bunting,

The postscript to your last letter informing me of Miss Irby's remarks on my article on Bosnia has made such a deep & disagreeable impression upon me that I cannot refrain from writing to you about it again. It is weighing upon my mind ever since I read your letter & it has spoiled the pleasure I was deriving from my short stay here among old friends who know me long & well.

Miss Irby does not know me at all. Otherwise she would never have ~~used~~ allowed herself to say anything so unkind & in my case so unjust as that I have been taken in hand by the Austrian Government. I have never permitted any government or



any person to take me in hand. I have never allowed any considerations of friendship or interest to modify, I do not say my convictions but even their expression. In Russia where the Government actually made the attempt, I rejected it with contempt.

M. Kallay the Minister who governs Bosnia is no friend of mine. I quarrelled with him before I ever visited the country, because I fancied that he was unwilling that I should go there, & my quarrel with him was of such a nature that a member of the Hungarian Government & the Leader of the Hungarian Opposition interfered in order to clear up the misunderstanding, as it afterwards proved to be. Since I had the pleasure of seeing Miss Drby in Sarajewo, I have never once laid my eyes upon M. Kallay or any of his friends. Three weeks have not elapsed since I forwarded long telegrams denouncing him as an intriguer in the affairs of Hungary, & an intriguer who was ignorant of the state of affairs which he was bent upon modifying.

When I was in Bosnia, I thought I noticed a desire on the part of the authorities there to pilot me about & hinder me from chatting privately with the Servian Metropolitan Archbishop, the Catholic Archbishop &c. &c. And I at once gave indignant expression to my suspicions. I did not stop even here. I was waylaid, so to say, all these people, & managed to see them privately; but not one of them expressed the least dissatisfied feeling with the



administration; they, all of them, regretted that the authorities were not prepared to give their religion the preponderancy.

Miss Daby then suggested that I should see the Director of the Orthodox Seminary at Rhiervo, who, she said, would tell me the truth & give me a correct idea of public feeling. I accompanied her there. We conversed with the gentleman for a long time & Miss Daby examined him by means of what lawyers term "leading questions." And what happened? He contradicted her categorically when she asked: "is it not a fact that the Servian population is dissatisfied with the Government?" "Most assuredly not" was his reply. "we thank God for the change, we who know in what state our Church & our people were under Turkish misrule."

I then visited the peasants in places in which Miss Daby told me she had never set her foot. They had no complaints to prefer against the Government. They were poor, - very poor, - but stated as much in my article. But the fact that they did possess something & were not in fear of losing it & their lives, <sup>to boot,</sup> is a boon which they attribute to the Government. Catholic Parish Priests, Turkish Bays & Cadis, Servian Popes all told me the same story. What then was I to do? Had I written otherwise than I did, I should have lied.

No doubt Miss Daby is firmly convinced that my views are too optimistic. No doubt she has reasons to dislike many of the members of the Government. I appreciate these reasons; I share her dislike; & when a case in point arose during my stay - it was the case of three fatherless children who were taken from her school & educated as Catholics - not only did I see the matter from her point of view, but I did my utmost to help her to get the children back.



& when we failed, because the mothers of the children refused to allow them to be taken back, I continued my efforts in Vienna. But these things are not only small in themselves but they are not even unjust. The very same thing happened recently in England to Dr. Barnardo. And England is not exactly an oppressed, priest-ridden land.

People who live continuously in one place are given to view things microscopically. The lack of objects of comparison cause them to lose their sense of proportion. If a farmer is taken through all the apartments at Sandringham he will be delighted, enchanted at the vast display of wealth, the countless signs of comfort & the striking evidence of taste. It will be a fairy palace to him. But if he could hear the owner of the place express his dissatisfaction at this, that, & the other detail, calling it "beastly" "abominable" &c. &c. he would be tempted to consider him insane. And he would be right, if the owner had opportunities of making comparisons & of appreciating the luxury in which he lived. But although the Prince of Wales has seen houses & hovels, he never saw them as his own possible residence.

In like manner, Miss Drby sees what is done & left undone in Bosnia, more especially however as it affects her own benevolent work. And she naturally judges of the whole administrative from that limited standpoint. She takes but a ~~meagre~~ meagre interest in the construction of new roads, of railways, in the opening of agricultural schools, in the improvement of the breed of horses &c. &c. &c. 'If I were writing for the organ of a Serbian Benevolent Society, I should have laid weight on Miss Drby's little' grievances, but I was endeavouring to give an idea of the progress that had been made since the Turkish domination came to an end. And I wrote what I saw, what I heard, & what is amply proved by undeniable statistics.



years ago, I should have satisfied the strictest requirements of truth & justice. But I did <sup>not</sup> ~~rest~~ satisfied with this. Short as was the space I devoted to this branch of the subject, I compared the peasantry to the peasantry of Western Europe, & I affirmed that the lot of the Bosnian knaet was hard, very hard. I pointed out the unsatisfactory state of the land laws which, compelling the tenant to pay a fixed proportion of the harvest to the landlord, ~~is~~ <sup>are</sup> calculated to kill out all enterprise. Was not that clear & strong enough to satisfy Miss Irby? In reality it was too strong. Because, while all the improvements in the condition of Bosnia are attributable exclusively to the present Administration, all the evils & grievances ~~that~~ that could be collected are survivals of Turkish misrule, for which the government is not responsible.

But why does not the government recognize ~~them~~ land law to be an evil & remedy it forthwith? The objection seems very strong; in reality it is a proof of good-natured simplicity. The answer is: because the Bosnian land laws are guaranteed by the Treaty of Berlin, & to change them — supposing there were no internal economical obstacles — would be a flagrant violation of international law. There are considerations which no amount of personal experience can dispense one from taking into account.



Moreover, my conclusions coincide with those of men whose impartiality & honesty is proverbial - Laveleye, for instance - & of men whose eagerness to censure the Bosnian Administration is part of their patriotism - (I allude to Russian Generals who admit that the progress made is little short of miraculous.)

Lastly, my article was devoted to a description of the scenery more than to a political survey. What I said on the latter subject does not take up one fifth of the whole. Yet even there, I ~~found~~ distributed the colours impartially. The question I put myself was this: has Bosnia considerably improved since the Occupation? The reply is evident. No man with eyes & a conscience can hesitate to <sup>answer</sup> reply in an emphatic affirmative. But I did not stop here. I compared the Occupied Provinces with an independent & a democratic country - Serbia - a comparison which a priori would seem to be unjust to Bosnia. As a matter of fact, it is not. Serbia is the embodiment of robbery, penury, anarchy. Life & property there are insecure. Politicians are stabbed, shot, clubbed to death. Some, who died by the hand of Nature, are dug up from their graves & their bodies subjects to nameless outrages. Brigandage is rife; disaffected Chronic, bankruptcy impending; insecurity paralyzes enterprise. If Miss Daby had contemplated this state of things & then compared it with that of Bosnia, she would not need to have recourse to the uncharitable & unjust hypothesis of my being taken in hand by men whom I personally dislike & carefully avoid.

If I had done nothing more than compared Bosnia today with Bosnia twenty



I profoundly regret that I was not present when Miss Irby expressed her belief that I had been "taken in hand" by the Austrian Government. I would have made things very clear to her & I should have liked to hear her reply. When obliged to write, I am under a great disadvantage. Still, I think you will find that if you put these statements to her, she will not controvert or shake them. If she can, an unsigned article from her pen would be a revelation to those who believe they know something about the Occupied Provinces.

As to Miss Irby's opinion of myself viz. that for some paltry interest, I practically sold myself to a man or to men whom I personally dislike & do not respect, - I was unspeakably pained when I learned it from your letter. The wound will remain sore for a long time to come. But I endeavour - as yet with scant success - to console myself by the reflection that Miss Irby not only does not know me in particular, but that her knowledge of human character generally is obscured by her own interests in a most noble work of benevolence & beneficence, which I thoroughly appreciate, but which ought not to be allowed to make a gulf between justice & charity. Justice is the foundation of all true charity; whence the proverb: "be just before being generous"; & however little Miss Irby may know me, I venture to think that before ascribing to me an act of which I should hesitate before attesting to an unscrupulous enemy



unless I had conclusive proofs, - she might have waited until she knew me better or studied the facts a little more.

I spent some very pleasant hours with Miss Inby at Sarajevo, & I had reason to admire her single mindedness, her truly Christian sympathy with every one in distress, her burning desire to right wrongs on the spot whenever & wherever complained of & the absolute unselfishness of her life & actions. I therefore regret all the more that she should be carried away even by such admirable aspirations & emotions to the extent of causing deep & unmerited pain to one who, whatever mistakes he is capable of committing, at all events honestly strove to discharge in a small way ~~a common~~ ~~an~~ an every day duty.

Yours very sincerely

E. J. Dillon

Perry W. Bunting Esq

P.S. I forgot to say that the proofs destined for me, should be sent to my usual address in Vienna; not to Salzburg.



Vienna, Rechte Bahngasse 28

29<sup>th</sup> July 1894.

Dear Mr. Bunting,

I am extremely obliged to you for your kind letter which reached me just as I was leaving town for a few days during the disagreeable operation of moving. It put all my trouble completely at rest & I intended to write & tell you so on the following day; but although I was only two hours distant from town - (in the "Wiener Wald", on a very picturesque mountain) I found neither paper nor ink there during my entire stay.

I am now back in town in our new lodgings which I have had fitted up with electric light



Everything however, is still in disorder  
& I am, myself, feeling rather  
poorly in consequence of the heat.

The Thermometer reached 105 Fahrenh.  
in the shade & there have been  
numerous deaths from sunstrokes.

My boys, who are here for  
their holidays, are well & strong.  
They like Ashworth School & speak  
enthusiastically about it.

The article which will have  
appeared in the August issue, is,  
as you will have noticed, totally  
quite different from ~~those questions~~  
which discussed the question  
whether there are or can be errors  
in the Bible. It was the one  
which should have gone in two  
months ago.

I would suggest therefore  
that I should write a rejoinder  
to Father Clarke who would other-

wise have reason to feel that he  
had refuted me & left me nothing  
to urge in support of my thesis.

Moreover, what I have to say,  
although it must necessarily in one  
or two cases touch upon details, will  
be mainly the affirmation of a  
broad fact which will strike English  
readers - Catholics & non-Catholics -  
as interesting & novel: viz. that  
Catholic apologetics have a James-  
like character: they are emphatic,  
brutal, vituperative & disingenuous  
in all Catholic countries & in  
countries with <sup>of the population</sup> large Catholic per-  
centage. In English speaking  
countries, on the contrary, the tactics  
are very different: men are either  
appointed or allowed to speak & write  
whose views are liberal & broad  
& whose tone is gentle & courteous,  
But they are not official spokesmen,  
their opinions will be discarded when  
ever needful or opportune, & no one  
will be <sup>thoroughly</sup> able to say that the Church



should treat them otherwise, simply because they are mere individuals who speak for themselves alone.

These tactics I will illustrate by the Example of Father Clarke on the one hand & the Roman Jesuits <sup>on the other</sup> who, writing at the very same moment, contradict him flatly on some <sup>of the</sup> most essential points. The article, in a word, seems necessary from whatever point of view one examines it, & I hope you will see your way to give it a place in the next issue. Meanwhile, however, I will not begin it, until I have had your permission.

I am extremely obliged to Mrs. Bunting & yourself for your kind invitation to Switzerland & if I take my holidays while you are there, I will certainly avail myself of your kindness & pay you a visit. In any case, wherever you may be when I have my holidays, I will do myself the pleasure of calling on you. Should you see Miss Inby again, would you kindly give her my best respects.

Remember me kindly to Mrs. Bunting & convey to her my sincere wishes that she may have a pleasant holiday in Switzerland.

Yours very sincerely

Perry W. Bunting Esq.

E. J. Dillon



I beg to acknowledge with thanks the  
receipt of twenty four pounds  
(£24) for article published in the  
August issue of the Contemporary Review

E. J. Dillon

Vienna, 14<sup>th</sup> August 1894.



Vienna.  
Rechte Bahngasse, 28  
14<sup>th</sup> August 1894

Dear Mr. Bunting,

Many thanks for your letter  
& the enclosure it contained. I have just  
written a reply to Canon Moyes, but on re-  
reading his letter I find that I misunderstood  
him in one place, where he speaks of the courtesy  
of the Editor of the Contemporary Review. I understood  
that, on a cursory perusal, to mean that he  
intended to reply <sup>at length</sup> in the Contemporary Review. Now  
on reading his letter over <sup>again</sup> very carefully, I find  
that such is not his intention. I also did  
not know at first whether he was a Canon or  
whether his name might not be double-barrelled,  
"Canon" being the first part & Moyes the second.  
However, I have written a sort of  
my reply. Should he be dissatisfied with it, &  
express his dissatisfaction in public, I will  
accept his challenge, taking due care, however,  
not to expose any foreign Catholics to the



summary vengeance that would speedily overtake them, if I published names & addresses, but I will suggest a form which will satisfy Canon Moyes & cause him to regret that he ever meddled in a matter which he is not qualified to discuss. For English Catholics are treated to a different kind of spiritual food from their Continental brethren, of whose ways & doings they know very little indeed.

The reply to Father Clarke & Brandi (Brandi is the author of the Italian article, that were suddenly suppressed at Cardinal Vaughan's desire) Lucas & Nisius (all Jesuits) is not merely a reply. It is a new thesis, viz. that English Catholicism, in doctrine & practice is very different from the genuine article on the Continent. The rejoinders to the Jesuits illustrate this by the way. I hope you will not find it too long under the circumstances, & for when you further reflect that it is the last of the series. If the Archbishop's people sit still & chew the cud of reflection in silence, the matter is at an end. Even if they confine their murmurs to the columns of a daily paper, there will be no need to re-open fire from the pages of a Review. In view of all these important considerations, I hope that you will not grudge me the last few pages. The MS. is probably set up by this time. The article is certain to be widely read.

My boys are still here. In a week or ten days I shall be sending them back to Akworth, by themselves.

I hope Mrs. Bunting & yourself may have fine weather & a very pleasant time at Grindelwald. Kindly give my best respects to Mrs. Bunting.

Yours very sincerely  
E. J. Diller

Henry W. Bunting Esq.



Vienna, Rechte Bahngasse 28

20<sup>th</sup> August 1894

Dear Mr. Bunting,

You have doubtless  
seen my reply to Canon Moyes & his  
rejoinder. He has repeated his challenge  
& from a tactical point of view, has made  
an excellent move indeed. The ~~fig~~ modus  
agendi is very simple: if I name the  
professor who taught the "scandalously false  
doctrine of the impeccability", in order to  
ingratiate himself with the Pope, the wire-  
pullers will at once persuade this zealous  
priest publicly to deny the fact; - a lie  
in such a case being perfectly permissible  
according to our Probabilists. How ~~then~~ could  
I <sup>then</sup> set about controverting the deliberate denial  
of the man himself? This is Canon Moyes



move. What must my answer to it be? I cannot of course, allow him to score a victory. My answer will be this. The fact being notorious, I have even now received a letter from England confirming it, & I will put this letter & all the evidence I possess in the hands of a little Committee of three or four public men of known veracity who will be asked to inquire into the truth of a series of charges advanced by me against modern Catholicism, under the seal of confidence as to witnesses, names &c. but engaged, when the inquiry is completed, to state publicly whether ~~which~~ <sup>of them</sup> I engage on my side publicly to retract those which have not been proved to the satisfaction of the Committee. The charges are.

1. The doctrine of papal infallibility was taught to young ecclesiastics in France, & the professors who demurred to the doctrine, did not dare to raise their voices against it, for fear of being denounced.
2. The doctrines currently taught by Catholic theology on the Continent - by Jesuits among the number - concerning the papal attributes, differs widely

<sup>whereas</sup> from those expounded for the behoof of English speaking Catholics, & are false, depraving - immoral ~~in the~~

3. Our teachers & professors of Holy Scriptures are often including some of the ~~two~~ most highly placed, are often utterly incompetent, to the extent of not knowing the Hebrew alphabet. Among the few who are educated some undertake to refute Wellhausen without having read him, & others publicly teach what they privately reject either from a desire to please the Pope or fear of offending their superiors. In both cases they admit the fact to their friends. Among these there is a learned prelate who is a favourite of the Pope.

4. ~~Not only~~ <sup>are</sup> the doctrines but the form of Continental Catholicism differs from those inculcated in English speaking countries, but ~~these~~ views of practical morality are in many cases totally entirely different. Thus in ~~enormous districts~~ <sup>no</sup> numerous dioceses not 40 hours from Charing + our clergy & our episcopate live openly in sin; & while exercising their power to absolve others, ~~to~~ to administer the sacraments lead scandalous lives & too often commit 'faux' which would be punished most severely by the criminal law of England. And this is true not of units nor of tens but of hundreds & perhaps thousands.

These are the main charges



into the truth of which the Committee would have  
to inquire. No person would have to be examined  
whose <sup>life</sup> would be made unbearable, should their names  
be revealed (among them are Cath. priests professors & prelates)  
& as Catholics might easily be intimidated into disclosing  
them for the weal of the Church, I desire that no mem-  
bers of the Committee should be a Catholic, especially as  
the questions to be tried are mere matters of fact.

On the other hand, it might prove needful for one or more  
of the members to undertake a journey to Austria.

Now I wish to ask you whether you would consent  
to form part of such a Committee & whether you  
could suggest the names of two or three other  
well known men (perhaps Dr. Lunn, or Mr.

Puis Hughes or any others who are known to be,  
like them, men of honour & truth) who are willing  
to take evidence, in case Canon Moyes accepts  
my offer? I shall feel very much your debtor  
if you would kindly assist me in this matter,  
now that I am overwhelmed with work & suffering  
from ill-health.

My best respects to Mrs. Bunting.

Yours very sincerely

E. J. Dillon

Percy W. Bunting Esq.



Vienna, Rechte Bagarmasse

23<sup>d</sup> September 1894

Dear Mr. Bunting,

I would have replied to your kind letter but I was waiting to see the remarks you made on the Papal Impeccability Controversy in the Daily Telegraph. Up to Saturday they have not appeared, & I am forced to conclude that the controversy is supposed to be ended by Canon Moyss' admission that the doctrine was taught.

It would be a pity to let the matter rest here. What I now suggest is this: I am willing to write an article entitled "Papal Impeccability & Clerical Veracity," not for the October, <sup>1894</sup> because I am terribly busy at present, but for November. The lines on which I should work it out



would be these. A brief sketch of the controversy  
& of my suggestion which I expected would  
satisfy the heads of the English Catholic Church  
who after all, did not really need any  
information on the subject. But my proposal  
failed to satisfy them & they endeavored  
to persuade the public - while admitting the  
truth of my assertion - that I was guilty  
of unversacity. I now deem it desirable in  
the interests of truth to remove all doubt on  
the subject & to show 1.<sup>o</sup> that the notion of  
papal ~~infallibility~~ infallibility laid down by the  
Vatican Council has been long ago left behind  
& that the teaching of the official representatives  
of the Church all over the Continent is to  
regard the pope, as such, as infallible  
This I will do by extracts from their works.  
2. I shall give the name of one of the  
persons who taught this doctrine for years  
& was unmolested by any bishop. I shall  
give the name of the Seminary in which  
he taught, the name of the works he wrote  
& the (I hope) the exact terms in which  
he formulated that doctrine which is  
now being propagated by his disciples  
in France. He was no mere professor  
either, but Superior & Director of his  
Seminary.

Summary. That, I fancy, ought to ~~be~~  
prove interesting reading & will once  
for all set people's minds at rest  
as to the side <sup>on</sup> which truth is to be found.

The article need not, & will not, be long -  
but will be decisive.

If you agree to this, I will undertake to do all I have said & forward you the article for the November issue. It would be a pity to allow deliberate misrepresentation to score the easy triumph that would follow — in the eyes of some people at least — from my silence. And a newspaper controversy is unsatisfactory. I will undertake that to advance absolutely nothing in that article which I do not prove therein, giving chapter & verse, so that Canon Moyes & Hard. Vaughan will scarcely feel moved to reply.

Kindly think the matter over & let me know as soon as you can, ~~of it~~. what you think of it. I am very busy now & feel the need of a holiday which I can't yet take. I hope however to come to England in October, & as I shall do little or no work while there, I should like to



collect my materials now while I am  
here, & my hand is in.

This will free you from  
any further responsibility in the  
matter of assisting ~~third~~ persons to  
inquire into the subject.

Do you remain much longer  
at Grindswald? I hope you are having  
pleasant weather. It is very hot & sultry  
here, with a very rare thunderstorm to  
break the monotony. My boys have just  
left for Newark by themselves & we  
feel very lonely now that they are gone.

Kindly give my best respects  
to Mrs. Bunting.

Yours very sincerely  
L. J. Dillon

Percy W. Bunting Esq.



6/195  
November 1896

17 Mokhovskia  
St. Petersburg.

Dear Mr. Bunting,

I am at last on the way to recovery, not quite well, nor able to go out <sup>(it is very cold.)</sup> (the thermometer registers -12 degrees Reaumur.) but gradually coming round. I am keeping the promise I made to you & you shall have the paper for the January issue, in fact, I may say, before the month of November is out.

As I told you at Kirby, my materials are enough for a pretty volume on the subject & the great difficulty is to boil them down without allowing the essence to evaporate.



With a view of clearing up one or two details about incidents in the persecution which I think essential, I am going to make a trip to New York to see a friend who is an ardent Skindist, or, failing this, to get him to come here for a day or two. But my plans in this connection will have no effect in delaying the "copy" beyond the time specified.

I dare say you will have no objection to my sending a copy of the ms. to a distant city in the United States with a view to its publication simultaneously with that of the Contemporary in a daily paper there. It would not appear before the 1<sup>st</sup> January whereas the Contemporary will be brought out probably two days before, which in addition to the distance between London & Philadelphia or New Orleans, is a long start. I shall probably, but not necessarily, modify the paper somewhat for America. I may take it that if you receive the copy in time, you will bring it out in January?

I hope attention will be drawn to the subject when it does appear, because it is one of the most crying cases of injustice I know of. Besides public attention, I think moral & material assistance might be organized for the sufferers by their co-religionists in the West. But this is a subject for their own consideration. I merely suggest it as worthy of discussion in the Review of the Churches which as yet I have not seen.

My best respects to Mrs. Bunting  
& Miss Amos.

Yours very truly  
E. J. Dilling



Vienna, Rechte Bahngasse. 28

1 November, 1895

Dear Mr. Bunting,

Let me thank  
you once more for your kindness  
in forwarding me a copy of the  
Fortnightly Review. The article therein  
on the "Foreign Policy of England" was  
very milk & watery in its arguments,  
though radical enough in its proposals.  
I read it through once only & got  
nothing from it whatever. I regret  
to say I have no means of sending  
you half a crown from here. But  
I should feel very much obliged  
if you would kindly subtract  
a pound from the cheque, keep



half a crown & let me have the remainder in the form of two post office orders for 10/6 ~~& 7/6~~ & 7/- which I can use here.

Things look very alarming just now in Europe & in Asia. But much of the excitement is artificial "maid in Germany," where they are very anxious that we should join the Triple Alliance. This I hope we shall never do. At this hour of the day, it would be a very grave mistake. If any alliance is to be made at all, it should be with Russia or with Japan. I fancy Lord Salisbury is puzzled, however, at the unsatisfactory turn which things are taking.

In Austria Anti-Semitism is rampant. We have an Anti-Semitic Mayor of Vienna & an

Anti-Semitic Town Council. The "Times" is very angry at it, & so must every reasonable person be who knows nothing of Viennese politics. I am very strongly opposed, as you know, to every kind of movement against the Jews. But if we compare the Anti-Semites of Vienna with their opponents the "Liberals," it will be difficult not to choose the former as the lesser of two evils. The "Liberals" are so called on the principle of lucius a non lucendo. They oppose every liberal measure, including a moderate reform of the present election law which allows six men (the rich men) to send a member to Parliament & ~~then~~ refuse a direct vote to the people. The Anti-Semites are a bad lot, but the "Liberals" are infinitely worse, & I am rather pleased than otherwise that they should be so signally defeated.

Remember me kindly to Mrs. Bunting & present my best wishes to all the members of your family.



I am not feeling very well of  
late, owing to severe work, but  
I am hoping that now that 'fluens  
is approaching the excitement will subside  
& leave me in peace & quiet for a time  
I have no notion when I shall get to  
England. I cannot stir yet, I know.

If the Daily Chronicle speaks of  
my article, would you kindly send me  
a copy of the number - if you do not  
forget it?

If convenient to you, I  
should be glad if, instead of sending  
the cheque to me here, you would  
kindly place it to my account in  
the London & Westminster Bank  
(Temple Bar Branch).

Yours very sincerely  
E. J. Dillon

Percy W. Bunting Esq  
to