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In Domine gloria mea et  
et exultans caput meum  
Pius IX.

Die 11 Decembris 1862



THE VICAR OF CHRIST;

OR,

LECTURES

UPON THE

*OFFICE AND PREROGATIVES OF OUR  
HOLY FATHER THE POPE.*

BY THE

VERY REV. THOMAS S. PRESTON, V.G.,

Pastor of St. Ann's Church, New York.

*"Ubi Petrus, ibi Ecclesia."*

SECOND EDITION

New York:

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LETTER OF DEDICATION  
TO  
HIS HOLINESS PIUS IX.

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SANCTISSIME PATER :

Humiliter exponit minimus quamquam et devotissimus unus de filiis Tuis, ut sibi liceat ad pedes Beatitudinis Tuæ deponere pignus hoc exiguum sui amoris erga Te, suae que devotionis erga fidem quam doces ac tueris, erga fidem illam cujus causâ tristitia Tibi magna est, et continuus dolor.

Ex quo enim illi datum est in eâ Domini vineae regione operari, quam inimicus homo nititur erroris tenebris undequaque obscurare, doctrinam nullam potius

praedicandam aut fidelium cordibus altius inserendam duxit quàm quae spectat ad singularia prorsus privilegia Successoris S. Petri, cui totius gregis Sui curam, omnisque vitae aeternae verbi custodiam Dei Filius commisit. Super illam siquidem solam petram, quam Christus Dominus Noster Ipse fundavit immobilem, sua homini salus reperiunda est, suaeque populis securitas.

Pro multitudine tribulationum quae in die ista malâ et amara invenerunt Te nimis, Beatissime Pater, haec sanè animam Tuam laetificat insignis omninò consolatio, quod in nullis Ecclesiae diebus praeteritis arctior unquam fuerit capitis et membrorum nexus, nullus tanto in amore tantâque in veneratione habitus olim populi Christiani Pontifex Summus.

Ad pedes porrò Beatitudinis Tuae provo-

lutus benedictionem apostolicam sibi susceptisque pro animarum salute civiumque conversione laboribus, supplex orat atque obsecrat filius Tuus devotissimus,

THOMAS S. PRESTON,

*Pastor Ecclesiae Sanctae Annae.*

NEO EBORACI DIE 14<sup>a</sup> DECEMBRIS,

A.D. 1871.

## LETTER OF HIS HOLINESS PIUS IX.

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PIUS PP. IX.

DILECTE FILI, SALUTEM ET APOSTOLICAM  
BENEDICTIONEM :

Perlibenter excepimus munus tuum, Dilecte Fili, non modo quia jucunde N ostris in angoribus afficimur testimoniis religiosae devotionis Nobis passim exhibitis a christiano populo, sed etiam quia opportunissimas hisce temporibus et perutiles fidelibus ducimus eas lucubrationes, quae praerogativas et jura Christi Vicarii propugnant, explicant, illustrant. Cum enim impietas diuturna saeculorum experientia edocta constanter frustratas viderit et in se conversas

machinationes adversus Ecclesiam institutas; vires denique universas intendit ad Petram illam subruendam, cui divinitûs Ecclesia eadem fuit inaedificata, futurum confidens, ut ea subducta, ista sponte corruerit. Incassum tamen; siquidem de hac Petra merito praedicari potest quod de angulari lapide Christo Jesu, “Qui occiderit super lapidem istum confringetur, super quem vero occiderit conteret eum.” Verum si Petra commoveri nequit, si Ecclesia portas inferi non formidat, interim nefariis artibus hic illic errorum tenebrae mentibus offunduntur, decipiuntur simplices, fides concutitur, restinguitur caritas, unitatis vincula laxantur, et non pauci e filiis Nostris paratis irretiti laqueis a Nobis abducuntur. Gratulamur itaque, te hisce malis occurrere studuisse per opus tuum; cui propterea fructum ominamur amplissimum, tibi que

mercedem zelo tuo respondentem ac divina largitate dignum. Caelestis vero favoris auspicem et paternae Nostrae benevolentiae, gratique animi pignus, Apostolicam Benedictionem tibi peramanter impertimus.

Datum Romae, apud Sanctum Petrum,  
die 15 Februarii, Anni 1872. Pontifi-  
catus Nostri anno Vicesimo sexto.

PIUS PP. IX.



*ENGLISH TRANSLATION.*

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PIUS PP. IX.

BELOVED SON, HEALTH AND APOSTOLIC BENE-  
DICTION :

We have willingly accepted your offering, beloved son, not only because in our present sorrows we are greatly consoled by the testimonies of religious devotion manifested to us by Christians throughout the world, but also because we judge most opportune in these days, and most useful to the faithful, these treatises which defend, explain, and illustrate the prerogatives and rights of the Vicar of Christ. For while impiety, taught by the experience of ages, constantly beholds its efforts against the church frustrated, and its machinations

turned against itself, it bends all its energies to destroy that *Rock* on which the church was divinely founded, knowing well that if that *Rock* could be moved the church would instantly fall. In vain, however, are its artifices, for of this *Rock* may well be said the words spoken concerning Jesus Christ, the corner-stone: "He that shall fall upon this rock shall be broken, but upon whom it shall fall, it shall grind him to powder." But while the *Rock* cannot be shaken, while the church fears not the gates of hell, nevertheless here and there the shadows of error are thrown upon the mind by nefarious arts, the simple are deceived, faith is weakened, charity is extinguished, the bands of unity are relaxed, and not a few of our children taken in the snares prepared for them are led away from us.

We congratulate you, therefore, that by your work, which we have received with favor, you have sought to meet and avert these evils, and we predict an ample fruit to your labors, and a reward corresponding to your zeal and worthy of the Divine blessing.

As an earnest, then, of the celestial favor, and a pledge of our fatherly kindness and grateful mind, we lovingly impart to you the Apostolic Benediction.

Given at Rome, at St. Peter's, the fifteenth day of February, in the year 1872, the twenty-sixth year of our Pontificate.

PIUS PP. IX.



## PREFACE TO THE SECOND EDITION.

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IN preparing a new edition of these lectures upon the Vicar of Christ it has seemed proper to add a few pages to the last chapter, which treats of the life and Pontificate of Pius IX., and thus briefly to close the short biography of this immortal Pontiff now gathered to his blessed rest.

In the Appendix we have also printed the eulogium written by Mgr. Mercurelli, which was placed in the tomb of our venerated Holy Father. This important document is well worth preserving in a lasting form, and will ever be interesting to all Catholics.

We have also published our own dedication of these lectures to His Holiness, and the gracious reply which he condescended to give. While this letter of Pius IX. is one of the great consolations of our life, it will add a new value to our humble labor.

It may be proper also to say that we never presumed to claim for our work the merit of a complete theological treatise, but only sought to present a plain and popular argument for the prerogatives of the Vicar of Christ. We venture to hope that our efforts will not be altogether without fruit.

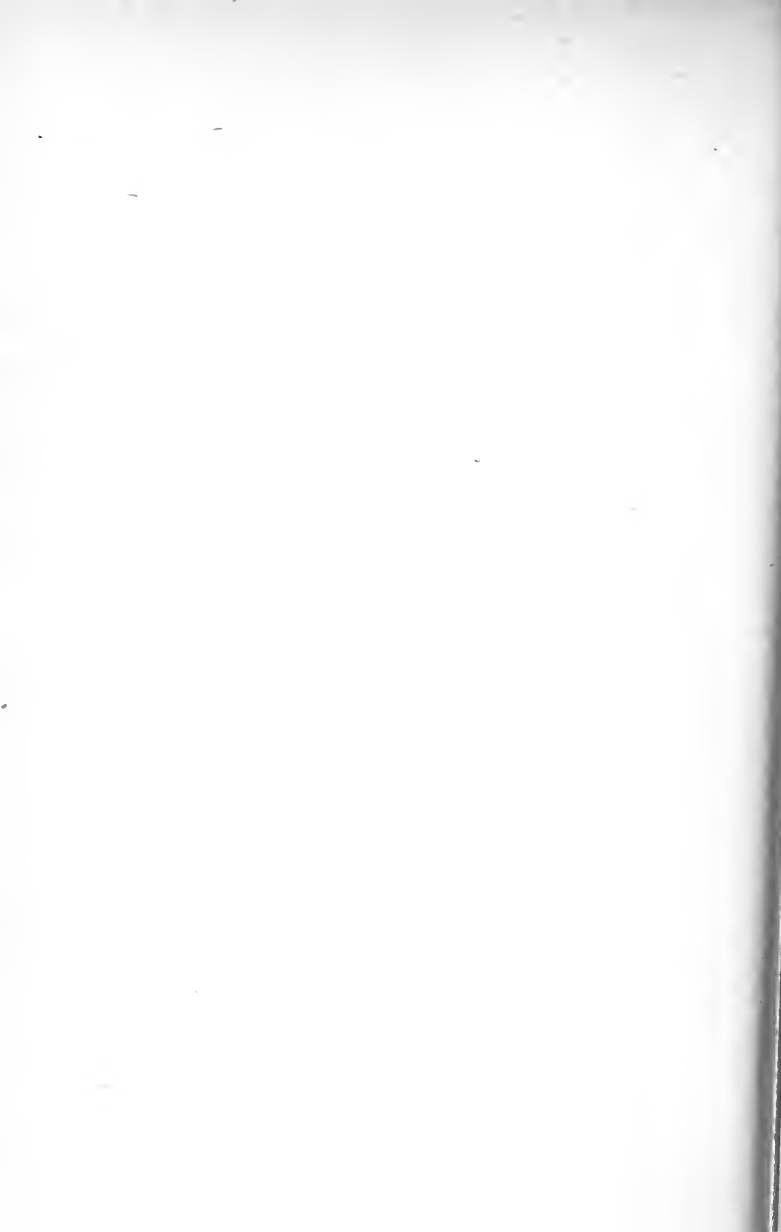
T. S. P.

EASTER, 1878.

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## PREFACE.

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THE Conferences which it has been our privilege to give in S. Ann's Church during the season of Advent, have brought us naturally to the subject of these lectures. Having shown the essential unity of the Christian church, the harmonies of reason and revelation, and the necessary connection between our Lord Jesus Christ and his mystical body, we are led to the consideration of the prerogatives of S. Peter and his successors. The church, which we have proved to be the instrumentality employed by our Redeemer for applying to man the fruits of his passion and death, would be incomplete and unfit for its work without an infallible head and a living centre of unity. The words of S. Ambrose, which we have placed upon our title-page, tell the great truth which the

world needs to know for its salvation: "Where Peter is, there is the church" — "Ubi Petrus, ibi ecclesia." This truth is the only remedy for hearts beguiled by sin, and intellects led astray by pride or false philosophy. All who call themselves Christians must accept the words of Christ, and the historical teachings of Christianity, or, rejecting both, fall a prey to the ever increasing infidelity of the day. No form of Protestantism can stand against the logic of the rationalist, or defend its feeble counterfeit of revelation. There is only one refuge for the honest and sincere. The Word made flesh hath not deceived us when he built his church upon a rock.

To this foundation let every true heart come, casting aside the prejudices of education and the bands of early associations, and in Peter's faith find firmness and rest. There is no misery so great as that of those who make their own religion, and have no support beyond themselves in the day of trial. And while infidelity threatens

all the dogmatic relics of the Lutheran Reformation, and causes creeds of faith to fade away from formularies which have long since lost their binding power, the spirit of revolution enters the domain of law, and overturns the principles of justice, on which alone the state can securely rest. The sacredness of the marriage tie passes from the minds of men, who forget the duties of fathers and children, and the mutual responsibilities of princes and people.

It behooves Christians and good citizens to look well to the dangers which threaten society before the hour of ruin come, lest they, unawares, be found among those who seek to level with the dust all that is dearest and most sacred to man. Simply and briefly as we have been obliged to treat the subjects of these lectures, we believe that we have offered to the earnest inquirer an unanswerable argument. So, with the most sincere good-will to all, and with the love of God constraining us, we

## *Preface.*

urgently commend our reasoning to our intelligent and honest countrymen. Christianity must be taken, as it has come down to us, from the hand of its founder, or be entirely abandoned. The rejection of any part of revelation is logically the rejection of the whole. Time will show that the truths we maintain are divine, and demonstrate, by the stern lessons of experience, that Christ and his Vicar are bound together; that the Papacy is the keystone of the sacred arch which sustains both religion and society.


T. S. P.

NEW YORK, Feast of All Saints, 1871.

## LECTURE I

### *THE SUPREMACY OF THE POPE.*

“THOU art Peter ; and upon this rock I will build my church, and the gates of hell shall not prevail against it.”—S. MATTHEW xvi. 18, 19.

HE religious controversies of the day, with whatsoever evils they have been attended, have at least succeeded in bringing great questions to an issue. The result of the Protestant principle, which applies the judgment of private reason to the intrinsic credibility of revealed truth, has been clearly manifested. If the rule, “By their fruits you shall know them,” be employed, then that principle cannot be true which renders revelation an impossibility, by

taking from the intellect and heart the faculty to see objective truth. In the early days of Protestantism, it was common to discuss the doctrines revealed, as they had been taught by the Catholic Church, and to argue against their truth as if they were individual propositions standing by themselves, and not parts of one great system which could not be broken in pieces. Some of the reformers, on the eclectic plan, were willing to receive this or that portion of the old creed, rejecting other articles which did not suit their notions of God. It is possible thus to argue, and even thus to defend the parts of a faith which is true as a whole. That which is true as a whole is also true in its component parts. Yet this mode of argument is far from being satisfac-

tory; nor is it altogether logical. In all matters of truth supernatural, there is really one question to be answered: "Has God, who is the one fountain of light, revealed them?" If he has spoken, then, whatever be the impressions produced upon our minds by his words, the truth remains firm and unalterable.

Discussions upon separate doctrines, as regards their intrinsic credibility, which were so rife in the beginning of Protestantism, led naturally to the undervaluing of the doctrines themselves, and then of all dogma. It came to be practically admitted that points of belief were really of no consequence to our ultimate destiny, and did not affect our moral probation. Salvation could not be made to depend upon the nature of our faith,

provided that our lives were in accordance with the divine law.' As Christianity consists essentially of a set of dogmas, and falls when these dogmas are denied, so the question is not now, after three centuries of varied struggle, as to the truth or falsity of parts of the Apostolic creed, but as to Christ himself and his whole mission. The battle is not now so much for doctrines as for the *fact* of a revelation. Christianity in the hands of the reformers has been first broken to pieces, and then hopelessly shipwrecked. The Catholic Church fights now with open and undisguised infidelity. Her children hold the lance in rest not in a tournament for a doctrine or a name, but in a mortal encounter, in which the existence of faith is at stake. This was ever the case, since, if the



pillar of truth be thrown down, there remains no truth for man; but now the world sees it, and exults in it. So much have the controversies of our day proved.

The Catholic Church alone teaches by authority, or professes to speak in God's name. Her voice is to the world, "I am the pillar and ground of the truth"; "He that is of God, heareth us"; "Jesus Christ is God and man, the redeemer and teacher of mankind. He established the church that it might represent him, extend itself to all men, and teach in his almighty name." Protestants, in all their varied forms, profess no power to teach. It is their peculiarity to deny any such power, and to remit the whole question of belief to the individual mind. The reference to a

book whose inspiration they cannot prove, and whose meaning is as various as the texture of separate human intellects, is perhaps the greatest insult to the reason they claim to defend. Who is so short-sighted as not to see that the whole structure of Protestant dogmatism, if such it may be called, is the logical fallacy of "begging the question"? The *inspiration* of the Bible cannot be proved, except by another living, infallible authority. The Bible cannot prove itself, nor can historical testimony, as to the authenticity of its different books, substantiate its divine character. Protestants are too thoughtless or too dishonest to take notice of this great fallacy in their whole system; but the world has long ago seen and proclaimed it.

If you ask an infidel to believe in the authority of the Scriptures, you have to offer him reasonable evidence of their inspiration. If you cannot do this, you insult his understanding by bringing them into the controversy. No Protestant church can pretend to teach infallibly, and there is no other kind of teaching. Honest and sincere hearts have to meet the question as it is, and say if they are willing to renounce Christianity and an objective revelation, to give up Christ and the hopes of his Gospel; for to this has it come. They cannot hold logical contradictions, form their creed by their own or other people's minds out of a book which they cannot show to be the word of God, or go on for ever taking for granted that which they can

demonstrate to no one. This is actual infidelity, though masked under the garb of sincerity or piety.

In these lectures we propose to treat briefly and simply of the great question which concerns all sincere men. If this question be answered truly by us, there is no further need of controversy. We present no side issue, nor irrelevant matter. Our argument will only establish the conclusions of reason and revelation, that God is truth, that he has spoken to the wants of our race, and that the light which he kindled shines clearly where all may find it who honestly seek it. And if our words are true, then it is the duty of all men who hope for salvation through Jesus Christ to hear the voice by which alone he speaks, and, disregarding all other questions, and re-

nouncing every opposing human interest, to yield obedience to that church which is really Christ teaching and redeeming the world.

The argument of this lecture is very simple, and, to an unprejudiced mind, unanswerable.

I. Jesus Christ, who is God, founded the Catholic Church, and his veracity, as a teacher, is bound up with this church.

II. Of this church he made S. Peter and his successors the supreme pastors.

III. Christianity is therefore identical with the church of which S. Peter and his successors are the head.

IV. The rejection of Christianity is the actual rejection of natural religion and the light of reason.

The fountains of evidence on which we rely are, first: *facts* which no sane

man can gainsay; secondly, the Holy Scriptures, which are inspired to those who are willing to receive them as such, and authentic to every one; and, thirdly, the testimony of reason itself, which must find harmony and propriety in the works of the divine hand.

In short and concise conferences, such as we propose, our citations will necessarily be brief; but one good proof is sufficient when its force is direct and invincible.

#### I.

We do not intend here to enter upon the argument which establishes the divinity of Jesus Christ. It will answer our present purpose to simply state that he professed himself to be the Son of God, and, as such, equal in nature to his

Father. His miracles, which are matters of fact, witnessed by competent testimony, proved the truth of the divine character which he claimed.\* God only can work genuine miracles, and he can never cooperate with falsehood.

The fact that he founded a church to perpetuate his Gospel is generally admitted. Those who reject him altogether are not concerned to deny a fact so evident. And the various sects of Christians, in the foundation and management of their different churches, testify to it, as a thing conceded without discussion. If it were necessary to prove it, we should only have to adduce historical testimony overwhelmingly abundant. The New Tes-

\*For fuller proof of the divinity of Jesus Christ, the reader is referred to the author's lectures upon *Christ and the Church*.

tament gives a full account of the establishment of this church, and the commission of its first pastors or teachers, while the Acts of the Apostles are simply the history of its early growth and vicissitudes. We need only quote the words of the text: "Thou art Peter; and upon this rock I will build my church"; or the great promise: "Go ye, therefore, and teach all nations; and behold, I am with you all days, even unto the consummation of the world."\*

The continued existence of a church through nineteen centuries, deriving its authority professedly from him, and really tracing back its existence to him, is the strongest proof that can be presented. They who would reject this evidence can consistently accept no historical tes-

\* S. Matthew xxviii. 18-20.



timony whatever. The only link wanting in the chain is the proof that the Catholic Church is the church which Jesus Christ founded. And here we have only to say, that if he founded any church, it must have been the Catholic Church; for, first, there is no other church which can trace back its origin to him; and, secondly, there is no other church which is founded upon Peter, as his was, by the testimony of his own words. The Protestant communions, without a single exception, can be traced to their founders at no very distant date, and every schism gives us the exact day and hour of its separation from the old church. These could not have been founded by Christ, since they took their rise long after his death and ascension.

The peculiarity of the Christian church

was, and is, that it rests upon S. Peter and his successors as its foundation and immovable centre of unity. Surely there is no need to demonstrate that the Catholic communion alone has this characteristic and distinguishing mark of the true church. No Protestant body exists a day without the denial of this essential feature of the body of Christ. It cannot be said that the church established by our Lord has failed, become corrupt, or ceased to exist. The works of God are imperishable, and that which he commandeth to endure cannot pass away. If his church could cease to exist, then the gates of hell have prevailed against it, and his word has proved false. If it has become at any time corrupt and unfit for its mission, then has it so signally failed that the

powers of evil have mastered it, and turned it against its founder. If it could be divided, so as to break its unity and extinguish its living, infallible voice, then has Christ been worsted in the struggle with the devil, and his promises have come to naught. Who is so blind as not to see that his veracity as a teacher, and therefore the success of his whole mission on earth, are bound up with the perpetuity and triumph of that one church which he established? If his word can fail, then he is not God, and Christianity is a wreck of delusion and imposture. There is no other conclusion to which a just and unprejudiced mind can come.

## II.

It is important, however, to bring into greater light the fact on which we have for a moment dwelt. Of this church which Christ founded, and to which he gave the whole strength of his divinity, S. Peter and his successors were constituted the supreme head. This truth being once established, every religious question is settled among those who profess themselves followers of Jesus Christ.

I. Our proposition is only the statement of a *fact*, better substantiated than almost any fact in history. If our Lord did not found his church upon Peter, then he did not found any church at all. The evidence for the one is equal to the evidence for the other.

First, we have his promise to this apostle, given in the most solemn manner. His name was not originally Peter. He was Simon the son of Jonas. At his first call to the apostleship, our Lord changed his name, and called him Peter, or "the rock." The other apostles were not called by such a name, and therefore it is certain that something special and important was intended by such an appellation. To suppose anything else would be really to make our Lord senseless and more foolish than any ordinary man. And there is no other interpretation of his words possible, except one which would throw ridicule upon Peter. Upon him as "the rock," or foundation, Jesus Christ promised to build his church. It was no ordinary edifice, but one which

the powers of evil or the changes of time should not be able to destroy. "Thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it." After the resurrection, the supremacy and pastorship promised were plainly conferred.

"Jesus said to Simon Peter: Simon son of John, lovest thou me more than these? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs. He saith to him again: Simon son of John, lovest thou me? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs. He saith to him the third time: Simon son of John, lovest thou me? Peter was grieved, because he said to him the

third time, Lovest thou me? And he said to him: Lord, 'thou knowest all things: thou knowest that I love thee. He said to him: Feed my sheep."\*

The lambs and sheep of Christ constitute his entire fold, and therefore by these words S. Peter is made the pastor of the whole flock. The power conferred here is not given to the other apostles, but they rather are placed under the direction of their chief. "Lovest thou me *more* than these?" signifies a greater trust, and therefore a greater devotion. Any other interpretation would imply that the God-Man was either ignorant of the meaning of words, or that he intended to deceive.

Christians have ever understood his words in their plain, literal sense, and

\* S. John xxi. 15-17.

on this point there is a testimony overwhelming. As a matter of fact, Peter and his successors have been the pastors of the Catholic Church. This one point has ever been the proof of unity. Separation from the see of Peter has been separation from the church. As S. Ambrose says, "Where Peter is, *there* is the church." No civil tyranny nor galvanic efforts have been able to give ecclesiastical life to a body sundered from his communion. A branch cut off from the vine is hopelessly dead. The words of the early Christian writers and teachers abundantly confirm our statement of *fact*.

Tertullian, A.D. 195, thus writes: "Was anything hidden from Peter, who was called the rock on which the church was to be built; who obtained



the keys of the kingdom of heaven, and the power of loosing and binding in heaven and on earth?"\*

Origen, A.D. 216, calls S. Peter "the foundation of the church, and the most solid rock, upon which Christ founded his church" — "Ecclesiæ fundamentum, et petram solidissimam, super quam Christus fundavit ecclesiam."† "The chief authority of feeding the sheep was delivered to Peter, and on him, as on the earth, the church was founded" — "Petro cum summa rerum de pascendis ovibus traderetur, et super ipsum, velut super terram, fundaretur ecclesia."‡

St. Cyprian, A.D. 248, among many other like passages, says: "There is

\* *Tertullian*, De Præscrip. Hæret.

† *Origen*, t. ii., Hom. v. in Exod.

‡ T. iv., lib. v. in Ep. ad Rom.

one baptism, and one Holy Ghost, and one church, founded by Christ our Lord upon Peter, for an origin and principle of unity" — "Una ecclesia a Christo Domino super Petrum origine unitatis et ratione fundata." \*

"Whither shall he come that thirsteth? To heretics, where the fountain of water is in no way life-giving, or to the church, which is one, and was by the voice of the Lord founded upon one, who also received the keys thereof. She it is that alone holds and possesses the whole power of her Spouse and Lord." †

S. Hilary, of Poitiers, A.D. 356, calls S. Peter "happy foundation of the church, and a rock worthy of that building which was to scatter the infernal laws, and the gates of hell, and

\* *S. Cyprian*, Ep. lxx., ad Januar.

† *Ibid.* p. 281.

all the bars of death. O blessed keeper of the gate of heaven, whose judgment on earth is an authority prejudged in heaven." \*

S. Optatus of Milevis, A.D. 368: "To err knowingly is a sin, for the ignorant are sometimes pardoned. Thou canst not then deny but thou knowest that in the city of Rome, on Peter the First was the episcopal chair conferred, wherein might sit of all the apostles the head, Peter; whence also he was called Cephas (the rock), that in that one chair (*in qua una cathedra*) unity might be preserved by all; and that whoso should set up another chair against the *single chair* might at once be a schismatic and a sinner." †

\* *S. Hilary*, Comm. in Matt., c. xvi.

† *S. Optatus*, De Schism. Donat, l. ii. n. 2-4.

S. Gregory of Nyssa, A.D. 370 :  
“The memory of Peter, the head of the apostles, is celebrated ; upon him is the church of God firmly established. For he is, agreeably to the gift conferred upon him by the Lord, that unbroken and most firm rock upon which the Lord built his church.” \*

Gaius Marius Victorinus, a writer mentioned by S. Jerome and S. Augustine. He flourished about the middle of the fourth century. He thus speaks (in his *Prol. ad Galat.*) : “If the foundation of the church was placed upon Peter, as is said in the Gospel, Paul, to whom all things had been revealed, knew that he ought to see Peter, as him to whom so great an authority had been given by Christ.”

\* De S. Steph., t. vi.

S. Ambrose, A.D. 385: "It is that same Peter, to whom he said: "Thou art Peter; and on *this rock* will I build my church." Therefore where Peter is, *there* is the church; where the church is, there death is not, but life eternal" — "Ubi ergo Petrus, ibi ecclesia; ubi ecclesia, ibi nulla mors, sed vita æterna."\*

S. Jerome, A.D. 390, thus writes: "I speak with the fisherman's successor and the disciple of the cross. Following no chief but Christ, I am in communion with your holiness (Pope Damasus), that is, with the chair of Peter. Upon that rock I know that the church is built. Whosoever eats the Lamb out of this house is profane. If any one be not in the ark of Noah,

\* *S. Ambrose*, t. i., in Ps. xl.

he will perish whilst the deluge prevaileth. *Whosoever gathereth not with thee scattereth.*"\*

S. John Chrysostom, A.D. 387 :  
 "Peter, the leader of the choir, the mouth of the apostles, the head of that brotherhood, that one set over the entire universe, that foundation of the church." "See how Paul speaks after Peter, and no one restrains: James waits, and starts not up, for Peter it was to whom had been entrusted the government."†

S. Innocent I., Pope, A.D. 410 :  
 "Though Peter alone received many things, nothing passed unto any one else without his participation in it. Out of the whole world the one Peter is

\* *S. Jerome*, Ep. xv., ad Damas. Papam.

† *S. Chrysostom*, t. in Joannem et Hom. xxxiii. in Act. Ap.

chosen, to be both set over the vocation of all the nations, and over all the apostles, and all the fathers of the church; that so, though there be in the people of God many priests and many pastors, Peter especially may rule all whom Christ also rules as the head.

. . . Wherefore, my beloved, since we see that so great a safeguard has been divinely instituted for us, reasonably and justly do we rejoice in the merits and dignity of our leader, giving thanks to our everlasting King and Redeemer Jesus Christ for that he gave so great power to him whom he made the prince of the whole church; that, if it so be that anything is rightly done by us in these our days, it be referred to his doing, to his governing, unto whom it was said, *Confirm thy*

*brethren*; and to whom, after the resurrection, the Lord, for a triple confession of everlasting love, with a mystic meaning thrice said: *Feed my sheep.*

These passages, which are among many others, show the universal Christian belief in the power of Peter and his successors as the pastors and rulers of that church which Christ established. There is not in antiquity a dissentient voice. The prerogatives of Peter were not a matter of discussion. They were recognized as a fact as essential to Christianity, as the divine ministry of our Lord. Although we have only spoken of Peter personally, it is evident from the very nature of the case, and from the evidence we have quoted, that the

\* *S. Innocent I.*, t. i. Serm. iv. in Natal. Ordinatio.



powers he received were official, and are therefore transferred to his successors to the end of time

If our Lord conferred the headship of his visible body upon S. Peter, that headship was essential to the church which he constituted, and must therefore last to the end of time. The church could not exist without it. The church was for all ages, and so was S. Peter's office.

Again, the powers involved in this supremacy were for the salvation of men of all generations, and hence the supremacy must endure during the whole dispensation of Christ. If Peter fails, Christ fails. Peter personally passes away; therefore, according to the unanimous voice of the fathers, he lives in his successors. Peter, as the head of

the church and the centre of its unity, never dies. To this purport are the words which we have just cited from the early Christian writers, who witness to a fact in their own day, a fact so essential that it could not be separated from Christianity. "Where Peter is, there is the church, with which is life eternal."

The language of Philip, the Papal legate, accepted by the Council of Ephesus, A.D. 431, is conclusive:

"It is a matter of doubt to none, yea, rather it is a thing known to all ages, that the holy and most blessed Peter, the prince and head of the apostles, the pillar of the faith, the foundation of the Catholic Church, received the keys of the kingdom from Jesus Christ our Lord and Saviour and Redeemer of mankind. And to him was given authority to bind and loose sins,

who, even till this present, and always, *both lives and judges in his successors.* Our holy and much blessed Pope Celestin, the bishop, the canonical successor of Peter, and his viceregent, has sent us as representatives of his person." \*

At the Council of Chalcedon, A.D. 451, the sentence of the deposition of Dioscorus is pronounced in Pope Leo's name as follows: "Wherefore, the most holy and blessed archbishop of the great and elder Rome, through us and the present most holy synod, together with the thrice blessed and illustrious Peter the apostle, who is the rock and foundation of the Catholic Church, and the foundation of the orthodox faith, has stripped him (Dioscorus) of his episcopacy, and has removed him from all priestly dignity." †

\* *Conc. Eph.*, act. iii.

† *Conc. Chalced.*, act. iii.

We conclude with the words of S. Boniface, Bishop of Rome, A.D. 418: "The institution of the universal church took its beginning from the honor bestowed on blessed Peter, in whom its government and headship reside; for from him as its source did ecclesiastical discipline flow over all the churches when the culture of religion had begun to make progress. The precepts of the Synod of Nicæa bear no other testimony, insomuch that this synod did not attempt to make any regulations in his regard, as it saw that nothing could be conferred that was superior to his own dignity: it knew, in fact, that everything had been bestowed upon him by the Lord. It is therefore certain that this church is to the churches spread over the world as the head is to its own members; from which church whoso has cut himself off

becomes an alien from the Christian religion." \*

II. We have alluded to the Holy Scriptures only as they contain an authentic history of the life and acts of Jesus Christ. Those who accept them as inspired writings will find new and weightier proof of our proposition in them, since not only are they the work of the Spirit of God, but every line and feature becomes invested with a higher meaning. We purpose therefore merely to indicate the testimony to Peter's prerogatives which is so abundant in them. And here let us premise that the Holy Scriptures bear higher and stronger testimony to this truth than to any other in the whole circle of Christian verities. Some of the truths admitted by Protestants are to be

\* *S. Boniface*, Ep. xiv., Epis. Thess.

found only indirectly or by implication in the sacred books; others are not there at all. But if language can express anything, Peter's supremacy is distinctly stated, so as to leave no shadow of doubt. We do not say that men cannot reject it, or deny that they see it. Any statement, however clear, can be misconstrued. "I and my Father are one" can be explained of a unity of sentiment; "This is my body" may be made to express "This represents my body," in utter violation of common sense and the rules of language. Yet, if words are of any use whatever, our argument is good; and if they are of no use, then language ceases to be a medium of communication between man and man, or between man and God. What, then, do the Scriptures teach? We will place their testimony be-

fore the reader in the briefest possible synopsis:

1. Our Lord calls his disciples, whom he afterwards names apostles. He changes the name of only one of them. "Jesus, looking on him, said: Thou art Simon son of Jonas; thou shalt be called Cephas, which is interpreted Peter (a rock)." \* The Creator does not speak in vain, nor give a name without any signification. And no reason for this appellation can be given, except that which Christianity has accepted, and which the Gospel afterwards more fully explains.

2. In the catalogue of the apostles, and the account of their appointment, S. Peter is mentioned first. This could not be without intention, even in the acts of a merely human teacher, much less in those

\* S. John i. 35-42.

of a divine Saviour. "The names of the twelve apostles are these: The first, Simon, who is called Peter."\*

3. Prominence is given to S. Peter by our Lord and the Evangelists in every leading act of his life and ministry. He teaches from Peter's boat, and if he ever taught from any other it is not recorded.

Peter's net alone takes the miraculous draught of fishes. After the resurrection, the scene on Galilee is repeated, and Peter drags the laden net to the shore, where is manifested the glorified Christ.

He is oftener mentioned in the Gospels and the Acts of the Apostles than all the other apostles put together. He is mentioned directly when the others are only alluded to, or spoken of obliquely.

The leading part is assigned to him,

\* S. Matt. x. 1. *Compare* S. Mark iii. 14; S. Luke vi. 14.



and he speaks for the others, who never by any accident speak for him. After the ascension of Christ, he is the chief figure among the apostles, taking the place which Christ held before.

When the new apostle is elected in the place of Judas, he "stood in the midst of the disciples," to move and direct the election. So S. Chrysostom says: "*As one entrusted by Christ with the flock, and as the first of the choir, he ever first begins to speak.*" \*

He presides over the different steps in the propagation of the church, and receives the Gentiles in the person of Cornelius.

He exercises supreme legislative authority in council when the apostles are gathered together by the Holy Ghost, and

\* Hom. iii. in Act.

they acquiesce in his judgment. "See," says S. Chrysostom, "he first permits a discussion to arise in the church, and then he speaks."

S. Paul, after his miraculous conversion, and the revelation which he received from Christ himself, goes up to Jerusalem to visit S. Peter.

Surely these various facts recorded by the inspired writers have an important meaning, else the Holy Spirit would not have caused them to be written.

4. There are important texts which deserve a distinct notice.

The miraculous payment of the tribute is recorded in S. Matthew xvii. 23. Our Lord first declares that, as the Son of God and the Sovereign to whom the temple is dedicated, he is free from any obligation to pay the tribute. "But that we may not

scandalize them," he says to Peter, "go to the sea, and cast in a hook; and that fish which shall first come up, take, and when thou hast opened its mouth thou shalt find a piece of silver; take that, and give it them for *me and thee.*" Why does Jesus Christ here work this miracle, and associate himself in this marked manner with S. Peter? There is really no reason for his act, unless the disciple, as the head, represents the church for which he stands. The tribute is not paid for Christ and the apostles, but for Christ and Peter: "*for me and thee.*"

Secondly, the terms of the passage already quoted, as the text of our lecture, are conclusive.

"Jesus answering, said to him: Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but

my Father who is in heaven. And I say to thee: That thou art Peter (the rock); and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall also be bound in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven." \*

From this passage the following conclusions are evident: Peter had solemnly confessed the true faith in the divinity and humanity of Jesus Christ. This clear faith he received from no human source, but by divine inspiration from the eternal Father. The reason for this special favor was not his natural gifts, but the office to which he was designated in his call to

\* S. Matthew xvi 15-19.

the apostleship. Our Lord gives this explanation in the distinct statement of his official character, and the meaning of his name. "Thou art what I have called thee, *a rock*, and on thee as such I will build my church so firmly that the greatest power or malice of devils cannot shake it."

Here human language is useless, and human intelligence given for naught, if our Lord did not promise to build his church on Peter. To say that the rock signifies the faith which Peter confessed is to intimate that which cannot honestly be deduced from his words, and to make an interpretation which is an absurdity.

The faith of the head of the church is certainly implied, for how could he be a foundation if his faith was not sure? But,

if the God-Man meant only to say that he founded his church on *faith*, why did he not say so simply and plainly? Surely he was not ignorant of the use of the words he used. But he goes on to express the powers which were conveyed to Peter

“I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind on earth, it shall also be bound in heaven.” Here the supreme jurisdiction over the church or kingdom of Christ is given in the fullest terms. He who holdeth the keys of the temple is the master of the building. “He openeth, and no man shutteth; he shutteth, and no man openeth.” If the apostles receive the power to bind and loose, their gift interfereth not with the prerogatives of their chief, who beareth alone the keys of the heavenly kingdom.

We forbear again to quote the interpretations of the Christian fathers on this text, as we have already sufficiently manifested their unanimous sentiment. And the language of our Lord is so plain that no comments of men can make it clearer. We are well aware of the disputations of late days which have endeavored to explain away this text, but we think them contrary to reason and irreverent to the divine mind which speaks in the inspired Scriptures, as well as insulting to the God-Man who redeemed us, to whose mercy we owe the plan of salvation. There is nothing that can escape denial. There are those who assert that Peter was never in Rome, that his successors (if he had any) never possessed any jurisdiction over the church; that Christ did not institute any church at all. But we parallel these ob-

jectors, whom no one can reason with at any time, with the intelligent philosophers who deny the possibility of miracles, assail the reality of our cognitions or perceptions, and pride themselves in doubting everything. To such there can be no history, and even no certainty of things present.

We shall, then, satisfy ourselves with one more quotation from the sacred writings, in which, as we have seen under another part of our subject, the Holy Ghost records the fact that the Son of God, the great shepherd of the sheep, when about to leave the world, solemnly confided his whole flock to the care of S. Peter. We refer to the passage of S. John's Gospel (xxi. 15-17) already cited. Thrice does the Redeemer demand of his apostle if he loves him more than the others, and to his ready answer, thrice he



replies by the great commission: "Feed my lambs: Feed my sheep." No ingenuity of error can take from these words their plain signification. The will may say, I will not accept them; the reason may argue that it is of no consequence who feeds the flock of Christ, or that the other apostles were equally charged with the office here given only to one (which is an unauthorized and palpable misstatement); yet there, on the sacred page, remain the unmistakable words, "*Feed my sheep,*" in their letters of light. No revelation in language is possible when such words can be misinterpreted. It is the greatest of surprises to us that those who thus pervert the sayings and acts of Christ can possess any respect for the inspired volume.

Well may we say, with S. Asterius (A.D. 387): "O the deep darkness, and the

cloud spread over men's eyes, whereby the heretics see not the footprints of the fathers, and walk not in the path worn by the feet of the apostles! For behold Peter, that pre eminently sincere disciple of Christ, he who everywhere received the first place, both as regards honors and good deeds; that great man, whose glory has filled the whole world, when bidden to declare his sentiments concerning our God and Saviour, he, with singleness of heart, proclaimed the truth briefly. . . . When our Saviour was about to sanctify the human race by a voluntary death, he entrusts to this man the universal and œcumenical church, after having thrice asked him: *Lovest thou me?* But as he to those questions readily gave as many confessions, he received the world in charge, as it were, for one fold, one shepherd having heard

*Feed my lambs*, and the Lord gave in his own stead that most faithful disciple to the proselytes as a father, pastor, and instructor." \*

Yet reason has but one voice, Christianity one history, and Jesus Christ one fold.

III. Let us consult for a moment the teachings of reason on this subject.

The divinity of Jesus Christ is established by proofs which address themselves to the reason, and which, according to the laws of evidence, are unanswerable. God then became man, "the Word was made flesh," to redeem man from the effects of sin, and to convey to him the gifts of a new life.

The church which he instituted is a society of men, adhering together by a

\* Hom. in Apost. Princ.

power which he gave and still imparts. Nothing less can be gathered from the facts of his life. "All power is given unto me in heaven and on earth." "Behold I am *with you* all days, even unto the consummation of the world."

He never founded but one church, neither could he, without contradicting himself and nullifying his whole mission. Two or more churches would at once neutralize each other. "He that gathereth not with me scattereth."

The end for which he founded this church was twofold: to teach the various generations of men the truths which he came on earth to proclaim, and to apply to all times and races the fruits of his redemption. He did not remain visibly among us but one generation, and so could reach only one age by his personal labors.

Reason suggests no plan so effectual to accomplish his designs as the institution of a great society, to spread over the world, and bind together its members in one faith and one supernatural aim. Up to this point everything is in accordance with our intelligence, and the harmonies which we demand in the works of a founder of a great institution, much more in the works of God.

But, if Jesus Christ established a church and took no care to provide for its *unity*, he labored unwisely and in vain. No human teacher could be guilty of such folly. His enterprise would receive and deserve the ridicule of all mankind. And unity in a society is impossible without a *head*, whose rights and prerogatives are clearly defined. We demand of the Master-builder of the Christian temple that he

shall thus satisfy the necessities of our nature, and not leave to fall in pieces the glorious structure which he undertook to erect. There is no unity so perfect as that to which he parallels the unity of his church. It is a *kingdom* under one Lord; a house built upon one foundation; a body whose many members partake of one life, and are obedient to one head.

As unity is an essential of the church, so it cannot exist without a head, and we are not surprised to hear the God-Man say: "Thou art Peter; and on this rock I will build my church"; nor to hear antiquity echo on all sides the consequence of this creating word, in the language which expresses all: "Where Peter is, there is the church."

Reason scoffs at the idea of many heads to one body, many rulers to one kingdom,

many foundations to one house. If there be more than one God, there is no God, since of many Gods there is none supreme. If there be many heads to the church, there is no unity; and where there is no unity, there is no church. God in nature, as well as in revelation, teaches us this. It is the height of absurdity, not to say blasphemy, to make the divine founder of Christianity less wise than human intellects, which he created and enlightens. They who profess to believe in the divinity of Jesus Christ must deny the existence of any church whatever, which is against fact; or hold to one alone which is worthy of the mighty hand which framed its essential parts according to the laws of a perfect unity.

## III.

Christianity is, then, identical with that church of which S. Peter and his successors are the head.

From all that has been said and demonstrated, it is quite evident that Jesus Christ came upon earth to found a religion for man's restoration to the complete favor of God, and that the system he introduced must be permanent. Christianity is the name of the religion he established, and must be taken as a whole on his authority, or rejected as a whole. Taken in part, and rejected in part, it ceases to bear the mark of his hand. Truth when mixed with error is the worst form of deceit. The church was the concrete form of Christianity, the outward sign or sacrament of unity and reconciliation with God.



It was founded upon Peter, not accidentally, but essentially, so that it had, and can have, no existence without him. When he fails, the church fails. When the foundation gives way, the building falls. "The gates of hell prevail against it." Separation from Peter is separation from the unity of the church. This tests the whole Christian system. The house of God can never cease to be one, since communion with the head gives one life and one love. Individual members may fall away, nations apostatize from the fold; the flock continues *one*, under one shepherd. The form which Christ gave to his body must continue, and any essential change destroys all; Christ fails, and we must wait for a new redeemer. We cannot construct a religion for ourselves, nor modify the features of his work any

more than we can become our own saviour.

The religious bodies, therefore, which apply to themselves the Christian name, separated from the communion of Peter, have really no part nor lot in Christ; rather, as rivals of his religion, and enemies to the faith he taught, are they anti-Christian. We cannot have Christ without the church which he founded, nor take any share in his teachings, unless obediently we receive all.

It was not to be hoped that the bark of Peter would sail upon a tranquil sea, nor to be expected that all converted to the truth should remain faithful. Yet it was absolutely necessary for the very existence of Christianity that the body should retain its integrity, and the church its oneness. Faith must have its trials,

but the Word of God must endure for ever.

From the just conclusions of our lecture, from the language of the fathers already quoted, from the very words of our Lord, it follows that no society separated from the communion and obedience of S. Peter and his successors, can be in any way the representative of Jesus Christ and his religion.

There are bodies of men untouched by the errors of late days, and retaining the forms of the Apostolic Church, and the orders of her priesthood. They are more or less divided among themselves, with no power to resist the tyranny of civil potentates, nor control the rebelling minds of their own children. They have the exterior of the old temple, but no part in its life and graces; for they are not of

that fold which Peter feeds. Cut off from his communion, they touch not the foundation laid by the Incarnate God, and are no part of his body which "he filleth with his fulness."

What other conclusion is possible, if the words of Christ are true? What other conclusion consistent with the unity of the church? Any other theory would make as many distinct churches as there are bishops, no regard being had to their faith or charity towards each other; and such a theory, while it is an absurdity to reason, is utterly opposed to the *facts* on which we rest the whole fabric of revealed religion.

Protestantism is founded in the denial of unity, either internal or external. To consistent Protestants there is no external teacher, nor any sheepfold or shepherd.

There can be to them no church instituted by Christ; for, if there were such a church, it would be the duty of every man to obey it, and they recognize no such duty. Their position cannot be logically defended one instant, except by the plain and broad statement that our Lord founded no church in any proper sense of the term. Scripture and history have both to be explained away by them, yet, nevertheless, they undertake to defend themselves by both. On the plea that there is no divine church, their forefathers left the Catholic communion; and on the same principle their children have divided and subdivided, until every generation sees the birth of new sects, which, notwithstanding the zeal of their members, have no authority from above, and, confessedly, are unnecessary to the salvation of any one. Such a state

of disunion and religious strife may be called by any name: it is no more Christianity than it is Mohammedanism.

We have said that there is with Protestants neither internal nor external unity. No long argument is needed to prove our statement. Visible unity they pretend not to have, and it is palpably evident that they do not agree in doctrine. In truth, there is not one article of belief, not even the divinity of Jesus Christ, in which they all are of one mind.

The most advanced disciples of private judgment, and the most illogical, are those among Protestants who attempt to dogmatize, and arrange matters ecclesiastical, and terms of communion, as if they themselves were the lawgivers. Clothed in vestments robbed from the ancient church, without her orders, and repudiated by their

own communion, they disport themselves before the complacent world, the marvel of wise men and the scandal of their brethren. Ritualists rightly named are they, for there is nothing but rite there; the form without the thing, the vestment without the priest, the altar without the sacrifice. If we speak feelingly, it is because the time has come. Solomon says there is a time for everything: the time to weep and the time to laugh; and now the time for play is past. If they would form a church of their own, they would merit far more respect. To remain in a church which disowns them, and openly arrays itself on the side of Protestantism, is neither the dictate of obedience nor honesty. Their theory of unity does away with the very essentials of a church, and shows that they have not comprehended

the first condition of union with Christ in and through the sacraments of one visible fold.

As the sacred text is capable of misinterpretations, so are the fathers to be explained away. Far better would it be for honor and logic to stand on the broad platform which asserts independence of all authority, ecclesiastical or external, than thus to be false to reason and facts. In neither case, however, is found the revelation through the incarnate Son of God, the temple built upon Peter, in which shines clearly the light of Christianity.

Yet, for a last question, Why do Protestants at one time obey, and at another time resist, the same evidence of revelation? Why hold certain tenets and reject others which have even a greater weight of testimony? If they would consider how



overwhelming is the evidence for the supremacy of S. Peter compared with that for many doctrines which they hold without question, perhaps in moments of quiet sincerity they might be ashamed of their inconsistency. They need not be surprised if their children learn the lesson their example teaches, and in due time reject even their semblance or remnant of Christianity. Logic hath a stern voice and a mighty power. Amid the storms of battle it causeth itself to be heard, and there is no grave in which it can be buried.

IV.

We have one step more to describe as the just consequence of the rejection of the pastorship of S. Peter. It is the rejection of natural religion and the light of reason.

First among all verities and the foundation of all knowledge, is the existence of God, a supreme and necessary being, endowed with all possible perfections. Infinite knowledge and unvariable truth are the most essential of his attributes. In his dealings with intelligent creatures whom he has made, there is not only the light that shines from his greatness, but also the love that yearns over the work of his hands. He cannot be deceived, and still less can he deceive. Natural religion rests on this truth, and reason itself would be unanchored, if God were to descend from his throne, which is the centre of light and love to the universe. The laws of evidence depend on his veracity, which nothing can shake. "Heaven and earth may pass away: the Word of God standeth sure for ever."

Christianity rests on this certainty, as its revelations are addressed to those who cannot doubt the existence of the Infinite Mind, nor the possibility of his communication with his creatures. We have no right to question the mode of such communications, which depend solely upon the divine pleasure, nor the matter of a revelation, since the supernatural is wholly above our vision. Without referring here to times and dispensations past, we argue that Jesus Christ comes upon earth professing to be the Messiah long predicted, the expected hope of Jews and Gentiles. Prophecies, proved to be divine by their fulfilment, are centred in him. He claims to be more than man, even to be equal with the Eternal Father as his consubstantial Son. To authenticate this claim he works undoubted miracles, and at last raises himself from

the sepulchre, and appears to many and undoubted witnesses. If we refuse credence to these witnesses, we must in consistency refuse our trust in any external testimony. Now, as we have seen, Jesus Christ staked his veracity and divine character on the church which he established, and with which he promised to abide. Let us suppose for a moment that Peter and his successors are not the supreme pastors of the church, and what are the direct logical consequences?

First, there is now no church whatever on earth; no visible body of Christ; no representative of the Incarnate Word, who spake the language of grace and truth. Different sects, agreeing in no doctrine, separated from each other's communion, and contending against each other, are surely not *one* flock under one shepherd.

The world can never hear, if it would, a voice of truth from lips whose names are legion, and whose tones are discord. The church has failed. The fragments of the wreck float around, but the bark that was launched on Galilee has gone to pieces. What, then, has become of the promise of Christ, "Behold I am with you all days unto the consummation of the world"? That promise has never been fulfilled. The Son of God has not kept his truth.

Secondly, the Christian church was built upon Peter as its head and immovable foundation. "Thou art Peter; and on this rock will I build my church, and the gates of hell shall not prevail against it." The church of Christ is founded upon Peter, and any church which rests not upon him is no church of Christ, by whatever name it may be called. The

word of the Lord must be kept with Peter, or we can trust him in nothing. The church, says he, which I will build on thee shall stand to the end of time; "the gates of hell shall not prevail against it." If this plain promise has been broken, and there is no house of God resting surely on Peter, and no flock which he feeds, then is Jesus Christ neither true prophet nor divine teacher. The whole of his blessed life turns out to be cunningly devised fiction.

Again, Christianity is not a pious feeling towards our Lord, nor self-complacency at the thought of his love: it is the complex of truths which he taught, which are one perfect whole that cannot be divided. We do not accept the Gospel and its verities because they commend themselves to our taste, but because they are taught

to us by God. They all rest upon a divine authority, and stand or fall in their completeness. If there is no visible church speaking in its living unity, or, which is the same, no supreme visible pastor, who shall tell what and where Christianity is? It cannot be in the motley group of contradictions, nor in the Babel tongues of sects which send up their confusing voices, and darken counsel by words without knowledge. Self-love will blind its own eyes, and prejudice drive to palpable falsehood, but reason will not accept a logical impossibility. If this be Christianity, it is a total failure. We are not staggered at the trials of the faithful. We would expect to see the church which Peter guides go down to her Gethsemani or ascend to her Calvary; but to see her broken to fragments till no trace of her form re-

mains, and in her place rise up a thousand conflicting forces, as if she had bred reptiles of her own body, the fruits of her dissolution; this cannot be reconciled with the divinity of her founder. For an utter rout like this, are we asked to believe that God became man, and lived and died on earth? Even false prophets have done works more wonderful than these, and the votaries of lies have not so signally failed. Heathen mythologies have not yet died out; the Jewish theocracy lived its long day, and Christianity, planted by a divine hand and watered by the tears and blood of the Son of God, has become a Babel of confusion and an enigma of contradictions.

Yet, when the spirit of dissent has run its logical course, and the founder of our religion is counted an impostor, where shall



shine the light of nature, or in what region shall reason hold up her torch? If the miracles of the new law be rejected, and revelation falls, where shall man repose his trust when his God has so skilfully deceived him? No prophet can come to him with the light from the infinite for which his soul yearns. No sun shall arise to chase away the gloom from the land of the shadow of death. There let him hopelessly mourn till, like the beast that perishes, he be gathered to his fathers, and dust returns to dust. If one rise from the dead, he cannot believe the testimony of his senses. It is only another deception of which he may be victim, and he will cry out within himself: "Is there a God of love and truth unbounded that can thus sport with my misery, or am I

myself a lie, the central figure in a scene of delusion?"

Such are the thoughts of more souls than one in these days which boast of their freedom and illumination. Such are the steps which descend unfailingly, by a logic that cannot be withstood, to the dark chambers of infidelity, where even the sunshine of reason is put out. Christianity stands or falls as Jesus Christ formed it. If it fails us, everything falls with it. We cannot go back to the days of pure reason, for the light within us is distorted, and we have lost our confidence in the God who made us.

Here we rest our argument, convinced that with it lies the salvation of man not only from sin, but from the dangers that threaten the understanding as well

as the heart. Our words may be of no avail where they are most needed, and fall only as the seed which perishes in barren soil. Yet are they earnest words of truth and charity to all. The day gives its sad testimony to the evils which have come, and continue to increase, from the rejection of the one fold, where, through his chosen vicar, the Word made flesh continues to feed his flock with the unchangeable truth. Protestantism in its various forms has no power to hold the intellect or attract the heart. A semblance of Christianity lingers as a familiar tradition, through force of education, or inability to grasp any other remedy for spiritual wants, where it has inconsistent shapes, and offends every dictate of right reason. In matters of human life, men see clearly and argue sharply, while the interests of

eternity are postponed or suspended on fancies and logical contradictions. The facts of history are accepted at once where they do not touch the great question of religion. The history of Christ and his dealings with our race is disputed or laid aside as of no consequence to the world. Inconsistencies which would be tolerated nowhere else, abound in the realm of theology, and there reason asserts its rights in vain.

It is thought a mark of advancement in knowledge to throw off the shackles of all truths heretofore received, and to enter upon their investigation as if there were nothing certain, nothing to be believed, as if God had never spoken to man, or thrown the beams of his splendor into the waste places of the creation. Philanthropy passes for virtue, and humanity becomes the

highest idea of religion. God ceases to be a moral governor when hell and heaven are accounted fables, and, as man becomes all-sufficient for himself, the throne of the Eternal is levelled, that the creature may sit thereon, the equal of his creator. Jesus Christ himself is only one of many philanthropists, good in his intentions, pure in his life and maxims, but an enthusiast carried away by his own ardor, and deceived by the strength of his imaginations.

They who fear the end of such opinions need well to examine the grounds of their creed. Is it, indeed, a faith which they have received from the lips of God, and have they heard the only voice that can teach of things eternal, the voice of the "Word made flesh"? That voice can only be heard in the august temple built


upon a rock, bearing the likeness of his humanity, and standing fast in his strength. The waves of centuries have broken in vain against that rock which no tempest has been able to shake. The floods have arisen, the floods have conspired together in their might. "The kings of the earth have stood up, and princes have taken counsel together against the Lord and his Christ. Let us break their bonds, and cast their yoke from us. He that dwelleth in heaven shall laugh at them, and the Lord shall have them in derision. . . . Yet am I placed by him, a king upon Sion, his holy mountain, teaching his precepts. The Lord hath said to me, Thou art my Son, this day have I begotten thee. Ask of me, and I will give thee the Gentiles for thine inheritance, and the uttermost parts of the earth for thy possession."

“God is our refuge and strength. He hath sanctified his own tabernacle. The Lord of Hosts is with her, and she shall not be moved, though the earth be shaken, and the mountains be cast into the heart of the sea.” The voice of the God-Man still echoes from Galilee: “Simon, son of Jonas, lovest thou me more than these?” Then, “Feed the lambs and sheep” for whom I died and rose again.

## LECTURE SECOND.

### *THE INFALLIBILITY OF THE POPE.*

“And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and thou being once converted, confirm thy brethren.”—St. Luke xxii. 31, 32.

HE subject which we are to treat to-night is intimately connected with that of our last lecture. The infallibility of the successor of S. Peter is the natural and necessary consequence of his supremacy over the church. The latter could hardly exist without the former, as we shall soon plainly see. There is not one of the truths of revelation more simple than this, while, perhaps, there is



not one more misunderstood. Surely there is no truth more important, especially in these days when men are so easily led astray by false lights, and when many are anxiously inquiring how, amid confusion and contention, they may know and keep the Gospel of Christ. It settles all questions in dispute, brings the voice of the only Saviour of mankind to each individual, and answers every want of the intellect and heart. The city of God is set on a hill, its gates are open night and day, and it hath one ruler and one oracle of truth and life eternal. Here speaketh Christ in language easy to be understood; here hath the divine wisdom built her house, and prepared the table for her high festival. Here alone can the Word incarnate be known and seen; the riches of Christianity are only to be found

here on the Sion which the Lord hath founded for his perpetual habitation. We earnestly invite the seeker for truth to the discussion of this evening. If prejudice could be laid aside, and the will would obey the understanding, we should have no fear of failing to convince every hearer, and to guide the wandering to those pastures where the one Shepherd feeds his flock. It is not a matter of earth, where mistakes involve trifling loss which may be repaired: it is an issue on which hang life and death, Christ or anti-Christ, eternity with its unending destinies. On the truth or falsity of the verity we discuss to-night depends the truth or falsity of Christianity itself. If our proposition be not true, then we freely admit that Jesus Christ has been defeated, and the bright promises of the

future are the dreams of enthusiasts, when, in the words of St. Paul, we, who call ourselves Christians, "are of all men most miserable." The streams that make glad the city of God are turned into bitterness, and there is no fountain of which the thirsty may drink. To all who believe in the divinity of Jesus Christ we will offer an argument which shall be direct and unanswerable, and which, therefore, ought to produce the fruit of conviction and obedience.

The infallibility of the Pope is now a matter of divine faith, since as such it has been solemnly taught and proposed by the Œcumenical Council of the Vatican, whose memorable history is fresh in the minds of all. The Council has proposed nothing new to our belief. Long before its decree, the infallibility of the

Roman Pontiff was a doctrine revealed by God; a part of the original deposit of faith delivered by the universal and constant tradition of the church, recognized in Œcumenical Councils, presupposed in the acts of the Popes in all ages, taught by the saints, and defended by every religious order. The definition has added nothing to its intrinsic certainty, for truth is one and unchangeable: it has only added the extrinsic certainty of universal promulgation, which imposes an obligation upon all the faithful. "With the exception of the modern opinion of the local and transient Gallican school, the general and traditionary faith of the church in the infallibility of the Roman Pontiffs has never been obscured."\*

That narrow and transient school of

\* See Pastoral of Archbishop Manning. *Petri Privilegium.*

theologians has received far too much notice, and, beyond the Catholic communion, far too much credit. Evil, indeed, was wrought by it, for error is always deadly, and far-reaching in its consequences; but it was never allowed to influence the body of the faithful. Arising in France under the royal favor, it sprang up without warrant or antecedent, was affirmed by only a few of the bishops, while it was rejected by the great majority of them, and condemned by three Popes in succession. In other countries than France it has never prevailed, and has only been used in argument by those whose minds were already out of sympathy with the current of Catholic thought and feeling.

It is a mistake to suppose that the General Councils or the Pontiffs of the church define any *new* doctrines. The definition

only places in clear dogmatic outlines and in exact words, with universal obligation of belief, that which was in reality always a part of the original deposit of revelation. It simply declares that such a doctrine was revealed by Jesus Christ, as the vicars of our Lord are witnesses and keepers of the faith entrusted to them.

The fact of dissension, and even vigorous disputations, before the definition of any doctrine, is no evidence to the contrary of our assertion. Such has ever been the case when important verities, assailed by the malice of Satan, were to take, in the ways of divine Providence, their last and perfect shape. It was so with the dogmas of the Holy Trinity and the Incarnation, defined at Nice, and in the subsequent councils, and yet no one can for a moment suppose that these dogmas were then new

to the church. The discussion also falls upon many other points besides the truth of the doctrine in question; upon the phraseology to be employed, or the manner and the time of promulgation. And the Holy Ghost, who ever guides the councils of the church, so disposes events that the authoritative word shall be spoken when it is required for the strength of the faithful, and the cure or defeat of the evils which in any age threaten Christianity. We need not wonder, then, if at this supreme moment the enemies of religion raise their heads for a last attack, or that spirits of falsehood come dressed in the garb of angels of light. We shall ever find harmony in the ways of the Holy Ghost, and shall ever see the perfect accord between the tradition of the church and her solemn definitions. This,

and much more than this, will appear in the brief argument of this lecture.

The treatment of our subject with clearness and simplicity will require the following divisions :

- I. The definition of the terms employed, and the precise meaning we attach to the infallibility of the Pope.
- II. The evidence from reason.
- III. The evidence from Holy Scripture.
- IV. The evidence from history.
- V. An answer to some of the principal objections made against our doctrine.

I.

THE DEFINITION OF PAPAL INFALLIBILITY.

The best explanation of what the Catholic Church means by the infallibility of the Vicar of Christ will be found in



the dogmatic Constitution of the Vatican Council upon the Church of Christ.\* In this constitution, the nature of the Church and the nature of Peter's primacy are fully explained. We give here only the closing words in which the definition is contained: "Therefore, faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of Christian people, the Sacred Council approving, we teach and define that it is a dogma divinely revealed: that the Roman Pontiff, when he speaks *ex cathedrâ*, that is, when, in discharge of the office of pastor and doctor of all Christians, he defines a doctrine regarding faith or morals, to be held by the universal

\* See Appendix to these Lectures

Church; by the divine assistance promised to him in Blessed Peter, is possessed of that infallibility with which the divine Redeemer willed that his church should be endowed for defining doctrine concerning faith or morals: and that, therefore, such definitions of the Roman Pontiff are irrefragable of themselves, and not from the consent of the church."

These admirable words of the Holy Ghost express in clear terms the truth of which we speak.

First, this infallibility belongs to the Pontiff when he acts *ex cathedrâ*, or officially, as the pastor and teacher of all Christians. It belongs not to him as a private person or private doctor. When he acts as such, he may be subject to error; but when, as teacher of the whole church, he speaks as its head, he is whol-

ly exempt from error. It will be seen at once that this definition propounds nothing in regard to the private life or probation of the Pope. He is not impeccable more than any other man, nor in any way less subject than any one else to the laws of God. Rather his high position and his great graces increase his responsibility. The impeccability of the Roman Pontiff has been urged against us through the ignorance or dishonesty of our adversaries; it has never been thought of by Catholic theologians.

Secondly, the *object* of infallibility is the doctrine concerning faith or morals. The witness of the Vicar of Christ regards the way of salvation, the whole revelation of faith, the law of God as binding upon man, the truths and morals of the natural and the supernatural order; in fine, all

that belongs to the sanctification of our race through the redemption of the Incarnate Word. This includes an infallible guidance, not only in regard to positive truth revealed, but also in regard to things directly opposed to revelation, since the church must have power to proscribe doctrines which are contrary to the creed which she maintains. So says the Constitution of the Vatican Council, in its chapter on faith and reason.\* “The church which, together with the Apostolic office of teaching, has received a charge to guard the deposit of faith, derives from God the right and duty of proscribing false science, lest any should be deceived by philosophy and vain fallacy.” The processes of philosophy or science she does not meddle with, unless they touch faith

\* See Appendix.

or are at variance with the revealed word.

Thirdly, it seems hardly necessary to state that this infallibility conferred upon S. Peter and his successors in office is a gift of God, and a divine guidance promised and given by Christ, from whom all grace proceeds. It is, like inspiration, a gift of the Holy Spirit; but, unlike inspiration, it refers not to any power which they have to declare new truths, but to the guarding, defending, and expounding the revelation already made and committed to their trust. They possess this great gift of God in their own persons, not as private individuals, but as the vicars of Christ, inheriting the graces and powers which inhere in their high office.

And therefore, as the decree plainly states, the certainty of their decisions

comes not from the consent of the church, which, in the providence of Jesus Christ, will never be wanting, but from the infallible guidance which ever sustains, inspires, and guards them for the good of the world and the preservation of necessary truth. "I have prayed for *thee*," said our Lord, "that *thy* faith fail not."

## II.

## THE TESTIMONY OF REASON.

WE do not for a moment intend to imply that reason can establish the infallibility of the Roman Pontiffs as if it were a truth within its own sphere. We wish simply to state, as it is a very important point in the controversy, that, taking for granted the facts of revelation, reason makes no objection to our doctrine, but rather presents an argument for its

necessity. By this statement we shall destroy from the root the superficial cavils of shallow thinkers and the blind assertions of ignorant disputants. With prejudice we do not pretend to argue, for there is no argument which it is capable of appreciating. Death alone will open the eyes of those who are more to be pitied than approached by persuasion.

1. Reason has nothing to offer *against* the infallibility of the Roman Pontiff. We here assume the facts of revelation already considered, and better authenticated than any facts known to man. These are the divinity of Jesus Christ, the promulgation of a new Gospel, the establishment of a church upon S. Peter as its foundation. If reason had any objection to urge, it must be found either in the nature of infallibility, or in the character of God,

or in the Roman Pontiff. It is found in neither, therefore it does not exist. For the proof of our second proposition, as the first is self-evident, we thus argue:

There is nothing in the nature of infallibility which makes it impossible or absurd that a man should possess it. It is, as we have seen, simply a supernatural guidance, by which God, for great ends, enlightens a human mind and defends a person to whom are committed great trusts. We can easily comprehend this gift, and in it we see no inconsistency. There is no reason why God might not enlighten an individual in regard to the truths of the natural or the supernatural order. There is no more difficulty intrinsically in this than there is in the gift of life or intelligent being. If we believe Christianity, we are forced to accept inspiration, and



there is surely no greater difficulty in infallibility than in inspiration. Most Protestants receive the inspiration of the Scriptures, and by this confess that in it there is nothing repugnant to their understandings. The true and only question is one of fact: "Has God imparted this gift, or has he not?"

For, secondly, no one can say that God cannot give such a power, if in his wisdom he sees fit so to do, without attacking the divine omnipotence, and so denying the existence of a God. God, infinitely perfect of necessity, can do everything which implies no contradiction of himself. Contradiction is impossible, for it is the negation of power. No one pretends that there is any contradiction of God in the gift of infallibility, and so there is no difficulty on his part. He may bestow this

infallible guidance to man when and where his supreme wisdom prompts him to act for his own glory and the good of his creatures.

Thirdly, the Roman Pontiff is a man endowed with intelligence, and capable of receiving the gift which the Lord sees fit to grant. It does not extinguish, but aids his natural power, and enables him to see the truth, and only the truth, when he is called to act and speak as an agent of Christ. This, in fact, is the way in which God has always spoken to our race. He has not addressed us as individuals, nor has he communicated with us as a body; but he has conveyed his words to us through prophets and teachers, whom he has sent with authority to speak in his name. We say, therefore, confidently, that reason finds no objection whatever to the

doctrine that the Vicar of Christ is infallible in his dogmatic definitions. It would not be difficult to show by strict logic that the prejudices of many are unreasonable, and that the fallacies on which they depend for all they know or believe are unworthy of sincere men who are possessed of intelligence.

2. Reason thus argues in favor of our doctrine :

First, Christianity, being essentially a complex of truths revealed by God, cannot be maintained upon earth without a teacher whose utterances shall be infallible. A teacher who may by any possibility deceive us is surely no teacher at all, and if men do not receive the truths of revelation precisely as they are, they do not receive Christianity. Everything human is liable to change, and so a creed depending on

human agency alone for its perpetuation would soon pass away. There must be a living voice to guide us and proclaim the truth to us, for both experience and common sense demonstrate that no written page can be a teacher able to secure for itself an unerring interpretation. If, then, an infallible oracle be required, where shall one be found more conformable to the demands of reason than a succession of teachers sustained by divine power in the discharge of their office, through whom the God who redeems us shall speak?

Secondly, the church of Jesus Christ was instituted to preserve among mankind the doctrine of its founder. It represents him to the world, and must, therefore, speak his word, or become utterly useless for the end for which it exists. When it speaks falsehood, it ceases to be

the church of Christ in any sense, and really becomes his worst adversary. There is here a contradiction in terms. It is, and it is not the Christian church, at one and the same time. It is the church in fact, and it is not the church on the supposition that it teaches error. But how shall this church speak to the world? Unity is its first requisite, and there cannot be unity without a head. It is a society dispersed throughout the world, and cannot communicate with the world except through the one voice of its head. Taking, therefore, the facts of our religion into consideration, we argue that nothing is so in accordance with the necessities of our nature and the conditions of revelation as that there should be a living teacher, and that the church, whose office it is to teach, should speak through its head.

Lastly, if the church of Jesus Christ must be kept in the truth, and must, by a very necessity of its existence, proclaim unerringly that truth, then its head must be infallibly guided. For it cannot be without a head, as a headless body is a monstrosity. The head cannot, in the nature of things, be a mere ornamental appendage. It will act for the body, and exists for the same end as that for which the body was constituted. The body will pay obedience to its head, or, as S. Paul argues, there will be an unnatural schism and a discord, which is impossible in the works of God. No human artist would be guilty of such a folly. A fallible head of an infallible body is a contradiction in itself. If the church, which is our guide in things revealed, were to follow its head, and that head were not exempt from error,

then the whole custody of revelation would be abandoned, and "the pillar and ground of truth" would fall. Contradictions would abound on every side. There would be a head which would not be a head, and a church which would not be a church, a teacher which would not be a teacher, and a divine Redeemer less wise than man, and, therefore, not divine.

We say, then, that, while reason has nothing against our doctrine, it has many things in its favor. We say that our system is harmonious, consistent, and logical throughout, and that our adversaries, on the contrary, are inconsistent with themselves, and ever violating the first rules of sound argument. It is not in the province of reason to discover truths supernatural, but the unity and beauty of God's works in grace are enough to kindle our

adoring admiration. The same hand that formed the firmament, and caused order to spring from chaos, and light from darkness, designed the more wonderful and no less beautiful ways of redeeming love.

## III.

## THE EVIDENCE OF HOLY SCRIPTURE.

1. We cannot altogether pass over the symbolical evidence in favor of Papal infallibility with which the New Testament abounds. We have alluded to it in the former lecture, and need not dwell upon it here. Our Lord, being God as well as man, did nothing without an end, and truth is taught in his acts as well as in his words. When not one of a thousand of his sayings and doings is recorded, surely those which are written have great significance. There is, therefore, a lesson in



his whole treatment of S. Peter, in the name which he gave him, in the words, "Thou shalt henceforth catch men," in the fact that he teaches from Peter's boat, in the miraculous draught of fishes, and in the scene after the resurrection, when this favored apostle drags the net to the shore where stood the glorified humanity of the Son of God. If these things mean anything, they certainly symbolize the office of S. Peter, in which he was specially to represent Christ and teach the world in his name.

2. The different dispensations of God are in harmony with each other, and the Old Law was a preparation for the New. The high-priest was, by divine institution, the head of the Jewish Church. He held the commission from on high to be the interpreter of the law and the judge of

controversiēs, from whose sentence there was no appeal. The church of the old dispensation was coextensive with the nation of Israel, the peculiar people of God, consecrated to him in the person of the high-priest. The kings who ruled over the Jews were only military leaders, bound to protect and uphold the observance of the law, but the interpretation of the Mosaic code was reserved to the high-priest alone. Thus say the words of the Old Testament: "If thou perceive that there be among you a hard and doubtful matter, thou shalt come to the priests of the Levitical race, and to the judge that shall be at that time."\* We do not draw a strict parallel between the high-priest and the Vicar of Christ under the new law. Far greater is the glory of the new covenant,

\* Deut. xvii. 8-12.

which possesses the graces of an Incarnate God; yet with the Christian fathers we find, in the successors of Aaron, a type of a more wonderful priesthood, a symbol of the great apostle who, in his lineal descendants, ever rules the flock of Christ, and teaches truth to the nations. Both Jewish and Christian authorities agree that the high-priest received a certain special assistance of the Holy Ghost as a prerogative of his office, which assistance was not wanting to his decisions concerning the true meaning of revelation.

3. We pass to the plain and direct words of Christ, spoken in the most solemn manner, and recorded for our guidance. They are among the most important of all his words, and concern the very life of Christianity. Touching the foundation of his church, they touch the truth on which

rests the whole system of revelation. There are three texts so plain and easy to be understood that nothing but prejudice or a perverse will can misinterpret them. We take them, as we take all the Scriptures, in their literal sense.

In S. Matthew xvi. 15-19, our Lord promises to make S. Peter the foundation of his church: "On this rock (on thee, Peter) will I build my church; and the gates of hell shall not prevail against it." As we have before seen, these words constitute him a firm and immovable foundation on which the Christian church shall rise; a foundation so stable that the strongest powers of evil, the gates of hell, can never shake it. They can signify nothing less, if words are of any use whatever. Now, what is contained in this promise of the God-Man? Surely, that Peter

shall be the head of the church, and that in this office God shall give him firmness and stability against every attack of the adversary or law of death. A building depends upon its foundation in such sense that the stability of the one is directly dependent upon the solidity of the other. The great function of the church is confessedly to teach. "Go ye, therefore, into all the world, and *teach* all nations." The great function, then, of the church's head would be to teach, and, in the profession of the true faith, to preserve the body from all inroads of heresy and corruptions of error. Manifestly, if the head were to fall from faith, the foundation would lose its solidity, and the building could not stand. He can be no *rock* who can fall from the truth or become the teacher of false doctrine. And to this plain meaning of the

text correspond the circumstances of the great promise. It was to Peter's faith, which he received "not from flesh and blood, but from heaven," by special gift, that our Lord responded in these memorable words, as if to say: "God has given thee the peculiar grace to know the mysteries of the kingdom, and this grace shall abide in thee to the end, and therefore shalt thou be the firm rock on which the edifice of faith shall stand unmoved. Sooner shall heaven pass away than the word of truth fail from thy lips." Such was the interpretation of the early Christians; such the unanimous sense of the fathers. "The *faith* of Peter," says S. Hilary, "is the foundation of the church: through it the gates of hell shall be weak against her" — "Hæc fides (Petri) ecclesiæ fundamentum erit: per hanc fidem infimæ adversus

eam sunt portæ inferorum." "This faith," says S. Ambrose, "is the foundation of the church; for not of Peter's flesh, but of his faith, was it said that the gates of hell should not prevail against it. His confession defeated hell. And this confession overturned more than one heresy. The church, like a stout vessel, is beaten by many stormy waves, and therefore the foundation of the church must be sufficient against all heresies."

Peter, then, being the rock of the church and of the faith, must never fail to support the superstructure. The foundation of the whole building must be itself immovable, and Peter infallible in his teaching. Whatever he shall bind on earth, God on high shall bind; whatever his hand shall loose, shall be free before the judgment of heaven. Either, therefore, by these

words our Lord builds on the shifting sands, and engages himself to sanction with divine authority laws and declarations which may be in opposition to the principles of faith and morals, or he promised to make his great apostle steadfast and infallible. Let the believer in Christianity and the divinity of its founder choose from these two conclusions.

We examine, secondly, the memorable passage of S. Luke (xxii. 31, 32) which the councils and fathers of the church have directly interpreted as an assurance of infallibility to S. Peter and his successors in office. "And the Lord said, Simon, Simon, behold Satan hath desired to have you (all the apostles, in the plural), that he may sift you as wheat. But I have prayed for *thee*, that *thy* faith fail not:



and thou being once converted, confirm thy brethren."

The passion and death of Christ were surely a great trial to the disciples. "I will smite the shepherd," said the prophecy, "and the sheep shall be scattered." This terrible trial to those who had learned to know and love their Master, was made the occasion of extraordinary temptations by the adversary of man. The cross was the weapon of "principalities and powers" against the Son of God. Satan never fought a more fearful battle than on Calvary, where he was conquered by the very death which he had contrived. He sought to disperse and discourage the flock which Christ had gathered to perpetuate his Gospel. In the passage quoted, our Lord refers to this, and adds that he had prayed especially for Peter, that

his faith should not fail. Why this prayer for him more than for the other apostles? The words which follow explain the whole mind of Christ. It was because of his office to "confirm his brethren"; because he was the rock on which the church was built, which must not and could not fall. There is no just reason for this especial prayer for Peter's steadfastness, unless he was something more than his brethren, with a higher office and duty. The prayer of the Son of God is never in vain, and is therefore a perpetual warrant of the infallibility of his Vicar on earth. We know that in fear and sorrow the apostles forsook their Master and fled. We know that Peter, tempted more than all, denied his Lord, not for want of faith or knowledge, but through cowardice and too much self-confidence. Yet

from that terrific ordeal was he raised to be more steadfast than ever, to lean wholly on the divine arm, and to strengthen all his brethren. Such, the only reasonable explanation of this text, is the interpretation of the early church, and of all antiquity. The apostles represent the church, bishops, and people. Peter is appointed to strengthen them all, and by his faith to keep them steady in the profession of that truth against which the efforts of the devil are ever directed. So says the Vatican Council: "All the venerable fathers have embraced, and the holy orthodox doctors have venerated and followed, this apostolic doctrine; knowing most fully that the see of Peter remains ever free from all blemish of error, according to the divine promise of the

Lord our Saviour, made to the prince of his disciples, 'I have prayed for thee, that thy faith fail not; and when thou art converted, confirm thy brethren.'" According to the universal and just sense of the church, the prayer of Christ respects the head of the church and the supreme pastor in every age. "This word," says Bossuet, "is not a commandment to S. Peter as an individual; it is an office which he demands and institutes in his church for ever, for there must always be a Peter to confirm his brethren in the faith." As the fathers teach, this infallibility was not conferred on him for the sake of himself alone, but that he might discharge his office as the rock of strength to the Christian temple. Thus writes S. Cyril of Alexandria: "The Lord said to Peter, 'And thou once

converted, strengthen thy brethren,' that is to say, be the support and teacher of all who come to me by faith."

So Theophylact, commenting on the text: "Since I appointed thee prince of all the apostles, confirm the others; for this becomes thee, who art, after me, the rock and foundation of the church." There can be no doubt that Peter here received the gift of indefectibility in faith; and it is certain, from reason and Christian tradition, that he received it because of his office, which is transmitted, with its endowment of grace, to the end of time. For as the church cannot exist without a head, neither can it exist without a head whose fidelity to Christ and his truth shall stand unmoved for ever. Every age has the same need; the city of God must be illumined with an unfailling light; the flock of Christ must

have a sure guide, till the Son of the Highest shall reappear, to open to the true of heart the heavenly temple, where the just shall see as they are seen, and know as they are known, where God shall manifest his very essence to his elect.

We shall now refer, in conclusion, to the great commission given to S. Peter in S. John xxi. 15-17. Having already commented on this passage at some length, we need, in this place, only show how plainly it proves our doctrine. The apostle is here constituted the supreme pastor of the sheep of Jesus Christ. Bishops and people are alike to be fed by his hands. And by what are they to be fed, unless with the word of truth which the Incarnate Lord revealed? What other food is there for the soul of man? The bishops

and priests are indeed the shepherds and teachers of the people whom they guide; but at the same time are they themselves sheep of the flock of Peter, and look to him for food and direction. They depend upon Peter; he cannot depend upon them. That he should be fed by the bishops, the shepherd by the sheep, would be an inversion of order, and a contradiction in terms. If by any possibility the supreme pastor could offer to the church the baneful food of error, and lead the flock astray from the pastures of sound doctrine, he would cease to be the shepherd of Christ's fold and the leader of his children. Then truth would fail utterly from earth, unless the sheep of Peter should leave their position, and make themselves the shepherds of their chief pastor, by a power for which the word of God gives no as-

surance, and which would be in its exercise destructive of the unity of the fold. In either supposition, the promise of Christ falls to the ground, and the church which he established ceases to exist. For there is no flock of Christ which is not fed by Peter, and that is not his flock in which is dispensed the poison of falsehood and heresy. The supreme pastor of the church of God cannot be the teacher of error. There is no reply to these conclusions; and so we will add only the words of the Council, which bear upon their very face the signs of inspiration: "The gift of truth and never-failing faith was conferred by Heaven upon Peter and his successors, that they might perform their high office for the salvation of all, that the whole flock of Christ might be kept away by them from the poisonous



food of error, and might be nourished with the pasture of heavenly doctrine; that, the occasion of schism being removed, the whole church might be kept one, and, resting on its foundation, might stand firm against the gates of hell."

IV.

THE EVIDENCE FROM HISTORY.

The testimony from this source divides itself into several natural divisions, which, for the sake of clearness, we shall follow. We have, first, the voice of the early and distinguished Christian fathers; secondly, the acts and words of the general councils of the church; and, thirdly, great ecclesiastical *facts* in the history of Christianity, which establish beyond controversy the doctrine we maintain.

1. The fathers and writers of the early times are sure witnesses of the doctrine prevalent in their day. They, as saints and doctors of the church, convey the belief which they had received in sacred tradition from Christ himself. Their unanimous voice is sufficient to show that the infallibility in faith of Peter and his successors is a dogma coeval and identical with Christianity; for to suppose them thus agreed in error, is to suppose the corruption and, in fact, entire loss of the truth taught by our Lord. This latter supposition, as we have seen, is fatal to the veracity of Christ himself, and cannot be entertained. We shall be very brief in our quotations, and shall not cite the writers of later ages, in which the doctrine and practice of the church are admitted even by our adversaries. The chain

of proof which we shall give will, however, form an invincible argument to every honest believer in a historical Christianity.

In the first place, as we have shown, the early Christian authorities are agreed in the interpretation which we have given to the three great texts of Holy Scripture already quoted. This alone is sufficient to indicate their doctrine, since these texts thus interpreted directly teach the infallibility of the Roman Pontiff.

Secondly, there is a consensus of fathers who speak of the necessity of union to Peter as the inviolable rock of faith which lends its firmness to the whole structure of which he is the foundation. These teachings permeate the whole of patristic theology, and stand in bold relief whenever from any quarter, or by any species of heresy, the truth is attacked. Not one

of the great verities of Christianity is so plainly manifested in the conflicts of the church as this grand and essential doctrine.

We proceed, however, with our brief list of quotations.

S. Irenæus, A.D. 178: "To this church [of Rome] it is necessary that every church, that is, those who are on every side faithful, should resort, in which, always by those who are on every side, has been preserved that tradition which is from the apostles. . . . By this order and by this succession [of the Roman Pontiffs] both that tradition which is from the Apostles, and *the preaching of the truth*, have come down to us."—Adv. Hæres. l. iii. b. 3.

S. Cyprian, A.D. 248: "Moreover, after

this, a pseudo-bishop having been set up by themselves, by heretics, they dare to sail, and to carry letters from schismatics and profane persons to the chair of Peter, and to the principal church whence the unity of the priesthood took its rise; nor do they consider that the Romans are those whose faith is praised in the preaching of the apostle, *to whom faithlessness cannot have access.*—Ep. lv. ad Cornelium.

S. Ephræm Syrus, A.D. 370: “We hail thee, Peter, the *tongue* of the apostles, the *voice* of the heralds, the eye of the apostles, the keeper of heaven, the first-born of those that bear the keys.”—T. iii. in S. S. Apost.

S. Damasus, A.D. 370, Bishop of Rome: “Although, dearest brethren, the decrees

of the fathers are known to you, yet we cannot wonder at your carefulness as regards the institutes of our forefathers, that you cease not, as the custom has ever been, to refer all those things which can admit of any doubt to us as to the head, that *thence* you may derive answers whence you received the institution and rule of living rightly. Wherefore are we mindful that you also are not forgetful of the canons which command this to be done. Not that you are in any way deficient in the law of the church, but that, supported by the authority of the apostolic see, you may not deviate in any way from its regulations. . . . It does with reason concern us, who ought to hold the chief government in the church, if we, by our silence, favor error."—Epis. v. Prospero Numid.

S. Epiphanius, A.D. 385: "This was befitting in that first of the apostles, that firm rock upon which the church of God is built. The gates of hell shall not prevail against it. The gates of hell are heretics and heresiarchs. For in every way was the faith confirmed in him who received the keys of the kingdom of heaven. . . . He was aided by the Father, so as to be the *foundation of the security of the faith.*"—T. ii. in Anchor. n. 9.

S. Ambrose, A.D. 385: "The ship is not agitated wherein prudence sails, where perfidy is not, where faith breathes. For how could that be agitated over which he [Peter] presided, in whom is the foundation of the church? Though the rest are ordered to let down their nets, yet to Peter alone it is said, 'Launch

out into the deep,' that is, into the depths of disputations. . . . Into this deep of disputation the church is led by Peter, so as to see thence rising again the Son of God, thence flowing the Holy Spirit."

"Christ is the rock, 'for they drank of the spiritual rock that followed them, and the rock was Christ.' Yet he did not refuse to bestow the favor of this title even upon his disciple, so that he, too, might be Peter, in *that he has from the rock a solid constancy; a firm faith.*"—T. i. Expos. in Luc.

S. Jerome, A.D. 390: "As the East, vexed with internal discord, with all the habitual frenzy of that people, is tearing into shreds the seamless garment of the Lord, and the foxes lay waste Christ's vineyard, so that among the broken cis-



terns that hold no water it is difficult to understand where is 'the sealed-up fountain' and 'that enclosed garden'; therefore have I thought that I ought to consult the chair of Peter, *and the faith that was commended by the apostle*, seeking now the food of my soul from that place where, in other days, I received the robe of Christ."

. . . "Following no chief but Christ, I am joined in communion with your holiness; that is, with the chair of Peter. Upon that rock I know that the church is built."—T. i. Ep. ad Damas. Papam.

S. John Chrysostom, A.D. 387: "Peter, the leader of the choir of the apostles, the mouth of the disciples, the pillar of the church, *the buttress of the faith*, the fisherman of the universe, he who raised up our race from the depths of error

even to heaven." . . . —T. iii. Hom. de dec. mill. Talent.

“And in those days Peter, rising up in the midst of the disciples (Acts i. 15), said: Both as being ardent and as having had entrusted to him by Christ the flock, as the first of the choir, he is always the first to begin the discourse. Justly, he has the first authority in the matter, as having had all entrusted to him. For to him Christ said, and ‘thou being converted, confirm thy brethren.’—Hom. iii. in Act. Ap.

S. Asterius, A.D. 387: “Peter went not away unrequited and unrewarded; but, declared blessed by the truly Blessed, he is called the *rock of faith* and the foundation and superstructure of the church of God. He receives, too, by promise, the keys of the kingdom, and becomes the lord of the

gates thereof, so as to open them to whom he may choose, and to close them against those against whom they justly ought to be shut; plainly against the defiled and profane, and the destroyers of this confession, through which, as a careful guardian of the wealth of the churches, he was appointed to preside over the entrances into the kingdom.”—  
Hom. in Apost. Princ., t. i.

S. Innocent I., A.D. 410: “Especially, *as often as questions of faith are agitated*, I am of opinion that all our brethren and fellow-bishops ought not to refer but to Peter, that is, to the author of their name and honor, even as your friendliness has now referred to ascertain what may be for the common weal of the church throughout the world. Wherefore we do, *by the authority of the apostolic power*, declare

Pelagius and Cælestius, the inventors of novel words, deprived of the communion of the church.”—Ep. xxx. ad Conc. Meliv.

S. Boniface I., Pope, A.D. 419: “This church [Roman Church] is to the churches spread over the whole world as is the head to its own members, from which church, whoso has cut himself off becomes an alien from the Christian religion.”—Ep. xiv., Epis. Thess.

Theodoret, A.D. 424: “For this cause do I suffer thee [Peter] to stumble first, but permit thee not to fall, providing stability through thee for the wavering. Thus did this *great pillar* support the tottering world, and suffered it not in any wise to fall, but placed it upright and made it firm,

and received a command to feed the Lord's sheep."—T. iii. Orat. de Carit.

"She [Rome] is the greatest and most illustrious of cities; she rules the world, and overflows with a crowd of citizens. But *her faith* specially adorns her, and the divine Paul, a witness worthy of faith, cries out that her faith is spoken of in the whole world."—Ep. cxiii.

S. Xystus III., Pope, A.D. 434: "You have learned by the result of this present business what it is to agree in sentiment with us. The blessed apostle Peter in his successors has transmitted what he received. Who would separate himself from his doctrine, whom the Master himself declared to be the first among the apostles?"—Ep. vi. ad Joan. Antioch.

S. Peter Chrysologus, A.D. 440: "We exhort you, honored brother, that in all things you obediently attend to those things which have been written by the most blessed Pope [Leo] of the city of Rome, because blessed Peter, who lives and resides in his own see, gives to those who seek, *true faith*."—Proleg. Observ. Ed. Bacchin.

Cassian, A.D. 429: "Let us interrogate the greatest, the *teacher* among the teachers, who, ruling the helm of the Roman Church, as he had the primacy *of faith*, so also had he the primacy of the priesthood. Tell us, then, tell us, we beseech thee, O Peter, prince of the apostles, how the churches are to *believe* in God; for it is just that thou shouldst teach us, who wast thyself taught of the Lord; and that thou shouldst open to us the gate, of which thou didst receive the key."—De Incarn., l. iii.

S. Leo I., Pope, A.D. 640: "The *solidity of that faith* which was commended in the prince of the apostles, is perpetual; and as what Peter believed in Christ is permanent, so is what Christ institutes in Peter permanent."—T. i. Serm. iii. de Natal. Ordin.

"The blessed Peter ceases not to preside over his own see, and he enjoys a never-ceasing fellowship with the everlasting priest [Christ]. For *that solidity* which Peter, himself also made a rock, received from the rock Christ, has passed onwards to his heirs also; and wheresoever any firmness is exhibited, the constancy of that pastor is undeniably apparent."—Serm. v. *ibid.*

Sozomen, A.D. 445: "It is a sacerdotal law, that the things done contrary to the sentiment of the Bishop of Rome be looked upon as null." "This important ques-

tion being agitated, and, as was to be expected, daily increasing in importance, when the Bishop of Rome learned this, he wrote to the churches of the East to worship a consubstantial and equally glorious Trinity. And after this had been done, they were all silent, and this important question seemed settled, as having been *once for all decided* by the judgment of the church of the Romans.”—Hist. Eccles. l. iii. l. vi.

The Bishops of Tarragona write to Pope Hilary, A.D. 440: “Accordingly, we, adoring in you the God whom you serve blamelessly, have recourse to the *faith* commended by the apostle, thence seeking for answers whence, nothing *by error*, nothing by presumption, but all with pontifical deliberation, is prescribed.”

Felix III., Pope, A.D. 490: “I am also



cheered by the purport of your letter, wherein you have not omitted to state that blessed Peter is the chief of the apostles, and the *rock of faith*, and that to him were entrusted the keys of the heavenly mysteries. . . . Let the peace of the churches be genuine; let there be a real unity, seeing that the paternal *faith* and the communion of blessed Peter ought to be preferred before any individual whomsoever.”—Ep. iv. Imper. Zenoni.

S. Gelasius I., Pope, A.D. 492: “There, as he [Peter] shone conspicuous for power of doctrine, so, also, made glorious by the shedding of his blood, does he repose in a place of everlasting rest, granting to the see which he himself blessed, that it be, according to the Lord’s promise, never overcome by the gates of hell, and that

it be the safest harbor for all who are tempest-tossed. In that harbor whosoever shall have reposed shall enjoy a blessed and eternal place of safety, whereas he that shall have despised it, it is for him to see what kind of excuses he shall plead at the day of judgment."

2. The acts and words of the councils of the church are in full accordance with this stream of tradition, and even establish our doctrine.

First, the General Councils have been convoked with the sanction or by the direct command of the Roman Pontiff. "The summons to an Œcumenical Council must go forth from the œcumenical head of the church, the Pope, except in the case (which is hardly an exception) in which, instead of the Pope, the tem-

poral protector of the church, the Emperor, with the previous or subsequent approval and consent of the Pope, summons a council of this kind." \* The convocation of bishops must necessarily come from the head of ecclesiastical jurisdiction, and not from a temporal power, which can only give its protection and support.

Secondly, no council, however large or influential, is of any authority unless it has had the direction and sanction of the Pope. Such a council could never be general, for it would be a body without a head, and incapable of action, and would in no way represent the church, which is always with its visible pastor. The confirmation of the Roman Pontiff is necessary to the validity and authority of an œcumenical council, and this fact alone,

\* Hefele, *Hist. Councils.*

established by the history of Christianity, proves the infallibility of the Vicar of Christ. For the power to approve and render certain in things of faith requires a special gift of exemption from error. Of councils claiming to be general, eighteen are approved as such; the Vatican Council, now prorogued, makes the nineteenth; while eight are annulled and considered of no weight, and six are partly approved and partly annulled by the sole authority of the Popes.

Thirdly, the Œcumenical Councils, in their indiction, their action and confirmation, presuppose and often express the infallibility of the Supreme Pontiff.

The Council of Nice was presided over by the legates of the Pope, Hosius, Vitus, and Vincentius. Five documents, dating from the fifth century, mention, be-

sides, a solemn approval of the acts of this Council by Pope Sylvester. Doubt has been thrown upon the authenticity of these documents, but not upon the fact of confirmation, since this has been affirmed by other synods. Pope Julius I. declared, a few years after the Council of Nice, that it was a rule and law of the church, that ecclesiastical decrees could not be published without the consent of the Bishop of Rome. Dionysius the Less also especially declares that the decisions of Nice were sent to Rome for approval.

The Council of Constantinople, A.D. 381, was guided by Pope Damasus in its condemnation of the Macedonian heresy, but its canons were rejected. "It was, in fact, on account of the creed having been approved of by the Holy See that afterwards, in the sixth century, Popes Vigilius, Pela-

gius II., and Gregory the Great formally declared that this Council was œcumenical, although Gregory at the same time refused to acknowledge the canons it had promulgated." \*

The Council of Ephesus, A.D. 431, was sanctioned by Pope Celestine, whose legates presided, and directed the condemnation of Nestorius, whom the Pontiff had already condemned at Rome. Philip, the Papal legate, thus addresses the Council: "It is a matter of doubt to none, yea, rather it is a thing known to all ages, that the holy and most blessed Peter, the prince and head of the apostles, the *pillar of the faith*, the foundation of the Catholic Church, received the keys of the kingdom from Jesus Christ our Lord, who [Peter] even till this present, and al-

\* Hefele, *Hist. Councils, Intr.*

ways, both lives and *judges* in his successors. Our holy and most blessed Pope Celestine, the canonical successor and vicegerent of this Peter, has sent us as representatives of his person."

The Council of Chalcedon, A.D. 451, sent all its acts to Rome to obtain assent, approval, and confirmation for them. Such are the words of its letter to the Pontiff: "We acknowledge the whole force of the things which have been done, and the confirmation of all that we have accomplished, to be dependent upon your approval." The same language is used by Anatolius, Archbishop of Constantinople. Pope Leo, however, only confirmed the articles of this Council which concerned the faith, and expressly rejected its twenty-eighth canon. The dogmatic letter of S. Leo was read at the opening of the Council, and, assert-

ing the true doctrine, commanded the condemnation of Eutyches. When this letter had been read, the bishops exclaimed, "This is the faith of the fathers, this is the faith of the apostles; so we all believe; the orthodox so believe; anathema to those who do not so believe. *Peter has spoken by Leo.*" The doctrine of S. Leo in regard to the infallibility of Peter's successor has already been given in these lectures. He says: "The power and authority of Peter are supreme in his see. His faith is divinely guarded by such a solidity, that neither has heretical pravity ever been able to violate, nor heathen perfidy to overcome, it."—Serm. iii. 3.

The Second Council of Constantinople, A.D. 553, depends in its condemnation of the three Chapters upon Pope Vigilius, who had already pronounced his decree. The



sanction of Vigilius was for some time delayed, on account of the interference of the emperor with the freedom of the bishops.

The Third Council of Constantinople, A.D. 680, sent a synodal letter to the Pope, and asked his confirmation. Its language was similar to that of the Council of Chalcedon. But the whole history of this Council shows very plainly the uncontradicted sentiment of the church. The letter of Pope Agatho recites the decree of faith, and thus continues: "Relying upon the protection of Peter, this apostolic church has never deviated from the way of truth in any way of error whatsoever; and his authority, as that of the prince of the apostles, the whole Catholic Church of Christ, and all the universal synods, always and in all things have faithfully embraced and followed

. . . For this is the rule of the true faith, which, both in prosperity and adversity, this apostolic church of Christ, the spiritual mother of your peaceful empire, holds and defends as vital; which church, by the grace of God, will never be convicted of departing from the path of apostolic tradition, nor has it ever been depraved by heretical novelties; but as it received the beginning of the faith from its founders, the chief of the apostles of Christ, so it abides untainted to the end, according to the divine promise of our Lord and Saviour himself, which in the Gospels he uttered to the prince of his disciples: *'I have prayed for thee, that thy faith fail not.'*"

The creed of Pope Hormisdas, which, at his command, the Oriental bishops were required to sign, deserves mention in this

connection. It was signed by a much greater number of bishops than any Council called together, and is of universal authority. In it the whole *East*, A.D. 517, professed its faith in the inerrancy of the Apostolic See. We can here give only a portion of this profession: "The first act of salvation is to keep rightly the rule of faith, and in no way to depart from the decrees of the fathers. The words of our Lord Jesus Christ cannot be passed over: 'Thou art Peter; and on this rock will I build my church.' These words are confirmed by their effects, for, in the Apostolic See, religion has always been preserved without spot. . . . Wherefore, we receive and approve all the letters of Pope Leo, and all that he wrote concerning the Christian religion. Therefore, following in all things the Apostolic See, and professing all its

decrees, I hope to be worthy to be in that one communion with you which the Apostolic See commands, in which is the *perfect and true solidity* of the Christian religion, promising that the names of those who are separated from the communion of the Catholic Church, that is, those who are not united in mind to the Apostolic See, shall not be recited in the Holy Mysteries. This my profession I have subscribed with my own hand, and presented to thee, Hormisdas, holy and venerated Pope of the city of Rome."\* This creed was afterwards approved in the Eighth Œcumenical Synod.

It is hardly necessary to follow the Councils any farther, since from this time there is scarcely a dispute in regard to Catho-

\* Labbe, *Concil.* tom. v.

lic tradition. We will only add the words of three later Œcumenical Synods.

The Council of Lyons, A.D. 1274: "The holy Roman Church has the supreme principality over the whole church of Christ, which it received, with the plenitude of power, from the Lord himself in blessed Peter, whose successor is the Roman Pontiff, so that, if any questions shall have arisen concerning faith, they must by his judgment be defined."

The Council of Vienne, A.D. 1311: "To solve doubts in matters of faith belongs only to the Apostolic See."

The Council of Florence, A.D. 1439: "We define that the Roman Pontiff has the primacy in the whole world, and is the successor of Peter, and the head of the whole church, and the father and

*teacher* of all Christians, and that to him, in blessed Peter, was given by our Lord Jesus Christ the plenary power of governing the church, as is contained in the acts of the Œcumenical Councils and the Sacred Canons.”

The Synod of Rome, 863, under Nicholas I., made the following decree, which was adopted in the Eighth General Council: “If any one shall despise the dogmas, commands, interdicts, sanctions, or decrees, in respect to *Catholic faith*, ecclesiastical discipline, the correction of the faithful, or amendment of sinners, justly promulgated by the Apostolic See, let him be anathema.”\*

3. We proceed now to mention a few great ecclesiastical facts which presuppose

\* Denzinger, *Enchiridion*, p. III.

and establish the infallibility of the Sovereign Pontiff.

These are, first, facts in the history of the church, and, secondly, in the history of the Popes.

First. We have already seen that the General Councils are such by virtue of his confirmation. No assembly of bishops, however large, is of any authority in things of faith without his sanction.

Again, Particular Councils, which have received the approval of the Apostolic See, have become of universal authority by virtue of that approval alone, and have passed into the code of the Catholic Church. There is no need of citing instances to prove a well-known fact. We may only mention the Councils of Hippo and Carthage concerning the canon of Sacred Scripture, and of Milevis against the Pelagians.

Again, heresies, as they have arisen, have been condemned by the Apostolic See alone, and the judgment of this see has at once become a law to the whole church. We have shown how the Roman Pontiff has directed the action of Œcumenical Synods, and often given them full instructions in regard to the errors to be condemned. Often they have done nothing but accept and propound the sentence previously delivered by him.

But by his supreme authority, he has detected error and pronounced against heresy, which has been touched by no General Council. Thus S. Gelasius alone settled the canon of Sacred Scripture.

Thus Innocent I. condemned Pelagianism, and pronounced the true doctrine concerning original sin. The fathers of



Trent only reaffirmed his infallible declarations, which had been the rule of faith for the whole Catholic communion.

Thus Leo X. condemned the errors of Martin Luther and the reformers.

Thus since the Council of Trent the false propositions of the Jansenist heresy have been successively judged and anathematized by the Pontiff.

Thus the doctrine of the Immaculate Conception of the ever Blessed Virgin has been solemnly defined by the sole decree of our Holy Father, Pius IX.

Thus modern errors and the rationalism of the day have been condemned by the same glorious Pontiff.

Controversies have known but one arbiter in the ages of Christianity, and his voice once spoken has settled all, and, with universal consent, closed the question.

Could this ever have been if the church had not recognized the office and duty of S. Peter to confirm her in faith, to be really and truly, and not in name only, the Vicar of Jesus Christ?

We are prepared now for a quotation from Dr. Döllinger, which we will give without note or comment:

“The Pope is supreme *teacher* and guardian of the faith. That the decrees of synods regarding faith, obtained their full power and authority only by being received and confirmed by the Pope, was publicly acknowledged in the fourth century. Thus the Synod held at Rome, 372, under the Pope S. Damasus, declared that the Council of Rimini, notwithstanding the great number of bishops who were there assembled, was invalid and null, because neither the Bishop of Rome, whose deci-

sion should be awaited before all others, nor Vincent of Capua, and others, had decreed with them. The same Pope was the first who condemned the heresy of Apollinaris, although it arose in the East; and by his decision, as Sozomen relates, the controversy of the Orientals on the divinity of the Holy Ghost was ended. The Fifth General Council, which was a Council of only Oriental bishops, acquired the authority of an Œcumenical Synod by the subsequent acceptance and confirmation of the Pope; and S. Augustine declared, after the two African Synods had been confirmed by the Pontiff, that the cause of the Pelagians was terminated. ‘Roma locuta est, causa finita est’—‘Rome hath spoken, the case is finished.’”

Hence could Boniface, the successor of Zosimus, write to the Oriental bishops

that a judgment of the Apostolic See was *inviolable*, and that he who should presume to act against it cut himself off from the church. The proud pre-eminence of this See, *that it had never been stained by error*, was extolled by Theodoret. Peter, Bishop of Ravenna, exhorted Eutyches to submit himself before all others to the Pope and to the judgment which he should pronounce; and Avitus, Bishop of Vienne, about 503, names the Pope the pilot of the vessel of the church when assailed by the storms of heresy. The holy Maximus, in the controversy with the Monothelite Pyrrhus, declared to him that, if he would free himself from heresy, he must make his peace with the See of Rome, for that *then* all would believe him to be orthodox. About the same time, Sergius, Bishop of Cyprus, declared that the

See of Rome was, by virtue of the promises of Christ, the *immovable foundation of faith.*

. . . In his book against Rufinus, S. Jerome asks him, "Is your faith *the faith of the Church of Rome?* If so," he adds, "we both are Catholics."

When, during the Pontificate of Hormisdas, the schism which had been begun by the Patriarch Acacius was at length terminated, after a duration of thirty-five years, about 2,500 Oriental bishops signed a formulary which had been sent to them by the Pope, on which occasion they confessed that he who was not *in all things* united with the Apostolic See, was cut off from the Catholic Church.

. . . It was customary (in case of General Councils) that a decree of the Apostolic See should *precede* their dog-

matical decisions, and this decree was the *authority* and guide of the Council. The Council of Ephesus, therefore, in forming its judgment against Nestorius, said that it did so "following the *canons* and the *epistle* of the Pope."

If particular councils formed decrees on *subjects of faith*, it was by the approbation of the supreme Pontiff that they acquired authority.\*

Secondly, it is a fact in the history of the Roman Pontiffs, that all have claimed and exercised supreme judgment in controversies, and that not one has erred in faith, when teaching the church by authority. This fact alone is a miracle, and could not be, without the continual and watchful aid of the Holy Spirit, and the ever-powerful prayer of Christ for his Vicar. Thus Bos-

\* Döllinger's *History of the Church*, ii. pp. 220-224.

suet says: "It is this Roman Church which, taught by S. Peter, knows no heresy. Heresies have been able to pass there, but they could not there take root. So is the Roman Church always a virgin: *the Roman faith is always the faith of the church.* What it believes is ever received; the same voice resounds everywhere; and Peter remains, in his successors, the foundation of the faithful. It is Jesus Christ who has said it, and heaven and earth shall pass away sooner than his word." \*

To establish our assertion, we will take the full strength of our adversaries. If there had been Popes who have disagreed with each other and the received faith of the church, they would have shown it long ago. Their failure to show it, is abundant evidence of all that we assert, since history

\* *Bossuet*, tom. xv. p. 501.

has been carefully searched with this end alone in view. Cases of individual weakness or of personal inconstancy are rare indeed, but, true or false, have nothing to do with the argument. They must prove that, of the long line of Pontiffs, even one has taught error *ex cathedrâ*, and so officially propounded false doctrine to the church. Of all the accusations made, only two touch the question even remotely. We pass over the charge against S. Marcellinus, which, as it was purely a personal matter, is admitted to be false by all the best historians. If he had offered incense to idols under stress of persecution, it would have been a fall of human weakness; but the whole accusation is a falsehood of the Donatists, circulated for their own ends, and now shown in its true colors by authentic documents. The holy Pontiff who died for the



faith, and is honored as a martyr at the altars of the church, is far above attacks like these.

The acts of the Fifth General Council sufficiently shield Pope Vigilius from any of the charges made against him, as the whole history shows him to have acted with great prudence and zeal, even when faith was not directly in the controversy.

There are only two of the successors of S. Peter against whom our opponents bring even the shadow of a fair accusation, and in neither case did the Pontiff act *ex cathedrâ*, or define a doctrine, or pronounce a judgment. We might, then, dismiss the whole matter as impertinent to the subject, but, for the sake of truth, we will briefly show that, in the first case, the charge is false, and that, in the second, the fault of the Pope was negative rather than positive,

and implied only human infirmity, aside from his official character.

1. The charge is made against Liberius, Bishop of Rome from A.D. 352-366, that, in the persecutions of the Arians, he was induced by fear to sign an heretical confession of faith. The answer to this is two-fold: first, the document which he is *said* to have signed, though omitting the Catholic term *consubstantial*, is not in words heretical, and is capable of being defended, as it has been by S. Hilary. But, secondly, it is not true that he signed any such confession, as facts and documents show. The charges against him are contradictory, and are proved false by contemporary evidence. His whole life was distinguished by zeal in defence of the orthodox doctrine against the Arians, and the honor paid him on his return to Rome from exile is a sufficient

proof that he had never wavered. The attempt to make S. Athanasius his accuser in his apology against the Arians, for the moment may produce its impression, but the passage which thus speaks of Liberius is evidently an interpolation in a subsequent edition, and by a strange and unskilful hand. For the *History of the Arians* was written at a period prior to that of the supposed fall of the Pope, and it is evident, from the whole context, that S. Athanasius knew of no such act. Arian authorities, for their own ends, have forged and circulated this unfounded accusation. Such is the judgment of all the best historians, at this time, to whose more extended defence of this great Pontiff we refer.\* S. Basil, S. Epiphanius, and S. Ambrose speak of

\* See Rohrbacher, *Hist. ; Diss.* of the Abbé Corgne Dartras, *Ecc. Hist.*, i. pp. 456-462.

Liberius as a Pontiff of holy, blessed, and venerable memory; and the ancient Latin, Greek, and Coptic Martyrologies honored him as a saint.

The Greek Menology reads as follows: "The blessed Liberius, defender of the faith, was Bishop of Rome under the empire of Constantius. Burning with zeal for the orthodox faith, he protected the great Athanasius, persecuted by the heretics for his bold defence of the truth, and driven from Alexandria. While Constantine and Constans lived, the Catholic faith was supported, but when Constantius was left sole master, as he was an Arian, the heretics prevailed. Liberius, for his vigor in censuring their impiety, was banished to Berea, in Thrace. But the Romans, who always remained true to him, went to the emperor and besought his recall. He was,

therefore, on this account, sent back to Rome, and there ended his life, after a holy administration of his pastoral charge."

2. We shall not delay long upon the case of Honorius, Bishop of Rome, A.D. 626-638. The whole matter has of late been so thoroughly discussed, and so ably treated by Catholic writers, that it will suffice to state briefly the real truth, which speaks for itself.

The charge of our adversaries is that Honorius, when appealed to, interfered in favor of the Monothelite heresy, and that for this he was condemned by a subsequent General Council.

The facts in the case are these: Honorius was deceived by Sergius, Patriarch of Constantinople, in regard to the question at issue, and was induced to write a letter urging the end of the discussion which

Sophronius, Bishop of Alexandria, vehemently maintained in defence of two wills in our Lord Jesus Christ. "We have received your letter acquainting us with the discussions lately raised in the East. We commend your zeal in rejecting all novelties of expression, according to the advice of the apostle. Let us leave grammarians to discuss idle questions, and disdain a war of words which would bring trouble upon the church.

That he misunderstood the heresy of Sergius is evident from his own letter, as well as from that of Pope John IV., A.D. 640: "When Honorius spoke of a single will in Jesus Christ, he meant that, in the person of the Incarnate Word, the *humanity* had not the two contrary wills of the flesh and the spirit, as we have them since the fall. But he did not mean that the divinity

had not in Jesus Christ its own proper will," His letter, however, with all the misconception of the question, was not an active interference in favor of Sergius's doctrine. His fault was neglect to examine more thoroughly the matters at issue, and to use at once his apostolic authority in favor of the truth thus craftily assailed.

At the same time he refused to give to his letters an encyclical character, and, in express terms, refused to *define anything*, while he in his own language teaches the true Catholic doctrine. From these facts, we conclude, first, that it is certain he did not act *ex cathedrâ*, or define any doctrine; and, secondly, that he was not heretical himself, as he holds and defends in words the true faith in regard to the two wills in our Lord.

Now, a few words will suffice, as to the condemnation of the Sixth General Council. The question of the heresy of Honorius was never before this Council, and until late days, he has never been charged with it. There is not one single document existing which shows that he favored the Monothelite doctrine, for he teaches the direct contrary. He was censured only for negligence, and because his omission to use his Apostolic authority had redounded to the benefit of heresy. What advantage the opponents of Papal Infallibility can draw from this, we are at a loss to know. If he neglected to use authority, then by the consent of the church he possessed such authority, as one of the attributes of his see. But let us look a moment at the history of the Sixth General Council, for we have no



stronger testimony for the infallibility of the Roman Pontiff, in all antiquity.

This Council was convoked by Pope S. Agatho, who reigned from A.D. 679 to 682. His letter to the emperor, which defined the true doctrine and gave instructions to the bishops, is as follows: "The Catholic world looks up to this [Roman] church as the mother and mistress of all the others. By the grace of Almighty God, it will never be convicted of having wandered from the path of apostolic tradition, or of yielding to the waywardness of heretical teachings. The faith which she received from her founders, the princes of the apostles, she has kept unstained, according to the promise of our Lord to S. Peter, 'I have prayed for thee, that thy faith fail not.' In virtue of this divine promise, the Apostolic Pontiffs, whose un-

worthy successor we are, *have always upheld the cause of the true faith.* So that, when the bishops of Constantinople strove to bring heretical novelty into the spotless church of Christ, my predecessors of apostolic memory never ceased to exhort, to warn, and to entreat them to forsake their false belief, or at least to hush questions so dangerous."

How could S. Agatho have said this, if his predecessor, Honorius, a few years before had been in any way tainted with heresy? These authoritative words are alone his sufficient exculpation.

But how did the Council receive this letter of the Pope? No sooner had the assembled fathers heard the clear and strong definition of the Catholic belief in the two wills of Jesus Christ than they cried out with one voice: "Peter hath spoken by

the mouth of Agatho. We believe with him that there are two wills in Jesus Christ. Anathema to whoever holds the contrary opinion."

When the Council had ceased its labors, the definition of faith was read: "By the inspiration of the Holy Ghost, in agreement with the dogmatic letter of our Holy Father and Sovereign Pontiff Agatho, we acknowledge in Jesus Christ two natures, with two respective wills and acts. Ancient Rome holds out a profession of faith coming from God himself. A letter from the West has brought back the light of truth. Peter has spoken by the voice of Agatho." The acts of this Council were confirmed by Pope S. Leo II., who reigned one year only, A.D. 682. We give an extract from the letter of the Emperor Constantine to the Pope, and from S. Leo's reply.

“The letter of Pope Agatho,” writes the emperor, “was unanimously agreed to accord with the Scriptures, the councils, and the teachings of the holy fathers. We saw with the soul’s vision the Prince of the Apostles himself, in the person of his successor, opening out the mystery of the Incarnation, and saying to our Lord, ‘Thou art Christ, the Son of the living God.’”

The letter of the Pope, dated May 16, 683, thus speaks of the acts of the Council: “On examination, we find them to agree with what the legates had reported. We have ascertained that the Council exactly followed the instructions of the Apostolic See, and that it agrees with the definitions of the five former Œcumenical Councils. For this reason we have consented to the publication of the decrees; we ratify them by the authority of S. Peter,

and wish them to have the binding power of laws." \*

v.

During the progress of the discussion elicited by the assembling of the Vatican Council, much was said which it would be a waste of time to notice in a serious work. As the Catholic Church exhibited anew her strength and her immortal youth, materialism and rationalism raised their heads, and the embers of Protestant prejudice were fanned into a flame. It is better not to fight with one who strikes wildly without a system or an end. Such a one will ere long destroy himself. Nor is it worth while to respond to attacks which take in the whole of Christianity, and really aim

\* See *Darras*, vol. ii. chap. viii.

at the confusion of all revealed faith. The church is quite safe from such adversaries, and has only patiently to wait to see them sink away from the notice of mankind. The infallibility of the Pope presupposes the divinity of Jesus Christ, and the truth of his mission of salvation. And, let it be said, it stands *because* of the divinity of the founder of Christianity and the omnipotence of his word.

Yet there are honest minds who have been led to think that the decree of the Council has ascribed to man powers he cannot have; that the possession of these prerogatives interferes with civil society, and arrests the progress of mankind in cultivation and knowledge. To these objections we shall briefly make reply before we close this lecture.

1. Our definition of the Catholic doctrine, in the precise words of the Council, has already answered the first objection. We claim for the Supreme Pontiff, when acting officially as the head of the church, that divine guidance which shields him from error. In this there is no inconsistency with his nature, or his probation as an individual, as we have already fully shown; and there is no power but such as God has already given in former dispensations. Prophets "have spoken as they were moved by the Holy Ghost;" and God could not speak through man as a medium, without making that medium unerring. God cannot teach unless he teach infallibly, and surely can never be a party to deception. Here any objection to the infallibility of the chief pastor of the flock of Christ would be against the divinity and wisdom of the

Redeemer himself. The whole Christian scheme, coming from a God-Man, must be supernatural and divine. The only question, then, is one of fact. Did Jesus Christ institute a church as "the pillar and ground of the truth," and promise unfailing guidance to its head in the discharge of his office? Does Christianity, as the world knows it, depend for nineteen centuries on the fulfilment of this promise, and the teaching of S. Peter's successors? No more objection, *à priori*, can be made to this plan of the new law, than to the inspiration of prophets, or the guidance of the high-priest under a less perfect dispensation.

2. The notion that the infallibility of the Roman Pontiff implies interference with civil power, or the order of government in civil society, is entirely unfounded. No change has been made by the Vatican Coun-



cil in the actual relation of the world to the church, or in the powers of the supreme Pastor. The Pope always possessed the gift which is now so carefully defined by the inspired language of an Œcumenical Synod. He was always, as we have fully proved, "the father and teacher of all Christians." The church and her head are concerned with the truths of God, the questions of faith and morals. These eternal principles she teaches to the nations, and, as government can only stand on right and justice, she, through the unerring direction of her Pontiff, upholds civil society and the safety and happiness of mankind. So far, and no further, does she meddle with political questions, where, indeed, very often the voice of truth and wisdom is unheard. Here we will produce an extract from a letter of his Eminence Cardinal Antonelli, not

only on account of its high authority, but also on account of the exact expressions it gives on this subject: "It follows that, if the church was instituted by its divine founder, as a true and perfect society, distinct from the civil power, and independent of it, with full authority in the triple order, legislative, judicial, and coercive, no confusion springs therefrom in the march of human society, and in the exercise of the rights of the two powers. The competence of the one and the other is clearly distinct and determined, according to the end to which they are respectively directed. The church does not, in virtue of her authority, intervene directly and absolutely in the constitutive principles of government, in the forms of civil regulations, in the political rights of citizens, and in the duties of the state. But, whereas no civil society can

subsist without a supreme principle regulating the morality of its acts and laws, the church has received from God this lofty mission, which tends to the happiness of the people, while she in no way embarrasses, by the exercise of her ministry, the free and prompt action of governments. She, in fact, by inculcating the principle of rendering to God that which is God's, and to Cæsar that which is Cæsar's, imposes, at the same time, upon her children the obligation of obeying the authority of princes for conscience' sake. But these should also recognize, that, if anywhere a law is made, opposed to the principle of eternal justice, to obey would not be a giving to Cæsar that which is Cæsar's, but a taking from God that which is God's."\*

It has been an amazing thing to good

\* Letter of Cardinal Antonelli to the Nuncio at Paris.

Catholics that any statesmen have allowed themselves to be disturbed by an objection so foolish and unfounded. The promoters of the objection, at its conception, scarcely deserve the credit of honesty, and probably only sought, by means known to the world, to throw political difficulties in the way of our doctrine. If the church had not always acted on the belief in the infallibility of her chief Pastor, they would have had more semblance of sincerity in their accusations. It is not hard to touch the self-love of princes and cabinets, and the more ignorant they are, the more jealous they will be of their prerogatives. And it is certain that the nation which lives according to God's law, and is governed according to the immutable principles of justice, will best promote its high interests. Of that law and those principles the Ca-

tholic Church is the divinely appointed teacher and guardian. So we can ask nothing more precious for our beloved country, than that the steps of her people and her rulers be guided by truth, in that full freedom which is not license, but obedience to God in all things.

3. And lastly, what bar to true progress or to advance in human knowledge, can be found in the unerring teachings of the Roman Pontiff? If he be a teacher from God, then every light from above comes to illuminate the way by which man reaches his high destiny. The sovereign Truth cannot blind the eye or circumscribe the intellectual vision. Every ray descending from the great centre of all knowledge, lifts the creature one step higher in true progress. Christianity professes to be above nature, to deal with realities the

unaided intellect could never measure, and to open upon reason a world far beyond its reach, where God comes to meet and ennoble the work of his hands. Never contravening reason or the revelations of nature, the great Redeemer, who took our humanity to exalt it, has caused the clouds which curtained his throne to pass away, that man, purified from sin, might open his eyes upon the Infinite, and, in the true Light, see light. Such is the temple of the Incarnate Word, who speaks the language of life, and the voice of salvation by the shepherd whom he has commissioned to guide his sheep. How can the clear light of revelation, and certainty in things of faith, interfere with the progress of our race in wisdom or science? God is true, if every man be found a liar. Until man shall be declared equal with God, our real

advancement will be in the obedience of the understanding to the Supreme Good. When man proclaims himself independent of truth revealed, then hath he said in his heart, "There is no God"; then the deep night of atheism will reign over the human intellect. That night is not so far away from many minds, that its shadows are not "darkening counsel by words without wisdom," and prostituting powers which were meant for the glorious future, to the service of the passions and to the idolatry of pride. Philosophers abound who have not learned the primary truths of natural religion; and who, in their self-worship, forget that God's being is the fountain of all knowledge. The infallibility of the supreme head of the Christian church means, certainty in faith, a clear understanding of Christianity. Let those who deny it show

us how, without it, there can be, as there never has been, one fixed and immutable creed. And then let them show how such a creed, which makes earth an antechamber of heaven, can stand in the way of the elevation of mankind.

The Catholic religion does not, indeed, teach us to prefer this world to the next, nor to believe that physical progress is the great end for which we should labor. Preparing us for eternity in the few months of this mortal life, she can only echo our Master's words: "Seek first the kingdom of God and his justice"; "What shall it profit a man if he gain the whole world, and lose his own soul?" All knowledge is useful, except the knowledge of evil. Yet who will deny that, even here, there are grades? Mechanics are not to be ranked with abstract studies; philosophy



rises above the plane of natural science; and far beyond all, is that labor of the soul by which we seek to know ourselves and our relation to the Infinite; that sun whose effulgence we cannot bear; that shoreless ocean which stretches far away from us in the limitless being of God.

What means, then, this battle of human freedom of which we hear so much? Hath the cry of modern society any sense, that it should ring in our ears from day to day? Where is freedom but in the service of the Almighty, whose creatures we are? Hath modern society taken to itself such power that it can cast away, as shackles of by-gone ages, the facts of a revelation from on high to our needy and suffering race? Is this emancipation from the restraints of Christian law, the liberty which men are seeking for with so much

eagerness? Alas! for the self-styled champions of modern thought, when, having cast off the clear light of the city which Jesus Christ set on a hill, they wander hither and thither, the slaves of passion, or as dreamers in a land where there are no realities. To them the senses teach truth no longer. God cannot make his voice to be heard; and so the eternal throne which holds up the universe, the fountain of all possibility and existence, before which even the untutored child of the forest kneels, is attacked by the puny weapons of their philosophy. Refusing to receive Jesus Christ for their teacher, they wander, groping one after another, as the voice of a man calls them on, and bidding the world to rejoice that the fables of Christianity are exploded. Heaven with its glories, and hell with its fears, a day of

judgment with its dread account, and a Judge before whose face the dead shall stand; these dreams of the enthusiast are no longer to confront the soul in its hours of battle. "Come with me," saith the new philosophy, "and I will unbind all the chains of free thought; I will unloose the manacles from hand and foot, and give you liberty, as the bird which escapeth from her cage, and trieth the strength of her wings. You shall be free to believe nothing, to know nothing of the world beyond the grave, to have no master, no teacher, no God." Ah! the heart in the deep of our nature calleth not for this freedom. It asketh for a clear light in the darkness, and a certain voice to lead to the unchangeable truth. It asketh for a God all-powerful to save, and a Man all-


pitiful to pardon. And when that great light shineth among the people that walked so long in night, and a Redeemer cometh who beareth in our nature the fulness of the Godhead, then does the broken heart of humanity revive and cry out for joy: "I have found thee for whom my soul longeth, and to thy voice alone will I listen, till thou shalt lead me to my true home. This earth is not my home. I am made for a glorious destiny, an everlasting reign, where, before God and his saints, I may bear the palm and wear the crown. Though I have wandered long, the good Shepherd has found my heart at last. A voice comes to me from Galilee. I see the Word Incarnate in the days of his resurrection. 'Simon, son of Jonas, lovest thou Me more than these? Then, feed my sheep.' And in

that faith which, upheld by the almighty prayer, faileth not, I confess with my whole being, 'Thou art the Christ, the Son of the living God.'"

## LECTURE THIRD.

### *THE TEMPORAL POWER OF THE POPE.*

“Let every soul be subject to higher powers: for there is no power, but from God: and those that are, are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation.”—ROM. xiii. 1, 2.

N our brief course of lectures upon the Vicar of Christ, we cannot omit to notice his temporal power, in regard to which so much has been said and done in the present age. The church will ever find an enemy in the world, and can never reconcile herself with the passions of men. If she could sacrifice her creed and her stern lessons of morality, and bend to the popular will, she would thereby identify herself with the

world, and altogether lose her divine character. "If you were of the world," said our Lord to his disciples, "the world would love its own; but because you are not of the world, therefore does the world hate you." And it is passing strange how this hatred of the church affects high intellects, and otherwise ingenuous minds. On all subjects but that of religion, there is quietness in discourse, or fairness in argument. When the Catholic Church receives a blow, there is a secret or open rejoicing, without so much as an inquiry into the justice of the attack, or a care to know whether the blow given is a triumph of evil over good, and a stratagem to destroy the very foundations of morality. It is true, indeed, that in many things men do not reason; and that by far the majority make up their opinions without due con-

sideration. But very many apply principles to the Catholic Church, and her interests upon earth, which they could not defend for one moment, and which they would allow no one to apply to themselves. It is in vain to cry for justice, for that is the very thing they are unwilling to accord to us.

And there is here a singular difference between us and our adversaries. We state plainly our principles, and carry them out consistently, and are ready to stand by all their just consequences. Few of those opposed to our creed pretend to show their colors, or are amenable to the laws of logic. Now they defend what, to-morrow, under another point of view, they will reject. And if we demonstrate to them the ground on which they stand, and the only defence which is possible to their position, they



turn as carelessly from our argument, as if the conclusions of reason were of no consequence to them. And all the while, they accuse the church of interfering with the prerogatives of reason, and opposing the progress of intelligence. A man may, undoubtedly, blind himself, and boast of his ignorance, but the terrible retribution is near at hand: "If the light that is in us be darkness, how great is that darkness!"

These remarks, true of the whole attack upon the Catholic faith, along its extended line, are especially true of the opinions expressed in our day in regard to the temporal power of the Pope. People say, "He ought not to have any such power," without even asking themselves if he *has, in fact*, this power by a just right which every one is bound to respect. And if this power

be taken away, they rejoice because they think it will weaken the Papacy, without so much as considering whether the invasion of his rights be in accordance with the principles of that justice which is essential to the existence of any Christian state. The golden rule is scarcely thought of; for there is not one among the assailants of the church who would be willing that others should do to him, what he rejoices to see done to others.

Still, with all the disadvantages under which we labor, with judge and jury forewarned and biassed against us, there is an appeal, which will not, either now or hereafter, be wholly in vain; to the everlasting principles of truth, which will stand when this busy age is gone; which are as immutable as God himself. Calm judgment revives at the sight of long injustice, and

honesty, in some minds, vindicates her divine prerogatives. To this judgment and to this honesty do we speak to-night, in hopes of some success, even where we attack long-seated prejudice. If we break the golden rule, or infringe the rights of our neighbor, or trample upon the just laws of reason, we will be the first to confess our guilt. But if we speak truthfully and argue fairly, have we not a claim to a verdict in our favor? If it be so that we are vindicating justice on earth, then, in the name of all that is holy, we deserve the gratitude of men; for we are fighting for their rights, the cause of good order, and the welfare of our race. It is a happiness to speak to the American people; for, with all their anxious search for wealth and physical progress, there is yet a hatred of deceptions and an honesty of purpose,

which will one day break off from many a mind the shackles of prejudice, and the more than iron bands of a false early education.

To elucidate the subject of our lecture with simplicity, and to make our argument with clearness, we will first define what we mean by the temporal power of the Pope, and state the Catholic view concerning it; secondly, review the facts of its history; thirdly, enter the protests of religion and law against the recent invasion of the states of the church; and, lastly, examine the reasons which are alleged in justification of acts which are intrinsically against God and man.

#### I.

The temporal power of the Pope is that civil principedom which, in fact, and by the

providence of God, he has possessed over the states and provinces which, for a long time, have been subject to his rule. No one can deny that the Vicar of Christ, as such, has been the ruler of Rome and its surrounding territory; and as the King of kings rules among the inhabitants of earth, that it has been by his providence. "The powers that are, are ordained of God." Any legitimate power has its authority from God, and exists by his ordinance. To deny this, is to deny the foundation of governments; for all true authority comes from God, the supreme ruler, and hence it is, according to the Scripture, "by *him* that kings reign, and princes decree justice." Even the heathen empire of Rome was, in this sense, as S. Paul tells us, the minister of God, whom Christians were bound to obey, not only from

fear of its power, but "for conscience' sake," because it had a rightful authority over its subjects. The Vicar of Christ has been the legitimate governor of his states, and if there be a legal claim to civil dominion, he possesses it. If he has had no such claim, then there is no government on the earth which exists by *right*, and no king or magistrate to whom obedience is due. The consequence of such a theory would be the extinction of society, since it is for the preservation of society that governments exist, and are a necessity dictated by the natural law.

If we look for a title to govern, which binds in conscience, we shall scarcely find among the nations any one as perfect as that of the Roman Pontiff. The precise date of his temporal power is lost in early Christian antiquity. The emperors saw

very soon the incompatibility of their presence in the Eternal City, where one mightier than they overshadowed them; and from the removal of the court to Constantinople, the Popes became the virtual rulers of Rome. That which is called by many writers the donation of Pepin, was really only the restitution of the provinces which the Lombards had seized at various times by unjust war. Neither Pepin nor any of his predecessors ever laid claim to Rome. Says Gosselin: "What must be especially noticed in the donation of Pepin, as well as in that of Astolphus, which was its consequence and authentic confirmation, is that those two monarchs, when guaranteeing to the Holy See the possession of all those cities and territories, never pretend that they are making a donation strictly so-called, but rather a

restoration of the provinces usurped by the Lombards from the church and republic of Rome. This was the title on which the Pope and the King of France constantly claimed those provinces, and on which the King of the Lombards himself restored them to the Holy See, as appears from the uniform testimony of ancient authors, both French and foreign. It was, in truth, very natural to regard, as the property of the Roman Church and republic, provinces long abandoned by their former masters, and which, in the extremity to which they were reduced, had of their own free will placed themselves under the protection of the Holy See." \*

Charlemagne not only recognized and respected the Pope's sovereignty in Italy, but he extended and consolidated it by

\* *Gosselin*, i. pp. 226, 227. ·



his victory over the Lombards, and by the total destruction of their monarchy in 773. "Not satisfied with confirming Pepin's act, he ordered his chaplain, Euthorius, to draw up a much more ample donation, securing to the Roman Church the exarchate of Ravenna, the island of Corsica, the provinces of Parma and Mantua, Venice and Istria, with the duchies of Spoleto and Beneventura. The king signed this donation with his own hand, and ordered it to be signed by the bishops, abbots, and dukes who accompanied him; he then deposited it on the altar of S. Peter, and swore, with all his French lords, to preserve for the Holy See all the territories mentioned in that grant." \* The Pontiffs have suffered many vicissitudes on account of their sacred character, yet their

\* *Gosselin*, i. 232, 233.

title to reign over Rome and its tributary provinces is undisputed, and is more ancient and more just than that of any sovereign in Europe. We may say with the bishops, in their allocution to Pius IX., on the Feast of Pentecost, 1862, when two hundred and sixty-five prelates from all quarters of the world surrounded the apostolic throne: "Who may dare to impugn a principality so ancient, established by so great authority, and even by so great a necessity? If that human right in which is found the security of princes and peoples be considered, what other power can be compared with this? What other power so venerable and holy? What monarchy or republic in the times past or present can boast of rights so august, so ancient, so inviolable? If all these things be despised and counted for naught in this Holy See, what prince shall

be secure in his kingdom, or what republic safe in its territory? Therefore is it, Holy Father, that thou dost contend and suffer for justice and laws, which are among nations the very foundation of social order. By a singular providence of God it was that the Roman Pontiff, whom Christ made the head and centre of his whole church, has possessed the civil principality, and it is by all to be held for certain that by no accident was this temporal power given to the Holy See, but by a special divine disposition; and that it has been confirmed and preserved through the long series of years by the unanimous and almost miraculous consent of all kingdoms and empires."

And so we may attribute to this principality a still higher sacredness, by reason of the character and office of the Vicar of

Christ. Surely there is no person on earth so sacred, no one with whom the ways of divine Providence are more intimately connected. With what we have seen and demonstrated in the preceding lectures, we cannot fail to recognize the propriety of God's dealings with the chief Pastor of his church, in thus securing his independence and freedom for the discharge of his great trust.

Catholics, then, believing that "the powers that are, are ordained of God," defend the just title of the Popes to reign over the states committed to them by the prescription of so many ages. They do not pretend that this temporal power is absolutely necessary to the Papacy, for wherever the Bishop of Rome is, there in exile, as in his ancient court, is the whole power of Christ the Lord, and the inviola-

ble supremacy of Peter. But we do contend that this power is needed for the free discharge of the Pontifical office, and is eminently salutary to all nations. The Bishop of Rome is not simply the bishop of one diocese, as other prelates are, but he is the shepherd of the whole flock of Christ, commissioned to feed with heavenly doctrine the entire earth. There is, therefore, an impropriety in his being the subject of another prince, who may by his high dominion interfere with the exercise of his spiritual prerogatives. Guarantees, of whatever stringency, are of little use when it is the interest of sovereigns to break them; and treaties are cancelled by a stroke of the pen when either of the contracting powers tires of observing them. Catholics need a home where they can find their common father, with no restraints

which the ambition or jealousy of kings may choose to throw around him. Such Rome has been till of late, a city unlike any other, a home for the faithful of every clime, whose august monuments even time has seemed to hold sacred. And the Romans have had this glory which has distinguished them above all others. Art and science, poetry, sculpture, and painting have flourished on their soil, but only because the throne of the apostle has stood there, the centre of truth, the foundation of Christian light and civilization. Our argument finds a vindication in the circumstances of Italy since the unlawful invasion of the Pontifical States. The Pope and the ministers of religion are not free even now, and as days pass away, if there be no change, they will be less and less free. Suppose a state of war to arise

which shall involve the kingdom of Italy, where shall be the liberty of the Vicar of Christ to guide and instruct the nations? It is a problem how long the Holy Father can reside in Rome, though we are sure he will remain there till the stern necessities of his office drive him elsewhere, that, untrammelled, he may feed the sheep of the Lord. In this view we cannot, perhaps, expect non-Catholics to agree with us, but honest men can appreciate our position with the faith we hold.

It has already been said that, in our own country, there is a fact which goes to support our claims. The people of the United States, for the good of the whole, have taken many of the rights of self-government from the inhabitants of the District of Columbia, that there, in the seat of the Executive and Legislative

powers, the nation may have freedom and independence of local control. And, although this is not a perfect parallel, still there is a resemblance which illustrates the views we hold in regard to the principality of the Sovereign Pontiff, and the necessity of his complete freedom for the great pastorship of the whole earth.

Catholics worthy of the name are all agreed on this point. They cannot hold other opinions, without separating themselves from the heart and sentiment of the church. The Holy Father, and, with him, the Œcumenical Council, have condemned the propositions which assert that "the children of the Catholic Church do [or may] differ in regard to the compatibility of the spiritual with the temporal power," or that "the abrogation of the civil dominion which the Apostolic See possesses,



would conduce to the liberty and felicity of the church."\* The contrary of these propositions is true for all Catholics. The children of the church cannot differ on this point, because for them God in his providence, and through his Vicar, has settled the question. The loss of the temporal power would not conduce to the liberty and prosperity of the church, but rather to its oppression and injury.

II.

But just as is the title of the Vicar of Christ to his civil principedom, and useful as we know it to be to Christianity, it has been more than once invaded. The Pontiffs have had to follow in the steps of their Master, and their crown has been

\* *Syllabus of Pius IX.*, sect. ix.

to them no exemption from the cross. From S. Peter, who was crucified with his head downwards, to Pius IX., there has been in the Eternal City many a confessor and martyr. The world knows of the struggles of the past. Many a wave, mighty and overwhelming, has dashed itself to pieces against the rock of faith. Many a king has laid his hand upon Christ's anointed, only to fall, and, in due time, to be ground to powder. The words of Scripture have been strangely verified: "Whosoever shall fall upon this rock shall be broken; but upon whomsoever it shall fall, it will grind him to powder."\* We doubt not that history will repeat itself, and we have no fear for the flock and its shepherd.

With the teachings of ages past, how-

\* S. Matthew xxi. 44.

ever instructive, we have not at this time to deal. The states of the church have been invaded in our own day, and it is of this invasion that we are to speak. This great act concerns not only Catholics, but all mankind. Let us briefly review the scenes which have been transpiring under our own eyes, at which many have applauded, while many have wept, not for themselves, but for society and religion.

It is hardly necessary, in the compass of this short lecture, to specify the steps by which Victor Emanuel, from being the head of the state of Piedmont, has raised himself to the position he now holds. He owes little to any strength of mind or foresight of his own, and has confessedly been the creature of others. The wave of revolution has placed him upon

his uncertain throne, and that wave has not finished its work. He could have accomplished little, had not France come to his aid, and, without the slightest shadow of right or justice, interfered in the affairs of other independent nations. The unhappy Emperor of the French has received his punishment for a selfish diplomacy, which, while it never had God or justice in view, was, even to the worldly-wise, foolish and suicidal. He has built up the powers which have fallen upon him, and crushed him. Having lent himself to the cause of Italian unity, it was by his act that the states belonging to the Holy Father were spoiled, for without him nothing could have been done. France, for ages, has had the glory of being the protector of the Holy See, and still cherished the hope of preserving the patrimony of S. Peter

against the revolution her emperor had encouraged. There was no gratitude from Italy for past favors, nor even conscience in the observation of treaties. So long as France held the Eternal City by her arms, the convention was kept: when Napoleon, rushing to his own downfall, recalled the troops which had held guard around Rome, the plighted word of king and cabinet had no sacredness whatever.

On the 10th of September last, an army of sixty thousand men, and one hundred and fifty guns, encompassed the holy city. There was not, and there had not been, the slightest disquiet within the walls, nor any appearance of revolution in the Papal territory. No internal movement had called this army to its attack, and Christian history certainly has no parallel to this violation of all law and justice. It was

in vain for Pius IX. to contend, with his little force, against a siege like this. The following is the order then issued to the general of his small but gallant army:

“At this moment, when a great sacrilege, and the most enormous injustice, is about to be consummated, and the troops of a Catholic king, without provocation, nay, without even the least appearance of any motive, surround and besiege the capital of the Christian world, I feel, in the first place, the necessity of thanking you and our entire army, for your generous conduct up to the present time, for the affection you have shown to the Holy See, and for your willingness to consecrate yourselves entirely to the defence of this metropolis. May these words be a solemn document to certify to the discipline, the

loyalty, and the valor of the army in the defence of this Holy See.

“As far as regards the duration of the defence, I feel it my duty to command that this shall only consist in such a protest as shall testify to the violence that is done us, and nothing more ; in other words, that negotiation for surrender shall be opened so soon as a breach shall have been made in the walls.

“At a moment when the whole of Europe is mourning over the numerous victims of the war now in progress between two great nations, never let it be said that the Vicar of Christ, however unjustly assailed, had to give his consent to a great shedding of blood. Our cause is the cause of God, and we put our whole defence in his hands. From my heart I bless you and your whole army.”

These words are worthy of him who rules so sublimely as the vicegerent of the Prince of Peace.

On the 20th of September, the fire of five hours had made a breach in the old walls, and the Italian soldiers entered in, followed by thousands of exiles and fugitives, who, for offences of many kinds, had been banished, or had fled from Rome. The rest is known, though the truth has not half been told. Calmer and better days will place the actors in these scenes in their appropriate place in history, and truth and justice will yet vindicate themselves.

The following account of the siege is taken from a private letter from a gentleman in the service of the Holy Father:

“The principal attack was made at the Porta Pia, where Captain Delahoyde, with



his zouaves, offered a determined and gallant resistance. After some hours' cannonading, a breach was made within about a hundred yards of the gate. There were not more than four companies of the zouaves engaged. This magnificent corps numbered over four thousand, and why the main body were kept away is a matter involved in some mystery. It was well known that the Holy Father deprecated a resistance, which should lead only to the useless effusion of blood; but it seems inexplicable that, out of a corps of four thousand, all in the highest state of efficiency, only four hundred should be permitted to take part in resisting the invaders. The breach having been effected, a storming party, composed of bersaglieri and grenadiers, emerged from the wood skirting the walls of the city near the Porta Pia, and en-

deavored to take the breach by assault. They were again and again repulsed by the hundred zouaves who held this point, and poured a destructive fire upon them as they advanced from under cover of the wood. The loss of the Papal troops between the breach and the Porta Pia, where the struggle raged most fiercely, was about one hundred and fifty men and five officers killed. The loss of the enemy was probably two thousand. While this unequal contest was going on, an officer from General Kanzler's staff arrived, and raised a white flag. The zouaves immediately ceased firing, but Victor Emanuel's troops, instead of observing the usual course, and sending forward a *parlementaire*, with characteristic bad faith took advantage of the opportunity to storm the breach, and with fixed bayonets dashed

forward, led by a colonel who was conspicuous in front waving his sword. The zouaves sent a volley into them as they came, killing the colonel and a number of the rank and file. The breach, however, was carried, and the handful of devoted and gallant soldiers, who for hours successfully resisted, were overpowered by superior numbers. So the Italian troops, in their desire to achieve the *éclat* of taking Rome by storm, violated the honor of soldiers by an unworthy stratagem.

“When the zouaves were overpowered and taken prisoners, some of the Italian officers determined to signalize their entry into the Eternal City by an atrocious act of murder. The zouaves who resisted their advance at the breach, numbering about one hundred and fifty, were all ranged along a wall, disarmed, and were informed

that, inasmuch as they had fired under flag of truce, killing several officers (among them a colonel) and several men, they were to be all shot, and, in pursuance of this, files of men were drawn up before them as a firing party, and ordered to load. The intended outrage was happily obviated by the arrival of a superior officer, who countermanded the order, and prevented the execution of what would have been a foul murder. After this the zouaves were marched through Rome, and subjected to every species of insult and indignity. I have myself some experience of the manner in which disarmed soldiers are treated by Italian cowards and cut-throats; but I believe the history of civilized warfare furnishes no parallel for the dastardly way in which these zouaves—many, if not most of them, gentlemen of good family—were

used by the miscreants who were let loose upon Rome. A young Belgian nobleman, an officer of zouaves, who distinguished himself highly by repelling the enemy at the breach, was walking along quietly with his fellow-soldiers after they had been taken prisoners; he still retained his sword, and this attracted the attention of some bersaglieri, who demanded it. He laid his hand upon the hilt, and said, in a quiet but firm tone, 'Jamais!' Immediately half a dozen bayonets were buried in his body, and, in order to finish their victim, one of the ruffians put his rifle to the young zouave's head, and blew his brains out. I believe a protest by some young English Catholic gentlemen who served in the zouaves is in course of signature; but with a powerful press ready to gloss over and condone every outrage, however foul, pro-

vided it be directed against the head of the Catholic Church, a protest, no matter how impressive, cannot penetrate far into the public mind of England. It is right, however, that Irish Catholics should realize to the full extent the infamy which receives its warmest approval from the liberal press of England, as well as the silent sanction of a liberal government which Irish Catholics help to maintain." \*

The consequences of this invasion were not such as honest and moral people would applaud, unless, indeed, their hatred of the Catholic religion be sufficient to shut out all principles of truth, or love of decency. We give a short extract from a letter written by an American, which, from many sources we know, is not in the least exaggerated :

\* Correspondence of the Dublin *Freeman*.

“The city is entirely changed. The quiet and order which reigned under the old *régime* has entirely departed, and La Marmora, with his 10,000 bayonets, is unable to accomplish that which was perfectly easy to the Pontifical gendarmes. The streets swarm with the most obscene prints, and, even the first day of the intrusion, Protestant Bibles were sold in the streets at five soldi a piece; but even that low price could not tempt the people, so our brethren on the other side of the fence retired in disgust. The piazza of the Rotunda (the Pantheon) is now a market-place, and on Sundays the Jews sell their wares in triumph; and on last Sunday, October 16, whilst High Mass was being sung at St. Louis des Français, the steps of the church itself were occupied by venders of infamous prints. This I have from an American

Catholic lady, who, passing at the time, witnessed the fact. Caricatures swarm; they are not even redeemed by wit, and spare neither persons nor things. The Pope and Cardinal Antonelli are favorite subjects. The *modus operandi* is as follows: The caricatures most offensive to Catholic hearts, assailing the sacred person of our venerated father and sovereign, are allowed to be displayed for the entire day, until all Rome has beheld them; the next morning the 'questore' sequesters them, and the papers announce with a grand flourish of trumpets that such and such papers have been seized as ridiculing the Pope and religion. The streets are lined with booths containing the most infamous books, got up in the cheapest form, so as to be within the reach of all classes. I have examined them myself, and only say



what I know to be true. It seems as if pains had been taken to collect all the lowest and most demoralizing books possible.

“The *Sapienza* has been placed under the sway of a band of professed atheists; the *Università*, ditto. We are awaiting anxiously the opening of the schools and colleges, which is near at hand, to see what will be done with them. Neither Irish nor German Catholic papers have made their appearance for several days, hence it is supposed they are stopped at the frontier, dreading the effect of the many protestations which they contain, addressed to their respective governments by the Catholics of those countries. The espionage over letters seems to have ceased. At first our letters came to us cut open, and we were made aware that all outgo-

ing correspondence was examined. Therefore, for several weeks we forwarded all by private hand beyond the frontier. Even the correspondence of the Pope was sent him opened by the rascals. All honor is due to Prince Torlonia, for the noble manner wherein he had met all the aggressions of the invaders. Some time since he purchased the Gesu, the professed home of the Jesuits, adjoining. The Ministry of Florence decided that the above-named buildings, as also the Roman College (St. Ignatius), would be just the thing for the Parliament, and signified their intention to the Society, which referred them to the Prince. The latter coolly declined, claiming the whole as his personal property." \*

The following testimony, from a most

\* Correspondence of the *Freeman's Journal*, New York.

respectable source, is taken from one of the journals of this city :

“The revolution is gaining strength every day. Crowds were screaming through the streets last week, ‘*Via i Gesuiti, via il Papa!*’ and now the Jesuits have received orders from ‘the moderate’ (!) party in authority to give up the Roman College to the municipality, so that municipal schools may be carried on in it after the new fashion of the modern Italian ideas. So the liberty of the Pope in Rome comes to this also, that the education not only of the Roman youth, but of the ecclesiastical youths from some twelve different counties, is forcibly withdrawn from his control. The Roman University has also been taken possession of by the invaders, on the plea of its being in the

hands of the priests, and yet the fact is, that of sixty professors belonging to this illustrious university, fourteen only were priests. Even the chair of Canon Law was held by a layman. Another proof of the liberty of the Pope, even in that famous territory of the Leonine City, may be seen in the fact that the great Hospital of Santo Spirito, within the precincts of that city, has been invaded by the Italian revolutionist, Dr. Pantaleone, who has driven out the fifty *Fratelli* who served it, and usurped its management. So the Pope is no more free within the Leonine City than without it; and no freer in respect to the care of the sick and dying than in the matter of education.

“The *Romano* contains an article attacking the Minister-at-Arms, and also Madame Kanzler, their only crime being unflinch-

ing devotion to the cause of the Pope. The revolutionary press is becoming daily more scurrilous, and its object, in this instance, is clearly to incite the *canaille* to an attack on the Vatican, on the absurd pretence that it is still full of zouaves—the only foreign officers being the Comte de Beaumont, an aide-de-camp of General Kanzler's, an ex-Austrian officer, and the colonel of the Swiss Guard, the Baron Alfred de Sonnenberg.

“The real Romans, it must be owned, are quite disgusted with the fungus journalism of the revolutionists; and they read the *Unita Cattolica* with avidity, and rejoice at the reissue of the *Osservatore*. They also go in great numbers into the Piazza of the Vatican, and gaze at the building which contains their father and true sovereign, and then go into St. Peter's

to pray for him. It is to be wished that this good people had a little more courage, and, mastering their fears of broken windows, would have the spirit to haul down their tricolor flags. A great many of them have already disappeared, and as the days of 'terror' are for the present over, they might well remove the remainder of these badges of shame."\*

The Holy Father has remained in quiet submission to wrongs which he cannot resist, giving to the world a beautiful example of patience and resignation under adversity which tests greatness of soul. We add nothing to this history but his own protest, sent through diplomatic channels to all the courts of Europe :

\* Correspondence of the New York *World*.

“ FROM THE VATICAN, 1870.

“ Your Excellency is well acquainted with the fact of the violent seizure of the greater part of the States of the Church, made in June, 1859, and in the September of the following year, by the government now installed at Florence. Equally matter of notoriety are the solemn reclamations and protests of the Holy See against that sacrilegious spoliation—reclamations and protests made either by allocutions pronounced in the Consistory, and published in due course, or else by notes addressed in the name of the Sovereign Pontiff by the undersigned Cardinal Secretary of State to the Diplomatic Body accredited to the Holy See. The invading government would assuredly not have failed to complete its sacrilegious spoliation if the French government, well informed as to its ambitious

projects, had not arrested them by taking under its protection the city of Rome and the territory still remaining, by keeping a garrison there. But, as a consequence of certain compacts entered into between the French government and that of Florence—compacts by which it was supposed that the conservation and tranquillity of the dominions yet left to the Holy See would be secured—the French troops were withdrawn. These conventions, however, were not respected, and in September, 1867, some irregular bodies of men, urged forward by secret impulses, threw themselves upon the Pontifical territory, with the perverse design of surprising and occupying Rome. Then it was that the French troops returned, and lending a strong-handed succor to our faithful soldiers, who had already fought successfully against the in-



vasion, they achieved, on the plains of Mentana, the repression of the audacious invaders, and caused the complete failure of their iniquitous designs. Subsequently, however, the French government, having withdrawn its troops on the occasion of the declaration of war against Prussia, did not neglect to remind the government of Florence of the engagements which it had contracted by the convention specified above, and to obtain from that government the most formal assurances on the subject. But the fortune of war having been unfavorable to France, the government of Florence, taking advantage of those reverses, to the prejudice of the agreement it had entered into, took the disloyal resolution to send an overpowering army to complete the spoliation of the dominions of the Holy See, although perfect tranquillity reigned throughout them,

in spite of very active instigations made from without, and in spite of the spontaneous and continual demonstrations of fidelity, attachment, and filial affection to the august person of the Holy Father that were made in all parts, and especially at Rome.

“Before perpetrating this last act of terrible injustice, the Count Ponza di San Martino was sent to Rome as the bearer of a letter written by King Victor Emanuel to the Holy Father. The letter stated that the government of Florence, not being able to restrain the ardor of the national aspirations nor the agitation of the “party of action,” as it is called, found itself forced to occupy Rome and the territory yet remaining annexed to it. Your Excellency can easily imagine the profound grief and indignation which filled the heart of the

Holy Father when this startling declaration was made to him. Nevertheless, unshaken in the fulfilment of his sacred duties, and fully trusting in divine Providence, he resolutely rejected every proposal for accommodation, forasmuch as he is bound to preserve intact his sovereign power as it was transmitted to him by his predecessors. In view of this fact, which has been brought to pass under the eyes of all Europe, and by which the most sacred principles of law and right, and especially those of the law of nations, are trampled under foot, his Holiness has commanded the undersigned Cardinal Secretary of State to remonstrate and protest loudly, and the undersigned does hereby, in the sacred name of his Holiness, remonstrate and protest against the unworthy and sacrilegious spoliation of the dominions of the

Holy See which has lately been brought to pass; and he, at the same time, declares the king and his government to be responsible for all the mischiefs that have resulted or shall result to the Holy See and to the subjects of the Pontifical Power from that violent and sacrilegious usurpation.

“In conclusion, I have the command from his Holiness to declare, and the undersigned does hereby declare, in the august name of his Holiness, that such usurpation is devoid of all effect, is null and invalid, and that it can never convey any prejudice to the indisputable and lawful rights of dominion and of possession, whether of the Holy Father himself or of his successors in perpetuity; and although the exercise of those rights may be forcibly prevented and hindered, yet his Holiness both

knows his rights and intends to conserve them intact, and re-enter, at the proper time, into their actual possession.

“In apprising your Excellency officially, by command of the Holy Father, of the deplorable event that has just taken place, and of the protests and remonstrances which necessarily follow it, in order that your Excellency may be enabled to bring the whole matter to the knowledge of your government, the undersigned Cardinal Secretary cherishes the persuasion that your government will be pleased to take into its earnest consideration the interests of the Supreme Head of the Catholic Church, now and henceforward placed in such circumstances that he is unable to exercise his spiritual authority with that full liberty and entire independence which are indispensable for it.

“Having now carried into effect the commands of the Supreme Pontiff, it only remains that I subscribe myself, etc.,

“J. CARDINAL ANTONELLI.”

These are calm and dignified words, which will stand an immortal witness against the spoliation of the Holy See, when the actors of to-day are forgotten. They may avail little now; but might is not right, nor is success a proof of lasting strength.

### III.

We are now prepared to enter our protest, as Christians and American citizens, against this act of invasion by which Pius IX. has been stripped of his just temporal sovereignty. Here we shall en-

deavor to be as brief and concise as the subject will allow. We protest against it, then, first, as a sin against God and the moral law; secondly, as an offence against the Vicar of Christ and Christianity; and, thirdly, as subversive of the order of society and international law.

1. God forbids us to steal, and theft is a sin against him. When a sovereign possesses a right to reign which he has in no way forfeited, it is stealing to take his dominion from him, or interfere with the territory rightly placed under his jurisdiction. A war of offence without any just motive, save the desire to acquire what rightly belongs to another, is always sinful; and the nation or king that thus takes possession of the states of another government, is a thief before God and man. Success will not cover up the guilt

in the presence of that tribunal where all must one day stand. The prince and his abettors are all culpable in the sight of heaven, and will meet their just punishment as surely as the criminal who breaks ~~into~~ his neighbor's house and robs his treasure. Society punishes the latter crime as destructive of its existence. Nations in community *ought* to be guided by the same rule, if they value their own life. There is no pretence in the present case that the Italian army had provocation, or that Pius IX. was not a rightful sovereign. No reason whatever can be assigned for the act of Victor Emanuel, except that he coveted what belonged to another, and had the power to take it. Thieves do the same, and on the same principles. Sometimes they are punished on earth, and often they prosper and are called to no



account before human tribunals. But, even if there be no retribution here, the moral law remains the same, and the great principles of right and wrong cannot be obliterated. Nations which trifle with these principles are preparing the way for their own downfall, for God on high is the supreme king, whose patience endures very long, but whose justice will surely fall upon the offender.

2. It is a sin to steal from any man or from any sovereign, but it is an aggravation of that sin to steal from the Vicar of Christ. We cannot forget the sacredness of his person; and even non-Catholics ought to venerate one whom two hundred millions regard as the vicegerent of the Lord. Wonderfully protected by divine Providence, he has been the civil ruler of the small territories around the

holy city during ages, when dynasties have risen and faded away, and mighty thrones have crumbled into dust. No one has experienced such constant proof of the support which comes from the King of kings, and no enemy of his has ever long prospered.

Moreover, it is because of his office, and his high commission to feed the flock of Christ, that God has given him this civil independence; a state not large enough to excite the envy of his neighbors, and yet sufficient to guarantee his freedom. Is it nothing to lay one's hand on the property of the church, and steal that which belongs to God, the principality which he has appropriated to his Vicar? Is it nothing thus to be the antagonist of the Christian world? It may indeed be said that the sinful deed is

done by a professedly Catholic king, by a nation which calls itself faithful. So much the worse for them, as greater is the sin, and more grievous will be the punishment. Jesus Christ was crucified by Jews, and an apostle was his betrayer. The saddest wounds are those we receive in the house of our friends. An open enemy would scarcely have ventured to plunder the home of Catholic faith, and lay his sacrilegious hands upon the head of Christianity. We do not expect others to think as we do, but we do ask them to be noble enough to put themselves in our place, and from the golden rules of morality to judge kindly and justly of our rights and wrongs. The character of the Supreme Pontiff, and the nature of his civil power, aggravate the sin which has been committed. It is as if a son were to turn against his father, or

the robber to profane the temples of religion.

3. But as American citizens, who believe in law and hate revolution, we protest against an act which subverts all social order, and destroys the foundations of international justice.

We hold that nations, as individuals, are independent of each other, and that no one of the community of nations can interfere with the just rights of another. We enter not here into the theory of government. We do not hold that any particular form of government is established by God; but we maintain that every government legitimately existing, and ruling *de facto*, is to be obeyed as a power ordained of God. No other theory could be adopted, for we do not obey one who has no right to rule, and, without obedience

springing from a real obligation, there is no order. When we are subject to any one, it is for God's sake, "whether it be to the king as excelling: or to governors as those who are sent by him for the punishment of evil doers, and for the praise of the good." \* So says S. Paul, in language which concerns the immutable principles of justice, and which no progress can call the doctrine of the past. "The powers that are, are ordained of God." This proposition is general, and refers to the government of his day, then a heathen tyranny, as well as to the sovereigns of our own age. "There is no power but of God. Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist purchase to themselves damnation. For rulers are not a terror to the

\* 1 S. Peter ii. 13, 14.

good work, but to the evil. Wilt thou then be afraid of the power? Do that which is good; and thou shalt have praise of the same. For he is the minister of God to thee, for good. But if thou do that which is evil, fear: for he beareth not the sword in vain. For he is the minister of God: an avenger to execute wrath upon him that doeth evil. Wherefore be subject of necessity, not only for wrath, but also *for conscience'* sake. Therefore also you pay tribute. For they are the ministers of God, serving unto this purpose." \*

A government legitimately existing is to be obeyed by its own subjects, and respected by its neighbors. We do not see how any one can contravene this statement. Might does not alone make itself to be considered; the law of nature and of God lies beneath

\* Rom. xiii. 1-6.

the fabric of society as constituted by his providence.

“The law of nations,” says Judge Kent, “is a complex system composed of various ingredients. It consists of general principles of right and justice, equally suitable to the government of individuals in a state of equality, and to the relations and conduct of nations. . . . We have the authority of the lawyers of antiquity, and of some of the first masters in the modern school of public law, for placing the obligation of nations and individuals on similar grounds, and for considering individual and national morality as parts of *one and the same science.*”\*

This being the case, nations are bound to respect each other on the same principles which bind individuals as subjects

\* Kent, *Comment.*, lect. i. § 3.

or fellow-citizens. So says the same author: "Nations are equal in respect to each other, and entitled to claim equal consideration for their rights, whatever be their relative dimensions or strength, or however greatly they may differ in government, religion, or manners. This perfect equality and entire independence of all distinct states is a *fundamental principle of public law*. It is a necessary consequence of this equality that each nation has a right to govern itself as it may think proper; and no one nation is entitled to dictate a form of government, or religion, or a course of internal policy, to another. No state is entitled to take cognizance of the domestic administration of another state, or of what passes within it as between the government and its own subjects. The Spaniards, as Vattel observes,



violated all rules of right when they set up a tribunal of their own to judge the Inca of Peru according to their own laws. If he had broken the laws of nations in respect to them, they would have had a right to punish him; but, when they undertook to judge of the merits of his own interior administration, and to try and punish him for acts committed in the course of it, they were guilty of the grossest injustice.

. . . The interference of Russia, Prussia, and Austria in the internal government of Poland, first dismembering it of large portions of its territory, and then finally overturning its constitution, and destroying its existence as an independent power, was an aggravated abuse of national right. We may cite also the invasion of Naples by Austria in 1821, and of Spain by France in 1823, under pretext of putting

down a dangerous spirit of internal revolution and reform, as instances of the same violation of the absolute equality and independence of nations." \*

These principles being indubitable, there is nothing that can justify the act of the Italian government. There was no offence given by the Pontifical States. Rather, unable to cope with the larger armies of surrounding nations, they have patiently, but not without protest, borne injustice and spoliations which no strong government could for a moment endure. The little territory of the venerable Pontiff was no menace to its neighbors. No motives of security or self-defence influenced the invader. All that can be said is, that he desired to extend his kingdom into the bounds of princes equally independent with

\* Kent's *Comm.*, §§ 22, 23.

himself, and to take by force that which he could not have by right. There was no disquiet or revolution in Rome, and if there had been, he could not have interfered until, according to the laws of nations, he was asked to do so by legitimate authority, or until his own safety was imperilled. But at the time of his invasion, the holy city was in profound peace, and content and happiness reigned.

Can American citizens, who sigh over the wrongs of Poland, and claim freedom for themselves, justify an act like this? Can a stronger nation be allowed, without protest, to enter the territory of a weaker, and spoil its goods and dethrone the lawfully existing sovereign? If so, then we are never safe from brute force, and our own government may fall, when a mightier

neighbor may be found who aspires for our goods. Then there is no law but that of might, and all the world over, it is the contest of beasts, who fight without moral restraints, the strongest being the victor.

## IV.

There are no reasons adduced to justify this violation of the laws of God and of society, which can have one moment's weight before an impartial tribunal. It is, however, worth the trouble to notice briefly what is said, and to show how poor is the cause of modern revolution. Our remarks on this head will also place in plainer light the just prerogatives of the Pontiff.

The most violent opponents of the Papal power do not pretend that the government

of the Pope was in any way tyrannical or oppressive, but they say that the people willed that he should no longer be a temporal sovereign, and that the Italians aspired for a national unity which they had a right to have.

1. As it is asserted by no one that the Papal government was oppressive, we need not delay to show how paternal and beneficent that rule has been during the many years of its existence, nor how its example has guided and restrained other kings and countries. No right which man can ask for his protection and welfare, has ever been withheld. Conciliary representation is not an absolute right; but even this, with all its benefits, Pius IX. was disposed to grant, if it had been consistent with the safety of his people and the security of his own person. The only fault, if it

be a fault, was that the Popes were too indulgent towards rebellion, and too easy to pardon the criminals whose oaths were as easily broken as given, and who only made use of grace to connive against the life and authority of their sovereign. Yet the Pontiffs could never forget the Prince of peace and mercy whose vicegerents they were. Had Pius IX. been disposed to head the movement against Austria and become aggressive, he might have been even popular with the multitude. But the Vicars of Christ cannot contravene the principles of morality, nor forget the duties of religion; and, if they must be martyrs or confessors to maintain right among the kings of the earth, they will never hesitate to offer their lives.

2. Yet it is said that the people willed the abolition of the Pope's temporal power,

and that, therefore, they had a right to abolish it.

To this we reply: first, that no such right is recognized by the laws of God or man; and, secondly, that it has never appeared that the Roman people really wished to dethrone their sovereign.

Is there any one who will seriously maintain that the majority of a nation or state have the power to change the form of a government, drive away their rulers, and extinguish vested rights whenever they wish? No writer on law or ethics could for a moment defend such a principle, for it would put an end to all law, and the security of all high power, legislative or executive. If the will of the majority be law, then why talk of any other rule, when, day by day, the fabric of society rests on shifting sands, and rulers and

legislators and princes are at the pleasure of their subjects? If it be said that a government, by extreme tyranny, by trampling on the personal rights of individuals, has lost its claim to reign, this is another proposition, which, even then, must be taken with great care for all the parties concerned. Rebellion, even against a tyrant, is the last resort, and is not to be justified on mere expediency or caprice. Catholics are bound by a stricter law than others, for we are taught that "the powers that be are ordained of God," and that we "should submit for *conscience's sake*." In a republic, there is a legal way of remedying abuses of rulers, and there is the same power in constitutional monarchies, while even in despotisms there are modes of petition and redress. If we were to give advice to our own commu-



nion, we should follow the Scriptures and the great lights of the church, and urge to patience, strict observance of the law, and its salutary provisions; and, above all, trust in God, who is supreme among the kings of the earth. But to say that, without any cause, without the pretext of tyranny or oppression, the majority shall have their way, and, at their will, spare nothing, but sweep away the throne, the legislator, and the constitution—this is to crown mobocracy, and bring back chaos in society, from which every honest citizen would flee away in terror. We are prepared to declare that Americans, though they talk often wildly and inconsequently, are not yet ready for principles like these, which are subversive of all government. On what theory did we act when the people of the Southern States of our con-

federacy, with one unanimous voice, wished to withdraw from the compact of our constitution, and govern themselves? We saw not their right to rebel, even though they were independent sovereignties, with full powers of self-government. No one at the North started the question of popular freedom, or said that it was a matter which the Southern people should decide for themselves. The nation or kingdom which admits that it holds its claim to rule by the majority of its members, who are free any day to change their will, abdicates, in this very admission, all the powers of high dominion or government.

But, secondly: It has never appeared that the people of the Papal States have desired a change in their sovereign, and it is certain that the great majority were better satisfied before the invasion than

they are now. It is well known to every one that, in times of great excitement, it is the designing minority which takes all the active part, and really conducts affairs. The better class are indisposed to follow an unscrupulous mob with open opposition, and so often sacrifice themselves and their best interests. It may be that they are to be blamed for this, but it is true in all popular revolutions, that the few lead the many. The history of almost every country proves this, as revolutionists are ready to use means and arms, for which the majority are unprepared. In the case before us, there was no popular movement in the Roman territory, nor any fear of an outbreak. The dominion of the Sovereign Pontiff was in peace and tranquillity, even when the guard of French soldiers had left their post. And Pius IX.

would never have had cause to fear if he had been left to the voice of his own subjects, and had been free from the plots of his neighbors. As for the *plébiscite*, of which we hear so much in these days, let any honest man tell us what he thinks of its fairness! It has been an invention of our age to cloak the injustice of invasion and revolt, and the violation of law and treaties, by this pretended voice of the people. As if the popular vote could make evil good, or injustice justice. And in the presence of an invading army, in the wild excitement of revolution, what chance is there for a free vote, especially when, in sight of bayonets, every one is to make his vote public, or abstain from voting? Who is so credulous as to dream that the invaders, who have charge of the ballot-box, will permit a negative vote, and

retire from the ground already taken by force of arms? Such a *plébiscite* never has been, and never will be, an honest expression of the popular will. As for the vote in the Roman States, we know from positive facts that it was anything but free or fair. We need not multiply testimonies to this effect. We will give one extract from a letter written by an American for whose truthfulness we can vouch:

“Twenty-five thousand persons were brought hither from Florence, and paid fifteen lire per day, for three days, to vote as Romans. And on the second of October, the day of the *plébiscite*, a foreign gentleman here thought he would see if it were possible to vote. He went to the place and asked for a ticket; no one de-

manded his name or nationality. There being twelve voting urns, he visited them all, and deposited twenty-one 'Si,' never once being challenged. This came from his lips. Three German gentlemen did the like, and deposited thirty-six votes amongst them. My *padrona di casa*, who is a native of San Lorenzo, a small place near Viterbo, upon seeing the overwhelming returns from her native place, said to me: 'Why, there are more votes than inhabitants.' Last week she went home for a few days, and, upon returning, came to ask me if I remembered the large vote given from San Lorenzo, adding: 'The truth is, Signorina, none of the people voted; all the principal inhabitants left, and the "Si" were, they tell me, thrown in by handfuls.' As a man is justified in imagining what may happen by what has

happened, we may conclude the like to have occurred in the other towns and provinces." \*

It would be easy to add other evidence, but the addresses made to the Holy Father by his own people, and the feeling protests he has received from every part of his own states, are proof enough of the real position of the true citizens of Rome. What can they do, however, against an army of sixty thousand, and a mob of the most abandoned cut-throats of Europe? We do not deny that there are some of the Romans who have aspired for Italian unity, but we feel sure that they are not the majority, either in numbers or importance.

We have a proof of this in the address

\* Correspondence of the New York *Freeman's Journal*.

lately made to his Holiness by twenty-seven thousand of his devoted people. We will let the address speak for itself:

“ROME, July 25, 1871.

“Yesterday the Council of Direction of the Roman Society of Catholic Interests presented to the Sovereign Pontiff the volumes containing 27,161 signatures from all classes of Roman citizens above eighteen years of age, inscribed, according to their parishes, in such a manner as to render a mistake impossible. The importance of the thing will be apparent to all.

“ADDRESS TO THE POPE.

“Prince Mario Chigi, Prince of Campagnane, read the following address:

“MOST HOLY FATHER: When the Roman Society of Catholic Interests placed at the



feet of your Holiness its most lively congratulations on the occasion of your Pontifical jubilee—an event unique in the history of the Roman Pontificate—allusion was made to a collection of signatures which should bear witness how the flower of the good and religious inhabitants of this city, the mother and nurse of faith, of order, and of civilization, deplores the violations of law, and boasts of aiming to occupy the first place in the midst of the numerous cohort of your children, the most devoted and the most faithful in frank profession of Catholic sentiments. The Prophet Elias, complaining, in presence of the Lord, of the defection of the children of Israel, of the altars destroyed, of the ministers of the sanctuary slain, and of the complete abandonment in which it remained, heard the Lord say: '*Derelinquam mihi*

*in Israel septem millia virorum quorum genua non sunt incurvata ante Baal et omne os quod non adoravit eum, osculans manus.'*

“We are happy, Holy Father, to lay at your sacred feet four times seven thousand testimonies of love and fidelity from your Rome alone—testimonies all the more striking as being spontaneous, and coming from a class of citizens whose rights by age and condition are established. They would have been more numerous if the misfortunes of the times had not driven from this city a considerable and select part of her children. As the Catholic declarations which we offer you in the name of Rome are numerous, so will the blessing of your heart and arm upon us, upon the signers and upon the city, be widespread, while we prostrate ourselves to re-

ceive it, in order to prosecute courageously all those works whose aim is the moral preservation of Rome, the seat and centre of the Catholic religion.

“THE POPE’S REPLY.

“His Holiness replied :

“Yes, that is very true, and we give glory to God for it, and praise to you also. Yes, that is very true. Rome will preserve herself faithful to herself. It shall never be said of Rome, as has been said of Chorazin and Bethsaida, ‘Woe to thee, Chorazin, woe to thee, Bethsaida, because if the prodigies and benefits which have been accomplished under your eyes had taken place in other countries, these would have converted ; so that in the day of judgment their fate will be better than yours.’ No, that will never be said of

Rome. The fidelity and honor which have kept you closely serried around me, and which, in the midst of a torrent of evils, enable you to follow courageously in the paths of justice, and have made you worthy citizens of this city, stained with the blood of so many martyrs, illumined by the virtues of so many confessors; the good works which you have performed with so much zeal, the care you have taken to maintain and spread piety, make you truly worthy of the blessing of God and the applause of all religious men, and even of men who are simply straightforward and honest. May God keep you in those holy dispositions, and deliver you from the evils with which this city is overwhelmed. I bless you tenderly; you and your families. I bless those 27,000 who, at this moment away from Rome, have not been

able to take part in this beautiful demonstration otherwise than in spirit.

“You say I am fatigued. Yes, I am fatigued at the sight of so many iniquities, so much injustice, so many disorders. I am fatigued with seeing religion insulted daily in a city which used to give to the world an example of respect for faith and morality. I am fatigued with seeing the innocent oppressed, the ministers of the sanctuary insulted—with seeing what we most love and venerate profaned.

“Yes, I am fatigued, but by no means disposed to lay down my arms—(here loud applause burst from all sides of the hall)—nor to make terms with injustice, nor to desist from fulfilling my duties. No, thank God! I am not fatigued enough to do that, and I hope never to be so. Receive again my most cordial benediction; may it

descend abundantly upon you, your families, and upon all you possess; may it accompany you in life, and open to you the gates of a blissful eternity!" \*

Referring to this address, a correspondent of another journal says:

"Without doubt, our adversaries, who are those of the Holy Father, will say that we have wished to make a *contra-plébiscite*. We, with a condemnation fresh in our memory, do not desire another.† But neither the *Fisco* nor we can prevent history from confronting tranquilly that affair of October 2d (which we do not qualify out of respect for the worthy *Fisco*) with this free, courageous, irrefutable vote, attested by the original signatures of 27,161 Ro-

\* Correspondence of the New York *Herald*.

† He refers to the suppression of one journal and the fining of another, with the imprisonment of the editor.

man citizens, all of age, and that under the incubus of the government which we now have, and at a time when half of the Romans, and those of the better class, are absent from Rome. The Italian government has every right, or at least every need, of holding on to that vote of October 2d, because otherwise they would have no other legitimate reason for remaining in Rome than the guns of Cadorna and the bombs of Bixio.

“The defects which occurred in counting the tickets when taken out of the urns, and still more so when put in; the entire want of electoral lists, and of every kind of register; the acuteness of those who made the rounds of the polls, voting even 12 times, are in fact *LITTLE black spots (punti neri)* which cannot detract from the majesty of that huge number of 40,000 Si against 47

miserable No. But the Italian Government is too liberal not to allow us also to make at least a little of these 27,161 Romans, who evidently were not at the polls on October 2d.

“But they will say, perhaps, that they were there, and that they voted Si! Ah! such a supposition would be so injurious to the Italian Government, that we scarcely dare to speak of it. Since, then, it would be necessary to say that 27,161 out of those 40,000, having tried the sweetness (*dolcezza*) of the new government, have changed their minds; in this case, *to-day there would be for the Vatican 27,000 Si, and for the Quirinal only 13,000.*”

With these facts in view, we can confidently assert that the argument of popular will has no place here, and cannot honestly



be used. The invasion of the Italian army has not even this plea in its favor, and can only urge might against right, covetousness and rapine against the order of society and the law of nations.

3. But the Italians, it is said, demanded a national unity, and, at every sacrifice, they had the right to have it. Let us suppose that the majority in the whole peninsula wished for this unity; does this make it just that they should trample on vested rights, overturn peaceful kingdoms, and, with sword and flame, devastate principalities recognized by the world as independent powers? Is such a principle to be advocated by honest and sincere men, as one upon which nations and peoples can conscientiously act? As all writers on law confess, nations and individuals are to be governed by the same morality. I may

covet my neighbor's goods, and persuade myself that I can make a better use of them than he does. Does this permit me to take them, and to spoil him even at the cost of his life? If an individual cannot do this without putting himself under the ban of society, among the class for whom prisons and gibbets are erected; neither can a nation do it, without being an outlaw from the family of communities that fear God and respect justice. We hear much about national unity. Tell us what it is. Is it a geographical matter, or is it regulated by language? The map of Europe has been changed many times, and can be changed again. And will nations consent to the rule of unity of language? If so, how many kingdoms will stand? To men who believe in God, there is a right and a wrong in all these ques-

tions. Where the right is, there is the safety of the world; where the wrong is, there sooner or later outraged justice will demand retribution with interest. By violence against law, a nation digs its own grave, and a people descends to that ruin which awaits those who, undermining the foundation of their dwelling, pull down the superstructure upon their own heads.

As we have shown, the inhabitants of the Roman States, who had the right to be heard, did not wish for an Italian unity which drove the Vicar of Christ from his throne, and deprived their capital of its chief glory among the nations. And though the tide of revolution may flow rapidly around them, and unscrupulous masters frighten the good into silence, and even communism, the legitimate fruit of modern diplomacy, lift its gory head; they will never

rest in the Holy City, where sleep the ashes sacred to Christianity, until the beneficent hand of the Father of the faithful shall, again be their governor, and bring back to Rome its princely diadem.

We have little to say in conclusion, for our thoughts have been all expressed during this short discussion.

We have no fear for the church of God; nor will the injustice of which we have spoken injure her. She is beyond the reach of any human enemy. Such is our faith, and such is the experience of nineteen centuries. The more men assail, by word or by violence, the household of faith, the more is it strengthened. God's right arm is never to be paralyzed. His patience is beyond our comprehension, but he still ruleth among the inhabitants of earth, and is Lord of lords. Confessors

and martyrs make the ever-new life of the Catholic Church. When many fall, many more arise, and the Creator's hand can "from the stones raise up children to Abraham." Let no one imagine that we are faint of heart, when the Vicar of Christ ascends his Calvary, and gives us an example of heroic union with his Master. The pulses of new strength beat through the mystical body of the Word Incarnate, and outward pressure binds us together to suffer or to do for the sacred faith, in which is the welfare of man. We are content to wait till the storm pass away, and the noon of peaceful victory shine upon our time-hallowed banners.

But we do fear for society, and for nations that look on and approve, while the great and immutable principles of justice are trampled on and despised.

When men forget that "the powers that are, are ordained of God," and are "to be obeyed for conscience' sake;" when kingdoms applaud acts of violence which break the laws of nature and of society; what shall be the future? How long shall stand the dynasties of Europe, that thus forget the obligations of morality, and enter no protest till their own turn comes, and the destroyer is at their doors?

For our own beloved land, to whose institutions our heart is bound, and to whose true welfare our life is gladly devoted; where can we seek perseverance in her career of prosperity, and permanence in her liberties, if not in the law of God as made known to us by revelation? Even upon the broad plane whereon we stand, there are dangers; and time has demonstrated that a republic can only be upheld

by the virtue and morality of its citizens. Let God be supremely worshipped, and the name of Jesus Christ, our only Saviour, be adored in all the light which his incarnation has brought to man, and we have no fear. The fabric of our hallowed state will rest, where alone kingdoms can stand, on the imperishable foundations of right and truth.

But spread abroad the modern doctrines, that liberty is license, that there are no restraints to popular will, that nothing is sacred when the people ask its destruction, that government has no divine power beneath it to hold it up, nor above it to bless it; and when shall we see the fruits of such a seed-time, the harvest of desolation that will surely come, the sad autumn of such an unholy spring? We shall see all, when self-interest asks for greed, and


honesty cannot feed the thirst for wealth, when our neighbors' goods kindle an unbridled avarice, and the forms of law stand in the way of rapine and rebellion. If the will of numbers be law for us, without regard to right, then soon our day of sorrow may come. May God avert from our country the devastation which has crimsoned in blood so many lands; and banish from our people this "new gospel of anarchy and revolution"! Yet the corruption of liberty is license, the denial of justice is the denial of God. If we respect not the rights of others, neither can we defend or hold our own.



## LECTURE FOURTH.

### *THE PONTIFICATE OF PIUS IX.*

“He shone in his days as the morning star in the midst of a cloud, and as the moon at the full. And as the sun when it shineth, so did he shine in the temple of God.”—ECCLESIASTICUS xlix. 6, 7.

E are to close our brief course of lectures upon the Vicar of Christ and his prerogatives, by a short notice of the great Pontiff who now rules the church, and whose reign has been among the most remarkable in history. This will be a fitting occasion for us to review the events which have crowded together in such rapid succession during his pontificate, and to kindle our faith anew at the sight of a moral grandeur which even the world must admire. God, who has purchased

the church with his own blood, is ever responding to her needs, and in a day so active, so pregnant with mighty movements for good or evil, has given to her a pastor after his own heart, faithful to his great work, filled with his Spirit, and crowned with apostolic zeal. For this proof of divine love, the church throughout the world has many times given thanks, in recounting the great acts of his reign, and especially in these latter days, when, for the first time, the successor of S. Peter has passed the years of the great apostle, and, with an age hallowed by wisdom and consecrated by suffering, bears the chains of his predecessor.

Brighter even than the noonday is the golden sunset; more blessed and more sanctifying the lessons of the unclouded evening, peaceful in its sorrow, and nearer

to God as the shadows deepen. Well may we say of the Holy Father, so loved by his children: "He shone in his days as the morning star in the midst of a cloud, and as the sun in the temple of God."

Our view of the pontificate of Pius IX. naturally leads us to sketch the principal facts of his life, and then to consider him in the various offices of his pastorate, as a civil ruler, as the governor of the church, as the light of Christ to the world, as doctor and teacher of all Christians, and as a confessor for the truth. All the lessons we have learned in our previous conferences will be deeply impressed upon our hearts by the example and history of one to whom the church clings with singular affection as to a beloved father. Few of his children have seen him or heard his

voice, yet throughout the wide world his name is venerated as the dearest next to God. And even among those who are not of the Catholic fold, there are many who pay tribute to the nobility of his character and the heroic virtue of his reign.

## I.

Pius IX. (Giovanni Maria Mastai-Ferretti) was born in Sinigaglia, on the 13th of May, 1792, of the Count Jerome and the Countess Catherine Solazzi. In his eleventh year he was placed in a college of a religious order in Volterra, and in 1808 was sent to Rome to pursue his ecclesiastical studies. During the French occupation, he retired to his native city, but returned to the capital in 1814, and was among those who welcomed Pius VII. on his triumphant

reception in Rome. After a course of studies at the academy, he received Holy Orders in 1818. In company with the apostolic delegate, Monsignor Muzi, he visited Chili in 1823, and passed two years at Santiago, employed in preaching and instructing. Returning to Rome in 1825, he was appointed by Leo XII. to the rectorship of the Hospital of S. Michael. The prudence and zeal with which he discharged the heavy duties of this office are yet gratefully remembered by those who are acquainted with that remarkable institution. After twenty months of labor in this field, he was raised by the same Pontiff to the archiepiscopal see of Spoleto. Here, entering upon his office with the charity which had distinguished him, he founded an asylum for orphans modelled after the plan of the one over which he had previously presided

in Rome. During the civil disturbances of 1831, his kindness induced the insurgents who had taken refuge at Spoleto, to the number of four thousand, to surrender to the Papal authority; and he was at this time entrusted with the administration of the provinces of Spoleto and Perugia. In January, 1832, an earthquake laid desolate a great portion of his diocese, thus opening a new field to the charity and self-denial of the Archbishop. Everywhere he hastened to the relief of the most distressed, especially visiting and comforting those districts whose inhabitants were almost left without shelter. In the consistory of December, 1832, Gregory XVI. translated him from Spoleto to the Episcopal See of Imola, in which he was successor to Cardinal Justiniani. In this see he was raised to the Cardinalate, being reserved *in petto* in 1839,

and proclaimed, on the 14th of December, 1840, Cardinal Priest of SS. Peter and Marcellinus. His labors in this diocese have left behind them many fruits. A college for ecclesiastical students, and an orphanage are proofs of the same zeal which had distinguished his priesthood. But in these preparatory steps the great Head of the church was maturing him for the high office he was destined to fill in the most critical days of Christianity. In the beginning of June, 1846, he received the intelligence of the death of Gregory XVI., and at once proceeded to Rome. On the 14th of June the conclave of Cardinals was held, and on the evening of the 16th he was unanimously chosen Pontiff, and proclaimed on the morning of the 17th under the title of Pius IX. No one could have anticipated this election, and he least of

all. Overcome by this unexpected elevation, and humbled by the sense of the great responsibilities to which he was called, he needed the support of his brethren at that solemn moment. As he writes to the members of his family: "The blessed God, who exalts and humbles, has been pleased to raise me from insignificance to the most sublime dignity on earth. May his most holy will be ever done! I am sensible to a certain extent of the immense weight of such a charge, and I also feel my utter incapacity, not to say the entire nullity of my powers. Cause prayers to be offered, and you, also, pray, for me."

Since this day, the acts of Pius IX. are before the world, and, precious as they are to the church, they are also among the most memorable in history.

One month after his election, July 16,



he published an amnesty in favor of all political offenders, on the sole condition of their making, in writing, a solemn declaration, on their honor, that they would not, in any manner nor at any time, abuse this grace, but would for the future fulfil the duties of good and faithful subjects. The enthusiasm of the Italians at this clemency of the new Pontiff knew no bounds. "Vivas rent the air; blessings and prayers followed his steps; flowers were cast beneath his feet; and, almost instinctively forming themselves into impromptu processions, they proceeded through the streets of Rome, with music and banners, to pour out, before the palace of their sovereign, a joy which seemed to have no limit. And the solid earth seemed to rock, and the very heavens to tremble, as peal after peal of wild and frenzied

cheering burst from mighty masses of the populace, when, yielding repeatedly to the fond importunity of his subjects, the Pope came forth on the balcony of the Quirinal, and, with graceful gesture, imparted to them the apostolic benediction." \* The amnesty granted by Pius IX. was followed by the most energetic endeavors on his part to popularize his government, as far as consistent with public safety. He applied himself with great diligence to improving the administration, lowering the taxes, opening offices under the state to laymen, granting concessions for railroads and public improvements, and stimulating manufactures and agriculture. A thorough visitation was also made of the hospitals, and no effort neglected to improve the condition of the poor and

\* *Rome and its Ruler.* By J. F. Maguire.

suffering. While the generous Pontiff was at work, thus striving to ameliorate the different classes of society, and remedy every defect complained of, the leaders of revolution were more active than ever. They aimed not at reforms, but at destruction. Honor and oaths were in no way sacred to them. Receiving the pardon of their sovereign, they at once used it to plot against the state and his life. The hatred of the Catholic Church, as the great conservative power on earth, was the animus of all their schemes, and no step was too hazardous or too immoral to be adopted. Difficulties attended the Pope on every hand. Surrounding governments were jealous of his movements, and even his own advisers had reason to fear that the Roman people were not ready for the liberties he was disposed to accord them.

In June, 1847, Cardinal Gizzi published a proclamation which fully disclosed the intentions and designs of his Holiness. It declared that "the Holy Father was firmly resolved to pursue the course of amelioration in every branch of the public administration which may require it, but he is equally resolved to do this only in a prudent gradation, and within the limits which belong essentially to the sovereignty and the temporal government of the head of the Catholic Church; a government which cannot adopt certain forms which would ruin, or at least diminish, that external liberty, that independence in the exercise of the supreme primacy, for which God willed that the Holy See should have a temporal principality."

The aggressive conduct of Austria at this time added to the difficulties of the

Pope, and the invasion of the Papal territory, under the pretext of protection, still further excited the already uneasy populace. In November, 1847, the Council of State was called together, and, after a solemn opening, commenced its labors in the Vatican palace. This Council consisted of deputies chosen from the different provinces, who were to assist the Holy Father with full powers of legislation. The address made by this body on its first session has these words: "Amongst us, it is the first and most venerable authority of all, which wishes to initiate us in the progress of civilization. That authority itself directs the minds in this peaceable and moderate movement, and guides us towards the supreme end, which is the reign of peace and justice on earth." The spirit of revolution was satisfied with no such consistent policy;

it demanded concessions which no sovereign could safely grant; and the commotions of the year 1848 soon brought matters to a crisis. Crowds rushed to the Quirinal, and demanded the promised constitution. Pius IX. fulfilled his word, and the Roman parliament was opened on the 5th of June. The storm of insurrection had, however, begun, and could be stayed by no concessions. The Italians clamored for war against Austria; and the Father of the faithful, always disposed to protect his own states, could not proclaim an aggressive war against a Christian power. He proposed to the different governments a common national league for mutual defence. This plan, though received with favor by Naples and Tuscany, was defeated principally by the Sardinians, whose ambition had other designs. We are all familiar

with the result of the crisis. Count Rossi, whom the Holy Father had called to the conduct of the government, commenced his labors, and was beginning to restore confidence among the excited people, when he was dealt with by the dagger of the assassin. This act of violence was the signal for the revolutionists to begin their work in earnest. The Pope found himself a prisoner in his own palace, surrounded by an infuriated rabble, who clamored for blood, and menaced his life. In the midst of this scene, when the very people, who had thrown flowers beneath his feet, besieged the Quirinal, his calm trust in God never forsook him. Flight was the only course left, for the mere body-guard of Swiss soldiers were wholly insufficient to defend his sacred person. On the 24th of November, he escaped, disguised as a

simple priest, in the carriage of the Bavarian minister. Arriving, after a day's journey, at Gaeta, he was at once visited by the King and Queen of Naples, and induced by them to remain, and abandon his original intention of accepting the hospitality of Spain. In this his exile, the Holy Father had the consolation to receive the warmest assurances of attachment and sympathy from all parts of the world. One of his first acts at Gaeta was to issue his protest against the revolution at Rome; and on February 18, 1849, he called upon the Catholic powers for their armed assistance. Their response to this call is well known. On April 25th, a French force landed at Civita Vecchia, and marched upon Rome, while the Austrians advanced upon the northern provinces, and the Spaniards invaded the southern por-



tion of the Papal territory. The revolutionists, overcome by the French arms, capitulated on July 1st, and a commission, appointed by the Pope, undertook the affairs of government. The condition of Rome during its occupation by the so-called republican leaders is aptly described in the appeal of Pius IX., which is part of the documentary history of the time. His language is mild, compared with that of others who have portrayed the sad scenes which took place in the Eternal City: "After the most iniquitous malversations to reward their accomplices, and get rid of honest and God-fearing men; after so many assassinations committed under their guidance; after having let loose rebellion, immorality, and irreligion; after having seduced the imprudent youths, desecrating even the places consecrated to public wor-

ship, by converting them into dens of most licentious soldiery, formed of runaways and criminals from foreign countries, the anarchists wished to reduce the capital of the Catholic world, the See of the Pontiff, to a sink of impiety, destroying, if they could, all idea of sovereignty for him who is destined by Providence to govern the universal church."

The Pope did not return to his capital until April 6, 1850, having previously granted a partial amnesty, and established a Council of State. The manifestations of joy which greeted his return were as hearty as those which welcomed the first years of his pontificate. Every good citizen exulted in the re establishment of a government in which there was protection for life, and security of order. From his departure from Portici, on the 4th of April, to his arrival

in the great square of the Lateran, his journey was one continuous triumphal procession. The glad *Te Deum* which filled the dome of S. Peter's was echoed in every part of the Christian world.

In his exile at Gaeta, Pius IX. had prepared the way for one of the grandest events in the history of the church. Having proposed to define as an article of faith the Immaculate Conception of the ever blessed Virgin, he addressed letters to all patriarchs and bishops, requesting their views as to the doctrine, and the testimony of belief in their dioceses. The unanimous consent of nearly the whole Catholic Episcopate came to cheer the heart of the illustrious exile, and the light of the Holy Ghost did not fail the Vicar of Christ. The solemn definition took place with great pomp in the basilica of S. Peter, in the presence of

more than three hundred archbishops and bishops from all parts of the earth, on the festival of the Conception, December 8, 1854.

Many as have been the singular glories of this pontificate, it has no brighter splendor than this definition. Sainted Pontiffs had confessed and guarded this doctrine, so dear to all lovers of Jesus Christ, but to Pius IX. was reserved the immortal honor of placing this crown upon the head of the best and purest of all creatures. The world will never forget that moment when, standing by the tomb of S. Peter, surrounded by the Cardinals of the Roman Church, and prelates from every nation, he spoke these immortal words: "To the honor of the holy and undivided Trinity, to the glory of the Virgin Mother of God, to the exaltation of the Catholic faith,

and the increase of the Christian religion, by the authority of our Lord Jesus Christ, committed to us, under the protection of the blessed Apostles Peter and Paul, we pronounce and define that the doctrine which declares that the most blessed Virgin Mary, in the first instant of her conception, by the singular grace and privilege of the omnipotent God, through the merits of Jesus Christ, the Saviour of the human race, was preserved free from all stain of original sin, is a doctrine divinely revealed, and therefore firmly and constantly to be held by all the faithful."

Time would fail us to tell the many ecclesiastical events which since this day have rendered famous this great Pontiff. Amid universal civil troubles, new hierarchies and new sees have risen up under his hand, and no part of the Christian

world has been untouched by his solicitude. Thrice have the bishops of the church gathered around his episcopal throne; twice by the intimation of his wish, and once by the solemn call to a General Council. On the 10th of June, 1862, the canonization of the Martyrs of Japan brought the Catholic prelates to the tomb of the apostles to renew their devotion to the See of Peter, and to be quickened with its words of wisdom.

The centenary of the Prince of the Apostles was another glorious event of this pontificate. Five hundred bishops, from north and south, east and west, were assembled together in the great basilica of the world, to celebrate the anniversary of his martyrdom, eighteen hundred years before. That wonderful exhibition of the church's unity seemed to gather together

both time and space, and, in the allocution of June 26, 1867, to cause the voice of Peter to sound again, confirming his brethren, and bidding them put on the whole armor of God in the evil day which threatens faith and justice, and the very foundations of society.

And, lastly, the reign of Pius IX. has been made glorious by the Œcumenical Council of the Vatican, and its ever-memorable decrees concerning faith, the church of Christ, and the prerogatives of the Roman Pontiff. It is known to him alone who rules the winds and waves, though he seems to sleep in Peter's boat, when this great Council, now prorogued, shall again renew its labors. But to Pius IX. does the earth owe its debt of gratitude for the words which the Spirit of God has spoken through this Synod; words which

reach the wants of the age, and touch with a divine hand the evils of our generation. For such gifts of the Holy Ghost, the spouse of Jesus Christ may be content to follow her Lord into the shades of Gethsemani, and see her Pastor with his crown of thorns.

In the midst of toils like these, the Holy Father has fought his good fight of faith; never ceasing to reprove error, and contend for truth and justice. And all the time the burden of sorrow has been upon him; the world has arrayed itself against him, and the wounds of ungrateful children have been in his heart.

His return to Rome from exile, with all its signs of triumph, was a return to new crosses and sufferings. The experience which he had tried of popular government led him to act with greater caution, but



no less desire to improve in every just way the condition of his subjects. As he declares in his Encyclical of June 4, 1871: "So soon as by the united care and prowess of Catholic peoples and princes we were restored to this our see, forthwith we used all our power to the increasing and harmonizing, for our faithful subjects, of that solid and true prosperity that we have ever recognized as the most weighty of the duties of our civil sovereignty."\*

These intentions would have been fulfilled but for the constant movement of revolution in the peninsula, which has disturbed all the Italian States. The French army remained with the Holy Father to protect a portion of his territory, including the city of Rome, from the dangers which menaced it from without. Tranquillity thus

\* See "Appendix."

reigned until the war of 1859, declared by France and Sardinia against Austria. The provinces of the Romagna then revolted from the Papal authority, and, by previous arrangement, were incorporated into the kingdom of Piedmont. Forgetting all the antecedents of his family, and unworthy of the heritage of the faith left to him, Victor Emanuel has been carried by the hand of revolution to the crown of Italy, and to the conquests of rebellion. In a former lecture we have glanced at this history and its lessons, which are not yet ended.

Pius IX. has been the most popular of princes; then an exile; then restored to his throne, has seen his states one by one wrested from him, until now he is a prisoner, deprived of his temporal authority, and bound with the chains of Peter, with only the tomb of his great predecessor for

his resting-place. How long the great temple may be left to him, God only knows. Yet among his many sorrows there have been many consolations. The singular love of the Catholic world, and a more than wonted unity around his sacred person, are the solace of his great crosses. And to him alone of all the line of Pontiffs has God given to pass the years of Peter, and to distinguish by length of days a reign so illustrious by contests with evil under every form, and examples of heroic virtue. This particular providence of the great Head of the church has seemed to mark with new blessing a life so precious to faith, and, in the midst of affliction, has given birth to new confidence and hope. For the Lord hath in his hands alone the issues of life and death, and he whose Vicar the world rejoices to spoil is the sove-

reign judge of heaven and earth. In his beautiful letter of August 5, the Holy Father gathers for himself and his children the consolations of this evidence of divine favor: "Now, when an event has come to pass that has been unknown since the days of S. Peter, and unexampled in the whole list of Roman Pontiffs, that we have reached the beginning of the twenty-sixth year of our apostolic ministry in the Roman See, you have shown your gladness for this great favor bestowed on our unworthiness, and have so clearly proved that the whole family of the faithful are instinct with the most vigorous life, that we have been deeply moved by your piety. So it is that we join our prayers to yours, and take courage anew to hope and confidently await a full and finished triumph of the church." \*

\* See "Appendix."

II.

This brief sketch of the life of Pius IX. will enable us to seize at a glance the principal events of his pontificate, and to make up our summary of the virtues which will ever render illustrious his high character.

As a civil ruler, he has been distinguished for paternal affection for all classes of his subjects, and the most sincere desire to improve their condition. No accusation has ever been made against his temporal administration, and no fault found with his government. To his own injury has he been indulgent to criminal offenders against the peace of society, granting pardon to those who only sought opportunity to renew their rebellion. The Vicar of Jesus Christ cannot forget the mercy of the Mas-

ter whom he represents, and so suffers for his kindness. Every right demanded by good citizens has been secured without many of the burdens imposed in other states.\* His attempts to popularize the government, and to establish a parliament in Rome with all powers of legislation, are an evidence of his disposition towards his people. How these intentions were thwarted by designing men within the Papal States and enemies without, the world well knows. Had he been willing to put himself upon the wave of the revolution, he might have counteracted the ambitious designs of Piedmont. But to plot against other friendly kingdoms, to steal territory by force, and sanction the theft by a *plébiscite*, to make offensive war; these lessons of modern diplomacy have not been learned by the

\* See Encyclical of September 18, 1871, in "Appendix."

chief Pastor of the Christian church. Italy could have enjoyed perfect peace if the plans proposed by the Holy Father had been accepted; and the principles of justice and religion would not have been sacrificed. That he failed in just proposals for reform, was no fault of the wisdom that sought to benefit his age and nation, but because the leaders of rebellion willed destruction, and would accept nothing less than the utopian republic. Does the miserable King of Italy think that these leaders are yet satisfied, or that the throne he has usurped stands upon stable foundations? The day of retribution will surely come, and long before that day, the people of Rome will sigh after the privileges and glories they enjoyed under the Papal sovereignty.

We have already noticed the charity of

Pius IX. in providing for the wants of the poor and suffering, in personally visiting the sick and ministering to their relief. To instruct the young, to reform the vicious, to protect the widow and orphan, to shield old age from want, to encourage industry, to reform abuses, and to kindle anew the spirit of religion, these have been his principal cares. No sovereign in Europe is so easily approached, and there is not one who so fully realizes that the prince should be the father of his people. The same spirit of love for man prompts to the careful education of the youth, and has led to that thorough and complete system which distinguishes the Holy City, and renders it a model for other capitals. From the primary day-school to the university and ecclesiastical seminary, nothing has escaped the vigilance of the Holy Father. Two



seminaries founded by him bear his illustrious name, one providing for the most deserving students of the Papal States, and another for converts to the faith, especially among those speaking the English tongue. With all this solicitude for the higher interests of his children, he has been eminent for the care he has bestowed upon art, and for the zealous encouragement he has given to artists and the studies to which they are devoted. Not only Christian, but even pagan antiquity has received his constant attention, and everywhere the museums and galleries of Rome bear witness to his munificence. The restoration of the church of S. Agnes and of the basilica of S. Paul have been among the memorable works of his reign. The former task was one of special gratitude to God for his own preservation from death, while the latter is the

completion, after many years of labor, of a temple which has no rival in modern days. Let novices prate of their skill, and tyros call in question the cultivation of the Catholic Church, but let them confess that Rome, with all its past glories, is now, as ever, the home of painting, and sculpture, and architecture. Let him who doubts, but kneel once in this magnificent basilica, expressing the very soul of beauty so wonderfully, that one might imagine himself away from earth, and in the antechamber of the celestial city, with its walls of precious stones and its gates of pearl.

Yet what of art in the nineteenth century, if there are no railroads and lines of magnetic telegraph? The world has been made to believe that these modern improvements could receive no favor in the home of the Vicar of Christ, with the gar-

ments of the unchangeable church around him. Yet has Pius IX. been the patron of all these improvements, which are now everywhere to be found in the Papal States, connecting the great centres of travel, and facilitating communication of thought and feeling. The Romans are not a commercial people, and yet, to the increase of their commerce and the activity of trade, the Holy Pontiff has devoted many labors since his accession to the throne. It has also been often said that the whole government, being placed in the hands of ecclesiastics, could not necessarily advance with the march of modern progress. What if it be true that not one-fifth of the Roman officials are in sacred orders, and that laymen are better represented in the public works than in almost any other state in Europe? In these departments, the care of the Pope

for the happiness of his subjects has been seen, and it is to their honor that, when the invader came, scarcely any would hold office under an usurper whom the world has learned to call the robber-king.

## III.

If the administration of our great Pontiff has been distinguished by unwonted wisdom in the discharge of the duties of his temporal principality, much more is it remarkable in the wider sphere of his government of the universal church. Here we may quote from the language of the five hundred bishops who joined in the great celebration of the centenary of S. Peter: "We admire and rejoice over the heroic courage with which you have opposed this world's pernicious stratagems,

and your efforts to keep the Lord's flock in the way of salvation, to guard it from the seductions of error, and defend it against the force of the powerful and the subtlety of the falsely wise. We admire that zeal which knows no weariness, with which, embracing in your apostolic care the peoples of the East and West, you have never ceased to provide for the good of the universal church. We admire the noble spectacle of the good shepherd which you afford to the race of mankind, that is plunging deeper into evil day by day; one which strikes the minds of the very enemies of the truth, and arrests even unwilling eyes by its intrinsic excellence and dignity." These words are the tribute of the Catholic Episcopate to their head, and faintly portray the depth of that solicitude which has from the first surveyed,

and yearned to supply the wants of the flock of Christ. See after see in all parts of the world has arisen from his hand. The suffering churches of the East have been quickened into new life by apostolic care. England owes to him the new hierarchy which shall replace the departed glories of Canterbury and York. Our own country has ever been the object of his fostering care, in the establishment of the American seminary in the Eternal City, in the erection of new dioceses and provinces, and in the blessing which has attended the works of religion in the New World. His counsels have given a new impulse to the great cause of Christian education, and schools and colleges founded on principles of faith are the fruit of his fatherly advice. It has been a day of clouds and storms, of changes and re-

volutions, yet in all vicissitudes Jesus Christ has been very near to his Vicar, and has drawn to him the hearts of the whole flock. At no time have bishops, priests, and people been more closely bound to the centre of Christian unity. Never has the church been more completely one body, moving with one will. The words of a Protestant writer are more true in these sad days than when they were written of the exile at Gaeta: "It is a matter of history that, in the very hour of his flight and his fall, Pius IX. was, and is, more entirely Pope and head of the Latin church than many hundreds of his predecessors have been, amidst all the splendor of the Lateran. Personally, he has exhibited to the world no common share of evangelical virtue; and, though his political abilities proved inadequate to execute the moderate

reforms he had entered upon, from the unworthiness of his subjects and the infelicities of these times, yet the apparition of so benignant and conscientious a man upon the Papal throne, in the midst of the turmoil of Europe, has forcibly struck the imagination, and won the affection of the whole Roman Catholic population of Europe. Accordingly, at a crisis, when every other constituted power has been more or less shaken, and every other institution tried, the Romish hierarchy has, in all countries where it exists, extended its influence, and more displayed its power.”\*

So says a writer in a leading American journal, on the occasion of the late jubilee :

“It is plainly impossible to compress into the columns of a newspaper the history of a papal reign so important in events

\* *London Times.*



as that of Pio Nono. An estimate of his character as a spiritual and temporal ruler will vary according to the standpoint from which it is made; but those of his own church who have studied the history of his reign with the deepest attention, see in him one of the greatest rulers of the church. Certainly no reign has been signalized by greater events. Twice the revolution has held possession of Rome. Once it obliged him to fly, but this second time he has held his own. Yet no Catholic regards him as free to cross the threshold of his Vatican prison, save at the risk of insult or personal violence. Twice he has been called on to define new articles of the Catholic faith. Four times has he called around him the bishops of the earth, once to hold an Œcumenical Council. Under his prudent and firm rule

the Catholic Church has made such progress as no century since Constantine can boast of; and, though Pio Nono may not to-day be temporal ruler of Rome, he governs more strongly than ever Pope of Rome ruled the Catholic millions of every nation of civilization. And it is not those merely of his own fold whose affections he has won. There are few who know the character and history of this grand old man who do not feel for him a respectful reverence, even if they cannot accord him the love and obedience which belong to a father and spiritual chief." \*

Thus, from the height of his supreme pastorship has Pius IX. been the light to the world, and to all whom Christ has redeemed. The beams which have come from his apostolic throne have penetrated

\* *New York World.*

every darkness in the regions of heresy and schism. No sooner was he elevated to the See of Peter than he turned with paternal affection to the separated and decaying churches of the East, whose candles shone so brightly in the early day. By every act which solicitude for souls would prompt, he has sought to recall them to the centre of life, and to renew the union so hopefully made at the Council of Florence. His prayers and labors have not been, we believe, altogether without effect. The great Synod of the Vatican has been, unhappily, for a time interrupted. A large portion of its labors were to have been devoted to the affairs of the East, and the congregations had begun their work. The letter of the Holy Father to the schismatical bishops expresses the spirit of his reign towards them, and his earnest desire

to fulfil his apostolic office in their regard. "With all our strength, we pray you, we urge you, to come to this General Council, as your ancestors came to the Councils of Lyons and Florence, in order to renew union and peace. Let the old laws of love be re-established, and let the peace of our fathers, that salutary and heavenly gift of Christ, which for so long a time has disappeared, be firmly renewed, that the pure light of this long-desired union may appear to all, after the clouds of such a wearisome sorrow, and the sombre and sad obscurity of such long dissensions." \*

Nor has the Vicar of Christ forgotten the souls who, through false education or ignorance, have been estranged from the one faith. The work of conversion has, by the divine Providence, received a new

\* Letter of Pius IX., Sept. 8, 1868.

impulse through the zeal and graces of his pontificate. From nations long estranged, the true and sincere of every rank in life are hurrying to the fold of the one Shepherd, thankful to lay aside their doubts and fears in the only home of the soul, where God's voice in revelation is clearly heard. In this great work of restoring the wanderer and enlightening the ignorant, the Holy Father has, by word and act, shown the deepest interest, thus following the steps of his Master, who came to seek and save the lost sheep. We quote from the touching words of his Apostolic letter, written on the occasion of the Vatican Council to all Protestants and other non-Catholics: \* "For ourselves, to whom Christ our Lord has entrusted the charge of the supreme apostolic ministry,

\* See "Appendix."

and who must therefore fulfil with the greatest zeal all the functions of a good pastor, and love with a paternal love, and embrace in our charity, all men, wherever dispersed over the earth, we address this letter to all Christians separated from us, and we again exhort and conjure them quickly to return to the one fold of Christ. For we ardently desire their salvation, and we fear to have one day to render account to him who is our judge, if we do not show them, and if we do not give them, as far as is in our power, the sure means to know the way which leads to eternal salvation. In all our prayers, beseeching and giving thanks, we cease not, day or night, to ask humbly and earnestly for them, of the Eternal Pastor of souls, the abundance of light and heavenly grace." It is our happiness to know that these

words have not been without effect, and we believe that many souls have by them been guided into the safe pastures where Peter feeds the one flock of his Lord.

IV.

In his great office of "father and teacher of all Christians," Pius IX. has been distinguished by an unsleeping vigilance, and in times when error, in everchanging phases, has been seducing the unwary, has continually spoken to confirm the faith of his brethren. In the whole history of the church, there has scarcely been a day like ours. Often, and from the earliest conflicts of Christianity, has the voice of Peter been called to decide great controversies, where heresy has sought to undermine the pillar of the truth, now by open

attack, and now by insidious artifices. Yet never have the champions of a so-called Christianity taken up the arms of infidelity as in these latter times. They destroy themselves with the weapons of their own logic, and are careless as to the result, if they can aim a blow at the Catholic creed. Opinions destructive of all revealed religion, even subversive of the principles of natural morality, are embraced and followed. Protestant sects forget the landmarks of their forefathers, and become deists in theory, if not in practice. Governments, under the lead of great statesmen, rush even further into the darkness of atheism, and throw their powers and influence against the very foundations on which Christian society stands. The state, to free conscience from restraint, usurps the rights of the family and the church, and then lords



it over the prostrate people from whom it claims to derive its high dominion. Atheism in politics is atheism in society, and atheism in society is anarchy, even if it bear the popular name of progress.

During the reign of Pius IX., convulsion after convulsion has shaken the civil world, while the ancient foes of the church have almost dropped their old armor and their doctrinal discussions for the more destructive warfare of open infidelity. So has it happened that never has a Pontiff been called so often to exercise his infallible office, to warn the unwise of danger, and to declare the counsel of God to a restless generation, bent upon change, and thoughtlessly seeking for revolution. "Your voice," says the address of five hundred bishops at S. Peter's centenary, "has never been silent. You have accounted it to belong

to your supreme office to proclaim eternal verities; to smite with your apostolic sword the errors of the time, which threaten to overthrow the natural and supernatural order of things, and the very foundations of ecclesiastical and civil power; to dispel the darkness which perverse and novel teachings have brought upon men's souls, and declare all that is necessary and wholesome to the individual, to the Christian family, and to civil society; so that all may clearly know what every Catholic should hold, retain, and profess. For that exceeding care we render to your Holiness the deepest thanks and endless gratitude, believing that Peter has spoken by the mouth of Pius."

First of all, the church has heard from his unerring lips the definition of the true doctrine of the Immaculate Concep-

tion of the ever-blessed Virgin Mary. The time had come when the belief, so universal as to time and place, should receive its last and dogmatic shape from the mouth of Peter; and to our Holy Father has this great privilege been given, which will glorify his reign not only in the militant, but also in the triumphant church, and to endless ages. The purity of the Mother of God is essential to the honor of her divine Son, and now, in the later struggles of Christianity, the incarnation of Jesus Christ has become, if possible, more than ever the great mystery of faith, on which all truth revealed depends. It is from her realization of Peter's confession, "Thou art the Christ, the Son of the living God," that the church sees so clearly the grand outlines of faith, and is able to discern the slightest shadow of

error. And the prerogatives of the mother shield the glories of the Son, and the truths contained in the "Word made Flesh," so that the language of the Canticle is not only a fact, but also a prophecy: "Rejoice, O holy virgin, for thou alone hath destroyed all heresies throughout the earth." Many a Pontiff, gone to his blessed rest, would have rejoiced to have spoken the words which God, in his providence, reserved to Pius IX. as the great consolation of his pontificate. These words close up the dogma of the Incarnation, and, in a day of unbelief, present the mystery of Bethlehem in its perfect form and unclouded beauty.

The Syllabus of condemned propositions, of which the world has said so much and known so little, manifests in a singular de-

gree the fulness of his office of "teacher of all Christians," and the divine wisdom which has illumined him. At a moment when the spirits of revolution were gathering their clans, and sounding to an attack, he sends forth from the seat of divine authority the apostolic voice. The errors which have thus been condemned are those which are rife among the enemies of revelation. They have misled many who scarcely know whither they tend; they have been adopted in part by modern philosophy, and have been hailed by many unthinking persons as steps in intellectual advancement; while, in fact, they are only a revival, in another shape, of paganism. We would beg those who, with the popular voice, have cried out against this Syllabus, to study more carefully its various propositions, and, if they are believers in

Christianity, they will have cause to wonder at the knowledge and skill with which the Pontiff has touched the evils of the day, which threaten society and government as much as they do religion. It bears the mark of the divine hand, and, had Pius IX. pronounced no other decisions from the chair of Peter, these alone would render him immortal. If the age does not listen to his warnings, no power can arrest the destruction which will come upon families and nations. The open infidel is wise enough to see where he is guiding the bark of Protestant Christianity, but he would keep his followers in ignorance till the vessel strands upon the shoals of unbelief, amid the deep gloom of universal scepticism. What are the chief errors which here receive the reprobation of the Sovereign Pastor? They are, briefly,

pantheism and naturalism, which deny God by destroying his divine character and making him the equal of his own creatures; rationalism, which attempts against its own first laws to exalt the human intelligence beyond its sphere; indifferentism, which, casting away the evidence of revelation, makes Christianity itself an imposture, and the death and resurrection of Jesus Christ fables; and socialism, with its kindred communism, whose object is the ruin of society in the overthrow of law and all the principles of natural equity. These are the errors which, under different forms, threaten the very existence of our social institutions, while, masked often under the appearance of good, they identify themselves with that which is called "modern progress" and the "spirit of the age." The opposition to the church and her pre-

rogatives comes not now from the dogmatic battles which have been fought among Christian sects, so much as from these more deadly errors, fostered and directed by the spirits of evil, whose standard bears ever against the Incarnate God, the Word that speaks in man, and reveals to him the truths of the world unseen. With these enemies the Catholic Church fights single-handed and alone.

From the condemnation of such false and pernicious theories, the Holy Father proceeds to defend those ecclesiastical rights which inhere in the divine society which the only Redeemer of mankind has formed to perpetuate and apply his redemption; to resist the tyranny of the civil power over the church, while he defends and sustains that power in its just sphere; and to guard the very foundations of law, on which



stands the edifice of natural and Christian ethics.

For these great acts, the world owes to him its debt of lasting gratitude, and families and nations, if they would follow his counsel, could look upon him as their saviour. Why is it that the advanced philosophers of these times seek to do away with the sacredness and inviolability of marriage, to separate religion from education, and in the state to ignore the facts of revelation? Alas! there is a deeper meaning than men think in the outcry against the definitions of the Roman Pontiff, whose words only defend all that is precious on earth, or dear to the soul of man. When the pernicious doctrines condemned by Pius IX. shall have brought forth their fruit (which may Heaven forbid), and the torch of revolution fires the

time-honored temple sacred to true liberty, and the social fabric falls, then, mid the ashes of a nation's glory, the demon's revel shall begin, and the world learn too late the lessons so lovingly taught by the Vicar of Jesus Christ.

The two dogmatic decrees of the Vatican Council, confirmed and published by his Holiness, are among the brightest pages of the dogmatic history of Christianity.\* It seems, indeed, strange that, now in the end of the ages, nearly two thousand years after Christ, the Catholic Church should turn to the first principles of faith, and solemnly set forth her belief in God, the creator of all things, and in the essential harmonies of reason and revelation. Yet the wonderful words in which the Council speaks bear the signs

\* See "Appendix."

of divine inspiration, and are the language of the one Redeemer to a faithless generation in its hour of great need. As the preface to the decree declares, "The heresies proscribed by the Fathers of Trent, by which the divine teaching of the church was rejected, and all matters regarding religion were surrendered to the judgment of each individual, gradually became divided into many sects, which so disagreed and disputed with each other, until at length not a few lost all faith in Christ. Even the Holy Scriptures, which had previously been declared the sole source and judge of Christian doctrine, began to be held no longer as divine, but to be ranked among the fictions of mythology. Then there arose, and widely overspread the world, that doctrine of rationalism or naturalism which opposes itself in every way to the

Christian religion as a supernatural institution, and works with the utmost zeal in order that, after Christ, our only Lord and Saviour, has been excluded from the minds of men, the reign of what they call reason, or pure nature, may be established. And after rejecting and forsaking the Christian religion, and denying the true God and his Christ, the minds of many have sunk into an abyss of pantheism, materialism, and atheism, until, denying rational nature itself, and every sound rule of right, they labor to destroy the very foundations of human society." As time goes on, and the rude trials of experience compel honest men to study the definitions of this Council, the world will learn to appreciate the wisdom and charity which have so eminently shone in the pontificate of Pius IX. They are golden words, precious treasures

of everlasting life, freely offered from the chair of supreme authority to every child of man.

In the second constitution of the Vatican Synod concerning the church of Christ, the voice of Peter, through his successor, has spoken only the faith of many ages; but it has been the glory of our Holy Father to solemnly define the infallibility of the Sovereign Pontiff, and thus present in bright outlines the fulness of the Catholic dogma concerning the mystical body of Christ. This has been the fitting honor of a reign which has been so distinguished for the constant exercise of Peter's office in confirming his brethren, and presenting the clear light of truth to the world. The heart of the great Pastor, which, amid so many sorrows, has never relaxed his apostolic labors, has thus been crowned

with a lasting joy. The church, gathered around her head, feels the pulses of a new life, and, in the midst of manifold griefs, girds herself to the work of evangelizing the nations, as in her early youth, and in the freshness of her Pentecostal baptism. These are the consolations which cheer the soul of the august Pontiff, who hath filled up the days of Peter, and hath been so largely endued with Peter's zeal, and hath so often spoken Peter's unerring voice.

Nor may we forget that by his supreme pastorship, which binds in heaven as on earth, the great patriarch S. Joseph has been made the patron of the universal church, and he who was the protector of Jesus and Mary in their pilgrimage here, will now become the guide and guardian of the one family which is here sanctified

around the cradle of the Incarnate Word, which will follow Christ to the end. This is the mystery of faith, and they that receive it "become the sons of God, and are born again, not of the will of the flesh, nor of the will of man, but of the will of God." So may the holy prince of the heavenly house look down with love, and watch over the flock his foster-son purchased on Calvary, and sustain the shepherd of the sheep, as for his fidelity to his Lord he bears the chains of Peter. May his hands guide the great Pontiff to his rest, and make glorious the beams of his setting sun! Now is the hour when the chariots of fire should appear, and the arms of the Unseen be lifted up for the right; for the day of man's weakness is the day of heaven's might.

## v.

In trials such as our brief lecture has feebly portrayed has Pius IX. been a confessor for the faith. His fidelity to religion has brought upon him all his sorrows, which he has borne with heroic resignation to God, and even with the most forgiving love of his enemies. No violence has ever dimmed the lustre of his patience, or caused him to breathe resentment to any one. Even where he has been obliged to pronounce the censures of the church upon her rebelling children, it has been with grief of heart, and the earnest prayer for their repentance. Once driven into exile, continually calumniated, stripped of his temporal principality, and now in captivity, with an unceasing charity has he raised his hands to God in the prayer



of his Master, "Father, forgive them, for they know not what they do." During his whole reign, so distinguished by active efforts for the good of his people, he has had scarcely one moment of repose, and yet the ever-bright smile which lights his face is an index of the deep trust in God which enables him so meekly to bear his burden. "Gentle, merciful, compassionate, and paternal as he is, there is no sacrifice which he would not be prepared to make, no danger which he would not cheerfully encounter, in the vindication of the truth, or in the discharge of his duty. 'I am ready to go to-morrow to the catacombs, as many of my predecessors have done, if the interests of the church of God require it,' were words which he uttered in my presence, and with such simple dignity, such an unconscious nobleness of gesture,

such a quick flushing of the face and lighting up of the eye, that there rose up before my mind those fearless martyrs of the early day, who, though holy, gentle, and mild as Pius IX., could yet meet the sword of the slayer, without the betrayal of a single emotion of human weakness." \* While every one, even his most violent enemy, has ever found him full of compassion and generosity, we know that he has more than once offered his life for the church, and that he would be willing, at any time, to give his blood for the salvation of his misguided adversaries. Nay, it is even in his heart that God may be pleased to call him to this sacrifice, and to crown his long and remarkable life with the glory of martyrdom. In him, for the edification of the church, we see the graces

\* *Rome and its Ruler.* By J. F. Maguire.

of the early confessors, which the spouse of Christ has so often brought forth to her Beloved, the patience of the martyr, combined with the gentleness of a child, and complete fearlessness of the world, in union with the tenderest sympathy for all. No one has ever been in his presence without feeling the magnetic power of his character, and the supernatural grace which clothes him as a garment, and attracts even those hostile to our creed. His own words, addressed on a memorable occasion to the bishops, are worthy to be enshrined in the heart of every Catholic. On the 17th of June, 1867, the anniversary of his creation, the Cardinal Vicar, in the name of the sacred college, made the usual address of congratulation, wishing him health and many years to see the peace and triumph of the church. He replied:

“I accept your good wishes from my heart, but I leave their verification to the hands of God. We are in a moment of great crisis. If we look only to the aspect of human events, there is no hope; but we have a higher confidence. Men are intoxicated with dreams of unity and progress; but neither is possible without justice. Unity and progress, based on pride and egotism, are illusions. God has laid on me the duty to declare the truths on which Christian society is based, and to condemn the errors which undermine its foundations. And I have not been silent. In the Encyclical of 1864, and in that which is called the Syllabus, I declared to the world the dangers which threaten society, and I condemned the falsehoods which assail its life. That act I now confirm in your presence, and I set it again

before you, as the rule of your teaching. To you, venerable brethren, as bishops of the church, I now appeal to assist me in the conflict with error. On you I rely for support. When the people of Israel wandered in the wilderness, they had a pillar of fire to guide them in the night, and a cloud to shield them from the heat by day. You are the pillar and the cloud to the people of God. By your teaching, you must guide the faithful in the darkness; by your example, you must shield them from the burning sun of this world. I am aged and alone, praying on the mountain, and you, the bishops of the church, are come to hold up my arms. The church must suffer, but it will conquer. Preach the word, be instant in season, out of season; reprove, entreat, rebuke, with all patience and doctrine. For there shall

be a time, and that time is come, when they will not endure sound doctrine. The world will contradict you, and turn from you; but be firm and faithful. For I am even now ready to be sacrificed, and the time of my dissolution is at hand. I have, I trust, fought a good fight, and have kept the faith; and there is laid up for you, and, I trust, for me also, a crown of justice, which the Lord, the just judge, will render to me at that day."\*

When these words echo in our ears, and we see the signs of the times, while infidelity flourishes, and the love of justice deserts individuals and nations, and the Holy Father is in captivity, with his own loved city a prey to vice and revolution, without one Christian state to raise its voice of protest, we are ready for any

\* Pastoral of Archbishop Manning, Sept. 8, 1867.

trial which the church may need for its purification and the glory of its crucified Master. The foes of society have the torch in hand, and there is no land they love so much to spoil, as that sacred soil hallowed by the tomb of the apostles and the scenes of the great triumphs of Christianity. If the sharing of the cross be the mark of the Redeemer's love, and the sign of nearness to his person; then may Pius IX. know how dear to his Lord are the deeds and sorrows of his reign, and in this ineffable grace receive his consolation.

With the light of this great example before us, let Catholics awake to the duty they owe to God and to their fellow-men. This is no day for idleness, still less for compromise with the principles which are at war with Christ and his religion. "He

that gathereth not with the church, scattereth." "He that is not with me is against me." Lukewarmness on our part, or any attempts to reconcile our faith with any of the teachings of the world, will do more to harm the cause of truth than the violence of many open enemies. So has our illustrious Pontiff taught us. There is more to fear from radicalism within the church than from unmasked infidelity without. Gallicanism has been consigned to a grave from which it can never rise; the pressure of hostile columns forces us into close array around the inviolable centre of truth; and shall any who wear the Christian name be found willing to compromise with the spirit of revolution and its Utopian dreams of progress? For us, there is one law, one infallible voice, one guide who safely will lead us through the



dangers of battle to certain victory. To follow that voice is to follow the God-Man, as he calls us on to do or suffer for his Gospel. It is to stand steadfast in our lot, and bear our witness to a faithless generation; that, when we are gathered to our fathers, we may be welcomed to the company of those who have fought the good fight, and with the noble army of martyrs and confessors have received an unfading crown. Thanks, then, be given to God for the pastor whom he has sent to us in these days, when the flock of Christ is in manifold dangers on every side. The ages of faith come back to us in the presence of such a Pontiff, and holy bishops, whose blood was freely shed for their Lord, seem to surround the long line of the successors of S. Peter. The mountain is full of horses and chariots of fire, while the hosts of evil

bear with new strength against the Sion of the new law and the rock of divine truth. Who is so foolish as to think that their attack shall prevail? Let the shout of the unbelieving, and the victorious cries of the revolution, be stayed till the battle is over. Wait, rash and unthinking man, till the sun shall arise upon your field of conflict. You may drive the Vicar of Christ, whom now you hold a captive, into exile. God may give you his blood with that of many of his children, and permit you to kindle the flames of the spoiler within the most sacred temple of the earth, and to do what neither pagan nor vandal has accomplished; but have you thus triumphed? To our eye there comes back the most wonderful of all scenes. There is a cross, and one who hangs on it in the exhaustion of death, and that sufferer

is the ever-living God, the Creator. Can man do more than crucify his Maker? And did he thus conquer the meek and holy Jesus of Nazareth? Ah! the hour when the forces of evil meet together for their fiercest assault on the stronghold of faith is the hour of their lasting overthrow. Pius IX. may not live to see the triumph of the church, for the patience of the saints may not be soon accomplished, and the full fury of the storm may not yet be come. Yet, as surely as the Eternal King reigneth on high, shall victory crown the truth, and the Sovereign Judge of the living and the dead stand up for his Vicar. Woe to him who, in this unequal conflict, rushes upon the buckler of the Lord of hosts! Woe to the king or nation upon whom the cornerstone shall fall, to grind him to powder!

These are days of restless activity, when the things that are seen are too often made the end of the immortal soul. Pride is mistaken for security, vanity for knowledge, and license for liberty. The bubble will, ere long, burst, to the utter ruin of the votaries of a false philosophy. Having eyes, men see not, and, having ears, they hear not. Yet there is no hour so dark that the word of Christ faileth, or the light ceaseth to shine from the one temple of truth which he hath built upon a rock, and in which he dwelleth with all the fulness of his divinity. Here is the standard of the Redeemer, here the graces of the celestial city, here the peace and safety of nations.

More than six years have passed since we closed the foregoing sketch of the life of one of the greatest in the long line of Pontiffs. They have been indeed eventful years, full of trial and suffering for the church and her supreme Head. It was the hope of all devout Catholics that Pius IX., so dear to their hearts, and so identified with the struggles of religion during his wonderful pontificate, might live to see the triumph of right over wrong and of justice over injustice, and be restored to his temporal sovereignty before his earthly confessorship should be ended. But God has willed otherwise in his inscrutable wisdom. The world has lost its respect for truth, and society has apostatized from Christianity. The end is not come, nor has the

depth of moral atheism been reached. The stormy sea of human passion will be stilled when the Lord, who is ever in the bark of Peter, shall speak the word which winds and waves obey. Till that time faith and hope and love must do their part, and around the altars of the incarnate God preserve the Gospel, which is the only salvation of nations.

These last years of the life of our glorious Pontiff present to our eyes a view of increasing moral grandeur, and amid the infirmities of age and the wearing effects of disappointment, exhibit the strength of Christ in his Vicar. The world has hardly seen a more noble sight since the days when it saw and crucified its Creator and Redeemer.

In the constant discharge of the duties of his laborious office Pius IX., up to the

latest hour of his life, has continued to provide for the needs of the church with the same vigor which characterized the bright morning of his pontificate. The years which have passed since he became actually a prisoner in the Vatican have been marked by the series of spiritual triumphs which have been to his heart a compensation for the many sorrows which have overwhelmed him. The episcopate has been strengthened and extended in every land. It had been his purpose to establish a hierarchy in Scotland, and the decree was awaiting his final approval when his last illness interrupted the work. The great cause of Christian education has received from him every support which command and apostolic definition and urgent entreaty could give. With unceasing authority has he protested against the sepa-

ration of religion from education, which is among the last attempts of Antichrist to paganize again the world. On the 22d of April, 1875, he published a decree, at the request of many of the bishops and of the faithful, consecrating the world to the most Sacred Heart of Jesus. This solemn ceremony took place throughout the entire church on the 16th of June of the same year, the second centenary of the revelation made by our Lord to the Blessed Margaret Mary Alacoque. The increase of the devotion to the Sacred Heart has been owing in great measure to the exhortations and piety of Pius IX.

On the 19th of July, 1877, S. Francis de Sales was raised to the dignity of a Doctor of the Church by a special decree.

The perseverance and unflinching firmness with which Pius IX. defended the



rights of the temporal sovereignty of the Vicar of Christ have made him a confessor for this inalienable right and privilege of the Holy See. On the 12th of March, 1877, he addressed an allocution to the Sacred College of Cardinals, in which most plainly he rehearses the wrongs inflicted upon the church and the papal prerogatives, and in language clearly conceived exposes the violence and wickedness of the persecution which has made the capital of the Christian world a den of thieves, and the aged Pontiff a prisoner.\* The words of this allocution are worthy to be treasured among the brightest and most important of his long reign. Whatever may be said in regard to politics, there is a doctrine which underlies them; and from the declarations of the Popes we know

\* See Appendix.

that the temporal dominion of the successor of S. Peter is not merely a *political* question. No Catholic can deny the expediency or the right of the temporal power without attacking the church herself, and making common cause with the enemies of Christianity. So much have the labors and sufferings of Pius IX. accomplished. Among the greatest works performed by this remarkable Pontiff since the breach of Porta Pia was the work of continual and almost hourly labor, by which he urged on the great Catholic revival in every portion of the world. In his daily receptions, in the visits of pilgrims which flocked to his feet, his words animated faith, while his very aspect inspired sympathy and love. He seemed to bear upon his heart and mind the whole heart and mind of the church. The faith which lived

in him seemed to flow from the head to every member of the body. The fiftieth anniversary of his episcopal consecration, which occurred on the 3d of June, 1877, was an occasion which brought out the full fervor and devotion of all Catholics to his office and person, and in the vast number of pilgrims to the tomb of the Apostles, and the offerings of the whole world, was a worthy testimony to the fidelity of his ministry. It was, in the providence of God, the closing demonstration of Christian piety to the wonderful life drawing to its glorious end.

The last consistories were held in the private library of the Pope on the 28th and 31st of December, 1877. The allocution made from his couch on the first of these occasions, when from infirmity he was no longer able to stand, is so touch-

ing and so full of meaning that it deserves to be treasured by every devout Catholic.

It was thus worded :

“VENERABLE BRETHREN: Your presence to-day in such numbers gives us the opportunity which we gladly seize to return you and each of you our sincere thanks for the kind offices shown us in this time of our illness. We thank God that we have found you most faithful helpers in bearing the burdens of the apostolic ministry; and your virtue and your constant affection have contributed to lessen the bitterness of our many sufferings. But much more we rejoice in your love and zeal. We cannot forget that we need daily more and more your co-operation, and that of all our brethren and of the faithful, to obtain the immediate aid of God for our many pressing necessities and those

of the church. Therefore we urgently exhort you, and especially those of you who exercise the episcopal ministry in your dioceses, as well as all the pastors who preside over the Lord's flock throughout the Catholic world, to implore the Divine clemency, and cause prayers to be offered up to God that he may give us, amidst the afflictions of our body, strength of mind to wage vigorously the conflict which must be endured; to regard mercifully the labors and wrongs of the church; to forgive us and all our sins, and for the glory of his name to grant us the gift of good-will, and the fruits of that peace which the angelic choirs announced to mankind at the Saviour's birth."

The last address of Pius IX. was made

on the Feast of the Purification of the B. V. Mary, February 2, 1878, to the heads of the religious orders and the clergy of the Roman parishes. He was assisted to his throne, and, surrounded by his court, spoke as follows:

“It is for me a great consolation to see you here assembled around me, and making me an agreeable circle (*corona*) of loving sons. I thank you for the zeal which you never cease to display in the work of guarding and saving the souls entrusted to your care. I thank the pastors of souls who exert themselves to the utmost to bring people to attend church and to frequent the sacraments.

“I also thank the pastors of souls and all the clergy, both secular and regular, for the prayers which, under their direc-

tion, the faithful have not ceased to send up to God for me. I charge you to return thanks in my name for those prayers to all your flocks. Thank them, and make it known to them that I am asking God to grant them the grace of perseverance in prayer, in the frequentation of the sacraments, and in their fidelity to the Head of the Church. Tell them that I remember them, and I pray to God for them daily, that he would be pleased to preserve them under the shield (*egida*) of his protecting right hand. One thing more I have now to say to you before I take leave of you.

“I know that there are always in various parishes some ignorant persons who do not possess a knowledge even of the most essential truths of religion. I know, too, that there are parents who are most blam-

able in thus leaving their children to grow up in such ignorance of religion, but I know also that we ought to hunt up (*correre in traccia*) the sinners to convert them, and the ignorant to enlighten them.

“Do you, then, search after the ignorant, and zealously enlighten them, so that it may not be said that, in the centre of the Catholic world, there are souls that are ignorant of the chief mysteries of our holy religion. Labor with all your might to wipe off this reproach from Rome; labor that by means of your zeal and your prayers souls may be converted, and the truth may shine forth everywhere throughout this Holy City.

“Such are the words which I have exerted myself to say to you on the present occasion; my weakness not permitting me to say more.



“ And now I bless you. I bless your persons, your religious houses, and all the souls that are entrusted to your charge. May this benediction accompany you all the days of your life, and may it be the theme of your prayers and praises when it shall please God to call you into Paradise.”

This was the last time that he sat upon his pontifical throne on earth, and these were his last words of public exhortation. They may be almost called his dying testament to the clergy who labor for the salvation of souls.

Although the end came at an unexpected moment, when hopes were entertained that he might once more regain his strength; yet it was the quiet and peaceful death of the just, the serene close of

a long and almost miraculous life spent for God and his church. Even on the 6th of February he seemed better and stronger, but it was the last flickering light of his life. After a short agony he expired on the 7th, fortified by the sacraments and surrounded by the sacred college and the prelates of his household. His last act was the apostolic benediction to the church and the world, and his last word the commendation of his own soul into the hands of God.

As the sun of this sad day sank to its setting, the bells of the "Ave Maria" announced the last moments of the earthly life of the great and beloved Pontiff. Who, of all the long line of confessors and martyrs, could hope for a more happy welcome to the choirs of the triumphant church?

S. Joseph, proclaimed patron of the Chris-

tian world by his voice, came to be his protector in the supreme moment when he rendered up his apostolate. Mary, Mother of God and Queen of Heaven, was at the right hand of him whose infallible voice had defined her Immaculate Conception, whose priestly hands had placed upon her head before the nations the crown of purity.

And the Sacred Heart of Jesus, to which he had consecrated the redeemed earth, opened to his longing gaze its safe shelter, and gave him an everlasting home upon the breast of incarnate Love. There sweet and blessed be the rest of our venerated and immortal Father.

In his last will and testament he directs that his body shall be buried in the Church of S. Lawrence, under the little arch over the stone on which are still to be seen the

stains of the martyr's blood. Should the desire of Pius IX. be gratified, we hope that the piety and the devotion of the Catholic world will rear to his memory a fitting monument, which to after-ages shall tell of the only Pontiff who has exceeded the years of Peter, and who, in that wonderful reign, has been the intrepid confessor for the spiritual and temporal rights of the Vicar of Christ.

APPENDIX.



# APPENDIX.



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I.

CONSTITUTIO DOGMATICA DE FIDE CATHOLICA.

*(Confirmed and Promulgated in the Third Public Session of the  
Vatican Council, held in St. Peter's, Rome, on  
Low-Sunday, April 24, 1870.)*

PIUS EPISCOPUS SERVUS SERVORUM DEI SACRO AP-  
PROBANTE CONCILIO AD PERPETUAM REI  
MEMORIAM.

DEI Filius et generis humani Redemptor Dominus Noster Iesus Christus, ad Patrem coelestem rediturus, cum Ecclesia sua in terris militante, omnibus diebus usque ad consummationem saeculi futurum se esse promisit. Quare dilectae sponsae praesto esse, adsistere docenti, operanti benedicere, periclitanti opem ferre nullo unquam tempore destitit. Haec vero salutaris eius providentia, cum ex aliis beneficiis innumeris continenter apparuit, tum iis manifestissime compta est fructibus, qui orbi christiano e Conciliis oecumenicis ac nominatim e Tridentino, iniquis licet temporibus celebrato, amplissimi provenerunt. Hinc enim sanctissima religionis dogmata pressius definita uberiusque exposita, errores damnati atque cohibiti; hinc ecclesiastica disciplina restituta firmissime sancita, promo-

tum in Clero scientiae et pietatis studium, parata adolescentibus ad sacram militiam educandis collegia, christiani denique populi mores et accuratiorum fidelium eruditione et frequentiore sacramentorum usu instaurati. Hinc praeterea arctior membrorum cum visibili Capite communio, universoque corpori Christi mystico additus vigor; hinc religiosae multiplicatae familiae, aliaque christianae pietatis instituta; hinc ille etiam assiduus et usque ad sanguinis effusionem constans ardor in Christi regno late per orbem propagando.

Verumtamen haec aliaque insignia emolumenta, quae per ultimam maxime oecumenicam Synodum divina clementia Ecclesiae largita est, dum grato, quo par est animo recolimus; acerbum compescere haud possumus dolorem ob mala gravissima, inde potissimum orta, quod eiusdem sacrosanctae Synodi apud permultos vel auctoritas contempta, vel sapientissima neglecta fuere decreta.

Nemo enim ignorat, haereses, quas Tridentini Patres proscripserunt, dum, reiecto divino Ecclesiae magisterio, res ad religionem spectantes privati cuiusvis iudicio permitterentur, in sectas paullatim dissolutas esse multiples, quibus inter se dissentientibus et concertantibus, omnis tandem in Christum fides apud non paucos labefactata est. Itaque ipsa sacra Biblia, quae antea christianae doctrinae unicus fons et iudex asserebantur, iam non pro divinis haberi, imo mythicis commentis accenseri coeperunt.

Tum nata est et late nimis per orbem vagata illa rationalismi seu naturalismi doctrina, quae religioni christianae utpote supernaturali instituto per omnia adversans, summo studio molitur, ut Christo, qui solus Dominus et Salvator noster est, a mentibus humanis, a vita et moribus populorum excluso, merae quod vocant rationis vel naturae regnum stabiliatur. Relicta autem proiectaque christiana religione, negato vero Deo et Christo eius, prolapsa tandem est multorum mens in pantheismi, materialismi, atheismi barathrum, ut iam ipsam rationalem naturam, omnemque iusti rectique normam negantes, ima humanae societatis fundamenta diruere conitantur.

Hac porro impietate circumquaque grassante, infelicitate contigit, ut plures etiam e Catholicae Ecclesiae filiis a via verae pietatis aberrarent, in iisque, diminutis paullatim veritatibus, sensus catholicus attenuaretur. Variis enim ac peregrinis doctrinis abducti, naturam et gratiam, scientiam humanam et fidem divinam perperam commiscentes, genuinum sensum dogmatum, quem tenet ac docet Sancta Mater Ecclesia, depravare, integritatemque et sinceritatem fidei in periculum adducere comperiuntur.

Quibus omnibus perspectis, fieri quæ potest, ut non commoveantur intima Ecclesiae viscera? Quemadmodum enim Deus vult omnes homines salvos fieri, et ad agnitionem veritatis venire; quemadmodum Christus venit, ut salvum faceret, quod perierat, et filios Dei, qui erant dispersi, congregaret in unum: ita Ecclesia,

a Deo populorum mater et magistra constituta, omnibus debitricem se novit, ac lapsos erigere, labantes sustinere, revertentes amplecti, confirmare bonos et ad meliora provehere parata semper et intenta est. Quapropter nullo tempore a Dei veritate, quae sanat omnia, testanda et praedicanda quiescere potest, sibi dictum esse non ignorans: Spiritus meus, qui est in te, et verba mea, quae posui in ore tuo, non recedent de ore tuo amodo et usque in sempiternum.\*

Nos itaque, inhaerentes Praedecessorum Nostrorum vestigiis, pro supremo Nostro Apostolico munere veritatem catholicam docere ac tueri, perversasque doctrinas reprobare nunquam intermisimus. Nunc autem sedentibus Nobiscum et iudicantibus universi orbis Episcopis, in hanc oecumenicam Synodum auctoritate Nostra in Spiritu Sancto congregatis, innixi Dei verbo scripto et tradito, prout ab Ecclesia Catholica sancte custoditum et genuine expositum accepimus, ex hac Petri Cathedra in conspectu omnium salutarem Christi doctrinam profiteri et declarare constituimus, adversis erroribus potestate nobis a Deo tradita proscriptis atque damnatis.

\* Is. lix. 21.

## CAPUT I.

## DE DEO RERUM OMNIUM CREATORE.

Sancta Catholica Apostolica Romana Ecclesia credit et confitetur, unum esse Deum verum et vivum, Creatorem ac Dominum coeli et terrae, omnipotentem, aeternum, immensum, incomprehensibilem, intellectu ac voluntate omnique perfectione infinitum; qui cum sit una singularis, simplex omnino et incommutabilis substantia spiritualis, praedicandus est re et essentia a mundo distinctus, in se et ex se beatissimus, et super omnia, quae praeter ipsum sunt et concipi possunt, ineffabiliter excelsus.

Hic solus verus Deus bonitate sua et omnipotentia virtute non ad augendam suam beatitudinem, nec ad acquirendam, sed ad manifestandam perfectionem suam per bona, quae creaturis impertitur, liberrimo consilio simul ab initio temporis utramque de nihilo condidit creaturam, spirituales et corporales, angelicam videlicet et mundanam, ac deinde humanam quasi communem ex spiritu et corpore constitutam.\*

Universa vero, quae condidit, Deus providentia sua tuetur atque gubernat, attingens a fine usque ad finem fortiter, et disponens omnia suaviter. † Omnia enim

\* Conc. Later. IV. c. 1. *Firmiter.*

† Sap. viii. 1.

nuda et aperta sunt oculis eius,\* ea etiam, quae libera creaturarum actione futura sunt.

## CAPUT II.

### DE REVELATIONE.

Eadem Sancta Mater Ecclesia tenet et docet, Deum, rerum omnium principium et finem, naturali humanae rationis lumine e rebus creatis certo cognosci posse; invisibilia enim ipsius, a creatura mundi, per ea quae facta sunt, intellecta, conspiciuntur:† attamen placuisse, eius sapientiae et bonitati, alia, eaque supernaturali via se ipsum ac aeterna voluntatis suae decreta humano generi revelare, dicente Apostolo: Multifariam, multisque modis olim Deus loquens patribus in Prophetis: novissime, diebus istis locutus est nobis in Filio.‡

Huic divinae revelationi tribuendum quidem est, ut ea, quae in rebus divinis humanae rationi per se impervia non sunt, in praesenti quoque generis humani conditione ab omnibus expedite, firma certitudine et nullo admixto errore cognosci possint. Non hac tamen de causa revelatio absolute necessaria dicenda est, sed quia Deus ex infinita bonitate sua ordinavit homi-

\* Cf. Hebr. iv. 13.

† Rom. i. 20.

‡ Hebr. i. 1, 2.

nem ad finem supernaturalem, ad participanda scilicet bona divina, quae humanae mentis intelligentiam omnino superant; siquidem oculus non vidit, nec auris audivit, nec in cor hominis ascendit, quae praeparavit Deus iis, qui diligunt illum.\*

Haec porro supernaturalis revelatio, secundum universalis Ecclesiae fidem, a sancta Tridentina Synodo declaratam, continetur in libris scriptis et sine scripto traditionibus, quae ipsius Christi ore ab Apostolis acceptae, aut ab ipsis Apostolis Spiritu Sancto dictante quasi per manus traditae, ad nos usque pervenerunt.† Qui quidem veteris et novi Testamenti libri integri cum omnibus suis partibus, prout in eiusdem Concilii decreto recensentur, et in veteri vulgata latina editione habentur, pro sacris et canonicis suscipiendi sunt. Eos vero Ecclesia pro sacris et canonicis habet, non ideo quod sola humana industria concinnati, sua deinde auctoritate sint approbati; nec ideo dumtaxat, quod revelationem sine errore contineant; sed propterea quod Spiritu Sancto inspirante conscripti Deum habent auctorem, atque ut tales ipsi Ecclesiae traditi sunt.

Quoniam vero, quae sancta Tridentina Synodus de interpretatione divinae Scripturae ad coërcenda petulantia ingenia salubriter decrevit, a quibusdam hominibus prave exponuntur, Nos, idem decretum reno-

\* 1 Cor. ii. 9.

† Conc. Trid. Sess. IV. Decr. de Can. Script.

vantes, hanc illius mentem esse declaramus, ut in rebus fidei et morum, ad aedificationem doctrinae Christianae pertinentium, is pro vero sensu sacrae Scripturae habendus sit, quem tenuit ac tenet Sancta Mater Ecclesia, cuius est iudicare de vero sensu et interpretatione Scripturarum sanctarum; atque ideo nemini licere contra hunc sensum, aut etiam contra unanimum consensum Patrum ipsam Scripturam sacram interpretari.

### CAPUT III.

#### DE FIDE.

Quum homo a Deo tanquam Creatore et Domino suo totus dependeat, et ratio creata increatae Veritati penitus subiecta sit, plenum revelanti Deo intellectus et voluntatis obsequium fide praestare tenemur. Hanc vero fidem, quae humanae salutis initium est, Ecclesia catholica profitetur, virtutem esse supernaturalem, qua, Dei aspirante et adiuvante gratia, ab eo revelata vera esse credimus, non propter intrinsicam rerum veritatem naturali rationis lumine perspectam, sed propter auctoritatem ipsius Dei revelantis, qui nec falli nec fallere potest. Est enim fides, testante Apostolo, sperandarum substantia rerum, argumentum non apparentium.\*

\* Hebr. xi. 1.



Ut nihilominus fidei nostrae obsequium rationi consentaneum esset, voluit Deus cum internis Spiritus Sancti auxiliis externa iungi revelationis suae argumenta, facta scilicet divina, atque imprimis miracula et prophetias, quae cum Dei omnipotentiam et infinitam scientiam luculenter commonstrent, divinae revelationis signa sunt certissima et omnium intelligentiae accommodata. Quare tum Moyses et Prophetæ, tum ipse maxime Christus Dominus multa et manifestissima miracula et prophetias ediderunt; et de Apostolis legimus: Illi autem profecti prædicaverunt ubique, Domino co-operante, et sermonem confirmante, sequentibus signis.\* Et rursum scriptum est: Habemus firmiorem propheticum sermonem, cui bene facitis attendentes quasi lucernæ lucenti in caliginoso loco.†

Licet autem fidei assensus nequaquam sit motus animi caecus: nemo tamen evangelicæ prædicationi consentire potest, sicut oportet ad salutem consequendam, absque illuminatione et inspiratione Spiritus Sancti, qui dat omnibus suavitatem in consentiendo et credendo veritati.‡ Quare fides ipsa in se, etiamsi per charitatem non operetur, donum Dei est, et actus eius est opus ad salutem pertinens, quo homo liberam præstat ipsi Deo obedientiam, gratiæ eius, cui resistere posset, consentiendo et coöperando.

Porro fide divina et catholica ea omnia credenda sunt, quæ in verbo Dei scripto vel tradito continentur,

\* Marc. xvi. 20.

† 2 Petr. i. 19.

‡ Syn. Araus. II. can. 7.

et ab Ecclesia sive solemnī iudicio sive ordinario et universali magisterio tamquam divinitus revelata credenda proponuntur.

Quoniam vero sine fide impossibile est placere Deo, et ad filiorum eius consortium pervenire; ideo nemini unquam sine illa contigit iustificatio, nec ulius, nisi in ea perseveraverit usque in finem, vitam aeternam assequetur. Ut autem officio veram fidem amplectendi, in eaque constanter perseverandi satisfacere possimus, Deus per Filium suum unigenitum Ecclesiam instituit, suaeque institutionis manifestis notis instruxit, ut ea tamquam custos et magistra verbi revelati ab omnibus posset agnosci. Ad solam enim catholicam Ecclesiam ea pertinent omnia, quae ad evidentem fidei christianae credibilitatem tam multa et tam mira divinitus sunt disposita. Quin etiam Ecclesia per se ipsa, ob suam nempe admirabilem propagationem, eximiam sanctitatem et inexhaustam in omnibus bonis foecunditatem, ob catholicam unitatem, invictamque stabilitatem, magnum quoddam et perpetuum est motivum credibilitatis et divinae suae legationis testimonium irrefragabile.

Quo fit, ut ipsa veluti signum levatum in nationes,\* et ad se invitet, qui nondum crediderunt, et filios suos certiores faciat, firmissimo niti fundamento fidem, quam profitentur. Cui quidem testimonio efficax subsidium accedit ex superna virtute. Etenim benignissimi

\* Is. xi. 12.

mus Dominus et errantes gratia sua excitat atque adiuvat, ut ad agnitionem veritatis venire possint; et eos, quos de tenebris transtulit in admirabile lumen suum, in hoc eodem lumine ut perseverent, gratia sua confirmat, non deserens, nisi deseratur. Quocirca minime par est conditio eorum, qui per coeleste fidei donum catholicae veritati adhaeserunt, atque eorum, qui ducti opinionibus humanis, falsam religionem sectantur; illi enim, qui fidem sub Ecclesiae magisterio susceperunt, nullam unquam habere possunt iustam causam mutandi, aut in dubium fidem eandem revocandi. Quae cum ita sint, gratias agentes Deo Patri, qui dignos nos fecit in partem sortis sanctorum in lumine, tantam ne negligamus salutem, sed aspicientes in auctorem fidei et consummatorem Iesum, teneamus spei nostrae confessionem indeclinabilem.

## CAPUT IV.

## DE FIDE ET RATIONE.

Hoc quoque perpetuus Ecclesiae Catholicae consensus tenuit et tenet, duplicem esse ordinem cognitionis, non solum principio, sed obiecto etiam distinctum: principio quidem, quia in altero naturali ratione, in altero fide divina cognoscimus; obiecto autem, quia praeter ea, ad quae naturalis ratio pertingere potest, credenda nobis proponuntur mysteria in Deo abscondita; quae, nisi revelata divinitus, innotescere non

possunt. Quocirca Apostolus, qui a gentibus Deum per ea, quae facta sunt, cognitum esse testatur, disserens tamen de gratia et veritate, quae per Iesum Christum facta est,\* pronuntiat: Loquimur Dei sapientiam in mysterio, quae abscondita est, quam praedestinavit Deus ante saecula in gloriam nostram, quam nemo principum huius saeculi cognovit: nobis autem revelavit Deus per Spiritum suum: Spiritus enim omnia scrutatur, etiam profunda Dei.† Et ipse Unigenitus confitetur Patri, quia abscondit haec a sapientibus et prudentibus, et revelavit ea parvulis.‡

Ac ratio quidem, fide illustrata, cum sedulo, pie et sobrie quaerit, aliquam, Deo dante, mysteriorum intelligentiam eamque fructuosissimam assequitur, tum eorum, quae naturaliter cognoscit, analogia, tum e mysteriorum ipsorum nexu inter se et cum fine hominis ultimo; nunquam tamen idonea redditur ad ea perspicienda instar veritatum, quae proprium ipsius obiectum constituunt. Divina enim mysteria suapte natura intellectum creatum sic excedunt, ut etiam revelatione tradita et fide suscepta, ipsius tamen fidei velamine contexta et quadam quasi caligine obvoluta maneant, quamdiu in hac mortali vita peregrinamur a Domino: per fidem enim ambulamus, et non per speciem. §

Verum etsi fides sit supra rationem, nulla tamen unquam inter fidem et rationem vera dissensio esse potest: cum idem Deus, qui mysteria revelat et fidem

\* Ioan. i. 17. † 1 Cor. ii. 7, 8, 10. ‡ Matth. xi. 25. § 2 Cor. v. 6, 7.

infundit, animo humano rationis lumen indiderit; Deus autem negare seipsum non possit, nec verum vero unquam contradicere. Inanis autem huius contradictionis species inde potissimum oritur, quod vel fidei dogmata ad mentem Ecclesiae intellecta et exposita non fuerint, vel opinionum commenta pro rationis effatis habeantur. Omnem igitur assertionem veritati illuminatae fidei contrariam omnino falsam esse definimus.\* Porro Ecclesia, quae una cum apostolico munere docendi, mandatum accepit, fidei depositum custodiendi, ius etiam et officium divinitus habet falsi nominis scientiam proscribendi, ne quis decipiatur per philosophiam, et inanem fallaciam.† Quapropter omnes christiani fideles huiusmodi opiniones, quae fidei doctrinae contrariae esse cognoscuntur, maxime si ab Ecclesia reprobatae fuerint, non solum prohibentur tanquam legitimae scientiae conclusiones defendere, sed pro erroribus potius, qui fallacem veritatis speciem prae se ferant, habere tenentur omnino.

Neque solum fides et ratio inter se dissidere nunquam possunt, sed opem quoque sibi mutuam ferunt, cum recta ratio fidei fundamenta demonstrat, eiusque lumine illustrata rerum divinarum scientiam excolat; fides vero rationem ab erroribus liberet ac tueatur, eamque multiplici cognitione instruat. Quapropter tantum abest, ut Ecclesia humanarum artium et disciplinarum culturae obsistat, ut hanc multis modis iuvet atque

\* Conc. Lat. V. Bulla *Apostolici regiminis*.

† Coloss. ii. 8.

promoveat. Non enim commoda ab iis ad hominum vitam dimanantia aut ignorat aut despicit; fatetur imo, eas, quemadmodum a Deo, scientiarum Domino, profectae sunt, ita si rite pertractentur, ad Deum, iuvante eius gratia, perducere. Nec sane ipsa vetat, ne huiusmodi disciplinae in suo quaeque ambitu propriis utantur principiis et propria methodo; sed iustam hanc libertatem agnoscens, id sedulo cavet, ne divinae doctrinae repugnando errores in se suscipiant, aut fines proprios transgressae, ea, quae sunt fidei, occupent et perturbent.

Neque enim fidei doctrina, quam Deus revelavit, velut philosophicum inventum proposita est humanis ingeniis perficienda, sed tanquam divinum depositum Christi Sponsae tradita, fideliter custodienda et infallibiliter declaranda. Hinc sacrorum quoque dogmatum is sensus perpetuo est retinendus, quem semel declaravit Sancta Mater Ecclesia, nec unquam ab eo sensu, altioris intelligentiae specie et nomine, recedendum. Crescat igitur et multum vehementerque proficiat, tam singulorum, quam omnium, tam unius hominis, quam totius Ecclesiae, aetatum ac saeculorum gradibus, intelligentia, scientia, sapientia: sed in suo dumtaxat genere, in eodem scilicet dogmate, eodem sensu, eademque sententia.\*

\* Vinc. Lir. Common. n. 28

## CANONES.

## I.

## DE DEO RERUM OMNIUM CREATORE.

1. Si quis unum verum Deum visibillum et invisibillum Creatorem et Dominum negaverit ; anathema sit.

2. Si quis praeter materiam nihil esse affirmare non erubuerit ; anathema sit.

3. Si quis dixerit, unam eandemque esse Dei et rerum omnium substantiam vel essentiam ; anathema sit.

4. Si quis dixerit, res finitas, tum corporeas tum spirituales, aut saltem spirituales, e divina substantia emanasse ;

aut divinam essentiam sui manifestatione vel evolutione fieri omnia ;

aut denique Deum esse ens universale seu indefinitum, quod sese determinando constituat rerum universitatem in genera, species et individua distinctam ; anathema sit.

5. Si quis non confiteatur, mundum, resque omnes, quae in eo continentur, et spirituales et materiales, secundum totam suam substantiam a Deo ex nihilo esse productas ;

aut Deum dixerit non voluntate ab omni necessitate

libera, sed tam necessario creasse, quam necessario amat seipsum ;

aut mundum ad Dei gloriam conditum esse negaverit ; anathema sit.

## II.

### DE REVELATIONE.

1. Si quis dixerit, Deum unum et verum, Creatorem et Dominum nostrum, per ea, quae facta sunt, naturali rationis humanae lumine certo cognosci non posse ; anathema sit.

2. Si quis dixerit, fieri non posse, aut non expedire, ut per revelationem divinam homo de Deo, cultuque ei exhibendo edoceatur ; anathema sit.

3. Si quis dixerit, hominem ad cognitionem et perfectionem, quae naturalem superet, divinitus evehi non posse, sed ex seipso ad omnis tandem veri et boni possessionem iugi profectu pertingere posse et debere ; anathema sit.

4. Si quis sacrae Scripturae libros integros cum omnibus suis partibus, prout illos sancta Tridentina Synodus recensuit, pro sacris et canonicis non susceperit, aut eos divinitus inspiratos esse negaverit ; anathema sit.



## III.

## DE FIDE.

1. Si quis dixerit, rationem humanam ita independentem esse, ut fides ei a Deo imperari non possit; anathema sit.

2. Si quis dixerit, fidem divinam a naturali de Deo et rebus moralibus scientia non distingui, ac propterea ad fidem divinam non requiri, ut revelata veritas propter auctoritatem Dei revelantis credatur; anathema sit.

3. Si quis dixerit, revelationem divinam externis signis credibilem fieri non posse, ideoque sola interna cuiusque experientia aut inspiratione privata homines ad fidem moveri debere; anathema sit.

4. Si quis dixerit, miracula nulla fieri posse, proindeque omnes de iis narrationes, etiam in sacra Scriptura contentas, inter fabulas vel mythos ablegandas esse; aut miracula certo cognosci nunquam posse, nec iis divinam religionis christianae originem rite probari, anathema sit.

5. Si quis dixerit, assensum fidei christianae non esse liberum, sed argumentis humanae rationis necessario produci; aut ad solam fidem vivam, quae per charitatem operatur, gratiam Dei necessariam esse; anathema sit.

6. Si quis dixerit, parem esse conditionem fidelium atque eorum, qui ad fidem unice veram nondum per-

venerunt, ita ut catholici iustam causam habere possint, fidem, quam sub Ecclesiae magisterio iam susceperunt, assensu suspenso in dubiam vocandi, donec demonstrationem scientificam credibilitatis et veritatis fidei suae absolverint ; anathema sit.

## IV.

## DE FIDE ET RATIONE.

1. Si quis dixerit, in revelatione divina nulla vera et proprie dicta mysteria contineri, sed universa fidei dogmata posse per rationem rite excultam e naturalibus principiis intelligi et demonstrari ; anathema sit

2. Si quis dixerit, disciplinas humanas ea cum libertate tractandas esse, ut earum assertiones, etsi doctrinae revelatae adversentur, tanquam verae retineri, neque ab Ecclesia proscribi possint ; anathema sit.

3. Si quis dixerit, fieri posse, ut dogmatibus ab Ecclesia propositis, aliquando secundum progressum scientiae sensus tribuendus sit alius ab eo, quem intellexit et intelligit Ecclesia ; anathema sit.

Itaque supremi pastoralis Nostri officii debitum exequentes, omnes Christi fideles, maxime vero eos, qui praesunt vel docendi munere funguntur, per viscera Iesu Christi obtestamur, nec non eiusdem Dei et Salvatoris nostri auctoritate iubemus, ut ad hos errores a Sancta Ecclesia arcendos et eliminandos,

atque purissimae fidei lucem pandendam studium et operam conferant.

Quoniam vero satis non est, haereticam pravitatem devitare, nisi si quoque errores diligenter fugiantur, qui ad illam plus minusve accedunt; omnes officii monemus, servandi etiam Constitutiones et Decreta, quibus pravae eiusmodi opiniones, quae isthic diserte non enumerantur, ab hac Sancta Sede proscriptae et prohibitae sunt.

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### A DOGMATIC DECREE ON CATHOLIC FAITH.\*

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD,  
WITH THE APPROBATION OF THE HOLY COUNCIL,  
FOR A PERPETUAL REMEMBRANCE HEREOF.

OUR Lord Jesus Christ, the Son of God and the Redeemer of mankind, when about to return to his heavenly Father, promised that he would be with his church militant on earth, all days even to the consummation of the world. Wherefore, he has never at any time failed to be with his beloved spouse, to assist her in her teaching, to bless her in her labors, to aid her in danger. And this his saving providence, unceasingly displayed in countless other blessings, is most clearly made manifest by those very abundant fruits which have come to the Christian world from œcumenical councils, and especially from that of Trent, although

\* Translation of *The Catholic World*.

it was held in evil days. For thereby the holy doctrines of religion were more distinctly defined and more fully set forth; errors were condemned and restrained; thereby ecclesiastical discipline was restored and more firmly established; zeal for learning and piety was promoted among the clergy; and colleges were provided for the training of young men for the sacred ministry; and finally, the practice of Christian morality was restored among the people by more careful instruction and a more frequent use of the sacraments. Hence arose, likewise, a closer union of the members with the visible head, and renewed strength to the entire mystical body of Christ; hence the increased number of religious communities, and of other institutions of Christian piety; hence, also, that unceasing zeal, constant even to martyrdom, to spread the kingdom of Christ throughout the world.

Nevertheless, while with becoming gratitude we call to mind these and the many other remarkable benefits which the goodness of God has bestowed on the church chiefly through the last œcumenical council, we cannot suppress our bitter sorrow for the grievous evils which have chiefly sprung from many having despised the authority of the aforesaid sacred council, or having neglected to observe its most wise decrees.

For it is known to all that the heresies which the fathers of Trent condemned, and which rejected the divine authority of the church to teach, and, instead, subjected all things belonging to religion to the judgment of each individual, were, in course of time, broken

up into many sects; and that, as these differed and disputed with each other, it came to pass, at length, that all belief in Christ was overthrown in the minds of not a few. And so, the sacred Scriptures themselves, which they had at first held up as the only source and judge of Christian doctrine, were no longer held as divine, but, on the contrary, began to be counted among myths and fables.

Then arose and spread too widely through the world that doctrine of rationalism or naturalism, which, attacking Christianity at every point as being a supernatural institution, labors with all its might to exclude Christ, who is our Lord and Saviour, from the minds of men and from the life and the morals of nations; and so to establish, instead, the reign of mere reason, as they call it, or of nature. And thus, having forsaken and cast away the Christian religion, having denied the true God and his Christ, the minds of many have at last fallen into the abyss of pantheism, materialism, and atheism; so that now, repudiating the reasoning nature of man, and every rule of right and wrong, they are laboring to overthrow the very foundations of human society.

Moreover, as this impious doctrine is spreading everywhere, it has unfortunately come to pass that not a few even of the children of the Catholic Church have wandered from the way of true piety; and as the truth gradually decayed in their minds, the catholic sentiment grew fainter in them. For, being led

away by various and strange doctrines, and wrongly confounding nature and grace, human science and divine faith, they have perverted the true sense of the doctrines which our holy mother the church holds and teaches, and have endangered the integrity and the purity of faith.

Now, looking at all these things, how can the church fail to be moved in her innermost heart? For inasmuch as God wills all men to be saved and to come to the knowledge of the truth, inasmuch as Christ came to save that which was lost, and to gather together in one the children of God that were dispersed; so the church, established by God as the mother and mistress of nations, feels that she is a debtor unto all, and is ever ready and earnest to raise up the fallen, to strengthen the weak, to take to her bosom those that return, and to confirm the good, and carry them on to better things. Wherefore, at no time can she abstain from bearing witness to and preaching the all-healing truth of God; knowing that it has been said to her, "My spirit that is in thee, and my words that I have put in thy mouth, shall not depart out of thy mouth, from henceforth and for ever" (Isa. lix. 21).

Wherefore, following in the footsteps of our predecessors, and in fulfilment of our supreme apostolic duty, we have never omitted to teach and to protect the catholic truth, and to reprove perverse teachings. And now, the bishops of the whole world being gath-

ered together in this œcumenical council by our authority, and in the Holy Ghost, and sitting therein and judging with us, we, guided by the word of God, both written and handed down by tradition, as we have received it, sacredly preserved and truly set forth by the Catholic Church, have determined to profess and declare from this chair of Peter, and in the sight of all, the saving doctrine of Christ; and in the power given to us from God to proscribe and condemn the opposing errors.

## CHAPTER I.

### OF GOD THE CREATOR OF ALL THINGS.

The Holy, Catholic, Apostolic, Roman Church believes and confesses that there is one true and living God, Creator and Lord of heaven and earth, almighty, eternal, immense, incomprehensible, infinite in understanding and will and in all perfection, who, being a spiritual substance, one, single, absolutely simple and unchangeable, must be held to be, in reality and in essence, distinct from the world, in himself and of himself perfectly happy, and unspeakably exalted above all things that are or can be conceived besides himself.

This one only true God, of his own goodness and almighty power, not to increase his own happiness, nor to acquire for himself perfection, but in order to

manifest the same by means of the good things which he imparts to creatures, did, of his own most free counsel, "from the beginning of time make alike out of nothing two created natures, a spiritual one and a corporeal one, the angelic, to wit, and the earthly; and afterward he made the human nature, as partaking of both, being composed of spirit and body." (Fourth Lateran Council, ch. 1. *Firmiter*.) Moreover, God by his Providence protects and governs all things which he has made," reaching from end to end mightily, and ordering all things sweetly" (Wisdom viii. 1). For all things are naked and open to his eyes (Heb. iv. 13), even those which are to come to pass by the free action of creatures.

## CHAPTER II.

### OF REVELATION.

The same holy mother church holds and teaches that God, the beginning and end of all things, can be known with certainty through created things by the natural light of human reason; "for the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made" (Romans i. 20); but that nevertheless it has pleased his wisdom and goodness to reveal to mankind by another, and that a supernatural way, himself and the eternal decrees of his will; even as the apostle says, "God, who at sundry times and in divers manners spoke, in



times past, to the fathers by the prophets, last of all, in these days hath spoken to us by his Son" (Heb. i. 1, 2). To this divine revelation is it to be ascribed that things regarding God, which are not of themselves beyond the grasp of human reason, may, even in the present condition of the human race, be known by all, readily, with full certainty and without any admixture of error. Yet not on this account is revelation absolutely necessary, but because God, of his infinite goodness, has ordained man for a supernatural end, for the participation, that is, of divine goods, which altogether surpass the understanding of the human mind; for "eye hath not seen nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him" (1 Cor. ii. 9).

Now, this supernatural revelation, according to the belief of the universal church, as declared by the holy Council of Trent, is contained in the written books and in the unwritten traditions which have come to us as received orally from Christ himself by the apostles, or handed down from the apostles taught by the Holy Ghost. (Council of Trent, Session IV., Decree on the Canon of Scripture.) And these books of the Old and New Testaments are to be received as sacred and canonical, in their integrity and with all their parts, as they are enumerated in the decree of the same Council, and are had in the old Vulgate Latin edition. But the church does hold them as sacred and canonical, not for the reason that they have been

compiled by human industry alone, and afterward approved by her authority; nor only because they contain revelation without error, but because, having been written under the inspiration of the Holy Ghost, they have God for their author, and as such have been delivered to the church herself.

And since those things which the Council of Trent has declared by wholesome decrees concerning the interpretation of divine Scripture, in order to restrain restless spirits, are explained by some in a wrong sense; we, renewing the same decree, declare this to be the mind of the Synod, that, in matters of faith and morals which pertain to the edification of Christian doctrine, that is to be held as the true sense of the sacred Scripture which holy mother church, to whom it belongs to judge of the true sense and interpretation of the sacred Scriptures, has held and holds; and therefore that no one may interpret the sacred Scripture contrary to this sense, or contrary to the unanimous consent of the fathers.

### CHAPTER III.

#### OF FAITH.

Forasmuch as man totally depends on God as his Creator and Lord, and created reason is wholly subject to the uncreated truth, therefore we are bound, when God makes a revelation, to render to him the

full obedience of our understanding and will, by faith. And this faith, which is the beginning of man's salvation, the church declares to be a supernatural virtue, whereby, under the inspiration and aid of God's grace, we believe to be true the things revealed by him, not for their intrinsic truth seen by the natural light of reason, but for the authority of God revealing them, who can neither deceive nor be deceived. For faith, as the apostle witnesseth, is the substance of things to be hoped for, the evidence of things that appear not (Heb. xi. 1).

To the end, nevertheless, that the obedience of our faith might be agreeable to reason, God willed to join unto the interior grace of the Holy Spirit external proofs of his revelation, to wit, divine works, and chiefly miracles and prophecies, which, as they manifestly show forth the omnipotence and the infinite knowledge of God, are proofs most certain of divine revelation, and suited to the understanding of all. Wherefore both Moses and the prophets, and, above all, Christ our Lord himself, wrought many and most evident miracles, and uttered prophecies; and of the apostles we read, "But they going forth preached everywhere: the Lord working withal, and confirming the word with signs that followed" (Mark xvi. 20). And again it is written, "We have the more firm prophetic word; whereunto you do well to attend, as to a light that shineth in a dark place" (2 Pet. i. 19).

Yet although the assent of faith is not by any means

a blind movement of the mind ; nevertheless, no one can believe the preaching of the Gospel in such wise as behooveth to salvation without the light and inspiration of the Holy Ghost, who giveth unto all sweetness in yielding to the truth and believing it. (Second Council of Orange, Can. 7.) Wherefore faith in itself, even though it be not working by charity, is a gift of God ; and an act of faith is a work tending to salvation, whereby man renders free obedience to God himself, consenting to and co-operating with his grace, which he hath power to resist.

Now, all those things are to be believed of divine and catholic faith which are contained in the word of God, whether written or handed down by tradition ; and which the church, either by solemn decree or by her ordinary and universal teaching, proposes for belief as revealed by God.

And whereas without faith it is impossible to please God, and to come to the fellowship of his children, therefore hath no one at any time been justified without faith ; nor shall any one, unless he persevere therein unto the end, attain everlasting life. And in order that we might be able to fulfil our duty of embracing the true faith, and of steadfastly persevering therein, God, through his only-begotten Son, did establish the church and place upon her manifest marks of his institution, that all men might be able to recognize her as the guardian and teacher of his revealed word. For only to the Catholic Church do all those signs

belong, which have been divinely disposed, so many in number and so wonderful in character, for the purpose of making evident the credibility of the Christian faith; nay, more, the very church herself, in view of her wonderful propagation, her eminent holiness, and her exhaustless fruitfulness in all that is good, her catholic unity, her unshaken stability, offers a great and evident claim to belief, and an undeniable proof of her divine commission.

Whence it is that she, as a standard set up unto the nations (Is. xi. 12), at the same time calls to herself those who have not yet believed, and shows to her children that the faith which they hold rests on a most solid foundation. And to this, her testimony, effectual aid is supplied by power from above. For the Lord, infinitely merciful, on the one hand stirs up by his grace and helps those who are in error, that they may be able to come to the knowledge of the truth; and, on the other hand, those whom he hath transferred from darkness into his marvellous light he confirms by his grace, that they may persevere in that same light, never abandoning them unless he be first by them abandoned. Wherefore, totally unlike is the condition of those who, by the heavenly gift of faith, have embraced the Catholic truth, and of those who, led by human opinions, are following a false religion; for they who have received the faith under the teaching of the church can never have a just reason to change that faith or call it into doubt.

Wherefore, giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light, let us not neglect so great salvation, but looking on Jesus, the author and finisher of our faith, let us hold fast the confession of our hope without wavering.

#### CHAPTER IV

##### OF FAITH AND REASON.

Moreover, the Catholic Church has ever held, as she now holds, that there exists a twofold order of knowledge, each of which is distinct from the other both as to its principle and as to its object. As to its principle, because in the one we know by natural reason, in the other by divine faith; as to the object, because, besides those things to which natural reason can attain, there are proposed to our belief mysteries hidden in God which, unless by him revealed, cannot come to our knowledge. Wherefore the same apostle, who beareth witness that God was known to the Gentiles by the things that are made, yet when speaking of the grace and truth that came by Jesus Christ (John i. 17), says: "We speak the wisdom of God in a mystery, a wisdom which is hidden; which God ordained before the world unto our glory; which none of the princes of this world knew; but which God hath revealed to us by his Spirit. For the Spirit searcheth all

things, yea, the deep things of God" (1 Cor. ii. 7, 8, 10). And the only-begotten Son thanks the Father that he has hid these things from the wise and prudent, and has revealed them to little ones (Matt. xi. 25).

Reason, indeed, enlightened by faith and seeking with diligence and godly sobriety, may, by God's gift, come to some understanding, limited in degree, but most wholesome in its effects, of mysteries, both from the analogy of things which are naturally known, and from the connection of the mysteries themselves with one another and with man's last end. But never can reason be rendered capable of thoroughly understanding mysteries, as it does those truths which form its proper object. For God's mysteries, of their very nature, so far surpass the reach of created intellect, that even when taught by revelation, and received by faith, they remain covered by faith itself as by a veil, and shrouded as it were in darkness; as long as in this mortal life "we are absent from the Lord; for we walk by faith, and not by sight" (2 Cor. v. 6, 7).

But although faith be above reason, there never can be a real disagreement between them, since the same God who reveals mysteries and infuses faith has given to man's soul the light of reason; and God cannot deny himself, nor can one truth ever contradict another. Wherefore the empty shadow of such contradiction arises chiefly from this, that either the doctrines of faith are not understood and set forth as the church

really holds them, or that the vain devices and opinions of men are mistaken for the dictates of reason. We therefore definitively pronounce false every assertion which is contrary to the enlightened truth of faith. (Fifth Lateran Council. Bull *Apostolici Regiminis*.) Moreover, the church, which, together with her apostolic office of teaching, is charged also with the guardianship of the deposit of faith, holds likewise from God the right and the duty to condemn "knowledge falsely so-called" (1 Tim. vi. 20), "lest any man be cheated by philosophy and vain deceit" (Col. ii. 8). Hence all the Christian faithful are not only forbidden to defend as legitimate conclusions of science those opinions which are known to be contrary to the doctrine of faith, especially when condemned by the church, but are rather absolutely bound to hold them for errors wearing a deceitful appearance of truth.

Not only is it impossible for faith and reason ever to contradict each other, but they rather afford each other mutual assistance. For right reason establishes the foundations of faith, and by the aid of its light cultivates the science of divine things; and faith, on the other hand, frees and preserves reason from errors, and enriches it with knowledge of many kinds. So far, then, is the church from opposing the culture of human arts and sciences, that she rather aids and promotes it in many ways. For she is not ignorant of, nor does she despise, the advantages which flow from them to the life of men; on



the contrary, she acknowledges that, as they sprang from God the Lord of knowledge, so, if they be rightly pursued, they will, through the aid of his grace, lead to God. Nor does she forbid any of those sciences the use of its own principles and its own method within its own proper sphere; but, recognizing this reasonable freedom, she only takes care that they may not, by contradicting God's teaching, fall into errors, or, overstepping their due limits, invade and throw into confusion the domain of faith.

For the doctrine of faith revealed by God has not been proposed, like some philosophical discovery, to be made perfect by human ingenuity; but it has been delivered to the spouse of Christ as a divine deposit to be faithfully guarded and unerringly set forth. Hence all tenets of holy faith are to be explained always according to the sense and meaning of the church, nor is it ever lawful to depart therefrom, under pretence or color of more enlightened explanation. Therefore, as generations and centuries roll on, let the understanding, knowledge, and wisdom of each and every one, of individuals and of the whole church, grow apace and increase exceedingly, yet only in its kind; that is to say, retaining pure and inviolate the sense and meaning and belief of the same doctrine. (Vincent of Lerins, *Common. No. 28.*)

## CANONS.

## I.

## OF GOD THE CREATOR OF ALL THINGS.

1. If any one shall deny the one true God, Creator and Lord of things visible and invisible ; let him be anathema.

2. If any one shall unblushingly affirm, that besides matter nothing else exists ; let him be anathema.

3. If any one shall say that the substance or essence of God, and of all things, is one and the same ; let him be anathema.

4. If any one shall say that finite things, both corporeal and spiritual, or at least spiritual things, are emanations of the divine substance ;

Or that the divine essence by manifestation or development of itself becomes all things

Or, finally, that God is universal or indefinite Being, which, in determining itself, constitutes all things, divided into genera, species, and individuals ; let him be anathema.

5. If any one do not acknowledge that the world, and all things which it contains, both spiritual and material, were produced, in all their substance, by God, out of nothing ;

Or shall say that God created them, not of his own

will, free from all necessity, but through a necessity such as that whereby he loves himself ;

Or shall deny that the world was created for the glory of God ; let him be anathema.

## II.

## OF REVELATION.

1. If any one shall say that certain knowledge of the one true God, our Creator and Lord, cannot be attained by the natural light of human reason through the things that are made ; let him be anathema.

2. If any one shall say that it is impossible, or inexpedient, for man to be instructed by means of divine revelation in those things that concern God and the worship to be rendered to him ; let him be anathema.

3. If any one shall say that man cannot, by the power of God, be raised to a knowledge and perfection which is above that of nature ; but that he can and ought of his own efforts, by means of constant progress, to arrive at last to the possession of all truth and goodness ; let him be anathema.

4. If any one shall refuse to receive for sacred and canonical the books of holy Scripture in their integrity, with all their parts, according as they were enumerated by the holy Council of Trent ;

Or shall deny that they are inspired by God ; let him be anathema.

## III.

## OF FAITH.

1. If any one shall say that human reason is in such wise independent, that faith cannot be demanded of it by God ; let him be anathema.

2. If any one shall say that divine faith does not differ from a natural knowledge of God and of moral truths ; and therefore that for divine faith, it is not necessary to believe revealed truth, on the authority of God who reveals it ; let him be anathema.

3. If any one shall say that divine revelation cannot be rendered credible by external evidences ; and therefore that men should be moved to faith only by each one's interior experience or private inspiration ; let him be anathema.

4. If any one shall say that no miracles can be wrought ; and therefore that all accounts of such, even those contained in the sacred Scripture, are to be set aside as fables or myths ; or that miracles can never be known with certainty, and that the divine origin of Christianity cannot be truly proved by them ; let him be anathema.

5. If any one shall say that the assent of Christian faith is not free, but is produced necessarily by arguments of human reason ; or that the grace of God is necessary only for living faith which worketh by charity ; let him be anathema.

6. If any one shall say that the condition of the faithful, and of those who have not yet come to the only true faith, is equal, in such wise that Catholics can have just reason for withholding their assent, and calling into doubt the faith which they have received from the teaching of the church, until they shall have completed a scientific demonstration of the credibility and truth of their faith ; let him be anathema.

## IV.

## OF FAITH AND REASON.

1. If any one shall say that divine revelation includes no mysteries, truly and properly so called ; but that all the dogmas of faith may, with the aid of natural principles, be understood and demonstrated by reason duly cultivated ; let him be anathema.

2. If any one shall say that human sciences ought to be pursued in such a spirit of freedom that one may be allowed to hold, as true, their assertions, even when opposed to revealed doctrine ; and that such assertions may not be condemned by the church ; let him be anathema.

3. If any one shall say that it may at any time come to pass, in the progress of science, that the doctrines set forth by the church must be taken in another sense than that in which the church has ever received and yet receives them ; let him be anathema.

Wherefore, fulfilling our supreme pastoral duty, we beseech, through the bowels of mercy of Jesus Christ, all the Christian faithful, and those especially who are set over others, or have the office of teachers, and furthermore we command them, by authority of the same God and Saviour, to use all zeal and industry to drive out and keep away from our holy church those errors, and to spread abroad the pure light of faith.

And, whereas, it is not enough to avoid heretical pravity, unless at the same time we carefully shun those errors which more or less approach to it; we admonish all, that it is their duty to observe likewise the constitutions and decrees of this Holy See, by which wrong opinions of the same kind, not expressly herein mentioned, are condemned and forbidden.

## II.

### FIRST DOGMATIC DECREE ON THE CHURCH OF CHRIST.

*Published in the Fourth Session of the Holy Œcumenical  
Council of the Vatican—Passed July 18, 1870.*

PIUS EPISCOPUS SERVUS SERVORUM DEI SACRO APPRO-  
BANTE CONCILIO AD PERPETUAM REI MEMORIAM.

PASTOR æternus et episcopus animarum nostrarum, ut salutiferum redemptionis opus perenne redderet, sanctam ædificare Ecclesiam decrevit, in qua veluti in domo Dei viventis fideles omnes unius fidei et charitatis vinculo continerentur. Quapropter, priusquam clarificaretur, rogavit Patrem non pro Apostolis tantum, sed et pro eis, qui credituri erant per verbum eorum in ipsum, ut omnes unum essent, sicut ipse Filius et Pater unum sunt. Quemadmodum igitur Apostolos, quos sibi de mundo elegerat, misit, sicut ipse missus erat a Patre; ita in Ecclesia sua Pastores et Doctores usque ad consummationem sæculi esse voluit. Ut vero episcopatus ipse unus et indivisus esset, et per coherentes sibi invicem sacerdotes credentium multitudo universa in fidei et communionis

unitate conservaretur beatum Petrum caeteris Apostolis praeponens in ipso instituit perpetuum utriusque unitatis principium ac visibile fundamentum, super cuius fortitudinem aeternum exstrueretur templum, et Ecclesiae coelo inferenda sublimitas in huius fidei firmitate consurgeret.\* Et quoniam portae inferi ad evertendam, si fieri posset, Ecclesiam contra eius fundamentum divinitus positum maiori in dies odio undique insurgunt; Nos ad catholici gregis custodiam, incolunitatem, augmentum, necessarium esse iudicamus, sacro approbante Concilio, doctrinam de institutione, perpetuitate, ac natura sacri Apostolici primatus, in quo totius Ecclesiae vis ac soliditas consistit, cunctis fidelibus credendam et tenendam, secundum antiquam atque constantem universalis Ecclesiae fidem, proponere, atque contrarios, dominico gregi adeo perniciosos errores proscribere et condemnare.

## CAPUT I.

### DE APOSTOLICI PRIMATUS IN BEATO PETRO INSTITUTIONE.

Docemus itaque et declaramus, iuxta Evangelii testimonia primatum iurisdictionis in universam Dei Ecclesiam immediate et directe beato Petro Apostolo promissum atque collatum a Christo Domino fuisse. Unum enim Simonem, cui iam pridem dixerat: Tu

\* S. Leo M. serm. iv. (al. iii.) cap. 2 in diem Natalis sui.



vocaberis Cephas,\* postquam ille suam edidit confessionem inquires: Tu es Christus, Filius Dei vivi, solemnibus hic verbis locutus est Dominus: Beatus es Simon Bar-Iona, quia caro et sanguis non revelavit tibi, sed Pater meus, qui in coelis est: et ego dico tibi, quia tu es Petrus, et super hanc petram aedificabo Ecclesiam meam, et portae inferi non praevallebunt adversus eam: et tibi dabo claves regni coelorum: et quodcumque ligaveris super terram, erit ligatum et in coelis: et quodcumque solveris super terram, erit solutum et in coelis.† Atque uni Simoni Petro contulit Iesus post suam resurrectionem summi pastoris et rectoris iurisdictionem in totum suum ovile, dicens: Pasce agnos meos: Pasce oves meas.‡ Huic tam manifestae sacrarum Scripturarum doctrinae, ut ab Ecclesia catholica semper intellecta est, aperte opponuntur pravae eorum sententiae, qui constitutam a Christo Domino in sua Ecclesia regiminis formam pervertentes negant, solum Petrum prae caeteris Apostolis, sive seorsum singulis sive omnibus simul, vero proprioque iurisdictionis primatu fuisse a Christo instructum: aut qui affirmant eundem primatum non immediate, directeque ipsi beato Petro, sed Ecclesiae, et per hanc illi, ut ipsius Ecclesiae ministro, delatum fuisse.

Si quis igitur dixerit, beatum Petrum Apostolum non esse a Christo Domino constitutum Apostolorum

\* Joan. i. 42.

† Matth. xvi. 16-19.

‡ Joan. xxi. 15-17.

omnium principem et totius Ecclesiae militantis visibile caput; vel eundem honoris tantum, non autem verae propriaeque iurisdictionis primatum ab eodem Domino nostro Iesu Christo directe et immediate accepisse; anathema sit.

## CAPUT II.

### DE PERPETUITATE PRIMATUS BEATI PETRI IN ROMANIS PONTIFICIBUS.

Quod autem in beato Apostolo Petro princeps pastorum et pastor magnus ovium Dominus Christus Iesus in perpetuam salutem ac perenne bonum Ecclesiae instituit, id eodem auctore in Ecclesia, quae fundata super petram ad finem saeculorum usque firma stabit, iugiter durare necesse est. Nulli sane dubium, imo saeculis omnibus notum est, quod sanctus beatissimusque Petrus, Apostolorum princeps et caput, fideique columna et Ecclesiae catholicae fundamentum, a Domino nostro Iesu Christo, Salvatore humani generis ac Redemptore, claves regni accepit: qui ad hoc usque tempus et semper in suis successoribus, episcopis sanctae Romanae Sedis, ab ipso fundatae, eiusque consecratae sanguine, vivit et praesidet et iudicium exercet.\* Unde quicumque in hac Cathedra Petro succedit, is secundum Christi ipsius institutionem primatum Petri in universam Ecclesiam obtinet. Manet ergo disposi-

\* Cf. Ephesini Concilii Act. iii.

tio veritatis, et beatus Petrus in accepta fortitudine petrae perseverans suscepta Ecclesiae gubernacula non reliquit.\* Hac de causa ad Romanam Ecclesiam propter potentio-rem principalitatem necesse semper fuit omnem convenire Ecclesiam, hoc est, eos, qui sunt undique fideles, ut in ea Sede, e qua venerandae communionis iura in omnes dimanant, tamquam membra in capite consociata, in unam corporis compagem coalescerent.†

Si quis ergo dixerit, non esse ex ipsius Christi Domini institutione seu iure divino, ut beatus Petrus in primatu super universam Ecclesiam habeat perpetuos successores; aut Romanum Pontificem non esse beati Petri in eodem primatu successorem; anathema sit.

### CAPUT III.

#### DE VI ET RATIONE PRIMATUS ROMANI PONTIFICIS.

Quapropter apertis innixi sacrarum litterarum testimoniis et inhaerentes tum Praedecessorum Nostrorum Romanorum Pontificum, tum Conciliorum generalium disertis, perspicuisque decretis, innovamus oecumenici Concilii Florentini definitionem, qua credendum ab omnibus Christi fidelibus est, sanctam Apostolicam

\* S. Leo M. Serm. iii. (al. ii.) cap. 3.

† S. Iren. Adv. Haer. l. iii. c. 3. Ep. Conc. Aquilei a. 381, inter epp. S. Ambros. ep. xi.

Sedem, et Romanum Pontificem in universum orbem tenere primatum, et ipsum Pontificem Romanum successorem esse beati Petri principis Apostolorum, et verum Christi Vicarium, totiusque Ecclesiae caput, et omnium Christianorum patrem ac doctorem existere; et ipsi in beato Petro pascendi, regendi et gubernandi universalem Ecclesiam a Domino nostro Iesu Christo plenam potestatem traditam esse; quemadmodum etiam in gestis oecumenicorum Conciliorum et sacris canonibus continetur.

Docemus proinde et declaramus, Ecclesiam Romanam disponente Domino super omnes alias ordinariae potestatis obtinere principatum, et hanc Romani Pontificis iurisdictionis potestatem, quae vere episcopalis est, immediatam esse: erga quam cuiuscumque ritus et dignitatis, pastores atque fideles, tam seorsum singuli quam simul omnes, officio hierarchicae subordinationis, veraeque obedientiae obstringuntur, non solum in rebus, quae ad fidem et mores, sed etiam in iis, quae ad disciplinam et regimen Ecclesiae, per totum orbem diffusae pertinent; ita, ut custodita cum Romano Pontifice tam communionis, quam eiusdem fidei professionis unitate, Ecclesia Christi sit unus grex sub uno summo pastore. Haec est catholicae veritatis doctrina, a qua deviare salva fide atque salute nemo potest.

Tantum autem abest, ut haec Summi Pontificis potestas officiat ordinariae ac immediatae illi episcopali iurisdictionis potestati, qua Episcopi, qui positi a Spiritu Sancto in Apostolorum locum successerunt, tamquam

veri Pastores assignatos sibi greges, singuli singulos, pascunt et regunt, ut eadem a supremo et universali Pastore asseratur, roboretur ac vindicetur, secundum illud sancti Gregorii Magni: Meus honor est honor universalis Ecclesiae. Meus honor est fratrum meorum solidus vigor. Tum ego vere honoratus sum, cum singulis quibusque honor debitus non negatur.\*

Porro ex suprema illa Romani Pontificis potestate gubernandi universam Ecclesiam ius eidem esse consequitur, in huius sui muneris exercitio libere communicandi cum pastoribus et gregibus totius Ecclesiae, ut iidem ab ipso in via salutis doceri ac regi possint. Quare damnamus ac reprobamus illorum sententias, qui hanc supremi capitis cum pastoribus et gregibus communicationem licite impediri posse dicunt, aut eandem reddunt saeculari potestati obnoxiam, ita ut contendant, quae ab Apostolica Sede vel eius auctoritate ad regimen Ecclesiae constituuntur, vim ac valorem non habere, nisi potestatis saecularis placito confirmantur.

Et quoniam divino Apostolici primatus iure Romanus Pontifex universae Ecclesiae praeest, docemus etiam et declaramus, eum esse iudicem supremum fidelium,† et in omnibus causis ad examen ecclesiasticum spectantibus ad ipsius posse iudicium recurri;‡ Sedis vero Apostolicae, cuius auctoritate maior non est, iudicium

\* Ep. ad Eulog. Alexandrin. l. viii. ep. xxx.

† Pii P. VI. Breve Super Soliditate, d. 28, Nov. 1786.

‡ Concil. Œcum. Lugdun. II.

a nemine fore retractandum, neque cuiquam de eius licere iudicare iudicio.\* Quare a recto veritatis tramite aberrant, qui affirmant, licere ab iudiciis Romanorum Pontificum ad oecumenicum Concilium tamquam ad auctoritatem Romano Pontifice superiorem appellare.

Si quis itaque dixerit, Romanum Pontificem habere tantummodo officium inspectionis vel directionis, non autem plenam et supremam potestatem iurisdictionis in universam Ecclesiam, non solum in rebus, quae ad fidem et mores, sed etiam in iis, quae ad disciplinam et regimen Ecclesiae per totum orbem diffusae pertinent; aut eum habere tantum remotiores partes, non vero totam plenitudinem huius supremae potestatis; aut hanc eius potestatem non esse ordinariam et immediatam sive in omnes ac singulas ecclesias sive in omnes et singulos pastores et fideles; anathema sit.

#### CAPUT IV.

##### DE ROMANI PONTIFICIS INFALLIBILI MAGISTERIO.

Ipsa autem Apostolice primatu, quem Romanus Pontifex tamquam Petri principis Apostolorum successor in universam Ecclesiam obtinet, supremam quoque magisterii potestatem comprehendit, haec Sancta Sedes semper tenuit, perpetuus Ecclesiae usus com-

\* Ep. Nicolai I. ad Michaellem Imperatorem.

probat, ipsaque oecumenica Concilia, ea imprimis, in quibus Oriens cum Occidente in fidei charitatisque unionem conveniebat, declaraverunt. Patres enim Concilii Constantinopolitani quarti, maiorum vestigiis inhaerentes, hanc solemnem ediderunt professionem: Prima salus est, rectae fidei regulam custodire. Et quia non potest Domini nostri Iesu Christi praetermitti sententia dicentis: Tu es Petrus, et super hanc petram aedificabo Ecclesiam meam, haec, quae dicta sunt, rerum probantur effectibus, quia in Sede Apostolica immaculata est semper catholica reservata religio, et sancta celebrata doctrina. Ab huius ergo fide et doctrina separari minime cupientes, speramus. ut in una communionem, quam Sedes Apostolica praedicat, esse mereamur, in qua est integra et vera Christianae religionis soliditas.\* Approbante vero Lugdunensis Concilio secundo, Graeci professi sunt: Sanctam Romanam Ecclesiam summum et plenum primatum et principatum super universam Ecclesiam catholicam obtinere, quem se ab ipso Domino in beato Petro Apostolorum principe sive vertice, cuius Romanus Pontifex est successor, cum potestatis plenitudine recepisse veraciter et humiliter recognoscit; et sicut prae caeteris tenetur fidei veritatem defendere, sic et, si quae de fide subortae fuerint quaestiones, suo debent iudicio definiri. Florentinum denique Con-

\* Ex formula S. Hormisdæ Papae, prout ab Hadriano II. Patribus Concilii Oecumenici VIII., Constantinopolitani IV., proposita et ab iisdem subscripta est.

cilium definivit: Pontificem Romanum, verum Christi Vicarium, totiusque Ecclesiae caput et omnium Christianorum patrem ac doctorem existere; et ipsi in beato Petro pascendi, regendi ac gubernandi universalem Ecclesiam a Domino nostro Iesu Christo plenam potestatem traditam esse.

Huic pastorali muneri ut satisfacerent, Praedecessores Nostri indefessam semper operam dederunt, ut salutaris Christi doctrina apud omnes terrae populos propagaretur, parique cura vigilarunt, ut, ubi recepta esset, sincera et pura conservaretur. Quocirca totius orbis Antistites, nunc singuli, nunc in Synodis congregati, longam ecclesiarum consuetudinem et antiquae regulae formam sequentes, ea praesertim pericula, quae in negotiis fidei emergebant, ad hanc Sedem Apostolicam retulerunt, ut ibi potissimum resarcirentur damna fidei, ubi fides non potest sentire defectum.\* Romani autem Pontifices, prout temporum et rerum conditio suadebat, nunc convocatis oecumenicis Conciliis aut explorata Ecclesiae per orbem dispersae sententia, nunc per Synodos particulares, nunc aliis, quae divina suppeditabat providentia, adhibitis auxiliis, ea tenenda definiverunt, quae sacris Scripturis et apostolicis Traditionibus consentanea, Deo adiutore, cognoverant. Neque enim Petri successoribus Spiritus Sanctus promissus est, ut eo revelante novam doctrinam patefacerent, sed ut eo assistente traditam

\* Cf. S. Bern. Epist. 190.



per Apostolos revelationem seu fidei depositum sancte custodirent et fideliter exponerent. Quorum quidem apostolicam doctrinam omnes venerabiles Patres amplexi et sancti Doctores orthodoxi venerati atque secuti sunt; plenissime scientes, hanc sancti Petr. Sedem ab omni semper errore illibatam permanere, secundum Domini Salvatoris nostri divinam pollicitationem discipulorum suorum principi factam: Ego rogavi pro te, ut non deficiat fides tua, et tu aliquando conversus confirma fratres tuos.

Hoc igitur veritatis et fidei numquam deficientis charisma Petro eiusque in hac Cathedra successoribus divinitus collatum est, ut excelso suo munere in omnium salutem fungerentur, ut universus Christi grex per eos ab erroris venenosa esca aversus, coelestis doctrinae pabulo nutriretur, ut sublata schismatis occasione Ecclesia tota una conservaretur atque suo fundamento innixa firma adversus inferi portas consisteret.

At vero cum hac ipsa aetate, qua salutifera Apostolici muneris efficacia vel maxime requiritur, non pauci inveniantur, qui illius auctoritati obtrectant, necessarium omnino esse censemus, praerogativam, quam unigenitus Dei Filius cum summo pastorali officio coniungere dignatus est, solemniter asserere.

Itaque Nos traditioni a fidei Christianae exordio perceptae fideliter inhaerendo, ad Dei Salvatoris nostri gloriam, religionis Catholicae exaltationem et Christianorum populorum salutem, sacro approbante

Concilio, docemus et divinitus revelatum dogma esse definimus: Romanum Pontificem, cum ex Cathedra loquitur, id est, cum omnium Christianorum Pastoris et Doctoris munere fungens, pro suprema sua Apostolica auctoritate doctrinam de fide vel moribus ab universa Ecclesia tenendam definit, per assistentiam divinam, ipsi in beato Petro promissam, ea infallibilitate pollere, qua divinus Redemptor Ecclesiam suam in definienda doctrina de fide vel moribus instructam esse voluit; ideoque eiusmodi Romani Pontificis definitiones ex sese, non autem ex consensu Ecclesiae, irreformabiles esse.

Si quis autem huic Nostrae definitioni contradicere, quod Deus avertat, praesumpserit; anathema sit.

Datum Romae, in publica Sessione in Vaticana Basilica solemniter celebrata, anno Incarnationis Dominicae millesimo octingentesimo septuagesimo, die decima octava Iulii.

Pontificatus Nostri anno vigesimo quinto

Ita est

IOSEPHUS

*Episcopus S. Hippolyti*

*Secretarius Concilii Vaticani.*

FIRST DOGMATIC DECREE ON THE CHURCH OF  
CHRIST.\*

*Published in the Fourth Session of the Holy Œcumenical  
Council of the Vatican—Passed July 18, 1870.*

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, WITH  
THE APPROBATION OF THE HOLY COUNCIL, FOR A  
PERPETUAL REMEMBRANCE HEREOF.

THE eternal Shepherd and Bishop of our souls, in order to render perpetual the saving work of his redemption, resolved to build the holy church, in which, as in the house of the living God, all the faithful should be united by the bond of the same faith and charity. For which reason, before he was glorified, he prayed the Father, not for the apostles alone, but also for those who, through their word, should believe in him, that they all might be one, as the Son himself and the Father are one. (John xvii. 1-20.) Wherefore, even

\* Translation of *The Catholic World*.

as he sent the apostles, whom he had chosen to himself from the world, as he had been sent by the Father, so he willed that there should be pastors and teachers in his church even to the consummation of the world. Moreover, to the end that the episcopal body itself might be one and undivided, and that the entire multitude of believers might be preserved in oneness of faith and of communion, through priests cleaving mutually together, he placed the blessed Peter before the other apostles, and established in him a perpetual principle of this twofold unity, and a visible foundation on whose strength "the eternal temple might be built, and in whose firm faith the church might rise upward until her summit reach the heavens" (St. Leo the Great, Sermon iv. [or iii.] Chapter 2, on Christmas). Now, seeing that in order to overthrow, if possible, the church, the powers of hell on every side, and with a hatred which increases day by day, are assailing her foundation which was placed by God, we therefore, for the preservation, the safety, and the increase of the Catholic flock, and with the approbation of the sacred council, have judged it necessary to set forth the doctrine which, according to the ancient and constant faith of the universal church, all the faithful must believe and hold, touching the institution, the perpetuity, and the nature of the sacred apostolic primacy, in which stands the power and strength of the entire church; and to proscribe and condemn the contrary errors, so hurtful to the flock of the Lord.

## CHAPTER I.

OF THE INSTITUTION OF THE APOSTOLIC PRIMACY IN  
THE BLESSED PETER.

We teach, therefore, and declare that, according to the testimonies of the Gospel, the primacy of jurisdiction over the whole church of God was promised and given immediately and directly to blessed Peter, the apostle, by Christ our Lord. For it was to Simon alone, to whom he had already said, "Thou shalt be called Cephas,"\* that, after he had professed his faith, "Thou art Christ, the Son of the living God," our Lord said, "Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven; and I say to thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it; and I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven."† And it was to Simon Peter alone that Jesus, after his resurrection, gave the jurisdiction of supreme shepherd and ruler over the whole of his fold, saying, "Feed my lambs;" "Feed my sheep."‡ To this doctrine, so clear-

\* John i. 42.

† Matthew xvi. 16-19.

‡ John xxi. 15-17.

ly set forth in the sacred Scriptures, as the Catholic Church has always understood it, are plainly opposed the perverse opinions of those who, distorting the form of government established in his church by Christ our Lord, deny that Peter alone above the other apostles, whether taken separately one by one, or all together, was endowed by Christ with a true and real primacy of jurisdiction; or who assert that this primacy was not given immediately and directly to blessed Peter, but to the church, and through her to him, as to the agent of the church.

If, therefore, any one shall say, that blessed Peter the Apostle was not appointed, by Christ our Lord, the prince of all the apostles, and the visible head of the whole church militant; or, that he received directly and immediately from our Lord Jesus Christ only the primacy of honor, and not that of true and real jurisdiction; let him be anathema.

## CHAPTER II.

### OF THE PERPETUITY OF THE PRIMACY OF PETER IN THE ROMAN PONTIFFS.

What the Prince of pastors and the great Shepherd of the sheep, our Lord Jesus Christ, established in the person of the blessed apostle Peter for the per-

petual welfare and lasting good of the church, the same through his power must needs last for ever in that church, which is founded upon the rock, and will stand firm till the end of time. And indeed it is well known, as it has been in all ages, that the holy and most blessed Peter, prince and head of the apostles, pillar of the faith and foundation of the Catholic Church, who received from our Lord Jesus Christ, the Saviour and Redeemer of mankind, the keys of the kingdom of heaven, to this present time and at all times lives and presides and pronounces judgment in the person of his successors, the bishops of the holy Roman See, which was founded by him, and consecrated by his blood.\* So that whoever succeeds Peter in this chair, holds, according to Christ's own institution, the primacy of Peter over the whole church. What, therefore, was once established by him who is the truth, still remains, and blessed Peter, retaining the strength of the rock, which has been given to him, has never left the helm of the church originally entrusted to him.†

For this reason it was always necessary for every other church, that is, the faithful of all countries, to have recourse to the Roman Church on account of its superior headship, in order that being joined, as members to their head, with this see, from which the

\* Council of Eph. sess. iii. S. Peter Chrys. Ep. ad Eutyech.

† St. Leo, Serm. iii. chap. iii.

rights of religious communion flow unto all, they might be knitted into the unity of one body. †

If, therefore, any one shall say, that it is not by the institution of Christ our Lord himself, or by divine right, that blessed Peter has perpetual successors in the primacy over the whole church; or, that the Roman Pontiff is not the successor of blessed Peter in this primacy; let him be anathema.

### CHAPTER III.

#### OF THE POWER AND NATURE OF THE PRIMACY OF THE ROMAN PONTIFF.

Wherefore, resting upon the clear testimonies of holy writ, and following the full and explicit decrees of our predecessors the Roman Pontiffs, and of general councils, we renew the definition of the Œcumenical Council of Florence, according to which all the faithful of Christ must believe that the holy apostolic see and the Roman Pontiff hold the primacy over the whole world, and that the Roman Pontiff is the successor of blessed Peter the prince of the apostles, and the true Vicar of Christ, and is the head of the whole church, and the father and teacher of all Christians; and that to him, in the blessed Peter, was given by

\* S. Irenæus against Heresies, book iii. chap. 3. Epist. of Council of Aquileia, 381.



our Lord Jesus Christ full power of feeding, ruling, and governing the universal church; as is also set forth in the acts of the œcumenical councils, and in the sacred canons.

Wherefore, we teach and declare that the Roman Church, under divine Providence, possesses a headship of ordinary power over all other churches, and that this power of jurisdiction of the Roman Pontiff, which is truly episcopal, is immediate, toward which the pastors and faithful of whatever rite and dignity, whether singly or all together, are bound by the duty of hierarchical subordination and of true obedience, not only in things which appertain to faith and morals, but likewise in those things which concern the discipline and government of the church spread throughout the world, so that being united with the Roman Pontiff, both in communion and in profession of the same faith, the church of Christ may be one fold under one chief shepherd. This is the doctrine of Catholic truth, from which no one can depart without loss of faith and salvation.

So far, nevertheless, is this power of the supreme pontiff from trenching on that ordinary power of episcopal jurisdiction by which the bishops, who have been instituted by the Holy Ghost and have succeeded in the place of the apostles, like true shepherds, feed and rule the flocks assigned to them, each one his own; that, on the contrary, this their power is asserted, strengthened, and vindicated by the supreme and uni-

versal pastor; as St. Gregory the Great saith: My honor is the honor of the universal church; my honor is the solid strength of my brethren; then am I truly honored when to each one of them the honor due is not denied (St. Gregory Great to Eulogius, Epist. 30).

Moreover, from that supreme authority of the Roman Pontiff to govern the universal church, there follows to him the right, in the exercise of this his office, of freely communicating with the pastors and flocks of the whole church, that they may be taught and guided by him in the way of salvation.

Wherefore, we condemn and reprobate the opinions of those, who say that this communication of the supreme head with the pastors and flocks can be lawfully hindered, or who make it subject to the secular power, maintaining that the things which are decreed by the apostolic see or under its authority for the government of the church, have no force or value unless they are confirmed by the approval of the secular power. And since, by the divine right of apostolic primacy, the Roman Pontiff presides over the universal church, we also teach and declare that he is the supreme judge of the faithful (Pius VI., Brief *Super Soliditate*), and that in all causes calling for ecclesiastical trial, recourse may be had to his judgment (Second Council of Lyons); but the decision of the apostolic see, above which there is no higher authority, cannot be reconsidered by any one, nor is it lawful for any one to sit in judgment on his

judgment (Nicholas I. Epist ad Michaellem Imperatorem).

Wherefore, they wander away from the right path of truth who assert that it is lawful to appeal from the judgments of the Roman Pontiffs to an œcumenical council, as if to an authority superior to the Roman Pontiff.

Therefore, if any one shall say that the Roman Pontiff holds only the charge of inspection or direction, and not full and supreme power of jurisdiction over the entire church, not only in things which pertain to faith and morals, but also in those which pertain to the discipline and government of the church spread throughout the whole world; or, that he possesses only the chief part and not the entire plenitude of this supreme power; or, that this his power is not ordinary and immediate, both as regards all and each of the churches, and all and each of the pastors and faithful; let him be anathema.

#### CHAPTER IV.

##### OF THE INFALLIBLE AUTHORITY OF THE ROMAN PONTIFF IN TEACHING.

This holy see has ever held—the unbroken custom of the church doth prove—and the œcumenical councils, those especially in which the East joined with the

West, in union of faith and of charity, have declared that in this apostolic primacy, which the Roman Pontiff holds over the universal church, as successor of Peter the prince of the apostles, there is also contained the supreme power of authoritative teaching. Thus the fathers of the fourth council of Constantinople, following in the footsteps of their predecessors, put forth this solemn profession :

“The first law of salvation is to keep the rule of true faith. And whereas the words of our Lord Jesus Christ cannot be passed by, who said: Thou art Peter, and upon this rock I will build my church (Matt. xvi. 18); these words, which he spake, are proved true by facts; for in the apostolic see, the Catholic religion has ever been preserved unspotted, and the holy doctrine has been announced. Therefore wishing never to be separated from the faith and teaching of this see, we hope to be worthy to abide in that one communion which the apostolic see preaches, in which is the full and true firmness of the Christian religion.” [Formula of St. Hormisdas, Pope, as proposed by Hadrian II. to the fathers of the eighth general Council (Constantinop. IV.), and subscribed by them.]

So too, the Greeks, with the approval of the second Council of Lyons, professed that the holy Roman Church holds over the universal Catholic Church a supreme and full primacy and headship, which she truthfully and humbly acknowledges that she re-

ceived, with fulness of power, from the Lord himself in blessed Peter, the prince or head of the apostles, of whom the Roman Pontiff is the successor; and as she, beyond the others, is bound to defend the truth of the faith, so, if any questions arise concerning faith, they should be decided by her judgment. And finally, the Council of Florence defined that the Roman Pontiff is true Vicar of Christ, and the head of the whole church, and the father and teacher of all Christians, and that to him, in the blessed Peter, was given by our Lord Jesus Christ full power of feeding and ruling and governing the universal church. (John xxi. 15-17.)

In order to fulfil this pastoral charge, our predecessors have ever labored unweariedly to spread the saving doctrine of Christ among all the nations of the earth, and with equal care have watched to preserve it pure and unchanged where it had been received. Wherefore the bishops of the whole world, sometimes singly, sometimes assembled in Synods, following the long established custom of the churches (S. Cyril, Alex. ad S. Cœlest. Pap.), and the form of ancient rule (St. Innocent I. to councils of Carthage and Milevi), referred to this apostolic see those dangers especially which arose in matters of faith, in order that injuries to faith might best be healed there where the faith could never fail (St. Bernard, Ep. 190). And the Roman Pontiffs, weighing the condition of times and circumstances, sometimes calling together general

councils, or asking the judgment of the church scattered through the world, sometimes consulting particular synods, sometimes using such other aids as divine Providence supplied, defined that those doctrines should be held, which, by the aid of God, they knew to be conformable to the holy Scriptures and the apostolic traditions. For the Holy Ghost is not promised to the successors of Peter, that they may make known a new doctrine revealed by him, but that, through his assistance, they may sacredly guard and faithfully set forth the revelation delivered by the apostles, that is, the deposit of faith. And this their apostolic teaching, all the venerable fathers have embraced, and the holy orthodox doctors have revered and followed, knowing most certainly that this see of St. Peter ever remains free from all error, according to the divine promise of our Lord and Saviour made to the prince of the apostles: I have prayed, for thee, that thy fail not, and thou, being once converted, confirm thy brethren. (Conf. S. Agatho, Ep. ad Imp. a Conc. Œcum. VI. approbat.)

Therefore, this gift of truth, and of faith which fails not, was divinely bestowed on Peter and his successors in this chair, that they should exercise their high office for the salvation of all, that through them the universal flock of Christ should be turned away from the poisonous food of error, and should be nourished with the food of heavenly doctrine, and that, the occasion of schism being removed, the entire church

should be preserved one, and, planted on her foundation, should stand firm against the gates of hell.

Nevertheless, since in this present age, when the saving efficacy of the Apostolic office is exceedingly needed, there are not a few who carp at its authority · we judge it altogether necessary to solemnly declare the prerogative, which the only begotten Son of God has deigned to unite to the supreme pastoral office.

Wherefore, faithfully adhering to the tradition handed down from the commencement of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic religion, and the salvation of Christian peoples, with the approbation of the sacred council, we teach and define it to be a doctrine divinely revealed : that when the Roman pontiff speaks *ex cathedrâ*, that is, when in the exercise of his office of pastor and teacher of all Christians, and in virtue of his supreme apostolical authority, he defines that a doctrine of faith or morals is to be held by the universal church, he possesses, through the divine assistance promised to him in the blessed Peter, that infallibility with which the divine Redeemer willed his church to be endowed, in defining a doctrine of faith or morals ; and therefore that such definitions of the Roman Pontiff are irreformable of themselves, and not by force of the consent of the church thereto.

And if any one shall presume, which God forbid, to contradict this our definition ; let him be anathema.

Given in Rome, in the Public Session, solemnly celebrated in the Vatican Basilica, in the year of the Incarnation of our Lord one thousand eight hundred and seventy, on the eighteenth day of July; in the twenty-fifth year of our Pontificate.

Ita est.

JOSEPH, BISHOP OF ST. POLTEN,

*Secretary of the Council  
of the Vatican.*



### III.

## LETTER APOSTOLIC OF OUR HOLY FATHER POPE PIUS IX.

TO ALL PROTESTANTS AND OTHER NON-CATHOLICS.

### PIUS IX., POPE.

YOU already know that we, having been elevated, notwithstanding our unworthiness, to this Chair of Peter, and therefore invested with the supreme government and guardianship of the whole Catholic Church by Christ our Lord, have judged it reasonable to summon to us our venerable brethren the Bishops of the whole earth, and to unite them together, to celebrate, next year, an Œcumenical Council; so that in concert with these our venerable brethren, who are called to share in our cares, we may take those steps which seem most opportune and necessary to disperse the darkness of the numerous pestilential errors which everywhere rage to the increasing overthrow and the intoxication of many souls; and also to confirm and increase daily more and more among the Christian people entrusted to our watchfulness the dominion of true faith, justice, and the peace of God. Confidently relying on the close ties and most loving

union which in so marked a way unite to ourselves and to this holy See these our venerable brethren, who, through all the time of our supreme Pontificate, have never failed to give to ourselves and this holy See the clearest tokens of their love and veneration ; we have the firm hope that this Œcumenical Council, summoned by us at this time, will produce, by the inspirations of divine grace, as other General Councils in past ages have done, abundant fruits of benediction, to the greater glory of God, and the eternal salvation of men.

Sustained by this hope, and roused and urged by the love of our Lord Jesus Christ, who gave his life for the whole human race, we cannot restrain ourselves, on the occasion of the future Council, from addressing our apostolic and paternal words to all those who, whilst they acknowledge the same Jesus Christ as the Redeemer, and glory in the name of Christian, yet do not profess the true faith of Christ nor hold to and follow the communion of the Catholic Church. And we do this to warn, and conjure and beseech them with all the warmth of our zeal, and in all charity, that they may consider and seriously examine whether they follow the path marked out for them by Jesus Christ our Lord, and which leads to eternal salvation. No one can deny or doubt that Jesus Christ himself, in order to apply the fruits of his redemption to all generations of men, built his only church in this world on Peter ; that is to say, the

church, one, holy, Catholic, and apostolic; and that he gave him all the power necessary to preserve the deposit of faith whole and inviolable, and to teach the same faith to all kindreds, and peoples, and nations; so that all men who through baptism become members of his mystical body, and of that new life of grace, without which no one can ever attain to life eternal, may always be preserved and perfected in them; and this church, which is his mystical Body, may always in its own nature remain firm and immovable to the consummation of ages, that it may flourish, and supply to all its children all the means of salvation.

Now, whoever will carefully examine and reflect upon the condition of the various religious societies, divided among themselves, and separated from the Catholic Church, which, from the days of our Lord Jesus Christ and his apostles, has ever exercised, by its lawful pastors, and still does exercise, the divine power committed to it by this same Lord, will easily satisfy himself that none of these societies, singly nor all together, are in any way or form that one Catholic Church which our Lord founded and built, and which he chose should be; and that he cannot, by any means, say that these societies are members or parts of that church, since they are visibly separated from Catholic unity.

For such like societies, being destitute of that living authority established by God, which especially teaches men what is of faith, what the rule of morals,

and guides them in everything that relates to eternal life, are always varying in their doctrines; and this changing and instability are increasing. Every one therefore must perfectly understand, and clearly and evidently see, that such societies are distinctly opposite to the church instituted by our Lord Jesus Christ, for in that church truth must always continue firm and inaccessible to change, so as to preserve absolutely inviolate the deposit confided to her, for the guardianship of which the presence and aid of the Holy Ghost have been promised to her for ever. Every one also knows that from these divergent doctrines and opinions serious schisms have had their birth, which have again generated within themselves sects and communions without number, which spread themselves continually, to the great injury of Christian and civil society.

Indeed, whoever observes that religion is the foundation of human society, must perceive and confess the great influence which this division of principles, this opposition, this strife of religious societies among themselves, must have on civil society, and with what force this denial of the authority established by God, to determine the belief of the human mind, and direct the actions of men as well in private as in social life, has fostered, spread, and supported those deplorable changes of times and circumstances, those troubles which at this day overwhelm and afflict almost all peoples.

Let all those, then, who do not profess the unity and truth of the Catholic Church, avail themselves of the opportunity of this Council, in which the Catholic Church, to which their forefathers belonged, affords a new proof of her close unity and her invincible vitality, and let them satisfy the longings of their hearts, and liberate themselves from that state in which they cannot be assured of their own salvation. Let them unceasingly offer fervent prayers to the God of Mercy, that he will throw down the wall of separation, that he will scatter the darkness of error, and that he will lead them back to the Holy Mother Church, in whose bosom their fathers found the salutary pastures of life, in whom alone the whole doctrine of Jesus Christ is preserved and handed down, and the mysteries of heavenly grace dispensed.

For ourself, to whom the same Christ our Lord has entrusted the charge of the supreme apostolic ministry, and who must, therefore, fulfil with the greatest zeal all the functions of a good pastor, and love with a paternal love, and embrace in our charity all men, wherever dispersed over the earth, we address this letter to all Christians separated from us, and we again exhort and conjure them quickly to return to the one fold of Christ.

For we ardently desire their salvation in Jesus Christ, and we fear to have one day to render account to him who is our Judge, if we do not show them, and if we do not give them, as far as is in our power,

the sure means to know the way which leads to eternal salvation. In all our prayers, beseeching and giving thanks, we cease not, day or night, to ask earnestly and humbly for them, of the Eternal Pastor of souls, the abundance of light and heavenly grace. And since, notwithstanding our unworthiness, we are his Vicar upon earth, with outstretched hands we wait, in the most ardent desire, the return of our erring sons to the Catholic Church, so that we may receive them with love into the mansion of our Heavenly Father, and enrich them with his unspeakable treasures. On this longed-for return to the truth and unity of the Catholic Church depends not only the salvation of individuals, but still more Christian society; since the whole world cannot enjoy true peace unless it becomes one fold under one Shepherd.

Given at St. Peter's, in Rome, the 13th day of September, 1868, and the twenty-third year of our Pontificate.

## IV.

### ENCYCLICAL LETTER OF OUR MOST HOLY FATHER POPE PIUS IX.

ANNOUNCING THE NEAR APPROACH OF THE COMPLETION OF THE TWENTY-FIFTH YEAR OF HIS POPEDOM, AND PROCLAIMING PLENARY INDULGENCES, SUBJECT TO THE WILL OF ORDINARIES OF DIOCESES.

*To all Patriarchs, Primates, Archbishops, Bishops, and other Ordinaries of Places in Grace and Communion with the Apostolic See :*

#### PIUS PP. IX.

VENERABLE BRETHREN: Health and the apostolic benediction! The bounties of God call us to praise his goodness, since they show forth the glory of his majesty, and a new gift of his safe keeping in our regard. For now the twenty-fifth year is about to be fulfilled since, by the will of God, we undertook the ministry of this apostolate. How thorny the times of our pontificate have been is so well known to you, that it needs not our telling.

It is most clear to you, venerable brethren, from the whole history of what has happened, that the church

militant is holding its course, tossed always between contests and victories. Most surely, God governs all that takes place, and rules on this globe, that is his footstool. Most surely, that he may fulfil all the counsels of his wisdom, he makes use, often, of instruments weak and scorned.

It is Jesus Christ our Lord, the author and highest ruler of the church, which he bought with his own blood, who, moved also by the prayers of St. Peter, the most blessed prince of the apostles, who ever lives and governs in this See of Rome—for the greater glory of his name, and for the good of his people—has, by his free grace and strength, vouchsafed to govern and uphold our weakness and littleness, even to this lengthened time of our apostolic calling.

Hence it is that, leaning on his aid, and ever using the counsels of our venerable brethren, the cardinals of the Holy Roman Church; and, more than once, calling you hither, venerable brethren, who have flocked to us at Rome, adorning this see of apostolic truth by the beauty of your virtue and of your united devotion; we have availed, in the course of this our pontificate, by our decree, and that of the church throughout the world, to declare, by a dogmatic definition, the Immaculate Conception of the Virgin Mother of God.

We have, in the like manner, decreed the honor of worship as saints to a large number of heroes of the Catholic faith, by whose intercession—as especi-



ally by that of the Mother of God—we have full hope that, speedily, help will be brought, in these distressing times, to the Catholic Church.

It has been equally to the advantage and to the renown of the Catholic Church, that, in distant and unfriendly regions of country, we have spread the light of the true faith by Catholic missionaries, and have established the order of an ecclesiastical hierarchy in sundry places.

We have, also, stamped with condemnations the most solemn, prevalent errors, fearfully increasing in our days, against human reason; against right morals; against the civil as well as the Christian commonweal. Also, God helping, we have tried to put in harmony, both in Europe and in parts of America, ecclesiastical and civil rights.

In many parts of the Eastern Church, also, which, from the beginning of our apostolic ministry we have held in special regard, we have taken counsel for the Catholic welfare.

Of late, also, it has been granted to us to begin, and to carry forward, the Œcumenical Council of the Vatican, some of whose fruits have been received to the very great profit of the Church, while others have, for causes well known, been postponed by our order.

Nor, venerable brethren, have we ever failed in what the duty and obligation of our civil state required of us. The greetings and praises that, as you well remember, made an exception of the beginnings of our

pontificate, were, in a short time, so changed to reproaches and hostile actions, that they compelled us to go as an exile from this our beloved city. But, so soon as, by the united care and prowess of Catholic peoples and princes, we were restored to this our See, forthwith we used all our power to the increasing and harmonizing, for our faithful subjects, of that solid and true prosperity, that we have ever recognized as the most weighty of the duties of our civil sovereignty.

Then it was, however, that the greed of a neighboring power sighed after the possession of our temporal states; preferred obstinately the whisperings of the sects of hell to our paternal and repeated admonitions and words; and at last, as you know, surpassing far the shamelessness of that prodigal son that we read of in the Gospel, has attacked with force and arms this, our very city, that he coveted for himself, and now, against all right, holds in his grasp, as if it were his property. It is impossible, venerable brethren, that we should not be vehemently moved at this wicked usurpation by cause of which we are suffering. We groan within ourselves exceedingly, recognizing in this iniquity the plottings that look not only to the subversion of our civil principality, but also, and together with it—if that were possible—that our spiritual power and the kingdom of Christ on earth might be blotted out. We groan in anguish, in view of so great evils, of those, especially, by which the everlasting salvation of our people is brought in danger.

And in the sharpness of our sorrow nothing more grieves us than that we are deprived of the liberty wanting to apply the needed remedies for such evils. And to these causes of our sorrow, venerable brethren, there has been added the long and pitiable series of woes and ills which have stricken and afflicted the most noble French nation. These evils have been vastly increased in late days by outrages unmentionable, perpetrated by savage and abandoned men; and, especially, the atrocious crime of impious parricide, in the slaying of our venerable brother the Archbishop of Paris, has harrowed our soul, as you well understand, from the awe and horror that act has excited throughout the world. There is, finally, another and even deeper bitterness that we suffer, venerable brethren: It is the sight of so many children rebellious against us, loaded with the chains of so many and heavy censures, with no ear for our paternal words recalling them to duty, no care for their eternal salvation, flouting the long-suffering of God, who has given them time for repentance, and provoking obstinately the wrath of God's vengeance, when they should rather try the timely fruit of his mercy.

But now, through all these vicissitudes of affairs, the most Merciful God being our protector, we see approaching that birthday of our elevation, on which, as we have succeeded to the See of the blessed Peter, so, though very far from equalling him in his merits,

we are found his companion in the prolonged years of his apostolic service. This new gift vouchsafed by God is singular and great. To us, alone, it has been granted, out of the great array of our most holy predecessors, through the long course of nineteen centuries. This is God's doing. So, too, we recognize in it the more wonderful goodness of God, when we see that during this time of our Pontificate we have been counted worthy to suffer persecution for justice's sake; and again, when we behold the astonishing movement of devotion and love by which Christian peoples are most earnestly stirred, in all lands, towards this holy See, with an impulse without exception.

We try our powers in vain, to answer our duty of thanksgiving for all these favors granted to us, who are so unworthy of them. Therefore, while we beseech the Immaculate Virgin Mother of God to teach us to give glory to the Most High, in the self-same mind as she did, in those grand words: *Fecit mihi magna qui potens est* ("He that is mighty hath done great things for me"), we ask you also, venerable brethren, that, with the flocks committed to you, you will say with us canticles and songs of praise and thanks to God. *Magnificate vos Dominum mecum*—"Magnify the Lord with me"—(we say in the words of Pope Leo the Great), and let us exalt his name together, that all the graces and favors we have received may redound to the glory of the Giver of them all. But tell, also,

your faithful people that our burning love and most grateful affections go forth to them for the many testimonies and duties that they have so long and so signally rendered.

For what belongs to us, while we may rightly take the words of the royal prophet: *Incolatus meus prolongatus est* ("The time of our abiding here has been prolonged"), we need the help of your most earnest prayers, that we may have strength and confidence rightly to give back our soul to the Prince of shepherds, in whose bosom is the comforting for the evils of this thorn-set and troubled life, the blessed haven of undying quiet and peace.

But, that the benefits God has lavished on our Pontificate may redound to his greater glory, opening the treasury of spiritual graces, we give you power, venerable brethren, to each one in his diocese, either on the sixteenth of June [day of Papal election of Pope Pius IX.] or on the twenty-first [the day of the Pontifical coronation of our Holy Father], or on any other day, to be chosen at your will, that you may give the Papal benediction, with the addition of plenary indulgence, by our Apostolic authority, in the usual form of the Church. And wishing to promote the spiritual welfare of the faithful by the tenor of these letters now written, we grant, in the Lord, to all the faithful in Christ, whether secular or regular, and of either sex, wherever or in whichsoever of your dioceses they may be, who shall

have made a good confession, and received Holy Communion, and will have prayed to God for concord among Christian princes, the extirpation of heresies, and the triumph of the Catholic Church; on whatever day you may severally have appointed or chosen for granting this benediction, that they may gain a plenary indulgence for all their sins. In vacant sees, we grant the same, subject to the day chosen by the vicars capitular. Nor do we doubt that, on this opportunity, the faithful will be stirred to prayer, and that, by their multiplied supplications, we may receive that mercy which the view of so many passing evils leads us the more earnestly to seek.

For you, meantime, venerable brethren, we implore from God Almighty constancy, heavenly hope, and every consolation; as the earnest of which, and the pledge of our greatest affection, we wish to give to you, and to the clergy and people committed to your care, our apostolic benediction from an overflowing heart.

Given at Rome, at St. Peter's, on June 4, Feast of the Holy Trinity, A.D. 1871, the twenty-fifth of our Pontificate.

PIUS PP. IX.

V.

ENCYCLICAL LETTER OF OUR MOST HOLY FATHER  
PIUS IX., BY DIVINE PROVIDENCE POPE.

*To all Patriarchs, Primates, Archbishops, Bishops, and  
other Ordinaries of Places in Grace and Communion  
with the Apostolic See.*

PIUS PP. IX.

VENERABLE BRETHREN: Salutations and the apostolic benediction. Often, venerable brethren, in this prolonged Pontificate, we have turned towards you and witnessed to you how thankfully we have taken the proofs of the devotion and love which the God of mercies has put in your hearts, and in those of the faithful committed to your trust, towards us and this Apostolic See. And truly, since the enemies of God began to invade his civil possession, that, at length, were it possible, they might prevail against Jesus Christ and the Church, "which is his body and the fulness of him"; you, venerable brethren, and the Christian people have never ceased to pray God, "whom the winds and the sea obey," that he would vouchsafe to lay the storm; nor have you left off at

any time repeating pledges of your love, and using every means by which you might solace us in our trouble. And, after that, this city—the capitol of the whole Catholic world—has been taken from us by force, and we given over to the will of those that would crush us, you, with the great body of the faithful of your dioceses, have redoubled your prayers, and, by frequent denunciations of the wrong-doers, have maintained the rights of religion and of justice, trampled under foot by an unheard-of effrontery.

But now, when an event has come to pass that has been unknown since the days of St. Peter, and unexampled in the whole list of Roman Pontiffs, that we have reached the beginning of the twenty-sixth year of our Apostolic ministry in the Roman See, you have so shown your gladness for this great favor bestowed upon our unworthiness, and have so clearly proved that the whole family of the faithful are instinct with the most vigorous life, that we have been most deeply moved by your piety. So it is that we join our prayers to yours, and take courage anew, to hope and confidently await a full and finished triumph of the church.

It has been most welcome to us that very frequent gatherings of pious supplicants have flocked to the more noted shrines of devotion in various churches; and that, throughout the whole world, churches have been thronged in union with their several pastors, by prayers and the reception of the sacra-



ments, thanking God for the grace bestowed on us, and praying earnestly for the triumph of the church that can come from him alone.

Our sorrows and our cares have not only been lightened, but they have been turned into joy by the greetings, the professions of duty, the holy wishes, and by the many visits of the faithful, often of noble birth or of high ecclesiastical or civil station, but more noble by the proofs of their faith, all united; both of those from this city of Rome, and of our invaded provinces, and of regions far away, that have come to testify towards us their devotion, even at the cost of enduring the dangers and insults to which we are continually exposed. This they have done in order to show their own sentiments of religion, and also those of their fellow-citizens, towards us; and they brought us volumes in which tens of thousands of the faithful of every nation had inscribed their names, branding most severely the invasion of our dominion, and demanding most earnestly its restitution, as required by justice, by religion, and even by civilization itself.

On this occasion the Peter-pence flowed in to us in larger measure than usual, as poor and rich vied with each other in readiness to supply our need; and to these contributions were added gifts of various kinds, and very grand ones, the shining tribute of divers Christian arts, consecrated to the honor of the twofold power—spiritual and regal—that we hold

from God. And, besides these, an ample and elegant collection of sacred vestments and vessels, wherewith we may be able to supply the need and poverty of so many churches in various parts.

Wonderful, indeed, was the spectacle of Catholic unity, which thus showed that the universal church, though spread through the whole world, and composed of peoples most diverse in customs, dispositions, and pursuits, is yet informed by the One Spirit of God; and thus, by him, the more marvellously strengthened, the more wickedness attacks and presses on it, and strives the more cunningly to strip it of all human aid.

Therefore we attribute those blessings to the Giver of all good, but we at the same time feel our heart filled with gratitude toward those who, making themselves the instruments of Providence, have lent us the aid of their help, their consolations, their devotion, their piety, and their love. And, with our eyes and hands raised to heaven, we offer to the Lord all that has been given us by our sons, in his name, beseeching him to give a speedy satisfaction to their common wishes for the liberty of this holy See, for the victory of the church, for the tranquillity of the world, and to grant them, to each one generously, in heavenly and worldly matters, the reward which we ourselves cannot bestow.

We would wish, indeed, to be able to express to all, and each in particular, our gratitude, and to assure

them of our good-will, but the immense abundance of the presents made to us, in substantials, in writings, and in words, does not permit it.

Therefore, that we may fulfil in some measure a part of our desires, we beg you, venerable brethren, to whom we give the first-fruits of these sentiments of gratitude, to declare them and make them known publicly to your clergy and people. Urge them all to persevere constantly, and with confidence to pray with you; for if the assiduous prayer of the just man pierces the clouds and does not cease till the Most High deign to hear—if Christ has promised to be in the midst of two persons united for prayer in his name, and to obtain from his heavenly Father all they shall ask, how much more surely the entire church, united in prayer, shall, finally, after having touched the divine Justice, have granted to her to see the powers of hell broken, the efforts of human malice overturned and destroyed, and peace and justice restored to earth!

And for your part, venerable brethren, apply your whole mind and all your strength to a more lasting and perfect union between you, in order to present, as it were, a close and compact battalion to the enemies of God who attack the church, which no force can destroy, with ever-fresh rage and new devices, in order that you may be able to resist their charge and rout their army with greater facility and surer victory. This our desire we ask eagerly, and

wish for you from the bottom of our heart, for you and the entire Catholic family. And as a presage of that very desirable event, and of the divine favor, we grant, from the depths of our heart, to each one of you, venerable brethren, to the clergy and all the people confided to your care, the Apostolic benediction, as a sure testimony of our good-will and gratitude.

Given at Rome, at St. Peter's, on August 5, Feast of St. Mary in the Esquiline (*ad Nives*), A.D. 1871, of our Pontificate the twenty-sixth.

PIUS PP. IX.

## VI.

### CHRONOLOGICAL TABLE OF THE ROMAN PONTIFFS

DOWN TO THE REIGNING PONTIFF, PIUS IX., THE 258TH IN SUCCESSION  
FROM ST. PETER, SHOWING THE DATE OF THEIR RESPECTIVE  
ACCESSIONS AND DEATHS.

A. D.		A. D.
42-67. St. Peter.		259-269. St. Dionysius.
Dates uncertain.	{	269-274. St. Felix I.
		274-283. St. Eutychian.
		283-296. St. Caius.
		304. St. Marcellinus.
119. St. Alexander I.		308-310. St. Marcellus I.
127. St. Sixtus I.		310. St. Eusebius.
127-139. St. Telesphorus.		311-314. St. Melchiades.
139-142. St. Hyginus.		314-335. St. Sylvester.
142-157. St. Pius.		336. St. Marcus.
157-168. St. Anicetus.		336-352. St. Julius I.
168-177. St. Soter.		352-366. Liberius.
177-192. St. Eleutherius.		366-384. St. Damasus I.
192-202. St. Victor I.		385-398. St. Siricius.
202-219. St. Zephyrinus		398-402. St. Anastasius.
219-223. St. Calixtus.		402-417. St. Innocent I.
223-230. St. Urban.		417-418. St. Zozimus I.
230-235. St. Pontian.		418-422. St. Boniface I.
235-236. St. Anterus.		423-432. St. Celestine I.
236-250. St. Fabian.		432-440. St. Sixtus III.
251-252. St. Cornelius.		440-461. St. Leo I.
253. St. Lucius.		461-468. St. Hilary.
253-257. St. Stephen I.		468-483. St. Simplicius.
257-258. St. Sixtus II.		483-492. St. Felix II.

## A. D.

- 492-496. St. Gelasius.  
 496-497. St. Anastasius II.  
 498-514. St. Symmachus.  
 514-523. St. Hormisdas.  
 523-525. St. John I.  
 526-530. St. Felix III.  
 530-532. St. Boniface II.  
 533-535. St. John II.  
 535-536. St. Agapetus I.  
 536-540. St. Sylvester.  
 540-555. Vigilius.  
 555-560. Pelagius I.  
 560-573. John III.  
 574-578. Benedict I.  
 578-590. Pelagius II.  
 590-604. St. Gregory I.  
 604-605. Sabinianus.  
     606. Bonifacius III.  
 607-614. St. Bonifacius IV.  
 615-618. Deusdedit.  
 619-625. Bonifacius V.  
 625-638. Honorius I.  
     640. Severinus.  
 640-642. John IV.  
 642-649. Theodorus.  
 649-655. St. Martin I.  
 655-657. Eugenius.  
 657-672. St. Vitalian.  
 672-676. Adeodatus.  
 676-678. Domnus.  
 679-682. St. Agatho.  
 682-683. St. Leo II.  
     685. St. Benedict II.  
 685-686. John V.  
     687. Conon.  
 687-701. St. Sergius I.  
 701-705. John VI.  
 705-707. John VII.  
     708. Sisinnius.  
 708-715. Constantine.

## A. D.

- 715-731. St. Gregory II.  
 731-741. St. Gregory III.  
 741-752. St. Zacharias.  
     752. Stephen II.  
 752-757. St. Stephen III.  
 757-767. St. Paul I.  
 767-772. Stephen IV.  
 772-795. Hadrian I.  
 795-816. St. Leo III.  
     816. Stephen V.  
 817-824. St. Paschal I.  
 824-827. Eugenius.  
     827. Valentine.  
 827-844. Gregory IV.  
 844-847. Sergius II.  
 847-855. St. Leo IV.  
 855-858. Benedict III.  
 858-867. St. Nicholas I.  
 867-872. Hadrian II.  
 872-882. John VIII.  
 882-884. Marinus.  
 884-885. Hadrian III.  
 885-891. Stephen V.  
 891-895. Formosus.  
 895-896. Bonifacius VI.  
 896-897. Stephen VI.  
     897. Romanus.  
     898. Theodorus II.  
 898-900. John IX.  
 900-903. Benedict IV.  
     903. Leo V.  
     903. Christophorus.  
 904-911. Sergius III.  
 911-913. Anastasius III.  
     913. Landus.  
 914-928. John X.  
     928. Leo VI.  
 929-931. Stephen VII.  
 931-936. John XI.  
 936-939. Leo VII.

## A. D.

- 939-942. Stephen VIII.  
 942-946. Martin III.  
 946-955. Agapetus.  
 956-964. John XII.  
     964. Benedict V.  
 965-972. John XIII.  
 972-973. Benedict VI.  
     974. Domnus II.  
 975-984. Benedict VII.  
 984-985. John XIV.  
 985-996. John XV.  
 996-999. Gregory V.  
 999-1003. Sylvester II.  
     1003. John XVII.  
 1003-1009. John XVIII.  
 1009-1012. Sergius IV.  
 1012-1024. Benedict VIII  
 1024-1033. John XIX.  
 1033-1044. Benedict IX.  
 1044-1046. Gregory VI.  
 1046-1047. Clement II.  
     1048. Damasus II.  
 1049-1054. St. Leo IX.  
 1055-1057. Victor II.  
 1057-1058. Stephen IX.  
 1058-1061. Nicholas II.  
 1061-1073. Alexander II.  
 1073-1085. St. Gregory VII.  
 1086-1087. Victor III.  
 1088-1099. Urban II.  
 1099-1118. Paschal II.  
     1118. Gelasius II.  
 1118-1124. Calixtus II.  
 1124-1130. Honorius II.  
 1130-1143. Innocent II.  
     1143. Celestine II.  
 1144-1145. Lucius II.  
 1145-1153. Eugenius III.  
 1153-1154. Anastasius IV.  
 1154-1159. Hadrian IV.

## A. D.

- 1159-1181. Alexander III.  
 1181-1185. Lucius III.  
 1185-1187. Urban III.  
     1187. Gregory VIII.  
 1187-1191. Clement III.  
 1191-1198. Celestine III.  
 1198-1216. Innocent III.  
 1226-1227. Honorius III.  
 1227-1241. Gregory IX.  
     1241. Celestine IV.  
 1241-1254. Innocent IV.  
 1254-1261. Alexander IV.  
 1261-1264. Urban IV.  
 1264-1268. Clement IV.  
 1271-1276. Gregory X.  
     1276. Innocent V.  
     1276. Hadrian V.  
 1276-1277. John XXI. (XX.)  
 1277-1280. Nicholas III.  
 1281-1285. Martin IV.  
 1285-1287. Honorius IV.  
 1288-1292. Nicholas IV.  
     1294. Celestine V.  
 1294-1303. Bonifacius VIII.  
 1303-1304. Benedict XI.

*Seventy Years' Residence in  
 Avignon.*

- 1305-1314. Clement V.  
 1316-1334. John XXII.  
 1334-1342. Benedict XII.  
 1342-1352. Clement VI.  
 1352-1362. Innocent VI.  
 1362-1370. Urban V.  
 1370-1378. Gregory XI.

*Return to Residence in Rome.*

- 1378-1389. Urban VI.

*Forty Years' Disputed Succession.**(Roman line.)*

A.D.

1389-1404. Boniface IX.  
 1404-1406. Innocent VII.  
 1406-1417. Gregory XII.

*(Rival Popes.)*

Clement VII.  
 Benedict XIII.  
 Alexander V.  
 John XXIII.

1417-1431. Martin V.  
 1431-1447. Eugenius IV.  
 1447-1455. Nicholas V.  
 1455-1458. Calixtus III.  
 1458-1464. Pius II.  
 1464-1471. Paul II.  
 1471-1484. Sixtus IV.  
 1484-1492. Innocent VIII.  
 1492-1503. Alexander VI.  
     1503. Pius III.  
 1503-1513. Julius II.  
 1513-1521. Leo X.  
 1522-1523. Hadrian VI.  
 1523-1534. Clement VII.  
 1534-1549. Paul III.  
 1550-1555. Julius III.  
     1555. Marcellus II.  
 1555-1559. Paul IV.

A.D.

1559-1565. Pius IV.  
 1566-1572. St. Pius V.  
 1572-1585. Gregory XIII.  
 1585-1590. Sixtus V.  
     1590. Urban VII.  
     1590. Gregory XIV.  
     1591. Innocent IX.  
 1592-1605. Clement VIII.  
     1605. Leo XI.  
 1605-1621. Paul V.  
 1621-1623. Gregory XV.  
 1623-1644. Urban VIII.  
 1644-1655. Innocent X.  
 1655-1667. Alexander VII.  
 1667-1669. Clement IX.  
 1670-1676. Clement X.  
 1676-1689. Innocent XI.  
 1689-1691. Alexander VIII.  
 1691-1700. Innocent XII.  
 1700-1721. Clement XI.  
 1721-1724. Innocent XIII.  
 1724-1730. Benedict XIII.  
 1730-1740. Clement XII.  
 1740-1758. Benedict XIV.  
 1758-1769. Clement XIII.  
 1769-1774. Clement XIV  
 1775-1799. Pius VI.  
 1800-1821. Pius VII.  
 1823-1829. Leo XII.  
 1829-1830. Pius VIII.  
 1831-1846. Gregory XVI.  
 1846-1878. Pius IX.  
 1878.      Leo XIII.



## VII.

### BRIEF EULOGIUM OF PIUS IX.

[THIS Eulogium, comprising the principal events of the life and reign of Pius IX., was written by Monsignor Mercurelli, and, in accordance with the usual custom, was placed in the tomb of the deceased Pontiff.]

#### CORPUS CONDITUM

PII IX. P. M.

Hic die 13 Maii anni 1792, Senogalliae, quarto loco natus e coniugio Comitum Hieronimi Mastai-Ferretti et Catharinae Solazzi, Joannis Mariae nomen in baptisate sortitus est. Litteris excultus Voluterris apud Patres a Scholis Piis, et severioribus disciplinis Romae, ad presbyteratum promotus anno 1819 primum sacrum peregit die solemnii Paschatis in templo S. Annae orphanotrophii, cui nomen a fundatore *Tata-Giovanni* et cui praefuit. Deinde Praesuli Joanni Muzi, qui pro Chitiensialiisque regionibus Americae meridionalis Delegatus et Vicarius Apostolicus constitutus fuerat, socius adjectus, anno 1823 Roma discessit. Rediens vero anno 1825 a Leone XII. sa: me: praepositus fuit Hospitio Apostolico; ac biennio post renunciatus et consecratus Archiepiscopus Episcopus Spoletanus. Omnibus ibi se praebuit instructum optimi Episcopi dotibus, et praesertim caritate et prudentia; quarum

praeclara edidit exempla tum anno 1831, cum Delegatione extraordinaria in Spoletanam et Perusinam provinciam auctus ad compescendos rebelles, sola comitate et subsidiis ad discessum elargitis, eos adduxit ad arma sponte tradenda, quae Romam misit; tum anno insequenti, cum Umbria vehementibus quassata terrae motibus, afflictissimi populi levamini se totum impendit. Eximia merita utilem suaserunt Gregorio XVI. ipsius translationem ad sedem Forocorneliensem, eo ipso anno vacantem; ubi se in universo pastoralis muneris exercitio sibi parem exhibuit. Primus ipse Italorum Praesulum in eam dioecesim pium opus Propagationis Fidei canonice invexit ac promovit; et praeclarum inter cetera edidit fortitudinis et caritatis Episcopalis exemplum anno 1846, cum solus per horas vespertinas orans in cathedrali templo hominem a tribus impetum sicariis incolumen servavit. Quocirca idem Pontifex eum in Consistorio diei 23 Decembris anni 1839 reservatum in pectore, die 14 Decembris insequentis anni Purpura decoravit. Ut nuncium accepit decessus Gregorii XVI. Romam se contulit pro novi Pontificis electione; sed mira celeritate coeuntibus in eum suffragiis, ipse ad Petri Cathedram fuit evectus. Laetitiam tamen omnibus ab insuetae rei nuncio inditam cito in luctum converterunt religionis et publici ordinis hostes; et, rebellione commota, sic Pontificem circumvenerunt, ut ipse vix, et non sine peculiari divino auxilio, ex eorum manibus elabi potuerit et Caetam petere. Ibi humanissime et

obsequentissime exceptus a Rege Neapolis, dum totius catholici orbis testimonia venerationis et munera excipiebat, animum adjiciens ad religionis detrimenta, ad accisa Sanctae Sedis jura, ad deceptos veteratorum machinationibus populos, per allocutiones et litteras Apostolicas, gratum animum suum testatus fuit, fidelibus miserrimam religiosarum rerum conditionem exposuit, opem imploravit catholicorum principum, veram consiliorum indolem hostium Ecclesiae populis aperuit; ac praeterea egit de restituenda deleta jamdiu in Anglia Ecclesiastica Hierarchia, et pro sua insigni in Deiparam pietate, **toti** nunciavit Episcopatui disquisitiones se mandante institutas ad definiendum immaculatum Illius conceptum, omnesque rogavit ut ad hoc secum orarent, ac quae traditio apud eos hac de re vigeret, referrent. Romam vero christianorum armis reductus, urbe et orbe plaudentibus, non minorem Orientalis quam Occidentalis Ecclesiae curam egit. Et sicut jam anno 1847 restituerat jurisdictionem Hierosolymitani Patriarchae Latini, et insequenti anno electionem confirmaverat Babilonensis Patriarchae pro Chaldaeis; sic postea Orientales Ecclesias schismate, insectatione, interioribus dissidiis laborantes, novis initis rationibus, aucto Episcoporum numero, officiis omnibus, liberalitate, et misso etiam Apostolico Delegato, et Legato a Latere, tueri, relevare, conciliare inter se indefesso studio contendit. Nihil pariter omisit ut Russicam catholicae religionis insectationem compesceret aut saltem leni-

ret, sive per propositas conventiones, sive per illius Imperii Ministros, sive per publicas expostulationes, sive per peculiare ad Imperatorem litteras, sive per Delegatum ad eum missum, dum interim Ruthenos defendere et confirmare, Polonosque solari non desinebat. Et quoniam ubique religiosae res affligebantur, omnem adhibuit diligentiam ut cum compluribus populorum moderatoribus conventiones iniret, quibus Ecclesiae jura et libertas custodirentur. Errores, tot malorum causam, ac nominatim *massonismi* machinamenta operire, refellere, damnare nunquam destitit per encyclicas litteras, allocutiones, publicos sermones, epistolas ad Episcopos vel privatos homines; et insignem illum edidit syllabum, qui perpetuus erit errorum omnium malleus; ac demum oecumenicum Concilium indixit et coegit, quo perspicue proposita confirmataque vera doctrina de Deo, de Ecclesia, deque Summi Pontificis auctoritate et infallibilitate, via cuicumque praecludatur sophismati. Dum ita Satanae regnum subruere nisus est, pari zelo Christi regnum dilatare, Catholicorum fidem ac pietatem incendere novaque iis auxilia coelestia comparare curavit, Ecclesiasticam Hierarchiam in Anglia et Hollandia instauravit, et de Scotica restituenda agebat, cum morte occupatus fuit. Missiones ad extremos terrae fines provexit; permultas approbavit novas religiosas familias peculiaribus populi necessitatibus addictas; impense fovit catholicas consoziationes in Ecclesiae subsidium et proximorum utilitatem institutas; Ecclesiam universam Smo. Cordi Jesu

arctius obstrinxit; Patronum ei dedit S. Josephum; e christianis heroibus, quorum gesta incitamento esse posse patebat et patrocinium auxilio, undecim Beatorum et quinquaginta duos albo Sanctorum adscripsit; auxit demum fiduciam et cultum in Deiparam per definitionem dogmaticam Immaculati Eius conceptus: quibus studiis sic amplificavit Ecclesiam, ut novem et viginti metropolitanas Sedes priscis addere debuerit, Episcopales centum et triginta duas, tres *Nullius diocesis*, tres Apostolicas Delegationes, tres et triginta Vicariatus Apostolicos et quindecim Apostolicas Praefecturas. Quamquam sub hostili potestate constitutus strenue semper propugnavit Ecclesiae jura et Sanctae Sedis, Apostolica libertate sacrilegum usurpationis facinus gravissime potentibus exprobravit, censurasque in eos latas indixit et renovavit. Divini cultus splendori prospexit, reffectis, expolitis, ornatis regio sumptu templis, aut collata ad hoc domi forisque pecunia et sacris ornamentis. In solidae scientiae pro-  
vectum *rationem studiorum* proposuit, catholicas universitates instauravit, seminaria, gymnasia, scholas evexit; ubique demum munificentiae suae monumenta reliquit; eaque fuit liberalitate, ut quidquid ei obveniebat non sibi sed aliis habere videretur. Quibus omnibus virtutibus cum accederent benignitas et facilitas vere singularis, sic advenientium animos alliciebat, ut observantiam et devotionem Jesu Christi Vicario debitam ad flagrantem erigeret amorem. Id publicae significationes ostenderunt, id crebra peregrinorum

agmina, id praesertim jubilares anni presbyteratus, episcopatus, Pontificatus ejus, qui insueta prorsus obtulerunt indicia filialis pietatis ac incensissimi amoris totius orbis catholici. Unus ipse inter Pontifices sedit in Petri cathedra annos unum et triginta, menses septem, dies duos supra viginti: obiit sextum et octogesimum agens aetatis annum die septima Februarii anni 1878.

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#### ENGLISH TRANSLATION.

Here lies the body of Pius IX., Sovereign Pontiff. He was born on the 13th of May, 1792, at Sinigaglia, and was the fourth son born of the marriage of Count Girolamo Mastai-Ferretti and the Countess Caterina Solazzi. In baptism he received the name of Giovanni Maria. He was taught at first by the Fathers of the Scuole Pie in Volterra, and afterwards entered on more advanced studies at Rome. Promoted to the priesthood in the year 1819, he celebrated his first Mass on Easter Sunday in the church of St. Ann, in the orphan hospital called, after its founder, *Tata-Giovanni*, of which institution he was director. Afterwards he was appointed assistant to Bishop Giovanni Muzi, Delegate and Vicar-Apostolic to Chili and other countries of South America, and in this capacity left Rome in 1823. On his return, in the year 1825, he was

placed over the apostolic hospice by Leo XII. of holy memory, and two years later was preconized and consecrated Archbishop of Spoleto. There he showed himself to be endowed with all the best qualities of a bishop, especially charity and prudence, of which he gave brilliant proofs in the year 1831, when, invested with an extraordinary mission to Spoleto and Perugia, by kindness and liberality he induced the insurgents to cease their rebellion and surrender their arms, which he sent to Rome. Also in the year following he gave up himself wholly to the relief and consolation of the people grievously afflicted by the fearful earthquake in Umbria. His great merits induced Gregory XVI. to translate him to the See of Imola, then vacant, where he proved himself equal to the great charge entrusted to him. He was the first of the Italian bishops to establish canonically in his diocese the pious work of the propagation of the faith. Among other examples of episcopal fortitude and charity he gave a remarkable instance in the year 1846, when one evening, praying alone in his cathedral, he saved the life of a man attacked by three brigands.

The same Pontiff decorated him with the purple in the consistory of December 14, 1840, having already reserved him *in feto* on the 23d of December of the preceding year.

When he received the intelligence of the death of Gregory XVI. he at once proceeded to Rome to take part in the election of a new Pontiff. There with won-

derful celerity, by the votes of the Sacred College, he was elevated to the Chair of Peter. The joy felt by all at the news of so unexpected an event was turned into mourning by the enemies of religion and public order, who, exciting a rebellion, so beset the Pontiff that with great difficulty and only by peculiar divine assistance did he escape from their hands and seek a refuge in Gaeta. There, most kindly and reverently welcomed by the king of Naples, he received testimonies of veneration and devotion from the whole Catholic world. In this exile he turned his mind to the evils which threatened religion, to the outraged rights of the Holy See, to the nations deceived by the arts of the wily, and in his allocutions and apostolic letters he testified his own gratitude and exposed to the faithful the deplorable state of religious affairs, implored the succor of the Catholic princes, and laid plainly before the people the real nature of the plans designed by the foes of the church. Besides that, he set about re-establishing in England the ecclesiastical hierarchy, which had for a long time been destroyed; and on account of his wondrous piety toward the Mother of God he announced to the episcopate that he had ordered researches to be made for the purpose of defining her Immaculate Conception, and he asked them all to pray for that object with him, and to inform him of the traditions which obtained in their respective countries.

Brought back to Rome by Christian arms, amidst



the acclamations of the city and of the whole world, he evinced no less care for the Eastern Church than for the Western. As in 1847 he had already re-established the jurisdiction of the Latin Patriarch of Jerusalem, and the following year had confirmed the election of a Patriarch of Babylon for the Chaldeans, so he set himself with an indefatigable zeal to protect, strengthen, and unite the Eastern churches, torn by schisms, disputes, and dissensions, by forming new rules for their conduct, by increasing the number of bishops, by aiding them in all manner of ways through his liberality, and in sending them even an apostolic delegate and a legate *a latere*.

He left nothing undone in his efforts to stay the persecution of the Catholic religion in Russia, or at least to mitigate it either by the conventions which he proposed, by appeals to the ministers of that empire, by public demands, by special letters to the emperor, or by sending delegates to him; while during all this time he never ceased to defend and support the Ruthenians and to console the Poles. And as everywhere religious affairs were in dire distress, he used every diligence in stipulating with the greater part of the rulers of nations for conventions by which the rights and liberty of the church might be protected.

He never ceased from exposing, refuting, and condemning in encyclical letters, allocutions, public discourses, letters to bishops or private persons, the errors which are the cause of so much evil, and nota-

bly the machinations of the Freemasons. He published the celebrated Syllabus, which will remain for ever to crush all errors; and, finally, he convoked and assembled the Œcumenical Council, so that by clearly setting forth and confirming the true doctrine as to God, the church, and the authority and infallibility of the Sovereign Pontiff, no place could be left for the prevalence of any heretical sophism.

While he was thus engaged in the struggle against the kingdom of Satan, he applied himself with the same zeal to spread the kingdom of Christ, to enliven the faith and piety of Catholics, and to furnish them with new celestial help. He re-established the ecclesiastical hierarchy in England and Holland, and he was considering its re-establishment in Scotland when he was taken away by death. He sent missions to the extremities of the earth; he approved of the establishment of a large number of new religious orders suited to the peculiar necessities of the people; he particularly protected the Catholic associations instituted for the defence of the Church and the needs of our neighbor; he bound the universal Church more closely to the most Sacred Heart of Jesus by a solemn consecration, and gave to her St. Joseph as a patron. Among the Christian heroes whose acts are our encouragement and whose intercession is our aid he inscribed eleven on the roll of the blessed, and fifty-two he added to the list of the saints, and finally he increased the confidence of the faithful in the Mother of

God, and added to their devotion to her by the dogmatic definition of her Immaculate Conception.

By his labors the church was so enlarged that twenty-nine new metropolitan sees were erected, and to those before existing one hundred and thirty Episcopal Sees were added, as also three *Nullius diocesis*, thirty-three Apostolic Vicariates, three Apostolic Delegations, and fifteen Apostolic Prefectures

Although placed under the power of the enemies of religion, he has always vigorously defended the rights of the church; with an apostolic liberty he reproved the powerful for their sacrilegious usurpation, and proclaimed and renewed the censures which he pronounced against them. He watched over the splendor of divine worship, and rebuilt, repaired, and ornamented the temples with a royal luxury, or furnished the money and the sacred ornaments for that purpose both at home and abroad. He proposed a new *Ratio Studiorum* for the advancement of true science, established Catholic universities, founded colleges, seminaries, and schools; he left everywhere monuments of his munificence, and so great was his liberality that all that was offered to him seemed to be accepted not for himself but for others.

As he combined with all those virtues a really remarkable gentleness and affability, he charmed the minds of all those who approached him in a manner that increased the respect and devotion due to the Vicar of Jesus Christ until developed into the most

ardent love. This is evidenced by the addresses, frequent assemblages of pilgrims, and especially the celebrations in the jubilee years of his priesthood, his episcopate, and his pontificate, which exhibited altogether unusual marks of the filial piety and warm affection of the entire Catholic universe.

Alone among the Popes he sat in the chair of St. Peter thirty-one years, seven months, twenty-two days. He died at the age of eighty-six years, on the 7th of February, of the year 1878.

## VIII.

### ALLOCUTION OF HIS HOLINESS PIUS IX.,

*ADDRESSED TO THE SACRED COLLEGE, MARCH 12, 1877.\**

VENERABLE BRETHREN: During the sorrowful times of our pontificate we have on many occasions convened your most august order in this palace with the intent of bewailing, in concert with you, the grievous ills with which the church is undeservedly afflicted, and to utter our protests against the crimes committed both in Italy and in other countries to the detriment of the church and of the Apostolic See. But of late years we have had to witness the fresh and ever more violent attacks which the church of God in various parts of the Catholic world has to endure from her bitter enemies, who have deemed the calamitous state of our affairs, and the isolation from all human aid in which we are placed, their best opportunity for assailing the Spouse of Jesus Christ. Venerable brethren, we could have wished on the present occasion to place before your minds and thoughts a detailed statement of this dreadful and wide-spread persecution now raging against the church in many of the countries of Europe; but intending as we do at a future opportunity

\* Translation of the *London Tablet*.

to lay this painful description before you, we cannot meanwhile refrain from calling your attention to the distresses and vexations of the church in this Italy, becoming daily more severe, and from explaining to you the dangers, every day growing greater, which we see impending over us and over this Apostolic See.

It is now the seventh year since the invaders of our civil principality, trampling under foot all laws divine and human, violating the faith of solemn treaties, and deeming the calamities of an illustrious Catholic nation their own opportunity, seized by force and arms those provinces which still remained under our dominion, took by storm this holy city, and filled the universal church with grief and sorrow and pain at a deed of such great wickedness. The false and hypocritical professions and promises which, during those dreadful days, they made to foreign governments about our affairs, declaring themselves willing to render honor and obedience to the liberty of the church, and that they wished the power of the Roman Pontiff to be full and unfettered, could not delude us with groundless expectations, nor prevent our thoroughly comprehending all the sorrows and miseries that awaited us under their domination. No; we were fully aware of the impious counsels that characterize men banded together in the guilty league of revolutionary purposes, and we publicly declared the tendency of that sacrilegious invasion to be not only to the overthrow of our civil principality, but also and

much more, our temporal dominion being overthrown, to the easier destruction of all the church's institutions, to the downfall of the authority of the Holy See, and to the pulling down of that power which, as Christ's Vicar, we, though undeserving, hold on earth.

But now this work of demolition and pulling down of all things belonging to the ecclesiastical edifice and order may be said to be complete, if not to the extent of the persecutors' intent and malice, yet to the extent of most terrible ruin which they have gone on adding to even to this day; and a single glance at the laws and decrees enacted and issued from the commencement of the new domination even to the present time is sufficient to show us that singly and gradually are taken away day by day one after another of the means and securities of which we stand in absolute need in order duly to rule and govern the Catholic Church. Thus, for example, the wickedness which has been perpetrated in the suppression of the religious orders has injuriously despoiled us of efficient and useful helpers whose assistance was absolutely necessary to us in the transaction of the business of the ecclesiastical congregations and in the discharge of many departments of our ministry. At the same time that suppression has destroyed here in our city many homes in which religious men from foreign nations found hospitality, who at stated times were accustomed to resort to this metropolis to strengthen their souls, to give an account of their ministry. The same

suppression has also cruelly torn up by the roots many useful and prolific plants which carried into all regions of the earth the fruits of benediction and peace. And the same unjust suppression that has struck the missionary colleges established in Rome for training fit and proper missionaries zealously to carry the light of the Gospel into distant and uncivilized lands, has miserably deprived many peoples of the saving aid of piety and charity, and has tended to the great injury even of that worldly civilization which results from the holy teaching and example of Christianity. And these enactments, cruel as they are in themselves, and opposed to the interests not only of religion but even of human society, are greatly aggravated by the late regulations of the government, by which all associations in convents, of women, members of religious communities, and all fresh admissions for regulars of either sex are prohibited under severe penalties. Having forcibly scattered the religious orders, their efforts and designs are now directed to the destruction of the secular clergy, and a fatal law has been enacted by which we and the pastors of the people of Italy behold to our great sorrow the young clerics, the hope of the church, wickedly torn from the sanctuary, and, when arrived at the age at which they are solemnly to dedicate themselves to God, compelled to put on the military uniform and betake themselves to the kind of life most abhorrent to the practice and spirit of their vocation. Nor is



this all. Other unjust laws have since been passed, by which the universal patrimony which the church has possessed, by sacred, immemorial, and inviolable titles, has been in great part taken from her, small stipends being substituted, locally and partially only, and those completely dependent on the changing vicissitudes of the times, and on the will and pleasure of the government. We have also to deplore the fact that buildings in great number, erected at very great expense by the piety of the faithful, and worthy of the Christian times of Rome, and which afforded a peaceful abode to virgins dedicated to God or to religious communities, have been seized and, their rightful owners being without exception dispossessed, converted to profane uses. Moreover, many pious works and institutions, consecrated to the practice of charity and beneficence—some of them, with admirable munificence for the relief of poverty and other distresses, founded by the Roman Pontiffs our predecessors, and others by the pious liberality of foreign nations—have been withdrawn from our control and from the administration of the sacred ministers; and, if any of those works of public charity still remain under the superintendence of the church, it is reported that a law is about, at no distant date, to be brought in by which they are either to be taken from us or totally abolished; as is plainly and barefacedly announced in public documents. Moreover, we have seen, and as we state it our soul is pierced with extreme grief, the

public and private teaching of the arts and sciences withdrawn from the authority and guidance of the church, and the duty of teaching entrusted to men of suspected faith, or openly hostile to the church, and who have not scrupled to make public profession of atheistic impiety.

But the recreant sons of the church have not been satisfied with thus seizing upon and ruining so many important religious institutions: they must also place impediments in the way of the ministers of the sanctuary to hinder them in the free discharge of their duty; and they have gone so far in this wicked project as to propose a law which has been passed by the legislative chamber of orators, and which is entitled the "Law of Clerical Abuses," by virtue of which law are made criminal and liable to heavy penalties the acts of bishops and also of priests which the authors of the said law include under the insidious phrase of disturbing what they call the public conscience and the peace of families. For example, the law in question enacts that all words and writings of every kind by which the ministers of religion shall, in the discharge of their duty, think it right to characterize or denounce any decree, regulation, or other act of the government as opposed to the sacred rights involved or to the laws of God or the church, shall be liable to prosecution and to penalties, as shall also the action of the publishers or disseminators of such words or writings, from whatever rank or station of ecclesiastical authority

they may have emanated. When this law shall have been passed and promulgated, it will be competent to the lay tribunal to judge whether and in what manner a priest, in administering the sacraments or in preaching the Word of God, shall have disturbed the public conscience or the peace of families; and the voice of the bishop or of the priest will be able to be restrained or silenced altogether, nay, even the voice of the Vicar of Jesus Christ, who, although he is said for political reasons to be in himself liable to no man's censure, yet is adjudged to be punishable in the person of the accomplices in his offence—as a member of the government in his place in the legislative chamber did not scruple to declare plainly in reference to us that it was no innovation or unusual thing in legislation, and perfectly agreeable to the principles and practice of criminal jurisprudence, that the accessories to an offence should be made amenable to punishment when the principal offender himself could not be so made. From which it is understood that, in the intention of those in power, this law is a hostile weapon aimed even at us, so that, whenever our words or acts may happen to offend against it, the bishops or priests who shall publish our words or execute our commands may undergo the penalties of that pretended crime, of which we as principal shall be adjudged to be chargeable with the legal responsibility.

Behold, then, venerable brethren, how not only so many defences and so many institutions, the growth

of ages, and the survival of so many convulsions, and so necessary to the administration of the church, have been overthrown amongst us by hostile violence and demolition; but things have come to that pass that the sublime office of teaching and of watching over and of providing for the salvation of souls, conferred on the church by her Divine Founder, is wickedly interrupted, and the severest penalties enacted to silence the voice of her ministers, who, when they teach the people to observe all those things that Christ commanded, when they are instant in season and out of season, when they reprove, entreat, rebuke in all patience and doctrine, do the thing which is commanded them by divine and by apostolic authority. We pass over in silence the other dark machinations of the opponents of the church, to which, as we well know, are not wanting the counsels and instigations of some of the ministers of state, and the object of which is to bring days of even greater tribulation on the church, or else to produce occasions of schism when the election of a future pontiff shall take place, or to obstruct the exercise of the spiritual authority of the bishops set over the church in Italy, on which account we have recently been compelled to declare it allowable that the acts of canonical institution of the said bishops be exhibited to the secular authority, in order to obviate, so far as is in our power, a most fatal conjuncture of affairs in which it was no longer the possession of the temporalities that was at stake, but the con-

sciences of the faithful, the peace of those consciences, and the cure and salvation of souls, which is the supreme law to us, were put to hazard. But in all that we have done to ward off the worst dangers, we would have it once more publicly recognized that we do altogether condemn and reprobate the unjust law called the *Regium placitum*; and we plainly declare that it is injurious to the divine authority of the church and a violation of her liberty.

And now, having so far exposed these things, omitting many others which we might lengthen our allocution to deplore, we put the question, How is it possible for us to govern the church under the domination of a power which continually takes away from us every means and protection needed for the exercise of our apostleship, which obstructs every path, and daily casts in our way new hindrances and new difficulties, and ever lays new snares and ambuscades? Truly we cannot enough wonder that men should be found in whom we know not whether levity or malice predominates, and who, either in the public journals or in special writings, or in unblushing speeches delivered at many public meetings, endeavor to make it believed and to persuade the people that the present position of the Sovereign Pontiff in Rome is such that, even placed as he is under the domination of another power, he enjoys full liberty, and is able peacefully and fully to discharge the duties of his spiritual primacy. They lose no opportunity of publicly asserting that

opinion, whether it be when bishops and faithful come from foreign countries to visit us, or when we admit to our presence the pious assemblies of the faithful, or when we, in our addresses to those assemblies, lament the impious aggressions on the church; yea, they of set purpose and craftily endeavor to impress the unreflecting with the belief that we do in reality enjoy full power and liberty both of speech and of receiving the faithful and of administering the universal church. Wonderful it is to us that they can unblushingly assert this, as if the performance of those alleged acts were fully and entirely in our power, and as if in them were comprised the whole government of the church belonging to our office. For who can be ignorant that the liberty of action which they so loudly assert is dependent, not on us, but on the will and pleasure of the rulers, so that we are only able to do those acts to such extent and so long as it is not prevented by them? And how completely our freedom of action is dependent on their will and pleasure is shown and proved, were all other proofs wanting, by that most recent law which we have just deplored, by which the free exercise of our spiritual power and of the administration of the ecclesiastical order is subjected to fresh constraint and intolerable oppression. If they have left us the power to perform some acts because they know how important it is for them that we should be believed to be free under their domination, yet how many most weighty, most necessary and most essen-

tial things are there connected with the formidable burden of our ministry, for the real and due performance of which we, while subjected to their domination, are without all necessary means and liberty ! We indeed could wish that those who write or speak the things we have referred to would but glance at the things that are happening around us, and, freeing their minds for a moment from the prejudices of party, would judge whether it can be truly said that the power of ruling the church divinely committed to us can be compatible with the state to which the rule of the invaders has reduced us. We could wish them to recognize the insults, the abuse, the contumelies that even in the deliberative chamber of the people are poured forth against our humility—insults respecting which we indeed forgive the wretched men who offer them, but which constitute a very great offence to the faithful, whose common father is outraged, and which tend to diminish the respect, authority, and veneration due to the office of the Vicar of Christ, which we, though unworthy, sustain. We could wish them to be witnesses of the reproaches and calumnies with which both your most august order and the sacred authorities of the church are in every way assailed, to the great injury of their administration ; to be witnesses of the mockery and ridicule with which the august rites and institutions of the Catholic Church are dishonored, of the insolence with which the holiest mysteries of religion are profaned ; that they could behold the

impious and atheists decorated with the tokens and trappings of public honor; while on the other hand those religious supplications and processions which the ancestral piety of the people of Italy has always been accustomed at solemn seasons freely to celebrate, are forbidden. We could also wish that they knew the blasphemies which, unpunished, winked at by the government, are hurled against the church in the legislative convention in which the accusation of subversiveness and aggressiveness is brought against the church herself, and her liberty is called a wicked and fatal principle; and her doctrines are characterized as erroneous and as opposed to the well-being and morals of society; and her power and authority denounced as pernicious to the social bond. Nor can the vaunters of our pretended liberty deny the manifold and incessant occasions prepared for the express purpose of corrupting thoughtless youth by inflaming their animal passions and of utterly eradicating the Catholic faith from their minds. If those persons would only traverse the streets of this city, which, by reason of its being the See of Blessed Peter is also the seat and capital of religion, they could very well judge whether or no the temples of non-Catholic worship in these days erected, the schools of corruption spread in every direction, the many houses of perdition everywhere established, obscene and filthy sights presented to the popular gaze—whether all these things together constitute a situation that



can be supportable to him who, by virtue of his apostolic office, is in duty bound and earnestly desires to obviate these many evils, but on the contrary is deprived of all means and resources and of all exercise of power by which he could apply the needful remedies to even one of so many evils, and rescue souls rushing to destruction. Such, then, venerable brethren, is the state to which we are compelled to submit by the act of the government dominant in this city. Such is the liberty and faculty of exercising our ministry of which they abuse the name, and which, as they unblushingly assert, we enjoy the liberty, forsooth, of witnessing the demolition, daily growing worse, of the order and constitution of ecclesiastical affairs; of beholding the destruction of souls, while we can do nothing effectual on our part and undertake nothing towards the reparation of so many mischiefs. These things being so, must not that be considered a new and bitter jest and mockery which is often said, that we ought to initiate counsels of conciliation and concord with the new rulers, when the principle of such conciliation could on our part be nothing else than an utter betrayal not only of the fundamental rights of this Holy See which we, on our elevation to this supreme chair, received to guard and to keep as a sacred and inviolable deposit, but also a betrayal of the divine ministry committed to us for the salvation of souls—a betrayal of Christ's inheritance into the hands of an authority such that its

whole efforts are directed to annihilate, if that were possible, the very name of the Catholic religion? Now assuredly are displayed in a clear light, and in every point of view, to the whole world, the value, the validity, and the trustworthiness of those concessions with which, as in mockery of the faithful, our enemies ostentatiously proclaimed themselves in favor of the liberty and dignity of the Roman Pontiff, which liberty and dignity should repose as on a foundation on the arbitrary caprice and hostile will of a government possessing the power to adapt, maintain, interpret, and give effect to them according to its own designs and principles, and at its own pleasure. No, no; certain it is that the Roman Pontiff is not and will not be in possession of full liberty or full freedom of action so long as he is the subject of others that rule in his own city. Never at Rome can his position be other than that of sovereign prince or of a captive; nor can the peace, security, and tranquillity of the Catholic Church ever exist so long as the exercise of the Supreme Apostolic Ministry is subjected to the conflicts of parties, the caprice of those in power, to the uncertainties of political elections, or to the schemes and proceedings of crafty men, who place expediency before justice.

But do not suppose, venerable brethren, that, distressed and weighed down as we are with such great evils, we lose heart or that our confidence fails with which we await the decrees of the Omnipotent and

Eternal. When we formed the resolution after the seizure of our dominion at Rome of remaining there rather than seeking a tranquil refuge in foreign lands, with the intention of keeping watch at the tomb of blessed Peter for Catholicity, we never ceased, with the help of God, to battle for the defence of his cause, and still daily do we battle, nowhere giving ground to the foe, save when forcibly driven back, in order to defend the few things that still remain from the violence of the robbers and those that strive to pervert all things. And when all other succors have failed us by which we could defend the principles of the church and of religion, we have used the agency of our voice and our expostulations, of which fact you are witnesses who have shared a common danger and a common grief with us. Many times have you listened to our words publicly uttered, when we either denounced new crimes and protested against the increasing violence of the enemy, or when, with appropriate warnings, we instructed the faithful not to be led astray by the wiles of the wicked nor the specious pretences of religious hypocrisy, nor by the noxious teaching of false brethren. O that they, to whose office it belongs and most concerns to uphold our authority and manfully to defend the cause, than which none is more just and holy, would at length lend their ears and apply their minds to our utterances! For how can they fail, wise as they are, to perceive that it is vain to expect solid and real pros-

perity in nations, peace and order amongst peoples, or stability of power for those that sway the sceptre, if the church's authority, which holds together all rightly constituted communities in the bond of religion, be with impunity violated and set at naught, and the church's supreme head be debarred from the enjoyment of full liberty in the discharge of his ministry and be subjected to the will of another power.

We rejoice indeed at one happy event, namely, that our utterances have been most gladly and with great fruit received by the whole Catholic people firmly united to us in the bonds of filial piety. The continual and reiterated testimonies of affection which we receive from them confer the highest glory both on them and on the church, and bid us hope for more joyful days to dawn on the church and on this Apostolic See. Truly we can hardly express adequately the delightful consolation which we receive, although destitute on all sides of effectual aid, when we behold the noble emotions and generous affections which, springing up spontaneously, are propagated every day more widely even amongst the most distant nations; how they take the part of and make common cause with the Roman pontificate, and with our humility, and defend its dignity. The liberal subsidies which reach us from all parts of the world to enable us to provide for the pressing necessities of this holy see, and the crowds of our numerous children who flock from all nations to this Vatican palace to testify their

devoted loyalty to the visible head of the church, are also pledges of the sentiments of the faithful for which we are quite unable to return sufficient thanks to the Divine goodness. We could wish, however, all to understand, and it may serve as a salutary proof of the essential value and real significance of those pilgrimages which we see so often repeated at the present time, when the most furious war is waged against the Roman pontificate. Assuredly the value of those pilgrimages is not only that they are demonstrations of love and obedience on the part of the faithful towards our humility, but they also afford a manifest token of the solicitude and anxiety that agitate their hearts because the common father is living in a wholly abnormal and incongruous condition. Now this anxiety and solicitude will not be allayed—nay, will and ought to go on increasing—until possession of full and real liberty be restored to the pastor of the Universal Church.

Meanwhile, venerable brethren, we desire nothing more earnestly than that our words may penetrate beyond these walls even to the uttermost ends of the earth, in order that our most grateful feelings may be signified to the faithful of the whole world for the noble proofs of filial affection and obedience which they continually exhibit. We also long to thank them for the pious liberality with which they, forgetting their own exigencies, send assistance to us, knowing as they do that all that is given to the church is an

offering made to God; and to congratulate them on the magnanimity and courage with which they despise the rage and mockery of the impious; and to profess ourselves obliged to them for the eagerness with which they are hastening to offer us the demonstrations of their love to celebrate the anniversary of the day on which, fifty years ago, we, although unworthy, received the office of episcopal consecration. Equally, too, is it our earnest wish and desire that all pastors of churches spread far and wide throughout the whole world, receiving these our words, may be incited by them to make known to their flocks the dangers, attacks, and troubles, every day growing more grievous, with which we are distressed, and to assure them, that, let the issue of affairs be what it may, we shall never desist from denouncing the iniquities perpetrated before our eyes; but that it may possibly come to pass, by reason of the laws lately brought forward and of others still more severe which are threatened, that our voice may only be able to reach them more seldom and with great difficulty, on account of the obstacles that may be interposed. Nevertheless, under these circumstances, we urge the pastors to warn their flocks not to be led astray by the fallacious arts by which fraudulent men strive in their speeches to invent and misrepresent the real situation in which we are placed, either concealing its real acerbity or vaunting the liberty they pretend we possess, and asserting that our power of action is subjected to no

arbitrary control ; whilst we are able to sum up the whole matter thus in few words—namely, that the church of God in Italy suffers violence and persecution ; the Vicar of Christ enjoys neither liberty nor the unfettered or complete use of his own power.

Such being the situation, we deem nothing more opportune, we desire nothing more earnestly, than that all prelates, who by manifold proofs have bravely given evidence of their admirable unanimity in maintaining the rights of the church, and their distinguished loyalty towards the Apostolic See, would stir up the faithful over whom they preside, that by all means that are legal in their respective countries they would urge upon their rulers a more careful consideration of the serious position in which the head of the Catholic Church is placed, and to the adoption of effectual plans for the removal of the obstacles to his real and plenary “independence.” And forasmuch as it is Almighty God alone who can pour light into men’s minds and turn their hearts, not only do we beseech you, venerable brethren, that you would, at this season especially, supplicate him with fervent prayers, but we also urgently exhort the pastors of all Catholic peoples to take care to assemble their faithful congregations in the consecrated temples, and there, from their inmost soul, pour forth their humble petitions for the safety of our Mother the Church, for the conversion of our enemies, and for the termination of our so grievous and so widely extended ills. We have

confidence that God will accept the prayer of the people that call upon him, whose good pleasure is over them that fear him, and in those who hope in his mercy.

And now, venerable brethren, let us be strong in the Lord and in the power of his might; let us put on the armor of God, the breast-plate of justice, and the shield of faith; let us fight strongly and bravely against the powers of darkness and the wickedness of this world. Now of a truth has the fondness for disturbing and throwing into confusion all things, come to such a pitch, that, like a raging torrent, it threatens to drag all things headlong, and not a few of those who have been the abettors and partisans of revolution now look back in alarm, terrified at the results of their own work. But God is with us, and will be so even to the consummation of the world. Those ought to be affrighted of whom it is written: "I saw that they who work iniquity and who sow griefs and reap them, have perished by the breath of God, and have been consumed by the spirit of his wrath." But for those that fear God, and strive in his name and hope in his power, there is laid up in store mercy and protection. We cannot doubt that when his is the cause, and his the battle, he will help to victory those that contend for him.













