

civil power, which the Apostolic See possesses, would conduce in the highest degree to the Church's liberty and felicity.

(Besides these errors explicitly branded, many others are implicitly reprobated in the exposition and assertion of that doctrine which all Catholics ought most firmly to hold concerning the Roman Pontiff's civil principedom. This doctrine is clearly delivered in the Allocution, "Quibus quantisque," April 20, 1849, in the Allocution, "Si semper antea," May 20, 1850 in the Apostolic Letters, "Cum Catholica Ecclesia," March 26, 1860; in the Allocution, "Jamdudum," March 18, 1861; in the Allocution, "Maxima quidem," June 9, 1862.

NOTES.

The Pope's "civil principedom" (*civilis principatus*) must not be confounded with his "temporal power" (*temporalis potestas*). By his "civil principedom," we understand the authority which he possesses as King over his temporal subjects in Italy (notwithstanding the usurpation by Victor Emmanuel); and by his "temporal power," the temporal power (whatever its nature and extent) which he possesses simply as Pontiff over his spiritual subjects throughout the world.

Under the sixth section two errors are condemned on the Pope's civil principedom; and