

provisional vote of May 4, that it was laid on the table and never called up again.

I. THE DOGMATIC CONSTITUTION ON THE CATHOLIC FAITH (CONSTITUTIO DOGMATICA DE FIDE CATHOLICA.)

It was unanimously adopted in the third public session, April 24 (*Dominica in albis*), 1870.

The original draft laid before the Council embraced eighteen chapters—on Pantheism, Rationalism, Scripture and tradition, revelation, faith and reason, the Trinity, the two natures of Christ, the primitive state, original sin, the Christian redemption, the supernatural order of grace, but was laid aside! Archbishop Connelly, of Halifax, recommended that it should be decently buried.

In its present form, the Constitution on the Catholic faith is reduced to four chapters, with a proemium and a conclusion. Chap. I. treats of God as the Creator; Chap. II. of revelation; Chap. III. of faith; Chap. IV. of faith and reason. Then follow 18 canons, in which the errors of Pantheism, Naturalism, and Rationalism are condemned in a manner substantially the same, though more clearly and fully, than had been done in the first two sections of the Syllabus.

The decree asserts, in the old scholastic terminology, the well-known principles of Supernaturalism as held by orthodox Christians in all ages, but it completely ignores the freedom and progress of theological and philosophical science and learning since the Council of Trent, and it forbids (in Chap. II.) all interpretation of the Scriptures which does not agree with the Romish traditions, the Latin Vulgate, and the fictitious "unanimous consent of the Fathers." Hence a liberal member of the Council, in the course of discussion, declared the *schema de fide* a work of supererogation. "What boots it," he said, "to condemn errors which have been long condemned, and tempt no Catholic? The false beliefs of mankind are beyond the reach of your decrees. The best defence of Catholicism is religious science. Encourage sound learning, and prove by deeds as well as words that it is the mission of the Church to promote among the nations liberty, light, and true prosperity." On the other hand, the *Univers* calls the schema a "masterpiece of clearness and force;" the *Civiltà cattolica* sees in it "a reflex of the wisdom of God;" and Archbishop Manning thinks that its importance "can not be over-estimated," that it is "the broadest and the boldest affirmation of the supernatural and spiritual order ever yet made in the face of the world, which is now more than ever sunk in sense and heavy with Materialism." Whatever be the value of the positive principles of the schema, its Popish head and tail reduce it to a *brutum fulmen* outside of the Romish Church, and even the most orthodox Protestants must apply to it the warning, *Timeo Danaos et dona ferentes*.

The preamble, even in its present modified form, derives modern Rationalism and infidelity, as a legitimate fruit, from the heresies condemned by the Council of Trent—that is, from the Protestant Reformation; in the face of the fact, patent to every scholar, that Protestant theology has been in the thickest of the fight with unbelief, and, notwithstanding all its excesses, has produced a far richer exegetical and apologetic literature than Romanism during the last three hundred years. The boldest testimony heard in the Council was directed against this preamble by Bishop Strossmayer, from the Turkish frontier (March 22, 1870). He characterized the charge against Protestantism as neither just nor charitable. Protestants, he said, abhorred the errors condemned in the schema as much as Catholics. The germ of Rationalism existed in the Catholic Church before the Reformation, especially