

were voted upon by simple *yeas* or *noys* (*Placet* or *Non Placet*), and solemnly promulgated in public sessions in the presence and by the authority of the Pope. A conditional assent (*Placet juxta modum*) was allowed in the secret but not in the public sessions.

There were only four such public sessions held during the ten months of the Council, viz., the opening session (lasting nearly seven hours), Dec. 8, 1869, which was a mere formality, but of a ritualistic splendor and magnificence such as can be gotten up nowhere on earth but in St. Peter's Cathedral in Rome; the second session, Jan. 6, 1870, when the Fathers simply professed each one before the Pope the Nicene Creed and the Profession of the Tridentine Faith; the third session, April 24, 1870, when the dogmatic constitution on the Catholic faith was unanimously adopted; and the fourth session, July 18, 1870, when the first dogmatic constitution on the Church of Christ and the Infallibility of the Pope was adopted with two dissenting votes.

The management of the Council was entirely in the hands of the Pope and his dependent Cardinals and Jesuitical advisers. He originated the topics which were to be acted on; he selected the preparatory committees of theologians (mostly of the Ultramontane school) who, during the winter of 1868-69, drew up the *schemata*; he appointed the presiding officers of the four Deputations, and of the General Congregation; and he proclaimed the decrees in his own name, "with the approval of the Council." He provided, by the bull "*Cum Romanis Pontificibus*," of Dec. 4, 1869, for the immediate suspension and adjournment of the Council in case of his death. He even personally interfered during the proceedings in favor of his new dogma by praising Infallibilists, and by ignoring or rebuking anti-Infallibilists. The discussion could be virtually arrested by the presiding Cardinals at the request of only ten members; we say virtually, for although it required a vote of the Council, a majority was always sure. The revised order of business, issued Feb. 22, 1870, departed even from the old rule requiring absolute or at least moral unanimity in definitions of faith (according to the celebrated canon *quod semper, quod ubique, quod ab omnibus creditum est*), and substituted for it a mere numerical majority, in order to secure the triumph of the Infallibility decree in spite of a powerful minority. Nothing could be printed in Rome against Infallibility, while the organs of Infallibility had full freedom to print and publish what they pleased. Such prominence of the Pope is characteristic of a Council convoked for the very purpose of proclaiming his personal infallibility, but is without precedent in history (except in some mediæval Councils); even the Council of Trent maintained its own dignity and comparative independence by declaring its decrees in its own name.

This want of freedom of the Council—not to speak of the strict police surveillance over the members—was severely censured by liberal Catholics. More than one hundred Prelates of all nations signed a strong protest (dated Rome, March 1, 1870) against the order of business, especially against the mere majority vote, and expressed the fear that in the end the authority of this Council might be impaired as wanting in truth and liberty—a calamity so direful in these uneasy times, that a greater could not be imagined. But this protest, like all the acts of the minority, was ignored.

The proceedings were, of course, in the official language of the Roman Church, which all Prelates could understand and speak, but very few with sufficient ease to do justice to themselves and their subjects. The acoustic defects of the Council-hall and the difference of pronunciation proved a great inconvenience, and the Continentals complained that they could not understand the English Latin. The Council had a full share of ignorance and superstition, and was disgraced by intrigues and occasional outbursts of in-

toler
even
eloqu
Upon
chara
be re
Coun

The
Papal
tween
funda
Episc
it com
opinio
which
say no
Church

But
to a
the P
excite
and S
with a
bility,
well s
haster

For
than t
city w
von S
becaus
and m
Bishop
as the
either
destro
of tru
manis
intima
than t
people
Christi
be the
light o

THE
Thre
—one
Christi
was in
paratio
of the
Catech
power
encoun