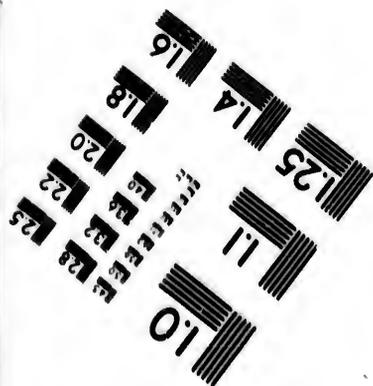
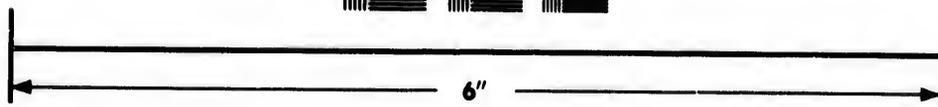
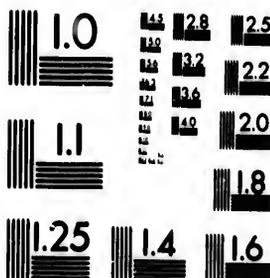


**IMAGE EVALUATION  
TEST TARGET (MT-3)**



**Photographic  
Sciences  
Corporation**

23 WEST MAIN STREET  
WEBSTER, N.Y. 14580  
(716) 872-4503

24  
28  
32  
36  
40  
44  
48  
52  
56  
60  
64  
68  
72  
76  
80  
84  
88  
92  
96  
100

**CIHM/ICMH  
Microfiche  
Series.**

**CIHM/ICMH  
Collection de  
microfiches.**



**Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques**

10  
11  
12  
13  
14  
15  
16  
17  
18  
19  
20

**© 1984**

Technical and Bibliographic Notes/Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/  
Commentaires supplémentaires:

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Includes supplementary material/  
Comprend du matériel supplémentaire
- Only edition available/  
Seule édition disponible
- Pages wholly or partially obscured by errata slips, tissues, etc., have been refilmed to ensure the best possible image/  
Les pages totalement ou partiellement obscurcies par un feuillet d'errata, une pelure, etc., ont été filmées à nouveau de façon à obtenir la meilleure image possible.

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

The copy filmed here has been reproduced thanks to the generosity of:

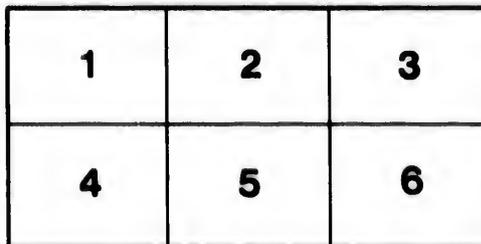
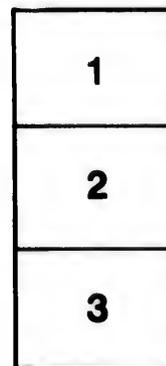
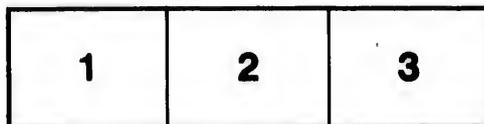
Library of the Public  
Archives of Canada

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol  $\rightarrow$  (meaning "CONTINUED"), or the symbol  $\nabla$  (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

La bibliothèque des Archives  
publiques du Canada

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

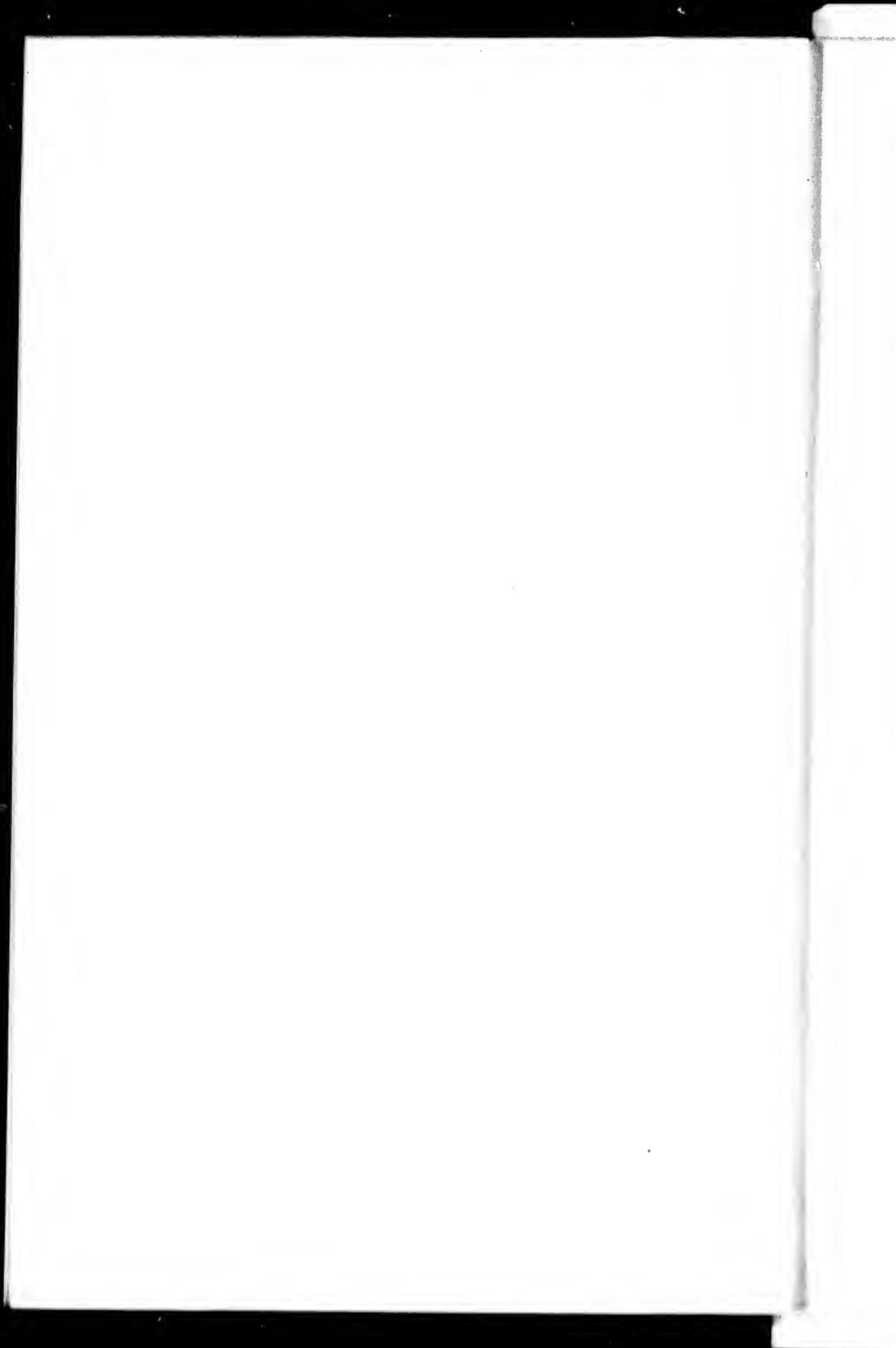
Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole  $\rightarrow$  signifie "A SUIVRE", le symbole  $\nabla$  signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

ails  
du  
diffier  
une  
page

rrata  
o

pelure,  
à



THE ENCYCLICAL LETTER  
OF  
POPE PIUS IX,  
AND THE  
SYLLABUS OF MODERN ERRORS,  
DATED DEC. 8, 1864,

>

T

de  
H  
fe  
wh  
it  
Ve  
an  
me  
by  
her  
of  
me  
bot  
Pre  
unc  
out  
cor  
ing  
ren  
her  
pe  
of e  
V  
tain  
seci  
mat  
depl  
is w  
Apo  
nors

*Levy & Co. Inc.*

## ENCYCLICAL LETTER.

---

TO OUR VENERABLE BRETHREN, ALL PATRIARCHS, PRIMATES, ARCH-  
BISHOPS, AND BISHOPS HAVING THE FAVOR AND COM-  
MUNION OF THE HOLY SEE.

---

### POPE PIUS IX.

VENERABLE BRETHREN,  
GREETING AND APOSTOLIC BENEEDICTION.

WITH how great care and pastoral vigilance the Roman Pontiffs, Our Predecessors, fulfilling the duty and office committed to them by the Lord Christ Himself in the person of the most Blessed Peter, Prince of the Apostles, of feeding the lambs and the sheep, have never ceased to nourish the Lord's whole flock with the words of faith and with salutary doctrine, and to guard it from poisonous pastures,—is thoroughly known to all, and especially to You, Venerable Brethren. And truly the same, Our Predecessors, the maintainers and defenders of the august catholic religion, of truth, and of justice, being most anxious for the salvation of souls, never had anything more at heart than by their most wise Letters and Constitutions to unmask and condemn all those heresies and errors which, being adverse to our Divine Faith, to the doctrine of the catholic Church, to purity of morals, and to the eternal salvation of men, have frequently excited violent tempests, and have miserably afflicted both the christian and civil commonwealth. For which cause the same, Our Predecessors, have, with Apostolic fortitude, constantly resisted the nefarious undertakings of wicked men, who, like the waves of the raging sea foaming out their own confusion, and promising liberty, while they were the slaves of corruption, have striven by their fallacious opinions and most pernicious writings to subvert the foundations of the catholic religion and of civil society, to remove from among men all virtue and justice, to deprave the minds and hearts of all, to turn away from true moral training unwary persons, and especially inexperienced youth, miserably to corrupt it, to lead it into the snares of error, and finally to tear it from the bosom of the catholic Church.

We, too, had secretly (by the hidden counsel of Divine Providence, certainly for no merit of our own) been elevated to this Chair of Peter, when seeing with the greatest grief of our soul the truly awful storm aroused by so many evil opinions, and the most grievous calamities, never sufficiently to be deplored, which sweep over the christian people from so many errors, we, as is well known to You, Venerable Brethren—according to the duty of our Apostolic Ministry, and following in the illustrious footsteps of Our Predecessors—immediately raised Our voice, and in many published Encyclical Let

ters, in Allocutions delivered in Consistory, and in other Apostolical Letters, condemned the principal errors of our most unhappy age, and excited your extraordinary episcopal vigilance, and again and again admonished and exhorted all Our very dear sons of the catholic Church to altogether abhor and shun the contagion of so dire a pestilence. And especially in Our first Encyclical Letter written to you on the 9th day of November, 1846, and in two Allocutions delivered by Us in Consistory, the one on the 9th day of December, 1854, and the other on the 9th day of June, 1862, We condemned the monstrous portents of opinion which especially prevail in this age, to the greatest injury of souls and to the detriment of civil society itself, which are also in the highest degree opposed, not only to the catholic Church and her salutary doctrine and venerable rights, but also to the eternal natural law engraven by God in all men's hearts, and to right reason, and from which almost all other errors have their origin.

But, although we have not omitted often to proscribe and reprobate the chief errors of this kind, yet the cause of the catholic Church, the salvation of souls divinely committed to Us, and the welfare of human society itself, altogether demand that We again stir up your pastoral solicitude to overthrow other evil opinions, which flow from these errors as from fountains. These false and perverse opinions are the more to be detested because they chiefly tend to impede and remove *that salutary power*, which the *catholic Church*, according to the institution and commission of her divine Author, *should freely exercise to the end of time*—not only over *individual men*, but over *nations, peoples, and their sovereign Rulers*; and [tend also] to take away that mutual fellowship and concord of counsels between the Priesthood and the Civil Government, which has ever proved itself propitious and salutary to religions as well as civil interests.<sup>1</sup> For you well know, Venerable Brethren, that at this time not few are found, who, applying to civil society the impious and absurd principle of *naturalism*, as they call it, *dare to teach*, that “the best interest of public society and civil progress absolutely require that human society be constituted and governed without any regard to religion, as though religion did not exist, or at least without any discrimination between the true religion and false ones.” And they do not hesitate, *against the doctrine of the sacred Scriptures, of the Church, and of the holy Fathers*, to assert that “*that condition of society is the best, in which the Civil Power does not recognize the obligation to COERCE BY ENACTED PENALTIES THE VIOLATION OF THE CATHOLIC RELIGION, except so far as the public peace may require it.*” Proceeding from this totally false idea of social government they do not fear to foster that erroneous opinion, most fatal to the catholic Church and to the salvation of souls, which was designated by Our Predecessor, Gregory XVI., of recent memory, as *insane nonsense*,<sup>2</sup> namely, that “liberty of conscience and worship is the personal right of every man, which ought to be proclaimed by law, and asserted in every rightly constituted society; and that citizens have an inherent right to the complete liberty, which must not be restrained by any ecclesiastical or civil authority, of openly and publicly manifesting and declaring any of their thoughts whatever, either in speech, or in print, or in any other manner.” But, while they have the temerity to affirm this, they do not think and consider, that they are preaching the *liberty of perdition*,<sup>3</sup> and that, “if it be always allowed to debate with human persuasions, there can never be wanting men who dare to resist the truth and to put faith in the loquacity of human wisdom, whereas we know from the very institution of Our Lord Jesus Christ, how faith and christian wisdom must avoid this most hurtful vanity.”<sup>4</sup>

And, because where religion has been removed from civil society, and the doctrine and authority of divine revelation repudiated, even the genuine notion itself of justice and human right is darkened and lost, and material force is

<sup>1</sup> Gregory XVI. Encycl. Letter “*Mirari*.” Aug. 15, 1832. <sup>2</sup> Same Encycl. *Mirari*.

<sup>3</sup> St. Aug. Epist. 105 ad. 106.

<sup>4</sup> St. Leo, Epist. 101 ad. 133, §. 2, edit. Ball.

put in the place of true justice and legitimate right, thence it is evident why some persons, utterly neglecting and disregarding the most certain principles of sound reason, dare to proclaim, that "the will of the people, manifested by what they call public opinion, or in some other manner, constitutes the supreme law, independent of all divine and human right; and that, in the political order, accomplished facts, simply because they are accomplished, have the force of right." But who does not see and clearly perceive, that human society, when set loose from the bonds of religion and true justice, can have, in truth, no other end than the purpose of obtaining and accumulating wealth, and follows no other law in its actions but the ungoverned desire of ministering to its own pleasures and interests? For this reason, men of this sort pursue with bitter hatred the Religious Orders, (although these have deserved extremely well of christianity, the state, and literature,) and they prate about the same having no legitimate ground of existence, and thus applaud the falsehoods of heretics. For, as Our Predecessor Pius VI., whose memory is still fresh, most wisely taught, "the abolition of the religious orders is injurious to the public profession of evangelical counsels, it is injurious to a method of living commended in the Church as agreeable to Apostolic doctrine, it is injurious to the distinguished founders themselves, whom we venerate on our altars, who did not establish these societies but by inspiration of God."<sup>1</sup> And these men also impiously declare, that the power should be taken away from the citizens and the Church, "whereby they may openly give alms for the sake of christian charity;" and that the law should be abolished, "whereby on certain fixed days servile labor is prohibited on account of divine worship;" and this on the most fallacious pretext that said power and law are opposed to the principles of the best public economy. And not content with removing religion from public society, they wish to banish it also from private families. For, teaching and professing the most fatal error of *Communism* and *Socialism*, they assert, that "domestic society, or the family, derives the whole ground of its existence from the civil law alone; and consequently, that from the civil law alone issue, and on it depend, all rights of parents over their children, and especially the right of providing for instruction and education." By which impious opinions and machinations these most deceitful men chiefly aim at this result: that the salutary doctrine and influence of the catholic Church be entirely banished from the instruction and education of youth, and that the tender and flexible minds of the young be miserably infected and depraved by every most pernicious error and vice. For all who have endeavored to throw into confusion things both sacred and secular, to overturn the right order of society, and to blot out all rights, divine and human, have always, (as we above hinted) devoted all their nefarious schemes, devices, and efforts, chiefly to deceiving and depraving incautious youth, and have placed all their hope in its corruption. For which reason they never cease in all abominable ways to assail the clergy, both regular and secular, from whom (as the surest monuments of history nobly attest), so many great advantages have abundantly flowed to christianity, civil society, and literature, and to proclaim, that this very Clergy, "as being hostile to the true and useful progress of science and civilization, should be removed from the whole charge and duty of instructing and educating youth."

But others, reviving the wicked and so often condemned inventions of innovators, dare with remarkable impudence to subject the supreme authority of the Church and of this Apostolic See, given to it by the Lord Christ himself, to the will of the civil authority, and to deny all those rights of the same Church and See which pertain to matters of external order. For they are not at all ashamed to affirm, that "the laws of the Church do not bind the conscience unless when they are promulgated by the civil power; that the acts and decrees of the Roman Pontiffs, referring to religion and the Church, need the

<sup>1</sup>Letter to Cardinal de la Rochefoucault, March 10, 1791.

*Sella*  
*1791*

sanction and approbation, or at least the assent, of the civil power; that the Apostolic constitutions,<sup>1</sup> whereby secret societies are condemned (whether an oath of secrecy be or be not required in such societies), and their frequenters and favorers are punished with the ban—have no force in those regions of the world where associations of this kind are tolerated by the civil government; that the excommunication pronounced by the Council of Trent and the Roman Pontiffs against those who invade and usurp the rights and possessions of the Church, rests upon a confusion of the spiritual order with the civil and political order, in the pursuit of a purely secular interest; that the Church must decree nothing which binds the consciences of the faithful in regard to the use of temporal things; that the Church has no right to coerce the violators of her laws by means of temporal punishments; that it is conformable to sacred theology and to the principles of public law to assert and claim for the civil government a right of property in those goods which are possessed by the Churches, the religious Orders, and other pious establishments." Nor do they blush openly and publicly to profess the maxim and principle of heretics, from which arise so many perverse opinions and errors. For they repeat, that "the Ecclesiastical power is not by divine right distinct from and independent of the civil power, and that such distinction and independence can not be preserved without the essential rights of the civil power being invaded and usurped by the Church." Nor can we pass over in silence the audacity of those who, not upholding sound doctrine, contend, that "without sin, and without rejecting the catholic profession, assent and obedience may be refused to those judgments and decrees of the Apostolic See, whose object is declared to concern the general good of the Church, her rights and discipline, so long as this refusal does not touch the dogmata of faith and morals." There is no one who does not clearly and distinctly see and understand, how grievously this is opposed to the catholic dogma concerning the full power divinely given by Christ the Lord himself to the Roman Pontiff, of feeding, guiding, and ruling the universal Church.

Amidst, therefore, such great perversity of depraved opinions, We, well remembering Our Apostolic office, and full of solicitude for our most holy religion, for sound doctrine, and the salvation of souls, divinely committed to Us, and for the welfare of human society itself, have decided to raise again Our Apostolic voice. Therefore, by Our Apostolic authority, We reprobate, proscribē, and condemn the evil opinions and doctrines, all and singular, severally mentioned in this Letter, and will and command that all children of the Catholic Church hold them in every respect as reprobated, proscribed, and condemned.

And, beside these things, you know very well, Venerable Brethren, that in these times the haters of all truth and justice and the most bitter enemies of our religion, deceiving the people by means of pestilential books, pamphlets, and newspapers scattered over the whole world, and maliciously lying, disseminate all sorts of impious doctrines. Nor are You ignorant, that also in our day some are found, who, moved and incited by the spirit of Satan, have reached that degree of impiety that they do not shrink from denying our Lord and Master Jesus Christ and from assailing his Divinity with flagitious impudence. Here, however, We can not but extol You, Venerable Brethren, with great and deserved praise, You, who have not failed to raise with all zeal your episcopal voice against impiety so great.

Therefore, in this Our Letter, We again most lovingly address You, who, called to participate in Our solicitude, are to Us, amid Our most grievous distresses, the greatest solace, joy, and consolation, because of the eminent religion and piety, wherein you excel, and because of that marvelous love, fidelity, and dutifulness, whereby, most harmoniously bound to Us and to this Apostolic See, you strive strenuously and sedulously to fulfill your most weighty

<sup>1</sup>Clement XII. "In eminenti." Bened. XIV. "Proclamas Romanorum." Pius VII. "Ecclesiasticam." Leo. XII. "Quo graviora.

episcopal ministry. For from your extraordinary pastoral zeal We expect that, taking up the sword of the spirit, which is the word of God, and greatly strengthened by the grace of Our Lord Jesus Christ, you will, with redoubled endeavors, be daily more upon the watch that the faithful intrusted to your charge "keep themselves from noxious plants, which Jesus Christ does not tend, because they are not the planting of the Father."<sup>1</sup> Never cease, also, to impress upon the said faithful, that *all true felicity flows upon man from our august religion, its doctrine and practice*; and that happy is the people whose God is their Lord.<sup>2</sup> Teach that "kingdoms rest on the foundation of the catholic Faith;<sup>3</sup> and that nothing is so deadly, leads so headlong to a fall, is so exposed to all dangers, as when, believing this alone to be sufficient for us that we received free will at our birth, we seek nothing further from the Lord, that is, when forgetting our Creator, we deny his power in order to show that we are free."<sup>4</sup> And do not fail also to teach that *the royal power was given not alone for the governance of the world, but most of all for the protection of the Church*;<sup>5</sup> and that there is nothing which can be more to the advantage and glory of Princes and Kings than (as another most wise and courageous Predecessor of Ours, St. Felix, wrote to the Emperor Zeno) to 'permit the catholic Church to make use of her laws, and allow no one to oppose her liberty.' For it is certainly beneficial to their interests to study, *whenever the affairs of God are concerned*, according to his appointment to *subject the royal will to the Priests of Christ, not to set it above them.*"<sup>6</sup>

But if always, Venerable Brethren, it is especially now (amidst such great calamities both of the Church and of civil society, amidst so great a conspiracy of the adversaries of the catholic cause and of this Apostolic See, and so great a mass of errors,) absolutely necessary to approach with confidence the throne of grace, that we may obtain mercy and find grace in timely aid. Therefore We have thought it well to stir up the piety of all the faithful, that, together with Us and You, they may incessantly pray and beseech the most merciful Father of light and pity, with most fervent and humble prayers, and in the fullness of faith flee always to our Lord Jesus Christ, who redeemed us to God in his blood, and earnestly and constantly supplicate His most sweet Heart, the victim of most burning love toward us, that he would draw all things to himself by the bonds of his love, and that all men inflamed by his most holy love may walk worthily according to His Heart, pleasing God in all things, bearing fruit in every good work. But inasmuch as, without doubt, the prayers of men are more pleasing to God if they approach Him with minds free from all stain, therefore we have determined with Apostolic liberality to open to Christ's faithful the heavenly treasures of the Church, committed to Us to dispense, in order that the said faithful, being more earnestly enkindled to true piety, and cleansed through the Sacrament of Penance from the defilement of their sins, may with greater confidence pour forth their prayers to God, and obtain His mercy and grace.

By this Letter, therefore, in virtue of Our Apostolic authority, we grant to the faithful of the catholic world, all and singular, of both sexes, a Plenary Indulgence in the form of a Jubilee, during the space of one month only within the whole coming year, 1865, and not beyond, to be fixed by You, Venerable Brethren, and other legitimate local Ordinaries, in the very same manner and form in which We granted it at the beginning of Our supreme Pontificate by Our Apostolic Letter in the form of a Brief, dated November 20, 1846, and addressed to all your episcopal Order, beginning, "Arcano Divinae Providentia consilio," and with all the same powers which were given by Us in that Letter. We will, however, that all things be observed which were prescribed in the aforesaid Letter, and those things be excepted, which we declared to be

<sup>1</sup>St. Ignatius M. Epist. to the Philadelphians, ch. 3.

<sup>2</sup>Ps. 143.

<sup>3</sup>St. Cyprian, Epist. 22, to the Synod of Ephesus, apud Const. p. 1200.

<sup>4</sup>St. Innocent I. Epist. 29, to the Bishops of the Council of Carth. apud Const. p. 891.

<sup>5</sup>St. Leo, Epist. 156 (125).

<sup>6</sup>Pius VII. Encyclical "Dia satis," May 15, 1800.

excepted. And we grant this, notwithstanding any thing whatever to the contrary, even if it were worthy of special and individual mention and derogation. In order, however, that every doubt and difficulty may be removed, We have commanded a copy of said Letter to be sent You.

"Let us implore," Venerable Brethren, "from our inmost heart and with our whole mind the mercy of God, because He Himself has said, 'I will not remove my mercy from them.' Let us ask and we shall receive; and if there be delay and tardiness in our receiving, because we have gravely offended, let us knock, because to him that knocketh it shall be opened, if only our prayers, groans, and tears knock at the door, wherein we must persist and persevere, and that our prayer may be unanimous . . . . let each one pray to God, not for himself alone, but for all the brethren, as the Lord has taught us to pray."<sup>1</sup> But in order that God may the more readily assent to all our prayers and desires, Ours, Yours, and those of all the faithful, let us with all confidence employ, as our intercessor with Him, the Immaculate and most holy Mother of God, the Virgin Mary, who has slain all heresies throughout the world, and who, the most loving Mother of us all, is all sweet . . . . and full of mercy, . . . . shows herself exorable to all, to all most merciful, pities the necessities of all with a most large affection,"<sup>2</sup> and standing as Queen at the right hand of Her Only Begotten Son, Our Lord Jesus Christ, radiantly clothed in a golden vestment, can obtain from Him whatever she will. Let us also seek the intercession of the Most Blessed Peter, the Prince of the Apostles, and of Paul, his fellow-apostle, and of all the Saints in Heaven, who, having already become God's friends, have entered into the heavenly kingdom, and being crowned bear their palms, and secure of their own immortality are anxious for our salvation.

Finally, imploring from Our heart for You the fullness of all heavenly gifts, We most lovingly, as a pledge of Our peculiar love toward You, impart, from Our inmost heart, the Apostolic Benediction to You, Venerable Brethren, to all the Clergy, and to all Lay Faithful committed to your care.

Given at Rome, from St. Peter's, the 8th day of December, in the year 1864, the tenth from the Dogmatic Definition of the Immaculate Conception of the Virgin Mary, Mother of God.

In the nineteenth year of Our Pontificate.

POPE PIUS IX.

---

## SYLLABUS

EMBRACING THE PRINCIPAL ERRORS OF OUR TIME WHICH ARE  
CENSURED IN CONSISTORAL ALLOCUTIONS, ENCYCLICALS,  
AND OTHER APOSTOLIC LETTERS OF OUR MOST  
HOLY FATHER, POPE PIUS IX.

### § I.

PANTHEISM, NATURALISM, AND ABSOLUTE RATIONALISM.

I. There is no supreme, all-wise and all-provident divine Being, distinct from this universe, and God is the same as Nature, and therefore liable to

---

<sup>1</sup> St. Cyprian Epist. II.

<sup>2</sup> St. Bernard, Sermon on the twelve prerogatives of the Blessed Virgin Mary, from the words of the Apoclypse.

e con-  
ation.  
have

with  
ill not  
there  
ed, let  
ayers,  
everc,  
ray to  
ght us  
ll our  
th all  
most  
ut the  
ad full  
pities  
at the  
othed  
s also  
ostles,  
aving  
e, and  
e anx-

gifts,  
from  
en, to

1864,  
of the

-

ARE

stinet  
ole to

from



change; and God becomes actual [only] in man and in the world, and all things are God and have the self-same substance with God; and God and the world are one and the same thing, and therefore spirit is the same as matter, necessity as liberty, truth as falsehood, good as evil, and just as unjust.

Allocution *Maxima quidem*, June 9, 1862.

II. All action of God on man and on the world is to be denied.

Allocution *Maxima quidem*, June 9, 1862.

III. Human reason, without any regard whatever to God, is the one judge of truth and falsehood, of good and evil; it is a law unto itself, and its natural powers are sufficient to provide for the welfare of men and nations.

Allocution *Maxima quidem*, June 9, 1862.

IV. All the truths of religion flow from the inborn power of human reason; hence reason is the highest norm whereby man can and must attain the knowledge of all truths of every kind.

Encyclica *Qui pluribus*, Nov. 9, 1846.

Encyclica *Singulari quidem*, March 17, 1856.

Allocution *Maxima quidem*, June 9, 1862.

V. Divine revelation is imperfect and therefore subject to continual and indefinite progress, corresponding to the progression of human reason.

Encyclica *Qui pluribus*, Nov. 9, 1846.

Allocution *Maxima quidem*, June 9, 1862.

VI. The christian faith is opposed to human reason, and divine revelation not only does not profit but even injures man's perfection.

Encyclica *Qui pluribus*, Nov. 9, 1846.

Allocution *Maxima quidem*, June 9, 1862.

VII. The prophecies and miracles recorded and narrated in the holy Scriptures are the fictions of poets, and the mysteries of the christian faith are the result of philosophical investigations; and in the books of both Testaments are contained mythical inventions; and Jesus Christ himself is a mythical fiction.

Encyclica *Qui pluribus*, Nov. 9, 1846.

Allocution *Maxima quidem*, June 9, 1862.

## § II.

### MODERATE RATIONALISM.

VIII. Inasmuch as human reason is on an equality with religion itself therefore theological studies are to be handled in the same manner as philosophical.

Allocution *Singulari quidem perfusi*, Dec. 9, 1854.

IX. All the dogmas of the christian religion are without discrimination an object of natural science or philosophy; and human reason, with mere historical cultivation, is able from its own natural powers and principles to arrive at true knowledge of even the more abstruse dogmas, if only these dogmas have been proposed to reason itself as its object.

Letter to the Archbishop of Munich-Frising, *Gravissimas*, Dec. 11, 1862.

Letter to the same, *Tuas liberetur*, Dec. 21, 1863.

X. Inasmuch as the philosopher is one thing, philosophy another, the former has the right and duty of subordinating himself to that authority of whose truth he has satisfied himself; but philosophy neither can nor ought to submit to any authority.

Letter to the Archbishop of Munich-Frising, *Gravissimas*, Dec. 11, 1862.

Letter to the same, *Tuas liberetur*, Dec. 21, 1863.

XI. The Church not only ought never to misadvert on philosophy, but ought to tolerate the errors of philosophy, and leave it to her to correct herself.

Letter to the Archbishop of Munich-Frising, *Gravissimas*, Dec. 11, 1862.

XII. The decrees of the Apostolic See and of the Roman Congregations impede the free progress of science.

Letter to the Archbishop of Munich-Frisling, *Tuas libenter*, Dec. 21, 1863.

XIII. The method and the principles, according to which the ancient scholastic Doctors cultivated Theology, are entirely unsuitable to the needs of our time and to the progress of the sciences.

Letter to the Archbishop of Munich-Frisling, *Tuas libenter*, Dec. 21, 1863.

XIV. Philosophy must be treated without any regard to supernatural revelation.

Letter to the Archbishop of Munich-Frisling, *Tuas libenter*, Dec. 21, 1863.

N. B. Connected with the system of rationalism are for the most part the errors of Antoninus Guenther, which are condemned in the Epistle to the Cardinal Archbishop of Cologne: *Evangelium tuum*, June 15, 1857; and in the Epistle to the Bishop of Breslau: *Dolore haud medioere*, April 30, 1860.

### § III.

#### INDIFFERENTISM, LATITUDINARIANISM.

XV. Every man is free to embrace and profess that religion, which, guided by the light of reason, he holds to be true.

Apostolic Letter *Multiplices inter*, June 10, 1851.

Allocution *Maxima quidem*, June 9, 1862.

XVI. Men may in the practice of any religion whatever find the way of eternal salvation and attain eternal salvation.

Encyclical *Qui pluribus*, Nov. 9, 1864.

Allocution *Ubi primum*, Dec. 17, 1847.

Encyclical *Singulari quidem*, March 17, 1856.

XVII. One may well hope at least for the eternal salvation of all those, who are in nowise in the true Church of Christ.

Allocution *Singulari quidem*, Dec. 9, 1854.

Encyclical *Quanto conficiamur*, Aug. 17, 1863.

XVIII. Protestantism is nothing else than a different form of the same true christian religion, in which it is possible to please God just as in the catholic Church.

Encyclical *Nosces et Nobiscum*, Dec. 8, 1849.

### § IV.

#### SOCIALISM, COMMUNISM, SECRET SOCIETIES, BIBLE SOCIETIES, LIBERAL CLERICAL SOCIETIES.

Posts of this kind are often reprobated, and in the most severe terms in the Encyclical *Qui pluribus*, Nov. 9, 1864; in the Allocution *Quibus quantisque*, April 20, 1849; in the Encyclical *Nosces et Nobiscum*, Dec. 8, 1849; in the Allocution *Singulari quidem*, Dec. 9, 1854; in the Encyclical *Quanto conficiamur noscitur*, Aug. 10, 1863.

### § V.

#### ERRORS CONCERNING THE CHURCH AND HER RIGHTS.

XIX. The Church is not a true and perfect, entirely free society, nor does she enjoy her own proper and permanent rights, conferred upon her by her divine founder, but it is the business of the civil power to define what are the rights of the Church, and the limits within which she may exercise them.

Allocution *Singulari quidem*, Dec. 9, 1854.

Allocution *Multis gravibusque*, Dec. 17, 1860.

Allocution *Maxima quidem*, June 9, 1862.

XX. The ecclesiastical power may not exercise its authority without the permission and assent of the civil government.

Allocution *Memento unusquisque*, Sept. 30, 1861.

XXI. The Church has not the power of dogmatically deciding that the religion of the Catholic Church is the only true religion.

Apostolic Letter *Multiplices inter*, June 10, 1851.

XXII. The obligation by which catholic teachers and writers are absolutely bound, is confined to those things alone which are propounded by the infallible judgment of the Church as dogmas of faith to be believed by all.

Letter to the Archbishop of Munich-Frising, *Tuas liberter*, Dec. 21, 1863.

XXIII. The Roman Pontiffs and the oecumenical Councils have exceeded the limits of their power, usurped the rights of Princes, and erred even in the definition of matters of faith and morals.

Apostolic Letter *Multiplices inter*, June 10, 1851.

XXIV. The Church has no power to employ force, nor has she any temporal power direct or indirect.

Apostolic Letter *Ad apostolicæ*, Aug. 22, 1851.

XXV. Beside the power inhering in the episcopate, there is still another temporal power, which has been granted expressly or tacitly by the civil government, and which may therefore be revoked by the civil government at its pleasure.

Apostolic Letter *Ad apostolicæ*, Aug. 22, 1851.

XXVI. The Church has no innate and legitimate right of acquiring and possessing.

Allocution *Nunquam fore*, Dec. 15, 1856.  
Encyclical *Incredibili*, Sept. 17, 1864.

XXVII. The consecrated ministers of the Church and the Roman Pontiff should be entirely excluded from all charge and dominion over temporal things.

Allocution *Maxima quidem*, June 9, 1862.

XXVIII. Bishops have no right, without permission of the Government, even to publish apostolic letters.

Allocution *Nunquam fore*, Dec. 15, 1856.

XXIX. Graces granted by the Roman Pontiff should be accounted void, unless they have been sought through the Government.

Allocution *Nunquam fore*, Dec. 15, 1856.

XXX. The immunity of the Church and of ecclesiastical persons had its origin in civil law.

Apostolic Letter *Multiplices inter*, June 10, 1851.

XXXI. The jurisdiction of the Church in the temporal causes of the clergy, whether civil or criminal, ought to be entirely abolished, even without consulting, and against the protest of, the Apostolic See.

Allocution *Acerbasimam*, Sept. 27, 1852.  
Allocution *Nunquam fore*, Dec. 15, 1856.

XXXII. Without any violation of natural right and equity that personal immunity may be abrogated, whereby the clergy are exempted from the burden of military duty and service, and such abrogation is required by civil progress, especially in a society constituted on the model of free government.

Letter to the Bishop of Mondovì *Singularis Nobisque*, Sept. 20, 1861.

XXXIII. It does not belong exclusively to the jurisdictional power of the Church, in virtue of her own proper and inherent right, to direct the teaching of theology.

Letter to the Archbishop of Munich-Frising *Tuas liberter*, Dec. 21, 1863.

XXXIV. The doctrine of those who compare the Roman Pontiff to a free Prince, exercising power in the universal Church, is a doctrine which prevailed in the middle age.

Apostolic Letter *Ad apostolicæ*, Aug. 22, 1851.

XXXV. Nothing forbids, that by the decision of a general Council, or by the act of all peoples, the supreme Pontificate be transferred from the Roman Bishop and City, to another Bishop and another state.

Apostolic Letter *Ad apostolicæ*, Aug. 22, 1851.

XXXVI. The decision of a national Council admits of no further dispute, and the civil administration may proceed upon this as final authority.

Apostolic Letter *Ad apostolicæ*, Aug. 22, 1851.

XXXVII. National Churches may be instituted, which are withdrawn and totally separated from the authority of the Roman Pontiff.

Allocution *Multis gravibusque*, Dec. 17, 1860.

Allocution *Jam dudum cernimus*, March 18, 1861.

XXXVIII. The exceedingly arbitrary decisions of the Roman Pontiffs contributed to divide the Church into Eastern and Western.

Apostolic Letter *Ad apostolicæ*, Aug. 22, 1851.

## § VI.

ERRORS CONCERNING CIVIL SOCIETY, BOTH IN ITSELF AND IN ITS RELATIONS TO THE CHURCH.

XXXIX. The state, as being the origin and fountain of all rights, possesses a right, which is circumscribed by no limits.

Allocution *Maxima quidem*, June 9, 1862.

XI. The doctrine of the catholic Church is opposed to the good and the interests of human society.

Encyclical *Qui pluribus*, Nov. 9, 1810.

Allocution *Quibus quotisque*, April 20, 1819.

XII. The civil power, even when exercised by an unbelieving [*i. e.* non-catholic] ruler, has an indirect negative power over things sacred; it has therefore not only the so-called right of exequatur, but also the so-called right of appeal [against ecclesiastical ordinances involving the civil Government] on account of the abuse [of ecclesiastical power.]

Apostolic Letter *Ad apostolicæ*, Aug. 22, 1851.

XIII. In case of conflict between the laws of the two powers, civil law takes the precedence.

Apostolic Letter *Ad apostolicæ*, Aug. 22, 1851.

XIII. The lay power has the authority to rescind, to declare and make void solemn conventions (commonly called Concordats), concerning the exercise of rights pertaining to ecclesiastical immunity, which have been entered into with the Apostolic See, without the consent of this See, and even against its protest.

Allocution *In Consistoriali*, Nov. 1, 1851.

Allocution *Multis gravibusque*, Dec. 17, 1860.

XIV. The civil authority may mix itself up in matters which pertain to religion, morals, and spiritual government. Hence it may judge concerning the instructions, which the pastors of the Church issue in accordance with their office for the guidance of consciences, nay, it may even decree concerning the administration of the holy sacraments and the dispositions necessary for their reception.

Allocution *In Consistoriali*, Nov. 1, 1850.

Allocution *Maxima quidem*, June 9, 1862.

XIV. The whole control of the public schools, wherein the youth of any christian State is educated, only the episcopal seminaries being in some degree excepted, may and should be assigned to the civil authority, and so assigned to it, that no right be recognized, in any other authority whatever, to interfere with the school discipline, the direction of studies, the conferring of degrees, the selection or approbation of teachers.

Allocution *In consistoriali*, Nov. 1, 1850.

Allocution *Quibus lectuosissimus*, Sept. 5, 1851.

XLVI. Nay, in the very seminaries [for the education] of the clergy, the method of study to be adopted is subject to the civil authority.

Allocution *Nunquam fore*, Dec. 15, 1856.

XLVII. The best constitution of civil society requires that the public schools, which are open to the children of all classes, and that public institutions universally, which are devoted to higher literary and scientific instruction and to the education of youth, be released from all authority of the Church, from her moderating influence and interference, and subjected wholly to the will of the civil and political authority, [to be conducted] according to the pleasure of the rulers and the standard of the common opinions of the age.

Letter to the Archbishop of Freiburg, *Quam non sine*, July 14, 1864.

XLVIII. That method of instructing youth can be approved by catholic men, which is separated from the catholic faith and from the power of the Church, and which has regard exclusively, or at least principally, to a knowledge of natural things only, and to the ends of social life on earth.

Letter to the Archbishop of Freiburg, *Quam non sine*, July 14, 1864.

XLIX. The civil authority may prevent the bishops and faithful peoples from having free and mutual communication with the Roman Pontiff.

Allocution *Maxima quidem*, June 9, 1862.

L. The lay authority has of itself the right of presenting bishops, and may require of them, that they enter on the administration of their dioceses before they receive from the Holy See canonical institution and apostolical letters.

Allocution *Nunquam fore*, Dec. 15, 1856.

LI. The lay Government has even the right of deposing bishops from the exercise of their pastoral ministry; nor is it bound to obey the Roman Pontiff in those things which concern the establishment of bishoprics and the appointment of bishops.

Apostolic Letter *Multiplices inter*, June 10, 1851.

Allocution *Acerbissimum*, Sept. 27, 1862.

LII. The Government may, in its own right, change the age prescribed by the Church for the religious profession of both women and men, and may forbid religious orders to admit any one to solemn vows without its permission.

Allocution *Nunquam fore*, Dec. 15, 1856.

LIII. The laws should be abrogated which relate to protecting the condition of the religious orders, and to their rights and duties; nay, the civil government may give assistance to all those, who wish to desert their adopted mode of religious life and to break their solemn vows; and in like manner it may altogether abolish the said religious orders and also collegiate churches and simple benefices, even those under the right of a patron, and subject and appropriate their goods and revenues to the administration and free disposal of the civil power.

Allocution *Acerbissimum*, Sept. 27, 1862.

Allocution *Probe meminertis*, Jan. 22, 1855.

Allocution *Cum supra*, July 20, 1855.

LIV. Kings and Princes are not only exempted from the jurisdiction of the

Church, but are also, in deciding questions of jurisdiction, superior to the Church.

Apostolic Letter *Multiplices inter*, June 10, 1851.

LIV. The Church ought to be separated from the State, and the State from the Church.

Allocution *Acerbissimum*, Sept. 27, 1852.

### § VII.

#### ERRORS CONCERNING NATURAL AND CHRISTIAN ETHICS.

LVI. The laws of morality do not need the divine sanction, and it is not at all necessary that human laws be conformed to the law of nature, or receive from God their obligatory force.

Allocution *Maxime quidem*, June 9, 1862.

LVII. The science of philosophy and morals, and also the civil laws, may and should deviate from divine and ecclesiastical authority.

Allocution *Maxima quidem*, June 9, 1862.

LVIII. No other powers are to be recognized but those resting in matter, and all moral discipline and integrity should be applied to accumulating and increasing wealth by every method and to satisfying the desire of pleasure.

Allocution *Maxima quidem*, June 9, 1862.  
Encyclica *Quanto conficiamur*, Aug. 10, 1863.

LIX. Right consists in the material fact, and all the duties of man are an empty name, and all human deeds have the force of right.

Allocution *Maxima quidem*, June 9, 1862.

LX. Authority is nothing but numbers and the sum of material forces.

Allocution *Maxima quidem*, June 9, 1862.

LXI. The successful injustice of a deed brings no detriment to the sanctity of right.

Allocution *Jamdudum cernimus*, March 18, 1861.

LXII. The so-called principle of non-intervention should be proclaimed and observed.

Allocution *Novos et ante*, Sept. 28, 1890.

LXIII. It is allowable to refuse obedience to legitimate princes, and even to rebel against them.

Encyclica *Qui pluribus*, Nov. 9, 1846.  
Allocution *Quisque vestrum*, Oct. 1, 1817.  
Encyclica *Nosce te Nubiscum*, Dec. 8, 1819.  
Apostolic Letter *Cum catholica*, March 26, 1860.

LXIV. The violation of any oath, however sacred, any wicked and flagitious action whatever, repugnant to the eternal law, is not only not to be reprobated, but is altogether permissible, and to be extolled with the highest praise, when it is done for love of country.

Allocution *Quibus quantisque*, April 20, 1849.

### § VIII.

#### ERRORS CONCERNING CHRISTIAN MATRIMONY.

LXV. It can in no way be shown that Christ raised matrimony to the dignity of a sacrament.

Apostolic Letter *Ad apostolicam*, Aug. 22, 1851.

LXVI. The sacrament of matrimony is only an accessory to the contract, and separable from it; and the sacrament itself lies in the nuptial benediction alone.

Apostolic Letter *Ad apostolicam*, Aug. 22, 1851.

LXVII. According to the law of nature the bond of matrimony is not indissoluble, and in various cases divorce, properly so called, may be sanctioned by the civil authority.

Apostolic Letter *Ad apostolicæ*, Aug. 22, 1851.  
Alloction *Acerbissimum*, Sept. 27, 1852.

LXVIII. The Church has no power of introducing separatory impediments to marriage, but this power is vested in the civil authority, by which existing impediments may be removed.

Apostolic Letter *Multiplies inter*, June 10, 1851.

LXIX. The Church began in later ages to introduce separatory impediments, not in her own right, but using the right conferred upon her by the civil power.

Apostolic Letter *Ad apostolicæ*, Aug. 22, 1851.

LXX. The canons of Trent, which inflict the censure of the curse on those who dare to deny the power of the Church to introduce separatory impediments, are either not dogmatical, or are to be understood of that conferred power.

Apostolic Letter *Ad apostolicæ*, Aug. 22, 1851.

LXXI. The form [of marriage] ordained by the Council of Trent is not obligatory, under pain of invalidity, wherever the civil law may prescribe another form and wills that marriage by this new form shall be valid.

Apostolic Letter *Ad apostolicæ*, Aug. 22, 1851.

LXXII. Boniface VIII. was the first who asserted that the vow of chastity made at ordination renders marriage null.

Apostolic Letter *Ad apostolicæ*, Aug. 22, 1851.

LXXIII. By virtue of a purely civil contract a true marriage may subsist between christians; and it is false either that the contract of marriage between christians is always a sacrament, or that the contract is null if the sacrament be excluded.

Apostolic Letter *Ad apostolicæ*, Aug. 22, 1851.  
Letter of His Holiness, Pius IX. to the King of Sardinia, Sept. 9, 1852.  
Alloction *Acerbissimum*, Sept. 27, 1852.  
Alloction *Multiis gravibusque*, Dec. 17, 1860.

LXXIV. Matrimonial causes and espousals belong by their very nature to the civil courts.

Apostolic Letter *Ad apostolicæ*, Aug. 22, 1851.  
Alloction *Acerbissimum*, Sept. 27, 1852.

N. B. To this head may be referred two other errors: on the abolition of the celibacy of the clergy, and on preferring the state of marriage to the state of virginity. They are condemned, the former in the Encyclica *Qui pharibus*, Nov. 9, 1846, the latter in the Apostolic Letter *Multiplies inter*, June 10, 1851.

## § IX.

### ERRORS CONCERNING THE CIVIL PRINCEDOM OF THE ROMAN PONTIFF.

LXXV. The sons of the christian and catholic Church dispute among themselves concerning the compatibility of the temporal with the spiritual kingdom.

Apostolic Letter *Ad apostolicæ*, Aug. 22, 1851.

LXXVI. The abrogation of the civil power, which the Apostolic See possesses, would very greatly conduce to the liberty and felicity of the Church.

Alloction *Quibus quantisque*, April 20, 1849.

N. B. Beside these errors explicitly mentioned, many others are implicitly reproband in the exposition and assertion of that doctrine concerning the civil principedom of the Roman Pontiff, to which all catholics should most firmly adhere. This doctrine is clearly laid down in the Alloction *Quibus quantisque*,

April 20, 1849; in the Allocution *Sæpe ante*, May 20, 1850; in the Apostolical Letter *Cum catholica Ecclesia*, March 26, 1860; in the Allocution *Novos*, Sept. 28, 1860; in the Allocution *Jamdudum*, March 18, 1861; in the Allocution *Maxima quidem*, June 9, 1862.

## § X.

## ERRORS WHICH REFER TO THE LIBERALISM OF THE DAY.

LXXVII. In this our age it is no longer expedient that the catholic religion should be held to be the only religion of the state, to the exclusion of all other forms of worship.

Allocution *Nemo vestrum*, July 26, 1865.

LXXVIII. Hence it has been laudably provided by law in certain catholic countries, that men immigrating there should be permitted the public exercise of their own several forms of worship.

Allocution *Acerbissimum*, Sept. 27, 1852.

LXXIX. For truly it is false, that the civil liberty of every form of worship, and the full power granted to all of openly and publicly declaring all opinions and thoughts whatever, leads to the easier corruption of the morals and minds of peoples, and to the spread of the pest of indifferentism.

Allocution *Nunquam fore*, Dec. 15, 1856.

LXXX. The Roman Pontiff can and ought to reconcile and harmonize himself with progress, with liberalism, and with modern civilization.

Allocution *Jamdudum*, March 18, 1861.

1-88

2-100

the Apos-  
on *Novos*,  
e Allocu-

e religion  
all other

a catholic  
e exercise

worship,  
d opinions  
nd minds

nize him-

