

QUANTA  
CURA

AND THE

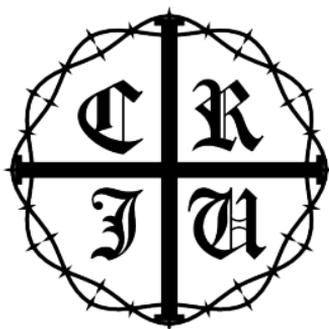
SYLLABUS OF ERRORS



# QUANTA CURA

AND THE  
SYLLABUS OF ERRORS

POPE PIUS IX



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## QUANTA CURA

VENERABILIBUS FRATRIBUS PATRIARCHIS, PRIMATIBUS, ARCHIEPISCOPIIS, ET EPISCOPIIS UNIVERSIS, GRATIAM ET COMMUNIONEM APOSTOLICÆ SEDIS HABENTIBUS.

*Pius P.P. IX*

*Venerabiles Fratres,  
Salutem et apostolicam  
Benedictionem.*

QUANTA CURA ac pastorali vigilantia Romani Pontifices Prædecessores Nostri, exsequentes demandatum sibi ab ipso Christo Domino in persona Beatissimi Petri Apostolorum Principis officium, munusque pascendi agros et oves, nunquam intermiserint universum Dominicum gregem sedulo enutrire verbis fidei, ac salutari doctrina imbuerere, eumque ab venenatis pascuis arcere, omnibus quidem ac Vobis præsertim compertum exploratumque est, Venerabiles Fratres. Et sane iidem Decessores, Nostri, augustæ catholicæ religionis, veritatis ac justitiæ assertores et vindicæ, de animarum salute maxime solliciti, nihil potius unquam habuerere, quam sapientissimis suis Litteris et Constitutionibus rete-

## QUANTA CURA

TO THE VENERABLE BRETHREN THE PATRIARCHS, PRIMATES, ARCHBISHOPS, AND ALL BISHOPS HAVING THE GRACE AND COMMUNION OF THE APOSTOLIC SEE.

*Pope Pius IX*

*Venerable brethren, health  
and apostolic blessing.*

WITH GREAT CARE and shepherdlike watchfulness Our predecessors, the Roman pontiffs, following the duty asked them by Christ the Lord Himself in the person of the Blessed Peter, Prince of the Apostles, and the duty of feeding the lambs and the sheep, never left off carefully feeding the Lord's whole flock with the words of faith, and filling it with saving teaching, and keeping it away from the poisoned pasture, in all of which indeed it has been proven and investigated especially by you, venerable brethren. And well did these same leaders, asserters and defenders of our august Catholic religion, of truth, and of justice, greatly concerned for the salvation of souls, preferred nothing at all more than, with

gere et damnare omnes hæreses et errores qui divinæ Fidei nostræ, catholicæ Ecclesiæ doctrinæ, morum honestati ac sempiternæ hominum saluti adversi, graves frequenter excitarun tempestates, et christianam civilemque rempublicam miserandum in modum funestarunt.

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Quocirca iidem Decessores Noſtri Apoſtolica fortitudine continenter obſtiterunt nefariis iniquorum hominum molitionibus, qui despumantes tanquam fluctus feri maris confusiones suas, ac libertatem promittentes, cum servi sint corruptionis, fallacibus suis opinionibus et perniciosissimis scriptis catholicæ religionis civilisque societatis fundamenta convellere omnemque virtutem ac justitiam de medio tollere, omniumque animos mentesque depravare et incautos imperitamque præsertim juventutem a recta morum disciplina avertere, eamque miserabiliter corrumpere, in erroris laqueos inducere, ac tandem ab Ecclesiæ catholicæ sinu avelle-re conati sunt.

their own very wise letters and constitutions, to uncover and condemn all heresies and errors which, contrary to our divine Faith, the teaching of the Catholic Church, the honesty of morals, and the eternal salvation of men, frequently rouse up grave disturbances, and pollute in a pitiable way the Christian and civil republic.

Wherefore, these same men, Our Apostolic Leaders, continuously stood with strength against the wicked grinding of evil men, who, depositing their confusions like a wave of the wild sea, and promising freedom, since they were the servants of corruption, they tried to shatter the fundamentals of civil society and the Catholic religion with their deceitful opinions and destructive writings, and to take away every virtue and justice from the midst, and to distort the minds and souls of all, and to turn away especially the incautious and the inexperienced youth from the right teaching of morals, and to miserably spoil it, to lead it into the snares of error, and finally to take it away from the bosom of the Catholic Church.

Jam vero, uti Vobis, Venerabiles Fratres, apprime notum est,

Already, indeed, in order that it may be especially known to you,

Nos vix dum arcano divinæ Providentiæ consilio nullis certe Nostris meritis ad hanc Petri Cathedralis evecti fuimus, cum videmus summo animi Nostris dolore horribilem sane procellam tot pravis opinionibus excitatam, et gravissima, ac nunquam satis lugenda damna, quæ in christianum populum ex tot erroribus redundant, pro Apostolici Nostris Ministerii officio illustria Prædecessorum Nostrorum vestigia sectantes, Nostram extulimus vocem, ac pluribus in vulgus editis Encyclicis Epistolis et Allocutionibus in consistorio habitis, aliisque Apostolicis Litteris præcipuos tristissimæ nostræ ætatis errores damnavimus, eximiamque vestram episcopalem vigilantiam excitavimus, et universos catholicæ Ecclesiæ Nobis carissimos filios etiam atque etiam monuimus et exhortati sumus, ut tam diræ contagia pestis omnino horrent et devitarent. Ac præsertim Nostra prima Encyclica Epistola die 9 Novembris anno 1846 Vobis scripta binisque Allocutionibus, quarum alter die 9 decembris anno 1854, altera vero 9 junii 1862 in Consistorio a Nobis habita fuit, monstrosa opinionum portenta damnavimus, quæ hac potissimum ætate cum maximo animarum dam-

venerable brethren, we had scarcely been carried up to this Chair of Peter—certainly by none of Our own merits, but by the hidden counsel of divine Providence—when We saw with the greatest sorrow of Our soul the horrible storm stirred up by such deformed opinions, and the most serious punishments, never to be bewailed enough, which overflow from so many errors into the Christian people; following the brilliant footsteps of Our Predecessors for the duty of Our apostolic ministry, We brought forth Our voice, and by many encyclical letters and allocutions in consistory in the vulgar tongue, and by other apostolic letters, We condemned the particular errors of our most sad age, and We stirred up your special episcopal watchfulness, and again and again we warned and exhorted all the children, dearest to Us, of the Catholic Church, that they might dread and avoid entirely the contagion of so dire a plague. And especially Our first encyclical letter written on the 9th day of November 1846, and by a twofold allocution, of which one was had on 9 December 1854 and the other on 9 June 1862, in consistory by Us, we condemned the monstrous omens of the opinions,

no et civilis ipsius societatis detrimento dominantur, quæque non solum catholicæ Ecclesiæ, ejusque salutari doctrinæ ac venerandis juribus, verum etiam sempiternæ naturali legi a Deo in omnium cordibus insculptæ rectæque rationi maxime adversantur, et ex quibus alii prope omnes originem habent errores.

Etsi autem omiserimus potissimos hujusmodi errores sæpe proscribere et reprobare, tamen catholicæ Ecclesiæ causa animarumque salus Nobis divinitus commissa, atque ipsius humanæ societatis bonum omnino postulant, ut iterum pastoralem vestram sollicitudinem excitemus ad alias pravæ profligandas opiniones, quæ ex eisdem erroribus, veluti ex fontibus, erumpunt. Quæ falsæ ac perversæ opiniones eo magis detestandæ sunt, quod eo potissimum spectant, ut impediatur et amoveatur salutaris illa vis, quam catholica Ecclesia ex divini sui Auctoris institutione et mandato libere exercere debet usque ad consummationem sæculi, non minus erga singulos homines, quam erga nationes, populos summosque eorum Principes, utque de medio tollatur mutua illa inter

which dominate principally in this age, with the greatest loss of souls and harm to civil society itself, and which is turned against the salvation of teaching and the veneration of the laws not only of the Catholic Church, but even truly to the eternal natural law carved into the hearts of all by God, and especially right reason, and from which nearly all other errors have their origin.

But even if we had failed to often announce and condemn the most powerful errors in this way, nevertheless the cause of the Catholic Church and the salvation of souls, divinely entrusted to Us, as well as the good of human society itself, begs that we stir up again your pastoral concern toward overthrowing these deformed opinions which burst out from these same errors as if from fountains. These false and perverse opinions must be detested all the more, because they chiefly look to that, that the saving strength, which the Catholic Church ought to freely exercise from the establishment and command of her divine Author even to the completion of the age, not only toward individual men, but also toward nations and whole peoples and their princes, and that the

Sacerdotium et Imperium consiliorum societas et concordia, quæ rei cum sacræ tum civili fausta semper extitit ac salutaris (*Gregor. XVI, Epist. Encycl. Mirari, 15 aug. 1832.*).

joint partnership and agreement of counsels between the priesthood and the government, which has always stood out as favorable and useful not only for the sacred but for civil thing (*Gregory XVI, Epist. Encycl. Mirari, 15 Aug 1832.*), might be hindered and removed.

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Etenim probe noscitis, Venerabiles Fratres, hoc tempore non paucos reperiri, qui civili consortio impium absurdumque *naturalismi*, uli vocant, principium applicantes, audent docere, « optimam societatis publicæ rationem, civilemque progressum omnino requirere, ut humana societas constitutatur et gubernetur, nullo habito ad religionem respectu, ac si ea non existeret, vel saltem nullo facto veram inter falsasque religiones discrimine. » Atque contra sacrarum Litterarum, Ecclesiæ sanctorumque Patrum doctrinam, asserere non dubitant, « optimam esse conditionem societatis, in qua Imperio non agnoscitur officium coercendi sancitis pœnis violatores catholicæ religionis, nisi quatenus pax publica postulet. » Ex qua omnino falsa socialis regiminis idea haud timent erroneam illam fovere opinionem catholicæ Ecclesiæ, ani-

And indeed you know properly, venerable brethren, that not a few have been discovered, who, applying to the civil community he impious and absurd beginning of *naturalism*, as they call it, dare to teach that “the best basis of public society, and civil progress altogether requires that human society be established and governed with no respect held to religion, and if that is not possible, at least with no distinction made between the true and false religions.” And against the teaching of the sacred Letters, of the Church, and of the holy Fathers, they do not doubt to assert that “it is the best condition of society, in which the duty of checking with approved penalties the violators of the Catholic religion does not belong to the Imperium, except insofar as the public peace requires.” From this altogether false idea of the social direction,

marumque saluti maxime exitialem a rec. mem. Gregorio XVI prædecessore Nostro *deliramentum* appellatam (*Eadem Encycl. Mirari.*), nimirum « libertatem conscientiae et cultuum esse proprium cujuscumque hominis jus, quod lege proclamari, et asseri debet in omni recte constituta societate, et jus civibus inesse ad omnimodam libertatem nulla vel ecclesiastica, vel civili auctoritate coarctandam, quo suos conceptus quoscumque sive voce, sive typis, sive alia ratione palam publiceque manifestare, ac declarare valeant. » Dum vero id temere affirmant, haud cogitant et considerant, quod *libertatem perditionis* (*S. Aug. Epist. 105 al. 166.*) prædicant, et quod « si humanis persuasionibus semper disceptare sit liberum, numquam deesse poterunt, qui veritati audeant resultare, et de humanæ sapientiae loquacitate confidere, cum hanc nocentissimam vanitatem quantum debeat fides et sapientia christiana vitare, ex ipsa Domini nostri Jesu Christi institutione cognoscat. » (*S. Leo, Epist. 164 al. 133 § 2, edit. Boll.*)

they do not at all fear to maintain that wrong opinion (and greatly destructive to the Catholic Church and the salvation of souls), called by Our predecessor of recent memory, Gregory XVI, a *delusion* (*Encycl. Mirari.*), namely, that “it is the proper right of any man whatever to be free of conscience and worship, which ought to be preclaimed by law and asserted in every rightly constituted society, and the right is in citizens for every sort of liberty, to be hemmed in by no authority, either civil or ecclesiastical, by which he may strongly and publicly make plain and declare his own conceptions, of whatever type, either by voice, or in print, or in any other way.” While, indeed, they rashly affirm this, they do not at all think or consider that they preach a *freedom of destruction* (*S. Aug. Epist. 105 al. 166.*), and that “if one is free to always dispute with human persuasions, they will never be wanting, who dare to re-echo and to trust in the talkativeness of human wisdom against the truth, when how much faith and Christian wisdom ought to avoid this most harmful vanity one knows from the institution of Our Lord Jesus Christ itself.

Et quoniam ubi a civili socie-

And also, where religion has

tate fuit amota religio, ac repudiata divinæ revelationis doctrina et auctoritas, vel ipsa germana justitiæ humanique juris notio tenebris obscuratur et amittitur, atque in veræ justitiæ legitimeque juris locum materialis substituitur vis, inde liquet cur nonnulli certissimis sanæ rationis principiis penitus neglectis posthabitisque audeant conclamare, «voluntatem populi, publica, quam dicunt, opinione vel alia ratione manifestatam constituere supremam legem ab omni divino humanoque jure solutam, et in ordine politico facta consummata, eo ipso quod consummata sunt, vim juris habere. »

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Verum equis non videt, planeque sentit, hominum societatem religionis ac veræ justitiæ vinculis solutam nullum aliud profecto propositum habere posse, nisi scopum comparandi cumulandique opes, nullamque aliam in suis actionibus legem sequi, nisi indomitam animi cupiditatem inserviendi propriis voluptatibus et commodis? Ea propter hujusmodi homines acerbo sane odio insectantur Religiosas Familias quamvis de re christiana, civili, ac

been moved out of civil society, and the teaching and authority of divine relation has been rejected, and the true notion of justice and of human right itself is obscured by darkness and lost, and material strength is substituted in place of true justice and legitimate right, thence it is proven why many have dared to cry aloud, with certain principals of sound reason nearly thoroughly neglected and unesteemed, that “the will of the people, which they say, is manifested by public opinion or in some other way, constitutes the highest law, unbound from every divine and human right, and made complete in the political order, in which what is completed has the force of law.”

Indeed, is there anyone who does not see and plainly understand that the society of men released from the bonds of religion and true justice can certainly have no other purpose, except the powers of preparing and accumulating wealth, and to follow no other law in its own actions except that untamed desire of the soul of serving its own desires and convenience? These things, because of men of this sort, reasonably, with a bitter hatred they pursue

litteraria summopere meritas, et blaterant easdem nullam habere legitimam existendi rationem, atque ita hæreticorum commentis plaudunt. Nam ut sapientissime rec. mem. Pius VI Decessor Noster docebat, « regularium abolitio lædit statum publicæ professionis consiliorum evangelicorum, lædit vivendi rationem in Ecclesia commandatam tamquam Apostolicæ doctrinæ consentaneam, lædit ipsos insignes fundatores, quos super altaribus veneramus, qui non nisi a Deo inspirati eas constituerunt societates. » (*Epist. ad Card. de la Rochefoucauld, 10 martii 1791.*)

Atque etiam impie pronunciant auferendam esse civibus et Ecclesiæ facultatem « qua elemosynas christianæ caritatis causa palam erogare valeant, » ac de medio tollendam legem « qua certis aliquibus diebus opera servilia propter Dei cultum prohibentur, » fallacissime prætexentes, commemora « tam facultatem et legem optimæ publicæ œkonomiæ principii obsistere.

Neque contenti amovere re-

religious orders, however much deserving on account of Christian, civil, and literary things, and prate that the same things have no legitimate reason to exist, and thus they clap for the inventions of heretics. For just as Our predecessor of recent memory, Pius VI, most wisely taught, “the annulment of religious regulars strikes at the state of the public profession of the evangelical counsels, strikes at a way of living committed in the Church, just as it is agreeable to Apostolic teaching, strikes at those notable founders whom we venerate upon the altars, who did not found these societies except that they were inspired by God.” (*Epist. ad Card. de La Rochefoucauld, 10 March 1791.*)

And they even impiously announce that they are taking away from citizens and the Church the ability “by which they powerfully openly pay out the alms of Christian charity”, and that they will remove the law from the midst “by which on some certain days servile works are prohibited on account of the worship of God”, very deceitfully pretending that this commemoration opposes the working and law of the best public economic principle.

Nor are they content to re-

ligionem a publica societate, volunt religionem ipsam a privatis etiam arcere familiis. Etenim funestissimum *Communismi et Socialismi* docentes ac profitentes errorem, asserunt « societatem domesticam seu familiam totam suæ existentiae rationem a jure dumtaxat civili mutuari; proindeque ex lege tantum civili dimanare ac pendere jura omnia parentum in filios, cum primis vero jus institutionis, educationisque curandæ. » Quibus impiis opinionibus, machinationibusque in id precipue intendunt fallacissimi isti homines, ut salutifera catholicae Ecclesiae doctrina ac vis a juventutis institutione et educatione prorsus eliminetur, ac teneri flexibilesque juvenum animi perniciosis quibusque erroribus, vitiisque misere inficiantur ac depraventur. Siquidem omnes, qui rem tum sacram tum publicam perturbare, ac rectum societatis ordinem evertere, et jura omnia divina et humana delere sunt conati, omnia nefaria sua consilia, studia et operamina ad improvidam praesertim juventutem decipiendam ac depravandam, ut supra innuimus, semper contulerunt, omnemque spem in ipsius juventuti corruptela collocarunt.

move religion from public society; they want religion itself kept away even from private families. And indeed, teaching and professing the most fatal error of *Communism and Socialism*, they assert that “domestic society, or the whole family, borrows the reason for its own existence to this extent by law; and hence all rights of parents in children flows down from and hangs on the civil law, with the first indeed being the right of attending to instruction and education.” To these impious opinions and contrivances in it, especially, these most deceitful men, exert themselves that the saving teaching and strength of the Catholic Church may be eliminated from the instruction and education of youth, and the tender and pliant minds of the young may be wretchedly infected and deformed by these pernicious errors and vices. Accordingly, everyone who has tried to confuse not only the sacred but the public order, and to overturn the right order of society, and to wipe away all divine and human rights, all their wicked counsels, all their efforts and works, always come together especially for deceiving and deforming the unwary youth, as we have nodded to above; and

Quocirca nunquam cessant utrumque clerum, ex quo, veluti certissima hystoriæ monumenta splendide testantur, tot magna in christianam, civilem, et litterariam rempublicam commoda redundarunt, quibuscumque infandis modis divexare, et edicere, ipsum clerum, utpote vero, utriusque scientiæ et civilitatis progressui inimicum ab omni juventutis instituendæ educandæque cura et officio esse amovendum. »

At vero alii instaurantes prava ac toties damnata novatorum commenta, insigni impudentia audent, Ecclesiæ et hujus Apostolicæ Sedis supremam auctoritatem a Christo Domino ei tributam civilis auctoritatis arbitrio subjicere, et omnia ejusdem Ecclesiæ et Sedis jura denegare circa ea quæ ad exteriorem ordinem pertinent. Namque ipsos minime pudet affirmare « Ecclesiæ leges non obligare in conscientia, nisi cum promulgantur a civili potestate; acta et decreta Romanorum Pontifi-

they place together every hope in the corruption of youth (*This is dative in the Latin; I think this is likely a misprint, and should end in -is rather than -i, as I can't make a dative make sense here.*) itself.

Wherefore, they are never remiss to harry both types of cleric, from which, just as the most certain monuments of history splendidly attest, so many great advantages overflow into the Christian, civil, and literary republic, in so many unspeakable ways, and to proclaim that "the clergy itself, inasmuch as they are the enemy of the progress of useful knowledge and civilization, must be removed from all care and duty in the instruction and education of the youth."

But indeed, others, renewing the deformed and so often condemned schemes of novelties, dare with a marked shamelessness to subject the supreme authority of the Church of this Apostolic See, given to her by Christ the Lord, to the will of the civil authority, and to deny all the rights of this same Church and See, concerning those things which pertain to the outer order. For they shamefully affirm that "the laws of the Church do not bind in conscience, unless they are promulgated with

cum ad religionem et Ecclesiam spectantia indigere sanetione et approbatione, vel minimum assensu potestatis civilis; constitutiones Apostolicas (*Clement. XII, In eminenti. Benedict. XVI, Providas Romanorum. Pii VII, Ecclesiam. Leonis XII, Quo graviora.*), quibus damnantur clandestinæ societates, sive in eis exigatur, sive non exigatur iuramentum de secreto servando, earumque asseclæ et fautores anathemate mulctantur, nullam habere vim in illis orbis regionibus ubi ejusmodi aggregationes tolerantur a civili gubernio; excommunicationem a Concilio Tridentino et Romanis Pontificibus latam in eos, qui jura possessionesque Ecclesiæ invadunt, et usurpant, niti confusione ordinis spiritualis ordinisque civilis ac politici ad mundanum dumtaxat bonum prosequendum; Ecclesiam nihil debere decernere, quod obstringere possit fidelium conscientias in ordine ad usum rerum temporalium; Ecclesiæ jus non competere violatores legum suarum pœnis temporalibus coercendi; conforme esse sacræ theologiæ jurisque pubhei principiis, bonorum proprietatem, quæ ab Ecclesia, a Familiis religiosis, aliisque locis piis possidentur, civili gubernio asserere, et vindicare. »

the civil power; the acts and decisions of the Roman Pontiffs, looking at the religion and the Church, need the sanction and approval, or at least the assent, of the civil power; that the Apostolic constitutions (*Clement XII, In eminenti. Benedict XVI, Providus Romanorum. Pius VII, Ecclesiam. Leo XII, Quo graviora.*) by which they condemned secret societies, whether an oath of keeping secrecy is driven out or not, and their followers and patrons, are punished by anathema, have no force in those regions of the world where their gatherings are tolerated by the civil government; that the broad excommunication by the Council of Trent and the Roman Pontiffs of those who invade the rights or possessions of the Church, and seize them, leans upon a confusion of the spiritual order and the civil order, and to this extent pursues a worldly good; that the Church ought to decide nothing which could confine the consciences of the faithful in the order of the use of temporal things; that the right of the Church is not adequate for the punishment of violators of her own laws with temporal punishments; that it is in agreement with the principles of sacred theology and public law to

Neque erubescunt palam publice profiteri hæreticorum efatum et principium, et quo tot perversæ oriuntur sententiæ, atque errores. Dicunt enim « ecclesiasticam Potestatem non esse jure divino distinctam et independentem a potestate civili, neque ejusmodi distinctionem, et independentiam servari posse, quin ab Ecclesia invadantur et usurpentur essentialia jura potestatis civilis. »

Atque silentio præterire non possumus eorum audaciam, qui sanam non sustinentes doctrinam, contendunt « illis Apostolicæ Sedis judicii, et decretis, quorum objectum ad bonum generale Ecclesiæ, ejusdemque jura, ac disciplinam spectare declaratur, dummodo fidei morumque dogmata non attingat, posse assensum et obedientiam detrectari absque peccato, et absque ulla catholicæ professionis jactura. » Quod quidem quantopere adversetur catholico dogmati plenæ potestatis Romano Pontifici ab ipso Christo Domino divinitus collatæ universalem pascendi, regendi, et gu-

assert and claim that the property of goods, which are possessed by the Church, by religious orders, and by other pious places, is for the civil government.”

Nor do they blush to profess the pronouncement and beginning of heresies openly and publicly, by which also so many perverse notions and errors arise. For they repeat that “the ecclesiastical power is not, by divine law, distinct and independent from the civil power, nor can the distinction and independence be preserved, without the essential rights of the civil power being invaded usurped by the Church.”

And We cannot pass by their audacity in silence, who not supporting sound teaching, contend that “to those judgments and decrees of the Apostolic See, the object of which is the general good of the Church, and the rights of the same, and are declared to look to discipline, provided that it does not touch on the dogmas of faith and morals, can be refused assent and obedience without sin, and without any loss of Catholic profession.” Because indeed, there is no one who does not see and understand, clearly and openly, how greatly this is opposed to the Catholic dogma of the full power

bernandi Ecclesiam, nemo est qui non clare aperteque videat et intelligat.

In tanta igitur depravatarum opinionum perversitate, Nos Apostolici Nostri officii memores, ac de sanctissima nostra religione, de sana doctrina, et animarum salute Nobis divinitus commissa, ac de ipsius humanæ societatis bono maxime solliciti, Apostolicam Nostram vocem iterum extollere existimavimus. Itaque omnes et singulas pravas opiniones ac doctrinas singillatim hisce Litteris commemoratas auctoritate Nostra Apostolica reprobamus, proscribimus atque damnamus, easque ab omnibus catholicæ Ecclesiæ filiis, veluti reprobatas, proscriptas atque damnatas omnino haberi volumus et mandamus.

Ac præter ea, optime scitis, Venerabiles Fratres, hisce temporibus omnis veritatis justitiæque osos, et acerrimos nostræ religionis hostes, per pestiferos libros, libellos, et ephemerides toto terrarum orbe dispersas populis illudentes, ac malitiose mentientes alias impias quasque disseminare doctrinas. Neque ignoratis, hac etiam nostra ætate, nonnullos reperiri, qui Satans spiritu permo-

of feeding, ruling, and governing the universal Church, bestowed on the Roman Pontiff by Christ the Lord Himself.

In such a perversity of deformed opinions, therefore, We, mindful of Our apostolic duty, and the commission divinely given to Us concerning our most holy religion, sound doctrine, and the salvation of souls, and most greatly concerned about the good of human society itself, We judged that We raise again Our apostolic voice. And so, therefore, We reject, proscribe, and condemn each and all of the deformed opinions and doctrines separately recalled in these letters by Our apostolic authority, and We desire and command that they be held altogether by all Catholic sons of the Church, just as rejected, proscribed, and condemned.

And besides these things, you know very well, venerable brethren, that the haters of every truth and justice in these times, and the bitterest enemies of our religion, through pestilential books, booklets, and newspapers spread over the whole world to the peoples, mocking and wickedly lying to disseminate other impious teachings. Nor do you not know that, also in this our age, that many are

ti, et incitati eo impietatis de-  
nerunt, ut Dominatorem Domi-  
num Nostrum Jesum Christum  
negare, ejusque Divinitatem sce-  
lerata procacitate oppugnare non  
paveant. Hic vero haud possu-  
mus, quin maximis meritisque  
laudibus Vos efferamus, Venera-  
biles Fratres, qui episcopalem ves-  
tram vocem contra tantam impie-  
tatem omni zelo attollere minime  
omisiſtis.

Itaque hisce Nostris Litteris  
Vos iterum amantissime alloqui-  
mur, qui in sollicitudinis Nostræ  
partem vocati summo Nobis in-  
ter maximas Nostras acerbitates  
solatio, lætitiæ, et consolationi estis  
propter egregiam, qua præstatis,  
religionem, pietatem, ac propter  
mirum illum amorem, fidem, et  
observantiam, qua Nobis et huic  
Apoſtolicæ Sedi concordissimis  
animis obſtriçti gravissimum epi-  
scopale vestrum ministerium str-  
enue ac sedulo implere conten-  
ditis. Etenim ab eximio vestro  
pastorali zelo expectamus, ut as-  
sumentes gladium spiritus, quod  
est verbum Dei, et confortati in  
gratia Domini Noſtri Jesu Chri-  
ſti velitis ingeminatis studiis quo-  
tidie magis prospicere, ut fideles

discovered who, moved by the  
spirit of Satan and urged by one  
of impiety, come to the point that  
they deny the Ruler, Our Lord  
Jeus Christ, and do not tremble  
to attack with a wicked effron-  
tery His Divinity. Here we can by  
no means but carry you out with  
the greatest and deserved (*The text  
is meritisque; this appears to be a ty-  
po for meritisque.*) praise, venerable  
brethren, who have with every  
zeal least omitted to raise up your  
episcopal voice against so great an  
impiety.

Therefore, with these Our let-  
ters, we against speak most lov-  
ingly to you, who are called to  
Us into the part of Our concern  
among Our greatest bitterness to  
the highest comfort, joy, and con-  
solation, on account of singular  
religion (by which you excel), pie-  
ty, and that marvelous love, faith,  
and observance, by which you,  
bound to Us and to this apoſtolic  
see with most like-minded souls,  
you strain, strenuously and care-  
fully, to fulfil your most weighty  
episcopal ministry. And indeed,  
we look forward, from your ex-  
traordinary pastoral zeal, that tak-  
ing up the sword of the spirit,  
which is the word of God, and  
strengthened in the grace of Our  
Lord Jesus Christ, you will more

curæ vestræ concrediti « abstinere ab herbis noxiis, quas Jesus Christus non colit, quia non sunt plantatio Patris (*S. Ignatius M. ad Philadelph., 3.*) » Atque eisdem fidelibus ineculare nunquam desinite, omnem veram felicitatem in homines ex augusta nostra religione, ejusque doctrina et exercitio redundare, ac beatum esse populum, cujus Dominus Deus ejus (*Psal. cxliiii.*). Docete « catholice Fidei fundamento regna subsistere (*S. Cælest. epist. 22 ad Synod. Ephes., apud Const., p. 1200.*), et nihil tam mortiferum, tam præceptum ad casum, tam expositum ad omnia pericula, si hoc solum nobis putantes posse sufficere, quod liberum arbitrium, cum nasceremur, accepimus, ultra jam a Domino nihil quæramus, id est, auctoris nostri obliti, ejus potentiam, ut nos ostendamus liberos, abjuremus (*S. Innocent. I epist. 29 ad Episc. conc. Carthag. apud Const. p. 891.*) » Atque etiam ne omittatis « docere regiam potestatem non ad solum mundi regimen, sed maxime, ad Ecclesiæ præsidium esse collatam (*S. Leo, Epist. 156 al. 125.*), et nihil esse quod civitatum Principibus, et Regibus majori fructui, gloriæque esse possit, quam si, ut sapientissimus fortissimusque alter Prædecessor Noster S. Felix Zeno-

daily foresee with redoubled eagerness that the faithful entrusted to your care “may stay clear from the harmful herbs which Jesus Christ doth not cultivate, because they are not the planting of the Father.” (*S. Ignatius, M. ad Phila., 3.*) And never cease to impress upon those same faithful that all true happiness among men overflows from our august religion and from its teaching and exercise, and that blessed is the people whose God is the Lord (*Ps. 143.*). Teach “that kingdoms stand on the foundation of the Catholic Faith (*S. Cælest. epist. 22 ad Synod. Ephes. apud Const. p. 1200.*), and that there is nothing so deadly, so headlong to the fall, so exposed to every danger, as thinking this alone can be enough for us: that we receive free will when we were born, beyond which we seek nothing from the Lord; that is, forgetful of our author, We repudiate His power, that We might show ourselves to be free.” (*S. Innocent I, epist. 29 ad Episc. conc. Carthag. apud Const. p. 891.*) And also, let us not omit “to teach that kingly power is not brought together only for the control of the world, but more for the protection of the Church (*S. Leo, Epist. 156 al. 125.*), and that there is nothing which can be

ni Imperatori perscribebat, Ecclesiam catholicam... sinant uti legibus suis, nec libertati ejus quemquam permittant obsistere... Certum est enim, hoc rebus suis esse salutare, ut, cum de causis Dei agatur, juxta ipsius constitutum regiam voluntatem Sacerdotibus Christi studeant subdere, non præferre (*Pii VII, Epist. Encycl. Diu satis. 15 maii 1800.*). »

more fruitful and glorious for the princes and kings of cities than, as Our most wise and strong predecessor S. Felix reported to the Emperor Zeno, that they permit the Catholic Church her own laws, nor permit anyone to obstruct her liberty... for it is certain that this is helpful for their own matters, that, when it is done for the causes of God along the lines of His appointment, they rush to subdue, not favor, the royal will to the priests of Christ." (*Pius VII, Epist. Encycl. Diu satis. 15 May 1800.*)

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Sed si semper, Venerabiles Fratres, nunc potissimum in tantis Ecclesiæ civilisque societatis calamitatibus, in tanta adversariorum contra rem catholicam, et hanc Apostolicam Sedem conspiratione tantæ errorum congerie, necesse omnino est, ut adeamus cum fiducia ad thronum gratiæ, ut misericordiam consequamur, et gratiam inveniamus in auxilio opportuno. Quocirca omnium fidelium pietatem excitare existimavimus, ut una Nobiscum Vobisque clementissimum luminum et misericordiarum Patrem ferventissimis humillimisque precibus sine intermissione orent, et obsecrent, et in plenitudine fidei semper confugiant ad Dominum Nostrum

But if it is always altogether necessary, venerable brethren, that now, principally in such great disasters of Church and civil society, in so great a conspiracy of adversaries against the Catholic thing and this apostolic see, and so great a heap of errors, that We approach with trust to the throne of grace, that We might come to mercy, and that We might find grace in suitable help. Wherefore, We think to stir up the piety of all the faithful, that they might pray together, with Us and with you, to the mildest and most merciful Father with the most fervent and humble prayers without ceasing, and that they may beg and always fly in the fullness of faith to

Jesum Christum, qui redemit nos Deo in sanguine suo, ejusque dulcissimum Cor flagrantissime erga nos caritatis victimam enixe jugiterque exorent, ut amoris sui vinculis omnia ad seipsum trahat, ut que omnes homines sanctissimo suo amore inflammati secundum Cor ejus ambulent digne Deo per omnia placentes, in omni bono opere fructificantes. Cum autem sine dubio gratiores sint Deo hominum preces, si animis ab omnitate puris ad ipsum accedent, idcirco cœlestes Ecclesiæ thesauros dispensationi Nostræ commissos Christifidelibus Apostolica liberalitate reserare censuimus, ut iidem fideles ad veram pietatem vehementius incensi, ac per Pœnitentiæ Sacramentum a peccatorum maculis expiati fidentius suas preces ad Deum effundant, ejusque misericordiam et gratiam consequantur.

Hisce igitur Litteris auctoritate Nostra Apostolica omnibus et singulis utriusque sexus catholici orbis fidelibus Plenariam Indulgentiam ad instar Jubilæi concedimus intra unius tantum mensis spatium usque ad totam futu-

Our Lord Jesus Christ, Who redeemed us with God in His own Blood, and that they might entreat His sweetest Heart, victim of flaming love toward us, continually and earnestly, that He might draw all things to Himself in the bonds of His love, and that all men, inflamed with His most holy love, might walk worthily according to His Heart, pleasing God in all things, bearing fruit in every good work. And since without doubt the prayers of men are more pleasing to God, if they approach to Him with souls pure from any decay, therefore We have determined to open up the heavenly riches of the Church, committed to Our Stewardship, to the Christian faithful with apostolic generosity, that those same faithful, kindled more vigorously to true piety, and expiated from the stains of sin through the sacrament of penance, may more confidently pour forth their prayers to God, and come to His mercy and grace.

With these letters, therefore, by Our apostolic authority, we grant a plenary indulgence in the image of the Jubilee to all and every faithful of the Catholic world, of both sexes, within the space of at least one month until the

rum annum 1865 et non ultra, a Vobis, Venerabiles Fratres, aliisque legitimis locorum Ordinariis statuendum, eodum prorsus modo et forma, qua ab initio supremi Noſtri Pontificatus concessimus per Apostolicas Noſtras Litteras in forma Brevis die 20 mensis Novembris anno 1846 datas, et ad universum episcopalem vestrum Ordinem missas, quarum initium « Arcano Divinæ Providentiæ consilio, » et cum omnibus eisdem facultatibus, quæ per ipsas Litteras a Nobis datæ fuerunt. Volumus tamen, ut ea omnia serventur, qui in commemoratis Litteris præscripta sunt, et ea excipiantur, quæ excepta esse declaravimus. Atque id concedimus, non obstantibus in contrarium facientibus quibuscumque, etiam speciali et individua mentione ac derogatione dignis. Ut autem omnis dubitatio et difficultas amoveatur, earumdem Litterarum exemplar ad Vos perferri jussimus.

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« Rogemus, Venerabiles Fratres, de intimo corde et de tota mente misericordiam Dei, quia et ipse addidit dicens: Misericordiam autem meam non dispergam ab

completion of the coming year 1865 and not beyond, established by you, venerable brethren, and by the other legitimate ordinaries of places, rightly in the same form and manner, by which We granted from the beginning of Our supreme pontificate through Our apostolic letters *in forma brevis*, on the 20 day in the month of November, 1846, and sent to your entire episcopal order, of which the beginning is *Arcano Divinæ Providentiæ consilio*, and with all the same faculties which were given in the same letters by Us. However, We wish that all things be kept, which are ordered in the recalled letters, and that those things be taken out which We declared to be removed. And We grant it, notwithstanding doing anything whatever to the contrary, even by those worthy of special and individual mention and derogation. And that every doubt and difficulty be removed, We command that the original of the same letters be born to you.

“We ask, venerable brethren, from the inmost heart and with the entire mind, the mercy of God, for He also adds, saying: I will not scatter my mercy away from them.

eis. Petamus et accipiemus, et si accipiendi mora et tarditas fuerit quoniam graviter offendimus, pulsemus, quia et pulsanti aperietur, si modo pulsent ostium preces, gemitus, et lacrymæ nostræ, quibus insistere et immorari oportet, et si sit unanimis oratio... unusquisque oret Deum non pro se tantum, sed pro omnibus fratribus, sicut Dominus orare nos docuit (*S. Cyprian., epist. 11.*). » Quo vero facilius Deus Noster, Vestrisque, et omnium fidelium precibus, votisque annuat, cum omni fiducia deprecatricem apud Eum adhibeamus Immaculatam sanctissimamque Deiparam Virginem Mariam, quæ cunctas hæreses interemit in universo mundo, quæque omnium nostrum amantissima Mater « tota suavis est... » ac plena misericordiæ... omnibus sese exorabilem, omnibus clementissimam præbet, omnium necessitates amplissimo quodam miseratur affectu (*S. Bernard. Sem. de duodecim prerogativis B. M. V. ex verbis Apocalyp.*), » atque utpote Regina adstans a dextris Unigeniti Filii Sui Domini Nostri Jesu Christi in vestitu deaurato circumamicta varietate nihil est quod ab Eo impetrare non valeat. Suffragia quoque petamus Beatissimi Petri Apostolorum Principis, et

Let us ask and receive, and if there is a delay and slowness in receiving because we have gravely offended, let us knock, for also to him knocking it will be opened, if only our prayers, groans, and tears are knocking at the door, by which we must stand and delay not, and if the prayer is of one accord... let each one pray God not only for himself, but for all the brethren, as the Lord taught us to pray.” (*S. Cyprian, Epist. 11.*) But indeed, God more easily assents to Our prayers and vows, and yours, and those of all the faithful, when we summon with all trust the intercessor before Him, the Immaculate and most holy God-bearer, the Virgin Mary, who kills all heresies in all the world, and who is the most loving mother of us all, who is “all sweet...”, and full of mercy... who can be moved by us all, presents gentleness to all, pities with the greatest feeling the needs of all, “and inasmuch as she is the Queen standing at the right hand of her own Only-Begotten Son, Our Lord Jesus Christ, in clothing of gold and surrounded by variety, there is nothing which she cannot obtain from Him. We beg also the judgements of the Blessed Prince of the Apostles, Pe-

Coapostoli ejus Pauli, omniumque Sanctorum cœlitum, qui facti jam amici Dei pervenerunt ad cœlestia regna, et coronati possident palmam, ac de sua immortalitate securi, de nostra sunt salute solliciti.

Denique cœlestium omnium donorum copiam Vobis a Deo ex animo adprecantes singularis Nostræ in Vos caritatis pignus Apostolicam Benedictionem ex intimo corde profectam Vobis ipsis, Venerabiles Fratres, cunctisque Clericis, Laicisque fidelibus curæ vestræ commissis peramanter impertimus.

Datum Rome, apud S. Petrum, die VIII Decembris anno 1864, decimo a Dogmatica Definitione Immaculatæ Conceptionis Deiparæ Virginis Mariæ,

Pontificatus Nostrî anno decimonono.

ter, and his Coapostle Paul, and of all the heavenly saints, who, having already become friends of God, have come through to the heavenly kingdoms, and having been crowned, possess the palm; and, secure in their own immortality, take concern for our salvation.

Finally, beseeching from the soul an abundance of all heavenly gifts to you from God, as a pledge of Our singular love for you, venerable brethren, We very fondly bestow the apostolic benediction, set out from the inmost heart, on you yourselves, on all clerics, and on all the lay faithful committed to your care.

Given at Rome before St. Peter, on the 8th day of December 1864, the tenth from the dogmatic definition of the Immaculate Conception of the God-bearer, the Virgin Mary.

The nineteenth year of Our pontificate.

*Pius P.P. IX*

SYLLABUS

*complectens præcipuos  
nostræ ætatis errores  
qui notantur  
in allocutionibus  
consistorialibus, in  
encyclicis aliisque  
apostolicis litteris  
sanctissimi domini nostri  
Pii Papæ IX*

I

*Pantheismus,  
Naturalismus[,] et  
Rationalismus absolutus*

I. Nullum supremum, sapientissimum, providentissimumque Numen divinum existit ab hac rerum universitate distinctum, et Deus idem est ac rerum natura et ideo immutationibus obnoxius, Deusque re ipsa fit in homine et mundo, atque omnia Deus sunt et ipsissimam Dei habent substantiam; ac una eademque res est Deus cum mundo, et proinde spiritus cum materie, necessitas cum libertate, verum cum falso, bonum cum malo, et justum cum injusto. Alloc. *Maxima quidem* (9 junii 1862)

II. Neganda est omnis Dei ac-

*Pope Pius IX*

SYLLABUS

*comprising the particular  
errors of our age  
which are noted  
in the consistorial  
allocutions, other  
encyclicals, and apostolic  
letters of our most holy lord,  
Pope Pius IX*

I

*Pantheism, Naturalism,  
and Absolute Rationalism*

I. No supreme, most wise, most provident, divine Will exists distinct from this universe of things, and the same God is both of the nature of things and on that account liable to changes, and God Himself is in man and the world, and all things are God and have the very substance of God; and God is one and the same thing with the world, and hence spirit with matter, necessity with liberty, the true with the false, the good with the bad, and the just with the unjust. Alloc. *Maxima quidem* (9 June 1862)

II. All action of God in men

tio in homines et mundum. Alloc. *Maxima quidem* (9 junii 1862)

III. Humana ratio, nullo prorsus Dei respectu habito, unicus est veri et falsi, boni et mali arbiter, sibi ipsi est lex et naturalibus suis viribus ad hominum ac populorum bonum curandum sufficit. Alloc. *Maxima quidem* (9 junii 1862)

IV. Omnes religionis veritates ex nativa humanæ rationis vi derivant; hinc ratio est princeps norma qua homo cognitionem omnium cujuscumque generis veritatum assequi possit ac debeat. Epist. encycl. *Qui pluribus* (9 novembris 1846) Epist. encycl. *Singulari quidem* (17 martii 1856) Alloc. *Maxima quidem* (9 junii 1862)

V. Divina revelatio est imperfecta et iccirco subjecta continuo et indefinito progressui qui humanæ rationis progressioni respondeat. Epist. encycl. *Qui pluribus* (9 novembris 1846) Alloc. *Maxima quidem* (9 junii 1862)

VI. Christi fides humanæ refragatur rationi; divinaque revelatio non solum nihil prodest, verum etiam nocet hominis perfectioni. Epist. encycl. *Qui pluribus* (9 novembris 1846) Alloc. *Maxima quidem* (9 junii 1862)

VII. Prophetiæ et miracula in

and the world must be denied. Alloc. *Maxima quidem* (9 June 1862)

III. Human reason, not held at all in respect of God, alone is the determiner of the true and the false, the good and the wicked; it is a law unto itself and by its own natural powers suffices for attending to the good of men and peoples. Alloc. *Maxima quidem* (9 June 1862)

IV. All truths of religion derive from the native power of human reason; hence reason is the chief standard by which man can, and must, pursue knowledge of things of any type of truths whatsoever. Epist. encycl. *Qui pluribus* (9 November 1846) Epist. encycl. *Singulari quidem* (17 March 1856) Alloc. *Maxima quidem* (9 June 1862)

V. Divine revelation is imperfect and therefore subject to a constant and unrestricted progress, which may respond to the progression of human reason. Epist. encycl. *Qui pluribus* (9 November 1846) Alloc. *Maxima quidem* (9 June 1862)

VI. The faith of Christ is opposed to human reason, and divine revelation profits nothing, and in truth harms the perfection of man. Epist. encycl. *Qui pluribus* (9 November 1846) Alloc. *Maxima quidem* (9 June 1862)

VII. The prophecies and mir-

sacris Litteris exposita et narrata sunt poetarum commenta, et christianæ fidei mysteria philosophicarum investigationum summa; et utriusque Testamenti libris mythica continentur inventa; ipseque Jesus Christus est mythica fictio. Epiſt. encycl. *Qui pluribus* (9 novembris 1846) Alloc. *Maxima quidem* (9 junii 1862)

## II

### *Rationalismus moderatus*

VIII. Quum ratio humana ipsi religioni æquiparetur, idcirco theologicæ disciplinæ perinde ac philosophicæ tractandæ sunt. Alloc. Singulari quadam *perfusi* (9 decembris 1854)

IX. Omnia indiscriminatim dogmata religionis christianæ sunt objectum naturalis scientiæ seu philosophiæ; et humana ratio historice tantum exulta potest ex suis naturalibus viribus et principiis ad veram de omnibus etiam reconditoribus dogmatibus scientiam pervenire, modo hæc dogmata ipsi rationi tamquam objectum proposita fuerint. Epiſt. ad Archiep. Frising. *Gravissimas* (11 decembris 1862) Epiſt. ad eundem. *Tuas libenter* (21 decembris 1863)

X. Quum aliud sit philosophus, aliud philosophia, ille jus

acles set out and told in the Sacred Scriptures are the inventions of poets, and the mysteries of the Christian faith are the heights of philosophical inquiries; and in the books of both Testaments are contained invented myths; and Jesus Christ Himself is a mythic invention. Epiſt. encycl. *Qui pluribus* (9 November 1846) Alloc. *Maxima quidem* (9 June 1862)

## II

### *Moderate Rationalism*

VIII. Since human reason is equal to religion itself, therefore theological and philosophical teachings have been drawn out in the same way. Alloc. Singulari quadam *perfusi* (9 December 1854)

IX. All doctrines of the Christian religion whatever are the object of natural science or philosophy; and human reason can be so improved historically by its own natural powers and principles to arrive at true knowledge even about better formulating all dogmas, if only these dogmas will be proposed as an object to reason itself. Epiſt. ad Archiep. Frising. *Gravissimas* (11 December 1862) Epiſt. ad eundem. *Tuas libenter* (21 December 1863)

X. Since the philosopher is one thing, and the philosopher

et officium habet se submittendi auctoritati, quam veram ipse probaverit; at philosophia neque potest, neque debet ulli sese submittere auctoritati. Epiſt. ad Archiep. Frising. *Gravissimas* (11 decembris 1862) Epiſt. ad eundem. *Tuas libenter* (21 decembris 1863)

XI. Ecclesia non solum non debet in philosophiam unquam animadvertere, verum etiam debet ipsius philosophiæ tolerare errores, eique relinquere ut ipsa se corrigat. Epiſt. ad Archiep. Frising. *Gravissimas* (11 decembris 1862)

XII. Apostolicæ Sedis, romanarumque Congregationum decreta liberum scientiæ progressum impediunt. Epiſt. ad Archiep. Frising. *Tuas libenter* (21 decembris 1863)

XIII. Methodus et principia, quibus antiqui Doctores scholastici Theologiam excoluerunt, temporum nostrorum necessitatibus scientiarumque progressui minime congruunt. Epiſt. ad Archiep. Frising. *Tuas libenter* (21 decembris 1863)

XIV. Philosophia tractanda est, nulla supernaturalis revelationis habita ratione. Epiſt. ad Archiep. Frising. *Tuas libenter* (21 decembris 1863)

N. B. Cum rationalismi systemate cohærent maximam partem errores Antonii Günther, qui damnatur in Epiſt. ad Card. Archiep.

is another, he has the right and duty of submitting himself to the authority which he himself approves as true; but philosophy neither can nor should submit itself to any authority. Epiſt. ad Archiep. Frising. *Gravissimas* (11 December 1862) Epiſt. ad eundem. *Tuas libenter* (21 December 1863)

XI. The Church not only must not ever attend to philosophy, in truth she must even tolerate errors of philosophy itself, and leave to it that it might correct itself. Epiſt. ad Archiep. Frising. *Gravissimas* (11 December 1862)

XII. The decrees of the Apostolic See and of the Roman Congregations hinder the free progress of science. Epiſt. ad Archiep. Frising. *Tuas libenter* (21 December 1863)

XIII. The method and principles by which the ancient scholastic teachers improved Theology agree very little with the necessities of our times and the progress of the sciences. Epiſt. ad Archiep. Frising. *Tuas libenter* (21 December 1863)

XIV. Philosophy must be drawn out having no reckoning of supernatural revelation. Epiſt. ad Archiep. Frising. *Tuas libenter* (21 December 1863)

N. B. The errors of Anthony Günther coincide with the greatest part with the system of rationalism, which is condemned in

Coloniensem *Eximiam tuam* 15 junii 1857, et in Epiſt. ad Episc. Wratislaviensem, *Dolore haud mediocri* 30 aprilis 1860.

the letter to the Cardinal Archbishop of Cologne, *Eximiam tuam*, 15 June 1857, and in the letter to the Bishop of Wratislav, *Dolore haud mediocri*, 30 April 1860.

### III

#### *Indifferentismus, Latitudinarismus*

XV. Liberum cuique homini eſt eam amplecti ac profiteri religionem, quam rationis lumine quis ductus veram putaverit. Litt. apoſt. *inter* (10 junii 1851) Alloc. *Maxima quidem* (9 junii 1862)

XVI. Homines in cujusvis religionis cultu viam æternæ salutis reperire æternamque salutem aſsequi poſſunt. Epiſt. encycl. *Qui pluribus* (9 novembre 1840) Alloc. *Ubi primum* 17 decembris 1847 Epiſt. encycl. *Singulari quidem* (11 martii 1850)

XVII. Saltem bene sperandum eſt de æterna illorum omnium salute, qui in vera Chriſti Ecclesia nequaquam verſantur. Epiſt. encycl. *Singulari quidem* (11 martii 1850) Epiſt. encycl. *Quanto conficiamur* (17 auguſti 1803)

XVIII. Proteſtantismus non aliud eſt quam diverſa veræ ejuſdem chriſtianæ religionis forma, in qua æque ac in Ecclesia catholica Deo placere datum eſt. Epiſt. encycl. *Noſcitis et Nobiſcum* (8 decembris 1849)

### III

#### *Indifferentism, Latitudinarianism*

XV. Each man whoever is free to embrace and profeſs that religion which he, led by the light of reaſon, has thought to be true. Litt. apoſt. *Multiplies inter* (10 June 1851) Alloc. *Maxima quidem* (9 June 1862)

XVI. Men are able to diſcover the way of eternal ſalvation, and obtain eternal ſalvation, in the worſhip of any religion whatever. Epiſt. encycl. *Qui pluribus* (9 novembre 1840) Alloc. *Ubi primum* 17 decembris 1847 Epiſt. encycl. *Singulari quidem* (11 martii 1850)

XVII. It muſt be well-hoped, at leaſt, for the eternal ſalvation of all thoſe who in no way dwell in the true Church of Chriſt. Epiſt. encycl. *Singulari quidem* (11 martii 1850) Epiſt. encycl. *Quanto conficiamur* (17 auguſti 1803)

XVIII. Proteſtantism is nothing elſe but a different form of the ſame true Chriſtian religion, in which it is given to pleaſe God equally as in the Catholic Church. Epiſt. encycl. *Noſcitis et Nobiſcum* (8 decembris 1849)

## IV

*Socialismus,  
Communismus, Societates  
clandestinæ, Societates  
biblicæ, Societates  
clerico-liberales*

Ejusmodi pestes sæpe gravissimisque verborum formulis reprobantur in *Epišt. encycl. Qui pluribus* 9 novemb. 1846; in *Alloc. Quibus quantisque* 20 april. 1849; in *Epišt. encycl. Noscitis et Nobiscum* 8 dec. 1849; in *Alloc. Singulari quadam* 9 decemb. 1854; in *Epišt. encycl. Quanto conficiamur mærore* 10 augusti 1863.

## V

*Errores de Ecclesia ejusque  
juribus*

XIX. Ecclesia non est vera perfecta que societas plane libera, nec pollet suis propriis et constantibus juribus sibi a divino suo fundatore collatis, sed civilis potestatis est definire quæ sint Ecclesiæ jura ac limites, intra quos eadem jura exercere queat. *Alloc. Singulari quadam* (9 decembris 1854) *Alloc. Multis gravibusque* (17 decembris 1860) *Alloc. Maxima quidem* (9 junii 1862)

XX. Ecclesiastica potestas suam

## IV

*Socialism, Communism,  
Secret Societies, Biblical  
Societies, Clerico-Liberal  
Societies*

Plagues of this type have been often and in the gravest verbal formulas been rejected in the encyclical letter *Qui pluribus*, 9 Nov 1846; in the Allocution *Quibus quantisque*, 20 Apr 1849; in the encyclical letter *Noscitis et Nobiscum*, 8 Dec 1849; in the Allocution *Singulari quadam*, 9 Dec 1854; and in the encyclical letter *Quanto conficiamur mærore*, 10 Aug 1863.

## V

*Errors on the Church and  
Her Rights*

XIX. The Church is not a true and perfect society, completely free, nor does she exert power in her own proper and unchanging rights brought together for her by her divine Founder, but it is of the civil power to define what are the rights of the Church, and the limits within which she is able to exercise those same rights. *Alloc. Singulari quadam* (9 December 1854) *Alloc. Multis gravibusque* (17 December 1860) *Alloc. Maxima quidem* (9 June 1862)

XX. The ecclesiastical power

auſtoritatem exercere non debet absque civilis gubernii venia et assensu. Alloc. *Meminit unusquisque* (30 septembris 1861)

XXI. Ecclesia non habet potestatem dogmatice definiendi, religionem catholicæ Ecclesiæ esse unice veram religionem. Litt. apost. *inter* (10 junii 1851)

XXII. Obligatio, qua catholici magistri et scriptores omnino astringuntur, coarctatur in iis tantum, quæ ab infallibili Ecclesiæ judicio veluti fidei dogmata ab omnibus credenda proponuntur. Epiſt. ad Archiep. Frising. *Tuas libenter* (21 decembris 1836)

XXIII. Romani Pontifices et Concilia œcumenica a limitibus suæ potestatis recesserunt, jura Principum usurparunt, atque etiam in rebus fidei et morum definiendis errarunt. Litt. apost. *inter* (10 junii 1851)

XXIV. Ecclesia vis inferendæ potestatem non habet, neque potestatem ullam temporalem directam vel indirectam. Litt. apost. *Ad apostolicæ* (22 augusti 1851)

XXV. Præter potestatem episcopatus in hærentem, alia est attributa temporalis potestas a civili imperio, vel expresse vel taci-

cannot exercise its authority without the favor and assent of the civil government. Alloc. *Meminit unusquisque* (30 September 1861)

XXI. The Church does not have the power of dogmatically defining that the religion of the Catholic Church is the uniuely true religion. Litt. apost. *Multiplies inter* (10 June 1851)

XXII. The obligation by which Catholic judges and writers are bound, is restricted in those things only which are proposed by the infallible judgment of the Church as dogmas of the faith to be believed by all. Epiſt. ad Archiep. Frising. *Tuas libenter* (21 December 1836)

XXIII. The Roman pontiffs and the ecumenical Councils have gone away from the limits of their own power, usurped the rights of princes, and even erred in the things defined about faith and morals. Litt. apost. *Multiplies inter* (10 June 1851)

XXIV. The Church does not have the power of using force, nor any temporal power either direct or indirect. Litt. apost. *Ad apostolicæ* (22 August 1851)

XXV. Besides the power inherent to the episcopate, temporal power is ascribed in another way by the civil rulership, given

te concessa, revocanda propterea, cum liberit, a civili imperio. Litt. apost. *Ad apostolicæ* (22 augustii 1551)

XXVI. Ecclesia non habet nativum ac legitimum jus acquirendi ac possidendi. Alloc. *Nunquam fore* (15 decembris 1856) Epiſt. encycl. *Incredibili* (1 septembris 1863)

XXVII. Sacri Ecclesiæ ministri Romanusque Pontifex ab omni rerum temporalium cura ac dominio sunt omnino excludendi. Alloc. *Maxima quidem* (9 junii 1802)

XXVIII. Episcopis, sine gubernii venia, fas non est vel ipsas apostolicas litteras promulgare. Alloc. *Nunquam fore* (15 decembris 1856)

XXIX. Gratia a Romano Pontifice concessa existimari debent tamquam irrita, nisi per gubernium fuerint imploratae. Alloc. *Nunquam fore* (15 decembris 1856)

XXX. Ecclesiæ et personarum ecclesiasticarum immunitas a jure civili ortum habuit. Litt. apost. *inter* (10 junii 1853)

XXXI. Ecclesiasticum forum pro temporalibus clericorum causis sive civilibus sive eriminalibus omnino de medio tollendum est, etiam inconsulta et reclamante Apostolica Sede. Alloc. *Acerbissimum*

either expressly or tacitly; therefore, it is revoked by the civil rulership when it pleases. Litt. apost. *Ad apostolicæ* (22 August 1851)

XXVI. The Church does not have an inborn and legitimate right of acquiring and possessing. Alloc. *Nunquam fore* (15 December 1856) Epiſt. encycl. *Incredibili* (1 September 1863)

XXVII. The sacred ministers of the Church and the Roman pontiff must be altogether excluded from every care and rule of temporal things. Alloc. *Maxima quidem* (9 June 1802)

XXVIII. It is not lawful for bishops, without the favor of the government, to promulgate even apostolic letters. Alloc. *Nunquam fore* (15 December 1856)

XXIX. Favors given by the Roman pontiff must be considered as void, unless they have been begged for through the government. Alloc. *Nunquam fore* (15 December 1856)

XXX. The immunity of the Church and ecclesiastical persons had its rise from the civil law. Litt. apost. *Multiplies inter* (10 June 1853)

XXXI. The ecclesiastical forum for the temporal causes of clerics, whether civil or criminal, must be entirely taken away, even with the Apostolic See being unasked or protesting. Alloc. *Acerbis-*

(27 septembris 1852) Alloc. *Nunquam fore* (15 decembris 1856)

XXXII. Absque ulla naturalis juris et æquitatis violatione potest abrogari personalis immunitas, qua clerici ab onere subeundæ exercendæque militiæ eximuntur; hanc vero abrogationem postulat civilis progressus, maxime in societate ad formam liberioris regiminis constituta. Epist. ad Episc. Montisregal, *Singularis Nobisque* (29 septembris 1861)

XXXIII. Non pertinet unice ad ecclesiasticam jurisdictionis proprio ac nativo jure dirigere theologiarum rerum doctrinam. Epist. ad Archiep. Frising. *Tuas libenter* (22 decembris 1863)

XXXIV. Doctrina comparantium Romanum Pontificem Principi libero et agenti in universa Ecclesia, doctrina est quæ medio ævo prevaluit. Litt. apost. *Ad apostolicæ* (22 augusti 1851)

XXXV. Nihil vetat, alicujus Concilii generalis sententia aut universorum populorum factò, summum Pontificatum ab romano Episcopo atque Urbe ad alium Episcopum aliamque civitatem transferri. Litt. apost. *Ad apostolicæ* (22 augusti 1851)

XXXVI. Nationalis concilii

*simum* (27 September 1852) Alloc. *Nunquam fore* (15 December 1856)

XXXII. The personal immunity by which clerics are removed from the burden of submitting to and practicing in the military, can be abolished without any violation of natural right and equity; in truth, civil progress demands this abolition, most especially in a society constituted in a pattern of freer direction. Epist. ad Episc. Montisregal, *Singularis Nobisque* (29 September 1861)

XXXIII. It does not pertain solely to the ecclesiastical power, by its proper and native right of jurisdiction, to direct the teaching of theological matters. Epist. ad Archiep. Frising. *Tuas libenter* (22 December 1863)

XXXIV. The teaching of treating the Roman pontiff as a Prince, free and active in the universal Church, is a teaching which prevailed in the Middle Ages. Litt. apost. *Ad apostolicæ* (22 August 1851)

XXXV. Nothing forbids the Supreme Pontificate being transferred from the Roman bishop and city to another bishop and another city, by the statement of some general council or an act of all the people. Litt. apost. *Ad apostolicæ* (22 August 1851)

XXXVI. The definition of a

definitio nullam aliam admittit disputationem, civilisque administratio rem ad hosce terminos exigere potest. Litt. apost. *Ad apostolicæ* (22 augusti 1851)

XXXVII. Institui possunt nationales Ecclesiæ ab auctoritate Romani Pontificis subductæ planeque divisæ. Alloc. *Multis gravibusque* (17 decembris 1860) Alloc. *Fam dudum cernimus* (18 martii 1861)

XXXVIII. Divisioni Ecclesiæ in orientalem atque occidentalem nimia Romanorum Pontificum arbitria contulerunt. Litt. apost. *Ad apostolicæ* (22 augusti 1851)

## VI

### *Errores de societate civilium in se, tum in suis ad Ecclesiam relationibus spectata*

XXXIX. Republicæ status, utpote omnium jurium origo et fons, jure quodam pollet nullis circumscripto limitibus. Alloc. *Maxima quidem* (9 junii 1862)

XL. Catholicæ Ecclesiæ doctrina humanæ societatis bono et commodo adversatur. Epiſt. encycl. *Qui pluribus* (9 novembris 1846) Alloc. *Quibus quantisque* (20 aprilis 1849)

XLI. Civili potestati vel ab infideli imperante exercitæ compe-

national council permits no other discussion, and the civil administration can drive a matter to these boundaries. Litt. apost. *Ad apostolicæ* (22 August 1851)

XXXVII. National churches can be founded transferred from, and clearly divided from, the authority of the Roman pontiff. Alloc. *Multis gravibusque* (17 December 1860) Alloc. *Fam dudum cernimus* (18 March 1861)

XXXVIII. The excessive authority of the Roman pontiffs brought about the division of the Church into east and west. Litt. apost. *Ad apostolicæ* (22 August 1851)

## VI

### *Errors about Civil Society Considered First in Itself, then in its Relationships to the Church*

XXXIX. The status of the republic, in as much as it is the origin and source of all rights, exerts power by a certain right surrounded by no limits. Alloc. *Maxima quidem* (9 June 1862)

XL. The teaching of the Catholic Church is opposed to the good and advantage of human society. Epiſt. encycl. *Qui pluribus* (9 November 1846) Alloc. *Quibus quantisque* (20 April 1849)

XLI. An indirect, negative power over sacred things is ad-

tit potestas indirecta negativa in sacra; eidem proinde com-petit nedum jus quod vocant *exequatur*, sed etiam jus *appellationis*, quam nuncupant, *ab abusu*. Litt. apoſt. *Ad apoſtolicæ* (22 auguſti 1851)

XLII. In conflictu legum utriusque potestatis, jus civile prævalet. Litt. apoſt. *Ad apoſtolicæ* (22 auguſti 1851)

XLIII. Laica potestas auctoritatem habet rescindendi, ac faciendi irritas solemnnes conventiones (vulga *Concordata*) super usu jurium ad ecclesiasticam immunitatem pertinentium cum Sede apoſtolica initas, sine hujus consensu, immo et ea reclamante. Alloc. *In conſistoriali* (1 novembris 1850) Alloc. *Multis gravibusque* (17 decembris 1860)

XLIV. Civilis auctoritas potest se immiscere rebus quæ ad religionem, mores et regimen spirituale pertinent. Hinc potest de instructionibus judicare, quas Ecclesiæ pastores ad conscientiarum normam pro suo munere edunt, quin etiam potest de divinorum sacramentorum administratione et dispositionibus ad ea suspicienda necessariis decernere. Alloc. *In conſistoriali* (1 novembris 1850) Alloc. *Maxima quidem* (9 junii 1862)

missible for the civil power, even exercised by a ruling unbeliever; hence, much more is the right which is called *execution*, but also the right which they call *appeal from abuse*. Litt. apoſt. *Ad apoſtolicæ* (22 August 1851)

XLII. In a conflict of the laws of each power, the civil law prevails. Litt. apoſt. *Ad apoſtolicæ* (22 August 1851)

XLIII. The lay power has the authority of rescinding, and of making void, solemn agreements (“concordats” in the vernacular) about the use of the laws pertaining to ecclesiastical immunity entered into with the Apostolic See, without her consent; indeed, even against her protest. Alloc. *In conſistoriali* (1 November 1850) Alloc. *Multis gravibusque* (17 December 1860)

XLIV. The civil authority can mix itself into things which pertain to religion, morals, and spiritual rule. From this, it can judge concerning instructions which the pastors of the Church take from their own office for the standard of consciences, so that it can even judge concerning the administration of the divine sacraments and the dispositions necessary for receiving them. Alloc. *In conſistoriali* (1 November 1850) Alloc. *Maxima quidem* (9 June 1862)

XLV. Totum scholarum publicarum regimen, in quibus juvenus christianæ alicujus Reipublicæ instituitur, episcopalibus dumtaxat seminariis aliqua ratione exceptis, potest ac debet attribui auctoritati civili, et ita quidem attribui, ut nullum alii cuicumque auctoritati recognoscatur jus inmiscendi se in disciplina scholarum, in regimine studiorum, in graduum collatione, in delectu aut approbatione magistrorum.

Alloc. *In consistoriali* (1 novembris 1850) Alloc.

*Quibus luētuosissimis* (5 septembris 1851)

XLVI. Immo in ipsis clericorum seminariis methodus studiorum adhibenda civili auctoritati subjicitur. Alloc. *Nunquam fore* (15 decembris 1856)

XLVII. Postulat optima civilis societatis ratio, ut populares scholæ, quæ patent omnibus cujusque e populo classis pueris, ac publica universim instituta, quæ litteris severioribusque disciplinis tradendis et educationi juventutis curandæ sunt destinata, eximantur ab omni Ecclesiæ auctoritate, moderatrice vi et ingerentia, plenoque civilis ac politicæ auctoritatis arbitrio subjiciantur ad imperantium placita et ad communium ætatis opinionum amussim.

Epist. ad Archiep. Friburg, *Quam non sine* (14

XLV. Total rule of the public schools, in which the youth of any Christian republic is instructed, as long as episcopal seminaries are for some reason excepted, can and must be given over to the civil authority, and indeed so given over, that no right be recognized to any other authority whatsoever of mixing itself in the discipline of the schools, the rule of studies, gathering of grades, or in the choosing or approval of teachers. Alloc. *In consistoriali* (1 November 1850) Alloc. *Quibus luētuosissimis* (5 September 1851)

XLVI. Indeed, the method of studies to be employed in the seminaries of clerics themselves is subjected to the civil authority. Alloc. *Nunquam fore* (15 December 1856)

XLVII. The best reason of civil society, that the popular schools, which stand open to all children of whatever class from the people, and public foundations generally, which are aimed at handing down letters and weightier disciplines and the arranging for the education of the youth, should be removed from all authority, moderating power, and interference of the Church, and be subjected to the will of the civil and political authority for the pleasure of the ruling ones

julii 1864)

XLVIII. Catholicis viris probari potest ea juventutis instituentæ ratio, quæ sit a catholica fide et ab Ecclesiæ potestate sejuncta, quæque rerum dumtaxat naturalium scientiam ac terrenæ socialis vitæ fines tantummodo vel saltem primarium spectet. *Epißt. ad Archiep. Friburg, Quam non sine* (14 julii 1864)

XLIX. Civilis auctoritas potest impedire quominus sacrorum Antistites et fideles populi cum Romano Pontifice libere ac mutuo communicent. *Alloc. Maxima quidem* (9 junii 1562)

L. Laica auctoritas habet per se jus præsentandi episcopos et potest ab illis exigere ut ineant diocesium procurationem antequam ipsi canonicam a S. Sede institutionem et apostolicas litteras accipiant. *Alloc. Nunquam fore* (15 decembris 1856)

LI. Immo laicum gubernium habet jus deponendi ab exercitio pastoralis ministerii episcopos, neque tenetur obedire Romano Pontifici in iis quæ episcopatum et episcoporum respiciunt institutionem. *Litt. apost. Multiplices inter* (10 junii 1851) *Alloc. Acerbissimum* (27 septembris 1892)

and to the standard of the common opinions of the age. *Epißt. ad Archiep. Friburg, Quam non sine* (14 July 1864)

XLVIII. That reasoning regarding the instruction of youth, which is separated from the Catholic faith and the authority of the Church, and which looks to the knowledge of natural things only, and the ends of earthly social life only, or at least primarily, can be approved by Catholic men. *Epißt. ad Arch. Friburg, Quam non sine* (14 July 1864)

XLIX. The civil authority can prevent that the bishops of sacred things and the faithful people communicate freely and mutually with the Roman pontiff. *Alloc. Maxima quidem* (9 June 1562)

L. Lay authority has, in itself, the right of presenting bishops, and can drive out from them that they enter into the management of their dioceses before they receive canonical installation and apostolic letters from the Holy See. *Alloc. Nunquam fore* (15 December 1856)

LI. Indeed, lay government has the right of deposing bishops from the exercise of pastoral ministry, nor does it need to obey the Roman pontiff in which things which respect the institution of bishoprics and the bishops. *Litt. apost. Multiplices inter* (10 June 1851) *Alloc. Acerbissimum* (27 September 1892)

LII. Gubernium potest suo jure immutare ætatem ab Ecclesia prescriptam pro religiosa tam mulierum quam virorum professione, omnibusque religiosis familiis indicere, ut neminem sine suo permissu ad solemnia vota nuncupanda admittant. Alloc. *Nunquam fore* (15 decembris 1856)

LIII. Abrogandæ sunt leges quæ ad religiosarum familiarum statum tutandum, earumque jura et officia pertinent; immo potest civile gubernium iis omnibus auxilium præstare, qui a suscepto religiosæ vitæ instituto deficere ac solemnia vota frangere velint; pariterque potest, religiosas easdem familias perinde ac collegiatas Ecclesias et beneficia simplicia etiam juris patronatus penitus extinguere illorumque bona et redditus civilis potestatis administrationi et arbitrio subicere et vindicare.

Alloc. *Acerbissimum* (27 septembris 1852) Alloc. *Probe memineritis* (22 januarii 1855) Alloc. *Cum sæpe* (26 julii 1855)

LIV. Reges et Principes non solum ab Ecclesiæ jurisdictione eximuntur, verum etiam in quæstionibus jurisdictionis dirimendis superiores sunt Ecclesiæ. Litt. apost. *Multiplies inter* (10 junii 1851)

LII. The government can, by its own right, change the age for religious profession of both men and women which is prescribed by the Church, and proclaim to all religious families that they admit no one to solemn vows without their permission. Alloc. *Nunquam fore* (15 December 1856)

LIII. Laws which pertain to the defense of the state of religious families, and of their rights and duties, must be abrogated; indeed, the civil government can stand as a help to all those who wish to falter in the accepted institution of religious life or to break solemn vows; and equally it may thoroughly destroy the same religious families, and likewise collegiate churches and simple benefices, even those of patronage right, and both subject to judgment and claim their goods and revenues for the administration of the civil power. Alloc. *Acerbissimum* (27 September 1852) Alloc. *Probe memineritis* (22 January 1855) Alloc. *Cum sæpe* (26 July 1855)

LIV. Kings and princes are not only removed from the jurisdiction of the Church, but truly are even superior to the Church in settling questions of jurisdiction. Litt. apost. *Multiplies inter* (10 June 1851)

LV. Ecclesia a Statu, Statusque ab Ecclesia sejungendus est.

Alloc. *Acerbissimum* (27 septembris 1852)

LV. The Church must be separated from the state, and the state from the Church.

Alloc. *Acerbissimum* (27 September 1852)

## VII

### *Errores de Ethica naturali et christiana*

LVI. Morum leges divina haud egent sanctione, minimeque opus est ut humanæ leges ad naturæ jus conformentur aut obligandi vim a Deo accipiant. Alloc. *Maxima quidem* (9 junii 1862)

LVII. Philosophicarum rerum morumque scientia, itemque civiles leges possunt et debent a divina et ecclesiastica auctoritate declinare. Alloc. *Maxima quidem* (9 junii 1862)

LVIII. Aliæ vires non sunt agnoscendæ nisi illæ quæ in materia positæ sunt, et omnis morum disciplina honestasque collocari debet in cumulandis et augendis quovis modo divitiis ac in voluptatibus explendis. Alloc. *Maxima quidem* (9 junii 1862) Epiſt. encycl. *Quanto conficiamur* (10 augusti 1863)

LIX. Jus in materiali factò consistit, et omnia hominum officia sunt nomen inane, et omnia humana facta juris vim habent. Alloc. *Maxima quidem* (9 junii 1862)

## VII

### *Errors about Natural and Christian Ethics*

LVI. The laws of morals by no means need the divine sanction, and least of all do human laws need to conform to the law of nature or receive the power of obligating from God. Alloc. *Maxima quidem* (9 June 1862)

LVII. Knowledge of philosophical matters and morals, and likewise civil laws can and should turn away from divine and ecclesiastical authority. Alloc. *Maxima quidem* (9 June 1862)

LVIII. Other powers must not be recognized except those which are placed in matter, and every honesty and teaching of morals must be placed in the gathering and increasing of wealth in any manner whatever, and in satisfaction of pleasures. Alloc. *Maxima quidem* (9 June 1862) Epiſt. encycl. *Quanto conficiamur* (10 August 1863)

LIX. Right consists in a material fact, and all duties of men are an empty name, and all human deeds have the force of right. Alloc. *Maxima quidem* (9 June 1862)

LX. Auctoritas nihil aliud est nisi numeri et materialium virium summa. Alloc. *Maxima quidem* (9 junii 1862)

LXI. Fortunata facti injustitia nullum juris sanctitati detrimentum affert. Alloc. *Jamdudum cernimus* (18 martii 1861)

LXII. Proclamandum est et observandum principium quod vocant de *non-interventu*. Alloc. *Novos et ante* (29 septembris 1860)

LXIII. Legitimis principibus obedientiam detrectare, immo et rebellare licet. Epiſt. encycl. *Qui pluribus* (9 novembris 1846) Alloc. *Quisque vestrum* (4 octobris 1847) Epiſt. encycl. *Noſcitis et Nobiscum* (8 decembris 1849) Litt. apoſt. *Cum catholica* (26 martii 1860)

LXIV. Tum cujusque sanctissimi juramenti violatio, tum quælibet scelestâ flagitiosaque actio sempiternæ legi repugnans non solum haud est improbanda, verum etiam omnino licita, summisque laudibus efferenda, quando id pro patriæ amore agatur. Alloc. *Quibus quantisque* (20 aprilis 1849)

LX. There is no other authority except numbers and the sum of material powers. Alloc. *Maxima quidem* (9 June 1862)

LXI. A lucky injustice of deed bears no harm to the sanctity of law. Alloc. *Jamdudum cernimus* (18 March 1861)

LXII. The principle which is called *non-intervention* must be proclaimed and observed. Alloc. *Novos et ante* (29 September 1860)

LXIII. It is permitted to refuse obedience to legitimate princes, and even to rebel. Epiſt. encycl. *Qui pluribus* (9 November 1846) Alloc. *Quisque vestrum* (4 October 1847) Epiſt. encycl. *Noſcitis et Nobiscum* (8 December 1849) Litt. apoſt. *Cum catholica* (26 March 1860)

LXIV. Not only a violation of any sacred oath, but also any wicked and shameful act whatever opposed to the eternal law, not only must be not at all disapproved, but truly is altogether lawful, and must be carried out with the greatest praises, when it is done for the love of the fatherland. Alloc. *Quibus quantisque* (20 April 1849)

## VIII

### *Errores de matrimonio christiano*

LXV. Nulla ratione ferri potest, Christum evexisse matrimo-

## VIII

### *Errors about Christian Marriage*

LXV. It can be said with no justification that Christ has exalt-

nium a dignitatem sacramenti. Litt. apoſt. *Ad apoſtolicæ* (22 auguſti 1851)

LXVI. Matrimonii ſacramentum non eſt niſi quid contractui acceſſorium ab eoque ſeparabile, ipſumque ſacramentum in una tantum nuptiali benediſtione ſitum eſt. Litt. apoſt. *Ad apoſtolicæ* (22 auguſti 1851)

LXVII. Jure nature matrimonii vinculum non eſt indiſſolubile, et in variis caſibus divortium proprie dictum auctoriſate civili ſanciri poteſt. Litt. apoſt. *Ad apoſtolicæ* (22 auguſti 1851) Alloc. *Acerbiſſimum* (21 ſeptembris 1852)

LXVIII. Eccleſia non habet poteſtatem impedimenta matrimonium dirimentia inducendi, ſed ea poteſtas civili auctoriſate competit, a qua impedimenta exiſtentia tollenda ſunt. Litt. apoſt. *inter* (10 junii 1851)

LXIX. Eccleſia ſequioribus ſæculis dirimentia impedimenta inducere cœpit, non jure proprio, ſed illo jure uſa, quod a civili poteſtate mutuata erat. Litt. apoſt. *Ad apoſtolicæ* (22 auguſti 1851)

LXX. Tridentini canones qui anathematis cenſuram illis inferunt qui facultatem impedimenta dirimentia inducendi Eccleſiæ negare

ed matrimony to the dignity of a ſacrament. Litt. apoſt. *Ad apoſtolicæ* (22 Auguſt 1851)

LXVI. The ſacrament of matrimony is nothing but an acceſſory to a contract and ſeparable from it, and the ſacrament itſelf is ſituated in one nuptial bleſſing only. Litt. apoſt. *Ad apoſtolicæ* (22 Auguſt 1851)

LXVII. By the law of nature, the bond of marriage is not indiſſoluble, and in various caſes divorce, properly ſo called, can be ſanctiſed by the civil authority. Litt. apoſt. *Ad apoſtolicæ* (22 Auguſt 1851) Alloc. *Acerbiſſimum* (21 September 1852)

LXVIII. The Church does not have the power of introducing diriment impediments to matrimony, but this power lies in the civil authority, by which exiſting impediments muſt be taken away. Litt. apoſt. *Multiplices inter* (10 June 1851)

LXIX. The Church of prior ages began to introduce diriment impediments not by its own right, but by that right having been uſed, which it borrowed from the civil power. Litt. apoſt. *Ad apoſtolicæ* (22 Auguſt 1851)

LXX. The canons of Trent which brought the cenſure of anathema on thoſe who dare to deny the ability of the Church to

audeant, vel non sunt dogmatici vel de hac mutuata potestate intelligendi sunt. Litt. apoſt. *Ad apoſtolicæ* (22 auguſti 1851)

LXXI. Tridentini forma ſub infirmitatis pœna non obligat, ubi lex civilis aliam formam præſtituat, et velit hac nova forma interveniente matrimonium valere. Litt. apoſt. *Ad apoſtolicæ* (22 auguſti 1851)

LXXII. Bonifacius VIII votum caſtıtatis in ordinatione emiſſum nuptias nullas reddere primus aſſeruit. Litt. apoſt. *Ad apoſtolicæ* (22 auguſti 1851)

LXXIII. Vi contractus mere civilis poteſt inter chriſtianos conſtare veri nominis matrimonium; falſumque eſt aut contractum matrimonii inter chriſtianos ſemper eſſe ſacramentum, aut nullum eſſe contractum, ſi ſacramentum excludatur. Litt. apoſt. *Ad apoſtolicæ* (22 auguſti 1851) Lettera di S. S. Pio IX al re di Sardegna (9 ſeptembris 1852) Alloc. *Acerbiſſimum* (27 ſeptembris 1852) Alloc. *Multis gravibuſque* (17 decembris 1860)

LXXIV. Cauſæ matrimoniales et ſponsalia ſuapte natura ad forum civile pertinent. Litt. apoſt. *Ad apoſtolicæ* (22 auguſti 1851) Alloc. *Acerbiſſimum* (27 ſeptembris 1852)

N. B. Huc facere poſſunt duo

introduce diriment impediments, are either not dogmatic or muſt be underſtood concerning this borrowed power. Litt. apoſt. *Ad apoſtolicæ* (22 Auguſt 1851)

LXXI. The form of Trent does not oblige under pain of weakness where the civil law eſtabliſhes another form, and it wiſhes that marriage in this new inserted form ſhould prevail. Litt. apoſt. *Ad apoſtolicæ* (22 Auguſt 1851)

LXXII. Boniface VIII firſt aſſerted that the vow of chaſtity made at ordination renders marriages null. Litt. apoſt. *Ad apoſtolicæ* (22 Auguſt 1851)

LXXIII. By the force of a merely civil contract, a marriage of true name may exiſt between Chriſtians; and it is falſe either that a contract of marriage between Chriſtians is always a ſacrament, or that there is no contract if the ſacrament is excluded. Litt. apoſt. *Ad apoſtolicæ* (22 Auguſt 1851) Lettera di S. S. Pio IX al re di Sardegna (9 September 1852) Alloc. *Acerbiſſimum* (27 September 1852) Alloc. *Multis gravibuſque* (17 December 1860)

LXXIV. Cauſes of matrimony and betrothal, from their very own nature, pertain to the civil forum. Litt. apoſt. *Ad apoſtolicæ* (22 Auguſt 1851) Alloc. *Acerbiſſimum* (27 September 1852)

N. B. To this point can be

alii errores de clericorum cælibatu abolendo et de statu matrimonii statui virginitatis anteferendo. Confodiuntur, prior in Epiſt. encycl. *Qui pluribus* 9 novembris 1846, poſterior in litteris apoſt. *Multiplies inter* 10 junii 1851

## IX

### *Errores de civili Romani Pontificis principatu*

LXXV. De temporalis regni cum ſpirituali compatibilitate diſputant inter ſe chriſtianæ et catholicæ Eccleſiæ filii. Litt. apoſt. *Ad apoſtolicæ* (22 auguſti 1851)

LXXVI. Abrogatio civilis imperii, quo Apoſtolica Sedes potitur, ad Eccleſiæ libertatem felicitatemque vel maxime conduce-ret. Alloc. *Quibus quantisque* (20 aprilis 1849)

N. B. Præter hos errores explicite noſatos, alii complures implicite reprobantur, propoſita et aſſerta doct̄rina, quam catholici omnes firmiſſime retinere debent, de civili Romani Pontificis principatu. Ejusmodi doct̄rina luculenter traditur in Alloc. *Quibus quantisque* 20 april. 1849; in Alloc. *Si ſemper antea* 20 maii 1850;

made two other errors concerning the celibacy of clerics being aboliſhed and the ſtate of marriage being placed before the ſtate of virginity. They are fatally pierced, firſt in the encyclical *Qui pluribus* of 9 November 1846, then in the apoſtolic letter *Multiplies inter* of 10 June 1851.

## IX

### *Errors concerning the civil primacy of the Roman Pontiff*

LXXV. Concerning the compatibility of the temporal kingdom with the ſpiritual, ſons of the Chriſtian and Catholic Church argue among themſelves. Litt. apoſt. *Ad apoſtolicæ* (22 Auguſt 1851)

LXXVI. The revocation of the civil rule which the Apoſtolic See poſſeſſes leads to the freedom and happineſs of the Church, even greatly ſo. Alloc. *Quibus quantisque* (20 April 1849)

N. B. Beſides theſe errors explicitly noted, many others are implicitly diſapproved, by a doctrine put forward and aſſerted which all Catholics muſt firmly hold about the civil primacy of the Roman Pontiff. Doct̄rina of this ſort is brilliantly handed down in the allocution *Quibus quantisque* of 20 April 1849; in

in Litt. apost. *Cum catholica Ecclesia* 26 mart. 1860; in Alloc. *Novos* 28 sept. 1860; in Alloc. *Famdudum* 18 mart. 1861; in Alloc. *Maxima quidem* 9 junii 1862.

## X

### *Errores qui ad liberalismum hodiernum referuntur*

LXXVII. Ætate hac nostra non amplius expedit religionem catholicam haberi tamquam unicam status religionem, ceteris quibuscumque cultibus exclusis. Alloc. *Nemo vestrum* (26 julii 1855)

LXXVIII. Hinc laudabiliter in quibusdam catholici nominis regionibus lege cautum est, ut hominibus illuc immigrantibus liceat publicum proprii cujusque cultus exercitium habere. Alloc. *Acerbissimum* (9 septembris 1852)

LXXIX. Enimvero falsum est, civilem cujusque cultus libertatem, itemque plenam potestatem omnibus attributam quaslibet opiniones cogitationesque palam publiceque manifestandi, conducere ad populorum mores animosque facilius corrumpendos ac indifferentismi pestem propagandam. Alloc. *Nunquam fore* (15 decembris

the allocution *Si semper antea* of 20 May 1850; in the apostolic letter *Cum catholica Ecclesia* of 26 March 1860; in the allocution *Novos* of 28 September 1860; in the allocution *Famdudum* of 18 March 1861; and in the allocution *Maxima quidem* of 9 June 1862.

## X

### *Errors which are brought back to today's liberalism*

LXXVII. In this, our time, it is no longer expedient to have the Catholic religion as the only religion of the state, with all other religions whatsoever excluded. Alloc. *Nemo vestrum* (26 July 1855)

LXXVIII. Now, it is praiseworthy in any region of Catholic name to be provided by law, that it be permitted to immigrants coming there to have the public exercise of their own particular religion. Alloc. *Acerbissimum* (9 Sept. 1852)

LXXIX. It is certainly false, that the civil liberty of any religion, and likewise the full power allotted to all of public and openly manifesting whatever opinions and thoughts they please, conduces more easily to the corruption of the morals and minds of the people and to the spreading plague of indifferentism. Alloc. *Nun-*

1836)

LXXX. Romanus Pontifex potest ac debet cum progressu, cum liberalismo et cum recenti civilitate sese reconciliare et componere. Alloc. *Jamdudum cernimus* (18 martii 1861)

*quam fore* (15 December 1836)

LXXX. The Roman Pontiff can and must reconcile and place himself with progress, with liberalism, and with recent politics. Alloc. *Jamdudum cernimus* (18 March 1861)



# COLOPHON

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