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THE DAILY EVENING TELEGRAPH-TRIPLE SHEET-PHILADELPHIA, SATURDAY, DECEMBER 4, 1869.

CCUMENICAL COUNCIL.

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parts, repair to this Genmenical Council, con-voked by us, and to this effect we invite, exhort, and admenish them, both in virtue of the oath they have taken to us and this Holy See, and of holy obedience, and under the penalties by law or custom decreed against those who fail to appear at the councils. We rigorously ordain and prescribe that they shall be bound to attend this sacred council, unless withheld by some just impediment, which, however, must in all cases be proved to the synod by the intermediary of legitimate proxie

We cherish the hope that God, in whose hands are the hearts of men, showing Himself favorable to our desire, may grant that, by His ineffable mercy and grace, all the supretae princes and governors, more especially Catholic f all nations, growing daily more conscious of ac immense benefits which human society the immense derives from the Catholic Church, and knowing that the Church is the most stable foundation of empires and kingdoms, not only will not impede our venerable brethren, the Bishops and others, from attending this Council, but will rather aid and favor this object, and co-operate zcalously, as becomes Catholic princes, in all that may result to the greater glory of God and the benefit of this council

"Obliged to devote, without intermission, our thoughts and our cares to the salvation of all those who acknowledge and adore Jesus Christ, our eyes and heart are turned towards those churches which, formerly attached to the Aposflourishing by the merit of sanctity and divine knowledge, producing such abundant fruits for the glory of God and the salvation of souls, and which to-day, by the infernal arts and machinations of him who plotted in heaven the first schism, we find, to our great grief, cloined and separated from that holy Roman Church which it spread throughout the whole world.

It is for this reason that, from the beginning of our Pontificate, we have addressed you, in the fulness of our heart, words of peace and charity. And, although we have not had, by any means, the success we so ardently desired, nevertheless we have never been without hope that our humble and fervent prayers would some day be favorably received and heard.

"Now, as lately, with the advice of our venerable brothers, the Cardinals of the holy Roman Church, we have indicated and convoked an (Ecumenical Council. We address our words to you again, and we warn and entreat yon, with all the carnestness that we are capable of, to come to this same General Assembly, as did your ancestors at the Council of Lyons. held under the blessed Gregory X, our prede cessor of venerable memory, and to the Connell of Florence, celebrated by Eugenius IV, also our predecessor of happy memory, to the end that, renewing the laws of ancient love, and restoring to its vigor the peace of our fathers, that celestial and salutary gift of Jesus Christ, of which, in time, we have lost the fruits, we may see, at last, after a long period of grief, in which darkness and division prevailed-we may see arise the brilliant and pure morning which we have so long prayed for

Who Compose the Council.

Among those entitled to a seat in the council, and therefore included in the Papal invitation, are the cardinals, bishops, abbots, and generals of religious orders. Bishops are entitled to a seat by divine right; cardinals, in case they are not at the same time bishops, abbots, and generais of religious orders, by ecclesiastical law or privilege.

The number of those who have been invited is considerable. According to the Annuario Pontificio for 1868, the official Papal Almanac, tion. the Roman Catholic Church had at the beginning of the year 1868, 12 Patriarchates, 132 Archbishoprics of the Latin rite, and 7 Archbishoprics of Oriental rites; 451 Bishoprics of the Latin rite, and 63 Bishoprics of Oriental rites; giving a total of 865 dioceses. Of these about 100 are vacant, leaving 750 prelates who have been invited to the council. The College of Cardinals had, in 1868, 25 members who were not bishops. The number of generals of rellgious orders, according to the Papal Almanac, is about 50. The number of mitred abbots is also considerable. The following details as to the Catholic hierarchy will not be without interest: That body is composed of the Pope, as supreme head, the cardinals, patriarchs, archbishops, and bishops. By the rules there ought to be seventy-six cardinals, but that number is rarely attained. At this moment, for example, the Sacred College is composed of only lifty-nine members, lucluding two hats reserved, in petto, for persons unknown. That is to say, in fact, that these princes of the Church are only fifty-seven. The oldest of these high dignitaries is eighty-nine, and a Spaniard, and the youngest forty-two, a Frenchman, Prince Lucien Bonaparte. Among them are four over eighty, thirteen more than seventy, twenty-five who have passed sixty, ten over fifty, and five between that age and forty. Cardinal Antonelli, Secretary of State, is sixty-four. Like Prince Bonaparte, he received the purple very young, at about forty-one. With respect to the proportion in which these spiritual pastors, exclusive of prelates in partibus, are distributed over the surface of the globe, there are in the States of the Church six archbishops and 58 bishops; England, Irelaud, and the colonies, 10 and 58; Austria, 10 and 42; Bayaria, 2 and 6: Belgium, 1 and 5; Brazil, 1 and 11; Bolivia, 1 and 3; Chill, 1 and 3; Argentine Confederation, 1 and 5; Two Slellies, 26 and 92; German Duchies, 1 and 3: Equator, 1 and 5: Spain and her colonies, 11 and 51: United States. 7 and 48; France and her colonies, 18 and 75; Greece, 3 and 6: New Grenada, 1 and 7: Guatemala, 1 and 4; Hayti, 1 and 4: Hanover has no archbishop but two bishops; Holland, I and 4; Mexico, 3 and 15; Modena, 1 and 4; Parma, no archbishop, but three bishops; Fern, 1 and 7; Persia has one archbishop but no bishop; Portugal, 4 and 23; Prussia, 2 and 6; Russia, 2 and 12; Kingdom of Sardinia and the Lombardo-Venetian provinces, 8 and 36; Switzerland, 5 bishops, without any archbishop as yet, although the Pope is going to create an archbishop of Fribourg; Tuscany, 4 and 18; Turkey, 5 and 5; Venezuela, 1 and 4. Total, 135 archbishops and 631 bishops. The Italian reformers certainly have some reasonable foundation for their desire to diminish the number of bishops in the new kingdom, as it results from the preceding catalogue that Italy furnishes exactly a third of all the archiepiscopal sees in the world, and a fraction more than a third of all the episcopal sees. while the quondam kingdom of Naples alone figures for more than double the Austrian empire, or Spain and all her colonies. The Court of the Vatican, which has not accepted the natural and logical suppression of certain bishoprics effected in Italy after the unification of that kingdom, reckons somewhat over 1100 sees in the Catholie world: but official documents in the Roman archives give the following figures:-Patriarchal dioceses with residence, 747; sees in partibus, 234; total, 981. Out of that number 281 will probably abstain, for one reason or another, from appearing in the council, and about 700 will probably be present. Each of these prelates will be accompanied by a theologian, sometimes by two, and have at least one priest for secretary. Many archbi-hops will arrive with a positive suite, so that the average number of ecclesiastics accompanying each prelate may be taken at three, making, with the bishop, four, and 700 multiplied by four gives | may have been wavering. Nothing has since 2900 ecclesinstics.

To that figure must be added the mitred abouts. | bishops to attend the council. A few received | the generals of the religious orders, the theolo- the Papal letter with respect. Thus the Bishop gians summoned by the Holy Father, and who will take their places in the council, and a total is arrived at of more than 3000 members of the ciergy specially attached to this solemn assem-We do not reckon here those whom bly. curiosity and interest may bring, and who will probably be as many more. In fine, the Eternal City, which possesses about 215,000 inhabitants, among whom are nearly 15,000 ecclesiastics, will see within its walls about 25,000 members of the lergy. The following Fathers of the Church have

been in Rome for some time past, awalting the opening of the council: -

Cardinal Bishops,-Marlus Mattel, Bishop of Ostia and Velletri, Dean of the Sacred College. Constantine Patrizi, Bishop of Porto and Rufina, Sub-Dean, Vicar-General of his Holines. the Pope,

Louis de S. Fileppo e Sorso, Bishop of Pas trine, Vice-Chancellor of the Church. Nicholas Clarelli Paracciani, Bishop of Fras-

ati, Sceretary of the Papal Bulls and Grand Chancellor of the Orders of Knighthood. Camillo di Pietro, Bishop of Albano, President

of the Census Carl August von Relsach, Bishop of Sabina

Prefect of the Eudes. Cardinal Pricess -- Fablus Asbuini, Prefect

of the Sacred Congregation of Ecclesiastical Immunity.

Alessandro Barnabo, Prefect-General of the Affairs of the Oriental Rite. Guiseppe Feretti, Legate of Bologna, Presi-

dent of the Commission of Subsidies. Pietro di Silvestri.

Carlo Sacconi, Prefect of the Supreme Tribunal of the Legislature of Justice.

Angelo Quaglia, Prefect of the Sacred Congre-cation of Bishops and Regulars. Antonio Marie Paneblance, Grand Peniten-

Antonio de Luca, Prefect of the Sacred Con-

gregation of the Index. Guiseppe Bizarri, Prefect of the Sacred Con-

pregation of Indulgences and Relies. Giovanni-Battista Pitra, Librarian of the Holy

Filippo Maria Guldi, Archbishop of Bologua.

- Gustavus Adolphiss von Hohenlohe.
- Luigi Billo. Lucien Bonaparte
- Innocenzio Ferrari.
- aurenzio Barili

Guiseppe Berardi, Pro. Minister of Cour-merce, Fine Arts, Industry, Agriculture, and Public Works

Raffaelle La Valetta. Cardinal Deacons .- Giacomo Antonelli, Se-

cretary of State of his Hollness, President of the Council of Ministers, Prefect of the Apostolic Palaces and of the Holy Congregation of Lo retto, President of the Special Congregation for the rebuilding of the Basilica of St. Paul.

Frospero Caterini, Prefect of the Sacred Con-regation of the Council and of the Special Con-regation for the revision of the Provincial

Theophile Mertel, President of the Council of

State. Francesco Pentini.

Domenico Consolini. Prefect of the Propainda.

Eduardo Borromeo.

Annibale Capalti, Patriarchs,-Rogero Mattei, Latin Patriarch of Constantinople. Guiseppe Valerga, Latin Patriarch of Jern-

salem. Besides these, there are archbishops and bishops who are literally too numerous to men-

An Invitation to the Oriental Bishops.

On the 8th of September, 1867, the Pope issued a special letter to the Bishops of the Oriental Churches, inviting them to attend the Council, These Churches-the Greek, the Armenian, the Nestorian, the Jacobite, the Coptic, the Abyssinian-represent the prevailing form of Christianity in Eastern Europe, in Western Asia, and Eastern Africa. Though separated for fully 1000 | Christ and the multitude of the divisions of Proyears from ceclesiastical communion with the | testantism, the Papal letter continues:-See of Rome, the causes of separation are few and, on the whole, trivial. The Popes and the Councils of former ages have been unremitting in their efforts to obtain from them a recognition of the supremacy of the Pope, which, in fact, is the only serious obstacle to a consolidation: and they have succeeded in annexing fragments of each of these Churches, which, preserving many peculiarities of their own rite, such as the use of their ancient Church langauge and the marriage of priests, constitute as United Greeks, United Armenians, and so forth, component parts of the Roman Catholic Church. But the majority of the Eastern Churches have maintained their opposition to union, and one of them, the Greek Church, has of late even been enabled, by the aid of despotic Russia, to make considerable inroads upon the territory of the Roman Catholie Church. Pius IX has, from the beginning of his pontificate, devoted to the work of reunion a special solici tude. Immediately after ascending the Papal Chair, he addressed the Patriarchs and Bishops of the Eastern Churches on the subject, and subsequently he established in Rome a special ongregation of Cardinals and theologians for a systematic prosecution of the efforts to promote a union. The convocation of the Council gave to the Pope a welcome opportunity to renew his personal invitations. Together, the Churches to whose Bishops this nvitation is extended constitute a considerable portion of the Christian world. The population connected with them is estimated at about \$1,500,000, over 74,000,000 of whom belong to the Greek Church, which, with the natural increase of population of Russia, where she is the State Church, is advancing at a more rapid rate than any particular section of the Roman Catholic Church. The total number of Bishops of these Churches is nearly three hundred, of whom about two hundred and forty belong to the Greek Church. The Answer of the Eastern Bishops. As was to be expected, the great majority of the Eastern bishops have declined the invitation. Of the bishops of Russla and Greece none would be able to go even if they wished it, as the Governments of those two States would refuse the required permission. But some hope was for a time entertained with regard to the Bishops of Turkey. The Sultan, it was thought, could not only not impede any of the bishops from going, but would gladly favor it if he could, in order to widen the separation between the Greek Church of his dominions and the Czar. Reports from some of the Eastern cities fostered this hope, and one of the papers of Rome was so sauguine as to announce the probable attendance of about one hundred Bishops of the Eastern Chuvches. Subsequent accounts, however, did not sustain this expectation, especially after the decided refusal of the Patriarch of Constantinople to accede to the wishes of the Pope. The Patriatch is not the legal head of the Greek Church, but he still occupios among the Greek bishops the most exalted position. It may be supposed, therefore, that the account of the interview between the Papal Commissioners who formally presented the invitation and the Patriarch, which the latter pub-Halied in his official organ, not only made a profound impression upon the entire Greek Church, but determined most of the bishops who before been heard of the readiness of any of the Greak ;

of Trebizond, a man of venerable age, is said to have raised it to his forehead and pressed it to his bosom, exclaiming at the same time with emotion, "O Rome! O Rome! O St. Peter! O St. Peter!" The Bishop of Adrianople returned the letter, saying, "I wish first to reflect: I wish to decide for myself." In no instance, as far as we know, has any promise been given of attendance. Nothing, or next to nothing, is therefore now expected from the Greek Church, and late reports even ascribe to the Patriarch of Constantinople and the Emperar of Russia a design to convoke an (Ecumenical Synod of the Greek Church.

The other Eastern Churches-the Armenian, Nestorian, Jacobite, and Coptic-are still supposed not to be equally unanimous in their opposition. The Armenian Patriarch of Constantinople did not reply by a direct refusal, but promised to refer the subject to the Catholicos of Etchmiadsin, the first bishop of the Church, Personally he appeared to favor the project, and was some months later forced, on that very account, to resign his position. The Coptic Patriarch, also, of Alexandria, received the Encyclical with great respect and many expressions of courtesy oward the prelate who was the bearer of it. The hope derived from these individual expressions is strengthened by the fact that all these small Churches have long been on the road to dissolution, and their bishops generally have lost confidence in their further continuance as Independent communions.

Invitation to the Protestant Churches.

The last Genmenical Council, that of Trent, was held soon after the rise of Protestantism. The Protestant princes, in accordance with an invitation addressed to them, sent some theologians as delegates; but the difference in the theological views of the Old Church and the Reformers was too great to allow of a reconciliation. Protestantism became, and has since then remained, the third great division of the Christian world. During the three centuries of its existence it has considerably expanded. England, most of the German States, the Scandinavian kingdoms, Holland, Switzerland, are still, as they were three hundred years ago, Protestant countries. 'To them have since been added the whole of the North American Continent, Australia, and other dependencies of Protestant nations, and the population which is to-day under the influence of Protestantism is estimated at 100,000,000. While the Eastern Churches have maintained a great theological and ecclesiastical similarity with the Roman Catholic Church, Protestantism was from the beginning separated from the Old Church by a deep gulf, and in the course of centuries the breach has widened. Individualism has had full sway within its territory. In every Protestant country the new form of religious belief has had a distinct development; and from the original stems of the Reformation of the sixtcenth contury numerous branches have grown, and to-day more than a hundred Churches, all independent of each other, but all claiming a Protestant character, constitute the Profestant world.

To the whole of the Protestant world the Pope, on the 13th of September, 1867, addressed likewise a letter of invitation. "We cannot forbear," he says, "on the occasion of the meeting of the next council, addressing our apostolic and paternal word to all those who, wifile recognizing the same Jesus Christ as our Saviour, and rejoicing in the name of Christians, yet do not profess the true faith of Christ, or follow the Communion of the Catholic faith." After referring to the oncuess of the true Church of

Every one can easily comprehend that th

the Protestant Churches is the incorporation by Rome in the Catholic creed of doctrines, which they regard as contrary to the Scriptures, and to the belief of the primitive Church, Replics of this character have been prepared by the Bishops of the Church of England, by the Supreme Ecclesiastical Board of the State Church of Prussia, by the Datch University of Groningen, and other bodies. In our country the General Council of the Lutheran Church, the General Convention of the Protestant Episcopal Church, the two Presbyterian Assemblies and other Protestant bodies appointed committees to reply to the Papal letter. On Monday, May 31, 1860, a great assembly of

about 20,000 people was held in Worms, to reply to the Pope, in the name of the German people. The meeting had been called by the heads of the Liberal or Rationalistic party, the invitation to it having been signed by men like Professor Schenkel, and Professor Bluntschli of Heldelberg, and many other leaders of the party. The assembly issued a declaration against the letter of the Pope, and against recent "ultramontane attacks and encroachments," and in favor of a change of the several Protestant State Churches into a National German People's Church,

While the breach between the Roman Catholic Church and the Protestant Churches is at present either fully as wide as it was three hundred years ago, or even wider, there are some notable exceptions. There are men and parties in several of the Churches that have generally been counted among the Protestant Churches which regard a union with Rome as practicable and desirable. Others, while not going so far, consider the difference between the Roman Catholic and the orthodox Protestant Churches as insignificant in comparison with those which separate the orthodox Protestants from the rationalistic tendencies of modern times, and they consequently advocate a coalition of all Christians who believe in the divinity of Jesus Christ and the inspiration of the Scriptures against those who deny these doctrines. Guizot is one of the best known representatives of this class of men, and he, at a recent meeting, expressed the opinion that Plus IX, in convoking the council, exhibited an admirable wisdom, and that "from this assembly, perhaps, will issue the salvation of the world, for our societies are very sick; but for great evils there are great remedies." In Germany a Protestant writer, Reinhold Baumstark, has issued a pamphlet on the council which breathes a similar spirit, and has had a very wide circulation. But nowhere outside the Roman Catholic Church is there so friendly a disposition toward the object of its convocation as among a part of the Ritualists of the Church of England, There is an organized party, counting such men as Dr. Pusey among its members, who are even now ready to recognize au honorary presidency of the Pope over the entire Christian Church, and who believe that the Thirty-nine Articles of the Church of England can be harmonized with the decrees of the Council of Trent. This party hopes and prays for the success of the council, and some of its members advocate the sending of representatives to Rome to stipulate the conditions of their submission.

The Pope vs. Dr. Camming.

Even in very serious things there is oftentime words of speculative or irreflective and evila comic element. Dr. Cumming, of London, minded persons. The object of this assembly is elevated and of supreme importance; its labors will be conducted with the wisdom which the who has been predicting, for the last fifteen or twenty years that the world would end in 1866 presidency of the Holy Father guarantees; the (he has kindly deferred that catastrophe), was ishops will carry there an equal anxiety for expected to supply it in this instance, having their dignity and your interests and rights. Let you did them by prayers and good works, and, challenged the Pope to enter into a discussion In order that they be more meritorious and cili-cacious, profit by the grace which the Sove-regn Pontifi accords under the form of plenary with him, before the council, on the difference between the Catholic and the Protestant Churches, and the causes of this difference. The indulgence. Pope, curtly auswering that there can be no The Manifesto of the German Bishops discussion of "errors" already condemned, de-The Romish bishops of Germany have united clines the controversy. The fun would have in issuing a manifesto against the new dogmas been to hear Dr. Cumming (whose knowledge of which are to be submitted to the council for Latin may go to the extent of enabling him to approval. A writer in "the Augsburger Allgeconstruc the few classical works read in neine Zeilung thus congratulates the German school and at college) rising up in an assembly prelates on the stand they have taken: composed of learned prelates who have been "Although the German bishops are too few in number to exercise a preponderating infinence in the council (there being but 25 in all), still, should these 25 prelates remain firm in their trained to speak Latin as if it were a living language, and attempting to make himself understood. Independent of his want of fluency in resolution, the fact that they are the rollgious that tongue, his pronunciation of it would have representatives of a great pation, with a popula made him ludicrously unintelligible. It has tion comprising nearly 18,000,000 of Catholics, is been suggested that if Dr. Cumming, whose a sufficient guarantee that none of the obnoxious dogmas will be carried triumphantly through passion for notoriety craves perpetual exhibithe council, the more especially as At is confition, desides a bona jide controversy, he might dently believed that a considerable number both of the French and Austrian episcopacy challenge Dr. Tait, Archbishop of Canterbury, to discuss in public the differences, in doctrine present at the council will unite with their and discipline, between the Churches of Eng-German brethren in resisting to the nimost the introduction of any new doctrines into the Roland and Scotland. Both divines are eloquent man Catholic religion. n English, and may be presumed to be well in-The Austrian Manifesto. formed on the points of controversy. Directly opposed in spirit to the manifesto of The following is the Pope's letter on the subthe German biskops, to which it is partly an ect of Dr. Cumming's request to be heard at answer, is the manifesto of the Austrian bishops at Fulda, counselling faith in the inspiration of the council. It is addressed to the Romish Archishop of Westminster:-the Germanical Council, showing the German Pope Pius IX to our Venerable Brother Henry brethren that no help can be had from this Edward, Archbishop of Westminster, "Venerable Brother, Health and the Apostolie juarter. The following is an extract:-"We cannot, however, conceal from ourselves Blessing .- We have seen from the newspapers the fact that many carnest and devoted mem that Dr. Cumming, of Scotland, has inquired of eers of the Church entertain misgivings regardyou whether leave will be given at the approach ng the approaching council which are council to those who dissent from the ated to weaken the faith of the multitude. Catholic Church to put forward the arguments These misgivings have arisen from the accusawhich they think can be advanced in support of ions of the enemies of the Church, who have their own opinions; and that, on your reply attempted both to excite suspicion against and that this is a matter to be determined by the lishke to the connell, and even to awaken the Holy See, he has written to us upon the subject. distrust of existing governments. Fears have been entertained by some that the council is "Now, if the inquirer knows what is the belief of Catholics with respect to the teaching authorbout to promulgate new doctines contrary to ty which has been given by our Divine Saviour the revelation of God and the tenets of the o His Church, and therefore with respect to its Church-opposed to the rights of government, infallibility in deciding questions which belong to dogua or to morals, he must know that the ivilization, and science, and subversive of iberty and the happiness of the people. Others burch cannot permit errors which it has careto still further and maintain that the Holy fully considered, judged, and condemned, to be again brought under discussion. This, too, h ather bimself, under the influence of party, has the intention of employing the council as means of increasing, out of all measure, the power of the Apostolic Chair, and of establishwhat has already been made known by our letters. (Viz.:-The Letters Apostolic of Septem-ber 13, 1868, addressed "To all Protestants and other non-Catholics.") For, when we said, "it g a religious sovereignty incompatible with all hristian liberty. cannot be denied or doubted that Jesus Christ "Again, many have expressed the fear that Himself, in order that he might apply to all the bishops themselves will be found wanting in generations of men the fruits of His redemption, the requisite firmness and requirements neces-sary to the complete fulfilment of their duty in built here on earth upon Peter His only Church that is, the one holy Catholic and apostolic he council. Whatever may have given rise to Church, and gave to him all power that was here rumors, most assuredly they do not spring accessary for preserving whole and inviolate the rom a fervent love for the Church, nor do they deposit of faith, and for delivering the same faith etoken that steadiast reliance on the support to all peoples, and tribes and nations," we therewhich the Almighty has never failed to vouchfore signified that the primacy both of honor afe His Church. But we would beseech you acither to be led astray by such idle rumor, nor to be shaken in your firm bellef and faith in our and of jurisdiction, which was conferred upon eter and his successors by the Founder of the Church, is placed beyond the hazard of dispu-Never can a council such as this oly religion. tation. This, indeed, is the hinge upon which roundgate doctrines contrary to Holy Writ or the whole question between Catholics and all o the teachings of the apostles: never can it who dissent from them turns, and from this disattempt to lay down principles contrary to just sent, as from a fountain, all the errors of nonice and the rights of government, and which Catholics flow. 'For inasmuch as such bodies ouffict with true liberty and the well-being of d men are destitute of that living and divinely ations "Be well assured, therefore, that the council established authority which teaches mankind especially the things of faith and the rule of will countenance no doctrines other than those that have been held sacred for centuries throughmorals, and which also directs and governs them in whatever relates to eternal salvation, so ant Christendom, and upon which depend the prosperity of States, the authority of the laws, and the freedom of the people. Even to doubt that the council would fail in its duty, would these same bodies of men have ever varied in their teaching, and their change and instability never cease.' If, therefore, your seck in any respect to alter the doctrines govinquirer will consider either the opinion which is held by the Church its to the in the promises of the Almighty and in His heaufaliability of its judgment in defining whatever venly ald. belongs to faith or morals, or what we ourselves The Bishop of Orleans has issued a pastoral have written respecting the primacy and teachletter expressing his approval of the Fulda Coning authority of Peter, he will at once perceive that no room can be given at the could for the defense of errors which have already been conterence, but declaring in advance that he will ablate by the decision of the Geumenical Counfemned; and that we could not have invited ell, whatever it may be. non-Catholics to a discussion, but have only

urged them 'to avail themselves of the opportu-nity afforded by this council, in which the Catholic Church, to which their forefathers be longed, gives a new proof of its close unity and invincible vitality, and to satisfy the wants of their souls by withdrawing from a state in which they cannot be sure of their salvation." If, by the inspiration of Divine grace, they shall seek God with their whole heart, they will easily cast away all preconceived and adverse opinions; and, laying aside all desire of disputation, they will return to the Father from whom they have long unhappily gone astray. We, on our part, will joyfully run to meet them; and embracing them with a father's charity, we shall rejoice, and the Church will rejoice with us that our children who were dead have come to life again, and that they who were lost have been found. This, indeed, we earnestly ask of God; and do you, venerable brother, join your prayers to ours.

In the meanwhile, as a token of the Divine favor and of our own especial benevolence, we most lovingly give to you and to your dlocese our Apostolic blessing.

Given at St. Peter's, in Rome, this fourth day of September, 1869, in the 24th year & our Pon-tificate. Pors 13, Niews of the Archbishop of Parison the

Council. The following selection is from the pastoral etter of the Archbishop of Paris, dated Nov. 7, 1860. It is supposed to have been inspired by the Emperor:-

"Finally, my dear brethren, the statement respecting the ardor with which certain dogmas would be carried by acclamation by the majority of the bishops, thus suppressing the liberty of their colleagues whose conscience may not be penetrated with the same irresistible light, hardly merit stopping to refute it. Good sense and history protest against these evil and idle insinuations. If for the gravest reasons the Church judges it necessary to impose under the pain of eternal damnation an obligation to elieve in the future what she has not asked you to believe up to the present, she will not, in manner, bring her act into disrepute by depriving it of the conditions which will recommend It to your favor. She will not pronounce, from enthusiasm, a penalty so terrible as anathema, nor would it be proper for five or six hundred bishops assembled to deliberate on such grave Interests, to decide by force of numbers, dis-daining to hear and satisfy scruples modestly presented, if there should be any entertained. The Church has never treated souls in this man-

her, and will she commence to do so now? "In the Council of Jerusalem, which was the first and has served as a model, deliberations were held, although all the members of that august assembly were personally infallible, and ould decide from their opinion based upon the highest authority. An Occumenical Council is held three centuries later to define and formally pecify the faith of the Church respecting the Incarnation of the Word, or, in other terms, the Divinity of Jesus Christ-the fundamental dogma of Christianity, for which millions of martyrs had died, and which had overturned all ancient religions and conquered the world, depite the Roman legions and laws of the empire. Certainly, if any dogma could escape deliberation, it was this; if there was ever an error glaring and absurd, from a Christian point of view, it was that of Arius: yet it was upon such matters the Council of Nice deliberated, and heard, weak as they were, the reasons of the opponents-they did not vote by acclamation. This precedent-not to speak of the otherdear brethren, to reassure you; there will ough not be less freedom at Rome than lifteen centuries ago at Nice; and the approaching council will not tarnish its labors by suppressing dis enssion. "You see, therefore, there is nothing serious

nor reliable in the alarms which you have conceived on the subject of the council from the

Sentiments of the Hungarian and Portuguess

It is said that the Hungarian Government is firmly resolved, in case the Court of Rome is unable or unwilling to furnish certain guarantees required as to the spirit and tendency of the approaching council, to strictly and absolutely forbid the members of the Hungarian Episcopate to attend it. It is self-ovident that if such a resolution be taken in Hungary, it may be imitated in the other half of the monarchy.

The Portuguese Episcopate openly opposes itself to the designs of the Court of Rome, and nearly all its members have refused to attend the council. A large number of bishops in different countries have expressed disapprobation of the mode in which the preparative commissions have drawn up a priori digests of the ducrees and questions to be brought before the council, declaring that this proceeding is an infringement of their rights, and an attempt of the Roman Curia to impose its ideas and principles on an assembly which should be left to originate its own resolutions. The Belgian bishops are . leagued on a very small point. During the religious wars in that country the Holy Sacrament was kept for safety in a sort of tower, and the custom has been handed down to the present time. Lately this became known to Monsignor Bartolini, sacristan to the congregation of the Rota, who reported it to the Pope, and the Belgian bishops were ordered to abandon the usage. and keep the Host, according to the universal practice, in a pyx. The order was followed by adecree from the Rota, but neither order nor deerce has been obeyed, and the bishops have determined to bring the matter before the Church.

A Proposed Anti-Council.

Cardinal Riario-Sforza, from Naples, was expected in Rome last August to take advice as to his attitude towards an anti-council to be held within his jurisdiction, proposed by the Deputy Ricclardi. At first there was no wish to attach importance to the movement, but information has been received that the anti-council will be attended by a number of authors and savants from Germany and England, and the Holy See now recommends the Cardinal to publish a mandate, commanding his flock to hold aloof from it under pain of excommunication. Still the movement inspires no uncasiness at the Vatican, and the Pope will not interfere personally unless it extends its proportions.

Preparations for the Event.

The preparations, which, as already stated, were begun in 1867, soon after the announcement of the Pope's intention to convoke the council, have been actively continued ever since. The Supreme Directive Congregation is composed of seven cardinals, six of whom are Italians and one a German. To them are joined, as consultors, several bishops and learned priests. among whom are four Italians, one Englishman (Mgr. Talbot), one Professor of the University of Louvain in Belgium, and Professor Hefele, of the University of Tubingen, in Germany. The latter is the author of by far the best history of the "Councils of the Christian Church," a work of solid and profound learning, and valued by Protestants as highly as by Catholics. Under the direction of this congregation, special commissions prepare the matters to be discussed and decided upon by the bishops. There is a commission of ceremonies, a politico-ecclesiastical commission, a commission for Eastern affairs, one on the religious orders and congregations, one of dogmatic theology, one of ecclesiastical discipline. Italy has, of course, a larger share in the selection of the members of these commissions than any other nation; next to Italy, Catholic Germany has furnished the largest number. The United States are represented by

Dr. Corcoran, of Charleston: England, by Mgr.

state of things is altogether opposed to the Church established by Christour Lord-a Church in which the truth must always rest unaltered, without being the subject of any chauge, as charge intrusted to that same Charch, in order that she may preserve it in all its integrity, harge for the care of which the presence Holy Ghost and its aid has been granted foreve to this Church. No one can ignore the fact that these differences of doctrine and opinion give rise to the social schisms, and that therefrom spring those innumerable sects and commu dons which are daily increasing, to the dotriment of Christian and civil society.

Wheever, in fact, recognizes religion as the foundation of human society, cannot refuse to admit and avow the influence exercised over civilized society by those divisions and disagree cents of principles of that nature, and of reli gious societies struggling one with the other and also with what power the denial of authority stablished by God to regulate the convictions o the human intelligence, and to direct the action of men, both in their social and private life, has xcited, has developed, and has fomented those most unfortunate troubles, those events, and those disturbances which agitate and affect all nations in a most deplorable manner.

"Therefore, in order that all those who are not instilled with the principles of the unity and truth of the Catholic Church should the occasion offered to them by this council, i which the Catholic Church, to which their anestors belonged, shows a proof of its com-lete unity, of its vigor, and of its inextinguish-: vitality, that they should obey the necessi ics of their hearts; that they should strive bear themselves away from that state in which hey cannot be assured of their salvation; that they should address without censing the most fervent prayers to God that He should dissipate the cloud of error, and that He should bring them back to the bosom of the Charch, our holy mother, where their ancestors received the salu-tary nourishment of life and alone preserves in ts integrity the doctrine of Jesus Christ, hand ing it down, and dispensing the mysterics of celestial grace. We, therefore, who ought most zealously to fulfil all the duties of a good pastor, in accordance with the charge of our apostolic ministry, entrusted to us by Christ our Lord Himself, and who ought to embrace all men in he world in our paternal charity, address this letter to all Christians separated from us-a letter in which we exhort and supplicate them to hasten to return to the fold of Christ."

Replies from the Protestants.

While the letter to the Oriental bishops was officially transmitted to each of the bishops, the letter to the Protestant Churches, so far as we know, has not been officially communicated to cither of the Protestant State Governments or to the heads of any of the free Churches. The only medium of publication has been the press; but this medium has proved fully sufficient, and has made the Pope's letter more widely known than any previous document of this character has ever become. It has come to the knowledge of every sect for which it was intended, and among the theusands of papers which expound the views] of the several Protestant denominations, there is hardly one which has not taken notice of the letter and discussed it.

As the difference between Protestantism and Roman Catholleism is more fandamental than that between the Roman Catholic and Greek Churches, the reception of the Papal invitation on the part of the Protestant world has been decidedly more unfavorable than it has been on the part of the Orientals. Those Protestants who still adhere to the theological doctrines as defined in the sixteenth century, have vigorously reasserted the charges of their fathers against Papacy. They have told the Pope that the ground of separation between Rome and

Talbot and Mgr. Howard. Dr. Newman was invited to assist, but declined on account of infirm health. Dr. Dollinger, the great church historian of Munich, has also been invited, but has decliged the invitation. For the first time in the history of the Œcumenical Councils, thanks to the art of stenography, a literal account of the entire proceedings will be taken, and the provisions of this kind have been completed. An Austrian bishop of note, Dr. Fessler, of St. Polten, has received the appointment of Secretary of the Council.

The Pope has decided that the bishops shall be received at the Vatican with extraordinary honors suited to their character of supreme judges in the Church and organs of the Holy Spirit. As it will be impossible to enact these ceremonies for each individual, the bishops will he received in collective audiences, to which they will be introduced by categories, accompanied, like royal princes, by the maestro di camera and the maggiordomo, and surrounded by a guard of honor and chamberlains. The audiences will take place in the saloon of the throne, where the Pope, scated on the throne and surrounded by his court, will award the bishops the same attention as he pays to princes of the blood.

The council is to be allowed complete liberty of discussion, but no discussion is to be carried on in the enclosure in the basilica of St. Peter. That resort is to be appropriated solely to public sittings and to the solemn promulgation of decrees. The council will hold its debates in the saloon of the Supper of Holy Thursday, above the atrium of the cathedral.

In the inclosure within the basilica the Christian princes and representatives of foreign powers, who are excluded from the saloon of the supper, will occupy tribunes round the Pontifical throne. The architect forgot to creet a tribune for the patriarchs, but the omission has been rectified, and by order of Monsiguor Fer-Irari, prefect of ceremonies, they are assigned a place under the tribune of the cardinals. The archbishops and bishops in partibus are to enjoy all the rights and privileges of diocesans. It is decided also to extend this rule to abbots nulling, but the Pope has not yet made up his mind about the generals of the orders. His hesitation is much resented by Father Beckz, the general of the Jesuits, who, making sure of a scat at the council, called from Belgium the most subtle theologian of the order to be his prompter in this duty, and is very mortified to have to send him back untapped. There is even a rumor that the theologian was found tainted, and he refuses to leave a Belgian bishop, to whom he is secretary, and who is distinguished for his iberal views.

Monsignor Dupanioup, Bishop of Orleans, to whom Prince Borghese appropriates a part of his palace, will give weekly cutertainments to the Liberal bishops. These assemblies are expected to be attended by the unsjority of the German bishops.

A Business Order.

An abstract of all the separate matters treated y the commissions will be submitted to all the bl-hops for inspection, who may then examine the various questions. At the same time they will receive a draft of the resolutions proposed; that they may also examine them before they are submitted to the council for discussion. By, this means unnecessary speeches will be spared, Continued on the Eleventh Pupe,