Continued from the Tenth Page. and the session of the council shortened. The council Itself is to be named Concilium Vati-

Accommodations Scarce. As early as the 21st of October four prelates went to knock at the door of the Santa Dorotsa convent, near the Farnesina palace, and were not very well satisfied with their reception, as the monks told them that they had not a vacant corner left. This seems to indicate that there will be some confusion in the distribution of the lodgings prepared by the care of the Holy Father. The demands for lodging and board are much more numerous than was expected,. and that circumstance creates embarrassment and expostulations which somewhat disturb the equanimity of the Pontifical Intendants. As Plus IX has determined that apartments with the table shall be reserved for the bishops of Italy and their missions, being those in whose

financial situation he takes the greatest interest, his decision will unquestionably be obeyed; but in this case the prelates who counted on having both bed and board, and who will have to be contented with rooms only, will certainly be disappointed.

The Cost. According to the most positive data, the council will not cost the Sovereign Pontiff a penny; that is to say that all the expenses occasloned by the solemn assembly, including both the entertainment of the fathers and the fitting up of the hall, etc., will be abundantly covered by the offerings to be brought by the bishops or to be sent by the laity. The total amount of those contributions is estimated at 2,500,000f., out of which his Holiness has already received 600,000f.; and, as the council is not likely to cost more than 2,000,000f., there will remain 500,000f., which will be of some service to the Papal treasury.

How Long the Council is Likely to Last. No one seems able to give any guess at the duration of the council. Different persons, with equal means of information, have estimated it at from five years to six months. The truth is, nothing can be known till it meets, even by the bishops themselves, as the work before it may be much abbreviated or augmented by circumstances occurring during its sittings.

With regard to this question, which is frequently asked, the Paris Monde, one of the most influential papers of the Catholic world, remarks: ... The Council of Trent lasted eighteen years; but it was the longest of any of the councils, and its real labors only lasted for about five years." The Monde expects that, unless unforeseen events intervene, the deliberations can be fluished by the end of the year 1870. Should new questions present themselves, the summer of 1870 would be employed for preparatory work, and the final seasion would take place in the winter of 1870 and 1871.

The Topics to be Discussed. The names of the special commission, which we have mentioned before, Indicate that the council, like its predecessors, will extend its discussions and decisions over a large variety of subjects, embracing points of Christian doctrine, ecclesiastical discipline, and politicoocclesiastical polity. Among the subjects which are likely to attract prominent attention are mentioned the reanion of the Eastern Churches with Rome, the relation of the Church to the modern State, especially with regard to the questions of public instruction; the position of monastic orders, in the thorough reformation of which the present Pope has always taken espe-

The Papal Syllabas. which we print entire, will give a correct idea of the nature of the subjects which will occupy

cial interest.

the attention of the council:-THE SYLLABUS OF THE PRINCIPAL ERRORS OF OUR TIME, WHICH ARE STIGMATIZED IN THE CONSISTORIAL ALLOCUTIONS, ENCYCLICAL AND OTHER APOSTOLIC LETTERS OF POPE

I. Pantheism, Naturalism, and Absolute Rationalism.

1. There exists no Divine Power, Supreme Being, Wisdom, and Providence distinct from the universe, and God is none other than nature. and therefore immutable. In effect, God is produced in man and in the world, and all things are God, and have the very substance of God God is therefore one and the same thing with the world, and thence spirit is the same thing with matter, necessity with liberty, true with false, good with evil, justice with injustice. 2. All action of God upon man and the world is to be denied. 3. Human reason, without any regard to God,

is the sole arbiter of truth and falsehood, o good and evil; it is its own law to itself, and suffices by its natural force to secure the welfare of men and of nations. 4. All the truths of religion are derived from

the native strength of human reason; whence reason is the master rule by which man can and ought to arrive at the knowledge of all truths of 5. Divine revelation is imperfect, and there-

fore subject to a continual and indefinite progress, which corresponds with the progress of buman reason. 6. Christian faith is in opposition to human

reason, and divine revelation not only does not benefit, but even injures the perfection of man. 7. The prophecies and miracles uttered and narrated in the Sacred Scriptures are the fictions of poets, and the mysteries of Christian faith the result of philosophical investigations. In the books of the two Testaments there are contained mythical inventions, and Jesus Christ is Himself a mythical fiction.

II. Moderate Rationalism. 8. As human reason is placed on a level with religion, so theological matters must be treated

in the same manner as philosophical ones.

9. All the dogmas of the Christian religion are, without exception, the object of natural science or philosophy, and human reason, in-structed solely by history, is able, by its own natural strength and principles, to arrive at the true knowledge of even the most abstruse dogmas; provided, such dogmas be proposed as sub-

ject matter for human reason. 10. As the philosopher is one thing and philosophy another, so it is the right and duty of the philosopher to submit himself to the authowhich he shall have recognized as true; but philosopher neither can nor ought to submit

to any authority. 11. The Church not only ought never to animadvert upon philosophy, but ought to tolerate the errors of philosophy, leaving to philosophy the care of their correction.

12. The decrees of the Apostolic See and of

the Roman Congregation fetter the free progress 13. The method and principles by which the old scholastic doctors cultivated theology are no

longer suitable to the demands of the age and the progress of science.

14. Philosophy must be treated of without any account being taken of supernatural revelation.

N. B .- To the rationalistic system belongs, in great part, the errors of Authory Gunther, condemned in the letter to the Cardinal Archbishop of Cologne.

III. Indifferentism, Latitudinarianism. 15. Every man is free to embrace and profess the religion he shall believe true, guided by the light of reason.

16. Men may in any religion find the way of cternal salvation, and obtain eternal salvation. 17. We may entertain at least a well-founded hope for the eternal salvation of all those who in no manner in the true Church of Christ. 18. Protestautism is nothing more than an other form of the same true Christian religion. in which it is possible to be equally pleasing to God as in the Catholic Church.

IV. Sociatism, Communism, Secret Societtes, Biblical Societies, Clerico-Liberal Societies, Pests of this description are frequently rebuked

V. Errors Concerning the Church and her Rights,

19. The Church is not a true and perfect and entirely free society, nor does she enjoy peculiar and perpetual rights conferred upon her by her Divine Founder, but it appertains to the civil power to define what are the rights of the Church and the limits within which she may exercise the same.

20. The ecclesiastical power must not exercise its authority without the permission and assent of the civil Government.

21. The Church has not the power of defining dogmatically that the religion of the Catholic Church is the only true religion. 22. The obligations which bind Catholic teachers and authors apply only to those things which are proposed for universal belief as dog-

mas of the faith by the infallible judgment of the Church. 23. The Roman Pontiffs and Œcumenical Councils have exceeded the limits of their power, have usurped the rights of princes, have even committed errors in defining matters

of faith and morals. 24. The Church has not the power of availing herself of force, or any direct or indirect tempo-

ral power. 25. In addition to the authority inherent in the Episcopate, a further and temporal power is granted to it by the civil authority, either expressly or tacitly, which power is on that account also revocable by the civil authority

whenever it pleases. 26. The Church has not the innate and legitimate right of acquisition and possession. 27. The ministers of the Church and the Romam Pontiff ought to be absolutely excluded from all charge and dominion over temporal

28. Bishops have not even the right of pro-mulgating the Apostolical letters without the permission of the Government.

29. Dispensations granted by the Roman Pontiff must be considered null, unless they have been asked for through the civil government. 30. The immunity of the Church and of ec elesiastical persons derives its origin from civil

31. Ecclesiastical Courts for the temporal causes of the clergy ought by all means to be abolished, even without the concurrence and against the protest of the Holy Sec.

32. The personal immunity exonerating the clergy from military service may be abolished without violating either natural right or equity. Its abolition is called for by civil progress, especially in a community constituted upon principles of liberal government.

33. It does not appertain exclusively to eccle-ciastical jurisdiction, by any right proper and inherent, to direct the teaching of theological 34. The teaching of those who compare the

Sovereign Pontiff to a free sovereign acting in the Universal Church is a doctrine which prevailed only in the Middle Ages.

35. There would be no obstacle to the sentence of a general council or the act of all the universal peoples, transferring the Pontifical Sovereignty from the Bishop and City of Rome to some other bishopric and some other city. 36. The definition of a National Council does not admit of any subsequent discussion, and the

civil power can regard as settled an affair deeided by such National Council. 37. National Churches can be established, withdrawn, and plainly separated from the authority of the Roman Pontiff.

38. Roman Pontiffs have, by their too arbitrary conduct, contributed to the division of the Church into Eastern and Western.

VI. Errors about Civil Society, considered both in Itself and in its Relation to the Church. 39. The commonwealth, as the origin and source of all rights, possesses rights which are not circumscribed by any limits.

40. The teaching of the Catholic Church is opposed to the well-being and interests of 41. The civil power, even when exercised by

an infidel sovereign, possesses an indirect and negative power over religious affairs. It therefore possesses not only the right called that of requatur, but that of the so-called appellation ab abusu." 42. In the case of conflicting laws between

the two powers, the civil law ought to prevail.

43. The civil power has a right to break and to declare and render null the conventions commonly called concordats) concluded with the Apostolic See relative to the use of rights appertaining to the ecclesiastical Immunity. without the consent of the Holy See, and even contrary to its protest.

44. The civil authority may interfere in matters relating to religion, morality, and spiritual government. Hence it has control over the nstructions for the guidance of consciences, ssued conformably with their mission by the pastors of the church. Further, it possesses the power to decree, in the matter of administering the Divine sacraments, as to the disposition necessary for their reception.

45. The entire direction of public schools, in which the youth of Christian States are educated, except (to a certain extent) in the case of Episcopal seminaries, may and must appertain to the civil power, and belong to it, so that no other authority whatsoever shall be recognized as having any right to interfere in the discipline of the schools, the arrangement of the studies, the taking of degrees, or the choice and approval of the teachers.

46. Much more, even in clerical seminaries, the method of study to be adopted is subject to

the civil authority. 47. The best theory of civil society requires that popular schools open to the children of all classes, and generally all public institutions istended for instruction in letters and philosophy and for conducting the education of the you should be freed from all ecclesiastical authority government, and interference, and should be fully subject to the civil and political power, in conformity with the will of rulers and the prevaient opinions of the age.

48. This system of instructing youth, which consists in separating it from the Catholic faith and from the power of the Church, and in teaching exclusively, or at least ordinarily, the knowledge of natural things and the earthly ends of social life alone, may be approved by

Catholies. v 49. The civil power has the right to prevent ministers of religion and the faithful from communicating freely and mutually with each other and the Roman Pontiff.

50. The secular authority possesses, as inherent in itself, the right of presenting bishops, and may require of them that they take pos sion of their dioceses before having received canonical institution and the Apostolic letters fram the Holy Sec.

51. And further, the secular government has the right of deposing bishops from their pastoral functions, and it is not bound to obey the Roman Pontiff in those things which relate to episcopal sees and the institution of bishops. The government has of itself the right to

alter the age prescribed by the Church for the religious profession both of men and women; and it may enjoin upon all religious establish ments to admit no person to take solemn vows without its permission.

. The laws for the protection of religious establishments, and securing their rights and duties, ought to be abolished; nay, more, the civil government may lend its assistance to all who desire to quit the religious life they have undertaken, and break their vows, The Government may also suppress religious orders, collegiate churches, and simple benefices, even those belonging to private patronage, and submit their goods and revenues to the administration and disposal of the civil power.

54. Kings and princes are not only exempt from the jurisdiction of the Church, but are superior to the Church in litigated questions of 55. The Church ought to be separated from

the State, and the State from the Church. "The power of authorizing official nots of the Panal power, and accreeding the alloged abuses of the same

VII. Errors concerning Natural and Christinople, A. D. 680. It condemned the doctrine tian Ethics, tian Ethics.

56. Moral laws do not stand in need of the Divine sanction, and there is no necessity that human laws should be conformable to the laws of nature, and receive their sasction from God.

57. Knowledge of philosophical things and morals, and also civil laws, may and must be in-dependent of Divine and ecclesiastical authority. 58. No other forces are to be recognized than those which reside in matter; and all moral teaching and moral excellence ought to be made to consist in the accumulation and increase of riches by every possible means, and in the ensyment of pleasure.

59. Right consists in the material fact, and all human duties are delusive and all human acts have the force of right. 60. Authority is nothing clse but the result of

numerical superiority and material force. 61. An unjust act, being successful, inflicts no injury upon the sanctity of right.

63. The principle of non-intercention, as it is called, ought to be proclaimed and adhered to. 63. It is allowable to refuse obedience to legitimate princes; nay, more, to rise in insurrection against them.

64. The violation of a solemn oath, even every wicked and flagitious action repugnant to the eternal law, is not blamable, but quite lawful, and worthy of the highest praise when done for the love of country. VIII. Errors Concerning Christian Marriage,

65. It cannot be by any means tolerated to maintain that Christ has raised marriage to the displity of a sacrament. The sacrament of marriage is only an adjunct of the contract, and separable from it, and

the sacrament itself consists in the nuptial bene-67. By the law of nature the marriage the is not indissoluble, and in many cases divorce, properly so-called, may be pronounced by the

eivil authority. 68. The Church has not the power of laying down what are the diriment impediments to marriage. The civil authority does possess such a power, and can do away with impediments to

69. The Church only commenced in later ages to bring in diriment impediments, and then availing herself of a right not her own, but bor-

rowed from the civil power. 70. The canons of the Council of Trent, which pronounce censure of anathema against those who deny to the Church the right of laying down what are diriment impediments, either are not dogmatic or must be understood as referring

only to such borrowed power.
71. The form of solemnizing marriage prescribed by the said council does not bind, under penalty of nullity, in cases where the civil law has appointed another form, and where it decrees that this new form shall effectuate a valid marriage. 72. Boniface VIII is the first who declared

that the vow of chastity pronounced at ordination annuls nuptials. 73. A merely civil contract may, among Christlans, constitute a true marriage; and it is false either that the marriage contract between Chris-

tians is always a sacrament, or that the contract is null if the sacrament be excluded. 74. Matrimonial causes and espousals belong by their very nature to civil jurisdiction. N. B .- Two other errors may tend in this di-

rection-those upon the abolition of the celibacy of priests, and the preference due to the state of marriage over that of virginity. These have been proscribed, the first in the Encyclical "Qui us," November 9, 1846; the second in the Letters Apostolical, "Multiplices inter," June 10, Errors Regarding the Civil Power of the Sovereign Pontiff.

75. The children of the Christian and Catholic Cherch are not agreed upon the compatibility of the temporal with the spiritual power.

76. The abolition of the temporal power which the Apostolic See possesses would contribute in the greatest degree to the liberty and prosperity of the Church, N. B.—Besides these errors expressly noted,

many others are implicitly rebuked by the pro posed and asserted doctrine, which all Catholics are bound most firmly to hold, touching the temporal sovereignty of the Roman Pontiff. X. Errors Having Reference to Modern Liberalism.

In the present day it is no longer expelient that the Catholic religion shall be held as the only religion of the State, to the exclusion

of all other modes of worship.
78. Whence it has been wisely provided by law, in some countries called Catholic, that per sons coming to reside therein shall enjoy the public exercise of their own worship. 79. Moreover, it is false that the of every mode of worship, and the full power given to all of overtly and publicly manifesting

soever, conduce more easily to corrupt the morals and minds of the people, and to the propagation of the pest of indifferentism. 50. The Roman Pontiff can and ought to re-concile himself to and agree with progress,

their opinions and their ideas of all kinds what

liberalism, and modern civilization. It has been said by those who are well versed in such matters, that the dogmatic definition of the Assumption of the Virgin will encounter no obstacle. The Pope earnestly desires the consolidation of this dogma. The erection into a dogma of the necessity of the temporal power is not considered possible, except by its most ardent champions. The foundation and preservation of that power do not afford elements of a dogma, and a belief in its necessity is not even a proxima fidei, but only of high importance. Probably the protests of 1862 and 1867 will be revived. It is suggested that the liberal bishops will advise that terms be made with the Kingdom of Italy, so that all appointments, even to the Popedom, may be conferred without distinction of nationality, but such a change of policy, although desirable, is improbable at present, and must be left to time and the force of events. The council does not have the initiative with respect to the syllabus, and it is absurd to think that the syliabus will be abrogated. It is more probable that the bishops will be asked to sauction it by open and ananimous adhesion, and to explain such portions as are obscurely worded or erroneously interreted. Beyond these points the council will only be occupied with questions of internal discipline, such as reform measures, reunion of schismatics and hereties with the Church, modifications of religious orders, amelioration of instructions to the clergy, and the adaptation of the judicial powers of bishops to the condition of society. It is important to observe that the initiative in everything belongs to the Pope alone, and as the Roman Catholie Hierarchy is strongly and judiciously constructed, it is improbable that that any serious opposition will be manifested.

Former Councils of the Church. In this connection the following list of former councils and the reasons for which they were convened is of interest:-

1. The first General Council was that of Nice, held in 325, for the purpose of relating the here-sies of Arius who asserted that Christ was infeferlor to His Father. 2. The second General Council was held at

Constantinople, A. D. Sal, to refute the errors of Macedonius, who asserted that the Holy Ghest was not one of the three divine persons. . The third General Council was held at Ephesus, 431, concerning the heresy of Nestorius, who asserted that the Blessed Virgin should not be called the Mother of God. 4. The fourth General Council met at Chalco-don in 451, to decide on the doctrine of Entyches,

who denies the humanity of Christ 5. The fifth General Council was held at Con-stantinople in 558. It condemned the heresy of Origen, who asserted that the Holy Ghost is no thing more than divine energy or power of act ing, etc. 6. The sixth General Council mer at Constan-

7. The seventh met at Nice, 787, to denounce

the implety and herey of the Iconoclasts who opposed veneration of images. The eighth General Council met at Constantinople, 839, and confirmed the reverence of images and other regulations of the Church . The ninth General Council and the first Lateran met 1193.

10. The tenth General Council and the second the Laterau met 1139. This Council, among other matters, condemned the acts of Arnold of Brescin 11. The eleventh General Council also met in

Lateran 1197. This Council ordained that the right of voting for a new Pontiff should from that time forward belong exclusively to the College of Cardinals.

12. The twellth also met in the Lateran 1215.

This council, among other matters, gave its as-sent to seventy chapters drawn up by the Pope who presided at it.

13. The thirteenth General Council met at Lyons in 1245. Its object was that of deposing the Emperor Frederick. It also treated of three other subjects:—First, the assisting of the Em-pire of Constantinople against the Tartars; and hird, the Holy Land against the Saracens, 14. The fourteenth General Council met at

Lyons in 1274, for the purpose, among other things, of reuniting the Greek Church. 15. The fifteenth General Council met at VIenua 1311, for the purpose of suppressing the Order of Knights Templar, and the doctrine of the "Brethren and Sisters of the Free Spirit," a

German institution condemned. 16. The sixteenth General Council was that of Constance, which assembled 1414, on account of a dispute that existed in the selection of a Pope, there being at that time no less than three claimants for the holy office.

17. The seventeenth General Council is known as that of Ferrara and Florence. Its object was the reunion of the Latin and Greek Churches, 18. The eighteenth General Council was the Council of Trent, which was convoked in 1545 by Pope Paul III, to refute the heresics of Luther, Calvin, and Zuinglius,

The close of this last Council of Trent is thus described by a writer in Harper's Magazine, whose description of the Council of Nice we

have already published:-

"Winters and summers had passed over the Roman bishops for nearly eight years in their mountain fastgess, as they groped amidst the endless controversies of the fathers and studied the acts of Chalcedon and Nice. We admit at least their perseverance and their weary toll. Trent and its environs do not seem to have been always an agreeable residence. In autumn the hot sun beat upon the narrow valley. In winter a deluge of snow or rain often poured down upon the little city, overflowed the apid Athesis, and swept through the watery streets. Disease was often prevalent, and several eminent delegates died, and were buried with pompous funerals. The people of the mountains were rude, and not always respectful: the women were not attractive, and suffered from the goltre: while the wits of the Holy City, as well as of the Protestant countries, for the council with sharp satires, and declared that its inspiration was brought in a carpet-bag from Elizabeth called it a popish conventicle. The keen and ready Protestant controversialists denounced it as a band of persecutors. The Pope was enraged at its turbulent discord; and all Europe longed for its dissolution. Meantime, far below, surged on the wave of Reformation. and Germany, France, and the Netherlands re-sounded with the psalms of Marot and Beza; and the menacing voice of the enraged people often cached the ears of the drowsy prelates at Trent. The hardy North threw off the monkish rule defaced its images, broke up the monesteries. and breathed only defiance to the cruel bigotry of the council. Mary of Scotland, in a piccous letter to the legates, lumented that her Calvinistic subjects would not suffer her to send bishops to the assembly of Antichrist, Germany had secured freedom of thought by the valor of Manrice and the treaty of Passau. Geneva, with its twenty-five thousand impoverished citizens, shone a beacon of light among its Swiss moun-tains, and defied alike the hatred and the covetousness of France and Savoy and the Pope. The Huguenots were fighting in France for toleration, and the council sang a joyous Te Deum over the ineffectual defeat of the Prince of

onde. It was time for the bishons to a "The proceedings were hurried to an end. Impertant matters of faith, affecting the destiny of immortal souls, were determined with impru-dent haste. What could not be decided was reerred to the Pope. A bishop of Nazianum, whose duliness formed a bold contrast to the wit and pathos of the sainted Gregory, preached a farewell discourse, in which he called upon mankind to adore the wisdom, the elemency, the Christian tolerance of the Council of Trent. a parting antiphonal was sung; the Cardinal of Lorraine, the corrupt and ambitious Guise, in-toned the praises of the dissolute Charles V the immoral Julius, the bigoted Pius, and all the holy council, and pronounced them ever blessed. The bishops and cardinals responded with a loud concurrence. Once more the voice of Guise rang over the assembly, Anathema cunctis hareticis! And all the bishops and cardinals poured forth an eager and malevolent Anathema, anathema! Meanwhile, in many humble cottage in the neighboring valleys o Piedmont, the gentle Vandois, the children of the early Church, were singing Christian hymns to the good Saviour, and, accustomed to perse cution, prayed for freedom to worship God. Searcely did they hear the curse invoked upon them from the heights of Trent. Yet it was to ripen into long years of untold suffering. The poor and humble were to be torn in pieces, tossed from their native crags into dark ravines. cut with sharp knives, burned in raging fires by the mighty and proud; and Milton, peetic frenzy, was to ery aloud to Heaven:-

'Avenge, O Lord! thy slaughter'd saints, whose bones Lie scattered on the Alpine mountains cold." The Results of the Present Convocation. Fertile of speculation as this theme must be and offering varying solutions according to the point of view, the results of the council must, if ever announced, he chronicled in a future column. Those who hope with the council for its success regard it as the only cure for the ills of society of to-day. "Either Human Society, says the Civilta Cattolica, "must perish outright or it will be saved by this council." Cardinal Barili tells us that—as in the most disastrous periods of the previous history of the Church, those of the disputed right to Investigure, of the schism of the East, and of Protestantism-the councils assured victory to the Right and Rome: so now, in this period of social wrong and infide teaching, the ship of the Church will pass through the great chartless sea to the secure haven beyond, pileted by the hand of Peter and protected by Him who sitteth above the stormcloud. Advocates of a different spirit hold that this council, called in the noonlight of this progressive day, is the rapid fall, down which the Bark of the Fisherman, which has heretofore been "ported" over lesser dangers, will hurry to destruction amid the crash of mighty waters. Which is of the truth, the prophet of good or the prophet of ill, another generation must witness,

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