

MAXIMA QUIDEM

Allocution of Bl. Pope Pius IX
Given in Consistory on 9 June 1862

Translated by H.H.G.

We were moved with great joy, Venerable Brethren, when yesterday, with God's good help, We were able to bestow the honors and cult of the Saints upon twenty-seven most invincible heroes of our divine religion, with you standing by our side. You, our highest solace and consolation, who, gifted with great piety and virtue, are called to our aid in such harsh times to take part in fighting for the House of Israel. If only, while we are bathed in such joy, no cause of sorrow or grief would discourage us from other quarters.

For we cannot but be vehemently grieved and distressed when we see the most lamentable evils and damages, which can never be sufficiently deplored, by which, to the great detriment of souls, the Catholic Church and civil society itself are pressed and torn asunder in the

Maxima quidem laetitia affecti fuimus, Venerabiles Fratres, cum Sanctorum honores et cultum, Deo bene iuvante, septem et viginti invictissimis divinae nostrae religionis heroibus¹ hesterno die decernere potuerimus, Vobis lateri Nostro adstantibus, qui egregia pietate ac virtute praediti, et in sollicitudinis Nostrae partem vocati in hac tanta temporum asperitate strenue dimicantes pro Domo Israel summo Nobis solatio et consolationi estis. Utinam vero dum huiusmodi perfundimur gaudio, nulla moeroris, luctusque causa Nos aliunde contristaret.

Non possumus enim non vehementer dolere et angi, cum videamus tristissima, et nunquam satis deploranda mala ac damna, quibus cum permagno animarum detrimento catholica nunc Ecclesia, et

¹ SS. Paul Miki et Socii.

most pitiable manner. As you know well, Venerable Brethren, a most abominable war has been enflamed against the whole Catholic cause by those men, who are enemies of the Cross of Christ. For since they do not accept sound teaching, having joined in a foul conspiracy, they blaspheme in their ignorance, and endeavor by perverse arts of every kind to shake the foundations of our most holy religion and of human society. Indeed they endeavor, as if it were possible, to overthrow religion and society altogether, and to infect the hearts of all men with the most baleful errors, to corrupt them, and to turn them away from the Catholic religion.

Truly these most cunning artificers of fraud and fabricators of falsehood do not cease to call forth from the darkness all monstrous portents of ancient errors—already overthrown and driven away so many times by the wisest writings, and condemned by the most solemn judgment of the Church—and to magnify them, expressing them in new, varied and most fallacious forms and expressions, and to disseminate them in all modes everywhere.

ipsa civilis societas miserandum in modum premitur ac divexatur. Optime enim noscitis, Venerabiles Fratres, teterrimum sane bellum contra rem catholicam universam ab iis hominibus conflatum, qui inimici Crucis Christi sanam non sustinentes doctrinam, ac nefaria inter se societate coniuncti quaecumque ignorant, blasphemant, ac pravis cuiusque generis artibus sanctissimae nostrae religionis, et humanae societatis fundamenta labefactare, immo, si fieri unquam posset, penitus evertere, omniumque animos mentesque perniciosissimis quibusque erroribus imbuere, corrumpere et a catholica religione avellere moliuntur.

Nimirum callidissimi isti fraudum artifices, et fabricatores mendacii non cessant monstrosa quaeque veterum errorum portenta iam sapientissimis scriptis toties profligata ac depulsa, gravissimoque Ecclesiae iudicio damnata e tenebris excitare, eaque novis, variis ac fallacissimis formis verbisque expressa exaggerare, et modis omnibus usquequaque disseminare.

With this most calamitous and utterly diabolical method they befoul and disfigure the knowledge of all things; they spread abroad a fatal poison, to the ruin of souls, and encourage unbridled license of living, and all manner of vicious lusts; they invert religious and social order; they strive to extinguish even any idea of justice, truth, right, honesty, and religion, and they mock, and scorn, and attack the most holy dogmas and doctrine of Christ. The soul shudders, and indeed, flees, and shrinks from even lightly touching on such precipitous and pestilential errors, by which men of this sort in these wretched times confound all things divine and human.

None of you are ignorant, Venerable Brethren, that such men are plainly destroying that necessary coherence, which, by the will of God, intercedes between both orders, natural and supernatural; and likewise these same men transform, subvert, and destroy the proper, true, and genuine nature and authority of divine revelation, and the constitution and power of the Church. And they proceed in this boldness of opinion, so that they do

Hac funestissima ac diabolica prorsus arte rerum omnium scientiam contaminant, deturpant, mortiferum ad animarum perniciem virus diffundunt, effrenatam vivendi licentiam, et pravas quasque cupiditates foveant, religiosum ac socialem ordinem invertunt; et omnem iustitiae, veritatis, iuris, honestatis et religionis ideam extinguere conantur, et sanctissima Christi dogmata, doctrinam irrident, contemnunt, oppugnant. Horret quidem refugitque animus, ac reformidat vel leviter attingere praecipuos tantum pestiferosque errores, quibus huiusmodi homines miserimis hisce temporibus divina et humana cuncta permiscunt.

Nemo Vestrum ignorat, Venerabiles Fratres, ab huiusmodi hominibus plane destrui necessariam illam coherentiam, quae Dei voluntate intercedit inter utrumque ordinem, qui tum in natura, tum supra naturam est, itemque ab ipsis omnino immutari, subverti, deleri propriam, veram germanamque divinae revelationis indolem, auctoritatem, Ecclesiaeque constitutionem et potestatem.

not hesitate most audaciously to deny every truth, and every law, power, and right of divine origin.

For by no means do they blush to assert, that the knowledge of moral and philosophical things, and likewise civil laws, can and should deviate from divine revelation and the authority of the Church. And they say that the Church is not a true and perfect society, completely free. They claim that she is not able to define Her proper and constant rights, bestowed upon Her by Her divine Founder; but that it is for the civil power to determine the rights and Church and the limits within which She can exercise those same rights.

From this, they perversely allege that it is possible for the civil power to immerse itself in affairs that pertain to religion, morals, and spiritual government, and furthermore to prevent the bishops and the faithful from communicating freely with the Roman Pontiff, the highest of all divinely established pastors of the Church, and they dissolve that necessary and closest union, divinely instituted by Christ the Lord

Atque eo opinandi temeritate progrediuntur, ut omnem veritatem, omnemque legem, potestatem et ius divinae originis audacissime dene-gare non metuant. Siquidem haud erubescunt asserere, philosophicarum rerum, morumque scientiam, itemque civiles leges posse et debere a divina revelatione, et Ecclesiae auctoritate declinare, et Ecclesiam non esse veram perfectamque societatem plane liberam, nec pollere suis propriis et constantibus iuribus sibi a divino suo Fundatore collatis, sed civilis potestatis esse definire, quae sint Ecclesiae iura et limites, intra quos eadem iura exercere queat.

Hinc perverse comminiscuntur, civilem potestatem posse se immiscere rebus, quae ad religionem, mores et regimen spirituale pertinent, atque etiam impedire, quominus Sacrorum Antistites et fideles populi cum Romano Pontifice supremo totius Ecclesiae Pastore divinitus constituto libere ac mutuo communicent, ut plane dissolvatur necessaria et arctissima illa coniunctio, quae inter membra mystici corporis Christi, et adspectabile suum Caput ex divina ipsius Christi Domini institutione esse omnino debet.

himself, which ought to be between the members of the mystical body of Christ and its visible head.

And they are not at all afraid to pronounce, by every fallacy and trickery, before the whole world, that the sacred ministers of the Church and the Roman Pontiff ought to be excluded from every right and dominion of temporal affairs.

Further, they do not hesitate to assert, with the greatest impudence, that divine revelation is not only useless, but even harmful to human improvement, and that revelation is incomplete and therefore subject to a *continuous* and *indefinite* development corresponding to the progress of human reason.

Nor do they fear to claim that the prophecies and miracles described and recounted by the sacred scriptures are nothing but the inventions of poets, and the sacred mysteries of our divine faith the result of philosophical speculations, and the sacred books of both Testaments full of invented myths and even (*horribile*

Nihil vero timent omni fallacia ac dolo in vulgus proferre, sacros Ecclesiae ministros, Romanumque Pontificem ab omni rerum temporalium iure ac dominio esse omnino excludendos.

Summa praeterea impudentia asserere non dubitant, divinam revelationem non solum nihil prodesse, verum etiam nocere hominis perfectioni, ipsamque divinam revelationem esse imperfectam, et iccirco subiectam *continuo* et *indefinito* progressui, qui humanae rationis progressioni respondeat.

Nec verentur proinde iactare, prophetias et miracula in sacris Litteris exposita et narrata esse poetarum commenta, et sacrosancta divinae fidei nostrae mysteria philosophicarum investigationum summam, ac divinis utriusque Testamenti libris mythica contineri inventa, et ipsum Dominum Nostrum Iesum Christ-

dictu!) that Our Lord Jesus Christ Himself is a mythical fiction.

Thus, according to the prating of these most unruly adherents of perverse dogmas, the moral law is in no need of divine sanction, and it is not at all necessary for human laws to conform to natural right or receive their binding force from God. And therefore they assert that there is no divine law.

In addition, they dare to deny any activity of God in men and in the world. And they rashly assert that human reason, without any reference to God, is the only judge of truth and falsehood, good and evil, and that human reason is a law unto itself, and suffices by its own natural power for the care of the good of persons and peoples. But since they perversely dare to derive all truths of religion from the inborn force of human reason, they assign to man a certain basic right, from which he can think and speak about religion as he likes, and give such honor and worship to God as he finds more agreeable to himself.

um, horrible dictu! mythicam esse fictionem.

Quare hi turbulentissimi perversorum dogmatum cultores blaterant, morum leges divina haud egere sanctione, et minime opus esse, ut humanae leges ad naturae ius conformentur, aut obligandi vim a Deo accipiant, ac propterea asserunt, nullam divinam existera legem.

Insuper inficiari audent omnem Dei in homines mundumque actionem, ac temere affirmant, humanam rationem, nullo prorsus Dei respectu habito, unicum esse veri et falsi, boni et mali arbitrum, eandemque humanam rationem sibi ipsi esse legem, ac naturalibus suis viribus ad hominum ac populorum bonum curandum sufficere. Cum autem omnes religionis veritates ex nativa humanae rationis vi perverse derivare audeant, tum cuique homini quoddam veluti primum ius tribuunt, ex quo possit libere de religione cogitare et loqui, eumque Deo honorem et cultum exhibere, quem pro suo libito meliorem existimat.

But they indeed arrive at the impiety and effrontery to try to attack heaven and remove God Himself from our midst. With singular lack of principle, equal only to their folly, they do not scruple to assert that there is no all wise and provident Divine Being distinct from the things of this world, and that God is identical to nature, and that He is therefore subject to change; and that God is really coming to be in man and in the world; and that all things are really God and of God's substance; and that God and the world are really one and the same thing, and so too spirit and matter, necessity and freedom, truth and falsehood, good and evil, just and unjust are all really the same.

Certainly nothing more demented, nothing more impious, nothing more repugnant to reason itself can ever be imagined or devised than this. But they prattle about authority and right so heedlessly, that they impudently say that authority is nothing other than the sum of number and material forces, and that right consists in material fact, and that all duties of men are an

At vero eo impietatis et impudentiae deveniunt, ut caelum petere, ac Deum ipsum de medio tollere conentur. Insigni enim improbitate ac pari stultitia haud timent asserere, nullum supremum sapientissimum providentissimumque Numen divinum existere ah hac rerum universitate distinctum, ac Deum idem esse ac rerum naturam, et iccirco immutationibus obnoxium, Deumque reapse fieri in homine et mundo, atque omnia Deum esse, et ipsissimam Dei habere substantiam, ac unam eamdeinque rem esse Deum cum mundo, ac proinde spiritum cum materia, necessitatem cum libertate, verum cum falso, bonum cum malo, et iustum cum iniusto.

Quo certe nihil dementius, nihil magis impium, nihil contra ipsam rationem magis repugnans fingi et excogitari unquam potest. De auctoritate autem et iure ita temere effutiunt, ut impudenter dicant, auctoritatem nihil aliud esse, nisi numeri, et materialium virium summam ac ius in materiali facto consistere, et omnia hominum officia esse nomen inane, et omnia humana facta iuris vim habere.

empty name, and that all human deeds have the force of right.

Now again, heaping up fabrications upon fabrications, delusions upon delusions, and trampling every legitimate authority, and all legitimate laws, obligations, and duties, they do not hesitate to substitute, in the place of true and legitimate right, false and pretended rights of natural forces, and to subject the order of morals to the order of material things.

Nor do they recognize other powers, except those which are placed in matter, and every upright discipline of morals they place in the accumulating and increasing of riches by any means whatsoever, and in the satiating of any and all pleasures. And with these nefarious and abominable principles, they maintain, favor, and exalt the false sense of rebellious flesh for the spirit, and bestow upon it natural endowments and rights, which they say are trampled through Catholic doctrine, utterly despising the warning of the Apostle crying, "For if you live according to the flesh, you shall die: but if by the Spirit

Iam porro commenta commentis, deliramenta deliramentis cumulantes, et omnem legitimam auctoritatem, atque omnia legitima iura, obligationes, officia conculcantes nihil dubitant in veri legitimique iuris locum substituere falsa ac mentita virium iura, ac morum ordinem rerum materialium ordini subiicere.

Neque alias vires agnoscunt, nisi illas, quae in materia positae sunt, et omnem morum disciplinam honestatemque collocant in cumulandis et augendis quovis modo divitiis, et in pravis quibusque voluptatibus explendis. Atque hisce nefariis abominandisque principiis reprobum carnis spiritui rebellis sensum tuentur, foveant, extollunt, illique naturales dotes ac iura tribuunt, quae per catholicam doctrinam conculcari dicunt, omnino despicientes monitum Apostoli clamantis « si secundum carnem vixeritis, moriemini, si autem spiritu facta carnis inortificaveritis, vivetis » (Ad Rom. c. 8. v. 13).

you mortify the deeds of the flesh, you shall live" (Rom. 8:13).

Moreover, they strive to usurp and destroy all rights of legitimate property, and falsely feign and imagine in mind and thought that there is a certain *unbounded* right, which they rashly judge to be the origin and font of all rights, from which the State derives its power.

But while we touch hurriedly and with sorrow upon these preeminent errors of our most wretched age, we omit to review, Venerable Brethren, the innumerable other falsehoods and frauds, which are especially well-known and evident to you, by which the enemies of God and men struggle to confuse and convulse both the sacred and public spheres. And We pass over in silence the many and most grave injuries, calumnies, scorns, with which they unceasingly tear at and slander the sacred ministers of the Church and this Apostolic See. We say nothing of the iniquitous hypocrisy, with which the leaders and accomplices of the destructive party of perturbation and rebellion, chiefly in Italy, persist in saying that they

Omnia praeterea legitimae cuiusque proprietatis iura invadere, destruere contendunt, ac perperam animo et cogitatione confingunt et imaginantur ius quoddam *nullis circumscriptum limitibus*, quo reipublicae Statum pollere existimant, quem omnium iurium originem et fontem esse temere arbitrantur.

Dum vero hos praecipuos infelicissimae nostrae aetatis errores dolenter ac raptim perstringimus, recensere omittimus, Venerabiles Fratres, tot alias fere innumerabiles falsitates et fraudes Vobis apprime notas ac perspectas, quibus Dei hominumque hostes rem tum sacram tum publicam pertubare et convellere connituntur. Ac silentio praetermittimus multiplices gravissimasque iniurias, calumnias, convicia, quibus sacros Ecclesiae ministros, et hanc Apostolicam Sedem dilacerare et insectari non desinunt. Nihil loquimur de iniqua sane hypocrisi, qua funestissimae in Italia praesertim perturbationis ac rebellionis duces et satellites dictitant, se velle, Ecclesiam sua gaudere libertate, dum sacrilego prorsus ausu omnia ipsius Ecclesiae iura et leges quotidie magis proculcant, eiusque

wish for the Church to enjoy Her liberty, while with daring sacrilege they continually trample upon all the rights and laws of this very Church, and despoil Her goods; and in every way harass and thrust into prison Her bishops and ecclesiastics, although these so discharge their illustrious office so well; and they violently drive the mothers of religious orders and virgins consecrated to God away from their convents, and despoil them of their goods; and leave nothing untried so that they might crush the Church, and reduce Her to the most shameful servitude.

And while certainly we feel singular delight at your most welcome presence, you yourselves see what liberty the Venerable Brethren, bishops in Italy, now have, who, strenuously and constantly fighting the battles of the Lord and the labors of their adversaries, have, to the greatest sorrow of our soul, not been able to come to us at all, and be among you, and be present at this assembly, which they very much had wished for, just as the Archbishops and Bishops of unhappy Italy have signified to us and to this Holy See in

bona diripiunt, et Sacrorum Antistites, ecclesiasticosque viros suo munere praeclare fungentes quoquo modo divexant, et in carcerem detrudunt, et Religiosorum Ordinum Alumnos, ac Virgines Deo sacras e suis coenobiis violenter exturbant, suisque propriis bonis spoliant, nihilque intentatum relinquunt, ut ipsam Ecclesiam in turpissimam redigant servitutem, et opprimant.

Ac dum singularem certe ex optatissima Vestra praesentia voluptatem percipimus, Vos ipsi videtis, quam libertatem nunc habeant Venerabiles Fratres Sacrorum in Italia Antistites, qui strenue constanterque praeliantes praelia Domini minime potuerunt cum summo animi Nostri dolore, adversantium opera, ad Nos venire, et inter Vos versari, atque huic adesse conventui, quod summopere optavissent, quemadmodum infelicis Italiae Archiepiscopi et Episcopi suis Litteris summi erga Nos, et hanc Sanctam

their most plentiful letters of the utmost love and obedience.

Indeed you also see that none of the sacred prelates of Portugal are present here, and we suffer in no small measure when we consider the nature of the hardships which hinder them, such that they cannot be present among us.

We pass over so many other truly distressing and horrible things, done by the adherents of these perverse doctrines, to Our unspeakable sorrow, and to yours, and to that of all good men. Nor do We speak of the impious conspiracies, and perverse devices and fallacies of all kinds with which they seek completely to overthrow and destroy the civil power of this Apostolic See. We prefer to recall the wonderful unanimity with which you, together with other Venerable Brethren, the bishops of the whole Catholic world, never ceased to refute such fallacies in letters to us and in pastoral letters to the faithful, in which you taught that the civil power of the Holy See was given to the Roman Pontiff by a special decree of divine providence, and that this is

Sedem amoris et obsequii plenissimis significarunt.

Neminem etiam ex Sacrorum in Lusitania Antistitibus hic adesse cernitis, ac non parum dolemus, inspecta difficultatum natura, quae obstiterunt, quominus ipsi romanum inter aggredi possent.

Recensere autem omittimus tot alia sane tristia et horrenda, quae ab hisce perversarum doctrinarum cultoribus cum incredibili Nostro ac vestro, et omnium bonorum luctu patrantur. Nihil item dicimus de impia conspiratione, et pravis cuiusque generis molitionibus ac fallaciis, quibus civilem huius Apostolicae Sedis principatum omnino evertere ac destruere volunt. Iuvat potius hac de re commemorare miram prorsus consensionem, qua Vos ipsi una cum aliis Venerabilibus Fratribus universi catholici orbis Sacrorum Antistitibus nunquam intermisistis et epistolis ad Nos datis, et pastoralibus litteris ad fideles scriptis huiusmodi fallacias detegere, refutare, ac simul docere, hunc civilem Sanctae Sedis principatum Romano Pontifici fuisse singulari divinae provi-

necessary so that the Roman Pontiff might not be subject to any worldly authority, and might thus be able with full liberty to exercise the supreme power and authority, which was divinely granted by Christ the Lord Himself, to shepherd and rule the whole flock of Christ, and be able thus to promote what is best for the Church, and provide what is good and advantageous and needed for the faithful.

Those things that we have lamented thus far, Venerable Brethren, show plainly the sorry spectacle.

For who does not see that the Christian people from day to day are miserably beguiled by the iniquity of so many perverse dogmas, and by so many depraved delusions and machinations, and are thrust into ruin; and that the Catholic Church, her salutary teaching, her venerable rights and laws, and her sacred ministers, are besieged, and that, for these reasons, all manner of vices and calamities predominate and are increased, and civil society itself is continually stirred up?

dentiae consilio datum, illumque necessarium esse, ut idem Romanus Pontifex nulli unquam Principi aut civili potestati subiectus supremam universi Dominici gregis pascendi regendique potestatem auctoritatemque ab ipso Christo Domino divinitus acceptam per universam Ecclesiam plenissima libertate exercere, ac maiori eiusdem Ecclesiae, et fidelium bono, utilitati et indigentis consulere possit.

Quae hactenus lamentati sumus, Venerabiles Fratres, luctuosum plane exhibent spectaculum.

Quis enim non videt tot pravorum dogmatum iniquitate, ac tot nequissimis deliramentis et machinationibus magis in dies christianum populum misere corrumpi, et ad exitium impelli, et catholicam Ecclesiam, eiusque salutarem doctrinam ac veneranda iura et leges, sacrosquo ministros oppugnari, et iccirco omnia vitia et scelera invalescere ac propagari, et ipsam civilem societatem exagitari?

And so we, exceedingly mindful of our Apostolic office, and especially solicitous of the spiritual good and salvation of all peoples, divinely entrusted to us from heaven—since, to use the words of our most holy predecessor Leo I, “We cannot otherwise govern those entrusted to us, unless we, with the zeal of faith in the Lord, seek after those who destroy and are destroyed, and, with what severity we can muster, sever them from sound minds, lest this pestilence be disseminated more broadly.» (Epist. VII to the Bishops of Italy, ch. 2)—lifting up our Apostolic voice in this your most distinguished assembly, we reject, proscribe, and condemn all the particularly related errors, entirely repugnant and very much opposed not only to Catholic faith and teaching, and to divine and ecclesiastical laws, but also to the everlasting and natural law, and to justice and right reason.

But you, Venerable Brethren, who are the salt of the earth, and the guardians and pastors of the Lord's flock, again and again we stir up and implore, that you might proceed on behalf of your distinguished

Nos itaque Apostolici Nostri ministerii probe memores, ac de spirituali omnium populorum bono et salute Nobis divinitus commissa vel maxime solliciti, cum « aliter » ut sanctissimi decessoris Nostri Leonis verbis utamur « Nobis commissos regere non possumus, nisi hos, qui sunt perditores et perdit, zelo fidei Dominicae persequamur, et a sanis mentibus, ne pestis haec latius divulgetur, severitate, qua possumus, abscindamus » (Epist. VII ad Episc. per Ital. c. 2 Edit. Baller.), in hoc amplissimo Vestro consessu Apostolicam Nostram attollentes vocem omnes commemoratos praesertim errores non solum catholicae fidei ac doctrinae, divinis ecclesiasticisque legibus, verum etiam ipsi sempiternae ac naturali legi et iustitiae, rectaeque rationi omnino repugnantes et summopere adversos reprobamus, proscribimus atque damnamus.

Vos autem, Venerabiles Fratres, qui estis sal terrae, et Dominici gregis custodes, ac pastores, etiam atque etiam excitamus et obtestamur, ut pro eximia Vestra religione et episcopali zelo pergatis, veluti adhuc

religion and episcopal zeal, just as up to now, with the highest praise of your order, you have worked, with all care, zeal, and eagerness, to protect the faithful delivered to You from these venomous places of pasture, and with what expression, with what commodious writings You have labored to refute and cast down so many portents of perverse opinions.

For you know best about the chief thing to be done, since it concerns the cause of our most holy faith, and that of the Catholic Church and Her doctrine, and of the salvation of peoples, and the good and tranquility of human society. Therefore, so far as it is in You, do not cease ever to turn and divert from the faithful the contagions of so dire a pestilence;—that is, do not cease to remove from their eyes and hands ruinous books and newspapers, and assiduously to imbue, and educate, and admonish, and exhort the very same faithful, with the most pious instructions of our august religion, so that they might flee from these teachers of iniquity, as from the presence of a serpent.

cum summa Vestri Ordinis laude fecistis, omni cura, sedulitate et studio fideles Vobis traditos ab hisce venenatis pascuis arcere, et qua voce, qua opportunis scriptis tot perversarum opinionum monstra refellere et profligare.

Optime enim scitis de summa re agi, cum agatur de sanctissimae fidei nostrae, ac de catholicae Ecclesiae, eiusque doctrinae causa, de populorum salute, et humanae societatis bono ac tranquillitate. Itaque, quantum in Vobis est, ne desinatis unquam a fidelibus avertere tam dirae pestis contagia, idest ab eorum oculis manibusque perniciosos libros et ephemerides eripere, ipsosque fideles sanctissimis augustae nostrae religionis praeceptionibus assidue imbui et erudire, ac monere et exhortari, ut ab hisce iniquitatis magistris, tamquam a facie colubri effugiant.

Go on to direct all your cares and thoughts toward that foremost purpose, so that a Clergy might be established in a skillful and holy manner, and be refulgent in all the virtues, in order that the youth of either sex might be formed attentively according to decency of morals, piety, and every virtue; so that the course of study may be salutary. And guard and watch most diligently, lest at any time, in handing on the humanities, and the more difficult disciplines, there might creep in anything which opposes faith, religion, and good morals.

Do manfully, Venerable Brethren, lest you should lose strength of soul in the great commotion and iniquity of the times; but relying entirely on divine help, and *taking up in all things the impregnable shield of equity and faith, and the sword of the Spirit, which is the Word of God*, do not cease to resist the exertions of all enemies of the Catholic Church and of this Apostolic See, and to blunt their darts and shatter their assaults.

But in the meanwhile, with eyes raised to Heaven, let us not desist,

Pergite Vestras omnes curas cogitationesque in id potissimum conferre, ut Clerus sancte scienterque instituat, omnibusque virtutibus fulgeat, ut utriusque sexus iuventus ad morum honestatem, pietatem, omnemque virtutem sedulo formetur, ut salutaris sit studiorum ratio. Ac diligentissime advigilate et prospicite, ne in humaniores litteras, severioresque disciplinas tradendas aliquid unquam irrepat quod fidei, religioni, bonisque moribus adversetur.

Viriliter agite, Venerabiles Fratres, et ne animo unquam concidatis in hac tanta temporum perturbatione et iniquitate, sed divino auxilio omnino freti, ac *sumentes in omnibus scutum inexpugnabile aequitatis et fidei, atque assumentes gladium spiritus, quod est verbum Dei*, ne intermittatis omnium catholicae Ecclesiae, et huius Apostolicae Sedis hostium conatibus obsistere, eorumque tela retundere et impetus frangere.

Interim vero dies noctesque, sublati ad caelum oculis, non desistamus,

Venerable Brethren, from ceaselessly beseeching and imploring, in the humility of our heart, and with the most fervent prayers, the most clement Father of mercies, and the God of all consolation, Who from the shadows makes light to shine, and Who is able from stones to raise up children for Abraham; so that, through the merits of His Only-begotten Son our Lord Jesus Christ, He might will to extend to the Christian and civil republic a succoring hand, and destroy all errors and impieties, and enlighten the minds of all those who err with the light of His divine grace, and to turn and recall these to Himself, by Whom His holy Church might acquire that most desired peace, and receive, from day to day, greater increase everywhere on the earth, and might prosperously flourish and blossom forth.

But in order that we might more readily obtain the things we seek and ask, let us never cease to make recourse to the foremost intercessor before God, the Immaculate and most Holy Virgin Mother of God, Mary, who, the most merciful and most loving mother of us all, ever

Venerabiles Fratres, clementissimum misericordiarum Patrem, et Deum totius consolationis, qui de tenebris facit lucem splendescere, quique potens est de lapidibus suscitare filios Abrahae, in humilitate cordis nostri ferventissimis precibus indesinenter orare et obsecrare, ut per merita Unigeniti Filii sui Domini Nostri Jesu Christi velit christianae et civili reipublicae auxiliariam porrigere dexteram, omnesque disperdere errores et impietates, ac divinae suae gratiae lumine omnium errantium mentes illustrare, illosque ad se convertere et revocare, quo Ecclesia sua sancta optatissimam assequatur pacem, et ubique terrarum maiora in dies incrementa suscipiat, ac prospere vigeat et efflorescat.

Ut autem quae petimus et quaerimus, facilius consequi possimus, ne cessemus adhibere primum deprecatricem apud Deum Immaculatam Sanctissimamque Deiparam Virginem Mariam, quae misericordissima et amantissima nostrum omnium mater cunctas semper

extinguishes all heresies, and than whose patronage there is none more propitious to God.

Let us also seek the patronage both of St. Joseph, the spouse of the same Virgin, and then of the holy Apostles Ss. Peter and Paul, and of all the heavenly host, and of those especially whom, having been added most recently to the calendar of Saints, we honor and venerate.

Yet before we make an end of our words to you, we are not able to refrain, in fact let us again testify and confirm, that we enjoy the greatest consolation, when we delight in the most agreeable sight of all of you, who, obliged with such faith, piety, and esteem to us and to this Chair of Peter, and fulfilling your ministry, glory in procuring, with all zeal, the greater glory of God, and the salvation of souls; and who, with minds most harmonious, and with admirable care and love, one with the other Venerable Brethren of the entire Catholic world, the bishops, and with the faithful committed to your care and theirs, you do not cease to alleviate and lighten our most burdensome

interemit haereses, et cuius nullum apud Deum praesentius patrocini-um.

Petamus quoque suffragia tum sancti eiusdem Virginis Sponsi Iosephi, tum sanctorum Apostolorum Petri et Pauli, omniumque caelitem, et illorum praesertim, quos nuper Sanctorum fastis adscriptos colimus et veneramur.

Antequam vero dicendi finem faciamus Nobis temperare non possumus, quin iterum testemur et confirmemus, summa Nos uti consolatione, dum iucundissimo Vestrum omnium conspectu fruimur, Venerabiles Fratres, qui tanta fide, pietate et observantia Nobis et huic Petri Cathedrae firmiter obstricti, ac ministerium Vestrum implentes maiorem Dei gloriam, et animarum salutem omni studio procurare gloriamini, quique concordissimis animis, atque admirabili sane cura et amore una cum aliis Venerabilibus Fratribus totius catholici orbis Episcopis et fidelibus Vestrae et illorum curae commissis gravissimas Nostras angustias et acerbitates modis omnibus lenire et sublevare

difficulties and hardships in every way. non desinitis.

Wherefore yet again, on this occasion we declare the feeling of our most loving and thankful soul toward you, and toward all the other Venerable Brothers, and the faithful, publicly and with great words.

But we ask of you, that, when you return to your Dioceses, you might deliver in our name to those same faithful, entrusted to your care, these thoughts of our mind, and assure them of our paternal charity towards them, and of the Apostolic benediction, conjoined with best wishes for true felicity, which we are exceedingly glad to impart to you, and to the same faithful, from the innermost depths of our heart.

Quocirca hac etiam occasione amantissimi aequae ac gratissimi animi Nostri sensus erga Vos, et alios omnes Venerabiles Fratres, et ipsos fideles amplissimis verbis palam publiceque profiteamur.

A Vobis autem exposcimus, ut cum ad Vestras redieritis Dioeceses velitis eisdem fidelibus Vestrae vigilantiae concreditis hos animi Nostri sensus Nostro nomine nuntiare, illosque certiores facere de paterna Nostra in illos caritate, deque Apostolica Benedictione, quam ex intimo corde profectam, et cum omnis verae felicitatis voto coniunctam Vobis ipsis, Venerabiles Fratres, et eisdem fidelibus impertire vehementer laetamur.