

# THEOLOGICAL QUARTERLY.

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VOL. XV.

APRIL, 1911.

No. 2.

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## WALTHER THE LUTHERAN.

“The Lutheran Church of this country mourns the departure of a spiritual father. . . . A very particular mission to the Lutheran Church of this century had been entrusted by God to this man”<sup>1)</sup>— pensively the eye rests on these simple, yet far-reaching statements, which suggest two splendid *Richtlinien* for reflection: Walther and the Lutheran Church of America; Walther and the Lutheran Church of the Nineteenth Century.

The words quoted were uttered on May 15, 1887, at Walther's bier, when the remains of the great American Lutheran were about to be transferred from Concordia Seminary, whose President and best-known professor he had been, to “old Trinity,” the Lutheran mother-church of St. Louis, whose beloved *pastor primarius* he had been up to the hour of his death. The speaker, Walther's pastor, was a man not given to excessive praising or idolizing of men. The statements which he made regarding his famous parishioner were a sober estimate of Walther's worth, and they were spoken reverently and in the fear of God. In the same spirit we study these words, now that the centenary of Walther's birth is upon us, and seek to verify their scope and applicableness.

The Walther memorial of this year is to witness no hero-worship on the part of Missourians, no fulsome eulogies, no injudicious and unreflecting exaltation of human achieve-

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1) *Lutheraner* 1887, p. 85.

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## THE RISE OF ANTICHRIST.

Tu regere imperio populos, Romane, memento,  
Hæc tibi erunt artes. — *Aeneis*, VI, 852. 853.

(Concluded.)

Towards the end of 1299 a rumor spread through the Western world that every one visiting St. Peter's at Rome on the first day of the new century would thereby get full forgiveness of all his sins. Dante uses the vast crowds with gold that crowded Rome as an illustration of the great numbers he met in the Inferno. The Pope vainly searched the archives for any basis for the rumor. But a man 107 years old told the Pope his father had been to Rome hundred years before for the jubilee and its indulgence. Splendid! What more would you? Pope Boniface VIII, accordingly, issued a bull granting a plenary indulgence, which was to be repeated every hundredth year. Every Roman who for thirty days that year, and every pilgrim who for fifteen days, would visit the churches of St. Peter and St. Paul reverently, penitently, and with confession, should receive full remission of sins. "Not only full, but fuller, yea, the fullest forgiveness of all his sins."

A hundred years seemed a long time between such golden harvests, and so Pope Clement VI, in 1343, decreed a jubilee every fifty years. Even fifty is quite too long for some, and so Pope Urban VI, 1378—1389, reduced the time to thirty-three years, and Paul II to twenty-five.

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17) *Lutheran Standard*, vol. 3, No. 52, quoted in *Der Lutheraner*, vol. 2, p. 56.

In 1296 Boniface VIII declared the Pope had supreme control over all church property in the world. (*Angl. Br.*, 245.)

On November 18, 1302, he issued the famous bull "Unam Sanctam," embodied in the Canon Law, in which he sums up the claims of the Pope to supremacy over the state, adding that the Church cannot have two heads, for otherwise she would be a "monster." "Feed my lambs," we hear once more. Jeremiah witnesses: "See, I have this day set thee over the nations and over the kingdoms." Paul testifies: "He that is spiritual judges all things; yet he himself is judged of no man." The theory of the two swords is spun out at length, and he closes with the statement of Aquinas: "We declare, say, define, and pronounce it to be necessary to salvation, that every human creature be subject to the Roman pontiff." (Emil Reich, *Sel. Doc.*; Wylie, 100; Gieseler; Krueger, 125; Janus, 254; Thompson.) This is the pinnacle of papal pretensions, expressed "ex cathedra."

In 1312 the Earl of Lincoln on his deathbed complained that "the Church of England, once honorable and free, is now, alas, enslaved by the oppressions of Rome." (*Angl. Br.*, 281.)

Pope John XXII, who died 1334, published a price list of dispensations for various crimes. The systematic compilation of this list dates from Alexander VI, 1654. (*Real-encyc.* I, 94.)

Pope Victor III, 1085—1087, paved the way for indulgences, and Alexander of Hales († 1245) furnished the material by his theory of a treasury of superfluous good works earned by Christ, Mary, and the saints.

Pope Clement VI, in 1343, sanctioned the new doctrine and reserved for the Pope the privilege of managing this new treasury. How did he manage it? From 1471 to 1820 no fewer than forty-seven impressions of the "Taxes of the Roman Chancery" were printed; here are a few items of this price list of sins:—

	£.	s.	d.
17. For simony, or fornication of priests.....	36	9	6
22. For keeping concubine .....	4	5	6
28. For murder by bishop, abbot, etc.....	50	12	6
34. For murder of father, mother, brother, wife.....	4	1	6

Gibbon says at the Pope's Jubilee "Two priests stood day and night with rakes in their hands to collect, without counting, the heaps of gold and silver that were poured upon the altars." (Preston, 300—309.)

Remember Tetzal and his bargain sale of indulgences! Some of the proceeds went to build St. Peter's at Rome, which cost about \$50,000,000.

The *Catholic Dictionary* says: "Down to the Middle Ages the faithful usually received the Eucharist under both kinds." Leo I, 440, and Gelasius, 490, expelled the Manichaeans from fellowship for receiving the bread only. The Council of Clermont, 1095, and Paschal II, 1118, condemned it as "a human and novel institution . . . departure from what Christ, the Master, ordained and did." Yet the Council of Constance, in 1415, forbade wine to communicants. (Dearden, 168.)

Boniface IX, who died 1404, knocked down vacant offices to the highest bidder, keeping the money of those who had offered less.

About the time of Martin V, 1417—1431, the representative at Rome of the Knights of the Teutonic Order wrote to his superior: "Dear Master, send me money, for at this court all friendship ceases when the cash is gone," and Canon Hemmerlin of Zurich complained that "Benefices were sold in Rome as publicly as pigs in the market." (Krueger, 130. 138.)

A man might be a cardinal at Rome, a bishop in Germany, an archbishop in England, something else in several other places. Of course, he could not live at all these places, but for his absence and yet taking the income he had to pay the Pope a yearly tax. (*Realencyc.* I, 95.)

While at Rome, Luther learned of one man who had twenty-two parishes, seven provostries, and forty-two prebends! (Hausrath's *Luther* I, 86.)

Leo X created 1200 new offices that brought him in 900,000 scudi, so that there were 2150 offices bringing him a yearly income of 320,000 scudi. (Schick, 271.)

Guicciardini, a high official of the Medicean Popes, describes in his *Ricordi* how a bishopric was bought in Rome

for a fixed sum, and this was the usual provision for the younger son of an aristocratic family. His relative, Rinieri Guicciardini, bought the See of Cortona of the Pope for 4000 ducats. (Janus, 365.)

The usual bulls for Cranmer's consecration, eleven in all, cost 6000 ducats, and the annates cost 10,000 more. (A. B., 332.)

At the beginning of the sixteenth century the See of Mainz became vacant three times in ten years. Each time the vacancy was filled 14,000 ducats had to be paid to Rome. When, in 1514, Albert of Brandenburg was confirmed as Archbishop of Mainz and Magdeburg, and Administrator of Halberstadt, an additional charge of 10,000 ducats was demanded for the holding, illegal in itself, of the last-mentioned office, together with the See of Mainz. Thus altogether about \$125,000 was demanded. Rome proposed to cede to him the sale, in his diocese, of the indulgences, in order to pay off the 29,000 florins he owed the Fuggers and to divide the net profits equally. (Krueger, 162.)

In 1439 the Council of Florence officially adopted the seven sacraments.

"Pontifex Maximus" was adopted by Paul III, 1464—1471.

"To thee is given all power in heaven and in earth," said the Lateran Council to Pope Leo X, who says: "We, with the approbation of the present holy council, do renew and approve that holy constitution"—the "Unam Sanctam" of Boniface VIII. And Baronius says: "There can be no doubt of it but that the civil principality is subject to the sacerdotal, and that God hath made the political government subject to the dominion of the spiritual church."

God hath made the Pope to be "prince over all nations, that he may pluck up, overthrow, disperse, destroy, plant, and rear. . . . We deprive the Queen" (Elizabeth of England) "of her pretended right to the kingdom, and of all dominion, dignity, and privilege whatsoever, and absolve all the nobles,

subjects, and people of the kingdom, and whoever else have sworn to her, from their oath, and all duty whatsoever in regard of dominion, fidelity, and obedience." So wrote Pope Pius V in his Bull against the English Queen.

History gives us a list of 64 emperors and kings deposed by the Popes. (Wylie, 101. 102.)

The 16th century saw the rise of the "Congregations"—committees of cardinals for various purposes. In 1542 the Congregation of the Inquisition was instituted. Paul V, 1605—1621, added the Congregation of the Index of Prohibited Books. In the 11th century Gregory VII began to send legates, direct representatives of the Pope. In the 16th century nuncios were introduced. Gregory XV, 1621—1623, organized the Congregation of the Propaganda. The first time a bishop called himself such "by the grace of the Roman Court" we find in 1520. (Schick, 116. 286.)

"Vicar of Christ" was formerly a title common to all bishops, and its modern limitation to the Roman Pope was protested even in the Council of Trent. (Lit., *P. C.*, 205.)

Up to the suppression of the smaller Religious Houses, in 1536, over 1200 monasteries had been built in England, of which about 150 paid subsidies to their parental houses in France or Italy amounting to \$300,000 yearly between 1327 and 1377. All these Houses regarded the will of the Pope as supreme over King, Church, and State. They were papal forts dotting the kingdom. (*Angl. Br.*, 249.)

The Spanish Cardinal Pacheco regretted that only few Fathers were present at Trent (180 at best), and then often absent from the council. Even the Jesuit Cardinal Pallavicino is forced to confess in numberless passages of his History that the Popes, either directly or through the legates, emperors, and princes, brought pressure to bear on the Fathers of the Council. Even Cardinal Borromeo, the Pope's nephew and secretary, admonished the three legates not to expect everything from Rome, lest the Fathers should have reason to believe that not they, but the Pope alone, was the council. Bishop Martelli of

Fiesole rose to say, with great force: "Not only were they not allowed freely to manifest their opinions and decisions, but, while discussing, they were shut up in private meetings, as if in so many jails." Those who spoke freely were styled "heretics, ill-bred, fools, rascals," and worse, according to the *Diary* of Angelo Massarelli, secretary of the council. The French Ambassador Lansac said the Holy Ghost arrived from Rome at Trent in the mail of the legates. (Bartoli, 236—265.)

The Council of Trent confirmed the teaching of the scholastics as to penance. Trent also made marriage a sacrament, though Durandus, Peraldus, Jacobus a Vitriaco in the previous century, and even Erasmus opposed it.

For 1200 years the form of absolution was that of a prayer, as in the Greek Church; but the Council of Trent defines it as "a *judicial* act, by which the priest as judge passes sentence on the penitent." (Dearden, 120.)

St. Bernard wrote: "Thou art as strong to justify as Thou art to pardon. Wherefore whosoever, smitten with compunction for his sins, hungers and thirsts after righteousness, let him believe on Thee who justifiest the ungodly: and being justified by faith alone, he will have peace with God." (Swete's *England v. Rome*, quoted in Dearden, 185.)—Yet Trent condemned and cursed justification by faith alone.

At Trent, in 1545, none of the thirty bishops knew Hebrew, few Greek; yet they canonized the Apocrypha. They also placed tradition on a level with the Bible, and Abbé Migne's "The Catholic Tradition" amounts to 220 thick volumes! When they spoke of depriving the Pope of the right of placing bishops, Julius III, 1550—1555, cried out, "None of that; rather shall the world go to ruin!" (Hase I, 198.)

The decrees of Trent were the first to be published against the will of the Emperor and, after publication, to lack the confirmation of the Emperor and the empire. (Schick, 171.)

King Henry II of France denied it was a General Council, and called it a "convention." (Dearden, 82.)

Though Trent decreed, in the 5th chapter of the 24th session, that the Pope is to grant dispensations rarely and without a fee in matrimonial matters, the Pope, in the year 1768, granted 580 such dispensations—for 1,050,000 francs.

According to a report made to the Republic of Venice the following sums went out of that little country to Rome in ten years:—

1. 28 bulls for bishops, etc.....	5,000,000	francs.
2. 42 bulls for abbeys, etc.....	50,000	“
3. 110 bulls for pensions.....	78,000	“
4. 225 bulls for parishes.....	130,000	“
5. 127 bulls for collegiate churches.....	80,000	“
6. 45 bulls for transiers.....	12,000	“
7. 1130 indulgences, etc.....	44,500	“

(Schick, 90.)

Pope Paul IV declared the Inquisition to be the one support of the papacy in Italy. In 1558 he issued his Bull “Cum ex apostolatus officio” “Out of the plenitude of his apostolic power:” 1. The Pope, who as “Pontifex Maximus” is God’s representative on earth, has full authority and power over nations and kingdoms; he judges all, and can in this world be judged by none. 2. All princes and monarchs, as well as bishops, as soon as they fall into heresy or schism, without the need of any legal formality, are irrevocably deposed . . . and incur sentence of death. In case of repentance, they are to be imprisoned in a monastery, and to do penance on bread and water for the remainder of their life. 3. None may venture to give any aid to an heretical or schismatical prince, not even the mere services of common humanity. Any monarch who does so forfeits his dominions and property, which lapse to princes obedient to the Pope, on their gaining possession of them.

This horrible bull, which Cardinal Manning attributes to the direct inspiration of the Holy Ghost, is a deliberate and official sanction of the murder of all princes who may deny the faith and the jurisdiction of the See of Rome.

Cardinal Bellarmine writes: “The first opinion is, that the Pope has a most full power, *jure divino*, over the whole



world, in both ecclesiastical and civil affairs. The second opinion is, that the Pope's *immediate* and *direct* jurisdiction extends to ecclesiastical matters only, but that he possesses a *mediate* and *indirect* authority over temporal affairs also. This *indirect* temporal power is supreme and enables the Pope, for the welfare of the Church, to annul laws and depose sovereigns. Count de Maistre, Abbé Gosselin, and Cardinal Wiseman say, as the third opinion, that the Pope has the *direction* of the conscience of every Catholic. (Wylie, 109—111.) But what is the difference between a *director* and a *dictator*?

Sixtus V, 1585—1590, thought it high treason for Bellarmine to twist the universal dominion of the papacy, set forth by Pius V, into the view that spiritual power alone belonged directly and immediately to the Pope as Pope, while temporal power, though of the most exalted kind, only belonged to him indirectly, just because of his spiritual power. He did not see that it was only a question of an extraordinarily skillful maneuver which led to the same goal by a roundabout road without contradicting too flatly the modern conception of the State, and that in practice no Jesuit would ever think of distinguishing between "direct" and "indirect." (Krueger, 194.)

Pope Urban, in 1627, in his Bull "In Coena Domini," excommunicates and curses all heretics and schismatics, as well as all who favor or defend them—all princes and magistrates, therefore, who allow heterodox persons to live in their country. It excommunicates and curses all who keep or print the books of heretics without papal permission, all—whether private individuals or universities, or other corporations—who appeal from a papal decree to a future General Council. (Janus, 385.)

"Let him alone, and let him curse! It may be that the Lord will look upon our affliction, and that the Lord will requite us good for his cursing this day," 2 Sam. 16, 11. 12.

There was a festival of the Virgin Mary as early as 430. The Annunciation is first alluded to as a festival in a canon of the Council of Toledo, about 656.

When Palestine fell into the hands of infidels, and worshipers could no longer resort to the house of the Virgin Mary at Nazareth, angels carried it across the seas on May 9, 1291; after taking three temporary resting-places, it finally settled down at Loretto, in 1295, where it drew many pilgrims and gifts. Several Popes pledged their credit to the truth of the story, and rewarded pious visitors with indulgences. To doubt the story is to deny the power and providence of God. The Protestant Ffoulkes investigated the story at Loretto and Nazareth and was convinced that it was a fraud despite the Popes. On stating his convictions to the French priest, who received Mr. Ffoulkes from the Episcopal Church into the Roman communion, the only reply was, "There are many things in the Breviary which I do not believe myself." (Salmon, *Inf.*, 197.)

When a priest of Naples took home some bones from the Roman catacombs and was distressed that his precious relics were nameless, a nun of his church had revealed to her in a dream the name and whole story of the saint, Philumena, who now outdoes the oldest one in the calendar in number of miracles she performs. This romance is circulated as truth, with the approval of the highest authorities—Pope Leo XII sanctioned her devotion and proclaimed the great saint, and Pope Gregory XVI blessed one of her images. (Salmon, *Inf.*, 198.)

At La Salette, near Grenoble, on September 19, 1846, two children minding cows on a lonely mountain saw a fine lady robed in yellow dress, who said she was the Virgin Mary. The matter became known, pilgrims crowded to the place, chapels arose, hotels were opened, medals were struck, the wonderful water was sold, for it cured disease and converted sinners.

Cardinal Newman's friend and diocesan, Bishop Ullathorne of Birmingham, published an account of his visit, professing full belief in the reality of the miracle. He opened, at Stratford-on-Avon, a chapel to Our Lady of La Salette,

and introduced the Confraternity of La Salette into his diocese. By a Brief of August 26, 1852, the Pope gave a plenary indulgence to visitors to La Salette, besides other privileges. Ullathorne's priest, Wyse, writes: "In matters of faith God loves a cheerful giver. He is not pleased with those who seek what is the very minimum of belief which will secure their salvation. In these days of infidelity, supernatural faith, cultivated for safety's sake to the very utmost, is the only security against the vilest errors."

Other Catholics declared the whole thing a fraud, that the "Virgin Mary" was one Constance Lamerlière, a nun, half knave, half crazy. She was forced to bring an action for defamation of character; the court decided against her; on appeal the decision was confirmed.

On February 11, 1858, at Lourdes, in Gascony, while picking up dry wood, Bernadette Soubirous, a poor girl of fourteen, saw a beautiful lady in white with a blue sash, who said, "I am the Immaculate Conception," and invited the girl to drink at a fountain. Seeing no fountain, the girl scraped away some earth with her hands, and water came out which now supplies millions of bottles for effecting wonderful cures. The bishop sanctioned the miracle, and pilgrims crowded thither. The miracles worked by the prayers of Our Lady of Lourdes ought to banish all doubts.

Shortly after the pilgrimages to Lourdes, others were organized to Paray-le-Monial, where Marguerite Marie Alacoque, at the end of the seventeenth century, saw, for instance, our Lord's heart in His bosom burning as in a furnace, and her own heart placed as a small atom of fire in that furnace. Pope Pius IX beatified her and sanctioned the devotion to the Sacred Heart of Jesus, now so very popular.

John Wiclif wrote: "The monk is a corpse risen from the grave, who, covered with graveclothes, is set by the devil to rove about in the world." The proverb runs, "What the devil shrinks from doing, a monk does without shrinking." Another, "What the devil cannot accomplish, he hires a Jesuit to do." (Hase II, 51. 84.)

The Lateran Council of 1215 compelled auricular confession of all sins at least once a year; Trent enjoins confession of mortal sins, but venial sins may be passed over in silence without any fault. Liguori sanctions the proposition that a Christian does not sin very grievously who proposes to commit every one of the venial sins. (Bain, *Devel.*, 147.)

Escobar teaches, that if men only direct aright their intention, that is, if they think not of the sin, but of the benefit flowing from it, there is nothing which they may not do with impunity. (Wylie, 457.)

You need not do what your conscience tells you is "safe" and right, if you can give any "grave" theologian's opinion to the contrary; you then follow a "probable" opinion. This is the Roman doctrine of Probability, or "Probabilism." It exists in germ in Thomas Aquinas, praised by Leo XIII and Pius X; it was developed and exploited by the Jesuits in the 17th century and exposed by Pascal's "Provincial Letters;" it is taught in the "Moral Theology" of Liguori, who died in 1787, ninety-one years old, who was made a "Doctor of the Church" by Pius IX in 1871. (Bain, *Devel.*, 142.)

The Jesuit Busenbaum says: "When the end is lawful, the means also are lawful." "He to whom the end is lawful, to him the means also are lawful." The Jesuit Layman says: "To whom the end is permitted, the means adapted to that end are permitted also." The Jesuit Wagemann says: "The end determines the rectitude of the act." (Littledale, *P. R.*, 208.)

Of the seminaries, especially of those established by Parsons in Spain, Cardinal d' Ossat wrote: "The object of these institutions is to instil into the minds of the missionaries the Spanish political creed; and for that, rather than the Catholic faith, were they, if necessary, to suffer martyrdom." (The Jesuit Taunton: *Hist. Jesuits in Engl.*, 134; Galton, 82.)

The famous Père La Chaise, writing to Father Petre in 1688, says that Aquaviva, the General of the Jesuits, allowed Parsons to support the claims of King Philip; and another agent, Creighton, to support the succession of King James VI,

“so that the Society should be on the winning side, whether James or Philip won.” (Galton, 78.)

Innocent XI condemned mental reservation, or restriction in all cases, and yet Liguori permits “non-pure” for a just cause. (Bain, *Devel.*, 150.) Innocent XI set himself against the ethics of most Jesuit schools. (Lord Acton in *London Times*, Nov. 24, 1874.)

The Dominican Melchior Canus of Salamanca calls the Jesuits the “forerunners of Antichrist.” Paolo Sarpi, the learned Servite monk of Florence, said in 1611: “When the Jesuits are destroyed, Rome will go down, and when Rome is lost, religion will renew itself.” (Schick, 249. 250.)

Paul IV doubted even the orthodoxy of Loyola—whose extravagant mysticism for a time rendered him suspect to the Inquisition—and as a politician he did not trust him the width of the road. He even withdrew pecuniary support from the order and thereby placed Ignatius in great difficulties. (Krueger, 184.)

Sixtus V was inspired by the right feeling when he found himself unable to conquer his dislike for the order. (Krueger, 197.)

In 1759 the King of Portugal “issued a decree of banishment against the Jesuits as traitors, rebels, enemies to, and aggressors on, his person, his states, and the public peace and the general good of the people.” One of the Jesuit plotters was burned alive by the Dominicans, and the other two were condemned to imprisonment for life. (The Roman Catholic Cermenin, in *History of the Popes* II, 392; in Thompson’s *Footsteps of the Jesuits*, 218.)

King Charles III expelled the Jesuits from Spain. Parma, Naples, Milan, and Venice followed suit.

The Parliament of Paris appointed a commission of five Princes of the Blood, four Peers of France, seven Presidents of Courts of Justice, thirteen Councillors, and fourteen other officials to examine the works of no less than 147 Jesuit writers, and this committee found the Jesuits guilty of “authorizing

Theft, Lying, Perjury, Impurity, all Passions and all Crimes; of teaching Homicide, Parricide, and Regicide, and of substituting Superstition for Religion by favoring Magic, Blasphemy, Irreligion, and Idolatry."

By the edicts of April and August, 1762, with the consent of the King, the Parliament closed the Jesuit colleges, confiscated their property, and expelled them, about four thousand, from France, and declared their order inadmissible in any civilized state.

When Louis XV tried to get a reform of the Jesuits from their general, Ricci replied, "Sint ut sunt, aut non sint."

The Jesuits were banished to the Pope's lands,—“the soil of Italy was polluted by this unclean slime which the nations had rejected, and which they had sent back to Rome, the fountain of all corruptions,” writes the Romanist Cormenin. (Thompson, *Footsteps*, 222.)

Pope Clement XIII tried to protect them, but complained in powerless wrath, “The Vicar of Christ was treated like the lowest of mortals.” (Krueger, 208.)

When he promised the sovereigns that “he would pronounce the abolition of the society in a public consistory,” the night before the day appointed the Pope suddenly died. “The Jesuits had poisoned him,” is the terse word of the Catholic Cormenin. (Thompson, *Footsteps*, 224.)

Pope Clement XIV, after long hesitation, at length, on July 21, 1773, issued the Bull “Dominus ac Redemptor noster,” by which he suppressed the order in all parts of the world. The Pope says in the Bull that all attempts to reform the order had failed, and that its total suppression was needful for the peace and prosperity of the Church. The bull forbids under severe penalties that it should “ever be rescinded, glossed, or its meaning modified or explained away.”

Pope Clement XIV struck a medal in honor of the dissolution of the Jesuits. On the face is a picture of the Pope with the words, “Clemens XIV. Pontif. Max. ;” the reverse shows Christ, followed by Peter and Paul, driving forth three

Jésuit priests, with the legend, "I never knew you; depart from me, all of you!"

Clement said to a friend: "At last the suppression is accomplished. . . . I do not regret it, and were it not already done, I would do it now. *Ma questa suppressione mi sara la morte* (But this suppression will be my death)."

It was whispered the Pope would not live out the year. He died on September 22, 1774, after terrible sufferings and in the most horrible condition. The Romans all said, "The Jesuits have done this." (*Our Brief*, 246—248.)

A post mortem examination of his body revealed the presence of poison, as was reported to his Government by the Spanish ambassador, then at Rome. (Thompson, *Footsteps*, 228.)

Pius V, 1779—1799, could not be elected till he had reassured the Bourbon courts on the Jesuit question. (Krueger, 210.)

Only forty years after, in May, 1814, on his return to Rome, Pope Pius VII, by his Bull "Sollicitudo Omnium," reversed the bull of Pope Gregory XIV and restored the Jesuits.

The Roman Catholic Frenchman Lamennais said, "The Jesuits were *grenadiers de la folie*, and united imbecility with the vilest passions." (Lord Acton, *Essays on Liberty*, 464.)

Doellinger speaks of the ever-gaping wound in the reputation of the Jesuits—its moral system. (Janus, 36.)

"Jesuitism is but esoteric Catholicism made tangible." (Miss Caldwell, Baroness von Zedwitz, *The Double Doctrine of the Church of Rome*, 33. Revell.)

The Jesuits are what Gladstone calls the "Veiled prophets behind the papal throne, by whom the Latin Church is governed. These are the men who cherish, methodize, transmit, and exaggerate all the dangerous traditions of the Curia. They seem to supply that Roman malaria which Dr. Newman tells us encircles the rock of St. Peter."

To this "insolent and aggressive faction," as Cardinal Newman calls them, the Pope is mainly indebted for his infallibility in 1870.

Pope Pius IX, on December 8, 1854, solemnly proclaimed the dogma of the Immaculate Conception of the Virgin Mary. The Jesuit Schrader rightly says: "The independent definition of a dogma includes at the same time, not indeed explicitly and formally, but none the less undoubtedly and positively, another dogmatic decision, *viz.*, that of the disputed question whether the Pope is in his own person infallible in matters of faith, or whether he can claim this infallibility only at the head of a council." (Krueger, 237.)

At Whitsuntide, 1862, Pius IX assembled his cardinals and hundreds of bishops and canonized the twenty-six martyrs who perished in the persecution of Japan in 1597, and hoped thereby to gain new intercessors with God.

In March, 1864, the Pope addressed a brief to the Archbishop of Munich, in which he declared that the opinions of Catholic writers were subject to the authority of the Roman congregations.

On December 8, 1864, the Pope issued his "Quanta Cura" with the syllabus of eighty condemned propositions.

In the Bull "Aeterni Patris Unigenitus," Pius IX called the Vatican Council. Of the 750 Fathers the non-Italians did not number 300, whereas the 450 others were either Italians or dependent directly on the Pope for their living or on the *Propaganda Fide*. Pius IX, moreover, gave free lodging to some 180 poor Fathers, who repaid his hospitality by shouting for the infallibility. Dupanloup wrote or inspired the pamphlet "La Situation des Choses á Rome," proving that the Pope tyrannized the council, which, against the protest of almost all learned Catholics, voted to declare the Pope infallible.

In the Constitution "Pastor Aeternus" Pius IX decreed his personal infallibility, on July 18, 1870, and thereby declared that no Pope had ever erred.

The Romanist Thomas Canon Pope pp. 11—15 of his "Council of the Vatican" insists that the Church has the right to intrude "into the social relations of the general community



of worldlings," and has also the right to supervise the lectures of the professor, the diplomacy of the statesman, the government of kings, and to scrutinize their morality and punish their faults. (Thompson, *Footsteps*, 430—432.)

Hadrian II, in an allocution to the Roman Synod, in 869, says: "We read that the Roman Pontiff has pronounced judgments on the prelates of all the churches; we do not read that anybody has pronounced sentence on him."

Nicholas, to Emperor Michael, says: "It is evident that the judgment of the Apostolic See, than which there is no authority greater, may be rejected by no one, nor is it lawful for any one to pass judgment on its judgment." These sentiments of former Popes are quoted with approval by Pope Leo XIII in his encyclicals, p. 387.

The present Pope, Pius X, upholds the old claims of the papacy, as is proved in the recent Fairbanks-Roosevelt-Vatican affair.

It cost over 100,000 florins to pronounce Loyola a saint. (Schick, 233.)

In order to *begin* the proceedings for the beatification of Joan of Arc, Bishop Dupanloup gave Pope Pius IX 300,000 francs; his successor, Cardinal Coullie, gave to Pope Leo XIII 160,000 francs; Princess d' Estinac gave 260,000 francs; the diocese of Orleans gave 118,000 francs in 1904; English Catholics raised 200,000 francs—1,038,000 francs to *begin* the proceedings to call the Maid of Orleans "blessed"! To this pretty penny add the sums that all the other, many other, saints have sent to Rome!

In 1874 rules prohibiting abuses in the traffic of masses were issued. These had to be renewed by the Sacred Council on May 25, 1893: "Since in these last years it is plain that these salutary rules have often been neglected . . . and that abuses have prevailed largely and widely in this matter," etc. (Dearden, 174.)

The Spanish Government in the Philippines derived a revenue of nearly \$300,000 a year from the sale of indulgences,

which it sold over the same counter with tobacco, brandy, lottery tickets, and other articles, of which the Government retained the monopoly. (Bain, *Devel.*, 71.)

Pope Leo XIII, in his encyclical Letter "Satis Cognitum," of June 20, 1896, says: Cut off from the Catholic Church a man becomes a heretic. Separated from the Catholic Church a man is united to an adulteress. (p. 358.)

Replying to the "Association for Promoting the Unity of Christendom," Cardinal Patrizzi says, with the authority of the Holy Office, dated Rome, November 8, 1865: "Whosoever is separated from the one and only Catholic Church, however well he may believe himself to live, by this one sin of separation is in a state of wrath . . . out of which is neither salvation nor entrance into the kingdom of heaven." (Dearden, 61.)

St. Augustine says: "Those who are unjustly excommunicated are crowned of God in secret."

As "Universal Bishop," successor of Peter, Prince of the Apostles, the Pope claims sole right to make and unmake bishops, and absolute rule over every bishop and archbishop throughout the world.

In the oath of allegiance to the Pope the bishop-elect swears to remain faithful to the Holy See, and to extend and promote the rights, privileges, and powers of the See of Peter, and to persecute and fight all heretics and schismatics to the utmost of his ability, and undertake to visit Rome at stated intervals, and whenever specially summoned, and to give an account to the Pope of his whole pastoral office. (*Our Brief*, 42—44; Carl Mirbt, *Quellen z. Gesch. d. Papsttums*, 2. ed., 438.)

The absolute rule of the Pope may be seen from the Pastoral of Cardinal Langenieux, Archbishop of Rheims, dated July 20, 1904: "We renew our unbounded submission to the Vicar of Jesus Christ. His authority has no other limits than those which He Himself prescribes. We should consequently obey Him in everything He orders or counsels. We wish to be the first among you to practice that simple and prompt

obedience, which admits of neither hesitation nor calculation." (*Our Brief*, 44.)

In a letter to the *London Times* of August 1, 1904, the Catholic historian Dom Gasquet, O. S. B., writing as to the Pope's power "to deal directly with any individual bishop, when and how he may choose," asks: "How otherwise could any supreme spiritual authority govern the subjects who have taken an oath to obey him in all matters relating to that sphere?"

For the consequences of this papal rule carefully consider the words of Father Hyacinthe in the *London Times*, August 15, 1904: "France and Italy can only advance in proportion to their emancipation from 'this fatal servitude to a foreign power, which was never instituted by Christ, and which was unknown during the early centuries of the Church's history.'"

The Roman Catholic historian Lingard writes: "The Popes became sovereigns over sovereigns, and assumed the right of judging them in their Papal Courts, and of transferring their crowns as they thought just." (*A. B.*, 494.)

The papacy's "ideal of the Church is a universal empire spiritually, and, where it is possible, physically, ruled by a single monarch,—an empire of force and oppression, where the spiritual authority is aided by the secular arm in summarily suppressing every movement it dislikes." (*Janus, Preface*, XV.)

Gladstone writes: "Either the See and Court of Rome had . . . abandoned the dream of enforcing infallibility on the Church, or else by willful silence they were guilty of practicing upon the British Crown one of the blackest frauds recorded in history."

Cardinal Newman lamely says the Pope was no party to those declarations. Very well, but the Pope did not excommunicate those liars and perjurers! (*A. B.*, 493.)

Gladstone, in his "Vaticanism," says of the Pope's system that "its influence is adverse to freedom in the state, the family, and the individual. When weak, it is too often crafty, and when strong, tyrannical." He says it is the Pope's policy that

in "the Church of Rome nothing shall remain except an Asian monarchy,—nothing but one giddy height of despotism, and one dead level of religious subserviency."

"To assail this system is the Alpha and Omega of my desire, and it is to me a matter of regret that I am not able to handle it as it deserves without reflecting upon the persons, be they who they may, that have brought it into the world, have sedulously fed its weakness, have reared it up to its baleful maturity, have forced it upon those who now force it upon others, are obtaining for it from day to day fresh command over the pulpit, the press, the confessional, the teacher's chair, the bishop's throne." (*Anglican Brief*, 482. 483.)

"Deus vos impleat odio papae!" (Luther.)

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