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## THE INFALLIBLE POPE.

"The historian is seen at his best  
when he does not appear."

The Romanist Klee in his *Dogmatics*, vol. 1, p. 210, called it a Protestant slander that Catholics thought the Pope infallible. (Hase I, p. 277.) The Scotch Catholic Father Keenan in his *Controversial Catechism* says of the Pope's infallibility: "This is a Protestant invention; it is no article of the Catholic faith." Since 1870 this damaging statement has been quietly dropped, and no hint given that the text differs from the author's own editions of 1846 and 1853. (Sidney, p. 86.)

In the "Form of Oath and Declaration," taken in 1793 by all Irish Catholics, occur the words: "I also declare that it is not an article of the Catholic faith, neither am I thereby required to believe or profess that the Pope is infallible." And a Synod of Irish Bishops in 1810 declared this oath and declaration to be "a constituent part of the Roman Catholic religion." (Quirinus, p. 189.) Archbishop Murray, Bishop Doyle, and others in 1824 and 1825 before both houses of Parliament swore, "that it is not an article of the Catholic faith, neither are Catholics bound to believe, that popes are infallible." (B. W.-A., p. 270.)

On July 18, 1870, Pope Pius IX decreed: "We teach and define that it is a dogma divinely revealed; that the Roman Pontiff, when he speaks 'ex cathedra,' that is, when in discharge of the office of Pastor and Doctor of all Christians, by virtue of his supreme Apostolic authority, he defines a doc-

trine regarding faith or morals to be held by the Universal Church, by the divine assistance promised to him in Blessed Peter, is possessed of that infallibility with which the divine Redeemer willed that His Church should be endowed for defining doctrine regarding faith or morals; and that therefore such definitions of the Roman Pontiff are irreformable of themselves, and not from the consent of the Church." (Vat. Coun., ch. 4, On the Infallibility.)

When Alexander the Great sent word to the Athenians that he had become a god, they cried out, "If Alexander really wished to be a god, he was one." When Pope Pius IX had set his heart on being declared infallible, the Catholic bishops in 1870 let him declare himself infallible. Psaphon of Alexandria taught a lot of parrots to scream, "Great is the God Psaphon!" and then let them fly to carry over land and sea the fame of his godhead. Pope Pius IX called the Catholic bishops to Rome and told them he was infallible, and then let them go into the world to preach that he is infallible.

When Pope Boniface VIII said every creature must obey the Pope or be damned, one of the complaints was, "Boniface must have a family devil, since he lays claim to being infallible, a thing which is impossible without sorcery." (Hase I, p. 267.)

In 1388 Aquinas's infallibility of the Pope was distinctly declared heresy by the faculty of the High School of Toulouse, the first and most influential theological corporation of the Church. (Janus, p. 275.)

Pope Urban VIII, 1623—1644, when confronted with an objection from the Decretals of his predecessors, said, "The decision of one living Pope is worth more than that of a hundred dead ones."

Pope Benedict XIV, 1740—1758, said laughingly, "If it is true that all justice and all truth lie hidden in the shrine of my breast, yet I have never been able to find the key of it." (Hase I, p. 276 f.)

When the historian Platina asked for clear documentary

evidence, Pope Paul II (1464—1471) smote upon his breast as the source of all right. (Hase I, p. 268.)

Pope Boniface VIII said, "The Pope holds all rights locked up in his breast;" Pope Pius IX said, "La tradizione son io—I am the Tradition." (Quirinus, pp. 713. 715.)

Pope Pius IX said, "As to Infallibility, I believed it as plain Abbe Mastai, and now, as Pope Mastai, I *feel* it." (Q., p. 132. Hase I, p. 294.)

The Irish Bishop Keane of Cloyne said St. Peter brought the whole body of tradition with him to Rome well stored up; here, and here alone, it was still kept, and every Pope took what was required from the stock which he possessed as a whole genuine and entire. (Q., p. 741.)

Theologians had actually given twenty-five different explanations of what was required for an *ex cathedra* decision. Manning had propounded, whenever the Pope "intends to require the assent of the whole Church," he is infallible. Cardinal Schwarzenberg pointed out with pungent irony the saying of Boniface VIII that the Pope holds all rights locked up in his breast. And thus it must be assumed of Manning's theory that the Pope holds in his own mind all doctrines, present and future. This is just the opinion of Pius IX. Everyone will be taught that not only all rights, as Boniface VIII said, but all religious and moral truths, are drawn forth by the Pope from the recesses of his own breast. (Q., pp. 458. 522.)

Bishop Ketteler of Mainz said it was the greatest absurdity to believe "all tradition reposed in the shrine of the Pope's bosom." (Q., p. 740.)

La Chaise and Le Tellier, his confessor, explained to Louis XIV that the Jansenists were worse than atheists. The *Civiltà* says the fallibilists are more dangerous to "the cause of God" than atheists. (Q., p. 656.)

Louis XIV said to his son, "As God's representatives we have part in the divine knowledge as well as the divine authority." The Pope practically says the same.

Voltaire invented for Louis XIV the saying, "I am the State." Pius IX practically said, "I am the Church."

Since 1870 the Pope — Church = the Pope + the Church, and, therefore, the Church = 0. Bishop Maret said, "From henceforth it will be necessary to chant, 'I believe in the Pope,' instead of, 'I believe in the Church.' (Sidney, p. 277.) Father Klinckowstrom, the friend of Moehler, said, "Faith [in the Pope] is the sole needful illumination." (Hase II, p. 439.)

The Vatican Council has simplified the Bible and the Creed. They have reduced the Bible to the text: "Thou art Peter;" and the Creed to one article: "I believe in the Pope."

The Catholic Doellinger wrote that a Romanist must say, "I believe, because the Pope, declared to be infallible, directs that it be taught and believed. But that he is infallible I believe, because he asserts it of himself." (Hase I, p. 283.)

A cardinal said of the bishops favoring the infallibility, "If the Pope ordered them to believe and teach four instead of three Persons in the Trinity, they would obey." (Q., p. 83.)

Editor Veuillot of the *Univers* was edified by the prayer of a young girl: "Holy Mother of God, the Pope has made thee immaculate: do thou make him infallible." (Hase I, p. 295.)

Bishop Pie of Poitiers said the Pope must be infallible, because Peter was crucified head downwards. As the head bears the whole weight of the body, so the Pope, as head, bears the whole Church; but he is infallible who bears, not he who is borne. (Q. E. D.) The Italians and Spaniards applauded enthusiastically. A Sicilian prelate, Archbishop Natoli of Messina, said they had sent an embassy to the Virgin Mary to ask if she had heard of Peter's infallibility, to which she replied that she certainly remembered being present, when her Son conferred this special prerogative on him. (Speech delivered in the Council Hall, May 14, 1870. Quirinus, pp. 532. 533. 695.)

Bishop d'Avanzo said, "In the Pope the Spirit of God lives and acts, therefore the Pope, led by this Spirit, cannot

err." And the Patriarch Ballerini said, "Were we to let personal infallibility drop, we should destroy the obedience due to the Pope and exalt ourselves against God Himself." (Quirinus, pp. 720. 721.)

The *Civiltà Cattolica*, the official organ of the Pope, declares that the Pope continues Christ's work on earth, and is to us what Christ would be if He were visibly present as our ruler. (1868, vol. 3, p. 259.) The same journal says: "As the Jews were formerly God's people, so are the Romans under the New Covenant. They have a supernatural dignity." (1862, vol. 3, p. 11.)

Louis Veuillot says (p. 149 of his *L'illusion Liberale*): "We all know certainly only one thing, that is, that no man knows anything except the Man with whom God is for ever, the Man who carries the thought of God. We must . . . unswervingly follow his inspired directions." The *Univers* in October, 1869, applied to Pius IX the word of St. Paul in which Christ is said to be "much higher than the heavens." Father Faber speaks of the Pope as a quasi-incarnation of God: "The Sovereign Pontiff is the third visible presence of Jesus Christ amongst us. . . . He is the visible shadow which emanates from the invisible Head of the Church in the Holy Sacrament." The Roman Catholic Abbe Gratry complains: "We find madmen in the nineteenth century . . . teaching: that the Pope is the Eucharist; the Pope is the Holy Spirit; that the Pope has the right to say, 'I am the Way, the Truth, and the Life,'" and he characterizes "this foolish and culpable tendency" as "contempt of the Gospel and of our Lord Jesus Christ." The Roman Catholic Dupanloup denounced this "Romanism gone mad." "When the Pope thinks, it is God who meditates in him." (W. R. Carson, *Reunion Essays*, pp. 78 to 80.)

Since the Pope is infallible, it is both absurd and blasphemous even to advise him, said Lamennais. "I have read in the *Diario di Roma* the advice of M. de Chateaubriand to the Holy Ghost. At any rate the Holy Ghost is fully warned;

and if he makes a mistake this time, it will not be the ambassador's fault." Lamennais, when condemned, submitted, not because he was in error, but because Catholics had no right to defend the Church against the supreme will even of an erring Pontiff. He was persuaded that his silence would injure religion; yet he deemed it his duty to be silent. He had ceased to believe that the Pope could not err, but he still believed that he could not lawfully be disobeyed. He wrote that the Pope seemed careful not to omit any blunder that could secure his annihilation. The Pope had so zealously embraced the cause of antichristian despotism as to sacrifice to it the religion of which he was the chief. (Acton, *Hist. of Freedom*, pp. 464 to 466.)

Thomas of Vio, or Cajetan, was the first to hold Papal Infallibility in its fullness; he invented the saying, "The Catholic Church is the born handmaid of the Pope,"—he who had seen a Sixtus IV, an Innocent VIII, an Alexander VI. (Janus, p. 374.)

Bishop Ketteler of Mainz attacked Cajetan's theory that Peter alone had an "ordinary power," to be transmitted to his successors, while the "special power" of the other apostles expired with them; so that the bishops are not the successors of the apostles, but derive all power from the Pope. (Q., p. 740.)

The Vatican Council lasted many months, and it was a heavy drain on the Pope's purse, his boarders costing him every day 25,000 francs. (Q., p. 242.) And Pius punned, "Unless I shall soon be infallible, I shall fail."

At the Synod of Constantinople, in 859, the bishops were induced to vote to depose Synesius by promising each of them separately the throne of the Patriarch. Similar tactics were employed in Rome in 1870. Darboy of Paris drily replied, "Not having a cold in the head, I have no particular need of a hat" (of a Cardinal). (Q., p. 123.)

Pachymeres relates that when the people of Constantinople demanded a Council in 1282 to judge Bekkus, the unionist Patriarch, it was said by Bishop Theoktistus of Adrianople

that they treated bishops like wooden spits on which Bekkus might be roasted, and which might then be thrown into the fire. At the Vatican Council the opponents of infallibility were treated shamefully, some with brutality. Veuillot said it was right to deprive the bishops of the freedom of evil. (Q., pp. 749. 283.)

Lord Acton writes: "Some of the most distinguished of the prelates characterized it (the Vatican Council) as a 'conspiracy against Divine truth and right,' 'a disgrace for all Catholics.'" (Van Dyke, p. 134.) Again, "The knowledge that the Vatican Council was a long intrigue, carried through with craft and violence, made its way through the world."

The Orator Ekebolius cried out to the Emperor Julian, "Only trample us under your feet, the salt that has lost its savor." (Q., p. 152.) The Catholic bishops in 1870 might well have said the same to the Pope.

Bishop Maret of Sura, President of the Paris Theological Faculty, said, either the Council was to give the Pope an infallibility he did not yet possess, in which case the donor was higher than the receiver by divine and therefore inalienable rights; or the Pope was to give himself an infallibility he had not hitherto possessed, in which case he could change the divine constitution of the Church by his own plenary power; and if so, why summon a Council and ask its vote? President Bilio interrupted him, exclaiming, "You do not understand the first rudiments of the faith!" (Q., p. 663.)

Bishop Strossmayer wrote November 27, 1870 (reprinted in the *Koelnische Zeitung* of July 13, 1881): "The Vatican Council was wanting in that freedom which was necessary to make it a real council. . . . Everything which could resemble a guarantee for the liberty of discussion was carefully excluded. . . . There was added a public violation of the ancient Catholic principle, 'Always, everywhere, by all.' In a word, the most hideous and naked exercise of Papal infallibility was necessary before that infallibility could be elevated into a dogma. If to all this it be added that the Council was not

regularly constituted, that the Italian bishops, prelates, and officials were in a monstrosly predominating majority, that the Apostolic Vicars were dominated by the Propaganda in the most scandalous manner, that the whole apparatus of that political power which the Pope then exercised in Rome contributed to intimidate and repress all free utterance, you can easily conceive what sort of *liberty*—that essential attribute of all councils—was displayed at Rome.” (Littledale’s *Plain Reasons*, p. 185.)

The teaching of the Pope’s infallibility was forced upon the unwilling Roman church by the Jesuits, and “their Order is now really, and in the fullest sense, the Urim and Thummim and breastplate of the High Priest—the Pope—who can only then issue an oracular decree when he has consulted his breastplate, the Jesuit Order.” (Q., p. 79.)

The Infallibility was carried by voters each of which represented 142,570 votes, while each of the minority represented 492,520. The minority fled from Rome the next day.

Cardinal Newman complained bitterly of this “insolent and aggressive faction” which had succeeded in fastening this doctrine on the Romish church and delaying the conversion of England for a hundred years. (Carson, p. 77.)

Antonelli said of the Jesuits, “These Fathers have a special talent for ruining whatever they touch.” (Q., p. 113.)

The Jesuits are *grenadiers de la folie*, and unite imbecility with the vilest passions, said Lamennais, April 12 and June 25, 1830. (Acton, *Hist. of Freedom*, p. 464.)

Though Cardinal Manning considered the Jesuits “one of the nine hindrances to the spread of Roman Catholicism in England,” he was the “Monsignore Ignorante,” the “Diabolus Concilii,” who more than any other one man jammed the infallibility through the Council. (Sidney, pp. 97. 98. Purcell’s *Life of Manning*, vol. II.)

Cardinal Schwarzenberg entreated the Council not to define infallibility, which would make the foundations of faith to tremble even in the devoutest souls. (Acton, *Hist. of Freedom*, p. 525.)



In Germany, in 1599, Jodocus Graes wrote to Baronius that the Jesuits had placed so many books on the *Index* that scholars could no longer safely use lexicons, compendiums, or indexes. Even the bishops were forbidden to read any book condemned at Rome. (Janus, p. 396.)

The Spaniard Alphonsus de Castro said: "It is notorious that many of the Popes know nothing of grammar, not to speak of the Bible. But one cannot decide on dogma without a knowledge of the Bible." (Janus, p. 406.)

The infallibility has no terrors and no difficulties for your good Catholic. It was a Jesuit saying, Prof. Erbermann's of Mainz: "The Pope can impart light, although blind, and even a wholly ignorant Pope can quite well be infallible, as God, we know, in old time led men on the right way by means of a mere ass." (Janus, p. 47.)

Why, yes, to be sure, so much so that in the Chamber of Baden, in 1872, a priest said, "The Pope cannot err, even if he desired to do so." (Hase I, pp. 309. 310.) If so, why, of course, "To attack Catholicism is just the same thing as to attack truth," as Perrone says in his *S. Pietro in Roma*.

"The Pope possesses the supreme and immediate dominion and jurisdiction, not merely over the Church in general, but over every individual Christian. Every baptized person is directly and immediately subject to the Pope, his ordinances, special commands, and penalties. . . .

"The supreme *magisterium* of the Church, *i. e.*, the Pope, whether alone or in union with a council, has to decide what Princes and Governments should do or leave undone in questions of civil society and public affairs.

"As the Pope possesses not only the supreme office of teacher, but also the supreme right of coercion and punishment, he not only distinguishes as teacher what is and what is not permissible for states and nations, but he can enforce his decision on political matters by penalties upon every one—be he monarch, or minister, or private citizen. . . .

"These ecclesiastical maxims, which deprive the laws of

the land of all force and of all obligation for the conscience, are partly those already in existence, partly those any Pope may issue hereafter whenever it pleases him. . . . Since Paul IV's time, 260 years ago, no Pope has so openly and undisguisedly spoken out the thoughts and wishes of his heart. The kernel of the doctrine, then, is this: There is on earth one sole lord and master over kings and subjects alike, over nations as over families and individuals, against whom no right or privilege avails, and whose slaves all are." (Q., pp. 268—271.)

1. Is it true that the admonition to Peter to confirm his brethren has always and in the whole Church been understood of an infallibility promised to all Bishops of Rome?

2. Is it true that this infallibility of all Popes has been taught and witnessed to in the whole Church through all ages down to our own day?

3. Is it true that no Pope has ever taught a doctrine rejected by the Church, and that no Pope has ever been condemned by the Church for this doctrine?

"It is impossible for any one who feels compelled by his own investigation of history to answer these three questions in the negative. . . . Public opinion will recognize only two alternatives in the case of those who submit, ignorance or dissimulation and falsehood. And the effect will be an immeasurable moral degradation of the Catholic clergy and a corresponding decay of their influence." (Q., pp. 486. 487.)

Archbishop Conolly of Halifax said: "Thrice have I asked for proof from Scripture according to its authentic interpretation, from Tradition, and from Councils, that the Bishops of the Catholic Church ought to be excluded from the definition of dogmas; but my request has not been complied with, and now I adjure you, like the blind man on the way to Jericho, to give us sight that we may believe. Hitherto we have recognized the strongest motive for the credibility of Catholic doctrine in the general consent of the Church notified through the collective episcopate; this has been our shield against all

external assailants, and by this powerful magnet we have drawn hundreds of thousands into the Church. Is this our invincible weapon of attack and defense now to be broken and trampled under foot, and the thousand-headed episcopate with the millions of faithful at its back to shrink into the voice and witness of a single man? Let the Deputation prove to us that it has really been always the belief of the Church that the Pope is everything and the Bishops nothing. The Council of Jerusalem did not adopt the formula of Peter but of John, who spoke before him, and in the Apostles' Creed we do not say, 'I believe in Peter and his successors,' but, 'I believe in one Catholic Church.' We Bishops have no right to renounce for ourselves and our successors the hereditary and original rights of the episcopate, to renounce the promise of Christ, 'I am with you to the end of the world.' But now they want to reduce us to nullities, to tear the noblest jewel from our pontifical breastplate, to deprive us of the highest prerogative of our office, and to transform the whole Church and the Bishops with it into a rabble of blind men, among whom is one alone who sees, so that they must shut their eyes and believe whatever he tells them." (Q., pp. 724. 725.)

Cardinal Jacobazzi, about 1530, said the Pope could hold an Ecumenical Council with one bishop only and issue an infallible decree. (Q., p. 340.)

The Pope *alone* can decide infallibly on all matters of faith and morals. (Vatican Council, Sessio IV, cap. 4.)—

So the faith of all the Romans depends on the weakness of a single man. The Romanist does not know what his faith is *now*, for he does not know when the Pope speaks *ex cathedra*. The Romanist does not know what his faith will be in the future, for he does not know what new teachings the Pope will publish. The Romanist does not know what his faith was in the past, for he does not know which of the infallible Popes he is to believe when they infallibly contradict one another.

Bishop Nausea of Vienna said of the Infallibility, "It

would be too perilous to make our faith dependent on the judgment of a single individual; the whole earth is greater than the city." (Janus, p. 380.)

Yes, quite perilous: The most eloquent speaker of the Catholic party in the Prussian Chamber of Deputies said: "Either every dogmatic utterance of the Church is true, or the whole Church is a fabrication." (Hase I, p. 74.) In the following we shall try to disprove the first part of the alternative and thus impale the Romish church on the other horn of the dilemma.

#### CONTRADICTIONS.

Pope Leo X in his *Bull* of 1520 against Luther said, "It is clear as the noonday sun that the Popes, my predecessors, have never erred in their Canons or Constitutions." (Hase I, p. 271.) Pope Pius IX in his *Syllabus* said, "The Popes have never exceeded the limits of their power."

The *Civitta Cattolica*, "the faithful echo of the Holy See," proclaims to the world that every Pope is, ever has been, and ever will be infallible, *first*, when he teaches or maintains anything in any way connected with revealed truths of faith or morals; *secondly*, when he decrees anything affecting the welfare, rights, or discipline of the Church. (Q., p. 49.)

Janus gives repeated instances of Pope against Pope, Council against Council, Pope against Council, Council against Pope, with the authorities on which he rests his statements.

Pope Pius IX in a letter to Chigi, the nuncio at Paris, speaks of his infallibility as "that pious doctrine which for so many centuries nobody questioned." (Q., p. 667.) Cardinal Guidi declares it to be an invention of the fifteenth century. (Q., p. 712.)

The learned Roman Catholic Bishop von Hefele said, "I have studied church history for fifty years, but I have found in the early Church nothing about the infallibility of the Pope."

On November 11, 1870, he said, "The new dogma lacks a genuine traditional and Biblical foundation, and injures the Church in an incalculable manner, so that she has never sus-

tained a more harsh or deadly blow than on July 18th of this year.”

“Nowadays one might argue about the Blessed Trinity with less danger of punishment than about the Pope’s infallibility.” (Hase I, pp. 320. 317. 319.)

The Roman Canon Law itself says: “If the Pope . . . leads countless people in troops to hell along with himself—hell’s chief bond-slave—to be beaten with him for ever with many stripes: let no mortal presume to judge him, since he who is to judge all men is himself to be judged of none, *unless he be found deviating from the faith.*” (*Decret.* I, p. 40, 6. Littledale’s *P. R.*, p. 17.)

St. Peter himself *corrected* the manuscript of Leo the Great.

In the *Liber Pontificalis*, the older part of which was composed in the sixth century, it is said of Euarestos, fourth bishop of Rome: “He appointed seven deacons who should keep watch over the bishop’s preaching in order that the truth might be delivered.” (Hase I, pp. 257. 260.)

Pope Adrian VI in his *Dictates on the Fourth Book of Sentences* says: “It is certain that the Pope can err even in matters of faith, asserting heresy in his determination or decree; for many of the Roman Pontiffs were heretics.” This book was written when he was Professor at Louvain, but formally republished after he was Pope. (Littledale’s *P. R.*, p. 213.)

St. Basil the Great has expressed most strongly his contempt for the writings of the popes, “those insolent and puffed-up Occidentals, who would only sanction false doctrine.” He would not receive their letters if they fell from heaven. He was provoked by the support given at Rome to the open Sabellianism of Marcellus and the unsettling of the Antiochian Church. (Janus, p. 87.)

Pope Liberius signed an Arian creed and thus denied the deity of Christ, and he condemned as a heretic St. Athanasius, who defended the deity of Christ. St. Jerome writes: “Liber-

rius, overcome with the irksomeness of exile, subscribed to heretical error." St. Peter Damiani, in the eleventh century, speaks of Liberius as a heretic and an apostate. (Littledale's *P. R.*, p. 175.)

Pope Virgilius in 547 condemned Theodoret and Ibas as Monophysites; in 553 he withdrew his condemnation. He rejected the Fifth Ecumenical Council and was exiled by the Emperor Justinian; in 554 he accepted it. (Hase I, p. 263.)

The Roman Catholic Bishop Hefele showed that Pope Honorius was condemned as a heretic by the Sixth General Council for teaching Monotheletism in two public letters replying to formal application from three Eastern Patriarchs to him as Pope. Pope Leo II wrote to assure the Spanish Bishops that Honorius was certainly damned. The Seventh and Eighth so-called General Councils repeat the curses on the dead heretical Pope. This condemnation came into the confession of faith to which every Roman bishop down to the 11th century had to swear. (Hase I, p. 263; Q., pp. 455—457; Littledale, p. 175.) Dupin, the famous Doctor of the Sorbonne and Regius Professor of Divinity at Paris, in his *Compendious History of the Church* shows the same. (*Forefathers*, pp. 52—55; Sidney, p. 96; Man, p. 182.) Pope Honorius was cursed as a heretic by the Sixth, Seventh, and Eighth General Councils.

Pope Virgilius was "separated from the Catholic Communion" by the North African Church.

Pope Liberius signed an Arian creed. (Carson's *Letters on Reunion*, p. 84.)

Pope Gregory I says the title "Universal Bishop" is "profane, superstitious, haughty, and invented by the first apostate; a blasphemous name; he that calls himself by that name in his pride is a forerunner of Antichrist." (Littledale, p. 177.)

Pope Boniface III took the title of "Universal Bishop," and the Pope does so to-day. (Vatican Decrees, "Const. de Eccl.," c. III.)

The Church deposed Popes John XII, Benedict IX, Gregory VI, Gregory XII, and John XXIII, the last in ex-

press terms as simoniac, sorcerer, schismatic, and heretic. (Littledale, p. 176.)

During the Schism from two to five rival popes were mutually calling each other Antichrist.

Pope Innocent I and Pope Gelasius I in the 5th century declared infants dying without the Holy Communion undoubtedly damned; the Council of Trent in 1564 condemned this monstrous doctrine.

Pope Nicholas in the 9th century decided valid a baptism in the name of Christ alone; Pope Pelagius in the 6th century had decided it not valid.

Pope Celestine III pronounced the marriage tie broken if one fell into heresy; later popes decided contrary. (McKim, pp. 125. 126.)

Pope Eugenius called the Cardinal of Arles that "adept in iniquity and son of perdition;" Pope Clement VII beatified him, "since his sanctity had been proved by miracles, and he had always led a heavenly, chaste, and blameless life." (Janus, p. 336.)

Archbishop Nicholas of Palermo (Panormitanus) at Basel taught: "In matters of faith the Council is above the Pope." John de Turrecremata: "The Council is greater than the Pope." Adrian VI, 1522—1523: "The Pope can err, even in that which relates to the faith." Bellarmine: "A pope as such can be, and can have been, a heretic." Pope John XXII was taxed with heresy by the Franciscans; the King of France wanted to burn him as a heretic; he recanted on his deathbed. (Hase I, pp. 268—272.)

Cardinal Jacob Fournier, afterwards Pope, thought papal decisions by no means final, but might be overruled by another Pope, and that John XXII had done well in annulling the offensive and doctrinally erroneous decision of Nicholas III on the poverty of Christ, and the distinction of use and possession.

Innocent III: "For other sins I acknowledge no judge but God, but I can be judged by the Church for a sin concerning matters of faith."

Innocent IV allowed disobedience to a papal command that is heretical or threatening destruction to the whole Church, and that a Pope could err in matters of faith. (Janus, p. 273; Hase I, p. 266.)

The Council of Chalcedon expressly recognized Theodoret of Cyrrihus and Ibas of Edessa as orthodox; the Fifth Ecumenical Council of Constantinople in 553 condemned them as Monophysites.

The Council of Constance, 1414—1418, declared a general council above the Pope; the Fifth Lateran Council, 1512 to 1517, declared the Pope superior to a council.

Cardinal Peter d'Ailly said at Constance several universal councils had erred. "For according to some great doctors a general council can err . . . in matters of faith."

The canonized Archbishop Antoninus of Florence said in 1439: "A council also can err."

"It is absurd to believe that three-score ignorant bishops are in a better position, speaking from Trent, to guide the Church than the Vicegerent of Christ," said Pope Paul IV, when a decision displeased him.

Lainez said: "If it is said that the Council has been called together by the Holy Ghost, this means nothing else than that it has been called together by the direction of the Pope in order to deal with what shall be decided by the Holy Ghost with the approval of the Holy Father." Sarpi says no other saying has been more praised or censured.

A flippant speech of the French ambassador was that the Holy Spirit arrived in Trent each Friday from Rome in the mail-bag. At Rome they said, "The Holy Spirit does not like to cross the Alps."

Paul III in 1547 removed the Council from Trent to Bologna since their physician made oath to danger from the plague. The Emperor issued a manifesto setting forth that in the same time only two persons in Trent had died—a child suffering from its teeth, and an old woman who had none.



In 1590 Pope Sixtus V, "by the fullness of Apostolic power," made a *perpetual* decree that the edition of the Latin Bible, corrected by his own hand, "relying on the authority of the Prince of the Apostles," should be the sole authentic and standard text forever, and that any departure from it, even in *private* readings, discussions, or explanations, should incur the greater excommunication, while future editions not conformed to it should have no credit nor authority. It so swarmed with errors that it was called in almost at once, and in 1592 Pope Clement VIII published a new edition differing from the one of 1590 in several thousand places, and likewise issued under penalty of excommunication for changes. (Littledale, p. 182; *Forefathers*, p. 78.)

Dr. John, an eminent Romanist, says, Isidore Clarius collected 80,000 errors in the Vulgate, the Catholic Bible. (Van Dyke, p. 132.)

The earlier writings of Aeneas Sylvius, although as Pope Pius II he had recanted everything doubtful in them, were put on the *Index*, also the Commentaries of Erasmus on the New Testament, though Pope Leo X had solemnly approved them. Paul IV did not spare the scheme of reformation on which he had worked himself under Paul III. (Hase II, p. 431.)

In March, 1513, Leo X, prior to his election, took an oath to revoke the indulgences of Julius II, and to supply otherwise the money required for the building of St. Peter's. In March, 1515, Pope Leo X, after his election, broke his oath and revived the indulgences of Julius II for the building of St. Peter's. (Acton, *Lect. Mod. Hist.*, p. 93.)

Henry the Navigator applied to Rome, and Nicholas V issued Bulls authorizing him and his Portuguese to make war on Moors and pagans, seize their possessions, and reduce them to perpetual slavery, and prohibiting all Christian nations, under eternal penalties, from trespassing on the privilege. (Acton, *Lect. Mod. Hist.*, p. 53.)

Pope Gregory XIV in 1839 pronounced it unchristian

to hold slaves, and thus pronounced his predecessors unchristian. (B. Willard-Archer, p. 264.)

In 1687, Pope Innocent XI condemned as heretical the teaching of Michael de Molinos, known as Quietism; in 1864 Pope Pius IX beatified Margaret Mary Alacoque, who almost verbally reproduced the teachings of Quietism. (Littledale, *P. R.*, p. 16.)

The Pope himself had invited Turkish intervention in Italy, and now declared it a cause of forfeiting the crown of Frederic of Naples. (Acton, *Lect. Mod. Hist.*, p. 41.)

In the Massacre of St. Bartholomew the French Catholics butchered in cold blood from eighty to one hundred thousand French Protestants. The Spanish envoy wrote: "Not a child has been spared. Blessed be God!" Catharine de Medici said it had been in contemplation since 1562. Cardinals Santa Croce and Alessandrina prepared Rome for it. The Archbishop of Nazareth in 1570 told the Pope of the planned slaughter. Sorbin of Orleans, the Jesuit Auger, and others of the clergy were actual accomplices; the rest applauded. The Pope gave "energetic approval."

Montalto, Pope Pius V, thought so ill of his predecessor that he was tempted to revoke his best act, the reformation of the calendar; and he considered the massacre the height of folly as well as the worst of crimes. (Acton, *Lect. Mod. Hist.*, p. 162.)

Pope Nicholas commended the Council of Basel as an assembly of men filled with the Holy Ghost; Pope Eugenius calls them "madmen, barbarians, wild beasts, heretics, miscreants, monsters, and a pandemonium." (Wylie, p. 196.)

Pope Paul IV issued the first Roman index of prohibited books. His successor denounced it at the Council of Trent as a bad piece of work. (Acton, *Lect. Mod. Hist.*, p. 120.)

Pope Alexander VI granted to Emmanuel of Portugal the dispensation Henry VIII asked for. Pope Julius II granted the same to Henry VII. Sixtus V declared Clement deserved his calamities for not having dissolved so unholy a

union. In 1523 Pope Adrian censured his predecessors for exceeding their powers.

Pope Clement was willing that Richmond, the son of King Henry VIII, should marry Mary Tudor, the daughter of King Henry VIII. He did not turn a deaf ear to the proposal of bigamy of King Henry VIII. For several years he continued to suggest that Henry should marry Anne Boleyn and renounce the quest of a divorce. In 1530 the Pope proposed that the king should live with Anne without marriage and without divorce. He required that the most compromising documents be kept secret. (Acton, *Lect. Mod. Hist.*, pp. 137. 140.)

Popes Innocent I, Zosimus, Boniface I, Leo I, Gelasius I, Gregory I, Boniface III, John IV, Innocent II, Innocent III, Honorius III, Innocent V, Clement VI, Eugenius IV, to whom may be added Leo X, Julius III, and Marcellus II, condemned the Immaculate Conception of Mary as *heresy*. Pope Pius IX, on December 8, 1854, decreed the Immaculate Conception of Mary. (Littledale, *P. R.*, p. 183.)

Canon VII of the General Council of Ephesus and the fifth session of the Council of Chalcedon condemned the teaching of any other faith and the making of any other creed; yet in 1564 Pope Pius IV issued a new creed. Pope Pius IX wrote in his *Syllabus* that it is a grievous error to say "that Divine Revelation is imperfect and therefore subject to a continuous and indefinite progress;" yet he invented the new dogmas of the Immaculate Conception in 1854 and of the Infallibility of the Pope in 1870. The development condemned by Pope Pius IX is just the development used by Cardinal Newman, taken from a German source, to explain the big difference between the New Testament and the present Roman Church.

Archbishop Kenrick of St. Louis and Purcell of Cincinnati said, "We, and several more of us, believe that the dogma [of Infallibility] contradicts the history and tradition of the Church." (Q., p. 504.)

The infallible Pope Urban II decided that it is no murder to kill an excommunicated man out of zeal for the Church, a decision which to this day stands on record in 200 copies of the Canon Law. And Schrader says all papal decrees are infallible. Pope Leo X decided that every priest is absolutely free by divine and human law from all secular authority. (Q., p. 505.)

Archbishop Ginoulhiac of Lyons appealed to the words and example of former Popes who had acknowledged—like, *e. g.*, Celestine I, in 430—that they were not masters of the faith, but only guardians of the traditional doctrine, and that not singly, but in unison with all churches and their Bishops, as was clearly expressed in the decree. (Q., p. 744.)

Bishop Dupanloup at the Vatican Council said, “Pope Victor first approved of Montanism, and then condemned it. Marcellinus was an idolater; Liberius consented to the condemnation of Athanasius, and made a profession of Arianism that he might be recalled from exile and restored to his see. Honorius adhered to Monotheletism. Gregory I calls any one antichrist who takes the name of universal bishop; and, contrariwise, Boniface III made the parricide Emperor Phocas confer that title upon him. Virgilius purchased the papacy from Belisarius. Paschal II and Eugenius III authorized dueling; Julius II and Pius IV forbade it. Eugenius IV approved the Council of Basel and the restitution of the cup to the church of Bohemia; Pius II revoked the concession. Hadrian II declared civil marriages to be valid; Pius VII condemned them. Sixtus V published an edition of the Bible and commanded it to be read; Pius VII condemned the reading of it. Clement VII abolished the order of the Jesuits, permitted by Paul III; Pius VII reestablished it. If, then, you proclaim the infallibility of the actual pope, you must prove that which is impossible—that the popes never contradicted each other.—

“Baronius must have blushed when he narrated the acts of the Roman bishops. Speaking of John XI, natural son of

Pope Sergius and Marozia, he said, the Holy Church, that is, the Roman, has been vilely trampled on by such a monster. John XII, elected pope at the age of eighteen, was not one whit better than his predecessor. I am silent of Alexander, father and lover of Lucretia. I turn away from John XXIII, who denied the immortality of the soul and was deposed by the Council of Constance. This century is unfortunate, as for nearly a hundred and fifty years the popes had fallen from all virtues of their predecessors, and have become apostates rather than apostles." (*Bible Student and Teacher*, February, 1908.)

#### FORGERIES.

From the year 500 to 1600 deliberate fraud was at work in Rome and elsewhere for disseminating, supporting, and finding a basis for, the notion of infallibility. — The disreputable means employed for building up this system, by trickery and forgeries, are more and more brought to light. — Pope Leo X propounded downright forgeries and untruths to his Italian bishops, who had to call themselves an Oecumenical Council and dictated their votes. (Q., pp. 348. 164. 559.)

Cardinal Rauscher wrote that Papal Infallibility must extend to everything ever decided by any Pope, and the whole Christian world must hold with Boniface VIII and his Bull *Unam Sanctam* that the Popes have received power from Christ over the whole domain of the State. . . . That the Popes themselves in the ancient Church did not hold themselves infallible, . . . that the Popes have often fallen into open errors rejected by the Church — all this is well established. With Papal Infallibility the whole mediæval theory of the unlimited power of Popes to depose kings, absolve from oaths of allegiance, abrogate laws, and interfere in all civil affairs at their will, must be declared to be immutable doctrine with which the Church stands or falls.

The Cardinal proceeds to dwell on the forgeries by which the great master of all Jesuits and ultramontanes, Thomas Aquinas, was led to adopt the doctrine of infallibility, and how again his influence shaped the whole scholastic system and drew

the great Religious Orders, who were bound by oath to maintain his teaching, to adopt it. (Q., pp. 452. 453.)

The second Letter of the famous Oratorian and member of the French Academy, Father Gratry, treats of the gross forgeries by which the way for the introduction of the doctrine of Papal Infallibility has been gradually prepared, first in the ninth and then in the thirteenth century; and dwells especially on the fact that the theologians—above all Thomas Aquinas, who rules in the schools, and his many disciples and followers—were deceived by these fabrications, and that even the Popes themselves were misled by them. Gratry's exposition is clear and convincing; but he goes beyond the Middle Ages. He shows how dishonestly the Breviary was tampered with at Rome at the end of the sixteenth century, and how, up to the present time, the Jesuits, Perrone and Wenninger,—the latter in a truly amazing fashion,—have followed the practice of citing fabulous or corrupted testimonies. (Q., pp. 249. 250.)

“Do you know, Monseigneur, in the history of the human mind, any question, theological, philosophical, historical, or otherwise, which has been so disgraced by falsehood, bad faith, and the whole work of the forgers [as Papal authority]? I say it again, *It is a question utterly gangrened by fraud.*” (Gratry, *Letter [II.] to Dechamps.*—Littledale, P. R., p. 119.)

Gratry showed that the Roman theory is still propped by fables which were innocent once, but have become deliberate untruths since the excuse of mediæval ignorance was dispelled; and he declared that this school of lies was the cause of the weakness of the Church, and called on Catholics to look the scandal in the face, and cast out the religious forgers. (Lord Acton, *Essays on Liberty*, p. 537.)

Ketteler printed that infallibility is an unscriptural and unecceistical doctrine, and Scripture and Tradition do not justify its dogmatic definition. (Q., p. 730.)

The Bishop Legate of Trieste said plainly that the manipulations of Scripture texts, which were pressed into the service of the new dogma in glaring contradiction to the authentic

interpretation of the Church, was a sin. (Q., p. 739.) Archbishop Conolly of Halifax decisively maintained the doctrine of Infallibility to be untenable. (Q., p. 598.)

To Rome's favorite watchword, that dogma must conquer history, Verot of Savannah replied, "To me an ounce of historical facts outweighs a thousand pounds of your theories." (Q., p. 760.)

Bishop Strossmayer, on January 25, 1870, called the Canon Law a Babylonish confusion, made up of unpractical and, in most cases, corrupted or spurious canons. (Q., p. 169.) Again, "History cannot be made over again. It is there, and will remain to all eternity, to protest energetically against the dogma of Papal Infallibility."

Doellinger said, "As a Christian, as a theologian, as an historian, as a citizen, I cannot accept this doctrine" (of the Infallibility). John Henry Newman said, "They have taken away our peace at Rome." Alfred von Reumont called the Vatican Council "A misfortune for the collective Catholic world, for the clergy, for the episcopate, for the Papacy itself." (Hase I, pp. 313. 323. 327.)

This spirit, which falsifies history and corrupts morals, is the crying sin of modern Catholicism.

The principles of the Inquisition have been most solemnly proclaimed and sanctioned by the Popes. Whoever maintains Papal Infallibility must deny certain radical principles of Christian morality, and not merely excuse, but accept as true, the opposite views of the Popes. Thus the Roman element excludes the Catholic and Christian. (Q., p. 445.)

Of the really clever men at the Vatican Council, nine-tenths opposed the Infallibility. In Lord Acton's memorable words: "This is the picture of the Vatican Council, and of its own work, which we get from men like Schwarzenberg, Rauscher, Haynald, Ketteler, Clifford, Purcell, Conolly, Dupanloup, Darboy, Hefele, Strossmayer, and Kenrick. And so the Council stands self-condemned by the mouths of its ablest members. They represent it as a conspiracy against divine

truth and light. They declare that the new dogmas were neither taught by the Apostles nor believed by the Fathers; that they are soul-destroying errors, contrary to the true doctrines of the Church, based on deceit, and are a scandal to Catholics. Surely, no judgment could be less ambiguous, no language more open, no testimony more sufficient or decisive for the conscience of the faithful." (Sidney, p. 275.)

Where was the Infallibility before 1870? Some said, 1. in the Pope; others, 2. in the Church at large; still others, 3. in the General Council without the Pope; lastly, 4. in the General Council with the Pope.

Since 1870 Infallibility is in the Pope alone, when he speaks *ex cathedra*. But, when does he so speak? Cardinal Manning says the *Syllabus* of 1864 is part of "the infallible teaching;" Cardinal Newman says it is not. While the Jesuit preachers proclaimed that the *Syllabus* bore the full sanction of Infallibility, higher functionaries of the Court pointed out that it was an informal document, without official value. (Lord Acton, *Essays on Liberty*, p. 496. — Littledale, *P. R.*, p. 199.)

Lord Acton was not excommunicated, and he did not leave the Catholic church; he said he did not see why he should change his religion because the Pope had changed his, that the Pope, in fact, had become a heretic, whilst he still was orthodox. (Sidney, p. 92.)

The Catholic poet Coventry Patmore said of the Infallibility it was "merely the personal opinion of an amiable old gentleman, by which I am in no degree bound." (Sidney, p. 100.)

In sober fact, the defined dogma has to all intents and purposes been pigeonholed, so far as it has had any practical effect on the setting forth of the Christian revelation. (Carson, *Letters on Reunion*, p. 91.)

Cardinal E. H. Manning said, "The Council of Trent fixed the date after which Protestantism ceased to spread; the impending General Council (Vatican, Infallibility) will determine the date of its death." (Hase I, p. 282.)



On the 18th of July, 1870, Pope Pius IX declared the dogma of Infallibility; at the same time Napoleon's Eugenia declared "my little war" against Prussia; the French bayonets supporting the throne of Pio Nono were withdrawn. In about two months Victor Emmanuel ended the temporal power of the Pope, now the Vatican prisoner; on September 20, the Italian troops entered Rome through a breach in the walls near the Porta Pia. On the same day a cart laden with Bibles, driven by a Roman convert and accompanied by an agent of the British and Foreign Bible Society, entered the Eternal City.

Coulanges said to an excited audience, "Do not think you are listening to me; you are listening to History!"

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W. DALLMANN.

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