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Doctrinal Theology.

THE LORD'S SUPPER.

The second sacrament of the Christian church is the Lord's supper, *κυριακὸν δεῖπνον*.¹⁾ It has this in common with all other divine institutions that it is what the Lord God himself made it by the act of institution, nothing more, nothing less. It is not what the church, or the state, or any individual man would make it. It is not what St. Paul made it. Paul, where he is about to state the nature of this sacrament, expressly says: *I have received of the Lord that which also I delivered unto you.*²⁾ Marriage as a divine institution is what God made it in Paradise and by his word, just as marriage as an institution of the State of Missouri is what the State of Missouri has made it, and marriage as a civil status in Nebraska is what that state has made it. A union of a man and a woman which, if contracted in Nebraska, would be marriage, may be non-marriage and incest in Missouri, and what may be marriage in this state may be incestuous and void before God. Thus, also, a ceremony established by a Zwinglian church is what that church has made it, and a rite of the Roman church is what that church has made it; and while they both may call their institutions sacraments, the one may be an empty shell and

1) 1 Cor. 11, 20.

2) 1 Cor. 11, 23.

Historical Theology.

THE JESUITS IN THE XIX CENTURY.

From the days of its recognition by the Roman pontiff the *Society of Jesus*, as it was deceitfully called, was the restorative of the papacy. The influence of the Jesuits was a determining power at the council of Trent; the counter reformation of the XVI and XVII centuries was chiefly their work. The Thirty years' war was conducted by men trained in Jesuit schools, as Ferdinand of Austria and Maximilian of Bavaria, and directed by Jesuits in antechambers and confessionals and cabinets. Even after the dissolution of the Company by Clement XIV, the Jesuits were not extinct. They were a power in France in the days of Napoleon and found their abettors even in the Emperor's family.

It was during the five years of his exile in France, that Pius VII, who had succeeded Pius VI in 1800, was gained over to the plans of the French Jesuits, and on August 7, 1812, he pledged himself to the restoration of the Society for the time when he should have regained his liberty. The downfall of Napoleon released the prisoner of Fontainebleau, and while Bonaparte went into exile, Pius returned to Rome, where he arrived on May 24, 1814, amid the shouts of admiring multitudes. But not to bask in the sunshine of popular sympathy had the pontiff returned to the ancient capital. The field was ripe for the sickle; the times were propitious for a restoration of the papacy; and Pius lost no time in making his preparations for reaping where others had sown. Little over two months after his return to Rome, on the 7th of August, he celebrated mass at the altar of St. Ignatius in the church of the Jesuits, and then, to a congregation of cardinals and other dignitaries, among whom was the provincial of the Sicilian Jesuits, the bull prepared for the occasion, *Sollicitudo omnium*, was read by the Master

of Ceremonies. In his bull of July 21, 1773, Clement XIV had declared the order of Jesuits for ever extinct and abrogated and decreed that no restoration should ever ensue and be valid. Now an equally infallible pope declared the bull of Clement XIV invalid and of no application, and by a decree which should remain for all time unchangeable and inviolable, solemnly pronounced the restoration of the order proscribed by his predecessor. Pius knew what he was about, a restoration of a mainstay of the papacy itself. On the same 7th of August, three palaces formerly occupied by the Jesuits in Rome were again turned over to the order. Soon the recruits of the Society enrolled in Russia and Sicily flocked to the City; and the Russian provincial, Brzozowski, was promoted to the dignity of General. The following year new colleges were opened at Viterbo, Urbino, Orvieto, Ferrara, Terni, Tivoli, Fano, Feventino, and Benevento.

What the pope had done for the states of the church, secular governments did for their dominions. In Spain the measures for the suppression of the Jesuits were reversed under Ferdinand VII. Portugal was again invaded under Don Miguel. In France Louis XVIII held out opportunities of which the Jesuits promptly took advantage, and under Charles X the order ruled in church and state, multiplying their members and affiliated adherents in all classes of society. In Belgium, they had political discontent in their favor, and they made the Netherlands a stronghold of their order. In Switzerland, Fribourg first admitted the restored Company, and in the great college which they established on the ruins of the educational system they had first demolished, a large imported force of teachers began to imbue thousands of boys with the spirit of Loyola. From this school, not only the other Swiss cantons, but also Austria and Germany were leavened, especially the upper strata of society, to which most of the pupils belonged. In Germany, a similar influence was exerted from Dresden, where one of the first Jesuit establishments was in operation, and many

members of noble families, such as the dukes of Koethen and of Gotha, fell away to Romanism.

After the death of Pius VII, Aug. 21, 1823, the cardinal Annibale della Genga, who, while a papal nuntio in Germany and France, had been known not only as a shrewd diplomat, but also as the father of numerous illegitimate children, was elected as the victorious candidate of a party in the conclave, and called himself Leo XII. This pope not only, like his predecessor, cursed the Bible societies and condemned all those who were separated from the church of Rome as under the wrath of God and excluded from eternal life, but also befriended the Jesuits. It was he who reinstated them in the *Collegium Romanum*. Under Pius VIII, who occupied the see less than a year (1829—1830), the order received one of its ablest generals in the Belgian Roothaan, and its growth had been such that the heads of the four provinces, Italy, Spain, France, and Germany, had to be provided with assistants.

In France, the Society experienced a set-back by the revolution of 1830 and the fall of their friend, Charles X, and the cry, "Down with the Jesuits!" continued during the pontificate of Gregory XVI (1831—1846). The Jesuit problem became the great political question of the day. For a time, while the government pandered to the antipathies of the masses, legislation went against the hated order. But when it was deemed expedient to win over the clergy, the wind blew in a different direction, and the Jesuits at once set their sails and rudders accordingly. As in other cases, they had in readiness the proper man to place at the helm. It was the preacher Ravignan, who, when he had talked himself into favor with the upper tens and the multitudes, openly professed himself a Jesuit, and in bold defiance of the law it was announced that there were hundreds of Jesuits in Paris, that the order possessed forty-three houses in France, and a large mother-house in Paris. All this did not stir the government into action against the Company.

It was only when the House of Peers as well as the House of Deputies was made to face the question, when professors in the *College de France* raised their voices, and Eugène Sue wrote his *Wandering Jew*, against the order, that the government, in a bill laid before the chambers, ordered that all teachers should give assurance of belonging to no prohibited society. Yet this enactment also largely remained a dead letter in its execution, and the temporary suspension of a few Jesuit institutions left the state of things materially unchanged.

Switzerland, during the reign of Gregory XVI, also experienced what it signifies to have the Jesuits to deal with. In Schwyz, Lucerne, Argau, and Wallis the order endeavored to establish its power, until, after some partial failures, they succeeded in bringing about a coalition of the cantons favoring their schemes and organizing the *Sonderbund* in defiance of the rest of the cantons, which demanded the banishment of the order as a measure necessary for the maintenance of the public peace. In 1844, Lucerne officially and with pompous solemnity turned over the management of the public schools to the Jesuits, and in 1846, a motion for the dissolution of the *Sonderbund* was defeated in the diet. It was not until about a year after the death of Gregory XVI and the accession of Pius IX, that the dissolution of this rebellious federation was pronounced in the Swiss Diet (July, 1847), and the decree was enforced by a victorious campaign of several weeks. When the new constitution of reunited Switzerland was framed and adopted, the perpetual banishment of the Jesuits was made part and parcel of the fundamental law of the land.

In February of the ensuing year, the Society was also expelled from Sardinia and Lombardy. In the same month, the Jesuit college of Altötting in Bavaria was closed. Soon the order was also driven from Naples and Sicily, and the expulsion of the Society from the church-state and the confiscation of their possessions followed not long after.

But the turn of the tide came before Pius IX was much older, and when it came it threw the pope entirely into the hands of the Jesuits. The beatification of Peter Claves, July 16, 1850, of John de Britto, May 18, 1852, and Andrew Bobola, July 5, 1853, all of them Jesuits, indicated in what direction the waters flowed. Then came the year 1854, before the expiration of which, on Dec. 8, Pius IX, in the presence of more than 170 bishops, and amid the booming of guns on the castle of St. Angelo, the clanging of innumerable bells, the strains of numerous bands of music, and the shouts of the multitudes swaying in the streets, pronounced "the definition of the mystery of the Immaculate Conception," the favorite doctrine of the Jesuits.

Ten years later, on the same day, Dec. 8, Pius IX published his celebrated encyclical together with a Syllabus of eighty "errors" grouped in ten sections, the fourth of which comprised Socialism, Communism, Secret Societies, and Bible Societies, all of which were solemnly and *uno tenore* anathematized. And again five years later, the German organ of the Jesuits, the *Voices from Maria-Laach*, referring to this utterance, said: "The inner organic connection between the encyclical of December 8, 1864, and the ecumenical council called by His Holiness Pope Pius IX, which is to be opened this year, is self-evident. The plans which were there initiated are here to be extended, completed, and by the most solemn act at the disposition of the Church to be made the most common and lasting possible property of the Church." On February 6th of the same year the Roman Jesuit organ, the *Civiltà Cattolica* announced the promulgation of the dogma of the pope's personal infallibility as the means of dogmatizing the Syllabus. And when, again on the 8th of December, the Vatican council was opened, it was a masterfully adjusted Jesuit machine set into motion for turning out another favorite dogma of the Jesuits, the dogma of papal infallibility. From the College of Jesuits in Rome the addresses in favor of the dogma were

issued. The opposition, feeble as it was from the beginning, was either crowded out or trampled under foot. Surprise upon surprise was sprung upon the majority as well as on the minority until, shortly before the final vote, the most radical and audacious clause was inserted: "Ideoque ejusmodi Romani pontificis definitiones ex sese, *non autem ex consensu ecclesiae*, irreformabiles esse." Of the 635 voting members present at the fourth public session, on July 18, 1870, only two voted *Non placet*, the rest of the opposing members having remained away out of "filial piety and devotion to the holy father." Well might the Jesuit directors have said with Augustus: "All hands applaud; the comedy is over!"

The comedy was closely followed by a tragedy, in which the Society also had a part. It was not by a disconnected coincidence that on the day after the adoption of the dogma of papal infallibility the war between France and Prussia was declared, of which Eugenie spoke as "her little war." But Eugenie's conscience was in charge of Jesuit confessors, and these received their instructions from the same college of the Jesuits in Rome from which the Vatican council had been engineered. Thus it was that, as soon as the dogma was fairly secured, the French ambassador, Benedetti, received his orders to proceed with the provocation which he hurled into King William's face at Ems. Of course, the Jesuits did not rule the universe in 1870 any more than before or since, and the outcome of the war was not what they had hoped it would be. Not only a united Germany, but also a united Italy with Rome as its capital was among the results of the great political commotion stirred up with far different expectations. And yet the Jesuit schemers had gained decided advantages by or during the war. In the first place, the din and turmoil of the great political and military contest drew away the attention of the nations and their rulers from the audacious bluff perpetrated by the Vatican council, and when the smoke of battles was lifted

and blown away, the papacy, which might otherwise have been, at least for a considerable time, a kingdom divided against itself over the offensive dogma, stood in broad and deep masses about the new standard, and the small and dwindling band of seceders, the Old Catholics, rather served, by a deplorable contrast, as a testimony to the success of Jesuit generalship. Even the loss of the temporal sovereignty was made use of to enlist the sympathies of the Roman catholic world in behalf of the "prisoner of the Vatican," who not only garnered millions upon millions contributed from all lands as Peter's pence, but also coined money from the sale of wisps of straw supposed to come from his dungeon and photographs representing the "holy father" behind iron bars, and graciously accepted a golden crown of thorns sent by Parisian ladies to the sufferer who was compared with the Son of man who had not where to lay his head. On the other hand, the protestant governments, also having their hands full of political and military affairs, lost sight of the ecclesiastical machinations of the Jesuit managers, and before they had time to think of these things of seemingly so little concern to them, the German politicians found themselves face to face with the Jesuit problem in a most formidable form. Jesuit associates swarmed in Berlin, even in court circles, bent upon shaping the course of politics. In the Reichstag, the papistical element was consolidated and organized in the Centre party and waged war upon the government of the empire under the able leadership of Windhorst. On July 4, 1872, the order of Jesuits was expelled from the German empire; but the influence of the Society could not be shut out; even the imperial mails could not avoid serving as carriers and protectors of Jesuit correspondence. The fierce struggle, known as the *Kulturkampf*, continued till after the end of the pontificate of Pius IX, and brought to the Iron Chancellor more trouble and less satisfactory success than any other enterprise in which he was engaged.

In fact, it was not the Chancellor who had sought the conflict; he had earnestly tried to avoid what was unavoidable. Other states, which had no Iron Chancellor of their own, yet had their own *Kulturkampf*. Bavaria had its troubles with the clericals. Baden had its conflict with the Curia; so had Hesse-Darmstadt, Austria, several of the Swiss cantons, France, Belgium, even beyond the seas Brazil, where the struggle also led to the banishment of the Jesuits.

On February 7, 1878, Pius IX died, and Cardinal Joachim Pecci succeeded him as Leo XIII. Under his rule the Jesuits have had things pretty much their own way. Their favorite theologian among the great schoolmen of the XIII century, Thomas Aquinas, was, in a special encyclical, Aug. 4, 1879, declared the normative teacher of theology and philosophy in academies and schools. Jesuit ethics as laid down in the *Theologia Moralis* of Gury, S. J., Jesuit dogmatics as represented in Perrone's *Praelectiones theologicae*, Jesuit historiography and censorship with their shameless perversions of historical truth and systematic dissemination of lies and calumnies, Jesuit periodicals, religious and political, are training generation upon generation of men and women in all lands, working out the principles laid down in the *Institutum* of the Society and in the encyclicals of Leo XIII. This pope has openly and officially, *ex cathedra*, denounced and condemned freedom of conscience, freedom of worship, freedom of speech, the separation of church and state, and declared blind obedience in all things, temporal and spiritual, to past, present and future teachings of the Roman popes, a duty of all. He says: "In order to be of one mind, it is necessary that all should perfectly agree in one faith, and also that the will of all should be perfectly subject and obedient to the Roman pontiff as unto God. And this obedience must be perfect because it is enjoined by faith itself and has this in common with faith, that it cannot be divided; yea more, if it is not absolute and complete in all points, the mere semblance of obedience

remains, its nature is abolished." 1) "In this difficult course of affairs, catholics, if they but hear us as they ought, will easily see what are their respective duties concerning both what they should *think* and how they should *act*. As to their *opinions*, it is necessary that they should in each and every point hold with firm conviction and, whenever the case demands, openly profess, what the Roman pontiffs have taught *or may in future teach*. And especially concerning the modern acquisitions called *liberties*, it behooves every one to abide by the judgment of the apostolic See and to make its opinions his own." 2) This is Jesuitism in form and substance. And Jesuitism is to-day what it was from the beginning, a concentrated extract of popery intended as a specific for the restoration of the papacy. In his second encyclical Leo XIII stigmatized the Reformation as "the insane war which since the XVI century had been waged by the innovators against the catholic Church," and as "the mother of the death-dealing pest of socialism." Hence the ceaseless endeavors of the Company to further the interests of the papacy in countries preponderatingly protestant. To achieve their purpose, the Jesuits have not only established numerous schools, colleges and academies throughout the United States, but they have also wormed themselves into municipal and state politics. They have managed public affairs with a high hand in Canada. Largely through the Irish element they have put New York under Jesuit rule. In England, where the Roman hierarchy was reestablished in the middle of the century, the Romanist element in religious, social, political, educational, literary life and activity has made astounding progress. A list of converts published in 1879 comprises 1 field marshal, 7 generals, 4 admirals, 23 colonels and majors, 6 duchesses, 2 marquises, 350 clergymen, members of parliament, lawyers, artists, earls and barons. Jesuit and other schools have

1) Encycl. *Sapientiae christianae*, p. 29.

2) Encycl. *Immortale Dei*, p. 47.

multiplied. The English papists have an extensive literature of their own, histories, poems, novels, periodicals and newspapers. Romanist contributors and reporters exert a powerful influence also over the publications of the English press not directly under Roman control. Of Rome's share in British politics, especially in the Irish question, a separate chapter might be written in spite of the fact that most of what was done was done in secret and may never come to the light of history. The Land-Leaguers, Fenians, Invincibles, gangs of assassins, plotters, conspirators, dynamiters, the men responsible for the murder of viceroy Cavendish and secretary Burke and for other atrocities, were in close touch with the Romanist clergy. "How close was the connection between the 'shepherds of souls' and the 'martyrs' has been more and more strikingly shown by every new trial. Carey was member both of a religious and a revolutionary association. Mullagh's diary began by stating that he received the communion on the first of January, 1882, and immediately afterwards was admitted into the league of conspirators. Whitehead, the manufacturer of dynamite in Birmingham, stood in close relations with several priests. When treasurer Egan fled to escape arrest, he had just before been visited by a priest, in whose clothes he escaped. The mystical Number One (Tynan) proved to be a pupil of a religious order." ¹⁾ What the offer of £20,000 for the discovery of the murderer of Cavendish did not bring about was effected by an intimation of the priests that it was permissible to "open the mouth" of those murderers who would secure immunity from the state in addition to the absolution of the church, and Carey, who turned crown-witness, had belonged to a catholic society whose members received communion once a month.

At the same time the Curia did not lose sight of the East. A successful propaganda was opened among the Slavic churches, especially since Bishop Strossmayer of Cro-

1) Nippold-Schwab, *The papacy in the 19th century*, p. 324.

atia had to make up for his share in the opposition to the dogma at the Vatican council. In Galicia, the Ruthenian order of Basilians, a Greek catholic brotherhood with considerable property and influence, was singled out as the point of attack by the Jesuits. Farnicki, a provincial of the Basilians, was induced to ask the Pope for reforms, and Leo XIII by an "apostolic letter," in June 1882, turned the Basilians out of their possessions and ordered their monasteries and other property to be delivered over to the Jesuits. The expropriated monks appealed to the government at Vienna, but received the answer, that "the government found no occasion for intervention, because the ecclesiastical reform in question had been carried out by the supreme authority of the church in agreement with the supreme authority of the State." The metropolitan of Lemberg, Sembratowicz, who still remonstrated, was removed and supplanted by a more pliable successor.

In the same year, a "compact of peace" was established between Russia and the Vatican, and all the concessions of the six articles agreed upon were in favor of the Roman See.

Again in the same year, the "apostolic delegate and patriarchal vicar" at Constantinople scored a success in driving a wedge in Roumania by bringing the population of an entire village over to Romanism, and the *Osservatore Romano*, announcing this achievement, expressed the hope that at a time not far distant the whole Bulgarian nation would "return to the catholic faith."

Of course, also in their oriental policy the Vatican and its sappers and miners, the Jesuits, are keeping their own counsels, and comparatively little is known of their movements. But Rome is keeping itself in readiness for the coming crisis in the East. An Armenian college, in which young men selected by the bishops of that part of Asia are to be educated for prospective work among their people, was established by a brief of Leo XIII. All over far distant

Asia the Jesuits have located their establishments, where they are ready to take advantage of present opportunities and await future developments.

Thus has the XIX century been an era of restoration, of extensive and intensive growth, to the papacy. Rome has reasserted and reestablished itself in theory and practice, in religious, political, social and personal life, as a determining factor and as a ruling power. Rome has regained more during the XIX century than in the two preceding centuries taken together. Of course, she has not regained all that she has lost by the Reformation, and to this day the spirit of the Reformation is active and millions upon millions of Christians, also in the lands once entirely under papal sway, are to-day free from the bondage of Antichrist. But Rome looks forward to complete restoration, to a recovery of all the territory formerly the pope's farm, and to the acquisition of new territory *in partibus infidelium*, and though no pope will ever live to see the aspirations of papal Rome fully realized, yet two things among many others should be clear at the beginning of the XX century, that the papacy has by no means abandoned the struggle for the dominion of the world, and that the popes of the XIX century have made considerable headway in the direction in which the achievement of that ultimate purpose is evidently being sought and driven by the most dangerous set of men on earth, Satan's masterpiece, the Company of which the old couplet says,

*Cum Jesuitis sine Jesu itis;
Sine Jesuitis cum Jesu itis.*

A. G.
