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How Peter Became Pope

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How Peter Became Pope.

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Alexander VII, 1655—1667. Fabio Chigi protested as papal nuntius against the peace of Muenster and Osnabrueck, and thereupon Pope Innocent X condemned all concessions to Protestants in the Peace of Westphalia. He got Innocent X to condemn the five propositions of the "Augustines" of Jansenius of Port Royal.

Gustav Adolf's daughter, Christine, joined the Roman Church at Innsbruck and went to live at Rome. When Fabio Chigi had become Pope, taking the name Alexander VII, he returned the Jesuits to Venice, whence they had been expelled. He was forced to apologize to the king of France and his ambassador and to erect on a public square in Rome a pyramid with the inscription: "The Corsicans are forever unfit to serve the papal chair."

Cardinal Fabio Chigi strongly censured the scandalous nepotism, but as Pope he was easily persuaded by the fawning Jesuit Olivia that it was a mortal sin not to bring his nephews to Rome and give them rich offices, palaces, and princely possessions. He neglected his official duties and wrote poetry. The Florentine ambassador reports of him: "We have a Pope who never speaks a word of truth." (Hauck; Janus, 419.)

Cardinal Sacchetti told the Pope his subjects suffered more than the Hebrews in Egypt, were treated more inhumanly than the slaves in Syria or Africa.

All through the seventeenth century the Popes had founded great princely families — Borghese, Ludovisi, Barberini, Pamphili, Chigi, Rospiglioso, Allieri. These great houses grew wealthy out of the spoils of the Church. (Acton, *Lect. Mod. Hist.*, 226.)

Innocent XI, 1676—89, told the clergy to preach Christ Crucified and educate the young; told the women to dress modestly and not to expose bosom and arms; forbade music to all female Romans;

raided gambling hells. He condemned the Jesuits Escobar, Suarez, Busenbaum, and others as "lax moralists." He favored Tyrso Gonzales, the opponent of "probabilism." He did not favor the efforts of James II to Romanize England. "He blessed William of Orange hoping to embarrass Louis XIV." (Krueger, p. 202.) He celebrated the Revocation of the Edict of Nantes with a Te Deum and bonfires.

He encouraged Sobieski to free Vienna from the Turks in 1683. France took Avignon, forbade sending money to Rome, and was about to raise an antipope.

Alexander VIII, 1689—91, practised nepotism on a grand scale; bought Queen Christine's library for the Vatican; condemned the Jesuit "philosophical sin."

Innocent XII, 1691—1700, imprisoned gambling women and tried to reform the monks. Urged by Bossuet, he condemned 23 sentences of Fénelon, but did not dare to condemn the Pelagianism of Cardinal Sfondrati. The Elector Frederick August of Saxony turned Catholic, hoping thus to obtain the Polish crown.

Clement XI, 1700—21, introduced the festival of the Immaculate Conception of Mary on December 8, 1708. He called the rise of the Brandenburg Elector to king of Prussia a "shameless crime against religion." (Krueger, p. 202.) In 1713 the Jesuits got him to issue the constitution *Unigenitus* condemning 101 points in Paschasius Quesnel's New Testament.

Innocent XIII, 1721—4, forbade the Jesuits to do mission-work in China and to receive new members and even thought of disbanding them; but he would not condemn the *Unigenitus* of Clement XI.

Benedict first called himself XIV; later he considered Peter de Luna a schismatic and called himself the XIII, 1724—30. At the Lateran Council in 1725 he tried to reform the clergy, but in vain. He made Pope Gregory VII a saint expressly for banning Kaiser Henry IV. His venal and avaricious Secretary of State, Cardinal Coscia, was imprisoned and fined by Clement XII, 1730—40, who saw the papal political power prostrate.

In 1737 the Venetian ambassador at Rome wrote home: "I cannot deny that there is something unnatural in the sight of all the Catholic governments in such disagreement with the Roman court that no reconciliation can be imagined which would not vitally injure this court. Whether it be due to greater enlightenment, as many say, or to the spirit of oppression of the weak, it is certain that the rulers are rapidly advancing towards depriving the See of Rome of all its temporal rights."

Benedict XIV, 1740—58, tried to reform the clergy, condemned the missionary practise of the Jesuits in China, and again in Malabar, and would reform that order. "Though all truth is locked up in my breast, I must confess that I cannot find the key to it." He

was fond of cracking jokes that sound shocking in the mouth of the Vicar of Christ. He died with a joke on his lips.

Clement XIII, 1758—69, was a mere creature of the Jesuits. When Louis XV tried to get a reform from the Jesuits, General Ricci made the famous reply, "*Sint ut sunt aut non sint*—They shall be as they are, or they shall not be at all." Portugal, France, Spain, Naples, Milan, Venice, and Parma kicked out the Jesuits. The Pope tried to protect his friends with the interdict, but the world took no notice, and he moaned that "the Vicar of Christ was treated like the lowest of mortals." Poisoned by the Jesuits?

Little influence of the Holy Ghost, much influence of the French Bourbons, intrigues between Jesuits and anti-Jesuits, 185 ballots in three months, and Lorenzo Ganganelli became Pope Clement XIV, 1769—74. He saw the need of reforms, but could not effect them. He told the French king it was impossible to suppress the Jesuits, who had been confirmed by nineteen Popes. He suppressed them on August 16, 1778, in the Breve *Dominus ac Redemptor Noster*. Poisoned by the Jesuits?

In Coena Domini was no longer read on Maundy Thursday.

Pius VI, 1775—99, a handsome dude, had criminal intercourse with Madame Falconieri, but to his clergy he forbade women, theaters, and gambling. Bishop Nicholas von Hontheim of Trier, under the name of Justinus Febronius, wrote *The State of the Church and Legitimate Power of the Roman Pontiff*, favoring a return to the Early Church. The Punctuation of Ems by the Archbishop of Mainz, Trier, Koeln, and Salzburg also reduced the primacy of the Pope to primitive times.

Maria Theresia reformed the Catholic Church of Austria, and the Pope forbade masses for the repose of her soul.

Kaiser Joseph II made himself master of the Austrian Church; he reduced the worship of relics, processions, and pilgrimages, removed wide altars, and used the language of the people in public worship. Out of 2,000 monkeries only 700 were left; of the nunneries, only a very few. Thereby 18,000,000 gulden could be used for practical church purposes.

The Pope journeyed to Vienna, Count Kaunitz abruptly declined any negotiations with the Pope, who returned and threatened excommunication. His letter was returned with the request to punish the insolent man who had dared to write it in the Pope's name. Kaiser Leopold I decreased the clergy, reformed the morals of the monks, and ended the Inquisition. The Pope got Hontheim to retract his Febronianism, but could not end brigandage.

In July, 1790, the French National Assembly signed the "Civil Constitution of Clergy." The Pope condemned it. The Parisians burned the Pope in effigy and his encyclical in reality, and Avignon was seized.

Napoleon marched on Rome. In 1798 Rome was a republic. The sick old Pope was made a prisoner and dragged away to the Dauphiné, where he died on August 29, 1799.

Bishop Ricci wrote in 1786: "Rest assured that no one in Rome knows what religion is"; again in 1787: "In the dark there shirk about the bricks of a court which, abusing a holy religion, would subject the whole world to its control"; again, 1798: "The Pope is near Florence. The scandals of his *entourage* help much to destroy him in the eyes of the people. So far few people knew how they are accustomed to live at the Roman court, where, without respect to Jesus Christ, they care only for the breves of His vicar, who has the power to forbid and permit." (Schick, 241. 242.)

Pius VII, 1800—23, made a concordat with France, Napoleon's greatest mistake. Lafayette said, as long as the "little coronation bottle had not been broken over his head," Napoleon needed the Pope. Napoleon took the crown from the Pope's hands and crowned himself and Josephine, December 2, 1804. When the Pope refused to divorce Miss Patterson of Baltimore from Jerome, the emperor, in anger, divorced her himself. On May 17, 1809, the emperor made Rome an imperial city, annexed the Papal States to France, dragged the Pope as prisoner in a wagon to France, insulted and injured him, and forced him to indirect cession of the Papal States in January, 1813. In March, 1814, the Pope regained his freedom and the Papal States. On August 7 he restored the Jesuits. On June 26, 1816, he cursed Bible societies as "a horrible invention, which undermined the foundation of religion"; even the Catholic version of Leander van Ess was put on the Index of Forbidden Books. He allowed the divorce of Napoleon and Josephine on very trivial and unscriptural ground. (Grafton, *Corr.*, p. 33. Guizot, *Hist. France*, chap. 7, p. 390.)

In Spain alone, down to the year 1809, when it was abolished by Napoleon, the Inquisition burned alive 31,912 persons and imprisoned 291,450, according to Llorente. (Bain, *Development*, 164.) The whole number of its victims is 341,021.

On August 17, 1820, Spain abolished the Jesuits, most cloisters were closed, money to Rome was forbidden, the spiritual court was restricted; Villanueva, in the Cortes, was for ending the Papacy; like measures were taken in Portugal. The Pope forgave and helped Napoleon on St. Helena.

On August 6, 1806, Francis II, the one hundred and twentieth emperor from Caesar Augustus, resigned the imperial crown and thus ended the Holy Roman Empire of the German nation.

In 1819 Count Joseph de Maistre published *Du Pape*, in which salvation is to be hoped for only from Rome. The echo is in the words of the editor of the translation set on foot by Friedrich August Schlegel: "Without the Pope there can be no Christianity." In

Italy, Carlo Fea again claimed the Pope is above kings even in worldly matters. Consalvi refused the *imprimatur*, but it was printed under Leo XII.

Leo XII, 1823—9, cursed Bible societies on April 5, 1824; forced Jews to attend missionary services and butchered hundreds of them. He had the idea the State was a mold to be filled with spiritual matter. Ranke writes: "Leo XII was hated by all, from the prince to the beggar." He died during the carnival, and the people moaned: "The Holy Father inflicted three ills upon us—he accepted the crown, he lived long, and by his death he spoiled the carnival." (Krueger, 227, 228.)

Pius VIII, 1829—31, cursed Bible societies for preaching "the gospel of the devil" in the language of the people.

Gregory XVI, 1831—46, told Cretineau-Joly: "At first no one noticed my book *Il Trionfo della S. Sede*, not even my brethren of the cloister; now that I am Pope, all are agreed that it is an excellent work." He forbade railroads and gas-lighting in the Papal States. Five powers demanded the promised reforms in the Papal States; but the Pope did not keep his promises. In 1831 the universities were closed, and the students left full of hatred for the Church and Christianity. On August 15, 1832, he warred on modern society, called liberty of conscience a "deliramentum." In 1835 he condemned Georg Hermes of Bonn as a "teacher of error." Cardinal Capacini's financial advice was not needed, the Pope being Peter's successor. On May 8, 1844, he condemned Bible societies and the Evangelical Alliance. On July 6, 1845, Moniteur announced officially that the Pope had abandoned the French Jesuits. Gioberti attacked the Italian Jesuits. Massimo d'Azeglio and Gino Capponi demanded separation of Church and State. The Romans *encored* a dancer eighteen times, and the Pope said, "As long as my Romans applaud a dancer, they will not revolt." The Pope took the names of Copernicus and Galileo from the Index. Bishop Arnoldi of Treves exposed the seamless coat of Christ.

Gregory XVI, 1831—46, was a frequent visitor in the family of the barber Gaetano Moreni, whom the Pope made a nobleman. For this barber's little son three cardinals and twenty-seven bishops were sponsors! The Romans called this boy of the barber only "Gregoriolo," "Little Gregory." Why? Father Gavazzi says Gregory XVI "was an inveterate drunken apostate." (*Lectures in New York*, p. 186.)

Pius IX, 1846—78, saw revolutionary bullets fall in the Quirinal and fled in disguise with the Bavarian minister's wife to Gaeta, and the Roman republic was proclaimed on February 9, 1849.

Oudinot's French troops took Rome. The Pope returned in 1850 and butchered hundreds, for which Cavour denounced him to Europe as a butcher.

The Roman Catholic Lord Acton writes of "the Papacy with its inventory of systematic crime."

F. R. de Lamennais, in 1854, complained he had found in Rome no other god than self-interest. "There men would sell nations, the human race, the three Persons of the blessed Trinity, one after the other or all together, for a morsel of land or for a few piastres." (Hase, I, p. 236.)

Curci, in *Il Vaticano Regio*, says things are as bad now in Italy as they were when the Committee of Cardinals reported to Pope Paul III and, for example, that in one small southern diocese during the latter years of Pius IX there was not a single priest nor even a bishop who did not notoriously keep a mistress." (C. VII, Sec. 16. Littledale, p. 224. *Prot. Treas.*, p. 83.)

Dr. Johann Friedrich von Schulte speaks of the ignorance and immorality of the numerous clergy at Rome, where Antonelli did not set a good example. (*Vierteljahrsbericht*, p. 74, Heft 3, 1909. Bertelsmann.)

During the long reign of Pope Pius IX the reins of power were held by the Secretary of State, Cardinal Antonelli, in whose strong hands the weak Pope was little better than a puppet. This great cardinal, the virtual ruler of the Catholic Church, was all the time leading an immoral life, and at his death the Countess Lambertini, one of his illegitimate children, through the courts sought her share of her father's fortune which, by Italian law, is the due of illegitimate children. It amounted to 110,000,000 francs.

Father Jer. Crowley said the dying Cardinal Antonelli refused the Sacraments, saying he had never believed in their efficacy. (Grafton, *Corr.*, p. 34.)

Shortly after 1846 the Pope called the bulk of the Italian priesthood "dirt." Dean Alford in 1866 said: "It is known for a fact that priests who have been compelled to fly from the kingdom of Italy for the foulest and most revolting crimes against nature are harbored and favored here. Rome in its present state is a disgrace to Christendom and a blot upon humanity itself." (*Prot. Treasury*, p. 83.) In 1868 the Pope gave the Golden Rose of Virtue to the very immoral Queen Isabella of Spain.

In his diary, under date of March 29, 1848, Cardinal Manning states that "the Regulars, especially the Dominicans [in Rome], are open to the same charge" (of immorality). In Purcell's *Life of Cardinal Manning* (Vol. I, p. 386) we read that Pope Pius IX made many attempts to reform the monastic orders in Italy, but that they were always frustrated by the obstinate resistance of the great religious houses, especially the Dominicans. At the time of the suppression of the religious orders by the revolutionary government of Italy, Pius IX is said to have declared that, though he was bound to con-

demn the suppression of the monasteries, in his heart he could not but rejoice, as it was a blessing in disguise. On inquiring, in 1887, of Cardinal Manning whether this reported declaration of Pius IX were true, His Eminence replied that, whether such an expression had been actually delivered or not, it truly represented the views of the Pope. The cardinal added that the success of the revolution in Italy was in no small degree due to the laxity of morals in the clergy, seculars and regulars, and to defective education and training in the schools. (*Prot. Treas.*, p. 180.)

Cardinal Manning said that ecclesiastics had occasionally been sent from Rome to South America to reform evil-living priests, but that their efforts had been thwarted. The offenders had in some instances even attempted to murder the Pope's emissaries.

Of the monks in Catholic Peru, Cardinal Vaughan writes: "The monks here are in the lowest state of degradation, and a suppression of them would be an act of divine favor." (J. G. Snead-Cox's *Life of Cardinal Vaughan*, 1910, Vol. I, p. 136, in *Prot. Treas.*, p. 181.)

At La Salette, near Grenoble, on September 19, 1846, two children minding cows on a lonely mountain saw a fine lady robed in a 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, and 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, saying 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.

The Pope, 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.)

The proclamation of this doctrine was made in the apostolic letter *Ineffabilis Deus*, which was read in the presence of more than two hundred bishops. The Pope, however, declared this teaching on his own authority as the universal pastor and "the living voice" of the Church of Christ. This makes it necessary to salvation to believe that Mary, from the moment of her conception, was without sin. Pious IX placed a jeweled crown on an image of "the Queen of Heaven and Earth." He said: "The most Blessed Virgin . . . 'bruised the serpent's head' . . . and will, by her most present and most powerful patronage with God, turn away the scourges of divine wrath wherewith we are afflicted for our sins. . . . If there is any hope in us, if any grace, if any salvation, it redounds to us from her. . . . We have everything through Mary."

Jesus, Mary, Joseph, are placed exactly on an equality and called "the Earthly Trinity" by Gerson, quoted by Cardinal Manning. Witness this prayer in Cardinal Vaughan's *Manual*:—

"Jesus, Mary, and Joseph, I give you my heart and my soul. Jesus, Mary, and Joseph, assist me in my last agony."

In the *Raccolta*, published at Rome in 1825 "with the license of superiors," we find these prayers:—

"Sweet Heart of Mary, be my salvation."

"Leave me not, my Mother, in my own hands, or I am lost. Let me but cling to thee. Save me, my Hope; save me from hell."

"I adore you, Eternal Father; I adore you, Eternal Son; I adore you, Most Holy Spirit; I adore you, Most Holy Virgin, Queen of the Heavens, Lady and Mistress of the Universe."

In 1803 the Congregation of Rites decreed that "in all the writings of Alfonso de' Liguori there is not one word that can be justly found fault with," and Pope Pius IX made him a "Doctor of the Church." Cardinals Wiseman and Manning formally recommended his *Glories of Mary*, from which we quote:—

"Mary is our only refuge, help, and asylum."

"Often we shall be heard more quickly and be thus preserved if we have recourse to Mary and call upon her name than we should be if we called on the name of Jesus, our Savior."

"Many things are asked from God and are not granted; they are asked from Mary and are obtained."

"At the command of the Virgin all things obey, even God."

"He who is protected by Mary will be saved; he who is not will be lost."

Some tried to mount a red ladder topped by Christ and fell and fell again. They were advised to mount a white ladder topped by Mary, and they went up easily; for our Blessed Lady helped them,

and so they got safely to heaven. Liguori quotes this story two times. So it is easier to be saved by Mary than by Christ. If that is not blasphemy, what is blasphemy? The Catholic Bishop Strossmayer said in the Vatican Council: "We have made a goddess of Mary," yes, and even the chief Deity. Rome has turned Christianity into Marianity.

The rosary has 166 beads, on which are recited one Creed, fifteen Our Fathers, and a hundred and fifty Hail Marys.

The pagan Romans "worshipped and served the creature more than the Creator," Rom. 1, 25. It seems the papal Romans are doing the same.

Knute Rockne did his work "under the banner of the Mother of God, and we feel that she took care of him in his hour of need" — in death. So said the Rev. J. F. O'Hara, prefect of religion at Notre Dame University, on March 31.

Where does Christ come in? He does not come in. Mary is the savior. Marianity, not Christianity.

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 wrought by the prayers of Our Lady of Lourdes ought to banish all doubts.

Shortly after the pilgrimages to Lourdes others were organized at 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.

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, came the encyclical *Quanta Cura* with the eighty clauses of the *Syllabus* condemning modern "errors." No. 55 condemns "the Church ought to be separated from the State and the State from the Church."

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."

Pius IX wrote Emperor William I on August 7, 1873, that all baptized persons belonged in some measure to the Pope.

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, 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.)

Bismarck called the papal party a breaching-battery against the state; "a political power that has interfered with the greatest resolution and success in the affairs of this world, that aims at such interference and has made it part of its program"; "the immemorial struggle between the royal power and the priesthood."

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 directly dependent 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 à Rome*, proving that

the Pope tyrannized the council, which, against the protest of almost all learned Catholics, voted to declare the Pope infallible.

On July 18, 1870, in the constitution *Pastor Aeternus*, Pius IX, all by himself, proclaimed his infallibility.

"We teach and declare as a dogma revealed by God: that the Roman Pontiff, when he speaks *ex cathedra*, i. e., when, in the discharge of his office as pastor and teacher of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine touching faith or morals to be held by the Universal Church, is, in virtue of the divine assistance promised to him in St. Peter, endowed with that infallibility with which the divine Redeemer willed that His Church should be provided in defining doctrine touching faith or morals; and that therefore such definitions of the Roman Pontiff are of themselves, and not because of the assent of the Church, irreversible. And if any man — which God forbid! — should presume to oppose this our definition, let him be accursed."

At last! After a checkered career of ups and downs, after 1,800 years of fraud and force, the humble Elder Peter is become the infallible Pope.

Faber said: "The sovereign Pontiff is the third visible presence of Jesus Christ among us, the visible shadow that proceeds from the invisible Head of the Church in the Blessed Sacrament."

The *Civiltà Cattolica* wrote: "When the Pope thinks, it is God who thinks in him."

In 1415 the Council of Constance and in 1432 the Council of Basel decreed: "Even the Pope is bound to obey" the councils.

Keenan's *Controversial Catechism* calls papal infallibility "a Protestant invention; it is no article of Catholic faith."

When Pius IX, in 1870, declared himself infallible, this was quietly left out. (Gore, p. 123.)

For nearly two hundred years, especially in 1788—9, the bishops, clergy, and laity of England and Ireland denied the Pope's infallibility and temporal power over civil governments were doctrines of the Church. Upon that the government granted to Catholics political rights.

Gladstone writes: "Either the See and Court of Rome had . . . abandoned the dream of enforcing infallibility on the Church, or else by wilful silence they were guilty of practising 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.)

On September 20, 1870, Victor Emmanuel made a breach in the wall of Rome and marched to the Quirinal. In the October elections only a few votes were against taking Rome into the kingdom of

united Italy, and the Pope's kingship was carried to the grave. On May 13, 1871, the Guarantee Law allowed the Pope the Vatican, the Lateran, Castel Gandolfo on Lake Albano, complete freedom in his spiritual authority, and 3,250,000 lire a year. But the Pope refused the offer and preferred to play the rôle of the Prisoner of the Vatican.

Leo XIII is responsible for the terrible massacre of Perugia, June 20, 1859, when Colonel Anton Schmid of Uri, with "the scum of all Europe," murdered mothers and children, forced wives and nuns, plundered and burned homes, and destroyed images, crucifixes, etc. Many cardinals died suddenly. Roman rumor had it they were poisoned. Cardinal Hohenlohe believed it and was afraid to drink the very wine he used in the Mass. (Engert, II, 176. 177.)

On June 20, 1894, Leo called himself the "Vicar of the Almighty here on earth" and on December 3, 1880, called the Protestant missionaries the "messengers of the Prince of Darkness." (Krueger, 256.)

The German Catholic Center party resented the Pope's interference in politics, in the Septennate question, January 21, 1887.

The Pope recognized the French republic, but the earnest French Catholics refused to follow the Pope.

The Pope condemned the Freemasons as the "synagog of Satan." Leo Taxil befooled the Pope and Church for more than a decade.

On January 22, 1899, the Pope condemned "Americanism." In the encyclical *Aeterni Patris*, Leo commanded that "the golden wisdom of Aquinas "should again be taught and spread as widely as possible for the defense and adornment of Catholic doctrine, for the good of society, and for the growth of all the sciences."

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.

Leo XIII, in his encyclical letter *Satis Cognitum* of 1896, makes 1. arbitrary assumptions, 2. wholly unhistorical assertions, 3. unjustifiable quotations. a) He quotes St. Pacian as saying: "To Peter the Lord spake; to *one* therefore that He might establish unity upon one." But the Pope omits to mention that St. Pacian continues: "And soon He was to give the same injunction to the general body." b) He cites, in confirmation of the papal view of Peter as the rock, some quite ambiguous words of Origen, although the context proves conclusively that Origen had no idea that Peter had any privilege which all the other apostles did not share. c) He cites St. Cyprian as

saying "of the Roman Church that 'it is the root and mother of the Catholic Church, the Chair of St. Peter, and the principal Church whence sacerdotal unity had its origin.'" This is a combination of two different passages, of which the first, "the root and mother of the Catholic Church," has no reference to the Roman Church, and the second, from a letter strongly rebuking the Pope, refers to Rome as the source of the apostolical succession in Africa. (Bp. Gore, *R. C. C.*, 199.)

It was the oft-repeated reproach of the Greeks that the Roman Church was "the native home of inventions and falsification of documents." Janus says: "Like successive strata of the earth covering one another, so layer after layer of forgeries and falsifications was piled up in the Church." (p. 117.)

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." (Page 358.)

May the Pope kill these heretics? The *Institutiones Iuris Ecclesiastici* of the Jesuit Father Marianus de Luca, professor of the Papal University at Rome, issued from the Vatican press in 1901, approved by Leo XIII:—

"The Church has a coercive power even to the extent of the death-sentence. It must put these wicked men [heretics] to death." (Vol. I, 142. 143. McCabe, *The Popes*, pp. 210—213.)

"A man is speaking who has visited more seminaries than there are in North America, who has lived more than twenty-five years among priests and seminarists, who has heard thousands of general confessions. . . . We can assure the reader that there have been seminaries that were closed because the majority of the inmates (there were about two hundred) had become contaminated with the plague of Pentapolis. And we know a number of seminaries that should likewise be closed because the vice of Sodom corrodes the majority of its inhabitants. *Intelligenti pauca.*

"Will the ordination which they receive, in the majority of cases against the express mandate of their last confessor, make them any better?

"We can swear as a priest and affirm as a gentleman that the youths are not bettered. We have heard the same views expressed in intimate conversations with many eminent Spaniards, Frenchmen, and Italians, and whenever we have asked any Jesuit Father, any Franciscan or Capuchin and other priests who have visited some dioceses, devoting their time to work among the priests, we have received the same answer. . . . Engaged in missionary work in one of the largest dioceses of Spain, which is considered one of the best, the infraction of Benedict XIV's *Bulla Sacramentum Poeniten-*

tias. . . . We observed with a sorrowful surprise that this most grave of abuses continued. . . . The provisor to whom we carried our complaint answered us with tears in his eyes, as we will confirm under oath: 'Oh, Father, I do not know what we shall do; for nearly, if not all, are doing the same thing; and on the other hand, I have just received orders from Rome that we shall be lenient in this matter.' It may be asserted that celibacy has ceased to be a general custom among the priests.

"What were the present Reformist nations while they still were Romanist with respect to the others? Who will gainsay that we were greatly superior to them in everything, in literature, philosophy, theology, exegesis, social culture, and so forth? And what has happened since then? The Romanist nations have declined more and more, so that now many of them are spoken of as dead nations, while the Reformist nations are steadily advancing in knowledge, in morality, and in general progress." (Fradryssa, pp. 248—252. 295.)

Pius X upheld the old claims of the Papacy, as is proved in the Fairbanks-Roosevelt-Vatican affair.

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, to extend and promote the rights, privileges, and powers of the See of Peter, to persecute and fight all heretics and schismatics to the utmost of his ability, to 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 Reims, 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 practise 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.'"

Pope Pius XI calls February 11, 1929, a "turning-point in the history of the Holy See and the Church." (*Milwaukee Sentinel*, March 10, 1929.)

On that day Mussolini gave the Pope the Vatican City, and "Peter" is again a temporal ruler.

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

Milwaukee, Wis.

WILLIAM DALLMANN.

Die Familie Davids.

Unter den Schwierigkeiten, die den Exegeten und Prediger im Alten Testament beschäftigen, treten die des Textes besonders hervor. Dies hat seinen Grund zum Teil in unserer Unwissenheit betreffs einzelner Punkte der Sprache; denn die Sprachwissenschaft hat noch längst nicht alle Fragen des hebräischen Wortschatzes und der Grammatik gelöst, obgleich in den letzten Jahrzehnten gewaltige Fortschritte gemacht worden sind. Hiermit hängt zusammen die teilweise Lösung der Schwierigkeiten der massoretischen Vokalzeichen und der Punktation, die wohl einen bedeutenden Fortschritt auf dem Gebiete der hebräischen Sprachwissenschaft bezeichnet, aber doch auch den Forscher nicht selten im Stich läßt. Der Hauptgrund für die Textschwierigkeiten im Alten Testament ist aber wohl darin zu suchen, daß sich die Konjekturealkritik auf diesem Gebiete mit Vorliebe beschäftigt hat, wie man das unter anderm an Friedrich Delitzsch' Buch „Die Les- und Schreibfehler im Alten Testament“ sehen kann, so daß sich bei manchen Forschern ein gewisses Mißtrauen gegen den Text eingeschlichen hat, jedoch ohne Berechtigung, wie wir das bei anderer Gelegenheit zu zeigen hoffen.

Aber es finden sich auch, ganz abgesehen von intensiven Sprachforschungen, gewisse Schwierigkeiten im Inhalt des Alten Testaments, von denen wohl die meisten durch ein genaues Studium des Kontextes und der Parallelen gelöst und beseitigt werden können. Es gilt dabei natürlich die schärfsten Vergleiche anzustellen, nicht nur zwischen den verschiedenen in Betracht kommenden Stellen der historischen Bücher, sondern auch zwischen diesen und den poetischen Büchern und sogar den Propheten, da in vielen Fällen die Lösung sich in einer fast nebensächlichen Bemerkung findet. Dies gilt auch von den mancherlei Schwierigkeiten, die sich uns in den verschiedenen Berichten über die Familie Davids und dessen Verwandtschaft finden und die darum hier kurz behandelt werden sollen.

David gehörte zum Geschlechte und Stamme Juda. Ausbrüchlich