

Marx Hardy Machiavelli Joyce Austen
Defoe Abbot Melville Montaigne Cooper Emerson Hugo
Stoker Wilde Christie Maupassant Haggard Chesterton Molière Eliot Grimm
Garnett Engels Schiller Byron Maupassant Schiller
Goethe Hawthorne Smith Kafka
Cotton Dostoyevsky Kipling Doyle Willis
Baum Henry Nietzsche Dumas Flaubert Turgenev Balzac
Leslie Stockton Vatsyayana Crane
Burroughs Verne
Curtis Tocqueville Gogol Busch
Homer Tolstoy Whitman Twain
Darwin Zola Lawrence Dickens Plato
Potter Freud Jowett Stevenson Andersen Harte
Kant London Descartes Cervantes Burton Hesse
Poe Aristotle Wells Voltaire Cooke
Hale James Hastings Shakespeare Irving
Bunner Richter Chekhov Chambers Alcott
Doré Dante Shaw Wodehouse
Swift Pushkin Newton



tredition was established in 2006 by Sandra Latusseck and Soenke Schulz. Based in Hamburg, Germany, tredition offers publishing solutions to authors and publishing houses, combined with worldwide distribution of printed and digital book content. tredition is uniquely positioned to enable authors and publishing houses to create books on their own terms and without conventional manufacturing risks.

For more information please visit: www.tredition.com

TREDITION CLASSICS

This book is part of the TREDITION CLASSICS series. The creators of this series are united by passion for literature and driven by the intention of making all public domain books available in printed format again - worldwide. Most TREDITION CLASSICS titles have been out of print and off the bookstore shelves for decades. At tredition we believe that a great book never goes out of style and that its value is eternal. Several mostly non-profit literature projects provide content to tredition. To support their good work, tredition donates a portion of the proceeds from each sold copy. As a reader of a TREDITION CLASSICS book, you support our mission to save many of the amazing works of world literature from oblivion. See all available books at www.tredition.com.



The content for this book has been graciously provided by Project Gutenberg. Project Gutenberg is a non-profit organization founded by Michael Hart in 1971 at the University of Illinois. The mission of Project Gutenberg is simple: To encourage the creation and distribution of eBooks. Project Gutenberg is the first and largest collection of public domain eBooks.

The Purpose of the Papacy

John S. (John Stephen) Vaughan

Imprint

This book is part of TREDITION CLASSICS

Author: John S. (John Stephen) Vaughan
Cover design: Buchgut, Berlin - Germany

Publisher: tredition GmbH, Hamburg - Germany
ISBN: 978-3-8424-8077-3

www.tredition.com
www.tredition.de

Copyright:

The content of this book is sourced from the public domain.

The intention of the TREDITION CLASSICS series is to make world literature in the public domain available in printed format. Literary enthusiasts and organizations, such as Project Gutenberg, worldwide have scanned and digitally edited the original texts. tredition has subsequently formatted and redesigned the content into a modern reading layout. Therefore, we cannot guarantee the exact reproduction of the original format of a particular historic edition. Please also note that no modifications have been made to the spelling, therefore it may differ from the orthography used today.

INTRODUCTION.

It may seem an impertinence on the present writer's part to indite a preface to the work of a brother Bishop; and it would be a still greater one to pretend to introduce the Author of this little book to the reading public, to whom he is so well and so favourably known by a stately array of preceding volumes. Nevertheless Bishop Vaughan has been so insistent on my contributing at least a few introductory lines, that, for old friendship's sake, I can no longer refuse.

It is a remarkable and outstanding fact that never before in the history of the Church has the Roman Papacy, though shorn of every vestige of its once formidable temporal might, loomed greater in the world, ruled over such vast multitudes of the faithful, or exercised a greater moral power than at the present day. Never has the *conscious* unity of the whole world-wide Church with its Visible Head—thanks to the marvellous developments of modern means of communication and transport—been so vivid, so general, so intense as in these times. Not only does "the Pope's writ run," as we may say, by post and telegraph, and penetrate to the inmost recesses of every part of the globe, so that the Holy See is in daily, nay hourly communication with every bishop and every local Catholic community; but never has there been a time when so many thousands, nay tens of thousands of Catholic clergy and laity, even from the remotest lands, have actually seen the Vicar of Christ with their own eyes, heard his voice, received his personal benediction. Well may we say to Pius X. as to Leo XIII.: "Lift up thy eyes round about and see; all these are gathered together, they are come to thee; thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee" (Isaias, lx. 4, 5).

But not only is the present position of the Papacy thus unique and phenomenal in the world; as the Author of this little book shows in his first part, its career across the more than nineteen centuries of the world's chequered history, from Peter to Pius X., is no less unique and no less phenomenal. This is a fact which may well rivet the attention, not of the Catholic alone, but of every thinking man, be he Christian or non-Christian, and which surely calls for some explanation that lies beyond and above that of the ordinary phenomena of history. The only possible satisfactory solution of this problem is the one so concisely, yet so simply, set forth in the following pages.

The second part is concerned with a more particular aspect of the same problem, in its relation to the Church in this country, and especially to that incredible latter-day myth which goes by the name of "the Continuity Theory". It is difficult to us to realise how such a theory can possibly be held by thoughtful and earnest men and women who have even a moderate acquaintance with history. Bishop Vaughan applies more than one touchstone, which, one would imagine, ought to be sufficient to prove to any unprejudiced mind the falsity of that theory. Among these, what I may call the "pallium touchstone,"—which still bears its irrefragable testimony in the arms of the Archbishops of Canterbury,^[1]—has always appeared to me peculiarly conclusive.^[2]

In the present small volume, Bishop Vaughan adds another to the series of popular and instructive books which have made his name a household word among Catholic writers. May its success and its utility be as great as in the case of those which have preceded it.

† LOUIS CHARLES,
Bishop of Salford.

FOOTNOTES:

[1] Not in those of York since 1544, see Woodward's *Ecclesiastical Heraldry*, p. 191 and plate XX.

[2] See *The Pallium*, by Fr. Thurston, S.J., (C.T.S.) and the striking list in Baxter's *English Cardinals*, pp. 93-98.

AUTHOR'S PREFACE.

The following chapters were not intended originally for publication. If they are now offered to the public in book form, it is only in response to the expressed request of many, who listened to them when delivered *viva voce*, and who now wish to possess a more permanent record of what was said.

In the hope that they may help, in some slight measure at least, to promote the sacred cause of truth, we wish them Godspeed.

† JOHN S. VAUGHAN,
Bishop of Sebastopolis.

Xaverian College,
Manchester *January, 1910.*

CONTENTS

Chap.

- I. General Notions
- II. The Pope's Great Prerogative
- III. Watchman! What of the Night?
- IV. The Church and the Sects
- V. The Pope's Infallible Authority
- VI. The Pope's Ordinary Authority

PART II.

THE ANGLICAN THEORY OF CONTINUITY IN THE CHURCH
OF ENGLAND,

or

THE AUTHORITY OF THE POPE IN ENGLAND IN PRE-
REFORMATION TIMES.

- I. The Church in England before the Reformation
- II. The Oath of Obedience
- III. The Awkward Dilemma
- IV. King Edward and the Pope

THE PURPOSE OF THE PAPACY.

CHAPTER I. To C

GENERAL NOTIONS.

No one who is given to serious reflection, can gaze over the face of the earth at the present day without being struck by the religious confusion that everywhere reigns. Who, indeed, can help being staggered as well as saddened by the extraordinary differences, the irreconcilable views, and the diversities of opinion, even upon fundamental points, that are found dividing Christians in Protestant lands! The number of sects has so multiplied, that an earnest enquirer scarcely knows which way to turn, or where to look for the pure unadulterated truth. A spiritual darkness hangs over the non-Catholic world; and chaos seems to have come again.

Yet, amid this almost universal confusion, one bright and luminous path may be easily descried. As a broad highroad runs straight through some tangled forest, so this path runs through the ages, from the time of Christ, even to the present day.

We can trace its course, from its earliest inception in apostolic times, and then in its development age after age, down to our own day: from Peter to Gregory, from Gregory to Leo, and from Leo to Pius X., now gloriously reigning. We refer to the mystical (and one might almost say the miraculous) path trodden by the Popes, each Pontiff carrying in turn, and then handing on to his successor, the glorious torch of divine truth. Though clouds may gather and thunders may roll, and tempests may rage, and though the surrounding darkness may grow deeper and deeper, that supernatural light has never failed, nor grown dim, nor refused to shed its beams and to illuminate the way.^[3]

The continual persistency of the Papacy, to whom this steadily burning torch of truth has been entrusted, is unquestionably one of the most certain, as it is one of the most startling facts in the whole of history. It stares us full in the face. It arrests the attention of even the least observant. It puzzles the historian. It taxes the explanatory powers of the philosopher, and will remain to the end, a permanent difficulty to the scoffer and to the sceptic, and to all those who have not faith. As a fact in history, it is unique: forming an extraordinary exception to the law of universal change: a portent, and a standing miracle. Its persistence, century after century, in spite of fire and sword; of persecution from without, and of treachery from within; in prosperity, and in adversity; in honour and dishonour; while kingdoms rise and fall; and while one civilisation yields to a higher, and the very conditions of society shift and change, is deeply significant, and betokens an inherent strength and vitality that is more than natural and that must be referred to some source greater than itself, yea, to a power far mightier than anything in this world,—*viz.*, to the abiding presence and divine support of Christ the Man-God.

Verily, there is but one possible explanation, and that explanation is furnished us, by the words of the promise made by God-incarnate, *viz.*, "Behold, I am with you all days, even unto the consummation of the world" (Matt, xxviii. 20). Yes, I, Who am "the true light which enlighteneth every man that cometh into this world" (John i. 9), "will abide with you for ever, and will lead you into all truth" (John xvi. 13).

If but few persons, outside the Catholic Church, realise the force and import of these words, it is because few realise the absolute and irresistible power of Him Who gave them utterance. With their lips they profess Christ to be God, but then, strange to relate, they proceed to reason and to argue, just as though He were merely man—one, that is to say, Who, when He established His Church, did not consider nor bear in mind man's weakness and fickleness, and who possessed no power to see the outcome of His own policy, nor the difficulties that it would engender, nor the future multiplication of the faithful, in every part of the world. For, did He know and foresee all these things, He *must* have guarded against them; and this they *practically* deny, by continuing to associate themselves with

churches where His promises are in no sense fulfilled, and where His most solemn pledges remain unredeemed. We refer to those churches wherein there is no recognised infallible authority; in fact, nothing to protect their subjects from the inroads of the world, and from the faults and errors inseparable from the exercise of purely human and fallible reason.

Those, however, who can put aside such false notions, and awaken to the real facts, will find the truth growing luminous before their gaze. History constrains them to admit that it was Christ Who established the Church, with its supreme head, and its various members. But Christ is verily God; of the same nature, and one with the Father, and possessing the same divine attributes. Now, since He is God, there is to Him no future, just as there is no past. To him, all is equally present. Hence, in establishing a Church, and in providing it with laws and a constitution, He did this, not tentatively, not experimentally, not in ignorance of man's needs and weaknesses, and folly, but with a most perfect foreknowledge of every circumstance and event, actual and to come. He spoke and ordered and arranged all things, with His eyes clearly fixed on the most remote ages, no less than on the present and the actual. *We* mortals write history after the characters have already lived and died, and when nations have already developed and run their course. But with Christ, the whole history of man, his wars and his conquests, his vices and his virtues, his religious opinions and doctrines, had been already written and completed, down to the very last line of the very last chapter, an eternity before He assumed our nature and founded His Church. It was with this most intimate knowledge before Him, that He promised to provide us with a reliable and infallible teacher, who should safeguard His doctrine, and publish the glad tidings of the Gospel, throughout all time, even unto the consummation of the world. Since it is God Who promises, it follows, with all the rigour of logic, that this fearless Witness and living Teacher must be a *fact*, not a *figment*; a stupendous reality, not a mere name; One, in a word, possessing and wielding the self-same authority as Himself, and to be received and obeyed and accepted as Himself: "Who heareth you heareth Me" (Luke x. 16).

This teacher was to be a supreme court of appeal, and a tribunal, before which every case could be tried, and definitely settled, once

for all. And since this tribunal was a divine creation, and invested by God Himself with supernatural powers for that specific purpose, it must be fully equipped, and thoroughly competent and equal to its work. For God always adapts means to ends. Hence it can never resemble the tribunals existing in man-made churches, which can but mutter empty phrases, suggest compromises, and clothe thought in wholly ambiguous language—tribunals that dare not commit themselves to anything definite and precise. Yea, which utterly fail and break down just at the critical moment, when men are dividing and disagreeing among themselves, and most needing a prompt and clear decision, which may close up the breach and bring them together.

No! The decisions of the authority set up by Christ are in very truth—just what we expect to find them—*viz.*, clear, ringing and definite. They divide light from darkness, as by a divine hand; and segregate truth from error, as a shepherd separates the sheep from the goats.

Christ promised as much as this, and if He keep not His promise, then He can hold out no claim to be God, for though Heaven and earth may pass away, God's words shall never pass away. That He did so promise is quite evident; and may be proved, first, *explicitly*, and from His own words, and secondly, *implicitly*, from the very necessity of the case; and from the whole history of religious development. Cardinal Newman, even before his reception into the Church, was so fully persuaded of this, that he wrote: "If Christianity is both social and dogmatic, and intended for all ages, it must, humanly speaking, have an infallible expounder.... By the Church of England a hollow uniformity is preferred to an infallible chair; and by the sects in England an interminable division" (*Develop.*, etc., p. 90). In the Catholic Church alone the need is fully met.

The Church is established on earth by the direct act of God, and is set "as an army in battle array". It exists for the express purpose of combating error and repressing evil, in whatever form it may appear; and whether it be instigated by the devil, or the world, or the flesh. But, let us ask, Who ever heard of an army without a chief? An army without a supreme commander is an army without subor-

dination and without law or order; or rather, it is not an army at all, but a rabble, a mob.

The supreme head of Christ's army—of Christ's Church upon earth, is our Sovereign Lord the Pope. Some will not accept his rule, and refuse to admit his authority. But this is not only to be expected. It was actually foretold. As they cried out, of old, to one even greater than the Pope, "We will not have this man to reign over us" (Luke xix. 14), so now men of similar spirit repeat the self-same cry, with regard to Christ's vicar.

Nevertheless, wheresoever his authority is loyally accepted, and where submission, respect and obedience are shown to him, there results the order and harmony and unity promised by Christ: while, on the contrary, where he is not suffered to reign there is disorder, rivalry and sects.

To be able to look forward and to foresee such opposite results would perhaps need a prophetic eye, an accurate estimate of human nature, and a very nice balancing of cause and effect. It could be the prognostication only of a wise, judicious, and observant mind. But we are now looking, not forwards, but backwards, and in looking backwards the case is reduced to the greatest simplicity, so that even a child can understand; and "he that runs may read".

The simplest intelligence, if only it will set aside prejudice and pride, and just attend and watch, will be led, without difficulty, to the following conclusions: firstly, without an altogether special divine support, no authority can claim and exercise *infallibility* in its teaching; and secondly, without such infallibility in its teaching no continuous unity can be maintained among vast multitudes of people, least of all concerning dogmas most abstruse, mysteries most sublime and incomprehensible, and laws and regulations both gall-ing and humiliating to human arrogance and pride.

It is precisely because the Catholic Church alone possesses such a supreme and infallible authority that she alone is able to present to the world that which follows directly from it, namely a complete unity and cohesion within her own borders.

Yes! Strange to say: the Catholic Church to-day stands alone! There is no rival to dispute with her, her unique and peerless posi-

tion. Of all the so-called Christian Churches, throughout the world, so various and so numerous, and, in many cases, so modern and so fantastic, there is not a single one that can approach her, even distantly, whether it be in (a) the breadth of her influence, or in (b) the diversity and dissimilarity of her adherents, or in (c) the number of her children, or in (d) the extent of her conquests, or (e) in the absolute unity of her composition.

Even were it possible to unite into one single body the great multitude of warring sects, of which Protestantism is made up, such a body would fall far short of the stature of her who has received the gentiles for her inheritance, and the uttermost parts of the earth for her possession (Ps. ii. 8), and who has the Holy Ghost abiding with her, century after century, in order that she may be "a witness unto Christ, in Jerusalem, and in all Judea, and Samaria, and even to the uttermost parts of the world" (Acts i. 8). But we cannot, even in thought, unite such contradictories, such discordant elements; any more than we can reduce the strident sounds of a multitude of cacophonous instruments to one harmonious and beautiful melody.

And if the Catholic Church stands thus alone, again we repeat, it is because no other has received the promise of divine support, or even cares to recognise that such a promise was ever made. The Catholic Church has been the only Church not only to exercise, but even to claim the prerogative of infallibility: but she has claimed this from the beginning. Every child born into her fold has been taught to profess and to believe, firstly, that the Catholic Church is the sole official and God-appointed guardian of the sacred deposit of divine truth, and, secondly, that she, and no other, enunciates to the entire world—to all who have ears to hear—the full revelation of Christ—*His truth*; the whole truth, and nothing but the truth; fulfilling, to the letter, the command of her Divine Master, "Go into the whole world, and preach the Gospel to every creature" (Mark xvi. 15).

How has this been possible? Simply and solely because God, Who promised that "the Spirit of Truth" (*i.e.*, the Holy Ghost) "should abide with her for ever; and should guide her in all truth" (John xiv. 16, xvi. 12), keeps His promise. When our Lord promised to "*be with*" the teaching Church, in the execution of the divine commis-

sion assigned to it, "*always*" and "*to the end of the world*," that promise clearly implied, and was a guarantee, first, that the teaching authority should exist indefectibly to the end of the world; and secondly, that throughout the whole course of its existence it should be divinely guarded and assisted in fulfilling the commission given to it, *viz.*, in instructing the nations in "all things whatsoever Christ has commanded," in other words, that it should be their infallible Guide and Teacher.

Venerable Bede, speaking of the conversion of our own country by Augustine and his monks, sent by Pope Gregory the Great, says: "And whereas he [Pope Gregory] bore the Pontifical power *over all the world*, and was placed over the Churches already reduced to the faith of truth, he made our nation, till then given up to idols, the Church of Christ" (*Hist. Eccl. lib. ii. c. 1*). If we will but listen to the Pope now, he will make it once again "the Church of Christ," instead of the Church of the "Reformation," and a true living branch, drawing its life from the one vine, instead of a detached and fallen branch, with heresy, like some deadly decay, eating into its very vitals.

