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SYLLABUS

OF

LECTURES ON CHURCH HISTORY.

For the use of the Students of St. Patrick's College, Maynooth.

BROWNE & NOLAN, LTD.,
24 & 25 NASSAU-STREET, DUBLIN,
Printers and Publishers

1896.



SYLLABUS OF CHURCH HISTORY.

FROM A. D. 1517 TO A. D. 1890.

I.—LUTHER: HIS LIFE AND ERRORS.

(a) **Luther's Life.**—His birth at Eisleben (1483)—Studies at Magdeburg, Eisenach, and Erfurt—Becomes an Augustinian (1505)—Appointed Professor in the University of Wittenberg (1508)—Attacks the Dominican Tetzels, and affixes ninety-five theses on Indulgences to the Church of Wittenberg (Oct. 31, 1517)—Answered by Tetzels in his *Antitheses*, and by Dr. Eck in his *Obelisks*—Leo X. at first unwilling to interfere with Luther—The heresiarch summoned to Rome (1518)—Public disputation held at Leipsic between Luther and Dr. Eck, the former being assisted by Carlstadt, and the latter by Professors of the University of Leipsic (1519)—The Bull *Exurge Domine* condemning forty-one errors taken from the writings of Luther, and declaring himself excommunicated unless he retracted within sixty days—Appears at the Diet of Worms (1521); placed under the ban of the Empire—His stay in the Castle of Wartburg (1521-22)—He marries Catherine Bora (1525)—He engages in the *Sacramentarian Controversy* with Carlstadt, Zwinglius, &c. (1529)—He approves of the bigamy of Philip of Hesse (1539)—His death (1546).

(b) **Luther's Writings.**—*Address to the Christian nobles of Germany. On the Servitude of the Will, Against the Execrable*

Bull of Antichrist, On the Babylonian Captivity of the Papacy, Reply to Henry VIII., Table Talk, Translation of the Bible.

(c) **Luther's Errors.**—He erred regarding free-will, justification, the Christian hierarchy, the sacraments, the rule of faith, &c.

(d) **Causes of the rapid spread of Luther's errors.**—The heretical sectaries of the fourteenth and fifteenth centuries; various abuses among the clergy and laity; the great Western Schism; the Councils of Constance and Basle; the quarrels of the Popes with the rulers of different countries; and, principally, the character of Lutheranism which favoured the passions of human nature.

II.—PROTESTANTISM IN GERMANY.

(a) **From 1517-30.**—Rapid spread of Lutheranism in Saxony, owing to the favour of the Elector Frederick († 1525)—Diet held at Spires by the Emperor Charles V. (1519-56) in 1529 renews the Edict of Worms against Luther; the Lutheran princes *protest*—The Diet of Augsburg (1530); the *Confessio Augustana* drawn up in twenty-nine articles by Melancthon, and approved by Luther; *Confutation* drawn up by Catholic divines; Recess of the Diet issued by the Emperor ordering the Protestants to restore the Church property they had seized.

(b) **From 1530-55.**—The League of Schmalkald formed by the Protestant princes (1531), and the Holy League by the Catholic princes; Schmalkaldic war which commenced in 1546 terminated by the battle of Mühlberg (1547), and the religious Peace of Passau (1552)—The Religious Peace of Augsburg (1555); the Ecclesiastical Reservation—Charles V. resigned the imperial crown (1556), and withdrew to the Hieronymite Monastery of St. Justus, in Estramadura, where he died in 1558.

(c) **The Thirty Years' War.**—Causes and immediate occasion of the war—Its history divided into four periods, viz.:—1st period (1618-20)—War confined to Bohemia—Protestants defeated at the White Mountain; 2nd period (1620-29)—Tilly († 1632) and Wallenstein († 1634), the great leaders of the Catholics—The Danes under Christian IV. assist German Protestants, defeated by Catholics under Tilly at the battle of Lutter (1626)—Treaty of Lübeck (1629); 3rd period (1630-35)—Gustavus Adolphus, King of Sweden, and the French assist the Protestants—Tilly mortally wounded at the battle of the Leck (1632)—Gustavus Adolphus slain at the battle of Lützen (1632)—Protestants defeated at Nordlingen (1634)—Peace of Prague (1635); 4th period (1635-48)—Protestants, encouraged and assisted by France, renew the struggle—This period of the war purely political, as Catholics and Protestants fought on both sides—Negotiations opened between the rival parties at Münster and Osnabrück, in Westphalia—The Treaty of Westphalia concluded (1648), which sanctioned the secularization of ecclesiastical property.

III.—THE REFORMATION IN SWITZERLAND.

(a) **Zwinglius and Oecolampadius.**—They first preach the errors of the Reformers in Switzerland; Zwinglius born at Wildhaus in 1484; becomes parish priest of Glarus (1505); appointed preacher at Enseideln (1516)—preaches the errors of the Reformers at Zurich (1520)—Oecolampadius preaches Protestantism at Basle (1524)—Public disputation held at Baden between Dr. Eck and Oecolampadius (1526)—The spread of Protestantism facilitated by the number of Sectaries in Switzerland and

by the diocesan division of the country—Civil war breaks out between the Catholic and Protestant cantons (1529); defeat of Protestants and death of Zwinglius at the battle of Cappel (1531); freedom of religious worship granted in each canton.

(b) **Calvin.**—Labours of Zwinglius and Oecolampadius continued by John Calvin—Born at Noyon in Picardy (1509)—Educated at Paris, Orleans, and Bourges—In last-mentioned place studied under a Lutheran named Melchior Wolmar, from whom he learned the doctrines of the Reformers—Joins the Reformers at Paris (1533)—Forced to leave France—Takes up his residence at Basle, where he wrote (1535) his work *On the Institutes of the Christian Religion*—On returning from Italy settles down at Geneva (1536)—Forced to fly from the city (1538)—Recalled (1541)—His religious and political sway at Geneva (1541-64)—His strict code of public discipline—His severity towards his opponents—His teaching about absolute predestination.

IV.—PROTESTANTISM IN FRANCE.

(a) **Introduction of Protestantism.**—First Protestant community in France organized, at Meaux, by William Farel—The Reformers, favoured by Margaret of Valois, the king's sister, Madame Etampes, the king's mistress, &c., become aggressive—Edict issued (1534) against them by Francis I. (1515-47)—The errors of the Reformers continue to spread—The Huguenots, as the French Protestants were called, hold a National Synod (1559) at Paris, in which a Calvinistic profession of faith is adopted.

(b) **Civil Wars.**—The aggressiveness and cruelty of the Huguenots give rise to the civil wars which, with some

intervals of peace, continued to distract France for nearly seventy years (1562-1628)—The Prince of Condé and Admiral Coligny, leaders of the Huguenots—The Massacre of Vassy (1562) the immediate occasion of hostilities—Massacre of St. Bartholomew (1572); the *Te Deum* sung at Rome by order of Gregory XIII.—Accession of Henry of Navarre to the French throne (1589); he embraces the Catholic faith (1593), he issues the Edict of Nantes (1598), granting freedom to worship and religious equality to the Huguenots; murdered by Ravallac (1610)—La Rochelle, the last of the Huguenot strongholds, taken (1628) by Cardinal Richelieu, Prime Minister of France (1624-42)—Edict of Nantes revoked (1685) by Louis XIV. (1643-1715); thousands of the Huguenots go into exile.

60 Huguenots were murdered

V.—PROTESTANTISM IN ENGLAND.

(a) **Henry VIII. (1509-47).**—He writes a defence of the seven Sacraments against Luther (1520)—Wolsey, Archbishop of York and Lord Chancellor (1513-29)—Henry applies (1527) to Clement VII. for a divorce from Catherine of Aragon, whom he married in 1503—Wolsey succeeded by Sir Thomas More as Lord Chancellor; the latter succeeded by Thomas Cromwell in 1532—Henry marries Anne Boleyn (1533)—Thomas Cranmer, recently appointed Archbishop of Canterbury, pronounces the king's first marriage invalid—Cranmer's decision reversed by the Holy See (1534); open rupture between Henry and Rome—Acts passed (1534) by English Parliament abolishing Papal Supremacy in England, declaring Henry the Head of the English Church, and pronouncing his second marriage valid—Martyrdom of Sir Thomas More, Bishop Fisher (1535), the Countess of Salisbury (1541), &c.—

Execution of Anne Boleyn, and the King's marriage to Jane Seymour (1536) — Suppression of Monasteries (1536-39)—Act of Uniformity passed (1539) approving the *Bloody Six Articles*.

9 years when he was king
 (b) **Edward VI. (1547-53)**.—Edward, the son of Henry, by Jane Seymour, succeeds to the crown at the early age of nine—Edward Seymour who was a Lutheran, appointed Lord Protector of the Kingdom during the King's minority—The first Book of Common Prayer compiled (1548) by Cranmer, Ridley, &c.—The second Book of Common Prayer appears in 1552.

(c) **Mary I. (1553-8)**.—The Catholic religion restored—Death of Lady Jane Gray (1554)—Cranmer, Ridley, Latimer, &c., condemned to death.

(d) **Elizabeth (1558-1603)**.—Protestantism re-established and the penal statutes of Henry VIII. and Edward VI. against Catholics revived (1559)—All the bishops except Kitchin of Landaff refuse to take the oath of Royal Supremacy — Consecration of Parker, Archbishop of Canterbury (1559) by Barlow, the deposed bishop of Bath, according to the Ordinal of Edward VI.—The Thirty-nine Articles substituted for the Forty-two of Edward VI. (1563); the episcopate retained in Anglican Church—Severe penal laws enacted (1584) against Catholics, lay and cleric, and enforced by the Court of High Commission—Colleges founded on the continent for the education of English priests.

(e) **James I., &c.**—The persecution of English Catholics continued during the reigns of James and his successors down to the time of George II. (1727-60).

VI.—PROTESTANTISM IN IRELAND.

(a) **Reign of Henry VIII.**—Appointment of Browne, Provincial of the English Augustinians, to the Archbishopric of Dublin (1535); his efforts to introduce Protestantism, opposed by Archbishop Creagh of Armagh and the other bishops of Ireland—Enactments of Irish Parliament declaring Henry VIII. head of the Irish Church, and pronouncing those who refused to take the oath of Royal Supremacy guilty of high treason (1536)—The oath of Supremacy taken by Browne of Dublin, Magennis of Down, Burke of Clonfert, Gerawan of Clonmacnoise, Saunders of Leighlin, O'Cervallen of Clogher, and some few priests—Acts passed for the suppression of Irish Monasteries (1536-38)—Henry VIII. declared King of Ireland by Irish Parliament (1541).

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(b) **Reign of Edward VI.**—New liturgy introduced by Browne, and used for the first time in Christ's Church on Easter Sunday, 1551—Meeting of Irish bishops held in Dublin by the Viceroy St. Leger; all refuse to accept the new liturgy, except Browne, Staples of Meath, and Bale a Carmelite, afterwards Bishop of Ossory, who were all Englishmen—The example of these faithless ecclesiastics soon followed by Magennis, Burke, and three priests.

(c) **Reign of Mary I.**—The Catholic religion restored, and Protestant bishops deposed—Curwin appointed Archbishop of Dublin—No persons put to death in Ireland on account of their religion; conduct of the Catholic Corporation of Dublin.

(d) **Reign of Elizabeth.**—Protestantism re-established and penal statutes re-enacted against Catholics by the Irish Parliament (1559)—The new faith embraced by

f Curwin († 1568) and Miler M'Grath († 1622), who was appointed successively to the sees of Down, Clogher, and Cashel—Cruel proclamation issued (1580) against priests and their protectors—Martyrdom of Dermot O'Hurley, Archbishop of Cashel (1583), O'Hely, Bishop of Mayo (1578), Richard Creagh, Archbishop of Armagh (1585), Redmond O'Gallagher, Bishop of ~~Ossory~~ ^{Down} (1603), Edmund Magauran, Archbishop of Armagh (1598), &c.—Numerous colleges founded on the continent for the education of Irish Catholics.

(e) **Reign of James I., &c.**—The persecution of Irish Catholics continued during the reigns of Elizabeth's successors down to the time of George II. (1727-60)—The *Confederation of Kilkenny* (1642-49)—Its purpose to secure freedom of worship and the independence of the King, Charles I.—National Convention held at Kilkenny in 1642; National Synod held there later the same year—Supreme Council of twenty-four appointed by General Assembly of the Confederates—Negotiations of the Confederates with Ormond and Glamorgan—Arrival of the Papal Nuncio Rinuccini in Ireland (1645)—Ormond concludes a treaty with the Supreme Council (1646)—The treaty condemned as unsatisfactory by Rinuccini, and National Synod held at Waterford; divisions among the Confederates—Treaty concluded with Lord Inchiquin (1648)—The Treaty condemned by the Nuncio, and sentence of excommunication pronounced against all who would defend it (May 27, 1648); renewed divisions among the Confederates—Ormond, on behalf of the King, concludes a peace with the Confederates (January 17, 1649)—Charles I. beheaded on the 30th of the same month—The Nuncio sails from Galway for Rome (February 23rd,

1649)—Arrival of Oliver Cromwell in Ireland (August, 1649)—Drogheda and Wexford taken, and the inhabitants put to the sword—Price set on a priest's head—Edict issued (1654) ordering the Catholics to withdraw to Connaught.

VH.—PROTESTANTISM IN SCOTLAND.

(a) **Introduction of Protestantism.**—The Scotch Church at the beginning of the sixteenth century in a bad condition; owing chiefly to the abuse of lay patronage and the conferring of benefices on laymen *in commendam*—The first preacher of the Reformation in Scotland was Patrick Hamilton, Abbot of Ferne, who, after being educated on the continent, returned to his native country in 1523, and was burned as a heretic in 1528—His errors spread rapidly—Cardinal David Beaton, who succeeded his uncle Dr. James Beaton, as Archbishop of St. Andrews, in 1539, laboured energetically to prevent the spread of the Reformation; assassinated (1646) by a band of Protestant conspirators organized by Norman Leslie.

(b) **John Knox.**—Educated in the University of Glasgow—Ordained priest (about 1529)—Appointed Professor in St. Andrews (1530)—Openly proclaims himself a Reformer (1542)—Condemned to spend two years (1548-49) on the French galleys—He arrives in England (1549), and is appointed chaplain to Edward VI.—He withdraws to the continent in 1554—His return to Scotland (1559)—Destruction of monasteries and pillage of churches—League of the Congregation formed—Calvinism declared the established religion by Scotch Parliament (1560), and the Presbyterian form of Church government adopted—Death of Knox (1572).

(c) **Mary Queen of Scots.**—She was the daughter of James V., who was the grandson of Henry VII. of England, and was born at Linlithgow, seven days before the death of her father (1542)—She goes to France (1548) and marries (1558) the Dauphin Francis II.—After the death of Francis (1560) she returns to Scotland (1561)—She endeavours to secure freedom of worship for her co-religionists, but without effect—She marries her cousin, Lord Darnley (1565)—After Darnley's death (1567) she is forced to marry Earl Bothwell—Insurrection of Scotch Lords—Mary taken prisoner, and compelled to abdicate in Loch Leven (July 24, 1567)—She escapes from imprisonment (May 2, 1568)—Her followers defeated at the battle of Langside (May 12)—She seeks refuge in England, and is made prisoner—After spending nineteen years in different English prisons she is finally beheaded (1587) in Fotheringay Castle by order of Elizabeth.

VIII.—THE COUNCIL OF TRENT.

(a) **Opening of the Council.**—Council convoked by Paul III. to meet at first (1537) at Mantua, afterwards (1538) at Vicenza, and finally (1545) at Trent—Council opens at Trent (Dec. 13, 1545) under the presidency of the three legates, Cardinals del Monte, Cervino, and Pole—There were present twenty-six bishops and five generals of religious orders; the number afterwards rapidly increased.

(b) **Purpose of the Council.**—Held for the twofold purpose of condemning the errors of the Reformers, and of enacting disciplinary decrees.

(c) **Popes who reigned during the Celebration of the Council.**—Paul III. (1534-49), Julius III. (1550-55),

Marcellus II. (21 days), Paul IV. (1555-59), and Pius IV. (1559-65).

(*d*) **Sessions of the Council.**—There were twenty-five Sessions held, viz., eight at Trent (1545-47); two at Bologna (1547), whither it was transferred on account of a plague at Trent; six at Trent (1551-52); and nine at Trent (1561-63)—Sessions, formal (1, 2, 3, 8, 9, 10, 11, 12, 15, 16, 17, 18, 19, 20) and working, at which decrees were published—Dogmatic definitions, in the form of chapters and canons, and disciplinary decrees published at each working session.

(*e*) **Conclusion of the Council.**—Last Session held on 3rd of December, 1563, there being present six cardinals and one hundred and ninety-six bishops—Ireland was represented at the Council by O'Herlihy of Ross, O'Hart of Achonry, and MacCongail of Raphoe—Decrees of Council confirmed by Pius IV. (Jan. 26, 1564)—Congregation appointed to prepare a Catechism of the Council, a new Missal, a new Breviary, and an Index of forbidden books—Institution of the Congregatio interpres Concilii Tridentini (1564).

(*f*) **Decrees of the Council.**—Decrees partly doctrinal and partly disciplinary—Doctrinal decrees regarding the canon of Sacred Scripture, Justification, Faith, the Sacraments, Mass, &c.—Disciplinary enactments about the reading of the Bible, appointments to benefices, synods, seminaries, preaching on Sundays, episcopal administration, &c.

(*g*) **Historians of the Council.**—Paul Sarpi (1552-1623), a native of Venice, became a Servite Monk in 1572; in the dispute between the Republic of Venice and Paul V. about clerical immunities he took the side of the anti-

clerical party; excommunicated for refusing to go to Rome to answer for his conduct; wrote his *History of the Council of Trent*, which was intended to discredit the Holy See and its representatives at the Council—Pallavicini, S.J. (1607-67); born at Rome; ordained priest (1631); after holding many important ecclesiastical appointments under Urban VIII. he became a Jesuit (1637); he compiled his celebrated *History of the Council of Trent* from the authentic records of the Council preserved at Rome.

IX.—THE SOCIETY OF JESUS.

(a) **The Founder of the Society.**—St. Ignatius of Loyola—Born in the castle of Loyola in Spain (1491)—Embraces the profession of arms—Wounded at the siege of Pampeluna (1521)—Taste for the religious life the result of reading the Lives of the Saints—On his way to the Holy Land (1522) he visits the Monastery of Montserrat and the hospital of Manresa—On his return to Spain (1524) he applies himself to study first at Alcala, afterwards at Salamanca, and finally at Paris—Vow taken by St. Ignatius and his five companions on Montmartre (Aug. 15, 1534) to devote their lives to the instruction of Christians and the conversion of the Saracens—The Society approved by Paul III. in 1540—Death of St. Ignatius (1556)—His *Spiritual Exercises* compiled at Manresa.

(b) **Constitution of the Society.**—Members of the Society divided into three classes, viz., the Professed, who add to the ordinary religious vows that of absolute obedience to the Holy See, the Spiritual Coadjutors, and the Lay Coadjutors or Lay Brothers—The Order divided into Provinces, and governed by a General who is advised by six assistants.

X.—OTHER NEW ORDERS OF THE SIXTEENTH AND SEVENTEENTH CENTURIES.

(a) **The Oratorians.**—St. Philip Neri (1515-95), a Florentine by birth, founded the Confraternity of the Most Holy Trinity at Rome in 1548 for the twofold purpose of instructing the young and caring the sick—Confraternity approved (1574) by Gregory XIII. under the name of the Congregation of the Oratory—Rule drawn up by Baronius (1538-1607), the famous Annalist, based on the customs of the Society—Oratorians take no vows—The French Oratorians founded (1611) by the Abbe Berulle—The Oratorians introduced into England, in 1847, by Dr. Newman.

(b) **The Capuchins.**—Reformed branch of the Franciscans founded (1525) by Matteo de Bassi († 1552), a member of the Franciscan Monastery of Montefalco, and approved in 1528 by Clement VII.—The Capuchins wear their beard and the *Capuccio*.

(c) **The Theatines.**—A society of priests founded (1524) by Cajetan di Thiene and Peter Caraffa, Archbishop of Theate, to look after the spiritual wants of the sick, and to reform abuses among the clergy. Caraffa, their first Superior, afterwards became Pope under the name of Paul IV.

(d) **Congregation of St. Maur.**—A reformed branch of the Benedictines founded (1604) by Didier de la Cour, Prior of the Benedictine Monastery of St. Vannes, to revive the primitive strictness of the Benedictine Rule, and to advance the study of the Sacred Sciences—Large number of distinguished writers produced by this Congregation.

(e) **Congregation of the Missior.**—St. Vincent de Paul,

(1576-1660) the founder of this Congregation, born of humble parents at Pouy, a village in the South of France—Having studied in the University of Toulouse, he was ordained priest in 1600—Taken captive by African corsairs in 1605, and sold as a slave at Tunis—Enters the French Congregation of the Oratory, and becomes tutor in the family of the Count de Gondi—Founds (1618) the Congregation of French Sisters of Charity to care the sick in hospitals—Founds (1624) a Society of Priests to give missions in country districts under the direction of the bishop of the diocese, and to conduct retreats for priests—The Congregation of the Mission introduced (1834) into Ireland by the Rev. Philip Dowley, Dean in Maynooth College (1816-34).

(f) **The Trappists.**—A reformed branch of the Sister-cians, founded (1662) by Bouthelier de Rance (1626-1700)—The latter, having read a distinguished course in the University of Paris, was ordained priest, and obtained a number of ecclesiastical preferments, among them being the abbacy of the Cistercian Monastery of La Trappe—For a time he led a dissipated life in Paris—At length, being touched by grace, he resigned all his preferments, distributed his goods among the poor, and withdrew (1662) to the Monastery of La Trappe, where he entered on a course of extreme asceticism, and finally succeeded in gaining over the monks of his own and other monasteries to adopt his reforms—Two houses of the Order in Ireland.

(g) **Remaining Orders.**—Ursuline Order founded (1537) by St. Angela de' Merici for the education of young ladies—The Order of the Visitation founded (1610) by St. Francis de Sales and Frances de Chantal, to take care of the sick and to educate the young—The Institute of the Blessed

Virgin founded (1604) on the continent by Mary Ward for the education of English ladies; introduced into Ireland (1827) by Mrs. Ball under the title of the Loreto Order—The Oblates of the Blessed Virgin founded (1578) by St. Charles Borromeo—Congregation of St. Sulpice founded (1642) by Jacques Olier, to conduct ecclesiastical seminaries—The Brothers of the Christian Schools founded (1681) by John Baptist de la Salle, a canon of Rheims, &c.

XI.—GALILEO AND THE ROMAN INQUISITION.

(a) **Life of Galileo.**—Born at Pisa (1564)—An ardent student of experimental science—The oscillation of a lamp in the Cathedral of Pisa suggests to him the use of the pendulum in the measurement of time—Appointed professor in the University of Pisa—Having incurred the displeasure of John de' Medici and the advocates of the Aristotelian philosophy, he withdrew from Pisa to Padua, where he lectured for eighteen years—Constructs his telescope (1607)—He returns to Pisa (1610)—Received at Rome (1611) with great distinction—His imprisonment (1633) and release—His death (1642)—His satirical disposition.

(b) **The Church and Heliocentricism.**—Those who taught Heliocentricism generally well treated, *v.g.*, Nicholas of Cusa, who, after holding that the earth moves round the sun in his book, *Docta Ignorantia*, was made cardinal; Copernicus (1473-1543) whose work, *De Revolutionibus Orbium*, was published at the expense of Cardinal Schomberg and the Bishop of Emerland, and was dedicated to Paul III. (1534-49); Kepler (1571-1630), who was offered (1617) a Chair in the Pope's own University of Bologna, &c.

(c) **Condemnation of Galileo.**—Copernican system condemned by the Holy Offices in 1616 as “false and opposed to Sacred Scripture”—The decision renewed by the Holy Office in 1633, and Galileo sentenced to imprisonment—The Holy Office not infallible—The causes that led to the condemnation of Galileo: 1st, his satirical disposition as shown in his *Dialogue about the Chief Systems of the Universe* (1632), in which Urban VIII., his former patron, is held up to ridicule as a defender of the Ptolemaic system under the name of Simplicio; 2ndly, the opposition of the Aristotelians; 3rdly, the extravagant views advanced by him about the interpretation of Scriptural texts when they appear to be at variance with the theories of scientists; advice given to him by Cardinal Bellarmine (1542-1621) to confine himself to the purely scientific aspect of the question; and, 4thly, his action in defending as certain a system which was not supported by conclusive arguments—Strongest arguments in favour of the Copernican system unknown to Galileo, such as those derived from the velocity of light, aberration, and gravitation; he considered the tides the most convincing proof of the earth’s diurnal motion!

XII.—JANSENISM.

(a) **Baius.**—Professor in the University of Louvain (1551-89)—His erroneous teaching about original justice, free-will, and the Blessed Virgin—Seventy-six propositions taken from his writings condemned by Pius V. (1566-72), and afterwards by Gregory XIII. (1572-85).

(b) **Molina.**—A Spanish Jesuit—His book, *Liberi Arbitrii cum Gratiæ donis Concordia* (1588)—Attacked by the Dominicans as containing Semi-Pelagianism—The Congregation

“De Auxiliis” (1599-1607): Peter Lombard, Archbishop of Armagh († 1625), appointed President of the Congregation.

(c) **Jansenius.**—Successively Professor in Louvain and Bishop of Ypres († 1638)—His opinions on grace and free-will embodied in his work, *Augustinus*—Attacked by the Jesuits as containing Calvinistic errors—The reading of the book prohibited (1642) by Urban VIII.—Five propositions taken from it condemned (1653) by Innocent X.—Question of *right* and *fact* raised by the Jansenists—The case of Conscience (1702)—Respectful silence declared (1705) insufficient by Clement XI. (1700-21)—The Cistercian Convent of Port-Royal, near Versailles, refusing to submit to the Papal decision was suppressed (1709).

(d) **Quesnel.**—A French Oratorian († 1719)—His *Moral Reflections on the New Testament*, written in 1687, contained numerous Jansenist errors—One hundred and one propositions taken from it condemned (1613) by the Bull *Unigenitus* of Clement XI.—Some of the French Clergy under the lead of Cardinal Noailles, Archbishop of Paris, appeal to future General Council—Sentence of excommunication pronounced (1718) against the appellants—The Schism of Utrecht, which continues down to the present time.

XIII.—THE GALLICAN LIBERTIES.

The so-called liberties set forth in four articles—Signed by French Clergy in 1682—Result of the Controversy carried on between Clement X. (1670-76) and Louis XIV. (1643-1715) regarding the claim urged by the latter to appropriate the revenues of vacant sees and to appoint to

benefices during the period of vacancy (Regalia)—The Liberties condemned by Clement X., and annulled by Louis IV., in 1693.

XIV.—QUIETISM.

Michael Molinos.—A Spanish priest († 1696)—Wrote a work called the *Spiritual Guide*, in which he taught that Christian perfection consisted in a state of perfect rest, in which the soul neither acts, nor is acted on by the fear of hell or the desire for heaven—Sixty-eight propositions taken from the work condemned (1685) by Innocent XI.

(b) **Madame Guyon.**—The doctrines of Molinos taught by Madame Guyon († 1717) in her numerous writings—Commission appointed (1695) to inquire into their orthodoxy consisting of Fenelon, Archbishop of Cambray (1695-1715), Bossuet, Bishop of Meaux (1681-1704), the Bishop of Chalons, and the Superior of St. Sulpice—Madame Guyon's writings condemned—Bossuet's *States of Prayer*, written against Madame Guyon, answered by Fenelon in his *Maxims of the Saints*—The latter work condemned (1699) by Innocent XI.—Fenelon immediately submits.

XV.—THE SYNOD OF PISTOIA.

Convened in 1786 by Scipio Ricci, Bishop of Pistoia—Peter Tamburini, Professor in the University of Pavia, was the guiding spirit of the Assembly—There were present two hundred and thirty-four priests—The Gallican Liberties and the teaching of the Jansenists approved—Decrees of the Synod rejected by the Bishops of Tuscany, and condemned (1794) by the Bull *Auctorem Fidei* of Pius VI.

XVI.—THE SUPPRESSION OF THE JESUITS.

(a) **The Order suppressed in particular countries.**—Suppressed in Portugal (1759), the members being charged by Pombal, the Prime Minister, with having caused an insurrection in the Reductions of Paraguay, and with having made an attempt on the King's life—Suppressed in France (1762) owing to the opposition of Madame de Pompadour, the King's mistress, the Jansenists, especially Pascal, and the Duke de Choiseul, Prime Minister, who took advantage of the storm raised against the Order in France by the failure of Father Lavalette, Procurator of the Jesuits in Martinique, to meet his bills owing to the seizure by English cruisers of two cargoes he had despatched to Marseilles—The Spanish Jesuits placed under arrest (April 3, 1767) owing to the misrepresentations of Aranda, the King's minister—The Order suppressed in Naples (1767).

(b) **The Order suppressed by the Holy See.**—Clement XIV., yielding to the solicitations of the Bourbon Court, issued the Bull *Dominus ac Redemptor noster* (1773), suppressing the Jesuit Order throughout the Church—The Jesuits protected by Frederick II. of Prussia and Catherine II. of Russia.

XVII.—THE FRENCH REVOLUTION.

(a) **Causes that led to the Revolution.**—The teaching of the Reformers, the Encyclopedists and Economists, the system of taxation prevalent in France, the war of American Independence (1776-82), &c.

(b) **The National Assembly (1789-91).**—Declaration of the Rights of Man—Suppression of Religious Orders—

Confiscation of ecclesiastical property proposed by Talleyrand (1754-1838)—The Civil Constitution of the Clergy.

(c) **The Legislative Assembly (1791-92).**—The Jacobins and Girondists—Declaration of war against Prussia and Austria—The September Massacres—Imprisonment of the King, Louis XVI. (1774-93).

(d) **The National Convention (1792-95).**—France declared a Republic (Sept. 25, 1792)—Committee of Public Safety appointed—The Reign of Terror (1792-94)—Robespierre, Danton, Marat, Philip Egalité, their fate—The King and Queen beheaded (1793)—The New Calendar—The existence of God denied—Festival of the Goddess of Reason (Nov. 10, 1793).

(e) **The Directory (1796-99).**—Napoleon's Italian Campaign (1796-97)—Rome proclaimed a Republic (1798)—Pius VI. made prisoner (1798) by French soldiers, and brought to Valence, on the Rhone, where he died (August 22, 1799)—Napoleon appointed First Consul (1799.)

XVIII.—PONTIFICATE OF PIUS VII. (1800-23).

(a) **The Pope's Relations with Napoleon.**—Concordat concluded with Napoleon (1801)—The Organic Laws drawn up by Napoleon to render the Concordat less objectionable to the French Parliament; not accepted by the Pope—Pius goes (1804) to Paris to crown Napoleon Emperor—The Papal States annexed to the French Crown (1809)—The Pope a prisoner at Savona (1809-12), and at Fontainebleau (1812-14)—The preliminaries to a Concordat agreed to (1813) by the Pope; afterwards condemned—Napoleon's divorce, and his marriage with Louisa Maria at Austria; the black and red cardinals—The Pope's return to Rome (1814)—His second expulsion from Rome during the "Hundred Days" Reign (1815).

(b) **The Restoration of the Jesuits.**—During the period of their suppression they lived partly as secular priests and partly as religious under the names of Fathers of the Sacred Heart and Fathers of the Faith—Pius VI., yielding to the request of Christendom, issued the Bull *Sollicitudo Omnium Ecclesiarum* (August 7, 1814) restoring the Order.

XIX.—PONTIFICATE OF PIUS IX. (1846-78).

(a) **His early life.**—Born at Senegaglia (1792)—Appointed Archbishop of Spoleto (1827), and afterwards of Imola (1832)—Unanimously elected Pope (1846).

(b) **His relations with the Papal States.**—Various political reforms introduced and a liberal constitution granted to the Romans—The Revolution and the flight of the Pope (1848)—The Restoration (1850)—Defeat of the Papal troops at Castel-Fidardo (1860), followed by the confiscation of four-fifths of the Papal States—The Italian troops take possession of Rome (1870).

(c) **His relations with the Church.**—“Syllabus of Errors”—The dogma of the Immaculate Conception defined (1854)—The Vatican Council convoked on the 29th of June, 1868, and opened on the 8th December, 1869; seven hundred bishops present; four Sessions held; the dogma of Papal Infallibility defined; the Council prorogued on the 20th of October, 1870.

XX.—THE CHURCH IN THE BRITISH ISLES DURING THE NINETEENTH CENTURY.

(a) **The Veto.**—Proposal made by Lord Castlereagh, Secretary for Ireland, to ten Irish Bishops in 1799—The proposal rejected by the Irish Prelates in 1808—Rescript of Quarantotti (1814)—The Genoese letter (1815).

(b) **Catholic Emancipation.**—Catholic Relief Acts passed by the House of Commons in 1812 and 1826, but rejected by the House of Lords—Daniel O'Connell (1775-1847) elected Member for Clare 1828—Act of Catholic Emancipation passed (1829)—after an agitation of twenty years—O'Connell ably assisted by Dr. Doyle († 1834) and Dr. MacHale († 1821).

(c) **The Temperance Movement.**—Originated in 1838 by the Capuchin Friar, Father Theobald Mathew (1790-1856).

(d) **The Tractarian Movement.**—*Tracts for the Times* published at Oxford during the years 1833-41 regarding the relations between the Catholic and Anglican Churches—Chief writers of the Tracts were Drs. Newman, Pusey, and Keble—Last Tract published was No. 90, written by Dr. Newman, to show that most Catholic doctrines could be received consistently with strict adherence to the Thirty-nine Articles.

(e) **The Hierarchy in England and Scotland.**—The Hierarchy re-established in England (1850)—The Ecclesiastical Titles' Bill—Dr. Wiseman, Archbishop of Westminster (1850-65)—Restoration of the Scotch Hierarchy (1878).

(f) **The Protestant Church in Ireland.**—The Tithe War (1832)—Commutation of tithes into a regular rent-charge—The Protestant Church disestablished in Ireland (1869).

(Barlow)

- 1 No record of consecration
- 2 grant of temporalities not restitution
- 3 Intention. Barlow had no intention.
- 4 Nomination of King was sufficient
Office & duties should be mentioned but
if they were not.
- 5 Cardinal Pole.

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