



Restoration & the 19th Century

Introduction

- 1815: Nations meet in Vienna to restore peace after Napoleon's reign. Aim to restore the old order. Victors carve up Europe.
- Europe had changed too dramatically to return to the old order.
- Liberalism spreads and industrialization emerges, permanently altering economic structures and people's daily lives.
- The Church faces the huge task of rebuilding & is renewed, re-opening seminaries and religious houses, etc. It responds to new political philosophies with social teaching and aid for the poor and working classes
- The Church also faces persecution.
- Papacy: Strong, holy popes with long pontificates. Emphasis on leadership & papal authority in this period.



The Great Exposition, London, 1851.

The Restoration

- Restoration tried to turn back the clock.
- Many Christians who had suffered persecution rejoiced at the end of the Revolutionary period and wished for restoration of the old order. Many Catholics wished to restore an alliance between Church & Monarch.
- But there was no going back. The world had changed.
 - Secularization, new ideas & ideologies, values.
 - US independence continues
 - Latin American States some independence from Spain, some revolting. US resists European interference to regain them (Monroe Doctrine)
 - Industrial Revolution

The Congress of Vienna, August Friedrich Andreas Campe, 1815.



Reaction to the Reaction

- Restoration policy sows the seeds of unrest during the 19th century:
- Liberal Revolutions: Waves of revolts across Europe in the 1820s, 30s, & in 1848, promoted by the *bourgeoisie*. Monarchs responded with repression but eventually there are important social & political changes.
- National Revolutions & Independence movements: Nationalist revolts against the new territorial boundaries, eg Greeks, Belgians, Poles. Liberal influence.
- The restoration ended in failure & the 19th c. known as the century of liberalism.
- *Liberalism, Nationalism & Catholicism*
- The explosion of nationalism, promoted by liberals, freed Catholic populations that had been under the dominion of rulers of a different confession. Liberals supported Catholic Poles against oppression by Russia.
- Belgian Catholics and liberals united in the 1830 revolt to withdraw Belgium from the control of Calvinist Holland.
- Daniel O'Connell, in the name of civil & religious liberty, obtained substantial emancipation for the Irish people, and in Britain liberal reforms improved the position of Catholics by getting rid of many old laws which discriminated on grounds of religion.



Liberty Leading the People, Eugène Delacroix, 1830.

Industrial Revolution

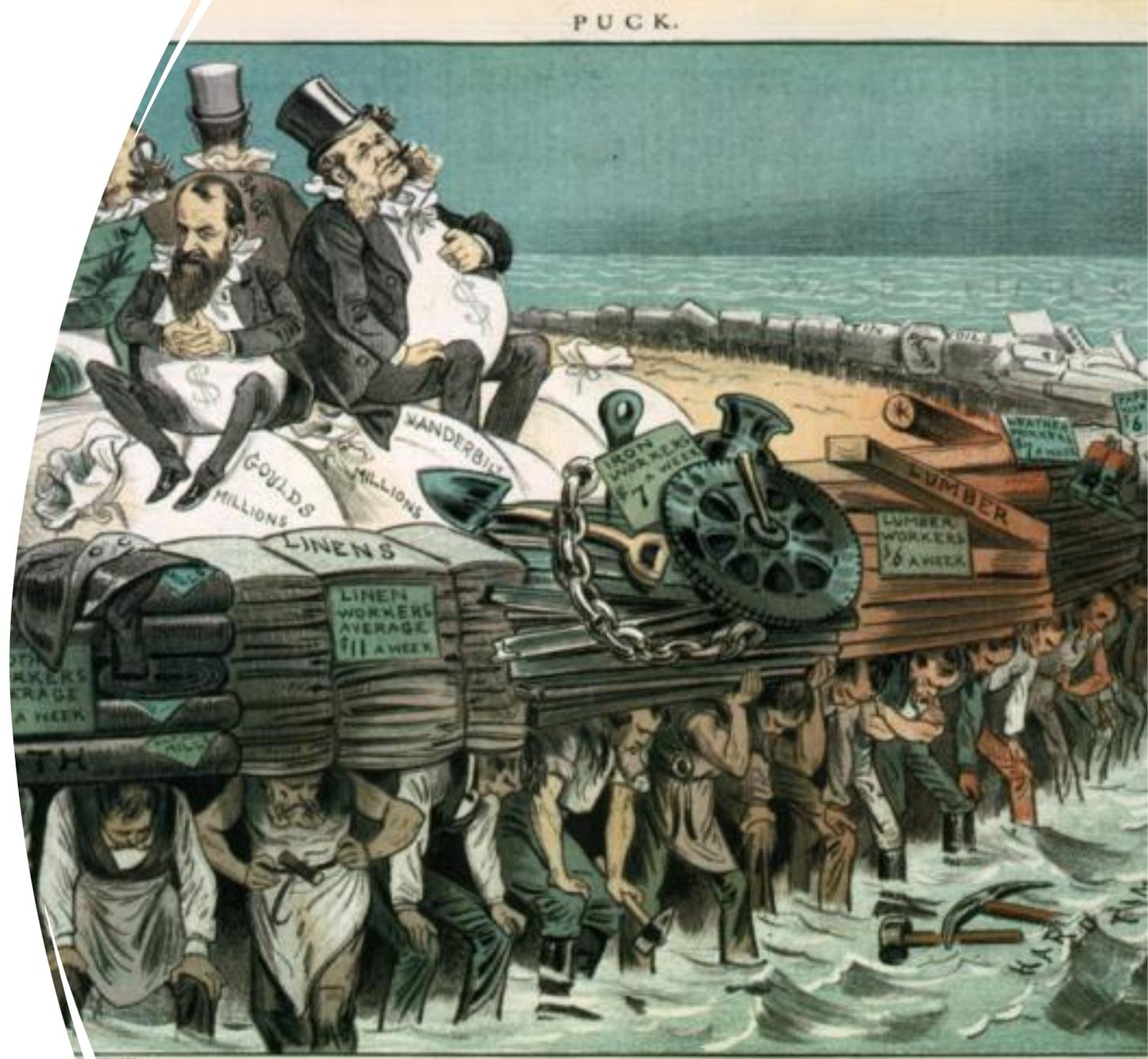
- Economic changes affect social & political order.
- Society changed from agricultural to industrial manufacturing, rural to urban.
- Large factories, dangerous working conditions, no protections for workers, low-wage-dependant workforce. Will become Marx's 'proletariat'.
- Population boom but declining quality of life.
- Social consequences: overcrowding, poverty, illness, child labour, deterioration of family life.
- Effects of enlightenment values continue (rationalism, liberalism)
- Developing ideas & ideologies (capitalism, Marxism, nationalism, imperialism, materialism)
- Church: respond to the times: the 'Social Question'.
 - Social Doctrine of the Church, deepening doctrine – human rights, etc,
 - Social assistance & education, human dignity



A New Political & Social Order

Liberalism was an important driver of the industrial revolution.

Liberalism had a *political* ideology and an *economic* doctrine, but no sense of social responsibility for the changing social order.



THE PROTECTORS OF OUR INDUSTRIES.



Liberal ideology

- A *political* and *economic* doctrine based on an ideology inspired by the enlightenment.
- Anthropocentric. Men are free, equal & autonomous. Society does not recognize God's law as the supreme norm.
- Power comes from the people, & God has nothing to do with it. The only source of legitimate government is the people.
- Inalienable right to freedom of conscience and of thought, of association and of the press

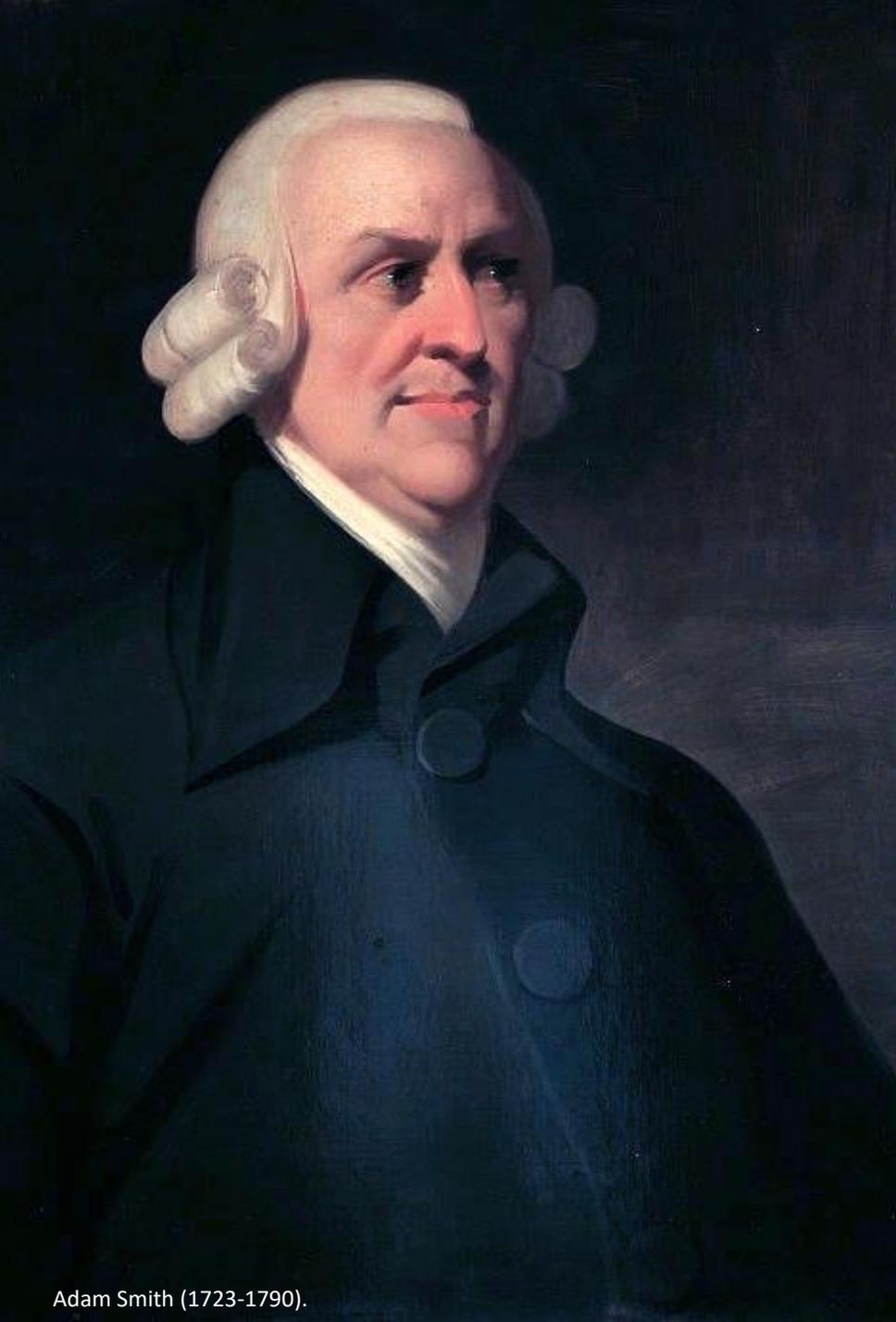
The British House of Commons, early 19th c.



Liberal Politics: Protect Freedoms

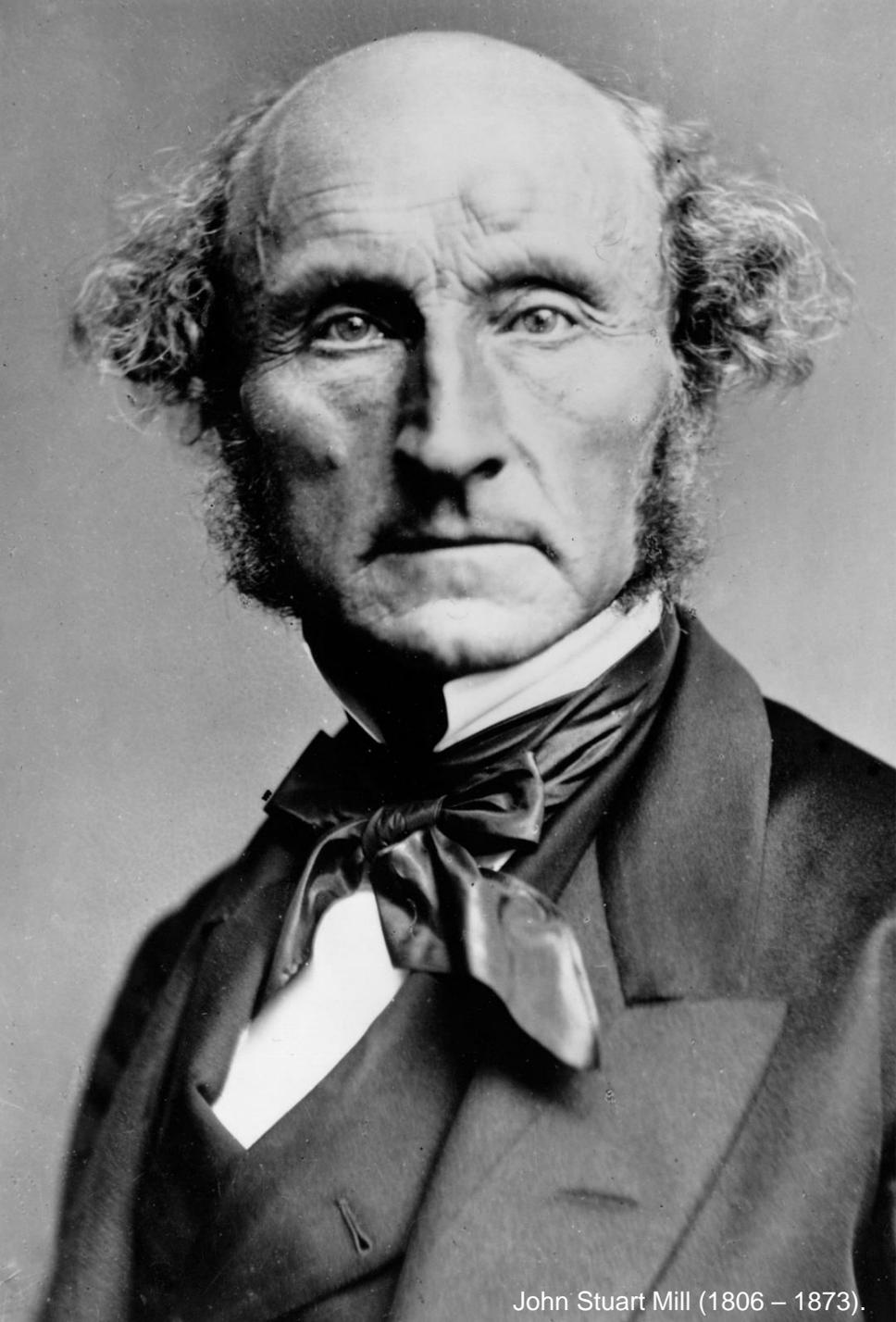
- Political philosophy, promoting freedom & equality
- Professional & business classes, 'self-made' successful people. Want greater say in government.
- Government & society should be based on the Will of the People. Constitutional government.
- The *only* reason a government should intervene in life of its citizens is to protect freedoms. The role of Government is to protect freedoms.
- *Laissez-faire* v subsidiarity: what's the difference?
- Impact in context of the Industrial Revolution & a capitalist economy
- Problems/challenges?





Capitalism & Liberal Economic Policy

- Adam Smith (1723-1790) Philosopher: Enquiry into the Wealth of Nations
- Industrialization: an exciting period where people can make things for profit on a large scale. Production is no longer tied to land. Profit depends on supply & demand, competition & consumption. Self-interest & competition promote prosperity.
- The Market: Free markets, free trade, propelled by the pursuit of self-interest, and regulated by the law of supply and demand. (The Invisible Hand)
- Pursuing self-interest benefits everyone
- Governments should not intervene. Allow the law of supply and demand to operate
- Benedict XVI: The economy is human, involves human actions, & is therefore moral.
- Positives & problems?
- Together with liberal values that discourage government intervention, the capitalist promotion of competition & self-interest feeds development of Marxist ideologies in response to inequalities & radical injustice in social order. Liberals now become the privileged 'oppressors'
- The Church will also respond.



John Stuart Mill (1806 – 1873).

Liberalism & Morality

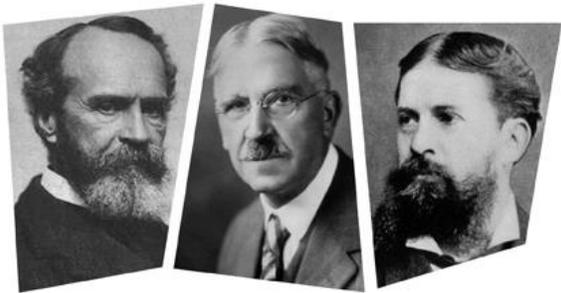
- John Stuart Mill (1806 - 1873).
- Utilitarian.
- Harm Principle:

*The only purpose for which power can be rightfully exercised over any member of a civilized community, against his will, is to prevent harm to others. (Mill, *On Liberty*, 1859).*

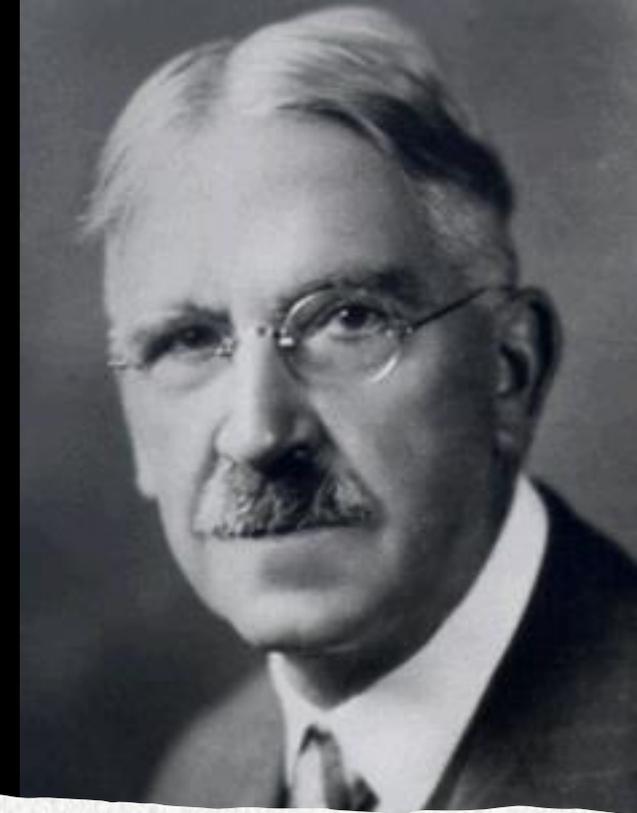
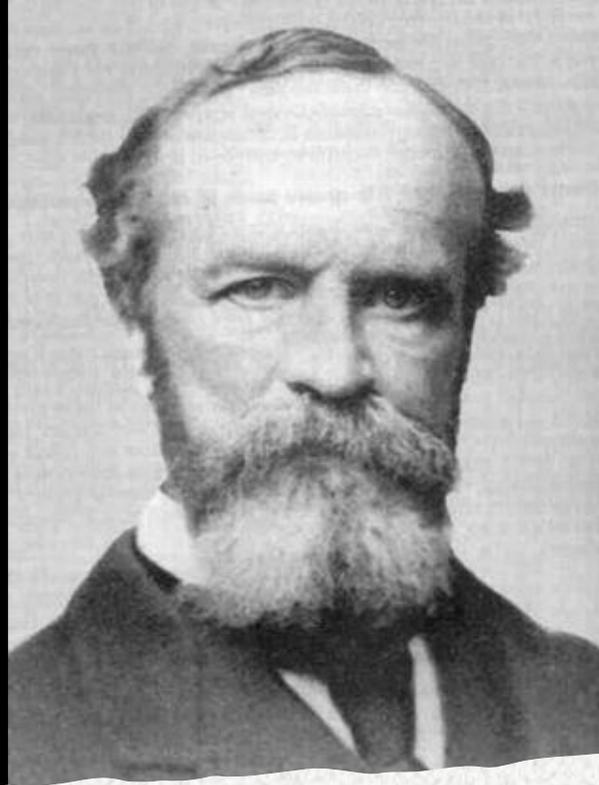
- Public/Private debate
- Implications for ethics?

Pragmatism

and European Social Theory



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Pragmatism

- C.S. Pierce, William James, John Dewey
- *“The true is the name of whatever proves itself to be good in the way of belief”*
- *“What is true is what works”*
- *“If the hypothesis of God works satisfactorily in the widest sense of the word, it is true”*

Liberal Views on Religion

1. Destroy the Church!
 - Associate Church with monarchy (many Catholics did too). Why?
 - Church tied to old regimes and is an obstacle to progress
 - Catholicism incompatible with freedom of conscience, religion, speech, etc. (many Catholics also think this)
 - Religion should be an entirely private matter.
 - Church should be subject to state law & will of the people like other organizations
2. We don't have to be anti-Christian. Find common ground/compatibility with Christianity
 - US: liberal democracy secures freedom of worship & ends Catholic persecution that existed under English rule.
 - Liberals & Catholics work together in Belgium, Poland, etc. in nationalist movements to attain freedom

Catholic Views on Liberalism

Liberalism had some ideas compatible with Christianity & even inspired by Christian values, but mixed with others that caused harm, promoting secularization of social life & religious indifference.

The response to liberalism creates tensions within the Church.

- Many Catholics rejected liberalism & are traditionalists due to recent persecutions. Supported Old Regime style governments that recognise & privilege the Church.
- Other Catholics recognize positive values in liberalism and believe it necessary to work with liberals instead of trying to turn the clock back.
- Plays out as 'liberalism' and 'ultramontanism'.
- Internal tensions in the Church lasting decades

Towards the end of the century Pope Leo XIII helps outline common values held by both the Church and liberal democracy.



English Cartoon, 1870.

Liberalism & Ultramontanism



- In France, Louis XVIII replaced Napoleon, but after his death the Restoration unravels. France moved to constitutional monarchy.
- **Catholic intellectual revival**, defending Catholicism from liberal, atheistic & conservative attacks. E.g. *The Genius of Christianity*, Chateaubriand, 1802.
- In France & Germany especially, Catholics held different opinions on Liberalism's compatibility with Catholicism, and two schools of thought emerged.
 - **Ultramontanists:** 'beyond the Alps'.
 - French looking to Rome after Gallicanism & Organic Articles. Reject both revolutionary values & Gallicanism (State control of Church) & look directly to Rome
 - Emphasis on centralism & papal authority
 - Utterly reject liberalism as inherently anti-Catholic
 - Effects still felt in Vatican II
 - **Catholic who believe liberal values can be compatible with Catholicism.**

Gregory XVI, *Mirari Vos*, 1832.

- **1830: French liberal Catholics** found newspaper *L'Avenir*.
- Against radical liberalism & conservative Gallicanism. Look to Rome.
- Saw no incompatibility between Catholicism & liberalism.
- Promote social justice, & liberal ideas.
- Liberalism is here to stay. The Church can't fulfil its mission by ignoring or opposing it.
- Motto: 'God and liberty': accepting & defending liberty for all, in all its forms is best way to ensure that modern society respects God's authority & for the Church's rights.
- Restoration governments & some French Bishops disapproved & complained to the Pope. Pope did not want to get involved in the editors' politics.
- Gregory XVI, *Mirari Vos*, 1832 (On Liberalism & Religious Indifferentism),
 - Moderates views of *L'Avenir*, including on divorce & priestly celibacy.
 - Identifies & condemns religious indifferentism as a basis for freedom of conscience & press, complete separation of Church & State.
- Leaders were not expecting this response. One leaves the priesthood & the Church. The others remain faithful.
- Main ideas from *Mirari Vos*.



The Church

POLITICS

- Squashed from both sides.
- Liberals secularizing & removing the Church from social life
- Restoration monarchs seeking control through National Churches (e.g. Gallicanism)

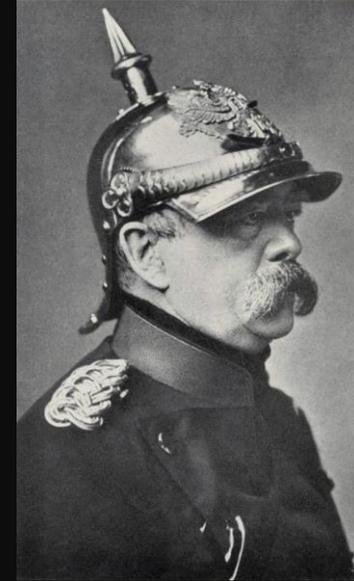
CATHOLICS

- Internal tensions over liberalism & ultramontanism
- Flourishing of the Church as it revives, renewing to meet the needs of the times
- 1814: Jesuits re-established
- New charitable & religious organisations



German Unification (1871) & the *Kulturkampf* (1871-1879)

- Dominated by Protestant Prussia; Wars of unification
- Expansionist aims in Germany & militarization ('blood & iron')
- Catholicism seen as a threat to German nationalism & unity
- Kulturkampf (culture struggle): Policies to secularise Germany & end presence of the Catholic Church
- Struggles over education & ecclesiastical appointments
- Anti-Catholic Laws
 - Children must follow father's religion
 - Prussians promote marriages with Catholic girls across Germany to prepare Protestant leaders
- Church forbids Catholics to follow this law.
- Strengthens German Catholics in their faith; German Catholics look more to the Pope & resist laws.
- Bismarck gradually realizes he needs the support of Catholics to oppose rising socialism. Death of Pius IX allows him an 'out' without losing face.



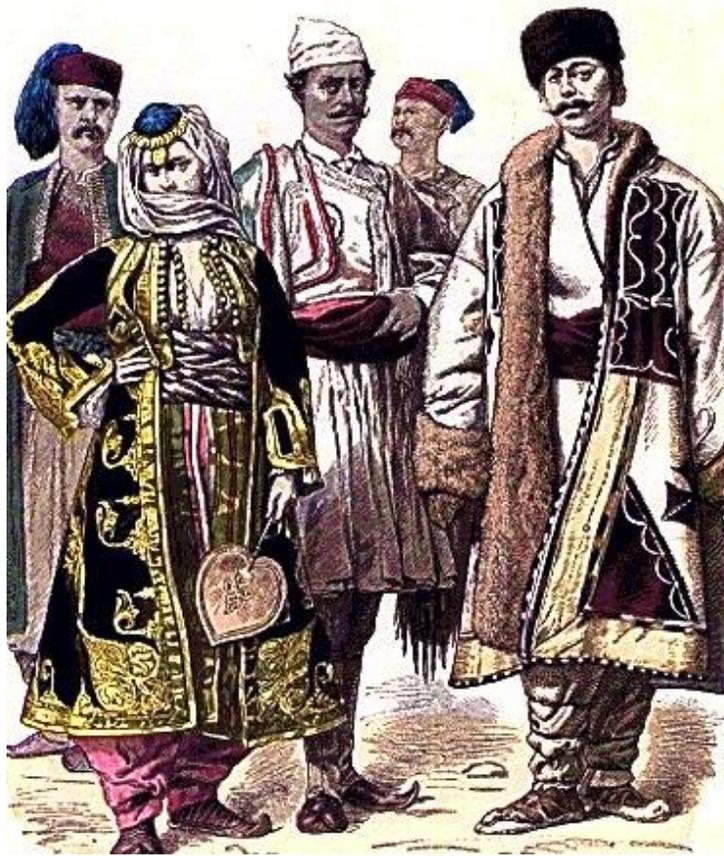
German Chancellor, Otto von Bismarck.



Kulturkampf. German cartoon, 1875.



Richard Wagner (1813-1873)



Nationalism

The Church in the UK & Ireland



- Since the Reformation:
 - No hierarchy
 - Catholics cannot
 - Vote
 - Sit in parliament
 - Hold public office
 - Get a degree
- 1788-91 Reform Bills begin to remove anti-Catholic laws in Britain. Some liberals support this to avoid the greater danger of civil strife.
- Pius VII fostered good relations with England during Napoleonic wars
- 1829: Catholic Emancipation. Catholics were able to hold political office in London, and Daniel O'Connell became the first Irishman to do so.
- In England many of the working class are Catholic, so the Church now has to meet this need.

The Irish Famine (1845-1855)

- Estimated 1,000,000 died, 2,000,000 refugees
- Causes:
 - Potato blight in Europe, dependence on one main crop
 - Most land was held by a few landlords (Absentee English/Anglo-Irish). Rents collected & sent to England while the Irish starved.
 - Landowners had no ties & felt no responsibilities for tenants. No protections. System made the Irish some of the most destitute in Europe. Mass evictions when rents unpaid
 - Governed from England
 - British Government economic policy *laissez faire* capitalism. Belief that the market would resolve the situation if left to itself
 - Irish property to resolve Irish poverty (ie no funds from England)
 - Food continued to be exported
 - Pope called on all Catholics to help. Aid from US, Pope, Queen Victoria & many parts of the world.



An Ejected Family, Erskine Nicol, 1853.



Irish Immigrants Arriving in New York, Samuel Waugh, 1847.

The Church in the USA

- 1789: Catholic diocese of Baltimore established
- Immigration drives growth of Church & need for structures: Ireland & Germany, then Italy & Eastern Europe
- 1808: dioceses of Boston, New York, Philadelphia established, others follow
- 1850s: Immigration makes Catholicism one of the main denominations in the US.
- Strong anti-Catholic & anti-immigration backlash among Protestants
- Catholics establish churches, schools, hospitals, orphanages, etc., need to be strong in their faith & support each other.



The Oxford Movement

Romanticism, medievalism, nationalism, Neo-Gothic architecture

At the very same time as the waves of anti-religion were lashing the Church, a powerful spiritual impulse was animating nineteenth century Christianity.

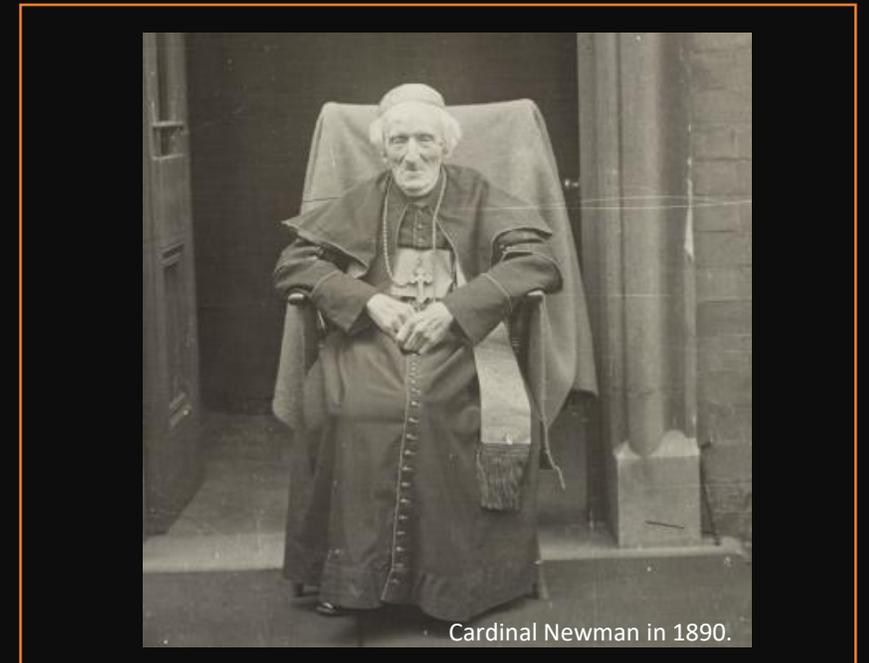
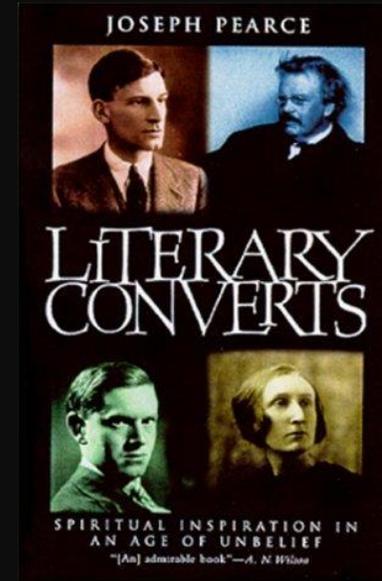
The Oxford Movement: appeared in the Anglican Church, searching for Christian authenticity, its genuine roots, that is, to the gates of the Church.

Anglo-Catholicism appeared within Anglicanism.

Many eventually found their way into the Catholic Church.

Cardinal John Henry Newman (1801-1890) & the Oxford Movement

- In early 19th century England Catholics were suspected & despised. Were mostly of the lowest class & barred from public office.
 - John Henry Newman: respected Anglican clergyman & famous preacher
 - Study of the Fathers of the Church especially on apostolic succession & the sacraments led him to see their continuity in Catholicism
 - Joined the Oxford Movement: Anglo-Catholicism – aim to restore lost doctrines to the Anglican Church
 - Converted to Catholicism in 1854, ordained, became a Cardinal.
 - Criticized ultramontanists who bypassed local hierarchy to go direct to Rome & only listened to Rome.
 - Criticized their reaction against liberal ideas:
 - we are shrinking into ourselves, narrowing the lines of communication, trembling at freedom of thought, and using the language of dismay and despair at the prospect before us.
- (in S. Gilley, *Newman & His Age*, 1990, p.344.)



Cardinal Newman in 1890.



The Lady of Shallott



Byron



Shelley



Grave of Keats

Romanticism



Tintern Abbey



Pius IX & the Unification of Italy (1846-1878)

- Blessed. Long papacy; pastoral & loved – Pope as ‘Holy Father’.
- Papal Authority is a big theme of the pontificate.
- Challenges of new ideologies, liberalism & ultramontanism.
- Convoled Vatican Council I. Dogma of papal infallibility declared.
- 55 when elected. Young & popular with liberals & revolutionaries. Sympathetic to liberal cause.
- Papal States: pastoral focus, relations with Jewish communities, lay assembly for government of papal states, etc.
- **1848 Revolutions changed things.**
- Austria had held northern Italy since 1815. Italian nationalists expect Pope’s support for war to force Austrians out. Pope refuses to go to war against a Catholic monarch.
- Pope loses popularity with liberals. Italian nationalists, led by freemasons, see Pope as an enemy. Close convents, etc in territories they gain
- Revolution in Papal States, prime minister assassinated, Pope flees Rome. 1 year Roman Republic.
- French troops invade & return Papal States to the Pope.
- From now on Pius IX sees Italian unification as a threat to the Papacy as losing the Papal States would end independence of the Pope.

Pius IX & the Roman Question

Temporal Independence of the Pope



- Unification of Italy in political revolution under King Victor Emmanuel.
- Papal states progressively seized; Rome invaded in 1870. Pope Pius IX takes refuge in the Vatican
- Italy passes 'Law of Guarantee': Pope
 - loses all the papal states (& 3 million subjects)
 - has sovereign status
 - has use of Vatican, Lateran & Castelgandolfo
 - gets a budget in compensation
 - can appoint Italian bishops
- Rejected by Pope who declares himself 'Prisoner of the Vatican'.
- Italian government takes over catholic education in Italy, seizes Church property, closes monasteries & abolishes religious orders.
- Pius IX *Non Expedit*, 1868 forbids Catholics from participating in Italian politics (no voting or holding office).
- *Lateran Pact*, 1929 with Mussolini's Government establishes Vatican State.
- Positives and negatives of loss of the Papal States?
- Pius IX was the last Pope to hold temporal power.
 - Defended his rights to the very end because he saw those rights as a legacy received from his predecessors, patrimony of the Church.
 - The Papal states were regarded as an essential guarantee of the independence of the popes in the government of the universal Church.
 - Vatican I affirms the moral authority of the Pope just as loses temporal power.





The Immaculate Conception

- Pius IX proclaimed the doctrine of the Immaculate Conception in 1854.
- The action was a manifestation of papal authority.
- Apparition of Our Lady to St Bernadette Soubirous, 1858, "I am the Immaculate Conception."
- Miraculous Medal, Paris, 1830.



Pius IX & the Syllabus of Errors (1864)

- **Pius IX, Encyclical *Quanta Cura* (Condemning Current Errors), 1864.** Addresses liberalism
- **Pius IX, *Syllabus of Errors*, 1864:** list of 80 modern errors expressly condemned (eg errors the absolute autonomy of reason, religious indifferentism, materialism, attacks on the family, divorce, etc.)
- Rejected notion that the Pope had a duty to come to terms with progress and modern civilization. Upset liberal-leaning Catholics; traditionalists loved it.
- There will be a lot of condemning in the next few decades.
- Most Catholics understood where Pius IX was coming from & the problems he saw, & received it well.
- Many outside the Church received these documents as a wholesale rejection of modern culture & the modern world.
- Most had been said before. What was new was the form & the uncompromising tone now that the condemnations were taken and put side by side, all spelt out in one document.

Vatican Council I (1869-70)

- Pre-Conciliar climate
- First Council in 300 years (Trent)
- Interrupted by war
- Two documents:
 - Dogmatic Constitution on the Catholic Faith *Dei Filius* (Revelation, faith & reason)
 - Dogmatic Constitution on the Church of Christ *Pastor Aeternus* (papal infallibility)



Vatican Council I, *Pastor Aeternus* (On the Infallible Teaching Authority of the Roman Pontiff) 1870.

- Intense debate.
- Infallibility of papal teaching, not infallibility of the Pope. Significance of the distinction?
- To preserve the Church in the purity of the faith handed on by the apostles
- A share in Christ's own infallibility
- **The Pope** when:
 - as supreme pastor & teacher
 - proclaims by a definitive act
 - doctrine pertaining to faith or morals.
- **Council of Bishops** when: together with Peter's successor, they exercise the supreme Magisterium, above all in an Ecumenical Council.
- When the Church through its supreme Magisterium proposes a doctrine "for belief as being divinely revealed," & as the teaching of Christ, the definitions "must be adhered to with the obedience of faith. (CCC, 889-892)

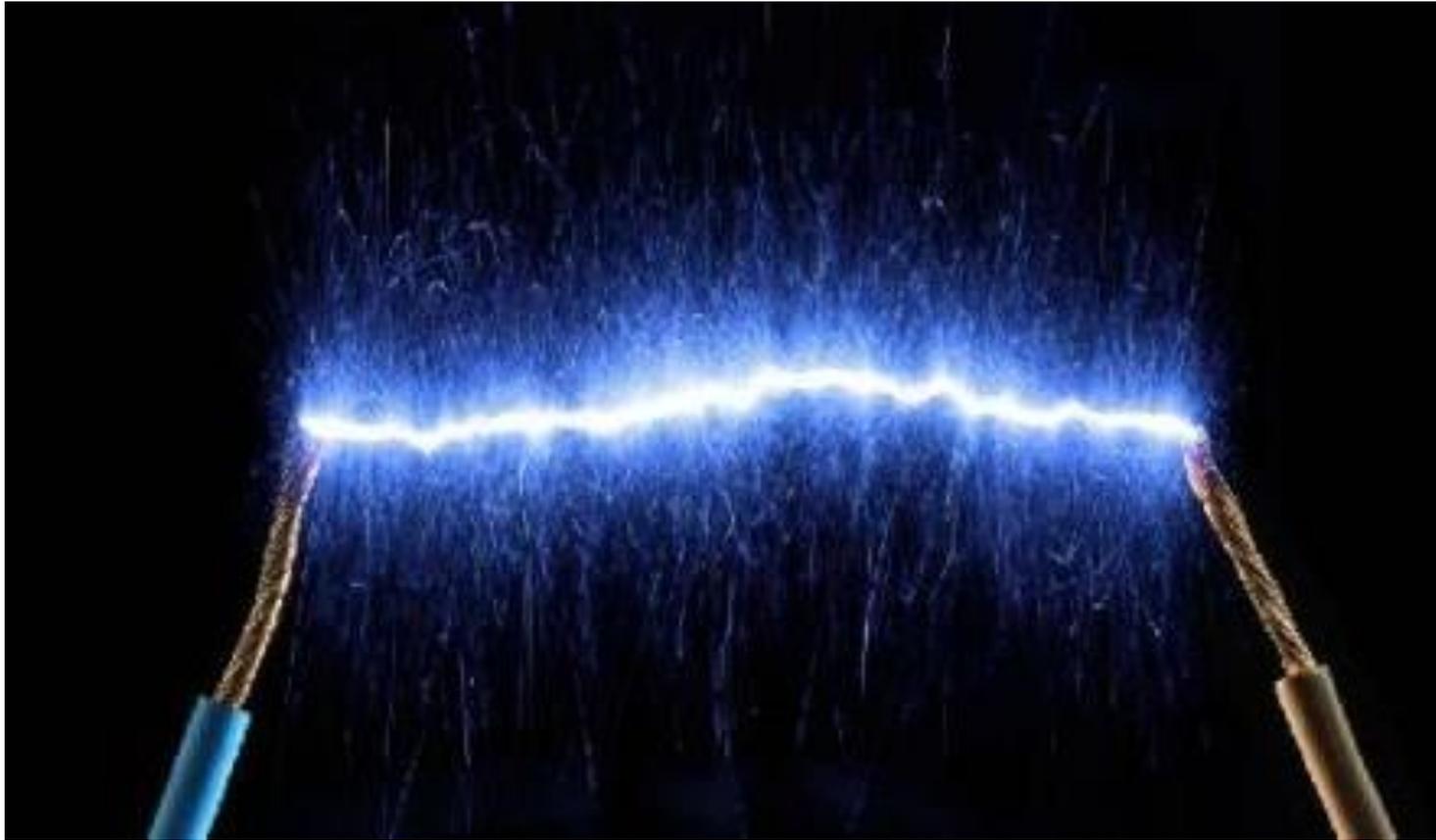
We teach & define as a divinely revealed dogma that when the Roman Pontiff speaks EX CATHEDRA, that is, when, in the exercise of his office as shepherd & teacher of all Christians, in virtue of his supreme apostolic authority, he defines a doctrine concerning faith or morals to be held by the whole Church, he possesses, by the divine assistance promised to him in blessed Peter, that infallibility which the divine Redeemer willed his Church to enjoy in defining doctrine concerning faith or morals.

Therefore, such definitions of the Roman Pontiff are of themselves, & not by the consent of the Church, irreformable.



Flourishing Religious Life

- Salesians
- Pius IX's pontificate was one of great vitality in the life of the Church.
- The old religious orders spread & grow: Benedictines, Dominicans, restored Jesuits
- New religious congregations arose, e.g. Salesians (Don Bosco 1815-1888), Marists.
- These play an important role in the evangelization of Oceania.
- Society of St Vincent de Paul (Frederick Ozanam)
- Life of the secular clergy improved: many vocations, more faithful to norms (eg clerical dress) eg the Curé d'Ars, St Jean Marie Vianney (parish priest can be a saint).



New Intellectual Currents

- **Positivism** (Auguste Comte): theology & metaphysics are superseded. What's important is the 'how', now the 'why'.
- **Scientism** (outcome of positivism – eg Darwin): science is the religion of humanity. Solve all mysteries, bring happiness & progress.
- Faith v Science, Christianity v Science.'
- **Modernism**: apply these philosophies to the study of sacred Scripture & theology.
 - Scripture is not divine Revelation
 - Critique of the historicity of sacred scripture (emptying it of supernatural content).
 - Christ did not really exist, or if he did, he was not God, just an amazing guy.
 - Pius X will combat Modernism
- The intellectual and political climate of Pius IX's time was fraught with threats, sometimes provoking the Church to interfere in temporal affairs. But the renewed Christian vitality in this period is a good indication that all times are God's times, in spite of men and in spite of how things look on the surface.

Study Questions (Midwest Theological Forum)

- What social changes were caused by the Industrial Revolution, particularly in Great Britain? How did industrialization affect family life?
- What were some of the different ways that Catholics centered in Mainz and in Munich reacted to the liberal uprisings of the nineteenth century?
- What is meant by the doctrine of the Immaculate Conception, and how did its pronouncement in 1854 relate to the Church's debate regarding liberalism and papal centrality?
- What issues within the Church did the Second Vatican Council wish to address, and how did the Council end up defining papal infallibility?