

The Alice Lloyd Papers
Received August 28, 1967

1. Essay on the Papacy. 26 p.
2. Essay on Shylock. 31 p.
3. Corrections for an essay on the Negro. 6 p.
4. Essay on the sonnet. 5 p
5. Essay on Ivanhoe. 8 p
6. Essay on Frederick Chopin. 13 p
7. Essay on Walt Whitman's "Maud Muller." 8 p.
8. Essay titled "Doers & Thinkers." 9 p.
9. Essay titled "The Genius of George Eliot." 12 p.
10. Copies of "Album Verses" by O.W. Holmes
and an untitled essay by John Ruskin
11. Diary, October 29, 1901 - December 5, 1901. University
of Chicago. 103 p.

Daughter's C., Harrodsburg Ky
Sumantown, Kentucky

1901-2
AWSP - undassified

The New York
Review August 28, 1967

1. Essay on the Essay. 26 p.
2. Essay on the Essay. 21 p.
3. Introduction for an essay on the Essay. 2 p.
4. Essay on the Essay. 2 p.
5. Essay on the Essay. 8 p.
6. Essay on the Essay. 12 p.
7. Essay on the Essay. 8 p.
8. Essay on the Essay. 4 p.
9. Essay on the Essay. 12 p.
10. Essay on the Essay. 4 p.
11. Essay on the Essay. 103 p.

1967-2
first - uncorrected

Don't know if
Don't know if

17
The subject before us
~~is~~ ^{is} ~~one of the~~ ^{is} ~~my~~
highest interest. Whether we approach
it as Protestant Christians, seeking
to disentangle our holy faith
as it was taught to the earnest
fishermen on the shores of Galilee
from the pagan superstition in
which it almost lost its identity
or whether as more seekers after
knowledge we undertake to
trace ~~the~~ beginnings of Papacy
the question is unrivalled
as a curious and import-
ant one.

It is known to all, the or-
ganization styling itself the
Roman Catholic Church, claims
that the authority which it now
exercises and for ages has ex-
ercised & exercise is of divine
appointment
delegation. When we reflect upon



The wonderful power and influence it has, ^{exercised} at times, over almost the whole of the civilized world, we are constrained to make in recognition of those denying its claims. The fact of its rapid growth, and almost universal dominion, so long left, is about as great a miracle as any ~~for~~ which the church ~~has~~ ^{claims} asks evidence.

There is not in the annals
of history, a work of human
policy (we say human in
spite of the claims of his holiness,
the occupant of the Vatican)
so well deserving examination
as the Roman Catholic Church.
For 1000 yrs it was the most
conspicuous figure in the
world's history. It stands as
the connecting link between ^{the} East and



great civilizations, the ancient
and the modern. The great
powers of the south and ^{to the east} of
the Mediterranean sea had
centuries before fallen into
popular decay. Greece had
fallen a prey to Rome and
now Rome having reached her
 zenith - under Augustus war
just ready to begin her
decay but slow decline.

The church of Rome alone
of all existing institutions
carries the mind back to
the times when the smoke of
sacrifice rose from the
Pantheon and when camel-
spurs and tigers bounded
in the Flavian amphitheatre.
The proudest royal houses
are but yesterday when com-
pared with the line of the



Papune Pontiffs. That line
we trace in an unbroken
series, from the Pope who crown-
ed Napoleon in the 19th century
to the Pope who crowned Pepin
in the 8th century, and far
beyond the time of Pepin
the august dynasty extends,
till it is lost in the twilight
of fable. The republic of Venice
came next in antiquity.

But the republic of Venice
was modern when compared
with the Papacy, and the
republic of Venice is gone
and the Papacy remains -
not in decay, not a mere
antique but full of life
and youthful vigor. X
The Catholic Church is still
sending forth - to the farthest
ends of the world missionaries



as zealous as those who landed
in Kent with Augustine
and still confronting hostile
Savages with the same spirit
with which she confronted
Atta. The number of her
children are greater than
in any former age.

She claims that her acquisitions
in the new world have more
than compensated for what
she has lost in the Old.

The number of her commu-
nicants is certainly not
fewer than 150,000,000, and
some claim as many as
218,000,000, and it will be
difficult to show that all
other Christian sects united
amounted to 120,000,000.

^{days mercifully}
Nor do we see any sign
that the turn of her long



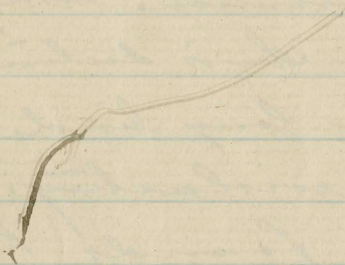
dominion is approaching
 its end. She saw the com-
 mencement of all the gov-
 ernments and of all the
 ecclesiastical establishments
 that now exist in the world.
 Are we assured that she
 will not see the end of
 them all? She was great
 and respected before the Saxons
 had set foot on Britain, before
 the Frank had crossed the
 Rhine, when Grecian eloquence
 still flourished at Antioch
 and when Mahomet had
 not yet overthrown idols
 in the temple of Mecca.
 Will she still exist when
 some wanderer from ^a ~~some~~
^{country} get obscure ~~and~~ ^{but} destined
 to take prestige in the future
 shall in the midst of a



rust solitude. Take his
 stand on a broken arch
 of London Bridge & sketch
 the Ruins of St. Paul, ?

She must if her claims are true -
 if Leo XIII is the successor of the
 Apostle Peter by divine appoint-
 ment; but if these claims are
 false, if she is only a human
 machine, despite wonderful
 skill and invention like all
 things human she is destined to
 decay - though long lived she
 can not be everlasting.

The church founds her
 claim first upon the lan-
 guage of the new Testament
 and confirms it by the tra-
 dition of the church handed
 down as it is asserted in un-
 broken continuity from
 apostolic times to the present



age. According to this theory Peter the Apostle was indicated by Christ himself as superior to the rest of the Twelve in faith and spiritual discernment and as the one of the number whom it was his design to invest with special pre-eminence, in like manner, the church itself which Peter was to found and to preside over was predestined to a like superiority among other churches, while his personal superiority was to be vested in his successors forever. In conformity with this divine design Peter accompanied by the Apostle Paul, went to Rome after Christ's death and founded there a church which he presided over as its bishop for twenty five years.



from the first year of the
 reign of Claudius, 41 A.D. to
 67 A.D. — eventually suffering
 martyrdom in the same year
 and on the same day as
 St. Paul in the persecution of Nero.
 If we accept the records
 preserved in the Roman Church,
 we shall believe that St. Peter's
 successors, so long as Christianity
 was the object of such persecution,
 continued heroically to encoun-
 ter to encounter the same
 glorious fate, the distinction
 of martyrdom being assigned
 in the Roman calendar to
 all but two of the bishops of
 Rome from Linus to Eusebius.
 Eusebius ^{came to} held the office in 309 A.D.
 the church thus became Roman in its ^{as the} ^{first} ^{great} ^{is} ⁱⁿ ^{support} ^{of} ^{the} ^{theory}
 this theory is frequently ambigu-
 ous and conflicting, and



sometimes of more than
 doubtful genuineness. The
 question whether or not Peter
 was designed for pre-eminence
 among the apostles reads itself
 into one of our Testament criti-
 cism. Each reader must
 interpret for himself Matthew 16-18.
 Regarding Peter's presence in Rome
 and lengthened labor there as
 the head of a Christian congrega-
 tion, it is maintained by the
 great majority of Protestant
 scholars that there is no proof
 that he was ever in Rome at all.
 Even if his presence in Rome
 be admitted his arrival there
 must have been long subsequent
 to that of his brother apostle, and
 his labors of subordinate im-
 portance, conclusions sup-
 ported by the complete silence



observed in the Acts of the Apostles
 respecting both him and his
 work in the capital of the empire.
 On the other hand, it is urged
 that, as no known tradition at-
 tributes the martyrdom of Peter to
 any other place than Rome, every
 allusion to that event is implic-
 itly an argument for his visit to
 the capital; and, of the most
 recent and authoritative research
 seems to point to the conclusion
 that he both visited Rome and
 taught there, but that his labors
 were carried on in a spirit of
 rivalry, not to say antagonism,
 to those of Paul, being bestowed
 upon a Judaizing church while
 those of his fellow-apostle were
 devoted to the Gentile community.
 See Gal. II-11-14. It would seem
 that the early church at Rome



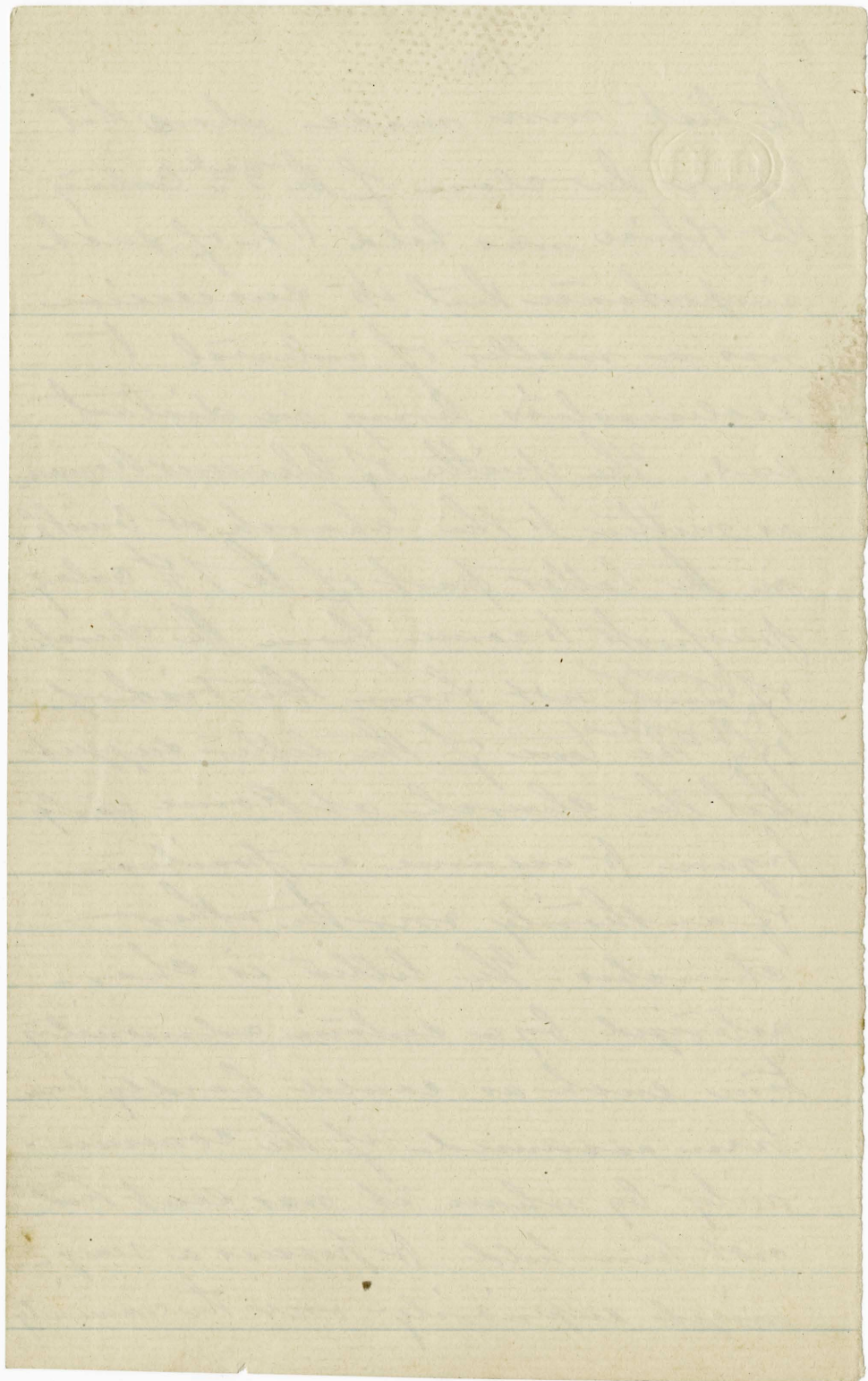
was largely made up of Jews - that they were expelled from the city - about the middle of the 1st Century and that after their return they took care not to bring themselves again into offence. For this reason the Church is little heard of for the first two centuries of its existence.

Numerous lists of the bishops of the see were made prior to the close of the 3rd Century. In all of these there are considerable discrepancies.

But while the discrepancies prove that the Roman bishopric at this period could not have been as important in its relations to the other Christian churches as the papists claim, the fact that



the list now made shows that before the close of the 3rd Century the office was held by of such importance that its succession was a matter of interest to ecclesiastics living in distant parts. The epistle of Clement Romanus written to the church at Corinth in the latter part of the 1st Century purports to come from the church of Rome and not from the bishop of Rome. The tone of the letter suggests that the church at Rome early began to assume a position of authority over the other churches. The letter is characterized by a certain admonitory tone such as could hardly have been assumed if the community by whom it was sent had not been held to possess a recognized superiority over the community



to whom it is written, but
 this superiority is not greater
 than would naturally belong
 to the church in imperial
 Rome as contrasted with the
 church at subject Corinth,
 though at first the early churches
 were characterized by moral pu-
 rity and great zeal, being sur-
 rounded by a multitude of pagans
 whose gods had been disgraced
 by Roman conquest the church
 by degrees departed from the primi-
 tive Pauline teaching, we would
 repeat with earnestness and
 solicitude the passage from
 Gibbon written with so much
 latent sarcasm. See says, the theo-
 logians may indulge the pleasing
 task of describing Religion as she
 descended from heaven arrayed
 in her native purity - The historian
 must discover the inevitable



sphere of error and ~~cor-~~
 ruption which she contracted
 in a long residence upon
 earth - among a weak and
 degenerate race of kings. Erring
 in her doctrines, the church ^{soon} ~~early~~
 departed from the simple church
 polity of the Apostles. It is not
 strange that the Jewish converts
 to Christianity first looked to
 Jerusalem as the head church.
 After the downfall of Jerusalem
 it is perhaps not strange that
 all the churches looked to Rome
 for spiritual leadership. Was
 they looked to her as the political
 head. All contemporary writings
 show that Rome laid claim
 to supremacy over the other churches,
 but from the first protests were
 made and as each new
 pretension on the part of the
 Roman see was put forward



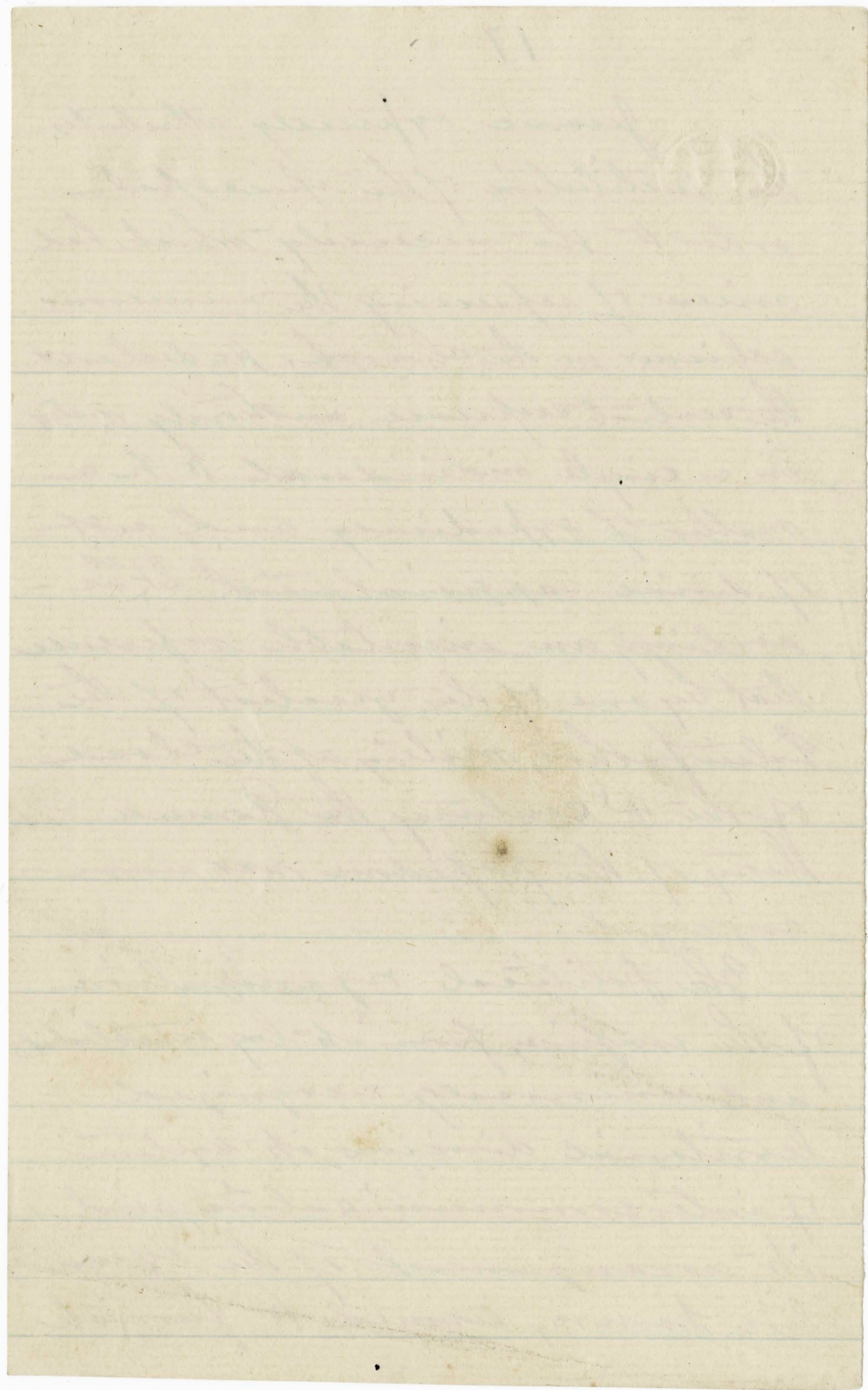
it was called in question
 by some one or other of
 section of the Christian commu-
 nity. Tertullian disapproved
 the assumption by the Roman
 bishop of the titles of Pontifex
Maximus and episcopus episcoporum
 Again he distinctly infu-
 gues the ^{claim} made by Zephyrinus who was
 bishop of Rome from 202-218
 of a certain superiority in
 the Roman see derived as a
 tradition from St. Peter.

Instances are numerous in
 the annals of the church during
 the 2nd and 3rd centuries in which
 some essay to assume superi-
 ority and is opposed in so
 doing



Jerome expressly attributes the institution of the episcopal order to the necessity which had arisen of repressing the numerous schisms in the church. He declares the central supreme authority vested in a single individual to be a matter of expediency and not of divine appointment. It ^{is} accordingly an inevitable inference that by one of the greatest of the Latin fathers, writing at the close of the 4th century, the Roman theory of the papedom was unrecognized.

The political organization of the empire, from its long established and universally recognized territorial divisions, its system of intercommunication, and its arrangement of the executive powers, seemed to furnish



the most practicable outlines
 for the administration of a great
 and growing ecclesiastical community.
 The chief cities of the several
 Roman provinces were accord-
 ingly from the first selected as
 the seats of the principal Chris-
 tian churches. Antioch, Corinth,
 Ephesus and Thessalonica respect-
 ively representing the chief ecclesiast-
 ical centers of Syria, Achaia, Asia
 and Macedonia. And when
 again under Constantine and
 his successors, the distribution
 of civil authority was further
 modified by the creation of four
 patriarchates, subdivided into
 twelve "dioceses" or major provinces,
 these changes were soon fol-
 lowed by corresponding modifi-
 cations on the part of the church
 organization. In this manner



Very early

we are able to understand how it is that we find the bishop of Rome successively assuming, as in the pontificals of Gavianus and Cornelius (236-253) the more extended authority of a metropolitan and, as in the days of Julius the I and Sixtus (337-398) the authority of a patriarch.

The removal of the seat of imperial power to Constantinople threatened a downfall of Roman ecclesiastical power.

The idea of ecclesiastical supremacy and the idea of political importance were closely associated. For more than a century it was not a little doubtful whether the Western Pontiff might not be compelled to defer to the patriarch of the new Rome. From this time it was the keynote



to the utterances of the Roman primate that his supremacy, as a tradition from apostolic times could never depart from him and his successors, and that as representing the authority of the two chief apostles, it had claimed upon the obedience and reverence of the whole Christian church such as no other church could produce. The authority of the Bishop of Rome became more & more firmly established in the West. During the Fifth Century the church greatly extended her dominions. The characters of the men who filled the papal chair during this century, most of them of exemplary life, some of commanding genius, would alone suffice to constitute it a memorable era. Upon the mind of Innocent I



Says Milman, seems first distinctly
 to have damned the vast conception
 of Rome's universal ecclesiastical
 supremacy. In 412 he ap-
 pointed the Archbishop of Thessalo-
 nica, ^{his vicar} over the extensive province
 of Illyricum, and when the
 bishops of the province showed
 themselves less amenable ^{to his directions} than he
 had anticipated, he insisted with
 unprecedented explicitness on the ju-
 risdiction of his see as "head of
 all the churches." Let the Great ~~see~~
 hold the office Primacy in 440
 461. He was a staunch defender
 of the faith - orthodoxy having been
 inculcated into him before his election
 by Augustine. He was the first
 author of the Collect. A synod con-
 vened at Rome during the pontifi-
 cate of Symmachus ⁽⁴⁹⁸⁻⁵¹⁴⁾ formally dis-
 avowed its own right to sit in

judgment on his administrative
 live acts. Eusebius Bishop of
 Caesarea declared (313) that the Roman
 pontiff was to be judged by God
 alone, and was not amenable
 to any earthly potentate or tribunal.
 It is thus evident that the doctrine
 of papal infallibility though not
 yet formulated, was already
 virtually recognized.

From the time of Constantine the
 Great the church ~~the church~~ had
 possessed the right of acquiring
 landed property by bequests from
 individuals, and the Roman see
 had thus become greatly enriched
 some of its possessions lay far
 beyond the confines of Italy.
 It was one of the last acts of Celestine
 I to address to the emperor Theodo-
 sius II an appeal for the imperial
 protection of certain estates in Asia, which



a lady named Proba had
bequeathed to the Roman see
for the maintenance of the
"clergy, the poor, and certain mon-
asteries." Our writer says since
the restriction of the monasteries
had emancipated the
ecclesiastical potentate from
secular control, the first and
most abiding object of the pope's
scheme and prayer had been
the acquisition of territorial
wealth in the neighborhood of
his capital. Under Gregory I
(590-604) this territorial wealth
became largely augmented.

The ^{Papacy} Primate of Rome continued
to grow in power until in the
year 752 when Pepin le Bref
assumed the dignity ^{and title} of King of the Franks
He did so with the consent and
sanction of Pope Zacharias and he



was annointed and crowned
by Boniface - a momentous
precedent in relation to European
history.

Not content with dictating
on ^{all} subjects relating both to doc-
trine and to church government
with large possessions and the
acknowledged right to bestow
and take crowns, ^{in 860} Nicholas I
dared also to forbid the divorce
of Lothair, (the powerful monarch
of the vast territories which stretched
from the German Ocean to the
Mediterranean sea) from his wife
Theutberga, thereby establishing
an important precedent for
papal interference in
questions of private morality.

On, on, in this almost incred-
ible exercise of power the Roman
Pope continued until almost



the whole of Christendom, re-
cognized his claim to being
the Supreme Pontiff, Vicar of
Christ, head of the Bishops
and supreme governor of the
whole Catholic Church of whom
the whole world is the territory
or diocese.

Superior organization
and a zealous missionary
spirit amounting to fanaticism
have been the chief causes of
the success of Papacy.

No sacrifice has been deemed
too hard, no hardship too great, but
it has been gladly borne by
countless devotees of the Church
that they might spread her
teaching and swell her numbers.
Of the Church as an
organization (Macaalay
Bayer)



The policy of the church of
 Rome is the my masterpiece of
 human wisdom. Nothing but
 such a policy could against
 such assaults as have been made
 upon it from time to time have
 borne up such doctrines. The experi-
 ence of 1200 eventful years, the in-
 genuity and patient care of 40
 generations of statesmen, have
 improved that policy to such per-
 fection that among the contrivances
 which have been devised for de-
 ceiving mankind, it occupies
 the highest place. The stronger our
 conviction that reason and scripture
^{are} ~~was~~ decidedly on the side of Protestan-
 ism, the greater is the reluctant admi-
 ration with which we regard the system
 of tactics against which reason and
 scripture ^{have been} ~~were~~ employed in
 vain.

Egbert

Ethelwulf - Ethelbald, Ethelbert

Ethelred, Alfred

Edward, Ethelstan, Edmund,

Eadred,

Edwig, Edgar

Edward (the Martyr) (Ethelred II)