

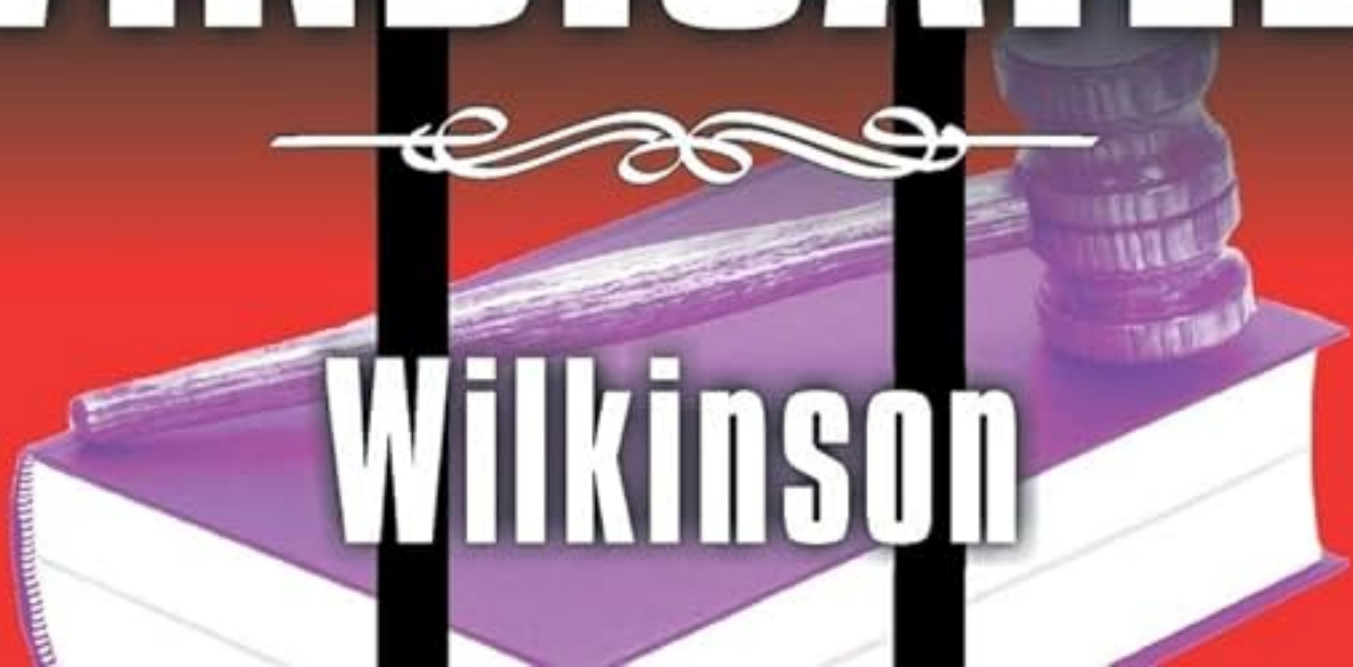
QUICK



Authorized

BIBLE

VINDICATED



Wilkinson

CHAPTER VIII

How the Jesuits
Captured Oxford University

BEFORE the English people could go the way of the Continent and be brought to question their great English Bible, the course of their thinking must be changed. Much had to be done to discredit, in their eyes, the Reformation—its history, doctrines, and documents—which they looked upon as a great work of God. This task was accomplished by those who, while working under cover, passed as friends. In what numbers the Jesuits were at hand to bring this about, the following words, from one qualified to know, will reveal:

“Despite all the persecution they (the Jesuits) have met with, they have not abandoned England, where there are a greater number of Jesuits than in Italy; there are Jesuits in all classes of society; in Parliament; among the English clergy; among the Protestant laity, even in the higher stations. I could not comprehend how a Jesuit could be a Protestant priest, or how a Protestant priest could be a Jesuit; but my Confessor silenced my scruples by telling me, *omnia munda mundis*, and that St. Paul became as a Jew that he might save the Jews; it was no wonder, therefore, if a Jesuit should feign himself a Protestant, for the conversion of Protestants. But pay attention, I entreat you, to my discoveries concerning the nature of the religious movement in England termed Puseyism.

“The English clergy were formerly too much attached to their Articles of Faith to be shaken from them. You might have employed in vain all the machines set in motion by Bossuet and the Jansenists of France to reunite them to the Romish Church; and so the Jesuits of England tried another plan. This was to demonstrate from history and ecclesiastical antiquity the legitimacy of the

usages of the English Church, whence, through the exertions of *the Jesuits concealed among its clergy*, might arise a studious attention to Christian antiquity. This was designed to occupy the clergy in long, laborious, and abstruse investigation, and to alienate them from their Bibles.”¹ (*Italics mine*)

So reported Dr. Desanctis, who for many years was a priest at Rome, Professor of Theology, Official Theological Censor of the Inquisition, and who later became a Protestant, as he told of his interview with the Secretary of the French Father Assistant of the Jesuit Order.

Why is it that in 1833, England believed that the Reformation was the work of God, but in 1883 it believed that the Reformation was a rebellion? In 1833, England believed that the Pope was Antichrist; in 1883, that the Pope was the successor of the apostles. And further, in 1833, any clergyman who would have used Mass, confession, holy water, etc., in the Church of England, would have been immediately dismissed, if he would not have undergone violent treatment at the hands of the people. In 1883, thousands of Masses, confessions, and other ritualistic practices of Romanism were carried on in services held in the Church of England. The historian Froude says:

“In my first term at the University (Oxford), the controversial fires were beginning to blaze. . . . I had learnt, like other Protestant children, that the Pope was Antichrist, and that Gregory VII had been a special revelation of that being. I was now taught that Gregory VII was a saint. I had been told to honor the Reformers. The Reformation became a great schism, Cranmer a traitor and Latimer a vulgar ranter. Milton was a name of horror.”

The beginning and center of this work was at Oxford University. The movement is known as the Oxford Movement. The movement also involved the revision of the Authorized Version. Kempson indicates the deep background and far-reaching effects of the movement in the following words:

¹ Desanctis, *Popery and Jesuitism in Rome*, pp. 128, 134, quoted in Walsh, *Secret History of Oxford Movement*, p. 33.

² J. A. Froude, *Short Studies on Great Subjects*, pp. 161, 167.