

# The House of Hapsburg:

## The Reigning Austrian Dynasty

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By

THOS. E. WATSON

*Author of "The Story of France," "Napoleon," "Life and Times of Andrew Jackson," "Life and Times of Thomas Jefferson," The "Roman Catholic Hierarchy," Etc.*

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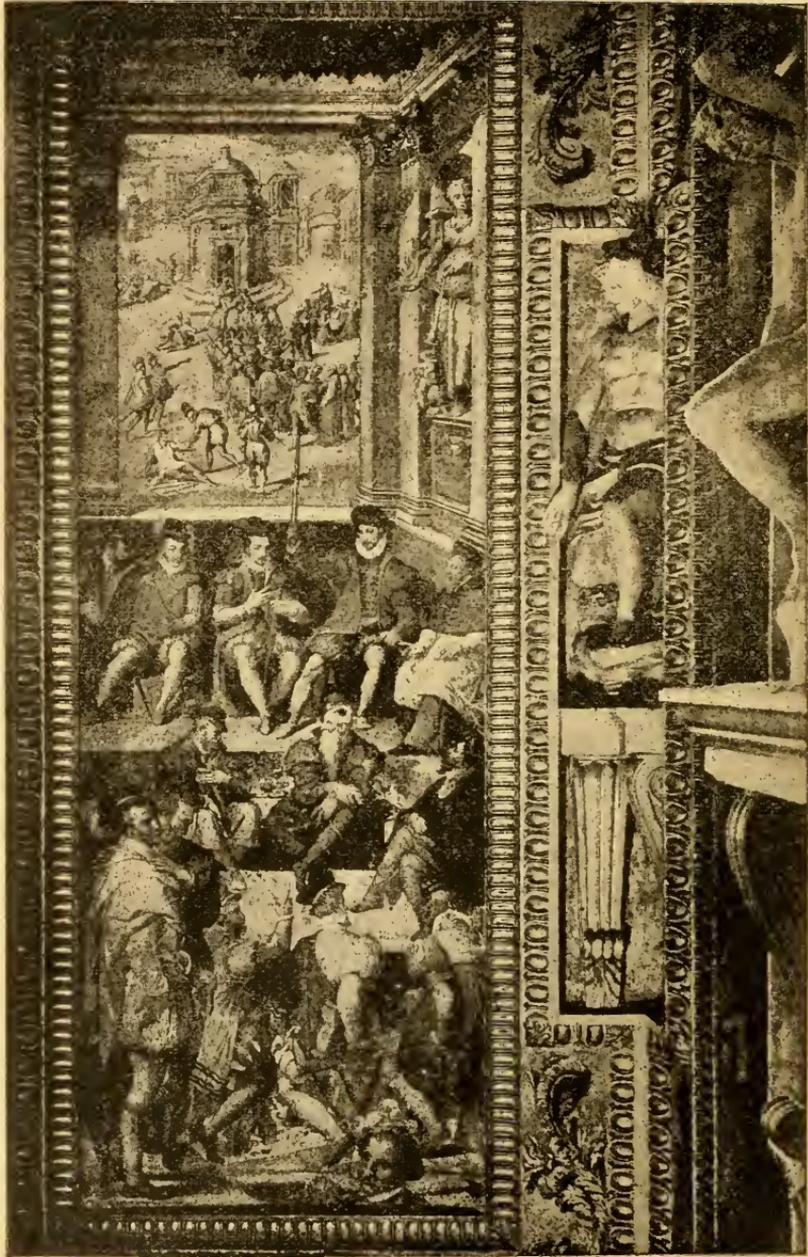
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THE KING, CHARLES IX, SITTING IN PARLIAMENT, WITH NAKED SWORD  
IN HAND. A PRIEST AT HIS SIDE APPROVING. ABOVE IS SEEN A  
RELIGIOUS PROCESSION ENTERING A CHURCH TO RETURN  
THANKS FOR THE KILLING OF THE PROTESTANTS.

*Wall Painting in the Pope's Palace, the Vatican.*

# The House of Hapsburg:

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### CHAPTER I.

Origin of government, kings, judges, &c.; Primitive Christianity and churches; For 800 years, the bishops equal in power; The State controlled the Church; Gregory the Great denounces the word Pope and the title Universal Bishop; Charlemagne real founder of the Medieval Papacy; The first Pope; The Isidorean forgeries.

LET a score of men come together, for any social, commercial, political or religious purpose, and begin to devise and discuss ways and means: in a little while, it will be seen that the majority are ciphers, and that two or three are trying to lead. All things being equal, the ablest will take the place that nature gave him the strength to hold.

In the olden times, the Judge of the barbarous tribe was undoubtedly the man who was thought to be the wisest. The Chief was the warrior who was bravest, strongest, and *luckiest*. As these civil and military head-men were chosen by the free vote of the tribe, the office of Judge and of Chief went from man to man, as the years rolled by. The tribe made the few and simple laws necessary to primitive conditions. The tribe divided the lands, once a year, and gave to each family its home.

The Judge heard all disputes, decided each case on its merits, and the tribe enforced the decision.

The Chief led the warriors against other tribes, or in the distant ventures which might mean the conquest of more desirable lands. In time, this Chief was called "King," a word which meant, in our familiar phrase, "The ablest to do things."

The free men of the tribe elected him; after he had been chosen, they lifted him—seated on one of their broad, bull-

hide shields—and proclaimed him, by loud shouts and by the clashing of swords on their brass-rimmed bucklers.

Not so many years ago, we still could see a faint survival of this ancient custom, in “the chairing” of a public man who had done something which excited admiration. The old prints of the 18th and early 19th centuries, will show you the proud citizen seated in a chair, and borne on the shoulders of his enthusiastic neighbors. A variation of the honor is, “the shouldering” of the hero of the hour, the catching of the person, and the carrying him around on the shoulders of huzzaing friends—a performance which illustrates how easily the sublime may become the ridiculous.

When the King happened to be an exceptionally shrewd, selfish and ambitious tribesman, he might hold the office all his life; and if his life proved to be a long one, he might have a son who matured into manhood during the leadership of his father: this son might resemble his sire in prowess, in shrewdness, and in ambition; and it might happen that this son, on the death of his father, would secure his own election to the vacant Chieftaincy.

If so, hereditary monarchy began, *right there*. As a matter of fact, that is precisely the way all monarchies originated. The strongest man became leader, and in the course of time, the son succeeded the father. *The form* of election by the tribes, continued long after the kingship had become hereditary in the same family.

In the beginning, there was no claim whatever of “Divine Right.” In the beginning, there was universal recognition of *the elective character* of the office.

Consequently, the right of the people to revolutionize the Government, depose unworthy kings, and establish a new order of things, is nothing but the re-assertion of the primitive rights of the tribe. When our forefathers declared that all government is founded on the consent of the governed, and cannot justly rest upon any other basis, they merely re-affirmed a doctrine that is as old as the human race.

This modern Divine Right, Me-and-God jackassery, had no existence among the early Tuetons, Celts, Indo-Germanic peoples. Not until the Bishop of Rome conceived the accursed idea of a world-empire—a universal Theocracy—did Europe begin to be desolated by the Me-and-Godism of kings, czars and emperors.

In all of the older empires—such as Rome, for example—an imperial father might be followed by a worthless son, but in such a case, the son was soon murdered, and another emperor chosen. No Divine Right kept a Commodus on the throne of the Antonines. No dread of a Pontifical curse kept the Romans from rising against Nero and Caligula. It was only when Superstition had cowed mankind, that such imbeciles and such monsters as the kings of Spain and the emperors of Germany, were safe from the vengeance of the people.

How the elective bishops of the democratic church at Rome gradually grew in ecclesiastical and political importance, after the Emperor removed the capital to the Bosphorus, I have already related in "The Roman Catholic Hierarchy."

Christ had paid tax: *he had recognized the supremacy of the secular power*, when his enemies had sought to place him in an attitude of *independence of Caesar*.

The Apostle Peter had written, "Submit yourselves to *every ordinance of man*," saying that it was the will of God that Christians should obey the laws and the king. (I. Peter 3: 13, 14, and 15.)

For a thousand years, the Church of Christ had followed the Lord, in rendering unto Caesar the things that are Caesar's; and had agreed, with Peter, *that Christians must obey the secular authorities*, upon the idea that in matters of temporal government, *the State is supreme*.

Can anybody believe that either Christ or his Apostles ever dreamed of deposing Tiberius Caesar?

Can any sane, intelligent, Bible-reading *Catholic*, believe that Peter and Paul ever dreamed of pulling down one prince and setting up another, overthrowing one government and establishing another?

Does any rational human being believe, that the New Testament gives the church the authority to make laws, as to civil relations within a State?

We Americans, now see, *with almost incredulous astonishment*, the enforcement of the Pope's infamous *Ne temere* law, to the irreparable injury of Protestant wives of Romanist husbands, *and to the utter subversion of our State laws*.

Therefore, we should be especially interested *in the beginnings* of this monstrous usurpation of power by the bishops of Rome.

No clearer and more accurate history of the gradual expansion of Christian sacerdotalism was ever written, than "The Papacy," of the Abbe Guettee, D. D., who remained a Catholic, after having ceased to be a priest. His book was published in 1867, with an introduction by Bishop A. C. Coxe, of New York.

The Abbe Guettee says: "History shows us that the Fathers of the Bishops, *during the first eight centuries*, have given to Holy Scripture the same interpretation," as the old Catholics and the Protestants give it.

The Old Catholics, whose Regionary Archbishop in America is the illustrious ex-Bishop Vilatte, of France (excommunicated by the Pope for favoring the separation of Church and State), hold that all the Apostles were endowed with equal power and authority, reject the pretensions of the Pope, regard the Saviour as the only infallible head of the church, look to the Scriptures for guidance, deny that Christ is corporeally present in the bread and wine of the sacrament; allow divorce, on the Scriptural grounds of adultery and malicious desertion, teach the equality of the sexes, and recognize the supremacy of the State, in all matters of government.

Between this position and that of the Protestants, there is no very material difference; and the profound Catholic scholar Guettee, declares that this was the creed of the Roman Church, for the first 800 years after Christ.

On page 77 of "The Papacy," we read an extract from the Council of Carthage (St. Cyprian: pp. 329, 330. Bened. edition).

"None of us sets himself up as a bishop of bishops---every bishop having full liberty, and COMPLETE POWER, as he cannot be judged by another, neither can he judge another."

The simple, undeniable truth is, that the Roman bishops soon began to look upon themselves as of more consequence than provincial bishops, *because* Rome was the capital and centre of the empire. Just as a bank in London holds its head higher than one in Glasgow, and a publishing house in New York looks down upon one in the village where I live, so a bishop of Rome—dwelling in a palace, consulted by the rulers of the Roman world, and holding toward them a confidential pastoral relation—humanly put a higher estimate upon themselves, than they put upon the unimportant bishops, of unimportant towns.

Therefore, the Roman church sought leadership and authority, while the other churches resisted her claims for hundreds of years; and Christendom was divided by the great schism, *because* the Eastern churches would never submit to the arrogant claims of Rome.

During these centuries of conflict, the Roman bishops made no claim whatever to be other than Roman citizens, subject to Roman laws.

The Emperor Constantine not only convoked the Council of Nicea, but presided over it, and confirmed its decrees. The Emperor Theodosius summoned the Council of 381: no Western bishop was present, and its presiding officer was the Bishop of Antioch. The Emperor Gratianus convoked another Council, *at Rome* (A. D. 382), but the Bishop of Rome did not preside over its deliberations, or confirm its decrees, although it made important decisions on Christian creed and discipline.

The Emperor Theodosius II. (431) summoned the Council of Ephesus, saying, in the call for it, that "the troubles of the church have made us think it indispensable to convoke the bishops of the whole world."

More than 400 years have passed since the Christian faith began to spread; and the church is full of troubles—doctrinal, of course—but it is *not* the Bishop of Rome who takes jurisdiction of the matter and issues orders to the Emperor. No! It is just the other way. The State—the Caesar—takes jurisdiction; the State orders the Council of the Church; and the State says to the Bishop of Rome, "Present yourself at Ephesus, at the Pentecost, and bring with you such of your bishops." &c.

("The Papacy," page 112.)

Gregory the Great, who was Rome's bishop (or pope, as all bishops were then called,) under the Emperor Justinian, wrote, that the Council of Chalcedon had *offered* the title of "universal bishop," to the Roman prelate, but that title had been rejected, as unwarranted by Scripture, &c.

Gregory, who is one of the Roman Catholic Saints, added, in his celebrated letter to the Emperor—

"I say without the least hesitation, whoever calls himself the universal bishop, or desires this title, is the *precursor of Anti-Christ* (made so) by his pride, "*because* he thus attempts to raise himself above the others."

"The error into which he falls springs from pride equal to that of Anti-Christ; for, as that Wicked One wished to be

regarded as exalted above other men, *like a god*, so likewise whoever would be called *sole bishop*, exalteth himself above others."

Could any person, Catholic or not, fail to see that Gregory the Great was fiercely battling against the usurpation by any Christian bishop of superiority over others?

It was 600 years after Christ, and the Bishop of Rome had not discovered that *he* was God-on-earth, exalted over all other bishops and the sole spokesman of the infallible Word of Christ.

And he was pleading and remonstrating with Caesar, *the State*, against the assumption, by any one whatsoever, of the very title which the popes finally bought from their imperial masters.

In his letter to the Patriarch of Alexandria, Gregory the Great addresses him as "Your Holiness!" Gregory assures his brother bishop, that they are equals; and he gently chides the Patriarch for having written that Gregory "commanded" certain things. "I pray you, let me never again hear this word *command*, for I know who I am, and who you are. *By your position*, we are brethren (equals)---May your sweet Holiness do so no more in future, I beseech you, *for you take from yourself what you give in excess to another.*"

Gregory proscribed, as vainglorious, the word *Pope*.

So great was Rome's jealousy of Constantinople, and so afraid was the Roman bishop that the Patriarch of the Eastern new capital would be first in securing the new title of *Head of the Churches*, that Boniface III. obtained from the Emperor Phocas, the primacy which Constantinople had desired. The imperial decree merely said that the Roman Church, not that of the Eastern city, was the *head* of all the churches.

Thus, a State official, who got his position by atrocious *murder*, selected the priest who was to be the Chief of the Christians!

It was to be many centuries before that way of doing things would be reversed, and a *church official*, who got his position by atrocious crime, should select the chief *for the State*.

The beginning of the new phase was due mainly to the Emperor, Charlemagne.

The Roman empire had sunk, the head of the church at Constantinople feared the ambition of the Bishop of Rome; and the latter turned to Charlemagne, whose father had

bought from the Roman prelate the right to depose the last of the Do-Nothing Kings of France.

Charlemagne was a tower of strength, and the wily Bishop of Rome tempted him with a bait which fired his imagination.

We are assured by those who claimed to know, that Napoleon was lured into the fatal Austrian marriage by the suggestion that Maria Louisa was "a daughter of the Cæsars." In a somewhat similar manner, the earlier French ruler was dazzled by the idea of seizing the Western sceptre which the Cæsars had wielded.

Charlemagne came to an agreement with the Roman bishop; and the haughty prelate, thus strengthened, indulged in a style of defiance to the Eastern Emperor that no bishop of Rome had ever used, before this unscrupulous Adrian I. received from a conqueror a part of the spoil of war, and began to call it by the new name of "The Patrimony of St. Peter."

Charlemagne continued the ruinous policy of his father (Pepin), and gave to the Roman bishop lands, cities, castles, treasures, and powers, in return for favors which in modern eyes seem very shadowy, indeed. Pepin could doubtless have dethroned the feeble French King, without the Roman bishop's sanction—but he did not think so. Charlemagne could have conquered just as large an empire without the aid of the Iron Crown, and the Bishop's blessing—but he did not think so.

Even in our day, the Church must bless the Army, before it fights; and the fact that the Moslem does it one way, the Greek Catholic another way, the Roman Catholic a third way, and the Protestants, a variety of ways, does not lessen the necessity for having the holy thing *done*.

Adrian made the most of the advantages of his alliance with the mighty Emperor Charlemagne: for he not only held a high tone with the weak Emperor of the East, but he roundly rebuked the Patriarch of Constantinople, and proclaimed for the first time, the statement, *that Constantine had given Rome and most of Italy to the church!*

Nobody had ever heard of it, before; and, strange to say, Adrian now, for the first time, *exhibited the Forged Decretals*, upon which the monstrous new claims of Rome's bishops were based, *and with which the Roman popes ruled kings and peoples for a thousand years—AND STILL RULES SOME OF THEM!*

Briefly, the purpose of the forger of the Isidorean Decretals was to concentrate all ecclesiastical power at Rome. The object was accomplished before the forgery was detected. Afterwards, when the forgery was demonstrated, and conceded by Roman Catholic scholars, the concentrated power of Rome was too strong to be demolished. Thus, the work of the forger was made more triumphant than the work of Gregory the Great, Saint Augustine, and the writers of the New Testament. To prevent the Catholic laymen from learning that papal claims are founded on Forgeries, and not on the Gospels, a beautifully simple device was adopted: *The laymen are privileged to read the Forgeries, but not the Gospels!*

## CHAPTER II.

Charlemagne's stupendous blunder; The Pope kissed the Emperor's foot, but the Emperor's grandson kissed the Pope's foot; The Pope deposes the Empress Agnes, and she becomes his concubine; Union of Church and State proposed by Hildebrand; The two robbers, the King and the Pope; The Emperor goes to Canossa; Wars of sects; Excommunication.

It was on Christmas Day, 800, that Charlemagne went into the old church of St. Peter's, at Rome, and was crowned Emperor of the West. A few days before, a council had decided, *for the first time*, that the Bishop of Rome was not subject to its jurisdiction.

As the Abbe Guettee says, "The modern papacy, a mixed institution, *half political, and half religious*, was established; a new era was beginning for the Church of Jesus Christ—an era of intrigues and struggles, depotism and revolution, innovations and scandals."

Charlemagne made a stupendous blunder, followed soon by stupendous fatalities, when he set the precedent of accepting the crown at the hands of the Bishop of Rome. The Cæsars had united in themselves the higher prerogatives, secular and ecclesiastical, because the office of Pontifex Maximus carried a traditional prestige and authority which might become troublesome to usurping emperors, if the Senate should revolt against imperial tyranny. But the Emperors of Rome, whether of the East or the West, had never been crowned by Christian bishops. Confident in his own strength, and indulgent toward an ally who had apparently been so useful and so powerless to thwart his own plans, Charlemagne accepted the crown which the bishop had no right to give, not suspecting that the successors of the bishop would construe the act into a papal prerogative to not only give, but to take away the crown of kings.

The son of Charlemagne happened to be precisely the kind of monarch to further the aims of the Roman Church. He was thoroughly pious, a slave of priests, and a weakling ruler, against whom his sons rebelled. Chaos ensued, and Rome's prelates rapidly built the papacy in the midst of the confusion of the times. Charlemagne's huge dominions were rent into separate kingdoms, and Louis, his grandson, became the ruler of Germany, the "Cæsar" of the Western world.

We are told, in De Cormenin's "History of the Popes," that on the death of Pope Benedict III., "the Holy See remained vacant an entire month, the Romans being obliged to wait the arrival of the Emperor Louis to name a pontiff."

After Nicholas the First had been elected by "the clergy, grandees, and *people* assembled in the holy city," the new Pope manifested a spirit never before exhibited by a Christian prelate. He caused his consecration to be celebrated with extraordinary magnificence, "and exacted that Louis should come on foot to meet him, that he should hold the bridle of his horse, and thus conduct him to the palace of the Lateran.

Finally, the bigot monarch, before taking leave of the pontiff, bent his forehead in the dust, and kissed his sandals."

This was the very first time that any secular ruler of the West had ever abased himself by this act of ancient Eastern servility; and, as it happened in the year 858, one can see how fast had been the decline of imperial prestige, before the swift advance of papal claims.

Eginhard, the secretary of Charlemagne, declared that the emperor was accustomed to say, that Bishop Leo had taken him by surprise in putting the crown on his head; and that, had he known the Bishop's intention, he would not have entered the church, even on so solemn an occasion as the Christmas celebration.

(See Bryce's "Holy Roman Empire," page 56.)

It is recorded that there were no visible preparations for Charlemagne's coronation; and that Leo suddenly placed the crown upon his head, as the monarch was rising from his knees, after his adoration of the "most holy relic, the body of St. Peter," &c.

It is equally certain that Charlemagne *governed* the clergy, including the Bishop of Rome, as supremely as the Cæsars had formerly done, "summoning and sitting in councils, examining and appointing bishops, settling by capitularies the smallest points of church discipline and polity." (Bryce, p. 61.)

For more than 200 years, the German emperors held the power to convoke councils of the church, and, often, to dictate the selection of popes. Even when the emperor did not name the pontiff, he exercised a veto power which prevented the election of any one who was objectionable to him. (This veto of the secular prince was not formally abolished until 1912.)

It was in the eleventh century, that an ambitious and formidable monk, Hildebrand, commenced to intrigue against

the prescriptive rights of the emperor, and to labor for the supremacy of the ecclesiastical over the civil power of the State. This monk was the power behind the throne with several weak popes, before he grasped the papal sceptre for himself.

The minority of a German emperor, and the regency of his mother, Agnes, presented to Hildebrand an ideal situation for priestly activity and machinations.

Some of the most radical and disastrous changes in the history of Europe have been brought about by the pious woman, the subtle priest, and the weak husband, or lover, of the pious woman. From the wife of Clovis to the wife of Napoleon III., is a lengthy period of years; but Rome's method of using the woman to manipulate the man, was exactly the same in both cases.

Working upon the superstition, the piety, the maternal affections, hopes, and fears of the Empress Agnes, the Pope Alexander II.—the Pope who was four times driven out of power by rival Popes—took a tremendous step forward, in the advancement of papal power.

Instigated by Hildebrand, the German monks kidnapped the youthful Emperor, Henry IV., held him in captivity, and decreed *the deposition* of the Regent-Empress, Agnes! The weak woman yielded, went to Italy to prostrate herself at the feet of Pope Alexander; and he found her penitence and her beauty so irresistible, that he forthwith forgave her, and installed her in a convent, conveniently near at hand, where she enjoyed the honor of becoming his concubine.

(De Cormenin, History of the Popes, pages 357 and 8.)

The fact that she is now one of the "Saints" of the Roman Church, does not prove, or disprove, anything in particular.

During the reign of Pope Alexander—or of Anti-Pope Honorius, whichever it is—Hildebrand wrote to the Chief Minister of the young Emperor of Germany:

"The royal and sacerdotal power are united in Jesus Christ, in heaven. They should equally form an indissoluble alliance on earth, for each has need of the other to rule the people. The priesthood is protected by the strength of royalty, and royalty is aided by the influence of the priesthood.

"The king bears the sword to strike the enemies of the church: the pope bears the thunders of anathema to crush the enemies of the sovereign.

“Let the throne and the church, then, unite, and the whole world will be subjected to their law!”

To this sinister and cynical height of arrogance had the Roman bishops risen, since the day, two hundred and sixty-one years before, that the crafty Leo had by strategem put the oil and the crown on the head of Charlemagne—and had then knelt, *and kissed the Emperor's foot!*

To this monstrous distortion, had come Christ's command, and Peter's admonition, both of whom placed the priesthood and the sacerdotal power in loyal subjection and allegiance to the royal supremacy of the State.

We may justly regard this un-Scriptural and most insolent declaration of Hildebrand as the beginning of all those religious wars which literally made Europe drip with blood, shed in the name of *The Prince of Peace*.

Nero condemned to death a few scores of Roman aristocrats, and a few hundred Christians, thereby earning for his name an immortal infamy. But Nero was not a priest, made no pretense of being a Christian, and did not claim to speak for either Jove or Jesus.

Hildebrand, of course, professed to be a Christian; and it was in the name of the preacher of The Sermon on the Mount, that he unleashed the most devilish passions of human nature, by proclaiming, with papal sanction, a new doctrine that meant war between Church and State, *so long as the Roman Church had the strength to wage the war*.

The defiant, lawless introduction into Great Britain, Canada, and the United States, of the infamous *Ne temere* decree, proves that Hildebrand's poison is like sin itself—incurable, ineradicable, a permanent curse to the human race.

After the deposition of the Empress Agnes, the next great step in papal usurpation, was the investiture of the Duke of Normandy with the sovereignty of England!

Influenced by Hildebrand, Pope Alexander II. “blessed” the banner of the Norman, dispossessed the legitimate king of England, and officially gave the crown to Duke William, the Conqueror. According to contract, the Duke *doubled the tribute which England had been paying to Rome*.

Thus, the King and the Pope united to rule the people—and to rob them—as Hildebrand had said they should.

The entire period during which kings and popes ruled Europe was sunk under that fatal unity of royal and sacerdotal

powers. When the robbers could agree upon a division of the spoil, the people were simply ruled and robbed, without having any means to protest, much less resist.

But when the two robbers—royalty and sacerdotalism—could *not* agree upon a division of the spoils, the robbers quarrelled, and the people had to fight—during which periods they were not only ruled and robbed, but were made to slaughter each other, until the robbers came to new terms of agreement.

*Then*, peace was declared, anthems were sung, prayers said, and the former status restored, in which the people were merely ruled and robbed—as per Hildebrand's benevolent suggestion to the priestly advisers of the young Emperor Henry IV.

When Cardinal Hildebrand became the power behind the throne with Pope Nicholas II., (1058-1061) he arbitrarily ousted the people and the clergy from their share in the election of popes. He concentrated the authority in the college of cardinals. This was a revolution. At one blow, he destroyed the Christian-church democracy of a thousand years, and created a *clerical aristocracy*, which sought to rule the world through a monarch of their own choosing, the Pope.

When Hildebrand became Pope, in 1073, he took the name Gregory VII., and at once set about establishing a sacerdotal despotism, whose head should be God-on-earth, with all princes at his feet.

From that time onward, the history of Europe is the record of bitter, bloody struggles between Church and State—the *Civil power striving to maintain the supremacy which had never before been questioned*.

Of course the most dramatic episode in the head-strong career of Gregory VII. was the submission of Henry IV., Emperor of Germany. The picture of a great monarch, standing three days in the snow outside the castle of Canossa, praying for peace with the peasant who had risen to be Pope, struck the imagination of men, and it was never forgotten.

That the Emperor stooped, in order that he might conquer, was apparent a short while afterwards, when the haughty Pope tasted the gall and wormwood of defeat, became a fugitive from Rome, and died "like a dog" at Salerno. (1085.)

But Gregory bequeathed his baleful, un-Christian conception of the Papacy to his successors; and the conflict between

a Church which claimed universal dominion, and a State which fought to maintain its independence, went on, from generation to generation. In this unnatural contest, countless lives were sacrificed, rich provinces desolated, the humanities well-nigh banished, and the European world plunged into the horrors of the Dark Ages.

The wide-spread carnage, entailed upon the Roman Empire by the disputes over the true nature of Christ (whether he was like unto God, or was of the substance of God.) had so weakened the West that the Northern barbarians made it their prey: and then ambition of the Athanasians expanded into a determination to not only make all human beings orthodox, but to make them see in the Pope, a God, at whose command the gates of Heaven and Hell closed or opened.

When men accepted excommunication as civil death and eternal damnation, it is no wonder that darkness covered the earth, and benumbed mortals trembled at the frown of a monk.

## CHAPTER III.

Pope Boniface VIII; His conflict with Philip the Fair; His Bull, *Unam Sanctum*; The two swords of Rome; Omnipotence of the Roman Church; Corruption of the priests; Relics: Superstition, Ignorance; Slavery; Venality of the Church; Making Christ out of bread and wine..

In the year 1294, an Italian, whose name was Benedict Cajetan, reigned under the title of Pope Boniface VIII. Of him, after he had died miserably, a discredited and imprisoned man, the papal historian Platina says that he had "made it his business to infuse terror rather than religion into emperors, kings, princes, nations, and states; and would pretend to give and take away kingdoms, to banish and recall men, as he thought fitting, to his pride and covetousness, which were unspeakable."

In the early years of Pope Boniface VIII., Edward I. was King of England, and Philip IV., of France. Between the two realms there was strife, and Philip decided to lay a tax on the dropsical wealth of the Church, to raise funds wherewith to fight the English. Boniface vehemently objected to this invasion of the holy property of God, and he issued a decree (Bull), threatening damnation on all who should obey the King.

On the other side of the Channel, Edward I. threatened to outlaw any bold Briton who refused to pay his papal dues.

Sadly missing the inflow of French gold, the ready-witted Pope proclaimed a Jubilee, and promised to forgive the sins of all such mortals as would hie to Rome in the year 1300—provided they confessed and did penance. A vast multitude of sinful and purseful people pilgrimaged Romeward, choked the streets of the Eternal City, opened their lips with stories of their sins, and opened their purses to pay the penance.

Thus every soul was made happy: the sinners cleared their criminal dockets, and the Papa filled his pious treasury.

Bouyed by the arrogance of ready cash, the Pope renewed his combat with the King of France. This monarch, known to history as Philip the Handsome, was centuries ahead of his times in some matters, just as several of the German emperors were. He had imprisoned a Catholic bishop, and threatened to put him to death for high treason.

The Pope thundered against the king, forbidding him to collect taxes out of the Church property, and boldly declaring that "God has placed us (the Pope) above kings and kingdoms."

Philip retorted, "Your illustrious stupidity should know that in secular matters we (the king) are subject to no one."

The French Catholics stood by their monarch, solemnly proclaimed their independence of the Italian Pope, and thus established the Gallican liberties, which cut so large a figure in after times.

The furious Boniface replied with his celebrated decree (Bull) *Unam sanctum* (1302) to the effect that the Roman Church has *two swords*, the spiritual and the secular, *and that kings, emperors, princes and warriors use the secular sword "at the order and permission of the priest."*

As to the ecclesiastical sword, that is the weapon of the Church alone, and "should the supreme spiritual power go astray, it cannot be judged by man, but by God only."

"Moreover, we declare, assert, determine, and proclaim *that submission to the bishop of Rome* is absolutely necessary for all men *TO SALVATION.*"

No wonder the austere Catholic, Dante, wrote, "The Church of Rome falls into the mire because the double honour and the double rule, *confounded within her*, defile herself and her dignity." (Harmsworth's History, Vol. 5, p. 3744.)

It will be instructive for us to see at least some of the consequences of the monstrous claims of the Papacy.

It being dangerous to think, and fatal to differ from the dogmatic creed of Rome, learning sank to its lowest ebb. What scholar would give himself to inquiry and research, when such a path was the narrow one, leading to dungeon and stake? What priest would cultivate his mind, when it answered all the demands on his time and intellect to go through the ceremonial prescribed by the Church?

When the more enlightened French clergy accused the Italian prelates of dense illiteracy, their reply was, that St. Peter did not know everything, and yet he became gatekeeper of Heaven!

Self-complacent ignorance took possession of the Roman clergy, as a natural result of the system which demanded unity, obedience, conformity, *rather than investigation and truth.*

The idle brain being the Devil's favorite work-room, the monasteries and nunneries almost put the tavern and the brothel out of business. Who would pay the professional woman, when nuns were so accessible and inexpensive?



POPE JOHN VII. KILLED IN BED WITH A WOMAN.

Some of the monks married, like decent fellows, and reared families. Others, less decent, took concubines, and used the vestments of the Mass to clothe their paramours.

The golden vessels of the Altar were melted, and rings, bracelets and other useful articles of adornment made out of

the metal. The *Christianity* of Italy was on the point of extinction. (Harmsworth, Vol. 5, p. 3720.)

Every church, however, maintained its elaborate and sensuous ceremonial worship—the music, the paintings, the images, the candles, the incense, &c.

Every church set immense store by its sacred “relics.” In one place, was the identical crown of thorns that Christ had worn! (Gibbon’s *Rome*, Vol. IV., p. 122.)

In another, was a piece of the cradle in which Christ had lain, and the candle which had burnt at his birth.

Another monastery could show the wood of which Peter *wished* to make the three tabernacles, upon the Mount of Transfiguration.

Yet another, had some of the Virgin’s maternal milk. Of course, there were many nails of the Cross, and innumerable bits of the Cross itself, in addition to the complete one kept at Rome.

The priest was everywhere, and almost everything. No walk of life could escape the tread of this broker who transacted all the affairs between man and God. The priest, and his office, and his officiating, and his fee, were omnipresent, omnipotent, and omnivorous. He was at once the highway and the toll-gate, the ocean and the custom-house collector; the shepherd, the shearer and the owner of the flock.

Untaxed himself, he taxed everybody. His feet were as impartial as those of Death: with equal step he approached the palace and the hut. He fleeced the prince and the pauper, the fool and the sage, the cradle and the grave. Like the elephant’s trunk, which can with equal ease prostrate the oak and pick up a pin, the priest could empty the treasure-chest of kings, and break in two the lean loaf of the serf.

He taught the people that criminals fleeing to sanctuary, must be left to the protection of the Church—and the priests reduced the fugitives from justice to perpetual slavery, and fared sumptuously every day off their unpaid labor!

The priest preached the Brotherhood of Man, and then compelled the king to adopt Fugitive-slave laws, which pitilessly flung back into the monastery the poor wretches who had escaped that living death!

(See “*Medieval Sicily*,” p. 208, Duckworth & Co., London, 1910. “*The Sanctuaries*,” Rev. Chas. Cox, LL.D., Geo. Allen & Sons, London, 1911.)

Everything required a priestly Blessing, and the blessing must be paid for, as per Roman tariff-scale of prices. The dwelling, the spring, the orchard, the pasture, the wheat field, all needed a blessing. So likewise did the harvest, the eggs, the cheese, the apples, the grapes. The cattle going to graze, needed a blessing: the bees when they swarmed, must be blessed: the very dogs, at the beginning of the chase, must wait in leash until a paunchy, itchy-palm priest could bless them in the name of Holy Mother Church.

God! What abasement can an organized Imposture bring upon the human race!

It was at this period that the Confessional was instituted, and that the monkish doctrine of Radbertus was adopted—a doctrine which made God-creators out of priests of all degrees, colors and characters. Given a flour-mill, a bakery, and a priest, innumerable Gods could be produced in every wheat field.

Well might the modernist emperor of Germany, Frederick II., exclaim, “How long will this mummerly last?”

The priests were following the pan-cake through the streets, and sane Christians were falling upon their knees as the pan-cake passed. The priests had declared that they had miraculously called God from on high to get into the wafer, and that He had obeyed. Hence, the people knelt!

That was in the year 1231. The mummerly yet lasts. Not only does enlightened Europe bow to this blasphemous and horrible doctrine, but the President of the United States, the Army, the Navy, the Cabinet and the Supreme Court all do it!

## CHAPTER IV.

Popish forgeries; German Emperors and the Papacy; Rhodolph of Hapsburg; The fable about his election; The facts; Albert of Hapsburg clashes with Pope Boniface VIII; The Emperor triumphs, yet surrenders; The Pope's captivity and death.

The ugly word "forgery" plays a big part in the evolution of the "Vicar of Christ." Leaving out the tamperings with Scriptural texts, the interpolations which favor popery, but contradict Christ and the Apostles, the historian is amazed at the success of such patent fabrications as the Isidorian Decretals and the Donation of Constantine.

The supreme, unlimited prerogative of the Pope was recognized, and the mythical gift of Constantine had been rendered useless by the real donations of Pepin, Charlemagne and the Countess Matilda of Tuscany.

The Bishop of Rome was not only the spiritual sovereign, but had become a temporal monarch. In both capacities, he must henceforth be reckoned with. Hence we see him, through the mirk of the Middle Ages, not only striving to make foreign kings his vassals, but to establish his own despotism over the Italian cities.

The German house of Hohenstauffen produced two great men, Frederick Barbarossa, and Frederick II.; and their reigns were prolonged contests with the Popes. It was the struggle of the Civil power, the State, to escape the octopus tentacles of the episcopal power, the Church.

Owing to the destruction of European libraries, the closing of the schools, the shackling of free speech, the frightful persecution of all who differed from the Roman clergy, the combat between German emperors and Italian priests was unequal. Ghostly weapons turned the edge of swords. The anathema of the Church appalled the stoutest hearts. Again and again, the Emperor, *fighting for civil liberty*, was so weakened by papal thunders, that his armies melted away.

The world of today cannot realize the heroism of Henry IV., of Barbarossa, and of Frederick II.

These powerful Germans were, in a sense, the forerunners of Frederick the Great, of Gustavus Adolphus, of Maurice of Saxony, of William the Silent. Particularly might Fred-

erick II. be regarded as the royal *avant courier* of the modern State, modern literature and mental independence.

But the war between these Hohenstauffens and the Italian papacy never ceased, until the last prince of the house had been cruelly put to death.

Then came Rhodolph of Hapsburg, a Swabian count, who was the candidate of the papal party for the imperial crown. (1273.) The Pope was paid for his support by the cession of Sicily and Lower Italy, an empire in themselves.

The Romanist writers tell a pretty story of Rhodolph's piety, and a monk's gratitude, and to this incident attribute Rhodolph's elevation to the imperial dignity.

*The facts*, as related in Coxe's standard and elaborate "History of the House of Austria" (Vol. I., p. 23), are that Rhodolph had personally escorted *a prince* of the Roman Church (*one of the seven electors of the Holy Roman Empire*) through the dangerous passes of the Alps, as the powerful prelate was on his way to Rome to receive the formal investiture of the Pope into the office to which he had been nominated by the Emperor. Instead of a disinterested service rendered a poor monk, there was the courtly attention of an ambitious and rising temporal prince, to one of the seven men who would choose the next Emperor of Germany—quite a different story, as you can readily see.

The prelate, whose friendship was won by the subtle flattery of Rhodolph's personal escort over the Alps, was Werner of Eppenstein, Archbishop of Mentz. The intrigues of Werner in favor of Rhodolph, were greatly aided by the fact that his candidate had three marriageable daughters, whose "hands" were virtually traded for votes, the matrimonial alliances being made with the electoral princes of Bavaria, Saxony, and Brandenburg.

Rhodolph was a strong man, and, for those days, an enlightened ruler, and by no means a slave of the Pope. He extended his dominions by conquest, being by far the greatest Captain of his age; and his genius for law and order was creative, as well as aggressive. (Died 1291.)

Up to this time the head-gear of the Popes had been the biretta (red cap): it was now changed to *the double crown*, symbolical of the spiritual and the temporal power. (The triple crown was as yet afar off.)

Albert, son of Rhodolph, found himself in great difficulties, because of an insurrection of the nobles, and the menaces

of the Kings of Bohemia, and Hungary; therefore, another ideal situation arose for papal intervention.

Pope Boniface refused to sanction Albert's election to the Imperial dignity, asserting that *he*, alone, was the sovereign of all Christendom.

So insane was his arrogance, that he received the ambassadors from Germany, seated on a throne, with a crown on his head, and "the sword of Constantine" girt about his middle.

Albert defied the Pope, and asserted that he owed his kingly office to the votes of the electors.

Boniface thundered against the German monarch, declared that his throne belonged to another, and forbade Albert's subjects to obey him, "on pain of excommunication."

With an army put into vigorous motion, Albert crushed his German enemies, and remained master of the situation; yet, strange to say, he made peace with the Pope on terms which gave all the subsequent advantages to papal usurpers. He publicly acknowledged that the Empire of the West had been transferred *by the Popes* from the Greeks to the Germans, *in the person of Charlemagne*, and that the right of choosing a King of the Romans, exercised by the German electors, had been derived from the Popes of Rome!

("House of Austria," Coxe, p. 84.)

This was a far cry, indeed, from the Christmas Day, 303 years before, when Gregory had slipped the crown on Charlemagne's head, and then knelt down, *and kissed the monarch's feet!*

Albert's surrender might have involved him in a war with the fearless Philip the Handsome, King of France, had Boniface lived.

But Boniface did not live. Philip snatched him off his Saint-Petrine pedestal, flung him into prison, mocked and maltreated him with such vehement scorn and hatred, that Boniface died of rage and shame. (Sept. 7, 1303.)

Philip compelled the Pope, in 1304, to leave Rome, and to take up his residence in France, at Avignon, where, for the next century, the "Vicars of Christ" were vassals of the French Kings. (Coxe House of Austria. P. 84-5.)

## CHAPTER V.

The Swiss hero, Arnold Winkelreid; War between Popes; Three at a time; John Wycliffe of England; His English Bible; Persecuted; John Huss of Bohemia; Pope John XXIII. and the Council of Constance; Pope John a monster; Deposed; Crimes proved on him and confessed by him.

In the books which were used by school children, fifty years ago, there was a piece of poetry, beginning—

“‘Make way for liberty!’ he cried:  
Made way for liberty, and died.”

I have heard it declaimed, Friday afternoons, many a time, before school dismissed for Monday.

The incident immortalized in the poem, grew out of an uprising of the Swiss peasants against the terrible oppressions of Hapsburg tyranny. (1386.)

The Austrian Knights, clad in steel armor, and armed with long lances, disdained the “naked rabble” which had risen in revolt; and when they saw the peasants kneel to pray, before the battle began, the Austrians exclaimed, “They are begging for pardon!”

But when they rose from their knees, the ill-armed peasants dashed down upon the Austrian line. The knights stood in close rank, with long spears advanced, and the poor peasants were simply impaled upon this steel fence.

The Austrians, seeing their opportunity, began to spread out, from the rear of their phalanx, to enclose the Swiss. The peasants were almost in despair, when Arnold de Winkelreid, a knight of Underwalden, burst from the Swiss ranks, exclaiming—

“I will open a passage into the line: protect, dear countrymen, my wife and children!”

He threw himself upon the steel points, gathering as many as he could reach, into his breast, bore them with him to the ground, and thus “Made way for liberty, and died.”

The peasants rushed into the gap that Arnold had made, and fought with such desperation that the Austrians were utterly defeated.

The Emperor Leopold II. was among the slain, who numbered 2,000, one-third of whom were nobles. This battle of

Sempach led to other successes which finally established the liberties of the Swiss.

During the dark centuries that saw the Popes furiously engaged in politics, the Papacy itself broke its spell. It became so clear to all eyes that the "Vicar of Christ" was more eager



PETRARCH'S SISTER WAS RAPED BY POPE BENEDICT, XII, AT AVIGNON.

for money and power than any other potentate in Europe; it was so scandalously apparent that his zeal for the promotion of his "nephews" was a parental ambition for his bastard sons; it was so well known who were the concubines of the various successors of Gregory VII., that all the West insensibly drifted into a scantly veiled mockery of the priesthood and the

Church. When Dante, the Catholic, domiciled popes in hell, and when Petrarch, the Catholic, hotly denounced the sodom-like debaucheries of the papal court at Avignon, men could no longer be blind and deaf to the awful impostures of Rome.

Worst of all, two priests, one a Frenchman and the other an Italian, contended frantically for the headship of the Church, each cursing the other with frightful anathemas, and each drawing after himself a train of warring prelates.

Papal ordnance boomed: papal missiles hurtled through the air: papal cohorts clashed against each other in Spain, France, Italy, Germany, England and Scotland.

According to Pope Boniface, he was God-on-earth, and Benedict was anti-Christ, the son of Belial, the enemy of God.

According to Pope Benedict, Boniface was anti-Christ, the son of Belial, the enemy of God.

That kind of thing lasted for twenty years! Who cannot see that the Popes themselves laid the foundations for the revolt of the human intellect, for the Renaissance, and for the Reformation? Their own monstrous pretensions, greed, lust, tyrannies, hypocrisies paved the way for their overthrow.

The scandal continued to distract the European world until it culminated *in three Popes!* Gregory, Benedict and Alexander denounced each other as impostors, heretics, &c., and each of these Gods-on-earth had his devoted following. Yet the impossibility of three at a time was obvious, and the uncertainty as to each, naturally bred doubt as to all.

Early in the fourteenth century, Wyckliffe was born, and when he died, in 1384, the seed of Protestantism had been well sown in England, by his translation of the Bible into the common language of the people. This was the first complete version of the Old and the New Testaments in English. Wyckliffe employed his poor priests to make copies of the Book, and it was widely circulated among the Catholics who could read. We are told that the effect was wonderful. It was in vain that the Pope and the Councils attempted to silence Wyckliffe. Protected by persons high in State, he held on in his undaunted way; and while he was forced to "dodge from pillar to post," he never made the least surrender to Rome.

From England, the teachings of Wycliffe spread into Bohemia, where John Huss became their most noted champion. Substantially, the creed of these Reformers was that of Pro-

testantism—that is, Scriptural Christianity, as taught in the New Testament, rather than Romanism, as taught by popes.

In 1412, Huss was excommunicated by John XXIII., the Pope who was convicted by the Council of Constance, of “homicide, *rape*, arson, and *incest*,” and of “a sin more grievous still than these.”

According to the verdict of the Council, the Pope had been “precocious in almost every kind of depravity;” had been guilty of torturing, and massacring innocent Catholic citizens; had poisoned his predecessor, Alexander V.; had been guilty of innumerable acts of fornication, adultery, and “sins of most abominable impurity;” that he had “sold the sacred relics of John the Baptist, in the convent of St. Sylvester, for 1,500 ducats;” and that he had stubbornly maintained “that there was no future or resurrection, and that the souls of men perish with their bodies, like brutes.”

And *this* was the infallible Vicar-of-Christ and Christ-veiled-in-the-flesh, who consigned John Huss to hell.

The Council deposed Pope John, on the ground that “he is universally regarded as the oppressor of the poor, a perverter of justice, the supporter of iniquity, the defender of Simonists, the bond of vice, the enemy of all virtue, the mirror of infamy, as well as a slave of lasciviousness,” &c. (Von der Hardt, IV., 197.)

The Council having deposed this monster, this “devil incarnate,” as they themselves said he was called, *burnt John Huss*, because the heroic Bohemian *Catholic* refused to take his religion from just such monsters—asserting his right to get his Christianity from the Bible!

Pope John XXIII. had been elected according to the forms which had gradually usurped the free choice of laymen and ecclesiastics combined: he was a typical product of such a system—a system which encourages personal ambition and offers the most tempting opportunities for intrigue, bribery, bargaining, and unholy combination. He had been inaugurated with all the solemnities which impose upon the popular mind; and the anointment with consecrated oil had made him a Vicar of Christ as truly as oil can achieve that triumph for any twentieth century Italian.

Nevertheless, he accepted his deposition as a matter of justice, and made a written confession of the crimes imputed to him.

(See Gillett’s “John Huss.” Vol. 1, p. 520.)

If the "Sacred College" could make such a mistake as this, in electing John XXIII., who can say how many similar mistakes had been made before, and how many, since?

Necessarily, the numerous decrees of such a pope could not be "infallible:" what, then, becomes of the general foundation of the doctrine? He *had* been Pope, universally acknowledged as such: have we popes *de facto*, and not *de jure*?

John Huss had come to Constance, under the safe conduct of the Emperor Sigismund. Although the imperial honor was pledged, the friends of the intrepid Reformer implored him not to put himself in the power of the ravening priests of Rome. But, like Luther at a later day, he was not afraid, and he took his way to Constance, where he was soon deprived of liberty, then closely confined, and then harshly imprisoned.

After the deposition of the Pope, the prisoner wrote to his adherents—

"Courage! You can now give an answer to those preachers who declare that the Pope is God on earth; that he can sell the sacraments, as the Canonists assert; that he is the head and heart of the church by vivifying it spiritually; that he is the fountain from which all virtue and excellence issue; that he is the sun of the Holy Ghost, and sure asylum where all Christians ought to find refuge.

"Behold! Already is this head severed, as it were, with the sword; already is this terrestrial God bound in chains; already are his sins unveiled—the gushing fountain is dried up—the heavenly sun is dimmed—the heart is torn out, that no one may again seek an asylum there."

(Huss' Epistles, XIII.)

Casuistry never undertook a harder task, than when it sought to escape the difficulties made for popery by the Council of Constance. If the Pope is God-on-earth, who can accuse, try, condemn, and deprive him of his God-ship?

If the Council did wrong in deposing John, then this God-on-earth was a murderer, an adulterer, an incestuous fornicator, and a sodomist—for *that* is the unnamed crime of which John was convicted.

If the Council was right, then the consecration and anointing failed of its efficacy: an impostor wore the papal crown, and had his foot kissed. From such a polluted source, no infallibility or spiritual graces could flow. No line of

unbroken succession from Apostolic ages could be traced through such a man.

Pope Joan, herself, could not present a greater stumbling block to papal pretensions. If the Council was right, the Sacred College is like any other electoral body, subject to human errors. The halo of inspiration and divinity fades; and the "sacred" voters become mere profane vessels, full of uncleanness. In short, *if the Council was right, the entire stupendous imposture of papalism topples.*

On the contrary, if the Council was wrong, it is possible for the Roman Pontiff—who, after his inauguration, is claimed to be "Christ-veiled-in-the-flesh"—to be utterly without faith in the immorality of the soul, utterly without the common virtues of decent manhood, and not only addicted to drunkenness, gluttonous living, and bribe-taking, but degraded by homicide, adultery, incest, and the sin of Sodom!

Verily, the casuistry of the Jesuit runs against a snag, in the Council of Constance!

## CHAPTER VI.

Charges against Huss; His defense; He takes his stand upon the Bible; The Emperor Sigismond violates his "safe conduct;" John Huss burnt at the stake.

The first charge against John Huss was, that he had taught that, even after the words of consecration in the celebration of the Lord's Supper, *the bread* remained *BREAD*.

This accusation was formally proved by four witnesses.

In answer to this, the prisoner drew a distinction between "bread," and "material bread," which the modern mind finds it difficult to consider with patience. Like Luther's later doctrine of "consubstantiation," Huss' conception of the Last Supper was the natural hesitation of the Catholic clergyman in breaking wholly with a teaching which had been a part of his youthful education. Huss explained that when the Archbishop of Prague had prohibited the use of the word "bread," he (Huss) could not approve this mandate of the Archbishop, because Christ had spoken of himself, *eleven times*, as the bread of angels that came down from heaven to give life to the world, but that *Christ had never in these instances spoken of himself as material bread*.

The thought in the mind of Huss was really the same as that which afterwards *restored the usage of the uncorrupted Primitive Church*, and celebrated the Last supper as a commemorative rite.

Another charge against Huss was, that he had taught the following:

"If a pope is wicked, or, more, a reprobate, then, like the Apostle Judas, he is a devil, a thief, and a son of perdition, not the head of the holy church, militant; since he is not, in fact, a member of the militant church."

Huss replied to this by reading from his books, in which he had maintained that a reprobate pope was a false shepherd, like unto those of whom Christ spoke. He cited John XXIII. as an example of a false shepherd, a reprobate pope, and his apt reference must have added immensely to the rage and murderous intent of his enemies in the Council.

Another charge against the Reformer, was his teaching that "Peter was not universal pastor, or shepherd of the sheep of Christ; much less, Pope of Rome."

Huss read from his book, in which he had set forth the truth as manifest in the New Testament, namely, the equality of the Apostles, each being as much Christ's vicar as any other.

In truth, the real charge against the Bohemian was, that he was a disciple of Wyckliffe, virtually a Protestant. Every accusation hinged on that, and every debate revolved around it.

Condemned before his trial commenced, Huss was subjected to many trying days in the Council; and when he had met his enemies at every point, retracting not one jot or tittle of his doctrine, every pressure—imperial and ecclesiastical—was brought to bear upon him to compel him to recant: They somewhat realized the dangerous consequences upon public opinion, of murdering a stainless Catholic priest, in violation of the Emperor's safe-conduct, and of letting him die as a martyr to the Scriptural opinions he had so valiantly defended.

Concerning this, Huss wrote to his friends:

"They have attempted to frighten me from the truth of Christ, but the strength of God in me, they have been unable to overcome.---

"They would not venture to debate with me, *on the authority of the sacred Scriptures*, although I professed my willingness to be instructed.

"Not by the Holy Scriptures, but by threats, and terrors, have they tried to conquer me.

"But the God of mercy, *to whose word I bow*, is with me, and still will be, as I believe, and in His grace will keep me even until death."

It will be seen that the great Bohemian took his stand upon the ground where Luther afterwards stood at the Diet of Worms—upon the Bible!

"Show me where Holy Writ proves me to be wrong, and I will recant!"

What answer has Rome ever made to a man like that, except to poison him, starve him in a dungeon, cut him down with a sword, rack his limbs apart on the wheel, clasp him in the deadly embrace of the Iron Virgin, beat out his brains with a bludgeon, choke out his life with a rope, or burn his quivering flesh to ashes at the stake?

When the murderous Harlot of the Tiber loses her fangs, and can no longer tear Bible Christians to pieces, she vents

her impotent rage in sewerlike torrents of virulent abuse, saying that the mother of Luther bedded with a demon; that Calvin's death-hour was maddened by remorse; and that devils from the pit haunted the last hours of John Knox.



BURNING A BIBLE CHRISTIAN.

Verily, Satan never was better served than he has been by this hideous system of paganized "Christianity."

In his final appearance before the Council, Huss said—

"I came hither freely, relying upon the public faith of the Emperor, who is here present, assuring me that I should be safe from all violence."

As the doomed Bohemian spoke these words, he paused,

and fixed his eyes steadily upon those of the perjured Emperor.

“A deep blush at once mounted to the imperial brow. Sigismond felt the shame and meanness of which he had been guilty.”

(Mon. Huss. II., 346. Cited Gillett's Huss, II., 55.)

Chained to a stake, the Reformer suffered his martyrdom in the midst of blazing fagots; his voice could be heard in prayer, as long as he was conscious. As the pile burned low, his charred body could be seen hanging in its chains. They heaped new fuel on the sinking flames, and broke the skeleton with clubs, in order that the bones might sooner become ashes. The head fell down, and rolled out of the rim of fire. They beat it back into the flames. His heart was spitted with a sharp piece of wood, and so held over the coals until it was consumed. Every shred of the martyr's clothing, was cast into the pile, to prevent any relic from being taken back to Bohemia.

Then the surface of the earth, where this hellish crime of Rome had been committed, was spaded up, and thrown into the Rhine—and thus passed on down the currents to the lowlands of Holland, to the restless sea, and into that vaster ocean of *unburnable Thought*, which will forever *hate the infernal system which murders good men in the name of Jesus Christ!*

## CHAPTER VII.

Persecution in Bohemia; Vices of the clergy; A Pope receives Revenues from lewd houses; Martin Luther; Finds a Latin Bible; Goes to Rome; Shocked by priest's vices and blasphemies; Pope Leo X.; Sale of pardons for sins; Tetzels; Luther denounces sale of indulgences; Nails his 95 propositions to church door in Wittemberg.

The unity of the Church was restored by the deposition of Pope John XXIII., against whom such terrible accusations were made in the Council that I dare not print them, lest another Federal grand jury indict me for publishing extracts from papal literature.

(Of the other two Popes, Gregory XIII. resigned, and Benedict XIII. was deposed by the Council in July, 1417.)

On Nov. 11th, 1417, an Italian of the Colonna family was elected by 23 cardinals and 30 prelates representing the five nations taking part in the Council, viz.—Germany, England, France, Italy and Spain.

Under this new Pope Martin V., and at the instance of the Emperor, began the ferocious war upon the Hussites of Bohemia.

Even after all this, the Roman Catholic system did not purge itself, and return to the standards of primitive Christianity. On the contrary, it went from bad to worse. The infatuation of the higher clergy seemed a moral blindness. They had so long abused the name of God in covering their sins, and were so confident of their power to crush opposition, that they put no restraint upon their lusts, were deaf to mutterings of indignation, and had no eyes for signs of the coming storm.

One of the Prince-Bishops, Jean de Bourgogne, boasted of his voluptuous vices, and was served at the altar, in his cathedral of Cambrai by thirty-six illegitimate sons!

Pope Innocent VIII. had so many bastards, acknowledged to be his, that he was cynically nicknamed "the father of his country."

Pope Sixtus IV. established a system of licensed brothels in Rome, and reaped a yearly harvest of 80,000 ducats from the industry of the Scarlet Woman. (Harmsworth's History of the World. Vol. 5, p. 3755.)

The unseemly and sanguinary wars of Popes against Kings, were demoralizing, but the wars of Popes against Popes, were destructive. A spirit of mental unrest began to move among the common people, and to this unrest succeeded a desire for more light. There began to be a demand for the Bible, translated into the common language, in order that the average layman might read it.

As a natural consequence, the priests began to burn such copies of the Book as were found, and a series of councils not only forbade the publication of the translated Bible, but theological works, also. (See Harmsworth's History of the World, Vol. 5, page 3746.)

The utter contempt into which the masses of the people had sunk, viewed politically, is shown by the manner in which populous, wealthy and prosperous provinces were transferred by marriage.

Thus the daughter of the Emperor Sigismund wedding a Hapsburg, carried to him the thrones of Hungary and Bohemia. She inherited them from her father, and they went with her to her spouse.

In like manner, another Hapsburg prince, Maximilian, married the daughter of Charles the Bold (or Rash) of Burgundy, and carried the Netherlands as part of her dowry. The great, opulent cities of Ghent, Bruges, Antwerp, Brussels, Liege, &c., went along with the bride, as so many jewels and trinkets.

The son of Maximilian and Mary (the Burgundian princess) was the Handsome Philip who espoused Crazy Jane, the daughter of Ferdinand and Isabella. The son of Philip became the mighty Emperor Charles V. of Germany, and the sire of that devil in doublet and trunk hose, Philip II.

It was during the reign of the Emperor Maximilian I., that Martin Luther was born (1483) at Eisleben, in Saxony. His father, John Luther, owned considerable mining interests, and was a local Chief Magistrate. Having received a primary education in his father's house, Martin was sent to the universities of Eisenach and Magdeburg, and became a great proficient in the Latin language. (Coxe: I., 426.)

Repairing to the University of Erfurth, Martin continued his studies, and took his degree. He intended to become a lawyer, but a stroke of lightning having killed a friend at his side, his naturally serious mind was so deeply impressed that

he determined to enter the service of the Church. In the 22nd year of his life, therefore, he became an Augustin friar, at Erfurth.

Here nothing remarkable broke the monotony of monastic life, until he made the discovery which has *recently* been so hotly disputed—it never *was* disputed until two years ago, and then it was left to an ignorant American fanatic to raise the dispute.

As related in Coxe's monumental and thoroughly trustworthy "House of Austria," (Vol. I., p. 426) the discovery of Luther was this:

"During his residence in the monastery, he discovered a copy of *the Latin Bible*, which, at that period, was *interdicted to the laity*, and scarcely known to the clergy."

This statement is strictly true. What few Bibles there were, lay under lock and key, in the greater monasteries, or were fastened to the altar, by metallic chains, in the larger cathedrals. There were no Bibles in the convents, none in the smaller churches, none in the homes of the clergy, and none within the reach of the laity. By papal law, harsh punishment was to be inflicted upon any layman who should be found with the Scriptures in his possession. Good Catholics were even put to death for having the Book in the house.

Continuing his narrative, Coxe says—

"His (Luther's) curiosity being stimulated *by the discovery*, he studied the sacred writings with extraordinary ardour and perseverance; and to this accident may be attributed his adoption of those opinions that produced the Reformation."

His reputation as a scholar having spread, Frederick the Wise, elector of Saxony, invited Luther to become the professor of philosophy in the new university at Wittenberg—the young friar being recommended by Staupitz, vicar-general of the Augustin order.

At this time, never a word had been heard against the character or the morals of Martin Luther. He was noted as a pious, studious, attractive young Catholic, whose voice in singing the hymns of the church was unusually strong and melodious.

Malice simply unmasked its own ugly visage, when, in after years, the enraged Romanists ignored the official good character given to Luther by his Catholic superior-officer. If there was aught against the young scholar, Frederick the

Wise should not have been imposed upon by Staupitz, and the monastic brothers with whom Luther had lived.

At Wittenberg, Luther soon became noted for the boldness of his thinking, and the rude eloquence of his lectures. In due course, he was promoted to the degree of Doctor of Divinity, and began to discuss matters theological.

A trip to Rome, on which he was sent by the officials of the Augustin order, exerted a decided influence over Doctor Luther's after career. Such was the open lewdness of the priests, and such their mockery of all things sacred, that the German rustic was profoundly shocked; and this painful impression was not lessened when, on speaking of his sorrow at what he said at the papal court, he was laughed to scorn.

He was especially horrified when he heard the jeering priests, at mass, impose upon the pious credulity of the worshipping congregation, by changing the words spoken to the wafer from, "Bread thou art, but flesh thou shalt become," into, "Bread thou art, and bread thou shalt *remain*" (*Panis, et Panis manebis.*)

They also sneeringly changed the form, "Wine thou art, but *blood* thou shalt become," into the irreverent phrase, "Wine thou art, and *wine* thou shalt *remain*," (*Vinum es, et cinnum manebis.*)

When the honest German scholar and devout Catholic witnessed these abominations at Rome, it may be imagined that he carried many a disquieting thought with him as he returned to Wittenberg.

Dr. Coxe, throughout his magnificent work, "The House of Austria," displays the judicial temperament, treats historic personages with equal fairness, and never once reveals the spirit of the prejudiced partisan. Of Martin Luther's character and habits, he says—

"He was animated by an undaunted spirit, which raised him above all apprehensions of danger, and possessed a perseverance which nothing could fatigue. He was at once haughty and condescending, jovial, affable, and candid in public; studious, sober, and self-denying in private; and he was endowed with that happy and intuitive sagacity which enabled him to suit his conduct and his manners to the exigency of the moment, to lessen or avert danger by timely flexibility, or to bear down all obstacles by firmness and impetuosity.

His merciless invectives and contemptuous irony were proper weapons to repel the virulence and scurrility of his adversaries, and even the fire and arrogance of his temper, though blemishes in a refined age, were far from being detrimental in a controversy which roused all the passions of the human breast, and required the strongest exertions of fortitude and courage."

When Pope Leo X. had wasted in riotous living all the funds in the papal treasury, he sent envoys through the countries round about, to gather up a new supply of ducats, by selling pieces of paper which were called Indulgences, and on which the libertine De Medici prince, who was then "Vicar of Christ," had authorized to be written a full pardon for all sins, past, present, and future.

According to this doctrine, all the good works of the saints, besides those which were necessary towards their own justification, are deposited, together with the infinite merits of Jesus Christ, in one inexhaustible treasury, the keys of which were committed to St. Peter, and to his successors, the popes, who may open it at pleasure, and by transferring a portion of this superabundant merit to particular persons, for a sum of money, may convey to them either the pardon of their own sins, or a release for any one in whose happiness they are interested, from the pains of purgatory.

As the form of these indulgences, and the benefits which they were supposed to convey, are unknown in Protestant countries, and little understood, at present, where the Roman Catholic religion is established, I present, for the information of my readers, a translated form of the absolution used by Tetzl:

"May our Lord Jesus Christ have mercy upon thee, and absolve thee by the merits of his most holy passion. And I, by his authority, that of his blessed Apostles Peter and Paul, and of the most holy pope, granted and committed to me in these parts, do absolve thee, first from all ecclesiastical censures, in whatever manner they have been incurred, and then from all thy sins, transgressions, and excesses, how enormous soever they may be, even from such as are reserved for the cognizance of the holy see: and as far as the keys of the Holy Church extend, I remit to you all punishment which you deserve in purgatory on their account, and I restore to you the holy sacraments of the Church, to the unity of the faithful, and to that innocence and purity

which you possessed at baptism; so that, when you die, the gates of punishment shall be shut, and the gates of the paradise of delight shall be opened; and if you shall not die at present, this grace shall remain in full force when you are at the point of death. In the name of the Father, and of the Son, and of the Holy Ghost." (Seckend., Comment., lib. I., p. 14.)

The terms in which Tetzel and his associates described the benefits of indulgences, and the necessity of purchasing them, are so extravagant that they appear to be almost incredible. If any man (said they) purchase letters of indulgence, his soul may rest secure with respect to its salvation. The souls confined in purgatory, for whose redemption indulgences are purchased, as soon as the money tinkles in the chest, instantly escape from that place of torment and ascend into heaven. That the efficacy of indulgences was so great that the most heinous sins, even if one should violate (which was impossible) the mother of God, would be remitted and expiated by them, and the person be freed both from punishment and guilt. That this was the unspeakable gift of God, in order to reconcile men to himself. That the cross erected by the preachers of indulgences was as efficacious as the cross of Christ itself. Lo! the heavens are open; if you enter not now, when will you enter? For twelve pence, you may redeem the soul of your father out of purgatory; and are you so ungrateful that you will not rescue your parent from torment? If you had but one coat, you ought to strip yourself instantly, and sell it, in order to purchase such benefits, etc. These, and many such extravagant expressions, are selected out of Luther's works by Chemnitius in his *Examen Concilii Tridentini*, apud Herm. Von der Hardt., *Hist. Liter. Reform.*, pars iv., p. 6.

In the earlier ages of the Church, indulgences had been a mere remission of those temporal penalties which had been incurred by reason of the breach of some church rule or regulation. Very soon, this purchase of release from temporal *penances*, lapsed into an abuse, which grew rapidly upon the credulity, the ignorance, and the *helplessness* of the laity, until the Popes extended the indulgence to all sins whatever, and to the souls of those who had died in sin.

I will again quote the dispassionate and measured statement of Dr. Coxe:

“For the distribution (of the indulgences), the elector (Albert, bishop of Madgeburgh), employed Tetzel, a dominican friar of licentious morals, equally remarkable for his activity, and for his noisy and popular eloquence; who, assisted by the monks of his order, executed the communion with great zeal and success, but without discretion, or even decency.

“These indulgences were held forth as pardons for the most enormous crimes; they were publicly put up to sale, and even forced upon the people; and Tetzel and his co-adjutors indulged themselves in drunkenness, and every other species of licentiousness, in which they squandered their share of the profits, and not unfrequently produced indulgences, *as stakes at the gaming table.*”

Naturally, the boisterous, shameless, and almost burlesque performances of Tetzel set a thousand tongues to wagging. When the pieces of parchment were exchanged for a horse, or a cow, or a ducat on the gambler's table, even the devoutest of Catholics might well be ill at ease, and begin to doubt.

It so happened that several of Luther's flock sought to escape the penances which he had imposed upon them, by pleading these indulgences which they had bought from Tetzel, and he refused to recognize an absolution thus got at public sale. The matter was, of course, reported to Tetzel, and that impudent friar threatened, with the pains of the Inquisition, all persons who denied the powers of the Pope and the efficacy of the indulgences. He went further, and made preparations at Jutterbuch, as if to burn, in effigy, Luther and other doubters. How far he might have gone, had this burning in effigy been a success, no one can say, for it was growing somewhat late to have another murder, like those of Huss and Jerome.

But Luther forced the issue, and the combat with Rome, by preaching against indulgences, and, later, by nailing his famous ninety-five propositions to the church-door, in Wittenberg.

## CHAPTER VIII.

Death of Maximilian I.; Frederick the Wise; Charles V.; Luther excommunicated; Burns the Pope's Bull; Writes to the Pope; Diet at Worms; Luther's stand on the Bible; Marries escaped nun, Catherine Bora; Charles V. makes war on Protestants; Victory of Mulberg; Treaty of Passau.

While the storm-clouds of an enraged and revengeful Roman hierarchy were gathering for the destruction of Luther, a lull was caused by the death of the Emperor Maximilian I., whose first wife had been the only daughter of Charles the Bold (or Rash), Duke of Burgundy—the same that aspired to be a king, and was killed by the Swiss, at the battle of Nancy.

Maximilian must have been tainted somewhat with the mental diseases which afflicts all the "Divine Right" families, for during his last four years he added to the cheerfulness of his journeyings by taking his coffin around with him. He had never been known to change his shirt in the presence of any one; and when he felt that his end was approaching, he called for clean linen, put it on in private, and then ordered that, after his death, it should not be changed. He also directed that the hair should be cut from his head, after he was gone, and that his teeth should be pulled out, broken, and publicly burnt in the royal chapel!

He further commanded, that his body should be left on view for a day, and then sacked up with quick lime, and put in the coffin, so buried that the priests, officiating at the altar, might tread on his head and heart.

By this truly pious humiliation, the Emperor hoped to atone for all his sins.

The beautiful and amiable Mary of Burgundy died in her twenty-fifth year (1482), from a wound on her leg, received in a fall from her horse while riding.

She left two children, Margaret and Philip, from the latter of whom was descended the Hapsburgs of Spain, and of Germany, who hold thrones even to this day. Margaret became Governess of the Low Countries, but, although twice married, she died without issue. (1530.)

Frederick the Wise, elector of Saxony, was offered the Imperial Crown, but declined it; and, through his influence

and vote, the prize, escaping the eager pursuit of Henry VIII., and Francis I., was grasped by Charles, the son of Philip and Crazy Jane of Aragon—and grandson of Maximilian and Mary of Burgundy.

Under the young Emperor Charles V., the Roman attempts to crush Martin Luther redoubled their vigor, it being plain, at last, to the Pope, that here was no “mere monks’ quarrel,” as he had insolently and indifferently described it.

Every art of persuasion, and of intimidation, was employed by the high-priests to secure a surrender from the defiant monk; and when all these efforts failed, the Elector of Saxony was urged to withdraw his protection from Luther, so that he might be seized by Rome.

Frederick the Wise knew what *that* would mean; and he did not intend that he should be forever disgraced by a similar tragedy to that which eternally damns the memory of Sigismond.

He refused to give up his valiant monk, whose chief sin in the eye of Rome was his appeal to human reason and the Scriptures.

At length, the Pope—the prodigal, diseased libertine, Leo X.—dealt the blow which had once been more disastrous than the lightnings of heavens. The Italian debauchee excommunicated the German Christian.

The bolt that had once shattered thrones, fell harmless at Luther’s feet, and he hurled it back at the libertine who launched it.

The robust sense and cool courage of one Man, broke the spell of a superstition that had made powerful monarchs bare their backs to the rods of filthy, ignorant, bestial monks.

Attended by all the faculty of the Wittemberg University, the student body, and a large number of citizens, Luther burnt the Pope’s decree of excommunication, and flung into the flames, at the same time, the canon law of Rome!

The Macmillan Company (New York and London) have recently published a selection of the Letters of Martin Luther; and on pages 57, 8, and 9, there is his celebrated reply to the papal bull of excommunication.

After ironically telling Leo what a good man he is, and how deplorable it is that so pure a Christian as Leo should find himself in the midst of lions, as Daniel did, and of scorpions, as Ezekiel did, Luther, denounces the

Court of Rome as a Sodom, Gomorrah, and Babylon: once, the gate of heaven; now, the very jaws of hell.

Then he writes—

“I long for peace, that I may have quiet to devote to better studies.

“It is needless to ask me to retract, for I will not, nor can I suffer any interference with my interpretation of the Scriptures; because the Word of God must not be bound.

“Therefore, most holy father, do not listen to the sweet music of those who tell thee that thou art not a mere man, who has everything at his disposal. That is not the case. Thou art not lord over all.”

To make this epistle all the more acceptable to the Pope, the German monk sends him “a little book” to read, the title of said small volume being, “The Freedom of a Christian Man.”

Luther adds that he is poor, and has nothing else that he can send to Rome “by which I can show my devotion to your holiness, but thou requirest only spiritual welfare.”

As Leo spent the greater part of his time hunting game, feasting at elegant banquets, talking to skeptical literary men, and running after loose women, his disgust at Luther’s gift of “the little book” can be readily imagined.

All the world knows how the Emperor Charles V. at length summoned “the obstinate and pestilent monk” to the Diet of Worms, sending him at the same time a safe conduct for his protection. Luther’s friends were greatly alarmed, and predicted for him the fate of John Huss. But the fearless German was not to be terrified: “I am lawfully summoned, and I will go in the name of the Lord, though as many devils were combined against me as there are tiles on the house-tops of that city.”

How a multitude of people assembled at Worms to greet him, how his rooms were daily filled with men of the highest rank; how he appeared before the Diet, and infuriated the priests by his calm intrepidity; how the German knights admired his courage, and allowed it to be understood that their swords would defend his life; how he took his stand upon the open Bible, as Huss had done; how he defied all threats and resisted all blandishments; how the young Emperor himself brought his personal influence to bear in vain; and how he answered the last demand, that he recant by the famous declaration—“Here I stand; I can do no more.

God be my help. Amen.”—are incidents which have been so often described that they are generally known, and therefore need no repetition.

The vengeful priests urged the Emperor to violate his



EMPEROR CHARLES V.

pledged word, and to make a prisoner of Luther; but Charles wisely refused. He was a religious bigot, but he was also the most crafty politician of his time.

With insurrection blazing in Spain, and with a great war brewing between himself and Francis I., it would have been

sheer madness to have driven the Protestant princes of Germany into revolt, by an act of perfidy which would have shocked all Europe.

Nevertheless, the Emperor issued a decree outlawing Luther, and ordering that he be arrested after the time-limit of the safe conduct had run out.

To save the dauntless Doctor from certain death, his friend, Frederick the Wise, caused him to be waylaid on his journey homeward, kidnapped, and conveyed to the strong, secluded castle of Wartburg. In this remote quietude, Luther studied and wrote, waiting for quieter days.

At the end of nine months, he left the castle and returned to Wittenberg. Having already cast off the monastic garb, he married an escaped nun, Catherine Bora, who is said to have been the daughter of a noble house. At all events, she made Luther a most excellent wife, bore him children, and made his home a haven of peace and happiness.

The Emperor Charles, who had been at war with the Pope, and the King of France, made peace with them, in order that he might put forth all his strength for the crushing of the Protestants. In self-defense, they formed the League of Smalkalde; but, most unfortunately, there were differences among the Protestants themselves, and the Emperor made the most of these, in order that he might defeat the Leaguers in detail. They were never able to combine their forces against him, and when he gained the small battle of Muhlberg (1547) the princes of the League lost heart.

Luther was now dead, and when Charles visited his tomb in Wittenberg, the vindictive priests urged him to open the grave and scatter the relics of the great Reformer. But the Emperor replied, "I make no war on the dead."

The Roman priests, however, not only continued to do it, but they do it, now.

It was the secession of Maurice of Saxony that caused the disastrous failure of the Smalkalde League; it was the treachery of Maurice that now brought calamity to the Emperor. Angered because of the continued breaches of faith on the part of Charles, the Saxon prince stealthily organized forces against him, made a sudden dash at Innsbruck, where the Emperor was laid up with the gout; and but for a delay of two hours, caused by mutinous

soldiers, Maurice would have had a "Cæsar" for his captive. (1552.)

The Emperor hastily fled through the Alps, in a litter, accompanied by a small escort, and took refuge from the night and the storm, at Villachi, in Carinthia.

Charles was so much shaken by this narrow escape, and his doleful experience during that rainy night in the rough mountain passes, that he shrank from another trial of strength with the Protestant League, which now had Maurice for its Captain.

Therefore, he soon granted what the Reformers had been fighting for, namely, their freedom to worship God according to the dictates of their own consciences.

The treaty of Passau left the substantial victory with the Protestants. (August-2, 1552.)

How the Emperor faded away into the monastery of Yuste, where the gouty glutton soon ate and drank himself to death; and how his bigoted, dull and pitiless son, Philip II., wasted the soldiers and the treasures of Spain in the barbarous and persistent effort to stamp out Protestantism, is a story familiar to all who have a common acquaintance with modern history.

## CHAPTER IX.

Amicable relations between Protestants and Catholics; Who disturbed them, and brought on religious wars?; Secret archives; Jesuits educate Ferdinand II.; Goes to Rome and kisses Pope's foot; Bitter persecution of Protestants; No oath binds when heretic is concerned; Roman Archbishop of Prague starts Thirty Years' War.

Charles V. had employed fire and sword, gold and diplomacy, against the Reformation, and had quit the fight, a worn-out, discouraged man. His brother, Ferdinand I., did not persecute. On the contrary, he urged the Pope to allow priests to marry, to return to the former mode of using both wine and bread at communion, and to repudiate some of the more fanatical decrees of the Council of Trent.

The Venetian ambassador reported that nine-tenths of the German population had adopted the principles of the Reformation by 1556, and that a system of mutual toleration between Catholics and Lutherans had been adopted.

Montaigne, who visited Germany in 1589, speaks of the mixed marriages of Catholics and Huguenots, and of the friendly relations existing between the two sects.

Micheli, another Venetian envoy, wrote, in 1568, "A system of mutual toleration has become customary, wherever the two faiths are mingled, no one cares to inquire whether a person is Catholic or Protestant. The same indulgence prevails in families: in many houses the parents profess one doctrine, the children the other. Brothers hold different religious opinions. Catholics and Huguenots intermarry. No one complains against it, or regards it as a scandal."

Can you imagine a finer picture of religious amity and real Christianity? Do you not instinctively inquire, Who changed this peaceful state of mutual forbearance into the raging hell of a Thirty Years' War?

In the year 1859, the French historian, Alfred Michiels, published a work of careful research, based on original documents of the Austrian archives, and thereby threw a flood of light on German statecraft which had previously been shrouded in mystery.

The knowledge of these secret documents had been obtained through the stealth of Baron Joseph Hormayr, director of the Austrian archives. For twenty-five years, he held the office,

and during that period his ravenous curiosity, unwearied industry, and marvelous memory made him the master of the inner closets and vaults of Hapsburg and Jesuit diabolism.

In 1828, King Louis of Bavaria invited Baron Hormayr to quit Austria for Munich; and the learned keeper of the Hapsburg archives seems to have carried off with him, partly in his mind, and partly in his baggage, the more important contents of the documents he had been "directing."

The Baron did not take away the originals, but his notes were copious and his copies exact: therefore, it may be said with substantial truth that he opened the Austrian archives to the world. I am not certain that this was exactly honest, but am genuinely glad that he did it. If Prometheus deserves our thanks for having stolen fire from the grudging, unsympathetic gods; if the New England patriots are to be venerated for robbing the British tea-vessel in Boston harbor; if we are to continue to honor Jacob for cheating his brother and his dying father; if we are glad to owe David to the incest of Lot's daughters, and the human origin of Christ to the wife of Uriah, then we can assuredly forgive Baron Hormayr for looting the secrets of the Austrian archives.

In volume after volume, this most admirable thief put upon the market the books which he made out of the facts contained in the hidden papers of the Hapsburgs. "It is impossible," says Michiels, "to write a history of Austria, or even of Germany, without consulting him."

In the Preface to his own book, "Secret History of the Austrian Government," Alfred Michiels asserts that, "Austria is, *even more than Russia*, the head-quarters of despotism, a funereal goal, where entire nations are put to the torture, where brute force violates all laws in the name of justice, profanes all religious maxims in the name of piety, and abjures all human sentiments in the name of clemency.

"There reigns a dissimulation as unlimited as it is pitiless."

This constitutes a tremendous indictment against the most papal empire in the world. It is the empire which remains intensely papal and Jesuit, even after Portugal has become a Republic, and Spain a sort of half-born modern State.

Ferdinand I. was succeeded by Maximilian II., and the son trod in the steps of his sire. He was a Catholic, but he had no desire to murder anybody who was not.

He granted religious liberty to Bohemia and Austria; and in Vienna, itself, the Protestant nobles heard the Gospel

preached by their Lutheran ministers. In Bavaria, as in Austria, nearly all the nobility had adopted the system of free examination." (Michiels, p. 5.)

Maximilian II. having learned that his son Rudolph, led astray by Spanish and Italian companions, meant to attack a Lutheran church, was so enraged that he boxed the prince's ears.

This Rudolph in turn became Emperor, and during his half-insane life, the Reformation continued to spread. In 1578, religious liberty was proclaimed, by the Archduke Charles, in Styria, Carinthia and Carniola. In the whole duchy of Austria there were only five noble families that remained Papists!

How was this tide forced back? How did popery reconquer this lost ground?

It is the old story of the fearful power of *education*. The Jesuits got hold of a twelve-year-old prince, had the complete control of his mind for five years, and at the end of that period, Ferdinand II. was not only a most bigoted Catholic, but a most inflexibly pitiless Jesuit.

He went to Rome, kissed the Pope's foot, and swore on his knees to bring Germany back into the power of the Italian Church. He adopted the murderous motto—"Sooner a desert, than a country peopled by heretics." (Michiels, p. 7.)

In 1598, this abnormal monarch set to work. He issued a decree commanding the Catholic worship, and prohibiting any other. He ordered that Protestant literature be burnt on the public square. He proscribed the Lutheran clergy, threatening with imprisonment any who should remain in his dominions.

He closed the Protestant schools, and disqualified for office all save the Catholics. No Protestant could sit in a municipal council or claim the right of citizenship.

He re-established the monkish brotherhoods, the nunneries, and the use of public parades, ceremonies, &c., so dear to the Papal heart.

These edicts were published throughout Ferdinand's hereditary provinces of Styria, Carinthia and Carniola.

Then the Jesuits took the field for active operations, *accompanied by escorts of 300 soldiers to each squad of priests*.

These bands would suddenly make their appearance in towns, demand of the municipal authorities that the inhabitants be summoned; and then, when the citizens were assembled, *with soldiers encircling the crowd*, a priest would preach a lengthy sermon expounding the Roman Catholic faith.

After this, each citizen of the town would be called, *by name*, and ordered to renounce the Protestant doctrines, *on the spot*.

If any man stood firm, he was immediately condemned by the priests, made to pay a fine, or banished, or beaten into submission. Some of the more wealthy and influential Protestants were given a few weeks for meditation: but if they still refused to join the Roman Catholic Church, their property was confiscated and themselves sent into exile.

"The Protestant churches were blown to pieces with gunpowder, the walls of Lutheran cemeteries pulled down, and the tombstones scattered about. Wherever a Protestant had been buried, in the days of toleration, near a Catholic, the grave was opened, and the bones cast out of the consecrated ground." (Michiels, p. 10.)

Protestant libraries were burned, gallows were put up where churches had stood, and one brave minister who refused to be silent brought upon himself and his wife a terrible fate. At Gratz, Styria, the Rev. Simon Heusinger and his wife Eva persisted in saying that the Lutheran faith was superior to popery, and they were cast into prison and choked to death, *for no other cause*.

To make these facts the more appalling, we must bear in mind that they were stated publicly and boastingly by the Roman Catholic *eulogist* of Ferdinand II. In preparing his panegyric on the persecuting Emperor, Consult Hurter recited these measures taken by the crowned bigot in stamping out religious freedom.

From Styria, the crusade of Jesuit persecution next invaded Carinthia and Carniola. The priests and the soldiers created a reign of terror. "Nearly all the great families quitted a country ravaged by fanaticism, and sought refuge in Bohemia and Hungary." (Michiels, p. 11.)

Among the fugitives was the celebrated astronomer, Kepler, who, like Gallileo, found it a dangerous thing to know more than the dirty, ignorant priests.

So thoroughly had the Jesuits taken possession of what Ferdinand supposed to be his mind, that a favorite saying of his was—

"Were I to meet a priest and an angel at the same moment, I would salute the priest first."

Naturally. It is not claimed that the angels can create God out of a handful of wheat, and it *is* claimed that the

priests do it every day. The Irish priests do it, the Italian priests do it, the Chinese priests do it, the Hindu priests do it, the negro priests do it.

Therefore, when a Roman Catholic monarch meets a negro priest and an angel at the same time, it is eminently proper for him to salute the negro first.

The Jesuits built a human wall around Ferdinand II. By day and by night, they kept him within sight. No outside influence could reach him. No word to the contrary of what the Jesuit said, could find his ear. Even had such word found his ear, it could not have pierced the plate-armor of his Jesuit education.

The two Jesuits who are mainly responsible for the savage persecution of the Lutherans, and for the crimes, usurpations and breaches of treaty which led to the Thirty Years' War, were William Lamormain and John Weingartner. (Michiels, p. 12.)

For five years, the priests and the soldiers harried the hereditary states of Ferdinand, but during this time Rudolph II. was Emperor of Germany.

In 1606, he pledged his imperial faith to Hungary in granting liberty of worship. Bohemia won the same concession in 1609.

When Rudolph died and was succeeded by his brother, Matthias, Ferdinand (Archduke of Styria, Carinthia and Carniola) got himself nominated King of Bohemia.

The official representatives of the people (the estates) required Ferdinand to take the most solemn oath to confirm the liberty of worship which the Emperor had granted.

The manner in which Ferdinand readily took the most sacred oath that could be devised, *and then perfidiously broke it*, illustrates the folly of Protestants and non-Catholics who think that *any oath* can hold a Catholic where popery is at stake.

The Jesuits began a campaign in Bohemia, underground and stealthy. They used inflammatory literature, circulated among the Catholics, inciting them against their Protestant neighbors. They argued that the edict of toleration was not binding, that it had been wrung from Rudolph by force, and as they had a new King, they should have a new law. The solemn oath that Ferdinand had taken cut no figure at all: the Pope could absolve him from it. Throughout Bohemia, the

Jesuits intrigued under cover, hoping to stir up an insurrection.

The first spark was kindled when the bigoted Archbishop of Prague *destroyed some Protestant churches*, which had been built on the domains of the Abbeys of Grab and Braunau.

The Lutherans, greatly agitated, held public meetings, and chose delegates to the imperial court at Vienna, to lay their complaint before Matthias. The Emperor refused to listen to the deputation, and ordered that the Lutheran committee of defence be dispersed.

On May 23, 1618, some of the Protestants, led by Count Thurn (who had fled into Bohemia to escape the persecution of Ferdinand), forced their way into the palace where the imperial councillors were sitting.

Following a time-honored Bohemian custom, the Lutherans threw these councillors out of the window. However, they happened to fall into another dung-heap, not imperial but most convenient, and they escaped bodily hurt.

The people at once formed a provisional organization in defense of their chartered liberties, and Count Thurn was elected Commander-in-Chief of the volunteers who meant to fight for religious freedom. The situation and the action of the Bohemian patriots were much like those in the Thirteen Colonies, when the Virginia farmer, George Washington, was put at the head of the raw Continentals.

*The first decree of the provisional committee ordered the immediate expulsion of the Jesuits.*

In much the same situation, Portugal drove out these incorrigible and most dangerous enemies of civil and religious liberty.

In 1914, the patriots of Mexico did the same thing; *and these expelled intriguers of Portugal and Mexico are NOW at work, underground, against OUR liberties and institutions.*

With the destruction of those Protestant churches by the Archbishop of Prague, *and the refusal of the Emperor to take cognizance of the violation of Bohemia's chartered rights, THE THIRTY YEARS' WAR BEGAN.*

Thus the Jesuits had accomplished their purpose, and the most tragic, unnatural, un-Christian and protracted carnage that humanity ever suffered, had its origin in the devilish aims and methods of this most diabolical of all secret societies.

(For the history of the Thirty Years' War, I must refer you to Schiller's great work, written, however, before the

secrets of the Austrian archives were revealed. Other books covering more briefly the same period, are Fyffe's "Modern Europe," Schwill's "Modern Europe," Markham's "Germany," Harmsworth's "History of the World," Duruy's "Modern Times," &c.)

## CHAPTER X.

Hussites nearly take Vienna; Emperor flees; Horrible persecution of Bohemian patriots; Murders and confiscations; Reign of Terror in Bohemia; Jesuit laws against Protestants; Beware the hell-born secret society which poisoned Popes until Popes surrendered to the power of Jesuitry!

To make my story of the Hapsburgs intelligible, I must state that imperial troops were sent by the Emperor against the Bohemian patriots, and that these Catholic forces were defeated. Then the Lutherans carried the war into Austria, and came near taking Vienna *twice*. But Count Thurn did not push his advantage with enough energy, and the golden moment passed. The Protestants (or Hussites) set up a sorry prince as their King, and this weak, cowardly creature, Frederick, count palatine, reigned one winter. His army was beaten at Prague, and he fled the country. (1620.)

Ferdinand II., in order to pacify the Bohemians, proclaimed a general amnesty, pardoned the rebels, and promised safety for property, persons and honor. This ruse had its effect. The Protestants laid down their arms, and the Lutheran forces under the famous Count Mansfeldt left Bohemia.

Then the Jesuits began their work. On Feb. 28th, 1621, forty-eight Bohemian nobles and prominent citizens were seized and thrown into prisons. The Emperor Ferdinand hesitated to break his recent pledges and his solemn coronation oath (already mentioned), but the Jesuit, Lamormain, showed impatient temper, and irritably exclaimed, "I take all that on my own conscience."

Backed up by the Jesuit Weingartner, and four chiefs of this terrible secret society, which kings were beginning to be afraid of, Ferdinand yielded. Next day the fatal order that was to cause rivers of blood-shed was on its way to Bohemia. (Michiels, p. 19.)

The forty-eight victims of Jesuit policy and imperial perfidy were put to death at once, some with the rope, some with the axe, some with horrible tortures. *In some cases, the hands were chopped off, and the tongue torn out, before their bodies were quartered alive.*

Count Schlik voiced the heroic resolution of all these martyrs when he said, "Tear our bodies into a thousand pieces, trample on our entrails, but you will find nothing . . .

except that we took up arms at last to *defend our persecuted religion, our violated constitution, and our national independence*. God has delivered us into your hands. May His will be accomplished, and His name be praised."

The martyrs spent their last night in song and prayer and exhortation, not one of them closing his eyes. It was their Gethsemane, and none slept. When day broke, a rainbow stretched its radiant crescent athwart the heavens. Singing the forty-fourth Psalm, they walked through the streets to the place of execution.

One of the Jesuit victims was John of Jessen, friend of Kepler, and of Tycho Brahe, and one of the founders of the science of anatomy. He had been physician to the two tolerating emperors, Rudolph and Matthias. Ferdinand II. and his Jesuits hated this scientist so rancorously that *they had his tongue torn out*, before his head was struck off!

Another of the victims was Gaspard Kaplitz, ninety years old. He was so stiff and feeble that it was difficult for him to kneel at the block, and place his hoary head in such a position that the executioner could strike it off with his sword.

Bohemia lost all her political and religious rights, as well as the liberty of electing her own kings. The charters which Rudolph and Matthias had granted, and which Ferdinand II. had solemnly sworn to respect, were torn up by him and the fragments cast into the fire.

The language and literature of the Bohemians were proscribed, Bohemian libraries burnt, and all their precious collections of manuscripts destroyed.

In every direction the confiscation of property went hand in hand with persecution. Thus, cupidity spurred fanaticism, and the cloak of religion covered the greed of the rapacious. The emperor, the courtiers, the soldiers and the Jesuits were gorged with loot which dripped Protestant blood.

A few months after the faithless, perjured Ferdinand II. had murdered the Hussite chiefs at Prague, he set another trap for the unwary. By proclamation, he offered amnesty to all who would send in their names, as being persons entitled to the pardon, confessing that they had been concerned in the patriot movement. Seven hundred and twenty of the nobles *again* trusted this perfidious emperor, and were again betrayed. He immediately confiscated their property, robbing his faithful subjects of 43,000,000 florins by that one act of baseness. The

nobility of Moravia were bankrupted, and they abandoned their country.

Even then this twice-perjured Ferdinand sought to lure victims to their doom by promises. To the ex-governor of an Austrian province, Frederick of Roggendorf, who had escaped, he offered a pardon. Bitterly and scornfully, Frederick replied, "What pardon? Is it that given to the Bohemian nobles—death by the axe? or that of Moravia—perpetual imprisonment? or that of Austria—confiscation of all landed property?"

"When threats, blows, spoliation and torture were not sufficient to convert the heterodox, they were assailed in the noblest, deepest of human feelings. *Their children were torn from them, and martyred in their sight*, in order to tame their resistance and overcome their courage. Parents could not behold *their boys and girls mutilated* without yielding, and then a priest dictated to them the form of abjuration.

Two officers on one of these ferocious expeditions *seized a naked child, and, each holding it by a foot, cut it in two with their sabres. They then offered the father and mother the bleeding halves.*"

(Hormayr. Taschenbuch für die Vaterländische Geschichte. Jahrgang. 1836. Quoted in Michiels, 39.)

The fearful significance of this detail of religious ferocity is, that it was a part of a systematic, premeditated work, altogether different from the more or less sudden Sicilian Vespers and St. Bartholomew Massacre.

The hideous fact of the naked babe split open, and the bleeding halves offered to the Protestant parents, was officially reported to the Hapsburg emperor and his Jesuit advisers. The secret lay hidden in the archives along with others equally horrible, and both Ferdinand II. and his Jesuit instigators gloated over the atrocity.

One Lutheran minister, the curate of Bistritz, an old man of seventy, sick in his bed, was shot where he lay. Rev. Paul Moller was shot and killed as he stood in his pulpit, preaching. Other Protestant clergymen were burnt to death on piles composed partly of their libraries and written sermons. Others, like Laurence Kurzius, John Bereneck, and Moses Antecœnius, were slowly roasted over the coals of a brazier.

One preacher named Maresch was forcibly held, while the brutal Catholic soldiers violated his two daughters before his

face: then they stoned him, ran their lances through him, and cut him to pieces with their swords.

With others, they first cut off the right hand, and then the head: some, like Rev. Matthias Ulisky, were cut into four pieces. Rev. John Buffler was fastened to a tree, and the Catholic soldiers practised on him as a target until he was dead.

When the Catholic soldiers saw a Protestant minister at large, they immediately fired upon him, as upon a wild beast, and his corpse was left where it fell.

Finally, all Hussite ministers were outlawed by imperial decree. *After eight days, if any remained, their lives were forfeit.*

Jesuit hatred was not to be balked by death and the grave. They tore open the tombs of the Bohemian hero, John Ziska, and of Rockyczana, and scattered their bones over the ground! (Michiels, page 40.)

What is it that kindles this intensity of diabolism in the hearts of popish priests? On what theory is it explained that men who profess the merciful Saviour, have no mercy?

They dug up the coffin of John Wycliffe, the Catholic Christian, and threw his ashes into the river—why? Because he was *not* a blind papist, and had translated the Bible into the common language so that the common people could read it.

Previously, the Book was sealed in a dead tongue, the Latin, and the one copy which belonged to each church was chained to the altar, by a metal chain, lest it might be taken away by the curious, and read in stealth by such Catholics as knew Latin.

William Tyndale was kidnapped and choked to death, for the same offence—that of putting the Bible into English—and his body burnt to ashes.

Whence comes this devilish rancor against fellow mortals whose only provocation is that they differ from Italian popery in the matter of *the Christian religion?*

The emphasis is on the word Christian, for the Papists have never displayed against Buddhist, Confucianist or Mohammedan, the savage hatred they visit upon Christians who are not willing to worship the Italian Pope.

(The Catholic church, you know, is strictly an Italian corporation, made in Italy, renewed in Italy, and seeking to govern the world from Italy. *Nobody but an Italian can ever*

*be Pope*, for, since the Italians got control of the inner machinery some 400 years ago, *they have never let go.*)

During the reign of terror which these deliberate and systematized brutalities brought upon Bohemia, the Jesuits went about, soft-footed and pious looking, committing every crime sanctimoniously and with boundless self-approval. To the trembling, fear-stricken people, they preached—

“These measures must neither surprise nor irritate you: we are only laboring for your good. Heretics are like children or like people suffering from brain-fever. Feel glad; then, that we come to the aid of your poor souls. Testify your gratitude to the emperor,” &c.

For two hundred years, the Austrian government forbade any one to write on this, possibly the most hellish era in the history of mankind.

All Europe rang with denunciations of the retaliatory laws which victorious Protestants passed in Great Britain, to forever render harmless the terrible Italian Church which had so long been a curse to that Empire. Those precautionary laws were repealed at the behest of modern opinion, and in answer to the lying assurances of Rome: now England is facing another tremendous crisis, brought on by Jesuit intrigue, and the fact that *Irish Catholics and English Catholics owe their first allegiance to an Italian potentate.*

What we have *not* heard about, are the laws that the Jesuits put upon the Bohemian kingdom.

Consider some of them:

“(1.) Every individual not professing the Catholic faith *is forbidden to carry on any trade, or lucrative profession, or to gain money by his labor.*

“(2.) Any one *who gives shelter* to an Evangelical minister *will die on the scaffold*, and forfeit all his property.

“Anyone who allows a heretic minister to preach, baptize or marry *in his house*, will pay a fine of 100 florins.

“(3.) Protestant ministers will not be allowed to accompany the bodies of dead heretics to the graveyard.

“*By special grace*, Protestant women married to Catholics will be tolerated in Bohemia, *during the life time of their husbands*; but they must quit the country immediately after the death of their husbands, and they cannot inherit his property.

“(4.) All who eat meat on fast days are to be banished and their property confiscated.

"*Those who ridicule* the Catholic ceremonies must suffer the same fate.

"*Any one who ridicules a priest,* must suffer the same penalty.

"No one but a Catholic shall teach children.

"None but Catholics shall make wills.

"None but Catholics shall engage in the fine arts.

"*Any one ridiculing the Virgin or the Papal ceremonies,* shall suffer death, and confiscation of property.

"None but Catholics shall remain in hospitals and receive care.

"Such is the immutable will of his Catholic majesty, Ferdinand II.

(Signed.)

"CHARLES.

"Prince of Lichtenstein."

Nothing in the anti-Romanist code of England ever equalled the barbarity of this; and in Britain the Reformers had frightful provocation to clip the claws of the Italian monster, and to draw its deadly fangs. But in Bohemia, the Protestants had not given any provocation at all. They had been living in amity with their Catholic neighbors. They had been intermarrying with them and the same peaceful household had been partly of one religion and partly of the other. Besides, they supposed themselves to be securely covered from persecution by the charters of two emperors, and the solemn oath of a third.

The Jesuits, the hell-born Jesuits, wrought the change, saturated the mind of Ferdinand with cold, inexorable bigotry, taught him that it was a deadly sin to permit a heretic to live in his dominions, inflamed Catholic nobles against their Lutheran peers, set the two setes at deadly enmity, and literally carried into practical effect their terrible and satanic oath, to "extirpate" all who refused to join the Catholic Church.

What are we Americans to think, what are we expected to feel, when we see these plotting Jesuits—*with the blood of nations on their garments, and the curse of their hideous record on their heads*—flocking to our Republic, as they are driven out of France, out of Portugal, out of Spain, and out of Mexico?

## CHAPTER XI.

Hapsburg atrocities inflicted upon Protestants; Jesuits use brutal soldiers against non-Catholics; Dragooning the helpless into the Roman Church; Outlawing Protestants; Vices, cruelties, and corruption of priests; Results of Thirty Years' War.

*"No matter what their physical condition may be, the poor who are being taken care of in hospitals, must be thrown out, if, before All Souls' Day, they do not join the Catholic Church."*

The month of November in Northern Europe is wintry and bitterly cold: to throw sick people into the streets on the snow, or on the frozen ground, or into the icy blast, is an eminently Papal way to do missionary work for the compassionate Jesus Christ. Is there any law against Catholics, in any Protestant code, mediæval or modern, which bears the least resemblance to that Jesuit decree enforced under Ferdinand II? Is the record of Mohammedanism, or Buddhism, of Confucianism blackened by any such deliberate decree of a law-making authority?

Verily, the most infamous of all the human beings who have been puffed up with the insane vanity of Divine Right, are these Hapsburgs of Austria and Spain.

Having crushed Protestantism in Styria, Carinthia, Carniola, Moravia, and Bohemia, the Jesuits next concentrated their efforts upon Austria proper. This state was not under the rule of Ferdinand until after the death of the Emperor, Matthias, in 1619.

On the 28th of September, 1622, all the Mennonites and Anabaptists were ordered out of the country, because *one* of them had given a night's shelter in his house to the fugitive king of Bohemia!

In October of the same year, the Lutheran ministers were expelled.

No estate could henceforth be enrolled on the official list as belonging to a Protestant, and none of that hated sect could sit at a municipal council.

Dragoons were quartered on those householders who refused to be converted; and the brutal conduct of these licentious troopers, domiciled in peaceful homes, where wives and daughters were at their mercy, wrought speedy "conversions." Husbands and fathers became hypocrites to save their loved ones from unbearable conditions.

The Jesuits, Lamormain and Weingartner, thus hit upon an effective measure in Germany which other Jesuits, long afterwards, persuaded Louis XIV., to imitate in France.

In 1624, Prince Lichtenstein promulgated the atrocious decrees already mentioned; and, in order that no dissenter should escape, disguised emissaries were sent into the towns, on market days, to mingle with the peasants, pick quarrels, create a tumult, and give the troopers an excuse for a massacre of the unarmed people.

"Let us," says Michiels, "imagine one of these hideous scenes: troops suddenly and ferociously falling upon unarmed agriculturists and citizens, in the midst of their peaceful avocations; men, women and children killed; the merchandise scattered over the ground, and covered with blood; the cries of horror, the fugitives, the curses, and the vain resistance of the braver among them; the despair of the mothers, the groans of the dying; and then a funeral silence, a square desolate and gloomy, dead bodies piled upon the ground, and the last victims writhing convulsively in their agony!"

On July 21st, 1627, all dissenters were banished from Bohemia and Austria: all who would join the Catholic church might keep their estates, otherwise they must sell to Catholics and leave the country.

As the aristocrats were those who owned these landed estates, this virtual confiscation by forced sale brought vast spoil to the Jesuits and to the parvenus that stood near those in power.

In fact, the old nobility was almost entirely supplanted by a new order, the ancient houses being stripped, and the new enriched. For example, it was in this manner that Wallenstein acquired the enormous wealth which enabled him to maintain an army, and to live more splendidly than any of the Cæsars had ever done.

The children of such nobles as held out against the Jesuits, were taken from their parents, locked up in monastic institutions, and given Jesuit teachers. Even adolescent girls were given into the keeping of these unmarried priests!

Those children who had property became the unwilling wards of Catholic guardians, and the guardians made the most of their seductive opportunities.

"Young, delicate, and timid women, adorned by all the graces bestowed by education, were abandoned without a check to the most hypocritical and sensual of men. Neither tears,

prayers, nor flight, could save them from outrage, and the assassins of their relatives" (who coveted their estates) "gained an easy victory over their weakness."

"As for the young men, the English language will not allow us to describe the treatment to which they were exposed. When the Jesuits had expelled the Protestant pastors, they divided their living among themselves; but not being sufficiently numerous to perform the duties, each member of the order held charge of seven or eight parishes. They were, consequently, obliged to summon assistants, who were obtained from Poland, where the Catholic priests had fallen into a state of profound degradation, *and had contracted the most loathsome habits.*

They unblushingly corrupted all the rustic youths."

(Hormayr; Taschenbuch, &c. Cited by Michiels p. 52.)

Driven before the terrible forces of Jesuit persecution, the patricians of the Austrian monarchy fled to North Germany, France, Sweden, Denmark, Brunswick, Hesse, Holland, Transylvania, and Poland. Some even took refuge with the Sultan of Turkey, and found safety in the shadow of the Crescent from the pitiless anti-Christ of the Cross.

Summing up the miseries inflicted upon mankind by these Jesuits, *who started the Thirty Years' War*, the historian says—

"In this way—the building of a commemorative church"—these blind fanatics applauded the inauguration of a St. Bartholomew far more cruel than the first—a Bartholomew that lasted thirty years.

Twenty million human beings murdered, tortured, or proscribed; innumerable families plunged into misery and despair; commerce ruined, fields untilled, a frightful depravation of morals; so many evils and tears, so much blood, were counted as nothing."

Counted as nothing? Not that, but the contrary. They were counted as glorious sacrifices for the re-establishment of Popery, the extirpation of "heresy," the restoration of absolute despotism—a despotism which made it death for any man to think, speak, believe and act, in obedience of Italian priest and Hapsburg prince.

## CHAPTER XII.

Wallenstein; Great soldier; His mode of life and of warfare; Miseries inflicted upon the people; Cannibalism; Edict of Restitution; Gustavus Adolphus; Killed in battle; Wallenstein murdered by the Emperor and Jesuits.

“The emperor would rather see beggars than heretics in Germany!”

This monstrous sentiment was proclaimed, in reply to the appeals of the people whose substance was being destroyed by Roman Catholic marauders, or devoured by the no less ruinous process of unmerciful taxation.

To execute the despotic will of such an emperor, the Jesuits had fashioned the most terrible instrument that Divine Right ever used, and then broke. This was Wallenstein, the great soldier of the Thirty Years' War.

Around this man's name and career hangs an impenetrable mystery and a horrible fascination. *What was he*, at heart and in purpose? Did he have any fixed, ultimate aim? Had he a creed, a mission, a secret plan within the folds of his outward work? No one can say. He rises into eminence at the darkest period of Germany's travail; he enrolls and victoriously leads great armies; he becomes the indispensable Captain and organizer to the stupid Hapsburg, Ferdinand II.

He lives in regal state at Prague, where blocks of houses are bought and pulled down, in order that he may have space and quiet; he gives no man his friendship; no woman, save his wife, ever spends a moment with him in private; his officers keep their distance, and his soldiers are not permitted to notice him as he stalks gloomily through the camp. He brings to bloody failure the brilliant campaign of Gustavus Adolphus, and leaves the Swedish King dead on the field of Lutzen. He beats down all the Protestant champions, until the Jesuits and their puppet emperor are supreme; and then the Jesuits and the Hapsburg hire vulgar, brutal assassins, who vulgarly, brutally kill him—and are paid for it, by the Hapsburg, in lands and purses, openly, shamelessly, exultantly!

In all the annals of royal and priestly turpitude and crime, there is no blacker mystery and murder than this!

Wallenstein's parents were Protestants; but their death, when he was a child, threw him into the hands of an uncle who placed him in the Jesuit College at Ollmutz. By the time

these corruptors and poisoners of youthful minds had finished with him, young Wallenstein had been thoroughly imbued with the deadly spirit of Jesuitism.

The year 1625 found this marvellous German already rich by marriage, and famous by reason of his military exploits against the Turks and the Bohemians. Ferdinand selected him to enroll 20,000 men for a campaign against the German heretics.

"That's not enough," said Wallenstein; "let it be 40,000, and the army will support itself."

The emperor consented, the horde of marauders were brought together, and under the stern command of their Captain, they pillaged, ravaged and conquered, wherever they marched. To maintain such a host, Wallenstein had to ignore the difference between Catholic and Protestant: to men who must live by loot, all tempting victims look alike.

In the wake of Wallenstein's army were burning towns, sacked cities, ruined farms, impoverished men, violated women, the wails of the homeless, and the dread twins of all such wars—famine and pestilence.

On confiscated estates in Bohemia, Wallenstein became many times a millionaire. He received from the emperor the duchy of Friedland, containing nine towns and fifty-seven castles and villages. He loaned millions to the bankers of Venice and Amsterdam; and one of the imperial provinces which was surrendered to him, in satisfaction of Ferdinand's debt, was the duchy of Sagan, which, by the strangest course of events, is now the property of a grand-son of the late, lamented Jay Gould, of New York, patriot, philanthropist, and benevolent assimilator of other people's property.

A strict disciplinarian on a campaign, Wallenstein tolerated the loosest living in camp. His officers kept many servants, entertained lavishly, and provided musicians, jugglers and other such crude theatricals as were known to the Middle Ages. Among the camp-followers, were thousands of bad women.

The great Captain's eye was keen for military merit, and his rewards to soldiers who distinguished themselves, were lavish; but, for cowards and mutineers, there was no mercy. "*Hang the dog!*" was the sentence of death to the insubordinate, and the craven.

In physical aspect, Wallenstein very nearly corresponded to one's mental conception of Mephistopheles. Tall, thin, stern, cadaverous, taciturn, his little black eyes gleamed fiercely, or

coldly—and inscrutably—from a pale face, beneath the black brows of a closely cropped head of black hair; and his long nose came down, beak-like, over a heavy black moustache, hiding the iron mouth from which no kind word, no soldier-song, no joyous battle-cry, was ever heard—and on which no genial smile was ever known to rest.

He wore above his elk-skin jacket, a white doublet and cloak; and over his black hat, fluttered a large red plume—and his breeches were red, and his boots, russet; and he must have looked a good deal like the Devil.

He hanged one of his upper servants for having awakened him without orders; and he caused one of his officers to be secretly “removed,” because he persisted in wearing spurs which clanked when he came to the chief. His servants were naturally not given to prattling in the palace; and a dozen patrols were ever on duty to assure tranquility; and when the great Captain was at Prague, chains were stretched across the streets in his neighborhood, to shut out carts, drays, wagons, and noisy pedestrians. If dogs barked, or cows lowed, or roosters crowed, in the hearing of Wallenstein, they did not live long.

In the year 1629, the army of this most extraordinary man numbered 150,000. They were a devastating horde of Vandals. The common people, Catholic and Protestant, were stripped bare, with inexorable impartiality. The peasants starved, and the soldiers feasted. So frightful were the sufferings which were inflicted upon Germany, that the Archduke Leopold wrote to his brother, the emperor—

“The soldiers burn, violate, massacre, cut off noses and ears, break windows and stoves, torture the poor, and plunder their resources.”

Such were the miseries brought upon his own people, his own empire, by this Hapsburg, whose motto was, “Better a desert, than a country tainted with heresy!”

“Heretics were, therefore, to be exterminated, not solely because their doctrines were damnable, but because those who presumed to differ from their sovereign were in his eyes guilty of rebellion. More than 10,000,000 human beings were sacrificed to this unjust and cruel policy. The Jesuits had impressed upon him the devilish maxim, that a land had better lie waste than harbor heretics and rebels; and on this principle he had acted through life, and reduced the fair plains and fields of Germany to the condition of a howling wilder-

ness, through which dissolute soldiers and half-starved, miserable peasants, in whose breasts famine and suffering had extinguished the feelings of humanity, wandered like fiends, ready to devour alike friends and foes.

The year in which the emperor died, a frightful famine was added to the other horrors of war. So ghastly was this visitation *that men, to save their lives, disinterred and devoured the bodies of their fellow-creatures, and even hunted down human beings that they might feed on their flesh.* The effect of this unnatural and loathsome diet was a pestilence, which swept away the soldiery as well as the people, by the thousands. In Pomerania, hundreds destroyed themselves, being unable to endure the pangs of hunger.

On the Island of Rugen, *many poor creatures were found with their mouths full of grass, and in some districts attempts were made to knead earth into bread.* Throughout Germany the license of war and the misery consequent on famine and pestilence had so *utterly destroyed the morality* which was once the pride and the boast of the land, that the people, a few years before the most simple and kind-hearted of Europe, now vied with the foreign mercenaries who infested their country in setting at nought the laws of God as well as of man. ‘Germany,’ says Bethius, in his ‘*Excidium Germaniæ,*’ *lieth in the dust. Shame is her portion, and poverty and sickness of heart. The curse of God is on her because of her cruelties and blasphemies, and blood-shed. Ten thousand times ten thousand souls, the spirits of innocent children butchered in this unholy war, cry day and night unto God for vengeance, and cease not: whilst those who have caused all these miseries, live in peace and freedom; and the shouts of revelry and the voice of music are heard, in their dwellings.’*” (Markham’s History of Germany, pps. 311-12.)

In Harmsworth’s admirable “History of the World,” (Vol. VI., p. 4410) we are told that Germany was at this period a land of desolation. One-half of the inhabitants butchered, four-fifths of all the domestic animals destroyed, houses by the hundreds of thousands burned, “starving men in whom all feeling for the benefits of society is dead, *and who have sunk to the degradation of cannibalism*”—such is the hideous picture of Jesuit-Papist-Absolutist vengeance, upon a people that had dared to indulge in freedom of conscience.

In March, 1629, the Jesuits struck a deeper blow in the famous “Edict of Restitution” which ordered the immediate

restoration to the Romanist clergy of all the property they had lost during the previous twenty-seven years.

The effect of this Edict may be imagined, if we can realize what would happen in Mexico, if the President of the United States should heed the Roman Catholic prelates who are now demanding that our Government order the restoration of the ill-gotten wealth which Spanish priests lost, when, in 1857, the Juarez patriots triumphed.

The ruthless Edict which the Jesuits had wrung from Ferdinand II. was ruthlessly executed by as brutal a soldiery as ever made militarism hateful.

It was at this period of woe, rapine and slaughter that Gustavus Adolphus, with a small Swedish army, came to the rescue of German Protestants. He was not able, however, to save the city of Madgeburg. It fell to the Papist army of Pappenheim and Tilly, and the fearful scenes that followed its capture, excite horror in all who read.

"Men, women and children were murdered, or driven back into the flames. Women were outraged in the sight of their husbands, daughters at the feet of their mothers. The Croats amused themselves by hurling children into the flames; while Tilly's dragoons transfixed nurslings to their mothers' breasts with their sabres."

Pappenheim wrote to the Hapsburg emperor, that he was sorry "we had not, as spectators, your imperial majesty and consort."

When Tilly entered the smoking city, 6,000 corpses were thrown into the river to clear a passage for him. Out of a population of 31,000, only 5,000 survived the massacre. During the long seige, the starving wretches had actually resorted to cannibalism, so maddening was their distress. Catholic historians have themselves chronicled this ghastly truth, and have gloated over it. (May, 1631.)

(See, Schiller's Thirty Years' War. Mitchell's Life of Wallenstein. Markham's "Germany.")

At the battle of Lutzen, in 1632, Wallenstein was technically defeated; but as the Swedish hero and Protestant champion was killed, the Papal cause reaped the substantial fruits of victory.

Once before, the Jesuits and the Hapsburg emperor had thought they could dispense with Wallenstein, and he had been disgraced: but events having again made him an imperious necessity, they had fawned upon him, pleaded with him, sur-

rendered implicitly to all his conditions, and placed the fate of the empire in his hands. Now, however, the tide had decisively turned against the Lutherans: the Protestant forces seemed hopelessly vanquished, and Papalism permanently established. It was time to rid the Jesuits of a former pupil who had grown to hate them so implacably that he would not tolerate a priest in his camp or palace—time to rid a cowardly and perfidious Hapsburg of a subject who had heaped too many favors upon the head of an ungrateful prince.

Lulling the great Captain by flattering letters, the emperor signed an order for his assassination; and it gives an American a queer feeling to read the names of the murderers—for *they are Irish Catholics.*

## CHAPTER XIII.

Death of Ferdinand II.; Jesuits rule his son and successor; Jesuits rule continues in Leopold I., the imbecile; Hungarians save Vienna; Emperor's ingratitude to John Sobieski; Prince Eugene's brilliant career; Hungarian atrocities begin; Jesuits torture, murder and confiscate; Laws of Austria conform to Roman Inquisition.

Ferdinand II., the Nero of Roman Catholicism, died in 1637, in the odor of sanctity, and with a lighted candle in his hand. The twelve million Christian Germans whom he had butchered in the name of Jesus Christ, the Virgin Mary, and the Italian Pope, did not haunt his dying hours, any more than they awoke remorse in the Jesuits who had taught the imbecile that the only true way to get to Heaven, was to murder people that did not join the Catholic Church.

Ferdinand II. was succeeded by a son, of whom it may be said that he was even more of a besotted slave of the priests than his father had been.

For another eleven years, the hideous war went on; and then the Jesuits and Hapsburg fell, before the combined powers of Sweden and France.

By the Peace of Westphalia (1648), Austria lost a portion of the empire, and the Protestants won freedom of worship. But the Jesuits held their grip on Austria itself, and, with the exception of brief intervals, they have held it ever since.

Ferdinand III. passed from earth in due course, and another Hapsburg entered into the service of the Jesuits. His name is known to history as Leopold, and he was a most thoroughly Jesuitized prince. Every morning he heard three masses, one after the other; and his prayers were so long and so fervid that he was supposed to have callosities on his sacred knees. On the approach of a priest, the emperor always took off his hat. His devotions during Lent were so tremendous, that foreign ambassadors—Catholics, but not crazy—resigned their office, rather than go through such an ordeal.

In Leopold, the Hapsburg facial deformity appeared in exaggerated form, as it did in some of the Spanish members of the family. His under jaw projected, so that the sacred mouth could not be closed over the teeth; and therefore he could neither chew his food properly, nor speak plainly. His sacred head was small, and his thin hair was white. His sacred

little legs were weak, and he tottered as he walked. He was below the middle height, and wore a tall head-dress, known as the peruke. His prodigious, deformed chin was adorned by a scraggy, sparse growth of black hairs, which were nature's effort at a beard. To complete the charms of this Divine Right monarch, he played the flute, and operated a turning-lathe. He believed in fortune-telling, divination, alchemy and miracles.

This Hapsburg reigned half a century, and was engaged in five great wars, but he was never seen anywhere near a battle-field. He was never even seen in camp. Wrapped around by the ceremonial of court etiquette, this rickety creature had no will of his own, nor any knowledge of current events, save that which was sifted through his screen of Jesuits.

By accident of birth, a hideous imbecile controlled the destinies of millions of intelligent human beings, each of whom was a better man than himself. He devoured their substance with his taxes. A million husbandmen toiled year in and out, living in penurious frugality, to feed and pamper the gaudy courtiers who buzzed about the corridors and salons of the palace in Vienna. This sceptered idiot plunged nations into wars, and sent his subjects to fight, suffer, and die in prolonged struggles about whose causes and motives they knew nothing at all.

For his success, great generals planned campaigns and won immortal victories—and were hardly permitted to kneel at his feet and kiss his hand. John Sobieski, King of Poland, beat back the Turks and saved Leopold's throne, after Leopold himself had ingloriously fled from Vienna; and then the cowardly emperor *refused to shake hands with his savior*, because Sobieski was a king *by election*, and not by birth!

In a letter written from the army before Vienna, Sobieski describes with just indignation the haughty, ungrateful conduct of the Hapsburg emperor, saying—

“I paid my compliments to him in Latin, and he replied in the same idiom, with phrases already prepared. . . . I presented my son to him, who advanced and saluted him. The emperor did not even lift his hand to his hat.”

In other words, this Hapsburg who had run away from his capital at the approach of the Turks, and who owed his kingdom to the Polish army, would not condescend to notice the son of *the elected* monarch of Poland!

Sobieski continues—"The Viovide of Gallicia led the emperor through my army; but our soldiers were irritated by his haughtiness. They complained bitterly because he did not display the least gratitude for their fatigues and privations, *not even simply lifting the hat.*"

Speaking of how the Austrian courtiers had thronged his tent before the great battle, and how they then avoided him after he had saved the emperor, Sobieski adds—"Everybody is disheartened; *we wish that we had never helped the emperor*, but that this haughty race (the Hapsburgs) had been eternally confounded."

Another brilliant soldier who fought and triumphed for the cowardly idiot, Leopold I., was Prince Eugene, celebrated in the Western World, as the companion-at-arms of Marlborough. In August, 1697, the Austrian forces under Eugene defeated the Turks at Zenta on the Theiss, inflicting a loss that was almost unprecedented for those times, 30,000 men, 80 cannon, and 423 standards.

After putting his army into winter quarters, the adventurous Eugene formed a flying column of 4,000 cavalry, 2,600 infantry, and 12 guns, and dashed over the Balkans, and penetrated as far as Sarajevo.

These were the first troops from the West to invade the Turkish dominions; and it is curious to note that the world-war now deluging so many nations with blood, *originated in Austrian-Jesuit persecutions in that identical territory.*

The crushing blow given to Turkey at Zenta, led to the peace of Carlowitz (January, 1699,) whereby the Hapsburgs obtained the kingdom of Hungary, excepting Banat, Transylvania, and Slavonia.

(See Harmsworth's History, Vol. 6, p. 4445.)

Already, the Jesuits had been at work in upper Hungary, where a brother of the ferocious Cardinal Caraffa had been appointed Commandant. In applying for this authority over the doomed country, Antonia Caraffa (a Neapolitan) said to the imperial court:

"If I believed I had in my whole body a single drop of blood favorable to the Hungarians, I would have my veins opened. Let me be employed, then, to subdue them! *I laugh at their immunities, their laws, their judicial forms, and their Constitution.* I will make Hungary captive, next mendicant, and finally Catholic." (Michiel's, p. 203.)

This diabolical threat was carried out. The systematic attempt to do the same fiendish work, for the Hapsburg family and the Italian church, in Bosnia, Herzegovina, and Servia, precipitated the Armageddon of 1914-15.

*Thus does a difference of two hundred years fail to show the slightest difference in dynastic ambition and Jesuit diabolism!*

The Hungarian crucifixion began in February, 1687, and nothing that Spanish heretics suffered was worse than the savage crusade against the Magyar Protestants. Arbitrary arrests, rigorous imprisonments, horrible tortures, swift murders were measured out by the Jesuits to all who were suspected of disloyalty to the Roman Catholic Church. To those who protested their innocence and asked for a trial, Caraffa replied:

"You will be tried after execution."

(Vehse, Vol. V., p. 272. Michiels, p. 205.)

"The most noble persons, the men of highest reputation, and the brave captains who had fought in the war of independence, were led onto the scaffold, either together or separately, with victims of a lower class. Some were dragged out and lengthened on ladders expressly made to dislocate limbs; others had their heads bound with cords or fillets of metal, until their eyes started from their sockets." (History of the Hungarian Revolution, Vol. I., p. 349.)

"They were hanged by the hands to gibbets, and enormous weights attached to their feet, while the hangman burned their armpits with wax tapers, or shook over the unhappy men torches of pitch and rosin which bedewed them with a liquid shower of fire. They were tortured with red-hot pincers, and steel blades or nails were raised to a white heat and thrust beneath the nails on their fingers and toes. Many, half roasted and half lacerated, died under this torture.

Leopold's delegate offered six hundred florins to any one who invented a new punishment, and one of these tortures, the most atrocious of all those described by the historians, makes our hair stand on end. *Large wires at a white heat were introduced into the natural passages of the body, and after the victims had been stripped of their clothing.*

If the excess of pain subdued their courage, or the slightest word escaped from them which might be used against them, their execution was immediately proceeded with, in defiance of the ancient law (belonging to a barbarous code, too),

which demanded that the culprits should confirm their confession when out of their torturer's clutches. Their right hand was first cut off, and then they were decapitated, fastened to the wheel, impaled or quartered, according to the caprice of the judges and their blood-thirsty auxiliaries.

The Jesuits, those men of God, applauded these horrors, and regarded this hideous carnage with unblushing cheek.

Antonio Caraffa displayed his ferocity to even a greater extent, for, while the victims were groaning and imploring for his mercy, or howling and writhing in intolerable agony before his windows, he amused himself with lost women, drank delicate wines, played dice—in short, gave himself up to joy and pleasure." (Michiels "Secret History of the Austrian Government," pps. 206-207.)

So complete was the Jesuit triumph in Austria, that the secret Manual of the Inquisition found its way into the law of the empire. Article 337 of the Penal Code of the Hapsburgs contains these terrible words:

"As the defence of innocence is one of the duties of the criminal judge, *the accused can neither ask for an advocate to be allowed him, nor for information as to the charges against him.*"

Any citizen obnoxious to the Jesuits, or to a private enemy, was subject to arrest, and to trial before an imperial judge, who could not allow the accused to prepare for trial, or to know what was the charge against him, or what was the testimony of the prosecution, nor to have the aid of a lawyer to advise him in his awful danger.

That system of secret, one-sided, and malevolent persecution was the system under which Jesuits had tried, condemned and destroyed hundreds of thousands of men and women whose only crime was non-belief in Popery.

In Article 377 of the Austrian Penal Code, it was provided, that the wife should denounce the husband, the brother his brother, the father his son, the son his father, the brother his sister—and so on—*or be held equally guilty.*

Thus the devilish spirit of the Inquisition entered the national law of Austria, setting aside the natural affections and loyalties of the family, and substituting for the compassionate creed of Christ the infernally cruel dogmas of Popes.

## CHAPTER XIV.

Story of the Salzburgers; Driven out of Austria; Some flee to Georgia; Tribute to their heroism; Author knew their descendants, when he was a boyish school-teacher.

The emperor Leopold I. died in 1705, and was succeeded by Joseph I., who fell a victim to small-pox in 1711. His brother inherited the Hapsburg principalities, kingdoms, and peoples, by the Divine Right of birth, just as the modern fee-simple owner of lands, houses, flocks and herds, cash and notes, mules and horses, passes them on down the line of inheritance.

The brother who became heir to all the Austrians, Hungarians, Bohemians, Tyrolese, Slavonians, Czechs and Germans of the Hapsburg empire, is known to history as Charles VI. In him, the Italian Pope and the Jesuits possessed a pliable and powerful tool. Of him, they made a perverted bigot, who could not even tolerate the existence of the inoffensive Bible-Christians of Salzburg.

The ruler of this mountain province was at once a prince and a prelate. He was a temporal lord under the feudal system, and a spiritual lord under the Papacy. Archbishop Paris Lodron was a Catholic, but not a fanatic. He would not allow the Jesuits to enter Salzburg, nor did he join the papal League which was shedding torrents of German blood in the name of religion. At the same time, he prevented the Bible-Christians of his diocese from allying themselves with the Hussites and the Lutherans. Thus, the Thirty Years' War left Salzburg unscathed. No blare of trumpets broke the quietude of those remote and lovely valleys where the peasants fed their flocks and herds. No cannon's roar echoed through the forests which clothed those sublime mountains. The miner and the woodsman and the shepherd pursued their peaceful vocations, in the midst of such landscapes, such scenes of natural beauty and charm, as the Creator made when His thoughts were moulded into snow-capped hills, azure valleys and silver streams.

No army of Goths desolated those fair regions; no Tilly or Wallenstein wrought havoc there.

Salzburg as an oasis in the horrible desert of the Thirty Years' War—a haven where life-boats rode at ease, when all

the vast ocean of Germany was storm-swept, and wreck-strewn.

Archbishop Lodron ruled his province for more than thirty years, and outlived the era of religious carnage; but after his death, troubles began to come upon the vassals whom he had so long protected.

The infernal Jesuits marked them for persecution, and the machinery of imperial despotism was soon put in motion. One act of oppression and repression, of exaction and spoliation followed another, until in August, 1731, the mountaineers chose delegates to meet and settle upon some plan for self-protection. The new Archbishop claimed the emperor's help, and Charles sent an army of 3,600 men. Thus menaced with the awful fate which had overtaken the Protestants of Hungary, and Bohemia, the Salzburg Christians appealed to the Lutherans of Prussia, Saxony and Hanover.

This step so provoked the Jesuits and the Italian Pope, that they prevailed upon the emperor to decree the banishment of the entire sect, numbering 17,714 *heads of families*.

Since the expulsion of the Moors from Spain, the ferocity of the Italian church had not more sweepingly outlawned a larger number of men; and in *this* case, the victims were white people, of European blood, and of Christ's religion!

As in the case of the Moors, a solemn treaty was shamelessly violated, for the Peace of Westphalia had pledged the Hapsburg to allow three years' grace to any objectionable Reformer, and to respect their property rights, even when banished. But those Salzburgers who owned no property in land were given eight days to quit the country, while the land-owners were given five months to sell out and leave. The losses inflicted by such a decree can be readily imagined.

Some of the fugitives found homes in Prussia, some in Denmark, some in Hanover. In the Protestant provinces of Europe, these victims of the Hapsburgs, of the Jesuits, and of the Italian Pope were eagerly welcomed and aided. In Catholic Bavaria, they were watched by hostile troops, restricted to one highway, *and given one week to pass through!*

Some of the Salzburgers braved the ocean, and came to the Colony of Georgia, settling at Ebenezer, some twenty-five miles above the City of Savannah, and building their historic church on a height which overlooks the river. There they multiplied and prospered.

When the writer of these lines was a penniless youth of eighteen, and in search of a school to teach, he went into this Salzburger settlement. He remembers how the broad German accent of the men, and certain peculiarities of language and manner, impressed him at the time; and, also, how highly these descendants of the original refugees were spoken of by the people of the adjacent communities.

There isn't a burial ground in America that excites a nobler veneration than that wherein the old Salzburgers sleep. Every tomb-stone marks the grave of a hero—a stalwart, God-fearing soul that would not bend his conscience to emperor and pope, and that forsook home and country, rather than desert the sacred Cause.

*“I am a poor man, but there is not a moment that I am not ready to die for the truth,”* said the typical Salzburger, Peter Wallner, when they threatened him with the gallows, if he did not surrender to the Pope.

Write it! Write it forever on the marble that stands where brave men lie! Write it for eternity on the pages where living lovers of liberty tell of the dauntless spirits that defied Popes and Kings, in order that you and I might be free, in hand, in mind, in soul!

Write it in letters of gold on the memories of rising generations, so that the stars themselves may fade away, before the immortal words shall be forgotten!

## CHAPTER XV.

The Empress Maria Theresa; Hapsburg and Bourbon alliance; Ruinous to Bourbons; Prince Kaunitz hates the Jesuits and becomes careful as to what he eats and drinks; Many of the priest-nun brothels suppressed; Shame that we allow them in our Republic.

The only son of Charles VI. died early, and the emperor wished his daughter to inherit the Hapsburg dominions, peoples, lands, houses, herds, flocks, &c.

Neighboring scions of Divine Right agreed to the proposed change, and the thing was settled. The people of Austria, Hungary, Bohemia, &c., were not consulted or considered. *They* went with the lands, just as the coal-miners used to be sold along with other chattels belonging to the mines.

Having effected this salutary change in the law of imperial inheritance, Charles died. (1740.)

The Empress Maria Theresa is the most popular Hapsburg, mainly because she was one of the least detestable, and was a woman who had to endure the hard mauling of Frederick the Great. The world sympathized with her when the Prussian king took Silesia away from her, for by that time the world had forgotten whom the Hapsburgs had taken it from. The world also admired the dramatic manner in which she threw herself and her babe on the chivalrous nobles of Hungary, for the world did not then know what diabolical deeds the Hapsburgs had been guilty of in Hungary.

Maria Theresa was a severely religious potentate, but when she wanted the help of France, she did not hesitate to court the handsome harlot who controlled the Bourbon king. She wrote an autograph letter to the Pompadour, addressing her as, "*Madam, my dear sister and cousin.*"

The scarlet French lady replied, "My dear Queen," and these two good Catholics made wax out of that other good Catholic, Louis XV.

When the straight-laced husband of Maria Theresa learned of this correspondence, and of the affectionately royal terms in which his Hapsburg wife had written to the French cocotte, he was so infuriated that he used unprecedented language to his Maria, and inflicted irreparable damage upon the furniture in the room. (Michiels, p. 289.)

However, the alliance between the two Catholic countries was made, and in the events which followed, France suffered enormous losses.

Concerning this alliance between the crafty Hapsburg and the infatuated Bourbon, an experienced French statesman says:

“The long enmity which, for three centuries rendered the houses of Bourbon and Hapsburg, was succeeded by an apparently close and intimate union, in which sincerity, frankness and burdens were on one side—ingratitude, craft, dissimulation, and advantages on the other; a union which was more hurtful to France than any one of the wars that the hatred between the two houses has ever kindled; a union which produced the decadence and degradation of France, the aggrandizement and elevation of Austria; which has raised the latter country to the rank which the other had hitherto held in the order of the European powers; a union, in fine, during which France did not cease to make sacrifices; but these sacrifices, far from earning the gratitude of Austria and inspiring her with a faithful and sincere attachment, did not even extinguish her old feelings of aversion, jealousy, and rivalry.” (Political Situation in France, by M. de Peysonel, Vol. II., pps. 13-14; published in Neufchatel, 1789.)

There was a Jesuit whose name was Joseph Monsperger, and after many years of endurance, he grew tired of the yoke of his secret society, and asked to be set free from his vows. His repeated requests were repeatedly denied; and, because he was useful in the secret work at the Vatican, he was not sent to starve in some underground vault. One day he discovered a hidden chest in the panelling of the Jesuit chancellerie, and on opening it, found a number of mysterious papers, letters in cipher, accounts, and other documents. Among these concealed manuscripts were the general confessions of several kings, emperors, ministers, princesses, which had been written during the reign of Charles VI., and the first ten years of Maria Theresa. Some of these papers were copies, *the originals having been sent to Rome!*

Prince Kaunitz was the supreme minister under the Empress, and his private secretary was Tobias Harrer, a former school-mate of Joseph Monsperger; and it was through Harrer that the discontented Jesuit gained access to the all-powerful Kaunitz. The astute minister hated the Jesuits, and he saw at a glance how effectively he could use against them the documents which Monsperger had discovered. First of all, the

papers coerced the Pope into releasing the Jesuit from the chains of his order. Secondly, they were employed by Kaunitz to convince the ministers of Portugal, Spain and France of the extreme danger of harboring Jesuits at court. In the end, these stealthy plotters were driven out of every Catholic country in Europe, including Austria itself. Finally, Pope Clement XIV. abolished the order (1773) *and the Jesuits poisoned him!*

Prince Kaunitz was so certain that a similar fate would befall *him*, that he took the utmost precautions against assassins, refusing to touch food or drink, save that prepared by his own servants.

Armed with the damning papers which Monsperger had delivered into his hands, Kaunitz influenced the Empress not only against the Jesuits, but against the more glaring abuses of Roman Catholic monasteries, dungeons, schools, legacy-hunting, *and girl-hunting*. One of her regulations forbade the priests to allow any woman *under twenty-four years of age* to take the perpetual vows.

In these United States, and in this twentieth century, we supine, indifferent, cowardly Protestants are permitting the lecherous girl-hunters to drag into their walled brothels maidens who are in their teens—girls who have scarcely reached the age of puberty!

*It is a national disgrace, that the black veil of priestly desire should be thrown over these beautiful, innocent, and deceived young women.* Worthy to live in the life, light and freedom of marriage and motherhood, they are the lured victims of celibate lust, doomed to a living death within the barred cells of the cloister, where virtue is unprotected, where beauty inflames the appetite to which no denial can be given, and where the fruit of this hidden sin is destroyed in the hour of its birth.

## CHAPTER XVI.

Emperor Joseph II.; His reforms; Declares Freedom of the Press; Suppresses priest-nun brothels; Decrees liberty of Bible reading; Profoundly alarms the Pope, who remonstrates, and finally "goes to Canossa" Leopold II. succeeded by Francis, Metternich and the Jesuits; Era of Reaction; Holy Alliance; Leopold Foundation formed to colonize United States with Romanists and monarchists; Blessed by Pope, who grants more than Tetzel sold in the Middle Ages; Hapsburg efforts to crush democracy and progress.

To Maria Theresa, succeeded her son, Joseph, an emperor who detested the Jesuits, and who reformed many Papal abuses. Among other things, he abolished 700 convents and monasteries. So firm did he stand in his attitude of German independence of the Italian Papacy, that the Pope went in person to Vienna to plead with him to cease his "persecution" of the Holy Mother Church.

In other words, *Pope Pius VI. went to Canossa!*

But the visit was a failure: the Emperor stood his ground. The Jesuits and the Pope had to chew the cud of patience, and wait for another Hapsburg, more mediæval and stupid.

The Emperor published an ordinance in 1784, allowing his Catholic subjects to purchase and read the Catholic Bible, a privilege they had not previously enjoyed. He also decreed the freedom of the press.

Under Leopold II., Francis, and Metternich, all these reforms were swept away.

Joseph II. was followed by Leopold II., who in turn was succeeded by Francis, whose daughter was given in marriage to Napoleon—in the evil hour when the Emperor of the French was lured into the fatal attempt to found a Bonaparte dynasty similar to the Romanoffs, the Guelphs, the Hohenzollerns, and the Hapsburgs.

The real rulers of Austria were Metternich, the Rothschilds and the Pope. The unique combination of the rich Jew and the Romanist church, was not unprecedented, for there had been such combinations between the emperor, the Pope and the rich Jew, at a much earlier period.

Under the long ministry of Metternich, the power of the Hapsburgs was thrown invariably and without stint against modern liberalism of all kinds. In the State and in the

Church, Metternich wanted everything to remain just as it was. No such things as modern schools, modern newspapers, modern books, modern preachers, modern democrats and republicans, were to be tolerated. "I want the kind of education that teaches men to obey those in power," said His Sacred Majesty, Francis, to whom his imperial son-in-law, Napoleon, used to refer as "an old goose."

Metternich worked in the strongest co-operation with Talleyrand, Wellington and Castlereagh, to re-establish on firm, Council-of-Trent foundations, the glorious old doctrine of Legitimacy and Divine Right. According to Metternich, peoples were made for kings, and the son of a royal sire was as much entitled to inherit millions of human beings, as he was to be the heir to a drove of hogs. It was the business of the king to think and act for the people: the people must not on any account be permitted to think and act for themselves. That idea is the Hohenzollern-Hapsburg theory and practise, now more commonly called by the new name of "Militarism." No change of name can change the thing itself. Militarism is the modern phase of mediæval absolutism. It is the deadly opposite of free will, free conscience, free speech, and popular self-government.

After Napoleon was tricked by Metternich into the fatal truce of Pleisswitz (June, 1813,) and had ended his career in captivity, the Austrian reactionary bent every energy to stamp out Protestantism in Church and State. He founded the Holy Alliance, an armed conspiracy of despots, for the purpose of suppressing liberal principles, democratic tendencies and popular institutions.

French troops were poured into Spain to overturn her constitution, and to re-enthroned in absolute power the despicable and pitiless tyrant, Ferdinand VII.

Austrian troops were launched against Italy, to re-instate the abominable misgovernment of the Pope.

This Holy Alliance indicated a purpose to even cross the ocean with its despotic programme, and to force South America into renewed slavery to foreign potentates. But Great Britain, as well as the United States, was determined that Metternich's system should not be planted in the new world: hence, Canning's aid to South America, and Monroe's firm declaration that European monarchs must "hands off."

What the Holy Alliance could not do by force, the Jesuits and the monarchists resolved to do in another way; and it was

in 1829, that the "Leopold Foundation" came into existence. The main objects of the organization were the systematic removal of Catholics from Europe, where there was a surplus population, to the Great West, of North America, where virgin soil, rich natural advantages, and demand for settlers created an ideal condition for the immigrant.

The Hapsburg government of Austria officially approved the Leopold Foundation, and published the constitution of the Society, stating that its purpose was to "aid Catholic Missions in America, by contributions in the Austrian Empire."

One of the most eminent scholars in Europe delivered lectures in Vienna, in which he dwelt upon the mutual support that Popery and Monarchy derive from each other. He undertook to demonstrate, that Protestantism, in connection with Republicanism, had been the cause that *disturbed* the governments of Europe. The disturbance had been the efforts of the oppressed populations to acquire some share in the wealth they created, some share in the making of the laws they were to obey, and some share in saying what the rulers should do with the destinies of peoples.

The learned lecturer said—

*"The true nursery of all these destructive principles, the revolutionary school for France and the rest of Europe, has been North America. Thence the evil has spread over many other lands, either by natural contagion, or by arbitrary communication."*

The assembled nobility of Austria, papal and imperial, listened with hearty approval to this condemnation of the principles for which our Revolutionary fathers fought, and which they embodied in the Constitution of the United States.

Frederick Reese, the Pope's Vicar-General of Cincinnati, was in Austria at that time and he struck while the iron was hot, by publishing a pamphlet setting forth the glories of our Western country, and its need of population.

The Emperor of Austria not only sanctioned the new movement of European Catholics to the New World, but he ordered that a society should be organized in every parish in his dominions, to collect money and remit *a weekly contribution* for the missionary work managed from the Cincinnati headquarters.

Immediately, large sums were poured into this country, and Romanism began to grow in such cities as Louisville, Milwaukee, Chicago, Cincinnati, and St. Louis.

The Emperor Francis I. was the head of this Leopold Foundation, Prince Metternich, an active member; and the Prince Ferdinand, its official protector.

The Pope was so delighted with the novel enterprise, that he issued a Bull in its favor, to stimulate contributions. It is dated January 30th, 1829; and it reads so much like the indulgences whose too lavish sale provoked Luther's revolt, that I quote the sentence—

“Therefore, trusting to the mercy of Almighty God, and in the authority of Peter and Paul, his apostles, we grant to all the truly penitent co-operators in this society, on the day they shall be received into the society, *full indulgence, and remission of all their sins.*”

Of course, the members of the society paid an initiation fee, and the Pope forgives all their sins, at the time they pay the money and join the society.

Between that language, and the impudent words used by Tetzel in hawking the indulgences of Leo X., there is no material difference.

More extraordinary than any indulgence issued in the sixteenth century, is the following declaration of the Pope, in 1829—

“These letters we endow with *perpetual* efficacy; and we order that the same authority be given to *copies* of them, signed by the public notary, and sealed with the seal of the person of proper ecclesiastical dignity, as is given to our permission in this very diploma.”

This amazing document was signed at the Vatican, on January 30th, and was “sanctioned” at Vienna, April 20th, “by his *saered* Imperial and Royal Majesty.” (Francis I.)

Therefore, the Pope not only forgave the sins of all those who would pay the initiation fee and join the Leopold Society, but he endowed the paper, and all official copies, with perpetual power to forgive all sins. In the Dark Ages, the popes sold indulgences for future sins, to those who bought the papers *then*; and Tetzel was peddling pardons of this kind when he ran afoul of Luther: but even the medieval popes did not pretend to perpetually endow a piece of paper, and all copies thereof, with the prerogatives of God Almighty.

Prince Metternich wrote to the Cincinnati Vicar-General in terms of warmest encouragement, assuring him of the Hapsburg Emperor's enthusiastic support. These two men, Francis

and Metternich, were the most implacable foes that liberalism and progress ever combatted.

Not only did the Hapsburgs throw armies into France, Spain, Italy, and Hungary, to suppress the rising democracy, but Metternich and Francis exerted their utmost influence, so late as 1843, to destroy Constitutional government of Greece.

(See "Metternich," by G. A. C. Sandeman.)

In 1847, when the Federal Assembly of Switzerland decided to overthrow the old feudal forms, *and to expel the Jesuits*, Metternich tried to unite the great powers for the coercion of the Swiss democrats. But Great Britain refused to respond. The Jesuits were driven out of Switzerland, and the old feudal forms of government abolished.

The Hapsburg Minister furiously resented this success of democracy, and endeavored to secure the consent of the powers to an armed invasion of Switzerland by Austria. Had it not been for the French revolution of 1848, he might have succeeded.

## CHAPTER XVII.

French Revolution of 1848; "Down with Metternich!"; Hapsburgs throw him overboard, and he flees to England; Abuses in Austria; Jesuits bring about elevation of Francis-Joseph; Butcheries in Hungary; Dynasties aid each other to crush the people; Hapsburg disasters force reforms; Tragedies in Hapsburg family.

Until that era, the Hapsburgs had kept their dominions in the same backward condition that the Hapsburgs maintained in Spain. In each case, the method was the same. There was no freedom of the press, no freedom of speech, no unlicensed printing of books. The censorship over literature of all kinds has ever been one of the indispensable weapons of tyranny; and the popes have always supported the kings in this policy of compelling critics to remain silent.

When Kossuth, in 1836, began to publish the Debates of the Hungarian Diet, Metternich had him, and other offending editors, arrested.

It is not to be wondered at, therefore, that in 1848, on learning that France had driven out the last Bourbon king, and had proclaimed a Republic, Metternich, the inveterate enemy of democracy, "turned deadly pale and for some minutes sat motionless in his chair."

He was too experienced a politician not to know that the creation of a popular government in France, would deeply affect the people of other countries.

In a few days, the played-out trickster and oppressor had to stand at the window of his official residence, in Vienna, and listen, while a Polish speaker violently denounced him to an excited mob, amid shouts of "*Down with Metternich!*"

To save themselves from a Republic, the Hapsburg princes sacrificed the aged minister, and promised reforms. In great danger of being killed by the infuriated people, Metternich secretly made his escape to England.

At Frankfurt, he was recognized, and a mob quickly collected; but Metternich "slipped through the back door of a house belonging to one of the Rothschilds, whither his pursuers did not follow." (Sandeman, p. 304.)

A description of the Hapsburg system of repressing the people is given in "The Real Francis-Joseph," by Henry de Weindel.

"The Empire of Austria maintained no less than 25,000 first-class officials, assisted by 95,000 on promotion. All these were drawn from the aristocracy, and the State spent on them \$3,200,000 in retiring pensions alone.

The inferior offices were filled by men of the middle class, so poorly paid that bribery was rife among them. The judges invariably decided in favor of those who paid them most. As to the school organization, some idea of it may be gathered from the fact that \$15,000 was appropriated for the public instruction of *five million children*. The salary of Metternich, alone, was \$110,000, or nearly seven times the entire educational fund!

The school teachers were paid by the State, and received \$50 a year in the towns, \$30 in the country.

The universities were wholly controlled by the Roman Catholic Church, and the Church in Austria meant the Jesuits. Driven out by Maria Theresa and Joseph II., these most dangerous schemers and criminals had crept back into power, by the favor of two women. One of these innocent tools of the deadly secret order, was Caroline-Augusta, wife of Francis I.; the other was Sophia, the mother of Francis Joseph.

As to the censorship of the press, it was so rigid in 1840, that Thiers' "History of the French Revolution," and the works of Victor Hugo were rigorously prohibited.

The Rothschilds held a monopoly of the railroads: a Greek banker had the exclusive right to sell corn (wheat) and "while the Hebrew plutocracy organized the plunder of the public finances, the poor Jews were harried, insulted, and attacked."

At the chemical works, men received a daily wage of 14 cents; women, 6 cents; children, 2½ cents.

In the sugar refineries, where they worked from 15 to 16 hours a day, men got 12 cents; women, 5 cents, and the children, 2½ cents.

Such conditions might exist in peace, when no sparks were flying about to explode the dissatisfaction; but in 1848, the sparks were freely flying. The people rose in Vienna, and there was much fighting; but the Emperor fled to Olmutz, from which troops were hurled upon Vienna. The people were not prepared to resist an army, and were compelled to surrender unconditionally.

The Hapsbugs showed no mercy to the people whom they had so long misgoverned, and whom they had so often deluded

with promises of reforms. Between November, 1848, and April, 1849, 1,375 persons were cast into prison, and 532 shot!

Jesuit machinations, favored by the Archduchess Sophia, brought about the resignation of the Emperor Ferdinand, and the elevation of Francis-Joseph.

Inasmuch as the Hapsburgs are now depending on Hungary to save the dynasty, it may not be amiss to look back upon the treatment which the Emperor accorded to the Hungarian patriots in 1849.

How the Hapsburgs had called on the Romanoffs for help in the Hungarian uprising, is a well known story. The Russian army did bloody work in Hungary, and all patriotic resistance was crushed by the combined forces of Hapsburg and Romanoff.

Kossuth carried his burning eloquence and his tale of woe into England, and into America; but while the sympathetic millions greeted the hero with enthusiastic welcome, the statesmanship of Great Britain and America could do nothing.

Hungary was the property of a Hapsburg, and if a Romanoff was willing to send armies to assist the Hapsburg hold the estate, it was not the business of other nations to interfere. Dynasties must stand together. The Romanoff and Hapsburg families had helped the Bourbons to regain their throne in France; the Bourbons had helped the Hapsburgs re-conquer Spain; the Bourbons and the Hapsburg helped the Pope subdue his beloved children in Italy; Romanoff and Hapsburg confederated to crush Hungary; and the infamous General Haynau, whose name became so odious in connection with Hungarian atrocities, was sent to Italy to butcher Italians in the interest of the Temporal Power of Pope Pius IX.

The absolute despot of an Infallible Church is the natural ally of the dynastic, absolute king; and such a church is logically the implacable enemy of liberalism and progress, just as the Me-and-God monarch is the natural foe of democrats, republicans and socialists.

Twenty-five generals were *hanged*, all the government and of the Committee of Defense suffered the same ignominious fate; and thousands of the common people were likewise gibbeted. "For several weeks, Hungary was like a vast execution-ground." (Weindel, p. 83.)

Infatuated by the successes won in former campaigns, the Hapsburg Emperor allowed his Jesuit adviser to take him

into the fire once too often; and the collision with France, followed by the disasters of Magenta and Solferino, compelled Francis-Joseph to grant the oft-promised Constitution.

This was proclaimed in 1861, but the Hapsburgs soon plunged their subjects into the Schleswig-Holstein war, in which Bismarck reaped all the advantage for Prussia. Next came the war with Prussia, and the crushing defeat of Austria at Koniggratz. This battle of 1866 put an end, apparently for all time, to the Hapsburg dream of a restored Holy Roman Empire.

Beaten by France, beaten by Prussia, defied by the Lombardy king, Francis-Joseph was advised to make friends with Hungary. Therefore, in 1867, he betook himself to Buda, entered the ancient cathedral, laid reverent hand upon the sword of Hungary's national hero, bent his head to receive Hungary's ancient crown, swore to respect the ancient rights of the Hungarians, and thus earned the patriotic, loyal acclaim of "*Long live the King!*"

The son of Francis Joseph was a moral pervert, who led a wild life, became a drunkard, a morphine maniac, and a shameless debauchee. When last seen, he was staggering away from the table with his paramour, on his way to their bedroom, after a prolonged drinking bout. Next morning, the dead bodies of Prince Rudolph and Marie Vetschera were found on the tumbled bed, she strangled, and he strangely mutilated and with his head blown to pieces!

(See "The Real Francis Joseph," by Henri de Weindel, p. 239.)

The fanatical Archduke Ferdinand then became heir-apparent to the aged emperor; and the Jesuits held the Hapsburgs by a tighter grip than ever.

They made some sort of deal with the egomaniac Kaiser, and entered upon that series of aggressions which led to the present Armageddon.

## CHAPTER XVIII.

Jesuits return to Germany, and establish control over Hohenzollern and Hapsburg; Treaty of 1878 broken by Austria; "No faith to be kept with heretics;" Cause of War of 1914; Hapsburg attempt to re-establish their empire in Mexico; The Pope's orders to Maximilian; General summary; Papal and Dynastic twins, a curse to the world.

Bismarck had driven the black brood of Loyola out of Germany, but the Kaiser drove Bismarck into retirement, and allowed the Jesuits to return.

By means of the Centre Party in the Reichstag, the Jesuits have dominated the policies of William Hohenzollern. The Jesuits have persuaded him that the Pope is the surest safeguard against Socialism; and that a restored Germanic Empire, like that of the Middle Ages, would be a most holy and glorious consummation. The Kaiser would be a Charlemagne, and the Pope his spiritual prop!

So, when Austria violated the Berlin Treaty of 1878, by seizing Bosnia and Herzegovina, the mad Kaiser acquiesced. When a hungry host of carpet-bag Roman Catholics from Austria poured into those Greek Catholic provinces and began a crusade of religious conquest, the Kaiser was indifferent. When the Austrian Jesuits launched themselves next upon independent Servia, and extorted a treaty which was almost a surrender to the Pope, the Kaiser made no sign. Then came the fury of revenge and the tragedy at Sarajevo, where a Greek Catholic youth killed the Roman Catholic fanatic and persecutor, Ferdinand.

Although the demands which Austria laid upon Servia, in consequence of this crime, were harshly imperious, and amounted to an extinguishment of her independence, the Kaiser approved. Not only approved, but virtually declared that Austria must be left unrestrained, to deal with Servia as she saw fit. In vain did Servia beg for time, and for a reference of the whole matter to the Hague Peace Tribunal. Austria was peremptory and inexorable; and, back of Austria's impossible and unprecedented demands, was the man of the ferocious moustache, of the mailed fist, of the German war-machine, of the *Hohenzollern dynasty*. The crafty Jesuits have inoculated his egomaniac brain with the mediæval idea that all dynasties must stand together, and that the natural ally of dynastic

imperialism, is the absolute monarch of the Roman Catholic Hierarchy.

The Hapsburg dynasty touches our history in the episode of the transitory empire of Maximilian, *younger brother of the Austrian emperor*. The exiled Archbishop of Mexico, La Bastida, had been compelled by the Mexican patriots to abandon ill-gotten property, of the value of \$100,000,000. He thirsted for revenge, and for his confiscated wealth. At Vienna and in Paris he intrigued, until the French empress, Eugenie Montijo, was completely won over. She gave Napoleon III. no peace, and finally he agreed that Bazaine should lead a French army to Mexico, for the purpose of setting up the Austrian prince, and restoring the confiscated properties of the Spanish priests.

In May, 1864, Maximilian and the French army, and the returning Spanish prelates, landed at Vera Cruz. Very harsh were the measures adopted to suppress the Mexican patriots. Every man taken in arms was shot. Maximilian's throne, baptised in Mexican blood, was apparently made secure by the muskets and cannon of Catholic France. But when our Civil War ended, the Monroe Doctrine reminded European potentates of its existence, and in 1866, the French army went home, begging Maximilian to abandon his crazy enterprise. Fed on false promises by the Spanish priests, this visionary bigot stayed in Mexico.

His devoted wife, Carlotta, returned to Europe for succors. She made a frantic appeal to Napoleon III., but really he was powerless to help her. His own difficulties were thickening; and he had become mentally, physicaly, and morally impotent.

The distracted Carlotta then sought the Pope, and pleaded with him to allow Maximilian to use, as a last resource, the vast riches of the Mexican Catholic Church. Pius IX. coldly and sternly refused. Then her spirit broke, and night fell upon her mind. The demented princess dragged out the long, miserable years in confinement, and she has not yet been released by death. (1915.)

Many bitter things have been written against Napoleon III. because of his withdrawal of the French troops from Mexico—a step which the United States Government made it necessary for him to take: but I have never read a line of criticism of Pius IX. This potentate had been mainly instrumental in sending the Hapsburg to Mexico; and Maximilian

had gone there to serve the Papacy, as well as himself. The Pope's blessing was bestowed upon the enterprise, and the Pope's instructions were laid upon him; but when the riches of the Mexican church were needed to sustain this Catholic prince, the Pope preferred to keep the wealth, and lose the prince.

Maximilian maintained a despairing struggle in Mexico until 1867, when he was captured, and was shot by virtue of a decree *which he himself had signed in October, 1865.*

(See "The Real Francis Joseph." p. 173.)

When this infatuated Hapsburg left his ideally beautiful home at Miramar, on the Adriatic Sea, to bother with Mexican affairs and become a tool of Spanish priests, he brought with him the commands of Pope Pius IX., to suppress all schools except those of the Catholic Church, *to forbid freedom of worship*, and to prohibit freedom of the press.

(See, Rome and Reform, by Kington-Oliphant. Vol. I., p. 208.)

The Hapsburg family, then, has been a perfect example and exemplar of dynastic power, *and of the natural result of the union of Church and State.*

It has contracted marriages for the sole purpose of gaining kingdoms, provinces and peoples. It has intermarried its own members, for the purpose of keeping these dominions in the family. It has made and broken treaties, with no other end in view than the maintenance of family power. It has dragged nations into long and bloody wars, in the effort to keep kingdoms in the line of Hapsburg inheritance.

It gained Protestant support and Protestant kingdoms by taking the most solemn oaths to respect the right of all men to worship God as conscience dictated; and, after having won the advantage of position, it perfidiously broke the contract, and violated the oaths.

It began the religious wars of central Germany. It set the diabolical precedent of burning Germans for a difference in religious faith. It launched the terrible Duke of Alva and his Spanish troopers upon the loyal and peace-loving Dutch, who asked the Spanish king nothing more than the freedom to worship as they believed.

The hundred thousand victims of this atrocious persecution, were Hapsburg-Papal *human sacrifices to their conception of a blood-loving God.*

These human sacrifices were not offered as the Druids had

done, and as the Aztecs are said to have done—with one swift knife-thrust at the heart of the one victim.

These Hapsburg-Papal sacrifices were offered up in multitudes of hundreds and of thousands, every month in every year; and the victims were made to suffer the utmost possibilities of torture and pain, as a prelude to a savage death by sword, or rope, or rack, or fire.

This Hapsburg dynasty plunged Europe into the War of the Spanish Succession, a sordid strife for family aggrandizement. It was largely responsible for the Seven Years' War, and it was wholly so for the longest and bloodiest religious war that ever blighted the human race, to-wit, the Thirty Years' War.

When the French peasantry, and middle-class rose in revolt against the intolerable abuses of Church and State, it was the Hapsburg family that sent armies to refasten upon the people of France the hateful yoke of Italian Pope and Bourbon King. During all the tragic Revolutionary Epoch, in which democracy was battling for its life, the Hapsburgs drove millions of their subjects to the battlefields, where the hereditary despotism of Church and State were making desperate efforts to turn back the progressive tendencies of the age.

By insincere promises for the redress of abuses and the granting of constitutional liberties, the people were led into these sanguinary struggles against liberal principles; and, after Napoleon had been sent into exile, and the Bourbons put back on the throne, the Hapsburg united with the Romanoff, and the Hohenzollern, and the Bourbon, to re-enslave the people!

It so lowered the standard of morals, that Austria was like Papal Italy: every wife had her lover; every husband, his mistress; and the priest had the enjoyment of both the wife and the mistress, without the expense of either the one or the other.

During all the centuries of Hapsburg despotism, Austria has scarcely produced a man of genius. Her literature is the poorest in Europe. She boasts no Grotius, and no Montesquieu; no Schiller and no Goethe; no Shakespeare and no Milton; no Rabelais and no Diderot; no Humboldt, and no Copernicus; no Scharnhorst and no Stein. Letters owe nothing to the Hapsburgs: science and art, nothing. Whatever has been done for polite learning in Austria, has been done in spite of the Hapsburgs.

There has been no education of the masses, no general spread of knowledge. The most primitively ignorant immigrants that land on her shores, come from the hereditary dominions of thees reactionary Hapsburgs.

They have not only choked liberty and throttled progress in Austria, but they have exerted their utmost energies to suppress it in other countries.

They have kept Austria aloof from the progress of the age. The true spirit of modern enlightenment has not touched the corpse of that Jesuit-ridden land. There is no real freedom of speech, no freedom of press, no freedom of religion. The people have no potent voice in government, no part save to endure and to pay.

Papal intolerance lives in Austria with the same murderous hatred that inspired it, *when the inoffensive Salzburgers were given eight days to escape with their lives*—and that was less than one hundred years ago.

*The Jesuits rule!*

At the end of his "Secret History of the Austrian Government," Alfred Michiels says of the Hapsburgs—

"This family must disappear from the face of the earth, or at any rate from power, for never has a criminal race committed such wrongs on humanity, abused so pitilessly and cravenly the accident of mere birth, invented more falsehoods, martyred a greater number of men, caused more tears to be shed, provoked more curses, or caused more wanton bloodshed."

This was the summing up, written, in 1859, by a scholar who had carefully studied the records.

After those blistering lines were given to the world, the Hapsburgs added to their criminal record, the Italian invasion, the Venetian atrocities, the attempt on Mexico, and the "Leopold Foundation" which has been systematically planting popery in the United States.

Last of all, came the perfidious breach of trust in the seizure of Bosnia and Herzegovina, the designs on the independence and religion of Servia, and the imperious demands which plunged the world into the greatest, bloodiest, insanest war known to the annals of the human race.

Verily, Papal and Dynastic ambition halts at no price, and no crime.

(THE END.)











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