

A Short History
//
OF THE
Napary and The Popes

Condensed from the Large Book of
LOUIS DeCORMENIN
BY THOS. E. WATSON

Published by
THE TOM WATSON BOOK COMPANY, INC.
Thomson, Ga.

A Short History of the Papacy and the Popes

Condensed from the Large Work of Louis DeCormenin

We begin at the epoch when Constantine placed Christianity upon the throne.

Constantius Chlorus had a Christian concubine, the mother of Constantine, and known as Saint Helena. Caesar Constantius Chlorus died at York, in England, at a time when the children, whom he had by the daughter of Maximilian Hercules, his legitimate wife, could make no pretensions to the empire. Constantine, the son of his concubine, was chosen emperor by six thousand German, Gallician, and British soldiers. This election, made by the soldiery, without the consent of the senate and Roman people, was ratified by his victory over Maxentius, (A. D. 313) chosen emperor at Rome, —and Constantine mounted a throne soiled with murders.

An execrable parricide, he put to death the two Licinii, the husband and son of his sister; he did not even spare his own children, and the Empress Fausta, the wife of this monster, was strangled by his orders, in a bath. He then consulted the pontiffs of the empire, to know what sacrifices he should offer to the gods in order to make expiation for his crime. The sacrificing priests refused his offerings, and he was repulsed with horror by the high priest, who exclaimed, "Far from hence be parricides, whom the gods never pardon." After this, a priest promised him pardon for his crimes, if he should become purified in the water of baptism, and the emperor became a Christian.

He then left Rome, and founded his new capital of Constantinople. During his reign the ministers of the Christian religion commenced showing their ambition, which had been concealed during three centuries. Assured of immunity, they cast the wife of Maxentius into the Orontes, murdered his relatives, massacred the magistrates in Egypt and Palestine, drew from their retreat the widow and daughter of Diocletian, and threw them into the sea.

Constantine assembles the council of Nice, exiles Arius, recalls him, banishes Athanasius, and dies in the arms of Eusebius, the chief of the Arians, having been baptized on the bed of death, in order to escape the torments of hell.

Constans, the son and successor of Constantine, imitates all his barbarity; like him, he assembles councils, which proscribe and anathematise. Athanasius sustains his party in Europe and Asia by combined skill and force; the Arians overwhelmed him. Exiles, prisons, tumults and assassinations signalize the termination of the abominable life of Constans.

Jovian and Valentinian guarantee entire liberty of conscience. The two parties exercise against each other hatred and merciless rage.

Theodosius declares for the council of Nice. The empress Justine, who reigned in Illyria and Africa, as the tutress of the young Valentinian, proscribes him.

The Goths, Vandals, Burgundians and Franks, hurl themselves upon the provinces of the empire; they find the opinions of Arius established in them, and the conquerors embrace the religion of the conquered.

The pope Anastasius calms, by his justice and toleration, the religious quarrels which separate the churches of the East and the West; but the hatred of the priests soon terminated, by crime, a life which had been glorious for religion, and dear to humanity.

Mahomet appeared in the seventh century. A skilful impostor, he founds a new religion, and the greatest empire of the world. Banished from Mecca, he re-assembles his disciples, establishes the foundation of his theogony, and marches to the most surprising conquests.

The Christians were divided by gross heresies. The Persians made a terrible war on the empire of the east, and pursued Jews and Catholics with an implacable hatred. All was confusion in church and state.

The bishops had not yet arrogated to themselves temporal jurisdiction; but the weakness of the empire of the west gave rise to this scandalous usurpation, which has covered Europe with butcheries, disasters, and ruin.

ORIGIN OF THE TEMPORAL POWER.

Pepin, King of France, allies himself in succession with Popes Zachary and Stephen. In order to cloak from the eyes of the people his usurpation of the crown of France, and the murder of his brother, he surrenders to the Holy See the domains in Romagna, taken from the Lombards.

Stephen the Third, an hypocritical priest, does not delay to signalize his new power, by the excess of the most frightful ambition.

Under Stephen the Sixth, fury is at its height. The clergy

are divided into factions, and the pope is chosen in the midst of the carnage. The pontiff, after his victory, put out the eyes, and tore out the tongue, of Constantine the Second, his predecessor.

Charlemagne invades Lombardy; deprives his nephews of their inheritance; despoils his brother-in-law to punish him for having undertaken their defense, carries him to Lyons in chains, and condemns him to terminate his days in prison. Then Leo the Third placed a crown of gold upon his head, and a mantle of purple on his shoulders. But the descendants of Charlemagne could not preserve at Rome the influence this usurper had acquired, by granting to the popes the land he had taken from the Lombards.

Paschal the First, by a criminal boldness, put out the eyes and cut off the heads, in the patriarchal palace of the Lateran, of Theodorus, a high officer of the Roman church, and of Leo, his son-in-law, because they had remained faithful to Lothaire. On the death of this pope the people endeavored to prevent his burial, and wished to drag his body through the streets of Rome.

Eugenius, his successor, occupies himself in transporting from the sepulchres of Italy putrefied bones, the frightful vestiges of human nature. He sent them into France, Germany and England, and sold them to Christian Europe.

Leo the Fourth has the impudence to assure the bishops of immunity for the most frightful crimes.

THE FEMALE POPE, JOAN.

After the death of Leo, a woman mounts the chair of St. Peter, celebrating mass, creating bishops, and giving her feet to be kissed by princes and people. The popess Joan becomes enciente by a cardinal, and dies in the pangs of childbirth, in the midst of a religious ceremony.

In the ninth century, the Greek and Latin churches separate. Ridiculous differences cause five centuries of murders, carnage, and frightful wars; and twenty-five bloody schisms in the west soil the chair of Rome.

The Arabs and Turks overwhelm the Greek and African churches, and elevate the Mahommedan religion upon the ruins of Christianity.

The Roman church maintains itself, amid troubles, discords and ruin. During this epoch of anarchy, the bishops and abbots in Germany became princes, and the popes obtain absolute power in Rome.

A LIVING POPE TRIES A DEAD ONE.

Stephen the Seventh, driven on by a pitiless rage, orders the sepulchre of Formosus to be despoiled, causes them to take out from it the dead body, and, horrible to relate, has it brought into the synod assembly to degrade him. Then this frightful body, covered with the pontifical habits, is interrogated in the midst of scandalous and infuriate clamour. "Why hast thou, being bishop of Portus, usurped, through ambition, the universal See of Rome?" Then the pope, pushed on by an execrable barbarity, orders his three fingers and head to be cut off, and his dead body to be cast into the Tiber.

Sergius invades the pontifical chair. He leads publicly a life, soiled with debaucheries, with the famous courtezan Marozia. Their son becomes pope, under the name of John the Twelfth, and surpasses them by his monstrous crimes. Cardinals and bishops accused him of incest with his mother—of violating the holy virgins—of adultery, homicide, profanity, and blasphemy.

Gregory the Fifth cuts off the hands, tongue and ears of John and Crescentius, and makes them walk, thus mutilated, through the streets of Rome.

THE BOY POPE.

Benedict the Ninth is raised to the Holy See at twelve years of age, by the intrigues and gold of the Count of Tuscanella. He immediately surrenders himself to excess of depravity, and the most shameful debaucheries. The Romans, worn out by his outrages, drive him from Rome, and name another pope, Sylvester the Third. Benedict, by the assistance of his relatives, seats himself anew in the Holy See; but perceiving himself to be an object of universal execration, and fearing a terrible fall, he, by an infamous simony, sells the Holy See, and consecrates a third pope, John the Twentieth. He then retires into the palace of his father, in order to surrender himself to the most infamous pleasures.

After having made this odious traffic, the desire of ruling re-enters his soul, and places him a third time in his dishonoured chair. Alone, against the Romans, who held him in horror—alone, against two popes, producing a triple schism—he proposes to his adversaries to divide between them the revenues of the church—

THREE POPES AT ONCE.

These three anti-popes, by a shameful traffic, divide into three parts the patrimony of the poor, and boldly rule; the

one at Saint Peter's, the other at St. Mary Majeura, and the third at the palace of the Lateran; an execrable triumvirate.

A bold, avaricious and dissolute priest, purchases from the three popes their infamous titles to the papacy, and succeeds them under the name of Gregory the Sixth.

Hildebrand, the monk of Cluny, the poisoner of popes, the most deceitful of priests, usurps the pontifical see, under the name of Gregory the Seventh. He launches his anathemas against kings; excites public wars; fills Germany and Italy with disorder, carnage and murder. He excommunicates the emperor of Germany; takes from him the title of king; frees his people from the oath of obedience; excites princes against him, and at last reduces him to such a state of misfortune that the force of his mind is shattered. At length—extreme of pride and degradation—the king sought the pope “in the depth of winter, fasting, with naked feet and in his shirt, having a pair of scissors and a hair-brush in his hand.”

THE ONLY ENGLISH POPE.

Adrian, the son of an English friar, causes the emperor Barbarossa to hold the stirrup of his palfrey; and in order to add barbarity to his triumph, demands that the famous Arnold of Brescia should be delivered up to him to be burned alive, because he had preached against the luxury of priests, and the abominations of pontiffs.

Alexander pushes still further than his predecessors his outrages against kings. The emperor Frederick, in order to free his son Otho, who was a prisoner in the hands of the Romans, supplicates the pope to absolve him from excommunication. The inflexible Alexander demands that the emperor should come in person to ask for his pardon, in the presence of the assembled people, without his robes or his crown, having the rod of a beadle in his hand, and that he should prostrate his face to the earth. When he was extended on the ground at the entrance of the church, Alexander put his foot on his neck and trampled on him, exclaiming, “Thou shalt tread upon the serpent and the cockatrice, and shalt crush the lion and the dragon.”

Celestin the Third affords a frightful example of insatiable avarice. Alexander had trampled under his feet Frederick Barbarossa, who demanded the liberation of his son. This new pope, for money, crowned the emperor Henry the Fourth, an execrable monster, who renewed the impious sacrilege of Stephen the Seventh, by exhuming the body of Tancred, that his head should be cut off by the public executioner. He put out the eyes of William, the young son of

Tancred, after having made him an eunuch. He condemned the count Jourdan to an horrible punishment, having caused him to be affixed to a chain of heated iron, and to be crowned by a circle of hot iron, which they fastened on his head.

POPE INNOCENT MASSACRES THE ALBIGENSES AND THE WALDENSES.

Innocent the Third preached the crusades against the infidel, and increased his treasury from the riches of the people. This crafty, sacrilegious pope, established the monstrous tribunal of the inquisition. Then he preached a crusade against the Albigenses, and despoiled the estates of Raymond the Sixth, count of Toulouse. He sent forth St. Dominick with power to persecute with fire, sword, and unheard-of torments, the unfortunate Waldenses. The crusaders stormed the city of Beziers. The frightful Dominick, Christ in one hand and a torch in the other, creates the carnage, and sixty thousand dead bodies were buried under the ruins of that city, which was reduced to ashes. Toulouse, Carcassonne, Alby, Castlensaudary, Narbonne, Arles, Marseilles, Aix, Avignon, were devastated by the armies of the pope.

Gregory the Ninth, in order to maintain his ambitious projects and the unbridled luxury of his court, levies imposts on France, England and Germany. He excommunicates kings, frees people from their allegiance, and is driven from Rome by his subjects. Raymond the Seventh, though a Catholic, but the son of a heretic, is pursued by him and despoiled of his estates. The pope sends a legate into France, to sustain this abominable war in Languedoc and Provence. Raymond defends himself gallantly; and the people, tired of the insatiable avarice of Gregory the Ninth, refuse to pay the imposts, and force the pope to conclude a peace.

The pontiff, arrested in his progress, condemns Raymond to pay ten thousand marks of silver to his legate, two thousand to the abbey of Citeaux, a thousand to that of Grand Ligne, and three hundred to that of Pelle Pouche, all for the remission of his sins, as the treaty signed at the door of the cathedral of Paris witnesses.

Innocent the Fourth, in the midst of his crimes performed a generous action, which reconciles humanity to him. He undertakes the defence of the Jews of Germany, whom the princes and priests persecuted, in order to enrich themselves with their spoils. In that barbarous age, a false zeal for religion served as a pretext for the most revolting injustice. They invented calumnies against the Jews, accused them of eating the heart of a new-born infant at the passover supper; and, when they found the body of a dead man, they put them

to the torture, and condemned them to perish by the most frightful torments.

Uran the Fourth signs a shameless treaty with St. Louis and Charles of Anjou, to enrich themselves with the kingdom of Naples, and divide the estates of the young Conradin. The pope overcomes the scruples of the king of France, and causes the duke of Anjou to swear that he will abandon to the Holy See the domains to which he laid pretensions, and pay eight thousand ounces of gold every year.

Clement the Fourth continues the policy of his predecessor. The young Conradin returns to his estates, and fights a decisive battle, and is made prisoner, together with Frederick of Austria. After a rigorous captivity, Charles of Anjou, by the order of the pope, condemns them to perish by the hand of the executioner. The young duke of Austria was the first executed. Conradin seized the head of his friend, and received the mortal blow holding it in his embrace.

Martin the Fourth mounts the chair of St. Peter, and makes a sacrilegious agreement with Charles of Anjou; the one a political tyrant; the crafty usurper of Sicily; the other the consecrated tyrant of Rome. Their cruelties excite general indignation. A vast conspiracy is formed; John of Procida, a Sicilian gentleman, is the soul of it. He engages Michael Paleologus to join it; goes to Spain to obtain the aid of Peter of Arragon, and hastens through the cities of Sicily to excite their minds to vengeance.

“THE SICILIAN VESPERS.”

On the third day of Easter, 1282, at the hour of vespers, is the signal for the carnage given. At the sound of the bell, a cry of death resounds through all the cities of Sicily. The French are massacred in the churches, in the public places, and in private houses; everywhere is murder and vengeance. Ten thousand dead bodies are the trophies of the Sicilian vespers.

Boniface the Eighth becomes pope, after having assassinated his predecessor. He outrages the people, defies kings, pursues with hatred the Ghibelins, the partizans of the emperor of Germany, invents the jubilee to draw the wealth of the nations into his treasury, and excites so profound a hatred against himself that the states assemble at Paris, by order of Philip the Handsome, to judge the pope. The archbishop of Narbonne accuses him of being a simoniac, an assassin, and an usurper; of not believing in the eucharist, nor the immortality of the soul; of employing force to cause the secrets of the confessional to be revealed; of living in concubinage with his two nieces, and of having children by

them; and, last of all, of having employed the riches acquired by the sale of indulgences to pay the Saracens to invade Sicily.

POPE BONIFACE ASSAULTED: DIES OF RAGE.

Nogaret and Sciara Colonna are charged to carry to the pope the order to appear at Lyons to be judged by a general council. They arrive, at the head of three hundred horsemen, at the city of Anagni, the residence of Boniface. Meeting with resistance they force an entrance into the palace, and present to the pope the accusations against him. Boniface, transported by fury, charges Nogaret with injuring him, and curses the king of France and his descendants to the fourth generation. Then Sciara Colonna struck him in the face with his iron gauntlet, until the blood flew.

Clement the Fifth and Philip the Handsome accuse the Templars of enormous crimes, and condemn them to the most frightful punishments, in order to enrich themselves with their immense wealth. By the order of the king, the grand master of the Templars, accompanied by his knights, is conducted to punishment, to be burned alive in the presence of cardinals and priests, who cruelly contemplate these bloody stakes.

After having divided with the king the spoils of the Templars, Clement the Fifth established his court at Avignon, and publicly abandoned himself to the most depraved debauchery, with his nephew and the daughter of the Count de Foix. He preached a new crusade against the Turks, sold indulgences, and, joining ridicule to infamy, gave to each crusader the right of delivering four souls from purgatory.

John the Twenty-second seized the tiara, seated himself on the pontifical throne, and said, "I am pope." In order to strengthen this usurpation, he launched his anathemas against the emperor of Germany and the king of France, persecuted sectarians, burned heretics, freed people from their allegiance, armed princes, innudated kingdoms with his monks, preached new crusades, sold benefices, and drew into his treasury twenty-five millions of florins, collected from all parts of the Christian world.

Benedict the Twelfth stops the depredations, arrests the imposts which his predecessor had levied upon the people, practises a severe mortality, reforms the morals of the clergy and dies in the midst of his apostolical labours.

Clement the Sixth buys from the celebrated Joanna of Naples the country of Avignon, promises therefor three hundred thousand florins of gold, which he never paid, and declares her innocent of the murder of Andreas, her husband,

whom she had caused to be assassinated.

TWO POPES AT ONCE.

Under Urban the Sixth commenced the great schism which divided the west; two popes were elevated to the pontifical chair.

Urban the Sixth ruled at Rome; Clement the Seventh, the anti-pope, at Avignon. During a period of fifty years the two popes and their successors excited cruel wars, and excommunicated each other. Italy, Naples, Hungary and Spain espoused the cause of Urban; France sustained Clement the Seventh. Everywhere brigandage and cruelty abounds, produced by the order of Clement, or the fanaticism of Urban.

The unfortunate and guilty Joanna sent forty thousand ducats to the pope, in order to strengthen her cause. By way of thanks, Urban caused her to be strangled at the foot of the altar. The pontiff had induced Charles de Duras, the adopted son and heir of Joanna, to commit this horrible parricide.

The prince, having refused to divide with the pope the spoils of Joanna, the fury of Urban was turned against six cardinals, whom he supposed to form the party of Charles. They were thrown, laden with chains, into offensive dungeons; their eyes were put out, the nails of their feet and hands wrenched off, their teeth broken, their flesh pierced with rods of heated iron, and at length their bodies, frightfully mutilated, were tied up in sacks, whilst still alive, and thrown into the sea.

THE POPES AT AVIGNON.

Clement the Seventh held his seat at Avignon, and levied enormous imposts on the church of France, in order to enrich the cardinals and satisfy the unbridled luxury of his court. His conduct was not at all inferior to that of his competitor in violence, deceit and crime.

The two popes desolated Europe by their armies and those of their partisans; fury had blotted out the sentiments of humanity; everywhere were treason, poisoning, massacre. An endeavor was made to remedy the public calamities, but the two popes opposed all propositions which could restore peace to the church.

The schism continued under their successors; the cardinals not being able to overcome the obstinacy of the two popes, cited Benedict the Thirteenth and Gregory the Twelfth to appear before a general council, convened at Pisa; and, when

they refused to do so, the patriarch of Alexandria, assisted by those of Antioch and Jerusalem, pronounced, with a loud voice in the church, whose doors were opened, and in the presence of the assembled multitude, the definite sentence of deposition against them.

Alexander the Fifth endeavored to strengthen the union of the church, to reform the morals of the clergy, to give the sacred charges to virtuous men, and died of a poisoned clyster, administered by the orders of the cardinal Baltheazar Cossa. This base assassin assembled the conclave, and, seizing the pontifical mantle, placed it on his shoulders, exclaiming, "I am the pope."

The affrighted cardinals confirmed the election of John the Twenty-third; but the deposed popes, Benedict the Thirteenth and Gregory the Twelfth, revived their pretensions to the See of Rome; an horrible war, excited by anathemas, fills Prussia and Italy with blood. The empire has three emperors, as the church has three popes, or rather the church and the empire have no heads.

A general council assembles, and proceeds to the deposition of Pope John the Twenty-third: The bishops and cardinals accuse him of murders, incest, poisoning and sodomy; of having seduced and carried on a sacriligious intercourse with three hundred religious women; of having violated three sisters; and of having confined a whole family, in order to abuse the mother, son and father.

THE COUNCIL OF CONSTANCE: HUSS AND JEROME BURNED.

Martin the Fifth burned alive John Huss and Jerome of Prague, the leaders of a new sect, which preached against the disorders of the priests and the ambition of the pontiffs, and led men back to sentiments of humanity. He then organizes a crusade against Bohemia; but the inhabitants of this wold country, exalted by generous principles of liberty, contend with courage against fanaticism. Ambassadors are sent to Prague, with proposals for peace, and the Bohemians reply "that a free people have no need of a king."

The legates of the pope and the emperor command in person the armies sent against the Bohemians, to prevent their communing in the two kinds, bread and wine. Frightful madness. For a subject so trifling Germany is given up to the horrors of a civil war; but the cause of the people is triumphant. The troops of the emperor are defeated in many engagements, and the army of the legates is cut to pieces.

Eugenius the Fourth mounts the Holy See; he confirms as legate in Germany Julian Caesar, in order to exercise cruel persecutions against the Hussites. During his reign an

important act transpires; a struggle takes place between the powers of the church, the council of Basle endeavors to bring under subjection the power of the popes, and the pope declares that his see is beyond the reach of councils. The fathers make a terrible decree, declare Eugenius the Fourth a profanator, incorrigible, and a scandal to the church, and depose him from the papacy.

Felix the Fifth is nominated as pope, and Eugenius becomes the anti-pope. The councils of Florence and Basle excommunicate each. Depositions, violence, cruelty succeed. Vitelleschi, archbishop of Florence, is assassinated by the order of Eugenius; divided kingdoms take the part of one or the other, and a schism is renewed which lasts until the death of Eugenius the Fourth.

During the pontificate of Nicholas the Fifth, took place the celebrated capture of Constantinople by the Turks; the pontiff, solicited by the Grecian ambassadors to grant them succors of men and money, harshly refused, and we must attribute the loss of this powerful city to the perfidy of the Roman court, which sacrificed the rampart of Christianity, and basely betrayed a people whom they should have succored.

The merits and the piety of Calixtus the Third, elevated him to the pontifical throne, which he honors by his genius.

Sextus the Fourth employs all his care and solicitude in increasing his wealth. He augments the imposts, invents new charges, and sells them at auction to satisfy the avarice of Peter Riere, of Savana, and of his brother Jerome, whom he had created cardinals, and who ministered to his horrid pleasures.

THE POPE LICENSES BROTHELS, FOR PAY.

This shameless pope established at Rome a brothel, the courtizans of which paid him a golden Julius weekly. This revenue amounted to twenty thousand ducats a year. An execrable act committed by him is alone sufficient to render his memory forever odious. The family of the cardinal of Saint Lucia having presented to him a petition, that he (the cardinal) should be permitted to commit sodomy during the three warmest months of the year, he wrote at the bottom of the petition, "Let it be as desired."

He then formed a conspiracy against Laurent and Julian de Medicis, sends Raphael Riere to Florence, and during a solemn mass, an whilst the cardinal was elevating the host, the conspirators stabbed Julian de Medicis. Laurent courageously defends himself, and, although wounded, gains the sacristy. The people precipitate themselves upon the con-

spirators, disarm them, and hang them from the windows of the church, as well as Salviato, archbishop of Pisa, in his sacerdotal robes.

Innocent the Eighth succeeds Sextus. His election cost him more than all the treasures of the Holy See; the resources were exhausted, but the genius of the pope remained. He appointed fifty-two venders of bulls, whom he charged to squeeze the people, and joined to them twenty-six secretaries, who each lodged with him two thousand five hundred marks of gold. His private life was defiled by the vilest scandals. Educated at the court of King Alphonso, of Sicily, he had contracted the frightful vice of sodomy. His remarkable beauty had procured him admission into the family of Philip, cardinal of Bolonga, as the minister to his monstrous pleasures. On the death of his protector he became the minion of Paul the Second, and of Sextus, who elevated him to the cardinalship.

The grand master of Rhodes delivered to Pope Innocent the young prince Zizimus, to protect him from the pursuit of his brother Bajazet. The sultan of Egypt sends ambassadors to offer to the pope four hundred thousand ducats and the city of Jerusalem in exchange for Prince Zizimus, whom he wishes to place at the head of his troops, in order to march against Constantinople, and engages to restore that city to the Christians; but the sultan Bajazet bid higher, and the pontiff retained Zizimus a prisoner in his states.

THE WORST POPE OF ALL.

We enter now upon the reign of a pope who, by the admission of all historians, is the most dreadful of all men who have affrighted the world. A depravity hitherto unknown, an insatiable cupidity, an unbridled ambition, a cruelty more than barbarous—such were the horrid qualities of Roderick Borgia, chosen pope, by the title of Alexander the Sixth. His passions were so unbridled that, having become enamoured of a widow who had two daughters, not content with the mother, he bent the daughters also to his desires; he caused one of them to be placed in a convent, and continued his incest with the most beautiful, whom they call Rosa Vanzo.

She bore him five children, one of whom was the famous Caesar Borgia, who would have surpassed the crimes of his father, if the devil himself could have equaled them.

During the pontificate of Innocent, assassins and bandits had so increased in number, that the cardinals, before entering the conclave, fortified their dwellings with musketry, and pointed cannon along the streets. Rome was become a pub-

lic market, where all holy charges were for sale; Roderick Borgia publicly bought the suffrages of twenty-two cardinals, and was proclaimed pope.

Armed with the sacerdotal power, his execrable vices daily increased; he delivered himself up to the most monstrous incest, and horrible to relate, the two brothers, Francis and Caesar, mingled their infamous pleasures with their father's in the embraces of their sister Lucretia.

The immoderate ambition of the pope knew no bounds; all laws, human and divine, were trampled under foot. He forms alliances and breaks them; he preaches crusades, levies imposts in Christian kingdoms, inundates Europe with his legions of monks, enriches himself with the wealth they carry to him, and calls Bajazet into Italy to oppose the king of France. Later, his policy causes him to seek the aid of Charles; and, protected by the French, he undertakes the ruin of the petty sovereigns of Romagna. He puts some to death by the dagger, others by poison, fills all minds with dread, and prepares for Caesar Borgia the absolute dominion of Italy.

His insatiable avarice invented the most sacriligious means of enriching itself; he sold the sacred charges, the altars, even Christ himself, and then took them back again to sell again the second time. He nominated the cardinal of Modena as distributor of his graces and dispensations; in the name of this minister of iniquity he sold honors, dignities, marriages, divorces; and as the simony of the cardinal did not bring in sums sufficiently large to sustain the extravagance of the family of Alexander, he administered to him the fatal poison of the Borgias, to obtain for himself the immense riches which he had amassed.

He made promotions to cardinalships, receiving payment therefor; then declaring the Holy See the heir of the property of prelates, he poisoned them, in order to enrich himself with their spoils. All these crimes still did not afford him sufficient money, and he published that the Turks were about to wage war against Christianity, and under the veil of religion he extorted sums so enormous that they surpass belief. At last Alexander the Sixth, soiled with murders, debaucheries and monstrous incests, having invited to sup two cardinals, whose heirs he wished to become, took the poison destined for them, and rendered up his execrable soul to the devil.

LUTHER IS RAISED UP.

The people, tired of the insupportable yoke of the bishops of Rome, and ruined by the insatiable avidity of the priests,

commenced waking from the lethargic sleep into which they had been plunged. Luther, a monk of the Order of the Augustines, sallies from his retreat, rises against Lea the Tenth and the indulgencies, draws people and rulers to his new doctrine, strengthens it with all the power of his genius, and snatches from the tyranny of the popes the half of Europe.

Clement the Seventh, by his perfidy, excites the wrath of the emperor, Charles the Fifth. Rome is delivered up to pillage during two entire months; houses are sacked, females violated. The army of the Catholic king committed more atrocities than the pagan tyrants had invented against the Christians during three hundred years. The unfortunate Romans were suspended by the feet, burned, beaten with leather straps in order to compel them to pay ransom; in fine, they were exposed to the most frightful punishments, in order to expiate the crimes of their pontiff.

Catholics and Protestants cover Germany with embarrassments, murders and ruin.

The mass is judicially abolished at Strasburg.

Paul the Third had obtained a cardinal's hat by surrendering Julia Farnese to the monster Alexander the Sixth; became pope—he poisoned his mother, in order to enrich himself as her heir, and joining a double incest to a second parricide, he put to death one of his sisters through jealousy of her other lovers, and poisoned Bosa Sforza, the husband of his daughter Constance, whom he had corrupted.

He launches anathemas against the unfortunate Lutherans. His nephews became the executioners of his cruelties, and they boasted publicly of having caused rivers of blood to flow, in which their horses could swim. During their butcheries the pope was plunged in his monstrous debaucheries with his daughter Constance.

JESUITS ORGANIZED.

During his reign Ignatius Loyola founds the order of the Jesuits.

Calvin, sublime spirit, causes his powerful voice to be heard, and continues the progress of the religious reformation.

Julius the Third fulminates his anathemas against the Lutherans, and puts them to death in the most cruel manner. Joining depravity to cruelty, he elevates to the cardinalate a young lad employed about his palace in the double capacity of keeper of the monkeys and minion to the pope.

Paul the Fourth excites the fury of the king of France against the Protestants, forms an execrable league for their destruction, and fills all Europe with his ravages. At his

death the Roman people, freed from his frightful yoke, force the dungeons of the Inquisition, set fire to the prisons, knock down the statue of the pope, break off the head and the right hand, drag them during three days through the streets of Rome, and cast them into the Tiber.

COUNCILS OF TRENT CLOSED, 1563.

Pius the Fourth terminates the Council of Trent, and this great event does not produce any sensation among the people. This pontiff, desirous of arresting the downfall of the Holy See, excites the fanaticism of Charles the Ninth and Phillip of Spain, and these two princes meet at Bayonne to devise means to exterminate the Calvinists.

The beginning of the pontificate of Gregory the Thirteenth was signalized by the most horrible of all crimes, the massacre of Saint Bartholomew, an execrable plot, brought about by the counsels of Spain and the suggestions of Pius the Fourth. Persecutions, butcheries, and wars had increased astonishingly the number of Calvinists; Catherine de Medicis, that cruel and infamous Jezebel, not being able to exterminate them by force, had resource to perfidy. Charles the Ninth, accustomed to cruelty, and furiously violent, adopted the criminal desires of his mother, and a general massacre of the Protestants was decreed.

MASSACRE OF ST. BARTHOLOMEW.

At midnight, on the eve of Saint Bartholomew, the clock of the palace gives the signal; the tocsin is rung at St. Germain's, and at its doleful sound, soldiers surround the dwellings of the Protestants, and kill in their beds children and old men. They seize the females, and after having violated them, open their wombs and draw out half-formed children, tear out their hearts, and with savage ferocity rend them with their teeth and devour them.

A thing almost incredible, so horrible is the action, occurred: this Charles the Ninth—this king, to be execrated to all ages, armed with an arquebuss, fired from one of the windows of the Louvre upon the unfortunate who saved themselves by swimming the river. One window still remains, an imperishable monument of the barbarity of kings. Gregory the Thirteenth addressed his felicitations to Charles on the remarkable success of the enterprise.

On the death of the pope, the cardinal of Montalto entered the conclave, old, broken down, and supported upon a crutch. The ambition of the cardinals concentrated their suffrages upon this old man, who appeared so nigh to death.

They summed up the votes, and scarcely had half of them voted, when, without waiting for the conclusion, Montalto cast his crutch into the midst of the hall, drew himself up to his full height, and thundered forth the *Te Deum* with a voice so loud and clear that the vault of the chapel resounded with it.

He becomes pope, under the name of Sextus the Fifth. Hypocritical and inflexible, he allies himself secretly with Queen Elizabeth, then launches anathemas against her kingdom; he then excommunicates the king of Navarre and the prince of Conde, in order to revive in France the forms of fanaticism.

Clement the Seventh renews the proud scenes of his predecessors; he wishes to compel Henry the Fourth to come to him in person, with naked feet, in order to undergo a proper discipline, and to learn that he held his crown as a gift from the pope. But ambassadors were received in his stead, and this humiliating ceremony took place in the church of St. Peter's, at Rome, in the presence of the people.

Gregory the Fifteenth excites Louis the Thirteenth to persecute the Protestants. He renews the war in Bohemia, and not being able to corrupt the people of Geneva, orders the duke of Savoy to destroy them.

Under Urban the Eighth, the celebrated Galileo, that old man who had passed seventy years in the study of the secrets of nature, is brought before the inquisition, condemned, cast into prison, and forced to retract this great truth, "that the earth moves around the sun."

Clement the Ninth, of a lofty soul and prodigious knowledge, encourages the arts, recompenses *savans*, and surrounds the pontifical throne with all the lustre of the age. He diminishes the imposts, employs his treasures in succouring the Venetians and the Isle of Candia against the infidels; he suppresses the religious orders which pressed heavily on the people, and who under the guise of piety, abandoned themselves to idleness and debauchery.

By his eloquence and moderation he appeased the interminable quarrels of the Jansenists and Mollenists, and arrested the ill-regulated ambition of Louis the Fourteenth, who was desolating Europe by his destructive wars. The intrigues of the Jesuits give up to the Turks the Isle of Candia; this generous pope, struck to the heart by the treason of these unworthy priests, launches an anathema upon them, and dies, after a reign of three years. The Holy See has never been occupied by a more virtuous man than Clement the Ninth; his memory should be dear to Christianity, and the mind reposes in contemplating it from the long catalogue

of crimes which the history of the popes offers to us.

Under Innocent the Eleventh, the persecutions against the Lutherans and Calvinists recommence; churches are demolished, cities destroyed, eighteen thousand Frenchmen are put to death, and the Protestants driven from the kingdom.

Innocent the Eleventh, as Gregory the Thirteenth had done on the occasion of Saint Bartholomew, addresses his congratulations to the king of France, and commands public rejoicing to be made in his honor at Rome.

The reign of Clement the Eleventh is agitated by religious quarrels. The Jesuits in China are accused of offering there the same worship to Confucius as to Jesus Christ. The pope sends the cardinal Journon to Pekin, charged to reform this culpable idolatry. This virtuous prelate dies, a victim to his zeal, in the midst of the cruel persecutions which the Jesuits excite against him.

This terrible congregation, encouraged by the pope, extends its odious power over kingdoms, and inspires terror among all people.

Clement the Eleventh publishes the famous bull *Unigenitus* which excites general indignation and continues religious quarrels up to his death.

Benedict the Thirteenth wishes to renew the scandal occasioned by this bull of disorder; but philosophy now commences to make progress, and his pretensions, which at other times would have caused torrents of blood to flow, only excites contempt.

The moderation of Benedict the Fourteenth repairs the evils occasioned by his predecessors. He terminates the religious quarrels, repulses the Jesuits, moderates the bull *Unigenitus*, and puts an end to the troubles which were afflicting France. This pope, one of the luminaries of the church, carries into the chair of the pontiffs a spirit of toleration, which extends a salutary influence everywhere. The religion of Christ is no longer imposed on the world by persecution and fanaticism. Benedict exhibits, in the high functions of the priesthood, an enlightened mind, great maturity of judgment, a profound wisdom which no passions trouble, a perfect disinterestedness, and an extreme love of justice.

He reforms the morals of the clergy, suppresses orders of monks who were odious to all, employs his treasures in founding hospitals, establishing public schools, and rewarding magnificently the arts. He calls upon all to profit by the advantages of science, and to come forth from the shades of ignorance.

Clement the Thirteenth imitates neither the virtues nor the moderation of his predecessor; he openly protects the Jesuits,

launches forth anathemas, and prepares the ruin of the Holy See.

The excesses of the Jesuits had tired out the people, their crimes and their ambition affrighted kings, universal hatred demands their expulsion; they are driven from France. They are banished from the states of the king of Spain in Europe, Asia and America; driven from the two Sicilies, Parma and Malta. The order is exterminated in almost all the countries which had been the theatre of its power, in the Philippines, Peru, Mexico, Paraguay and Brazil.

France bestows upon the pope Avignon and the county of Venaissin, as an appurtenance to his crown. The king of Naples, on the other hand, seized upon the cities of Benevento and Ponte Corvo.

The famous bull *in Caena Domini*, a monument of madness and pride, which the popes yearly fulminated from Rome since the time of Paul the Third, is proscribed. The pontifical darkness commences to be dissipated; princes and people no longer prostrate themselves at the feet of the servant or servants of God.

Clement the Thirteenth sees the colossal power of Rome falling to pieces, and dies of chagrin in not being able to retard its fall.

Clement the Fourteenth causes philosophy to mount the seat of the popes. For a short period he retains the pontifical power of the Holy See; his character and moderation restoring to him the power which the absurd fanaticism of his predecessors had alienated.

Portugal broke with the see of Rome, and wished to have a patriarch of her own. The courts of France, Spain and Naples were indignant at the ridiculous excommunication of the duke of Parma, by the Holy See. Venice reformed, without the assent of the pope, the religious communities which impoverished the nation.

Poland wishes to diminish the authority of the Holy See. Even Rome permits its indignation to shine forth, and appears to have forgotten that she had been mistress of the world. Clement, by skilful policy, and consummate wisdom and prudence, arrests this movement; but the priests, the enemies of toleration, did not pardon the pontiff, and he died of poison.

Then liberty, that rock of reason, imparted its sublime light to all minds; men commenced to break the dark chains of superstition. An universal disquiet manifested itself in the masses, a happy presage of moral revolutions.

Pius the Sixth wishes to seize upon the wonderful power of the pontiffs of Rome, and pursues the execrable policy of

his predecessors.

The Emperor of Austria, Joseph the Second, stops the increase of convents, which threatened to overrun his kingdom, suppresses bishoprics, forms seminaries, and protects his state against the rule of the Holy See.

The grand duke of Tuscany prepares the same reforms; dissolves the convents, abolishes the authority of the nuncios, and prohibits his priests from appealing to Rome for judgment.

At Naples, a philosophical minister takes from the avarice of the pope indulgences, the collection of benefices, his nomination to vacancies. He refuses the tribute of a hackney, richly caparisoned, shod with silver, and carrying a purse of six thousand ducats—a disgraceful tribute, which the nation paid to the pontiff.

The sovereign approves the policy of his minister, prohibits the introduction of bulls into his state, orders the bishops to give up the dispensations they had purchased at Rome, takes away from the pope the power of nominating bishops for the two Sicilies, and drives the internuncio from his kingdom.

The French Revolution is at hand. The States General, at Versailles, ordain reforms in the clergy, abolish the monastic vows, and proclaim liberty of conscience.

The pope excites bloody troubles in Avignon, in order to reattach it to the Holy See. His pretensions are repulsed by the National Assembly, which solemnly pronounces the reunion of this city to France.

THE POPE AND THE REVOLUTION.

Italy is conquered by the French armies. Pius the Sixth, a coward and a hypocrite, begs for the alliance of the republic. But the justice of a great nation is inflexible. The assassination of General Dupont demands great reparation. The pontiff is carried from Rome, conducted to the fortress of Valence, and terminates his debased career by cowardice and perfidy.

The conclave assembles at Venice. After an hundred and four days of intrigue, the Benedictine Chiaramonti was chosen pope, under the name of Pius the Seventh.

The pontiff forms an alliance with the republic, and signs the famous concordat.

A new era commences for France; the republic gives place to the empire, and Napoleon mounts the throne. The pope is forced to go to Paris, in order to consecrate the emperor, and augment the magnificence of this imposing ceremony. The weakness of character of Pius the Seventh, delivers him

up defenceless to the plots which the hatred of the clergy contrive with the enemies of the emperor. Napoleon, indignant at the machination directed against his powers by the counsellors of the pope, makes a decree, which changes the government of Rome, declares the reunion of the estates of the church to the empire, and the sovereign pontiffs deprived of temporal authority.

The ancient boldness of the clergy has survived revolutions Pius the Seventh essays the thunder of the Vatican. The bull of excommunication is affixed during the night in the streets of Rome; it calls the people to revolt, excites them to carnage, and designates the French for public vengeance. But Rome, delivered from the sacerdotal yoke, is deaf to the appeal of fanaticism.

Wars succeed in Europe, kingdoms are conquered, old governments overthrown, and Napoleon at length falls beneath the blows of the kings whom he has crowned. His catastrophe changes the destinies of nations, and restore to the pope the inheritance of St. Peter.

Pius the Seventh makes a triumphal *entree* into Rome, and at length dies, surrounded by cardinals, in the pomp and magnificence of power.

Since him, three popes have occupied the chair of St. Peter, but their silent passage marks no place in the history of nations.

The proud pontiffs, who launched anathemas on kingdoms, gave or took away empires, extended over the people the yoke of fanaticism and terror, now, protected by Austria, protected by the oppressors of the people, basely seek the protection of kings, in order to trample upon the Romans, and maintain upon their head the pontifical tiara.

People of Italy, arise from your lethargic slumber—contemplate the capitol—recall the remembrance of ancient Rome and her glorious destiny! Let but your legions arouse, and the shades of the great will march at their head to conquer in the name of liberty.

* * * * *

The foregoing sketch ends with a fervent prayer which glorious events answered in 1870. To maintain the despotic and corrupt rule of priests, Pope Pius IX. had called to his aid the armies of Austria and of France; and torrents of Italian blood soaked the soil of Italy in the vain efforts of the people to establish a government independent of clerical despotism. When Napoleon III. was compelled by the

Franco-Prussian War to withdraw his troops from Rome, the Temporal Power of the popes—originally established by soldiers from France—fell to the ground—let us hope, *forever!*

It had its birth in unholy conquest of Lombard lands; it had caused Italy to be invaded by foreign armies twenty-six times; it had occasioned infinite woes to mankind, and it had fostered in the popes the most un-Christian vices and crimes.

Pope Pius IX. was succeeded by Leo XIII., whose subtle diplomacy did a vast deal to re-establish the moral prestige of the Roman church.

Leo was succeeded by Pius X., a commonplace man; and he by the present nonentity, Benedict XV.

The Jesuits are in full control of the Papacy, and the General of that order really rules the Pope and the Church.

Watson's Jeffersonian Magazine

SIX ISSUES (JAN.-JULY, 1907)
BOUND IN CLOTH

Before Mr. Watson's death he selected six of his best magazines and bound them in a substantial cloth binding at a cost of sixty cents for the binding alone. We have a limited number of these volumes and while they last we are making a special price of \$1.00 per volume.

This book contains the best of Mr. Watson's periodical writings; there are chapters on Robert Toombs, Andrew Jackson and many of Mr. Watson's best sketches such as "Dream Children," etc. A book that every lover of Mr. Watson's writings should be proud to possess.

ORDER NOW

Price \$1.10 Delivered

The Tom Watson Book Company, Inc.
THOMSON, GEORGIA