HISTORY OF THE TEMPORAL POWER OF THE POPE.

W. ELFE TAYLER.
HISTORY

OF THE

TEMPORAL POWER OF THE POPES;

SHOWING THE CRIMES BY WHICH IT WAS ORIGINALLY ACQUIRED
AND AFTERWARDS ENLARGED.

WITH AN APPENDIX OF SCARCE AND
CURIOUS DOCUMENTS.

BY

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PREFACE.

The Temporal Power of the Popes has for some time been the great question of the day. The recent annexation of the Legations to the Kingdom of Sardinia, can in no degree be considered a settlement of the question. On the contrary, it bids fair to puzzle statesmen and politicians for years to come.

It is the object of the present work to bring the facts of the past to bear upon this subject, and enquire into the origin and early history of this Territorial Sovereignty of the Popes. A great deal has been written on the Roman question, during the last few months, by the Romish clergy throughout the kingdom. Numerous lectures have been delivered, and meetings held, on this subject; but, strange to say, the History of the Temporal Power has been almost ignored by authors.
and speakers. There is a cause for this. The subject will not bear investigation. It cannot stand the light of day. Hence, the champions of the Papacy either wrap it in mystery and darkness, or else avoid all mention of the subject.

It is to supply this deficiency, that the author has published this little volume; and if it shall tend, in any degree, to throw light on a subject which is confessedly of the deepest interest in the present day, he will be abundantly rewarded for the labour which it has cost him.

The author has expressed no opinion as to the future progress of events in the Papal States. He certainly does think that the Temporal Power of the Popes will not last many years longer. But he is far from believing that the Papacy itself is so near its downfall, as some writers of the present day imagine. At present, we see but little progress made in the work of its destruction. It is even putting forth more strenuous efforts than ever for propagation, and assuming some new features of development. None who know anything of the vast power and perfect organization of that system, and the mastery it has acquired over the minds
INTRODUCTION

of men, throughout the civilized world, can doubt that a severe and protracted struggle must yet precede the hour of its final overthrow. It has become so incorporated with the polities of the European kingdoms; it has lent its aid so generally to the schemes of crafty statesmen, and the designs of despotic monarchs; it has so bewitched the people with its fascinations; that many years must roll away, before the cry is heard—"Babylon is fallen, is fallen!" Indeed, the Scriptures afford the strongest reason to believe, that this vast conspiracy against Christ and His Church will remain in full vigour to the very time of His coming. For it is written,—"whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming."

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CHAPTER I.

Rise of the Temporal Power of the Popes.

SECTION I.—THE REVOLT OF ITALY.

It is agreed on all hands, that the Temporal Power of the Bishop of Rome dates from the middle of the eighth century of the Christian era; and that Pepin, the Short, was its author.* The object of the present chapter is to investigate the chief circumstances connected with its origin, and its subsequent progress. The result of our enquiry, if we mistake not, will be to shew that the temporal sovereignty of the Holy See originated in crimes on the part of the Roman Pontiffs, which reflect indelible disgrace on their character; and that the dangers and troubles which now encompass the ruler of St. Peter's patrimony afford one of the most striking proofs of retributive Providence to be met with throughout the history of the Church of God.

Those conversant with the annals of the middle ages, are well aware that the seventh and eighth centuries of European history exhibit the elements of religious and political life in a state of constant and violent fermentation. The relative positions of peoples and nations were undergoing great and sudden changes. The political status of the new kingdoms which had risen on the ruins of the Western Empire was, for the most part, unsettled; and thus, while the ecclesiastical system of the Popes flowed steadily on, as the modern political states of Christendom were slowly acquiring national consistency, the Papacy, though not yet possessed of temporal dominion, stood forth as a self-existent power, and at once claimed and received the obedience of princes and subjects. The ignorance and barbarism of the northern conquerors, and the supine neglect of the Imperial government in the East, estranged the newly-formed states from each other. The church alone possessed order, subordination, vigour, and oneness of purpose. The Popes were in active communication with all the European states. They were sedulously engaged in extending the religion of Rome in every direction. But a far different and less worthy object engaged still more of their attention. They were struggling for political life and power. As a profound writer observes: "The great problem Rome had to solve, was, how to manage the spiritual ascendancy already achieved over one-half, at least.
of the Christian world, so as to render it serviceable to the acquisition of that political self-existence essential to the maintenance of the position she had already gained, and the unlimited extension of those principles of religious government upon which she had staked her existence.

Long before the acquisition of the dominions included in the donation of Pepin—which we shall presently describe—the Popes were virtually temporal princes, as well as spiritual chiefs. "A long train of events and aspirations," says Greenwood, "wholly foreign, in most instances, to the character and duties of Christian Bishops, had inevitably tended to secularize the Papacy. The vast endowments lavished on the See of Rome by the piety, or the policy, of a long line of imperial and royal benefactors; the scattered and precarious position of these endowments; the disputable titles under which they were held or claimed; the impracticable immunities set up in their favour—immunities, nevertheless, of the utmost importance to their security and quiet enjoyment—imposed upon the holder of the chair of Peter all the duties of a temporal prince, and flung him headlong into the vortex of secular politics."

So early as the close of the sixth century, we hear Pope Gregory the Great exclaim: "Whoever occupies my pastorate is overwhelmed with business to such an extent, as often to doubt whether he be a bishop or an earthly prince." (Epist. S. Greg., Lib. I. ep. 25.)
In many of his epistles he appears acting almost the part of a sovereign administrator. He sends a governor to Nepis, for instance, with instructions to the people to obey him as the Pontiff himself. He sends a tribune to Naples, charged with the administration of that city. In fact, Gregory seems to hold almost the same relation to the Eastern Emperor—as far as Italy was concerned—that the Mayors of the Palace did to the Kings of France, a century and a-half later.

It also appears, that prior to the donation of Pepin, there was a district which the Roman Church had hallowed to itself, under the name of the Patrimony of St. Peter, and for which the Popes claimed immunity from the ravages of war. The extent of this ‘sacred territory’ reached from the vicinity of Naples, as far north as the city of Viterbo; in other words, it comprised nearly all of the ancient Duchy of Rome. Besides, we find the Pope claiming more distant estates in the north of Italy, and even on the Gallic side of the Alps. Over all these domains the Popes threw the shield of their great spiritual patron, St. Peter, and declared spiritual war against all who intruded within their limits.

Still, this was very different from being the recognized sovereigns of the territories in question. Undoubtedly the Temporal Power of the Popes—the actual possession of a secular kingdom—dates from the middle of the eighth century, and—singular
enough, when we consider the denunciations of rebellion, so rife of late in papal briefs and allocutions—it originated in the revolt of a large part of Italy against Leo III., Emperor of the East, *instigated and headed, by Pope Gregory III*. "It is agreed," says Gibbon, "that in the eighth century, the dominion of the Popes was founded on rebellion, and that rebellion was caused and justified by the heresy of the Iconoclasts." The circumstances connected with this event, we shall now proceed to narrate.

Among the various superstitions which had gradually grown up in the Christian Church, none had obtained at this period more general prevalence than the worship of Images. Before the year 600 idolatry was firmly established in the Eastern Church, and during the following century it made a gradual and general progress in the West. "It was not," says Waddington, "until the year 726 that any vigorous attempt was made to disturb its sway, and then the minds of men were become weakened by long acquiescence in superstitious maxims. Nevertheless the Emperor Leo, a prince of sense and energy, had the boldness to undertake, in the face of so many difficulties, the purification of the church; and he began his pious enterprise by an attack on its most flagrant corruption."

The first edict of the Emperor having failed in uprooting the practice, in the year 730 he issued a second edict by which he commanded the entire
removal of images from the churches of the Empire. The officers deputed to execute the order appear to have exceeded their instructions. The sacred images and pictures were broken, or torn in pieces—or publicly committed to the flames in the sight of the enraged worshippers. The result was a series of conflicts between the populace and the military, attended with outrage and slaughter.

The Emperor addressed certain letters to the Pope of Rome in justification of the measures he had taken, and the following extracts from Gregory's replies will show the insolence, superstition, and ignorance of this pretended Head of the Universal Church. "Ten years of empire," says the Pope, "passed away, before you discovered that images were unlawful. By what right, we would ask, do you now pretend to treat them as idols? You say, that we are forbidden to venerate things made by men's hands. But you are an unlettered person, and ought therefore to have inquired of your learned prelates the true meaning of the commandments. If you had not been obstinately and wilfully ignorant, you would have learnt from them, that your acts are in direct contradiction to the unanimous testimony of all the Doctors and Fathers of the Church, and in particular to the authority of the Six general Councils."* After arguing in favour of the practice

* It may be well to mention here that neither of these Councils say a single word about image-worship. Equally true is the Pontiff's statement about the Fathers. Gregory I., at the end of the sixth century, is the first that mentions the practice of image-worship.
of image-worship, from the ornaments on the altar, and mercy seat, under the Mosaic economy, &c., he informs the Emperor that the impression made by the visible presence of Christ upon the minds of His disciples was so strong, that "no sooner had they cast their eyes upon him than they hastened to make portraits of him, and carried them about with them, exhibiting them to the whole world, that at the sight of them men might be converted from the worship of Satan to the service of Christ—but so only that they should worship them, not with an absolute adoration, or latria, but only with a relative veneration." In the same manner, the Pope adds, pictures and images of remarkable saints had been taken, and dispersed everywhere.

"If," says he, "you had taken the trouble to inquire, all this would have been explained to you. . . . . . Go, we pray you, into the infant-schools, and there proclaim yourself a destroyer of the holy images, and verily they will, one and all, fling their hornbooks at your head." In what follows, the Pope shows the most deplorable ignorance of Scripture history,—comparing the Emperor to "the impious Uzziah, who sacrilegiously removed the brazen serpent which Moses had set up, out of the temple, and broke it to pieces!"

The insolent vituperation of the Pope produced no effect upon the Emperor's purpose, and the consequence was, that a civil war soon afterwards broke
out. "A tumultuous insurrection in the East was speedily suppressed by the civil power; but in the West, the more deliberate resistance of the Bishop of Rome encouraged the rebellion of the Italian provinces, (in 730) and led to the defeat of the Imperial troops before Ravenna. The tribute paid to the Eastern Emperor was then withdrawn, and his authority was never afterwards acknowledged in the Ecclesiastical States."*

There can be no question, then, that the first step in the acquisition of the Temporal Power of the Popes, was rebellion, treason against the lawful sovereign of the province of Italy. The abolition of the Imperial authority cleared the way for Papal ambition, and, as we shall see, a few years afterwards, the bishop of Rome mounted the throne, from which its Sovereign had been ejected. It is true, all rebellion is not wrong, or unjustifiable. There may be—there have been—cases in which a people are justified in rising against their rulers. There can be no room, however, for doubt here. Gregory did not allege, as the revolted subjects of Pius IX. have uniformly done, the tyranny and oppression of the Government, as the cause of his rebellion. The ground of the revolt was nothing less than downright idolatry—disobedience to the revealed will of God, as expressed in the Second Commandment of the Decalogue. We may lay it down,

* Waddington, Hist. of the Church, p. 188.
then, as an incontrovertible truth, that the Temporal kingdom of the Popes, instead of being given them by Heaven, as we are told, in order that the Spiritual ruler of the Church may be independent of all earthly monarchs—had its origin in a two-fold rebellion on the part of the Holy See:—rebellion against the express will of God—"Thou shalt not make to thyself any graven image," &c.—"thou shalt not bow down nor worship them;" and rebellion against the rightful authority of the Sovereign, the Emperor Leo, in instigating and heading a revolt of the people of Italy.

SECTION II.—THE DONATION OF PEPIN.

The next step in the career of ambition by which the self-styled Vicar of Christ acquired a place amongst the sovereigns of Europe, is connected with the memorable Donation of Pepin—by which is meant the grant of certain Italian provinces—hereafter specified—to the See of St. Peter by the first of the Carolingian line of the monarchs of France. This famous Donation took place in the year 755.

From the historians of that age, it appears that in the time of Zachary, Pope of Rome, the Lombards had gradually possessed themselves of a tract of
territory in the Italian Peninsula, styled the Exarchate of Ravenna—the geographical position of which very nearly coincides with the Romagna of the present day. The conquerors shortly afterwards meditated the subjugation of the whole of Italy to their dominion; when Stephen II, the successor of Zachary, applied to Pepin, King of France, for help. That gallant warrior responded to the call—crossed the Alps, at the head of a powerful army—overthrew the Lombards, and recovered the Exarchate out of their hands. Pepin might have restored this valuable province to the throne of Constantinople, with great praise and justice; or by the indulgence of ambition he might have appropriated the spoil to himself. He did neither. Aware of the great advantage of the favour of the Holy See, and influenced, possibly, by other motives which we shall have occasion to notice, that powerful monarch transferred the sovereignty of these provinces to the Bishop of Rome, and thus first arose that Temporal Power of the Popes which has continued in an unbroken line more than eleven hundred years.

Now it must be confessed, looking at it superficially, and judging of the transaction according to the usual maxims of this world, the Popes can boast of as good a title to their dominions as the generality of other sovereigns of Europe. But if we look a little more closely into the matter, we shall be compelled to alter this judgment. For there can be
no doubt that the famous Donation of Pepin—that
grant on which, by the acknowledgment of all
respectable Romanists, the temporal rights of the
Holy See are founded—was brought about more
or less directly by gross crimes on the part of the
Popes of that age.

In order to explain, satisfactorily, these trans-
actions, we must retrace our steps a little, and open
a page in the early annals of the French Monarchy.

In the seventh century, the office of Mayor of
the Palace—answering to our Prime Minister—had,
in that kingdom, swallowed all the powers of the
state, together with all the attributes of sovereignty,
except the title. At the epoch of which we write,
that title had become hereditary in the family of
Pepin of Landen,—but his descendant, Pepin le
Bref, aspired after, not only the authority, but also
the title and dignity of King of France. Pepin
possessed all the qualities which the wild and law-
less nobility of that age were accustomed to venerate.
He was a valiant soldier, and an experienced states-
man. In a series of incursions against the Saxons,
Bavarians, and other tribes, he had greatly extended
the dominions of the Franks, and attached the lead-
ing men of the nation to his person and government.
Thus encouraged, he now began craftily to concert
measures for deposing his sovereign, Childeric III.,
and usurping the vacant throne.
He first took measures to keep the King from ever appearing in public. He then proceeded to ascertain the disposition of the estates of the realm, respecting the proposed transfer of the crown. In the year 751, he assembled a Diet in Champagne, at which he assumed the state and ceremonial of royalty, without remark or opposition. The same experiment was repeated the next year, with similar success. Archbishop Boniface, the Pope's Legate, a man of great abilities, was present at both these assemblies, and soon afterwards appears on the scene as a negociator with Rome—for some secret purpose; which, from what followed, in all probability was the forthcoming dethronement of the sovereign. In 752, Boniface dispatched a confidential friend to Rome, with instructions to lay before Pope Zachary "certain grave matters, some by word of mouth, with others that he had committed to writing," and to request an immediate reply, "on the authority of St. Peter, prince of the Apostles."* Soon afterwards, Pepin deputed his chancellor, Fulrad, Abbot of St. Denis, and Burchard, Bishop of Wurzburg, a creature of Boniface, to propose to the Pope the following question:—"Whether the Merovingian, who still retained the title of King without the power; or the Mayor of the Palace, in whom, by the people's

*See the extracts from Boniface's letter to the Pope, Apud Eckhart, Fr. Orient. Tom. 1. p. 496.
will, all real power was vested—ought to bear the royal title?" The reply of the Pontiff was prompt and favourable; and Pepin thus encouraged, and secure of the concurrence of the people, accomplished his long cherished purpose. He assumed the title of king, and was publicly crowned, together with his wife Bertrada, by Boniface, as the representative of the Holy See, in presence of the assembled nobles and prelates of the realm. The unfortunate Childeric was deprived of the last attribute of royalty: he was shorn of his long tresses and beard, and immured in the Abbey of St. Omer, where the next year but one he ended his days.*

The advocates of the Papacy have endeavoured to exculpate the Holy See from the charge of sanctioning so gross and unprovoked a violation of the rights of kings as that just related. But the annalists of the age agree in the leading facts of the case; so that all doubt on the subject is removed. In one of these we read, that "Pepin received the title of King of the Franks, according to the sanction of the Roman Pontiff." Another tells us, that "by the consent of the blessed Zachary, Pope of Rome, Pepin was made King by Boniface." A third says:—"by the authority of the Roman Pontiff, Pepin, from being Mayor of the Palace, was made king;" and a fourth tells us, that "Pope Zachary, by authority of

* The authorities for these statements may be seen in Greenwood's "Cathedra Petri," Vol. II., Book 4., chap. vi.
the Apostle Peter, *issued his mandate (mandat populo)* to the people of the Franks, that Pepin, who already wielded the royal power, should with it enjoy the royal dignity."

Unless the testimony of all history be rejected, then, it is impossible to deny the full and explicit concurrence of the Holy See in this disgraceful revolution. Equally evident is it, that the service thus rendered to the King of the Franks was the real cause of the *Donation of Pepin*. At this distance of time, it may be impossible to pronounce, how far, in sanctioning the proposed usurpation, Pope Zachary was influenced by his manifest interests, and the necessity in which the Holy See then stood of a powerful protector. But of this we apprehend there can be no doubt—that the gratitude of Pepin towards that See to which he was indebted for the throne on which he was now peaceably seated, was the great ruling motive which influenced the new monarch in hastening to the deliverance of Rome, and in granting the conquered territory to its Bishop as its legitimate proprietor.

We are fully justified, then, in setting down, as the *second step* in the career of crime by which the Pope’s Temporal power was originally acquired—the authorized sanction of the Holy See to the disgraceful and wicked usurpation of his sovereign’s throne, by Pepin,

* The original authorities are quoted by Greenwood, (ubi supra).
the major-domus of Childeric III. And if any are disposed to excuse this crime of the subject, by the feebleness and inefficiency of the monarch, let them remember that this was mainly, or wholly brought about by the treasonable encroachments of Pepin himself.*

SECTION III.—THE THIRD EPISTLE OF ST. PETER.

We have not yet done with the proceedings of this "man of sin;" the more the history of the Temporal sovereignty of the Popes is investigated, the more do we discover that it was founded on crime and iniquity.

It appears from the records of historians, that when the King of the Franks, having conquered the Lombards, and transferred the recovered territories to the Holy See, was about to return to France, the Pope entreated him to remain in Italy, until he should have been put into actual possession of the ceded provinces. Pepin, however, thought he had done enough, and satisfied himself by deputing others

*It is worthy of note, that the power which first bestowed the States of the Church upon the Holy See, now threatens to abolish the Temporal Power altogether. The "robber whose hand is now on the throat of the Vicar of Christ," to use the elegant simile of Dr. Dixon, is the successor of that monarch whose charter first gave the Popes a place amongst the sovereigns of Europe.
to see to the execution of the treaty made with the Lombard King. Thus the Roman See was left in possession of a "donation" on parchment, but wholly without the means of enforcing the stipulations it contained. Accordingly, no sooner was the King of the Franks safe in his dominions, than the Lombard monarch, Astolph, collected his scattered forces, and resumed his attacks upon the territories of the Church. In this perplexity, Pope Stephen wrote to his royal protector and his sons, in the following terms: "We pray you, most excellent Sons in the Lord, to take compassion on the Holy Church of God and of St. Peter, and to put her in possession of all that, by your donation, you are firmly tied and bound to render her. Remember, and in your heart's core hold fast by, the promises you have made to the Keeper of the Gates of the Kingdom of Heaven. Think not that you will be permitted to keep your promise by mere words: hasten rather to expedite the delivery of your donation, that you may not mourn your remissness to all eternity. . . . . . We therefore adjure you, by Almighty God, by His Mother, the ever-glorious Virgin, by the blessed princes of the Apostles, Peter and Paul, and by the tremendous day of judgment, that you cause to be delivered up all towns, places and districts, hostages and captives, unto St. Peter, and all that belongs to your donation; because for that purpose it was that the Lord, by my humility, and the mediation of the blessed
Peter, anointed you to be kings, that through you the Church might be exalted, and the prince of the apostles receive his righteous due.”

Pepin showed no inclination to comply with the Pontiff's urgent entreaties; and Stephen, some time afterwards, dispatched another letter, urging him by every conceivable argument to come to his deliverance, but with no better success than before.

In the meanwhile, Astolph, the Lombard, caused his troops to advance; and, at the commencement of the year 755, Rome was closely besieged. The wild hordes of barbarians ravaged the surrounding country during a space of two months. They spared neither churches nor shrines, and broke to pieces the sacred images with which they were adorned. "In this extremity," says Fleury, "the Pope sent into France, by sea, Bishop George, Count Tomeric, and Abbot Vernier, with two letters, one addressed to King Pepin, the other to the two princes, his sons, and to all the French, both ecclesiastics and laymen, in his own name, and that of the Roman people." In these epistles, Stephen gives a most pitiable account of the fearful ravages of the Lombards, and of the miseries the Romans experienced from their hands; and yet, strange to say, Pepin shewed no signs of advancing to the help of the Pope, and the siege of Rome was still urged with unabated vigour.

"The Pope, at last,"—says the Roman Catholic historian of the church, the Abbé Fleury—"in this extremity, made use of an artifice without example, either before or afterwards, in the whole history of the Church. He wrote a letter to the King and the French, in the name of St. Peter, making him speak himself, as if he was still on earth. The title was like that of the canonical epistles, and begins thus:—‘Peter, called to the Apostleship by Jesus Christ, the Son of the living God.’ He makes the Virgin Mary, the angels, the martyrs, and all the other saints, speak with him (and ask), that the French might come, at once, ‘to the assistance of the fountain of their regeneration, and of their Spiritual Mother.’ ‘I conjure you,’ says he, ‘by the living God, not to suffer my city of Rome, and my people, to be any longer torn to pieces by the Lombards, that your bodies and souls may not be tormented in eternal fire, nor the sheep of the flock, which God hath entrusted to my care, to be dispersed, lest He should reject and despise you, as He did the people of Israel. And afterwards, if ye obey me immediately, ye shall receive a great reward in this life, ye shall overcome all your enemies, enjoy long life, eat of the good things of the earth, and undoubtedly partake of eternal life. If not, be assured, that by the authority of the Holy Trinity, and by the grace of my Apostleship, ye shall be deprived of the Kingdom of God, and of everlasting life.’"

* Ecclesiastical History, Book xliii. ad ann. 755.
Roused by this extraordinary epistle,* which, there can be no doubt, in the darkness of the age, he believed had verily come from heaven, the French monarch lost no time in obeying the Divine summons. The siege operations before Rome began in the month of January, and before the first of March, 755, King Pepin encamped in the plains of Lombardy, threatening the capital of the enemy with immediate danger. Astolph was obliged to withdraw from Rome,—just as the citizens were reduced to the utmost distress,—and hasten by forced marches to the relief of Pavia. But, conscious that he was no match for the French King, he at once opened a negotiation for peace: and eventually terms, mutually satisfactory, were agreed on by both parties.

The terms of this second Treaty of Pavia were to the following purport:—Astolph agreed that he would pay one-third of the treasure of his kingdom to Pepin, to indemnify him for the costs of the war; that he would henceforth punctually discharge the trifling tribute stipulated by the prior treaty; that he would deliver up to the Pope all the lands, cities, and districts enumerated therein; and again make oath and give hostages for the due performance of these conditions.

* The whole of this remarkable document, which has been called the Third Epistle of Peter, is given in Labbe and Cossart's History of the Councils, and will be found translated in the Appendix to this work.
Profiting by the experience of the first Italian campaign, Pepin, after signing the treaty, took care to see to its due fulfilment. Fulrad, Abbot of St. Denis, in the capacity of commissioner to Pepin, received the surrender of Ravenna and the Pentapolis. The King then caused a formal deed of Donation to be drawn up, whereby he made over "to the Apostle Peter and the Holy Roman Church, all the cities, towns, territories, and jurisdictions therein named, to be held and enjoyed by the Pontiffs of the Apostolic See for ever."* Fulrad, after taking possession in the name of the Pope, then proceeded to Rome, presented the Deed to the Head of the Church, with the keys of the ceded cities, and the hostages taken from the citizens; and, "this," says the Abbé Fleury, "is the first foundation of the temporal dominion of the Church of Rome."† (Eccles. History, Bk. XLIII., sec. 18.)

Thus we have, at length, related the third step in the career of crime in which the Sovereignty of the Holy See first originated, viz., Papal forgery—the writing and transmitting to Pepin of France a

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† This territory lay along the Gulf of Venice, from the Po southward as far as Permo, and extended back to the Appennines. Sigonius, in his History of Italy, says, the Exarchate included the cities of Ravenna, Bologna, Imola, Faenza, Forlimpopoli, Forli, Cesena, Bobbio, Ferrara, Comachio, Adria, Servia and Secchia. The Pentapolis, now the March of Ancona, included Rimini, Pesaro, Conca, Fano, Sinigaglia, Ancona, Osimo, Umana, Iesi, Fossombrone, Montefeltro, Urbini, Cagli, Luceolo, and Eugubio. The whole of this Patrimony of St. Peter was about 150 miles long, and 60 or 80 broad.
letter in the name of St. Peter, urging that monarch to come to the deliverance of Rome. All the historians of that age agree in representing the facts of the case to be such as we have given them. There cannot be the slightest doubt, therefore, that the Donation of Pepin was brought about by the transmission of this forged letter to the French King. He had received two letters from the Pope before—written in the most abject tone—entreat ing him by all that was sacred, to come and save the Pope and the city of Rome. All was in vain; but immediately on the receipt of this fictitious epistle from Peter, he could no longer refuse; and Fleury states, that when he presented the States of the Church to the Pope and his successors, he "declared, with an oath, that it was not out of any worldly consideration that he had exposed himself in so many battles, but for the sake of St. Peter, and for the pardon of his sins, and that whatever treasures might be offered him, he would never be persuaded to take from St. Peter what he had given him." (Book XLVIII, sec. 18).

SECTION IV.—THE GRANT OF CHARLEMAGNE.

"The Donation of Pepin" was confirmed and enlarged subsequently by his illustrious son, Charlemagne; and, strange to say, here again, unless we reject the testimony of the annalists of that age,
Crime was once more the instrument by which the Holy See acquired these additional possessions. In the year 773 it is said the Emperor Charlemagne marched into Italy, and during his stay there visited Rome, and worshipped at the various sanctuaries of that city. On the fourth day of his visit, Pope Adrian I. opened negotiations for a deed confirming to the Holy See the territories granted by King Pepin. It is stated, that whilst the Pontiff professed to recite from his own copy the exact contents of the Deed of Donation given by Pepin, he enumerated cities, provinces, and districts, which had no existence in that document. Charlemagne, suspecting no deceit in so holy a personage, solemnly renewed, as he thought, the ancient Deed of Grant, and thus the Holy See became possessed not merely of the duchy and city of Rome, and Exarchate of Ravenna, but also of the cities of Mantua, Parma, and others, the island of Corsica, the provinces of Venetia and Istria, and almost the whole of Southern Italy.

The accounts given by Roman Catholic writers are marked by gross inconsistency. They tell us that the Emperor Charlemagne confirmed, or renewed, the Donation of Pepin;* and at the same time describe the grant of the former, as containing large provinces and numerous cities which it is certain had no

* Pope Leo himself says so in Epist. iii. ad Carol. Magn. in Mansi, xiii 965. "Oblatio quam dulcissimus genitor vester dominus Pippinus rex beato Petro Apostolo obtulit et vos confirmastis."
existence in the donation of the latter.* How is this to be explained? Most of our ecclesiastical writers leave the difficulty as they found it. The only work in which the subject is thoroughly sifted—so far as we can learn—is the valuable history of the Church of Rome, now in course of publication by Mr. Greenwood, entitled "Cathedra Petri, a History of the Great Latin Patriarchate,"† and the account there given of this transaction is so important, that we shall take leave to give it in extenso.

"Charlemagne repaired at the approach of Easter to Rome, with a brilliant retinue of prelates, abbots, dukes, and barons, ostensibly to celebrate the feast of the Resurrection, at the shrine of St. Peter. The Romans received the king with unbounded demonstrations of joy. Thirty thousand citizens, we are told, went forth to meet him, bearing before them the "bandora," or sacred standard of the republic. The whole body of the clergy, with crosses and banners escorted him to the basilica of St. Peter, where he spent the Easter-eve in devout exercises and prayers. On the following morning Pope Hadrian, surrounded by his clergy, took his station at the porch of the church, ready to welcome the King. The latter advanced up the flight of steps leading to the Pope's station, devoutly kissing each step of the ascent. At the landing Hadrian embraced him,

*The learned German Wiltsch in his "Handbuch der Kirchl. Geog. et Stat." says, that Charlemagne added new possessions to those given by Pepin, "is a matter which in my opinion ought not to raise the slightest doubt." (p. 265 of Vol. I.) See also the proofs he gives in his Note.

† Stewart, London, 1856—8.
and saluted him with the kiss of peace; and taking him by
the left hand, led him into the church, the clergy singing
praises to God, and chaunting in full chorus: 'Blessed is
he that cometh in the name of the Lord.' The Pontiff and
the King then prostrated themselves in devout adoration at
the shrine of Peter; the sacred body of the Apostle was
uncovered; and Charles solemnly ratified the treaties of
Pontyon and Quiercy, by oath, upon the relics of the
Prince of the Apostles."

"In the course of the week Charlemagne visited and
worshipped at all the holy places in succession. On the
fourth day Hadrian repaired to the quarters of the king, and
opened negotiations for a new deed of donation to the Holy
See. Why such a deed should have been necessary it is
not difficult to conjecture; for so it was, that when the
Pontiff had rehearsed to Charlemagne his copy of the
treaty to which his father Pepin, his brother Carlmann,
and himself, had been original parties, that deed appeared
to convey to the Church of Rome territories which are
named in no contemporary document, as portions of the
Donation of Pepin, and his sons. Some of these had never
belonged to the Exarchate of Ravenna, as it existed under
the Greek dynasty, nor had ever been comprised within it
at any time since the Lombard invasion, in the year 568.
Of this deed, as read by the Pope, Charlemagne himself
was entirely ignorant. The districts named, comprehended
all the territories from 'the port of Lunæ and the island of
Corsica, Lurianio, Monte Bardone, Berceto, Parma, Reggio,
Mantua, Monselice, the entire Exarchate of Ravenna, with
the provinces of Venetia and Histria, together with the
Duchies of Spoletum and Beneventum.* But it should be observed, that Spoletum and Beneventum had been, in fact, all along integral portions of the Lombard kingdom; moreover it is known, that Pepin did not dismember that kingdom in favour of the Pope, and that those duchies were not comprised in the surrenders which Pepin extorted from Astolph, in pursuance of the treaties of Pontyon and Quiercy.† It is further known, that at the time of the conclusion of these treaties, the Pope had as yet laid no claim to the possession of the two duchies; that they were held by professed feudatories of the Lombard kingdom; and that they continued to form a part of that kingdom down to the latest period of its existence. It should be noticed, at the same time, that the biographer deposes to the fact, that the deed of Pepin, Charlemagne, and Carlmann, was extant in his own days; and it may be reasonably supposed, that he extracted his enumeration of the ceded territories from its contents. The suspicion of the deception, therefore, cannot but occur to us when we find the same writer, in his account of the transactions with Charlemagne, putting into the mouth of the Pope a totally different statement of the contents of the operative documents, and adding, as original portions of the donation of Pepin, territories as to which his earlier enumeration is altogether silent.

"That Charlemagne possessed any copy of the Donation of Pepin, is very doubtful; if he had, the discrepancy


† The enumeration of Anastasius himself, in his life of Stephen III., agrees in few particulars with the statement in his life of Hadrian I.
between that document and the actual demands of Pope Hadrian, could not have been withdrawn from his observation. But, on the supposition that he was ignorant of the contents of the earlier donations, the temptation to misrepresentation, for the purpose of bringing those demands into ostensible harmony with the prior concessions, is very obvious. The King might be induced to believe, that in making the additional grant, he was only carrying out the treaties of Pontyon and Quiercy in fulfilment of the original pledges given to Pope Stephen III., to which he had been a party. This impression would account for the facility with which Charlemagne transferred to the Pope nearly the whole of southern Italy,* together with the Venetian and Istrian dependencies of the Lombard kingdom.

"Be this as it may, the donation executed by Charlemagne, at the request of Pope Hadrian I., was, in fact, an entirely new grant, comprising, indeed, much of the older claim, but extending it to, at least, double the area stipulated for in the prior donation. This document was formally executed by the King, in the presence of the Pope, and attested by all the prelates and dignitaries of his itinerant court. The solemn delivery was accompanied by every ceremony which could impart to it the character of a sacramental act. The deed was first deposited upon the altar of St. Peter; it was then removed to the shrine itself, and placed between the book of the gospels and the sacred body; after which the King, and all his attendants, made

* The whole, with the exception of the small territories of Naples, Brundusium, Tarentum, and the southern extremity of the peninsula of Calabria still held by the Greeks.
oath unto St. Peter, and unto Hadrian, his vicar, that they would faithfully observe and keep all things therein contained, upon pain of eternal damnation. The document was then finally delivered into the hands of the Pope; and two copies, or counterparts, were deposited by the hand of the King himself in the shrine of the Apostle. When this careful and minute ceremonial was completed, Charlemagne appeared in public, clad in the robes of the patrician, in accordance with the ceremonial of the Byzantine court, and in token of his inauguration as the temporal "advocate," or sworn protector, of the Holy See. Soon after the conclusion of these solemnities, he took his leave of the Pontiff, and rejoined his forces before Pavia."

SECTION V.—THE FORGED GRANTS OF CONSTANTINE THE GREAT, AND OTHERS.

We have not quite done with the crimes of the Papacy. In the prosecution of their determined purpose to rank amongst the monarchs of this world, no means seem to have been too base for the pretended Vicars of the Son of God. The forged Epistle of St. Peter has already come under our notice. It now remains to speak of three other forged documents of the Holy See, viz., the donations of Louis the Pious, Constantine the Great, and Otho I.

From the ninth century, down to the period of the Reformation, the Popes, and their champions, were accustomed to appeal to what they called the *Donation of Constantine*. They quoted this document as the foundation of their temporal possessions. They quoted it in vindication of their wars and intrigues for the extension of their territories. In this deed, Constantine, the first Christian Emperor, made over, as they say, Rome, Italy, and all the provinces of the West, to the bishops of Rome, for ever. The occasion of this more than princely donation is thus recorded in the document itself:—The Emperor, before his conversion, was afflicted with leprosy, and his physicians assured him that the only remedy for the disease, was a bath filled with the blood of young children. Accordingly a great number of children were collected together for the purpose of being killed—when Constantine, moved by the piteous cries of the mothers, gave them back their little ones. Conduct so magnanimous as this did not long go unrewarded. That night Peter and Paul appeared to him in a vision, and told him to send for Pope Sylvester, who would at once heal him, if he would turn Christian, and establish the Church. All this accordingly took place, and the Emperor, overwhelmed with gratitude at the marvellous cure, soon afterwards issued a decree to the following effect—that "the most sacred See of blessed Peter should be gloriously exalted above the imperial and
And the Pontiff thereof be superior and prince over all the priests of the whole world.” He then proceeds to give up to the “most blessed Pontiff, Sylvester, the universal Pope, all the provinces, places, and states of Italy, and all the Western regions,” and finally passes sentence of “eternal damnation, and of hell fire, with the devil, for ever,” on every one who should “violate this decree.”

Such is the ridiculous fable of the Donation of Constantine. It was continually quoted, and founded on by the Popes as genuine. It was inserted in the Canon law—where it is still found. In fact, kingdoms were given away by these pretended masters of the world, on the strength of it—as Ireland to our Henry II., by Pope Adrian IV. Now, however, it is universally admitted to be a forgery. Scarcely a single respectable Romish writer has defended its genuineness since Laurentius Valla, at the end of the fifteenth century, exposed the forgery.*

Many Roman Catholics, since the Reformation, whilst acknowledging that the document is a forgery, have contended, as a matter of fact, that Constantine did really make such a grant to the See of Rome, and thus gave the Popes a lawful title to temporal sovereignty. But no proof of such a donation has ever been produced. It rests on mere assertion; and,

* De falso credita et ementita Constantini donatione Declamatio.
in fact, is altogether opposed to the actual facts of history. No trace whatever exists of any such sovereignty being conferred by Constantine upon the Popes before the appearance of this forged donation. The successors of Constantine, moreover, acted without any remonstrance from the Popes, as the undoubted sovereigns of Italy, until the overthrow of the Western Empire, late in the fifth century. When, under Justinian, Italy was again restored to the Imperial crown, about the middle of the next century, the Popes unhesitatingly acknowledged that Emperor as their Sovereign. Nor was it until the Donation of Pepin, in the year 755, that the Bishops of Rome once asserted their claims as sovereigns of the Papal States. The Abbé Gosselin, in his famous work on the Temporal Power*—though strongly defending the alleged rights of the Pope—allows, not only that the document called the Donation of Constantine is a forgery, but also that no such donation was ever made.†

We now proceed to consider the other forgeries referred to. In the year 962, Otho the Great, Emperor of Germany, made a second expedition into Italy, at the head of his troops. Whilst at Rome, he and his Queen, Adelaide, were crowned with great pomp and ceremony, by Pope John XII. The

* Pouvoir du Pape au Moyen Age, &c., Paris, 1845.
† The substance of this fictitious document will be found in the Appendix to this work.
Pontiff, as usual, before conferring this favour, demanded and received some benefits in return. While on his march to Rome, the monarch engaged, upon oath, to Pope John, "to defend him in life, and members, and earthly honour, and that he would neither do, nor suffer, with his knowledge, anything to be done by another, to the detriment of either, and that he would cause restoration to be made of all lands and territories that might be found to have been taken from the Holy See."

Nearly forty years after this period, two documents were paraded before the world, which threw some light upon the interpretation which the Pontiffs of Rome were inclined to put upon this vague clause of the compact. And it is obvious, that unless some enumeration of the losses were given, the engagement was of little worth. But, at a subsequent period, it might appear probable that some specification of this kind had taken place; and, accordingly, two charters of donation—the one purporting to be the act of Louis the Pious, the other a similar document under Otho the Great*—actually were published, which conveyed to the Holy See lands, territories, and jurisdictions, far exceeding the utmost extent of any previous authentic grants. The Forged Grant of Otho bestows upon the Pontiffs of Rome an amount of territory which had never been included within the

* For the contents of these two spurious documents, see Appendix.
boundaries of the Western Empire since its revival—in fact, a greater extent than had ever been reduced into possession by Otho himself. It recapitulates the genuine donations of Pepin and Charlemagne; and adds a grant, in full sovereignty, of all the Greek dependencies in Southern Italy—the Neapolitan and Capuan Campania, the two Calabrias, the cities of Gaeta and Fondi, and the whole Island of Sicily.*

"The history of diplomatic forgery," says Greenwood, "has been for ages past, a part and portion of that of the Papacy. But the fraud is not always equally serviceable in the pursuit of political, as it had been in that of ecclesiastical imposture. Thirty-eight years after the first visit of Otho the Great to Rome, his grandson, Otho III, detected and repudiated the forged deeds, and by a specific enumeration of the guaranteed territories, published to the world his own exposition of all prior donations. The Papacy however, with characteristic pertinacity, held fast by these, as well as by all other spurious documents from which any advantage, territorial or ecclesiastical, could be derived. In all times—more especially in an age of ignorance and superstition—the credit of a lie depends, in a high degree, upon the impudence and pertinacity of the assertion. Notwithstanding, the official contradiction of Otho III.† or the

* The Diploma of Otho is found in Mansi, Tom. xviii. p. 451.
† The charter of Otho III., annulling the previous fictitious grants of Constantine the Great, Louis the Pious, and Otho the Great, may be seen in Pertz's edition of the Laws of the Germans, Vol. II., part ii., p. 102.
antagonistic forgeries to which the opponents of the Papacy resorted, in order to neutralise its effects, this document, like the false decretals, and the fictitious donations of Constantine the Great, and Louis the Pious, held its ground in the world, and was at length formally adopted and confirmed by the Emperor Rudolph of Hapsburgh, in the latter half of the thirteenth century."*

SECTION VI.—SUBSEQUENT HISTORY OF THE PAPAL DOMINIONS.

At the commencement of the twelfth century, the States of the Church received a considerable bona fide accession. Gregory VII.—the notorious Hildebrand—persuaded Matilda, daughter of Boniface, the very wealthy Duke of Tuscany, with whom he was said to be on peculiar terms of intimacy, to make the Church of Rome heir to all her large estates, in Italy and out of it. A subsequent marriage of this lady with Guelph, son of the Duke of Bavaria, seemed to place in jeopardy this princely donation. It so happened, however, that the Countess was separated from her husband, and thus made free and

* Cathedra Petri III., p. 478.
independent, a few years afterwards. The consequence was, that the gift was formally renewed in the year 1102. The Pontiff, who then occupied the throne, had to encounter some severe contests with the Emperor Henry V., and with other potentates, respecting this inheritance. Some part of the dominions of the Countess were given up. After various struggles and hazards, the Popes succeeded in obtaining the greater part of the gift, which they have continued to retain possession of to the present day.

In the thirteenth century, considerable additions were made to the patrimony of the Church by Innocent III., and Nicholas III. These large accessions were obtained partly by force of arms, and partly by the munificence of kings and princes. Innocent got possession of the Marquisate of Ancona, the Duchy of Spoleto, the territory of Assissi, Montebello, and many other cities and fortresses, which he asserted had been taken from the patrimony of St. Peter. In 1212, the Count of Fondi bequeathed all his possessions to the Church of Rome. Nicholas III. refused to crown Rudolph I., until he had confirmed and acknowledged all the claims of the Holy See—many of which were extremely dubious. The princes of the German Roman Empire were treated similarly. On the strength of this general acknowledgment, Nicholas reduced to subjection many cities, towns, and villages of Italy, which had
hitherto been subject to the Emperors, and particularly the whole of Romandiola, and Bologna. It was under these two Pontiffs, that the Church of Rome acquired, by force, cunning, and management, much of that extensive temporal dominion which it at present possesses.

The only other temporal conquest of the Holy See, worthy of notice, was that obtained by Julius II., the soldier Pope, at the commencement of the sixteenth century. On ascending the Papal throne, this remarkable Pontiff speedily acquired possession of Perugia and Bologna; and subsequently he boldly attacked the Venetians, then powerful by land and by sea. "Old as Julius was," says Ranke,—"much as he had suffered from the vicissitudes of good and ill success, and from the labours and fatigues incident to war and flight, to which we must add intemperance and debauchery,—yet he knew nought of fear and hesitation. . . . . . As he seized the boldest combinations, and tried every resource he himself took the field, and, at Mirandolae, which he took by assault, pushed in over the frozen ditches, and through the breach. As the most egregious discomfiture could not make him succumb, but seemed only to call forth new resources, he succeeded accordingly not only in rescuing his townships from the Venetians, but, in the fierce struggles which then ensued, in bringing Parma, Placentia, and even Rheggio itself, into his own hands, and thus:
laying the foundations of a power such as no Pope had ever possessed. From Placentia to Terracina the loveliest of countries owned his authority."

Such is a very imperfect, but truthful sketch of the origin and history of the Temporal Power of the Popes. How differently do Ultramontane Romanists represent the rise of the Papal Sovereignty? "What can be more truly astonishing," says De Maistre, "than to behold the Popes becoming sovereigns, whilst they perceived it not themselves; yea, even whilst, to speak more correctly, they resisted this elevation, an invisible law raised up the See of Rome; and it may be said, that the chief of the Universal Church was born a sovereign. From the scaffold of the martyrs, he ascended a throne, &c."†

On the contrary, history tells us, that the very commencement of the sovereignty of the Papal See was the Donation of Pepin in 755—four centuries and a half after all persecution had ceased. The Popes, undoubtedly, exercised immense influence long previous to this date, as the chief Bishops of the West, and as the proprietors of vast estates in various countries. But they were not Sovereigns. It is an abuse of terms to style them such, and we fear De Maistre intended to delude the ignorant in thus expressing himself.

* The Popes of Rome, their Church and State in the 16th and 17th centuries Vol. I. p. 51., Glasgow, Blackie, 1846.
† The Pope in his relations to the Church, &c., Book ii., ch. 6. London, 260.
The plain facts of history, then, are simply these:—
The place which Pius IX. holds among the monarchs of Christendom was obtained by his predecessors by means of a long course of TREACHERY AND CRIME. The first step taken, was, to instigate a revolt of the Italian Provinces against their lawful sovereign, the Emperor Leo; and the pretext for this, was Leo's determination to put down idolatry throughout his dominions, in opposition to the Pope's wishes. The next step of the Holy See was to sanction the iniquitous usurpation of the throne of France, by the king's major-domus; which Pepin requited by the gift of the States of the Church. To obtain actual possession of the prize, it was necessary to forge a letter of St. Peter to the King of France—but the Vicar of Christ felt no objection to this step. And, some time after, when the Pope obtained from Charlemagne the confirmation of Pepin's grant, he wilfully misrepresented the extent of the territories previously made over to the Church, and thus obtained an altogether new and vast donation.

The catalogue of Papal crimes is not yet ended. By confession of Romanists themselves,* the document called the Donation of Constantine was afterwards

* Baronius admits the forgery, but strange enough, imputes it to the Greeks. The Popes however knew the authors, and laughed in their sleeves at the success of the imposture. "Baronius," says Cardinal Perron, "n'en dit guerres contre; encore en a-t-il trop dit, et l'on voulait sans moi, qui l'empéchait, censurer cette partie de son histoire. J'en devisais un jour avec le Pape, et il me repondit autre chose, 'che volete? i Canonici la legono,' il le disoit, EN RIANT." (Perroniana, p. 77.)
forged by the Church, and if not the act of the Popes themselves, was uttered by them, knowing it to be false.

Lastly, the similar charters of Otho the Great, and Louis the Pious, by the testimony of Otho III., as well as by their very contents, are stamped with forgery. Thus, the throne of the Roman Pontiffs has been reared by the instrumentality of the basest and most disgraceful crimes; and when the day of reckoning arrives, we may rest assured, the abolition of the Temporal Power of him who blasphemously terms himself the representative of God upon earth, will be attended with such a disclosure of Papal fraud and treachery, knavery and crime, as shall make the very name of Pope a proverb and a by-word of infamy and scorn in all the earth.
CHAPTER II.

Personal Character of the Popes.

SECTION I.—THE SEE OF ROME IN THE EIGHTH CENTURY.

What kind of character have the rulers of St. Peter's Patrimony generally borne? Have they been, for the most part, men of upright morals and blameless lives—in accordance with what we should expect if—as the present Pope declares—the temporal domains of the Holy See were divinely given them?* Or has their conduct been rather such as we might anticipate from a line of usurpers—men who occupied a throne founded on treason and crime?

It is a remarkable fact, that very soon after Pepin's grant of the temporal dominions had taken place,

* "This Sovereignty was given to the Roman Pontiff by a special purpose of that Divine Providence, which rules and governs all things, in order that he, being never subject to any Civil power, might exercise the supreme office of the Apostolic Ministry, divinely committed to him by Christ our Lord Himself, with the most complete freedom." Encyclical letter of the Pope, dated January 19th, 1860.—Tablet, February 4th, 1860.
the Holy See was the scene of the most frightful disorders. A state of things ensued such as we very rarely read of in the case even of barbarous kingdoms.

Paul I., Pope of Rome, having died in the year 767—twelve years after the Donation of Pepin—Constantine, a layman, was raised to the Pontifical throne, by the aid of a dominant party at Rome. Two priests, named Christopher and Sergius—belonging to the adverse faction—applied to Desiderius, the Lombard king, to expel the intruder, by whose directions the Duke of Spoletum furnished these priests with a military force to accomplish their designs. Rome then became the scene of a sanguinary conflict. Duke Toto, the leader of the Pope's party, was killed, and the Pope himself was deposed and thrown into prison. The Lombards, thinking this a favourable opportunity, resolved to set up a Pope of their own. For that purpose they forcibly drew from his cell a humble monk named Philip, conducted him to the Lateran, and installed him in the Pontifical chair. Now, however, Christopher and Sergius, exclaimed as loudly against the elevation of Philip to the Popedom, as they had before clamoured against that of Constantine. Eventually the Lombard faction found it impossible to maintain their ground; and the new Pope was permitted to retire to his cell. The Presbytery then went through the form of a new
election; and one year and one month after the elevation of Constantine, raised a priest named Stephen to the Pontifical throne, who assumed the name of Stephen IV.

The victorious faction glutted their vengeance upon the supporters of the two previously elected pontiffs, with almost equal ferocity. First, it is recorded, that Philip was dragged from his hiding-place, and brutally murdered—although nothing can be plainer than the fact, that he had assumed the Papal tiara altogether unwillingly. His predecessor, Constantine, and his brother Passivus, and several of their friends, were then seized—deprived of sight—and subjected to the most barbarous indignities. The new Pope, to his disgrace, made no attempt to check these enormities; and soon after his election, called a synod of bishops in the church of the Lateran, to add further punishment and disgrace to the personal injuries already inflicted upon the miserable Constantine and his followers. The blind man was ignominiously dragged before the Pope and the assembled fathers, and fiercely questioned as to the daring impiety he had committed. The wretched victim humbly confessed his error, but imprudently hinted, that his elevation to the Episcopal dignity, whilst a layman, was not altogether unprecedented, and even mentioned some previous instances in which laymen had ascended the Pontifical throne. We give the rest in the words of Anastasius, the
Papal historian, himself:—"Whilst he was babbling on in this fashion, the zeal of the holy bishops for the sacred traditions of the fathers was suddenly kindled; they rose with one accord from their seats, and with many kicks and buffets, cast him out of the church. All his Acts were burnt, his Ordinations cancelled; and now all those who had supported or communicated with him, cast themselves upon the ground, crying aloud for mercy."*

Such were the fearful disorders in the Holy See, only ten or twelve years after the Donation of Pepin. Can we believe that, if the Temporal Power had been the gift of God, He would have allowed the Papal throne to become so speedily the scene of such anarchy and confusion—usurpation and crime? But worse remains behind. In speaking of the Papacy, we can never separate the spiritual rule of the pontiffs from their temporal dominion—and it was not until the claims of the Holy See to the possession of absolute Divine power had outraged all reason, that Papal depravity and crime attained their utmost limit.

It was in the middle of the ninth century, that the theory of the Papacy first reached that monstrous height which it at present exhibits; and it is a remarkable fact, that fraud and forgery were the foundation of the spiritual supremacy, just as much as in the case of the temporal rule.

* Vit. Stephen IV., apud Murat. iii., p. 177.
What is the great idea of the Papal system? A corporation of Ecclesiastics centralized around the Pope, and sworn to execute his will. The Pope also claims to be the lord of all temporal monarchs—who owe him obedience as his vassals. Who originated this system? The Popes. It was planned by them, and partly formed in the fifth century. In the sixth, still further progress was made; but it was not until the middle of the ninth century that the theory reached its full development.

About the year 836, a collection of forged documents are first mentioned, which assign the most absurd and preposterous powers and privileges to the bishops of Rome, and to ecclesiastics generally. They are called the False Decretals of Isidore. No one knows their author; but Roman Catholic writers, for the last four centuries, have uniformly acknowledged their spuriousness. "A forged document," as Hase remarks, "is no very good foundation on which to build a claim for universal dominion; but, as Isidore only expressed, in a decisive manner, what was the general object of effort during that age, he gave a definite direction to the fluctuating views of right which then prevailed." *

The doctrine of the False Decretals, first used by the Popes in 864, proceeds upon the assumption, that the Bishop of Rome possesses authority to rule the whole Church in Christ's stead. They taught, that

* History of the Church, p. 185.
the Pontificate was an office emanating immediately from Christ, positive, all-comprehensive, and absolutely divine. That the Pope was the fountain-head of all ecclesiastical policy—the supreme legislative officer in the church, the arbiter and dispenser of law, and the source of ecclesiastical rule. From him proceeded the patriarchs, primates, archbishops, bishops, and priests. All are responsible to him, but he to God alone. His ordinances are laws of universal authority, and quite independent of all other law. Rome is the heart from which the life blood is propelled into every vein and artery of the ecclesiastical body, and its bishop the ultimate and supreme judge in all cases.*

Not only was all spiritual authority thus lodged in the Supreme Pontiff, but the temporal monarchs of the earth were kings only so long as they yielded implicit obedience to the monarch of the Seven Hills. The Decretals expressly teach, that 'obedience to the apostolic constitutions' is the measure of the title of kings to the allegiance of their subjects, and these constitutions denote the decrees, commands, or doctrines of the successor of St. Peter.

It is recorded in the Acts, that when "Herod, arrayed in royal apparel, sat upon his throne, and made an oration," "the people gave a shout, saying 'It is the voice of a god, and not of a man.' And

immediately the angel of the Lord smote him, because he gave not God the glory, and he was eaten of worms (became a mass of corruption), and gave up the ghost." And can we believe, that the Most High would allow such monstrous claims as those we have adverted to, to be put forth by sinful men, without some similar judgment? Is it possible, that the Lord of All could behold His highest powers and prerogatives thus assumed by worms of the earth, without pouring indelible disgrace upon the guilty criminals, and utterly confounding them in the sight of all the world?

We would call the reader's attention to the remarkable fact, that from the very period of the adoption of the False Decretals by Nicholas I., and the assumption of those blasphemous pretensions, which he and his successors founded upon them, the Pontifical throne became for the first time, a very sink of iniquity. The end of the ninth and the whole of the tenth centuries witnessed monsters of depravity seated in the Chair of St. Peter. Nor was it until, in the eleventh century the secular sovereigns interfered, that any improvement took place. Thus did God, in effect, say to the deluded nations of Christendom—as Daniel did to the worshippers of Bel and the Dragon—"Lo! these are the gods ye worship."
SECTION II.—THE POPES IN THE FIRST HALF OF THE TENTH CENTURY.

The subject of the fearful depravity of the Popes of those ages, is of such vast importance in the present day, and has been so solemnly denied,* that we shall carefully avoid making any statements of our own in sketching their history, and confine ourselves exclusively to the account given by Labbe and Cossart, the great Jesuit writers of the "History of the Councils"—a work of the very highest authority in the Romish Church. The following extracts are literally translated from their work which is in Latin.

"STEPHEN VI.† succeeded Formosus (896). For Boniface, who invaded the Apostolic See, and held it for fifteen days, is not to be reckoned among the Popes. . . . . . . And although each of them obtained the See by force, fear, and tyranny (that is, Boniface and Stephen VI.), and, therefore, one who was equally an intruder, thrust out an intruder; yet

* See the article, "BAD POPES," in the Dublin Review, April, 1855.

† To avoid confusion, it is necessary to remark, that this Pontiff is sometimes called Stephen the SEVENTH. The reason is as follows: Romanists cannot decide whether the Stephen who was made Pope in 752, was a Pope or not. Labbe and Cossart get over the difficulty cleverly. In the list in Vol. xvi. p. 132, they count thus:—Stephen II., Stephen III., then ANOTHER Stephen III., and then Stephen IV., &c. Thus they are able to call this POPE—Stephen VI., as the ancient writers do, and yet they get in all the Stephens. But the cheat is too transparent to escape detection.
Stephen is reckoned in the number and list of the Popes by common consent; because, for the sake of averting the danger of schism, the entire clergy approved of him, although he was a most infamous man, and the whole Catholic Church acknowledged him as Vicar of Christ, and successor of St. Peter."

"He commenced his Pontificate with that sacrilege in which he cast into the Tiber the body of Formosus (the late Pope), dug up out of its grave, clothed with the sacerdotal garments, and mutilated of three of its fingers, and ordered that all who had been ordained by him should be consecrated and ordained over again."

"Pope Stephen added crime to crime, when he approved, in a synod which he assembled, this wicked, impious, and detestable act. For the stones themselves, execrating such a monstrosity, then cried out with their own voice, by knocking against each other, that they would rather suffer spontaneous ruin, than the Roman Church should remain depressed by so great a scandal. It happened, then, that the sacred Basilica of the Lateran, the principal seat of the Popes, fell prostrate from the altar to the door, an evil angel having struck it; because the walls were by no means able to stand when the first rock of the hinge was shaken by the earthquake of so great a crime." The account of Pope Stephen concludes by saying:—"After he had held the Apostolic See six years, being strangled in prison,
he closed his life by an infamous death, God being the avenger." * †

The next Pope, THEODORE II., reigned only twenty-one days. There is, consequently, little of good or evil to say about him. All we know is that he was forcibly ejected from his See by his successor, Pope John IX.

"POPE LEO V. (the next Pope but one), an Ardeatine by nation, was appointed in the year of our Lord, 907. . . . And when he had governed the church forty days, being driven from the Pontificate, he was thrust into prison by Christopher, an invader of the Apostolic See—in the same year." ‡ Such is all we have given us respecting this Pontiff. He was succeeded by Christopher.

"CHRISTOPHER, an invader of the Apostolic See, was ejected from the Pontificate by the invader Sergius, in the same manner in which he had removed from his See his own predecessor—Leo V., lawfully elected. For when he had held the Pontifical See seven months, being violently cast out from the See by Sergius, and loaded with chains, being compelled by force, he assumed the life and habit of a monk." §

* A Council held by Pope John IX. at Rome, A.D. 904, decreed as follows:—"We wholly repeal the Council held in the time of Pope Stephen VI. of pious memory—to wit: our predecessor—in which the venerable body of the venerable Pope Formosus was dragged through the land from its violated sepulchre." So much for Papal agreement!

‡ Ibidem, col. 515.
§ Ibid. col. 516.
The next Pope, SERGIUS III., is thus described:—

"Relying on the most powerful arms of Adelbert, Marquis of Tuscany, that CURSED SERGIUS—a man the slave of all vices, and the most wicked of all men—who together with Stephen VI., had raged above measure against Pope Formosus, invaded the See of Christopher, and therefore by all, is reckoned not a legitimate Pontiff, but an invader of the Apostolic See." . . .

"Through ambition of the Apostolic See, he had recourse to the Franks, and by their assistance, seized the invader Christopher, and thrust him into prison; having privately entered Rome, he invaded the Papacy, and drove the Romans by threats and terrors, to count all the ordinations of Formosus void!"

Pope ANASTASIUS II., his successor, reigned only two years and two months. There is little recorded of him either way. But the deficiency is amply made up by the next Pope—Lando.

"LANDO," says Labbe, "a Sabine by nation, succeeded to Anastasius, in the year of Christ, 912, in the time of Constantine, Emperor of the East. This Pope—at the pressing entreaty of that most powerful, most noble, and most impudent harlot, Theodora, who had prostituted one of her two daughters, Marozia, to Pope Sergius, and the other, Theodora, to Adelbert, Marquis of Tuscany, and by this means obtained the dominion of the city (Rome)—created John, with whom she was most foully in love, Bishop
of Bononia, from being Presbyter of Ravenna; and when Peter, Archbishop of Ravenna, was dead, translated the same to be Archbishop of that same Church of Ravenna, and a little while after he had done so foul an act, he departed this life."* The next Pope was—

JOHN X, "of whom," says Labbe, "we have spoken above in the life of Lando, from being Archbishop of Ravenna was made Pope, or rather FALSE POPE, in the year of our Lord, 912, in the time of Constantine, Emperor of the East. The most impudent harlot, Theodora, being vehemently inflamed with his beautiful appearance, caused him to be appointed in the place of Pope Lando. Theodora did that, says Luitprand, lest, in consequence of the distance, two hundred miles, by which Ravenna is separated from Rome, she should rarely enjoy intercourse with her lover. Thus, an unchaste man, bearing rule by the power of the prostitute of Rome, was made false Pope, and a wicked invader of the Holy See. . . .

And when after all these things, Pope John had held the See sixteen years, Wido, Marquis of Tuscany, at the persuasion of Marozia his wife, who had formerly been prostitute to Pope Sergius, having removed (the Pope) from his See, on account of Peter, the Pope's brother—whom they persecuted with the greatest hatred, cast him into prison; and shortly after, this

invader and most unjust possessor of the Apostolic See, died in that same prison, or was most wickedly suffocated with a pillow placed on his mouth, and met with an end worthy of his crimes. So that he who had violently seized the Holy See, by means of the unchaste mother, Theodora, being hurled from it and cast into prison by the just judgment of God, was deprived of it, and of his life together, by the equally unchaste daughter."

Here we have "a wicked invader of the Holy See," reigning sixteen years, as VICAR OF CHRIST and HEAD OF THE CHURCH. He is called, it is true, a FALSE POPE, but afterwards, the authors of the work from which we quote say, that "he who had entered as an invader, a thief, and a robber, began to be reckoned as a legitimate Roman Pontiff." Accordingly he appears as a true Pope in all the lists of the Popes of Rome which we have consulted.

POPE LEO VI. succeeded this monster. His history is given in two sentences. "In the following year, being cast into prison, he died after six months and fifteen days." But how he died, or by whose wickedness he was imprisoned—his own, or his successor's—the authors of the history do not say.

POPE STEPHEN VII, "a Roman by nation, the son of Theudemund, the seventh of this name, was appointed in the room of Leo VI; who when he

had sat two years, one month, and fifteen days, departed this life." The next history is much fuller:—

JOHN IX., "the son of his father, the false Pope Sergius, by the harlotMarozia, was intruded into the place of Stephen, by the power of Wido, Marquis of Tuscany, and his mother Marozia, A.D. 931. . . . Artaldus, a most holy man, who from being a monk was elected Archbishop of Rheims, after the boy of fifteen years was cast out, would never have sought the pall from a MONSTER of this kind, had he not thought so highly of the name of Roman Pope." We subsequently read that the Pope’s brother Alberic, and his mother Marozia, "kept John enthralled in prison." A family quarrel then ensued, and in the end, the Pope "being still detained in prison, violently cast down, died, after he had not so much ruled, as FOULLY DEFILED, the Apostolic See, for five years and some months."* The next Pope, Leo VII., reigned three years-and-a-half.

SECTION III.—THE REMAINDER OF THE CENTURY.

POPE STEPHEN VIII. succeeded Leo. "He was elected by the Romans; the Cardinals’ votes being dispensed with. This Pope was deformed in the

face by many sacrilegious blows by the tyrants whose hatred he had excited against himself by his election." It is commonly believed that his nose and ears were cut off. "For this cause he abstained as much as possible from the public assemblies of men." Three years and four months afterwards, Pope Marinus II., and then, Pope Agapetus II., ascended the Papal throne. He was succeeded by—

Pope John XII, who "invaded the Apostolic See in the year of our Lord, 955; and although the lawful age, and all other things which are required in a lawful Pope, were wanting in him, yet the consent of the whole clergy accruing to him, it seemed that he was rather to be tolerated, than that the Church should be divided by any schism." We can only give the disgraceful death which he is said to have died. "On a certain night, as he was delighting himself with the wife of a certain man, he was so struck by the devil on the head, that within eight days he died of that wound; not because being justly condemned, he was unjustly received (into the Papacy), but because being admonished by God so often, and with so great troubles, he did not abstain from his accustomed sins."*

Pope Benedict V., the next Pope, died in exile the second year after his election. It appears that Otho, Emperor of Germany, having besieged and

* Ibid. col. 641.
captured Rome, the Pope was brought before a synod. He then, says Labbe, begged hard for mercy, "shouted out that he was the invader of the holy Roman See," and delivered up his pall and Papal staff.* Pope John XIII. was banished to Campania. Pope Donus II. reigned only three months. Pope Benedict VI. "was strangled in prison by Boniface, when he had sat one year, three months, and some days." His murderer succeeded to the Pontifical throne, under the name of Boniface VII. He is described by Labbe and Cossart as "a most wicked man," and a "sacrilegious murderer." He reigned like his predecessor, only one year and one month. He was chased from Rome by one Benedict, who afterwards ascended the Papal throne as Benedict VII. His successor was—

Pope John XIV. But when the banished Pope—Boniface VII., heard this, and that the Emperor Otho was dead, "he returned to Rome, to invade the See a second time. He seized upon the chair of St. Peter, and not only thrust out John, whom he found sitting in it, but, with great tyranny, he thrust him, bound with chains, into the castle of St. Angelo, which was held by a faction of his friends; and the violent and sacrilegious robber compelled him, shut up there three or four months, at last to perish with hunger." . . . . . "This invader of the See, this cruel

* Ibid. col. 669.
slayer of two Popes, this cursed parricide, and
truculent robber, the anti-Pope Boniface, oh, horrible!
through tyranny, occupied the chair of Peter.”

This spiritual monarch of Christendom, Boniface
VII., reigned four months, in addition to the thirteen
months of his previous reign. But men had become
so familiar with the sight of 'monsters' in the Papal
chair, that he retained his place in the list of true
Popes for 600 years; until Baronius and the authors
we quote from, Labbe and Cossart, expunged his
name.

"GREGORY V. was made Pope in the year 996.
John, a Calabrian by nation, Bishop of Placentia,
whom they call John XVI., and badly placed in
the number of the Popes, was set up in the Apostolic
throne against him in schism."

With this Pope ends the tenth century. We
cannot enter upon the next. Suffice it to say, that
the Papedom was in the hands of the Counts of
Tuscany, who either bestowed it on their friends, or
sold it to strangers. About the middle of that age—
a boy of twelve years of age, named Benedict IX.,
was placed upon the throne, and proved one of the
vilest monsters in the annals of the Vatican. "So
base, so foul, so execrable, was his life," says a bishop
and a Pope, "that I shudder to relate it." (Bonizo,
Bishop of Sutri.)

Who does not see the hand of God in all this? Was it not a most righteous retribution, that a throne purchased by means of treason and revolt, fraud and forgery, should be defiled by such monsters as these? Certainly, the crimes of which the first founders of the temporal power of the Popedom were guilty, were immensely aggravated by the official character of the perpetrators. They professed to be the Vicars of Christ—the Vicegerents of God upon earth—the Heads of the Universal Church. That persons so far exalted above all mankind, should instigate subjects to revolt against their lawful sovereigns, and moreover, be guilty of fraud and forgery, through the lust of power and dominion—must have been, in the sight of the God of holiness, crimes of the very deepest dye. And when, after less than a century, the Pontiffs of Rome translated those titles into plain language, and gave out, not only that they were charged with the whole government and superintendence of the Universal Church, but that they were also the supreme monarchs of the world; and that their mandates were to override all political and civil duties; and when to establish these monstrous and blasphemous claims, they adopted, knowingly, a series of forged documents, what wonder that God should set up, as Popes, for whole generations, the very scum of the earth, and offscouring of all things? How could the Papal claims to supreme lordship over all mundane things, temporal as well as spiritual—as well
as to immaculate holiness and absolute infallibility—in an official sense—be more signally confounded by heaven, than by the unparalleled depravity, and fearful atrocities which disgraced the Holy See during the century and a-half which followed? The "bad Popes" of this period were so thoroughly "bad," that even the most able champions of the Papacy tell us, that "MONSTERS"* sat in the Papal chair—and that "robbers," and "sanguinary highwaymen, defiled the Apostolic See by their depraved morals."†

The whole description of the state of the Church during this century, by Cardinal Baronius, is well worth a perusal. It would be scarcely possible for the ablest Protestant writer to make out more clearly the irretrievable breach in the succession from St. Peter, than the facts stated by Baronius establish. It is plain that he saw the difficulty, and to get over it, he tells us—"It is evident that Christ was then in a deep sleep in the vessel"—forgetting that the attributes of mortality no longer belong to Him who is the "King Immortal, Eternal, and Invisible, the only Wise God." In another part of his history, he cuts the knot by assuming, in all simplicity, that whatever be the vices of the occupants, God never permits them to contaminate the holy chair. In other words:—Although the individual may be the

† Ibid. p. 937.
child of Satan—the Pope is all the while God upon earth!

The Pontiffs who filled the chair of St. Peter during the remainder of this century, were undoubtedly men of external morality; but to whom are we indebted for the change? Did the Popes reform themselves? Did the alleged representatives of Deity repent of their infamous crimes, and of their own accord amend their ways? Certainly not. It was the civil power that occasioned the change. The emperors of Germany, indignant at so many disorders, cleansed Rome with the sword. "The empire, exercising its rights of superiority, drew the triple crown out of the mire into which it had fallen, and saved the degraded Popedom, by giving it decent men for heads. Henry II., in 1046, deposed three Popes, and his finger, adorned with the ring of the Roman patricians, pointed out the bishops to whom the keys of the confession of St. Peter were to be remitted."—(D'Aubigne, Hist. of Ref., Vol. I.)

SECTION IV.—THE POPES JUST BEFORE THE REFORMATION.

The limits of this work render it impossible to enter upon the dark scenes in the history of the Popes
during the following ages. We regret this the more, as the period of their residence at Avignon, the fourteenth century, was distinguished by the most fearful Papal depravity. Still we must forbear, and confine our remarks to the Popes who reigned in the age immediately before the Reformation.

One of our most temperate writers thus speaks of the Cardinals and Popes of the fifteenth century:—

"Another circumstance that strikes us in the consideration of this period is—the utter debasement to which the Sacred College—(i.e. of Cardinals)—finally descended. The influence which the most wicked Pope invariably acquired in consistory, may be ascribed to the less direct operation of his power and patronage. But the secrets of the conclave, which have been transmitted by the contemporary writers, abound with particulars of intrigue and undisguised perfidy, and unblushing venality. Such was the mutual consciousness with which the Pope and his senate assembled to govern the Church of Christ! Such the councils from which edicts were issued for the suppression of simony and the correction of the morals of the clergy! Again, it was now become almost the practice of the conclave to bind the future Pope by a solemn obligation, intended to influence the nature of his government. The Cardinal, while on the point of being elected, voluntarily took this oath in common with his colleagues, and immediately after his election he confirmed it. In a similar manner, restrictions were at that time not uncommonly imposed by the elective body, on the Emperor of Germany, and the king of Poland, and they were found effectual. But at Rome, the result was so far otherwise, that
among the many who undertook such engagements, there seems not to have been one who faithfully observed what he had sworn—first as Cardinal, next as Pope. This distinction so shameful to the court of Rome, confirms the charges of super- eminent immorality, which have been brought against it; it proceeds, however, from the singular principles of the Papal Hierarchy. In the first place, the Pope, who enjoyed power unlimited over the obligations of others, might reasonably claim the right to dispense with his own. In the next, he had the means of influencing those who might release him from his engagements, or connive at his contempt of them, such as the crown did not possess, either in Germany or Poland. The immense extent of his patronage, his authority over the property and persons of the Cardinals, and his prerogative of creating others, gave him irresistible instruments, both of seduction and terror. He exercised them unsparingly: and the result was, that among the various crimes of the Vatican, that which became as it were peculiarly pontifical, was perjury!

"While the crimes of the Vatican," proceeds our author, "were indeed so various, as to embrace almost every denomination of ungodliness; there was not one among the Popes of this period, who made even the slightest pretension to piety: scarcely one by whom decency, as well as morality, was not grossly outraged. Indeed, when we consider the enormity of the scandals permitted and perpetrated by Popes and Cardinals, during the latter years, it seems a matter of wonder, that the whole Christian world did not rouse itself as by an earthquake and destroy them."

(Waddington, Hist. of Ch., ch. xxvii.)
"In the downward progress of Pontifical impurity, from Paul II., we descend to Sixtus IV.; from Sixtus to Innocent VIII.; from Innocent to Alexander VI.; and here at length we are arrested by the utmost limits which have been assigned to Papal and to human depravity. The ecclesiastical records of fifteen centuries contain no name so loathsome, no crimes so foul, as his; and while the voice of every impartial writer is loud in execration, he is, in one respect, singularly consigned to infamy, since not one among the zealous annalists of the Roman church has breathed a whisper in his praise." (Wad. Hist. of Ch., ubi. sup.)

The following sketch of this monster is from Ranke:—

"Alexander had, all his days, known no other principle of conduct than to enjoy the world, to live in luxury, and to satisfy his lust and ambition. It seemed to him arriving at the summit of bliss, when he was at last invested with the highest spiritual dignity. Old as he was, this feeling seemed daily to impart to him fresh youth. No irksome thought was allowed, for one night, to trouble his repose. His only thought was, how to compass his own advantages, and heap pomp and honours on his sons; never did he seriously devote himself to any other purpose.

"This was the sole principle at the bottom of all his political alliances which had so great an influence on the affairs of the world: how a Pope was disposed to marry his children, endow and enrich them, was a weighty consideration in determining all the political relations of Europe."
"Cæsar Borgia, Alexander's son, trod in the foot-steps of Riario. He began at the self-same point, and his very first movement was to drive Riario's widow from Imola and Forli. He held on his course with daring contempt of consequences, and what the other had but attempted or but begun, he carried out to the end. . . . . .

"And thus Alexander saw his warmest wish fulfilled, the barons of the land annihilated, and his house in train to found a great hereditary principality in Italy. But he soon had to feel practically of what the aroused passions are capable. Cæsar would not brook the participation of his power with any relation or favourite. He had caused his brother, who stood in his way, to be murdered and thrown into the river. He had his brother-in-law assailed on the very steps of the palace. His wife and his sister nursed the wounded man; the latter dressed his food with her own hands for fear of poison; the Pope had a guard set on his house to protect his son-in-law from his son. Cæsar mocked at all these precautions, saying, 'What has failed at noon may easily be done in the evening.' When the prince was now convalescent, he burst into his chamber, turned out the wife and sister, called in his bravo, and had his unfortunate brother-in-law strangled. For as to his father, on whose life and station he only looked as means towards his own aggrandisement, he had not a thought of treating him in other respects with the least consideration. He slew Alexander's favourite Peroto beneath the pontifical mantle, as the victim clung close to his patron. The blood spurted on his Holiness' face.

"For a time Cæsar had Rome and the ecclesiastical states in his power. He was a man of surpassing beauty; so
strong, that in the bull-fight he would strike off the bull's head at a single blow; liberal-handed, not without traits of magnanimity; voluptuous, bloody: how did Rome tremble at his name! Caesar needed gold and had enemies—every night the corpses of the murdered men were found in the streets. Every man held his breath; for there was none who might not fear that his own turn would come next. Those whom violence could not reach, were taken off by poison.

"There was but one spot on the earth where such deeds were possible: that spot alone, where unlimited temporal power and the highest spiritual authority were united in the same individual. This spot Caesar occupied. Even monstrosity has its perfection. Many sons and nephews of the Popes have attempted similar things, but none ever carried them to such a pitch. Caesar was a virtuoso in crime."

Such was the Papacy at the commencement of the sixteenth century, just as Luther had entered as a student the University of Erfurt. Is it possible to conceive that the Papacy is a Divine appointment, with such facts as these staring us in the face? Might we not expect that God would so far interfere in the choice of His own representative, as to cause the election to fall on an individual of moral character and blameless life? Or might we not suppose, at least, that the newly-created Pope, with the title of Holiness, should receive that fullness of grace which

should fit him for so exalted an office? "If God," as Southey remarks, "delivered over the power and dominion in Heaven, as well as earth, to the Roman Pontiff—if that Pontiff be indeed the living and oracular depository of the faith, the unerring expounder of what is written, and the sure preserver of those unwritten interpretations and additions which, in the Romish Church, are held of equal authority with Scripture—if upon the Pope, under God, the salvation of all depends—is it possible that these stupendous prerogatives should co-exist with imbecility, with vice, with flagitious profligacy—with flagrant unbelief? Will the Holy Ghost dwell with ambition, with avarice, with impiety, with all the cardinal sins? For in their company the Holy Spirit must have dwelt; with all these sins, in monstrous hypostasis, it must have been united, if the pretensions of the Papal Church were true!" (Vindiciæ Eccl. Anglic. p. 395.)
CHAPTER III.

The Influence of the Papal Government upon the People.

SECTION I.—THE SIXTEENTH CENTURY.

What kind of government have the Popes exercised over their subjects? On what principle have they administered the authority committed to their charge? The Temporal sovereignty, we are told, was given to them by that Divine Providence which governs all things. If this be true, we might expect that the Pontifical Government would be characterised, at least, by justice and equity; and that the abuses which disgrace the government of many mere temporal sovereigns, would find no place in the rule of the Vicegerent of Heaven.

Alas! all history attests that for ages past the temporal sovereignty has been the scourge of the Papal States, and the plague-spot of Europe. Centuries ago, that acute observer, Machiavelli, remarked, "the
destinies of Italy are unhappy because of the Papacy."
And to whatever period of Europe we direct our attention, we shall find abundant proof that the proposition is strictly true. The vices and oppression of the Pontifical rule, are the necessary, and logical, and inevitable result of the peculiar constitution of the government.

First of all, be it remembered, that the authority to which the Patrimony of St. Peter has been subjected, is the most thoroughly absolute that history records— with the legislative, executive, and judicial functions combined in one person—altogether contrary to the practice of civilised states. Then, too, the Pope, from time immemorial, has joined with himself in the temporal administration of the realm, the various chiefs and other officers of the Church; thus mingling the spiritual and temporal together.

The sovereign and his associates, moreover, had almost always, objects and interests to promote, entirely distinct from the welfare of the people under their rule; and they possessed only a brief period, at once brief and uncertain, dependent on the life of an old man, for making their official situations subservient to their own selfish interests, and that of their connections. The consequence has been, that the Patrimony of St. Peter, for many years past, has been the worst governed country in Christendom—that in which the great ends of government have
been most completely neglected, or frustrated—and the welfare of the subjects most thoroughly disregarded or obstructed. With every natural advantage—with no drawback or obstacles from any quarter—the Papal States have long been a by-word and a proverb in men's mouths, for oppression and misery, corruption and crime!

We will begin our retrospect with the opening of the Council of Trent in the sixteenth century, when the Papal administration was so polluted by the atrocious persecutions carried on against the Reformation in Italy:—

"The abuses of the Court of Rome," says Sismondi, "were more public in that country than in any other. Literature had been there cultivated earlier, and with greater care. Philosophy had likewise made more rapid progress in the land. . . . . The Reformation had acquired, amongst men of letters, numerous partizans in Italy; but amongst those poor and labouring classes by which it had been embraced with so much ardour in Germany and France, the Popes succeeded in extinguishing the flame in the blood of its adherents. The Inquisition, during the whole century, became the surest way to the Papal throne. The Pontiffs ceased not to foment the civil wars then raging in France and Flanders, and the conspiracies against the Queen of England; so that the calamities which, during the latter half of the sixteenth century overwhelmed the whole of Europe, may be entirely regarded as their work."
He then recurs to the actual state of the Papal States at this time, and speaking of the subjects of the Pope, says:—

"By an equally absurd government, they were oppressed to an equal extent, without the experience of the slightest protection; while the most unjust and onerous taxes, monopolies of the most ruinous nature, destroyed all germ of industry amongst them. The administration of subsistence, violent and arbitrary in its nature, by thwarting the commerce of grain, became the source of famine, always followed by pestilence. That of 1590 and 1594 carried off, in Rome alone, 60,000 inhabitants; many of the richest villages in Ombria remaining from that time forwards entirely abandoned. It was thus that desolation and ruin were spread over those extensive plains, formerly so fertile, and that they became the prey of the malaria. The armed force of the State no longer sufficed to protect the citizens against a system of robbery regularly organised. Robbers, grown insolent by their strength and numbers, and proud of fighting against the shameless Government of their country, had ended by considering their lawless trade as the most honourable of all. Even the people, while suffering from their rapine, applauded their valour, and looked upon these bands of outlaws as nurseries of warriors. Numbers of ruined nobles, younger sons of princely families, were sometimes boastful of having served for a time amongst them, and the greatest lords placed themselves at the head of these troops of banditti, to carry on a regular warfare against the Papal army. These brigands
not content with robbing travellers, or hiring bravos to all who consented to pay them for the satisfaction of private vengeance, often surprised villages, and even small towns, for pillage, and compelled the larger burghs to ransom themselves by enormous payments from the burning of their suburbs, and the devastation of their crops. This custom subsists even in our day, and the lord is still found sharing secretly in the spoils of the same crime. National honour has remained thus perverted; and still, in that portion of the Roman States where population has not been destroyed (in Sabinia for instance), the peasant will not scruple to unite the trades of robber and assassin to that of tiller of the soil."*

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SECTION II.—THE NINETEENTH CENTURY.

Such was the miserable condition in the sixteenth century, as all historians attest—of the subjects of the temporal government of the Popes of Rome. Has any change taken place since? Has the rapid march of civilization and progress influenced the States of the Church? What wondrous leaps have some nations taken during the past two centuries. How marvellous has been the advancement

of England—of Holland—of America—of Scotland. What is the position of the Pope’s kingdom? Has that nation proved an exception to the general rule of progress?

The condition of the Papal States in the nineteenth century is, if possible, worse than in the sixteenth. Every effort, too, made by the European powers to introduce reform there has uniformly met with opposition and failure. A memorable instance of this is afforded during the Italian campaign of the first Napoleon (1796). As he gradually took possession of the Provinces of Italy, one after another, the French spirit of reform in the laws and tribunals, soon manifested itself. Arbitrary law was abolished, moral and public instruction replaced, at the tribunals, secret judgments and secret tortures. Civil equality took the place of the old feudal system. Education, instead of being conducted on the retrograde system, received fresh impetus, and liberty of conscience was proclaimed. The French invasion promised to awaken in the Papal States of Italy generally, liberty, virtue, and glory. The coalition destroyed this noble work—fastened the yoke of Austria again upon her neck—destroyed civil and religious liberty, and once more doomed that fair land to moral and political degradation.

“A Papal rescript,” says Sismondi, “dated July 6th, 1816, abolished the magistracy degli anziani, that of the
tribunes of the people, the tribunal of the Rota, the corporation of the arts, the colleges of medicine, philosophy, of civil and canon law, of the advocates, the notaries, and even of theology. The national force was disarmed; all the ancient faculties, and the government of the militia, the administration of tribunals, of studies, of the institute, of the sciences, the right of choosing professors, and public officers, and the right of coining money, were cancelled and annulled."

The result was, that tyranny and oppression once more fastened their fangs on the States of the Church, and they have ever since presented the most complete picture of manifold, matured, and enormous wretchedness to be found in all Europe. The leading journal of an enlightened Roman Catholic kingdom, lately gave the following striking testimony to the actual state of that priest-ruled country:—

"A fine example of civilisation is a country wherein in broad daylight, robbers attack a whole parish; where the budget contains a charge of 50,000 dollars for escorts for couriers; where priests murder young boys, and the Inquisition tears infants from their mothers' side; where people live in agitation and terror, and in continual apprehension of an insurrection; where two foreign armies are required to protect the Pope from the affectionate demonstrations of his subjects; where the gendarmes are insufficient to arrest the criminals; where proprietors

* Sismondi, Vol. II., p. 262.
petition the government at least to protect their lives, if they cannot protect their property; where the government condescends to treat with the malefactors, and is not master in its own house; where the Austrians fortify Ancona, and the French make an entrenched camp at Civita Vecchia, and where, nevertheless, there is fear of everything—of words, of the press, of meetings.” (L'Opinione, the leading Journal in Sardinia).

SECTION III.—M. ABOUT, ON THE CONDITION OF THE PAPAL STATES.

All the world has heard of the memorable book of Edmond About—The Roman Question. Never, perhaps, was a more thorough, a more masterly exposure of a gigantic evil. He tells us that he has studied the Roman question in the Pontifical States, which he has traversed throughout, examining everything worth notice, with the utmost attention. To this personal knowledge of things, he has added the study of the best Italian authors, and the conversation and correspondence with the most celebrated living Italians. The work contains twenty-one chapters, in which the subject is considered in all its bearings; and all candid and thinking men who have read the work, agree that he has shown the cause of all the
misery and crimes of the Pope's dominions to be the possession of absolute power, political and spiritual, by Popes of Rome. The vices and oppression of the Papal Government are the necessary results of the degradation of the laity, and exaltation of the priesthood. It would be impossible to relate a tithe of the evils and the abuses of the Pontifical rule in this work; but a brief glance at some of its iniquities will expose their general character.

The Government of the Papal States is, as M. About calls it, "A Government of Priests." The sovereign being himself an Ecclesiastic, naturally chooses his ministers from the same profession. Hence arises the hateful priestly government of Rome. All the dignitaries of the Papal court, all the ministers of state, all the ambassadors, all the prefects, and all the judges of the superior tribunals, are ecclesiastics. For example, the most holy auditor, the presidents and vice-presidents of the State Council, and of the Council of Finances, the director general of police, the director of public health, the attorney-general of the revenue, the superintendent of the prisons, the president of the commission of agriculture, the president and the secretary of the tribunal for assessing landed property, and so on, all are priests. There are thirteen cardinals at the head of the department of education. All the benevolent institutions of the State are managed by ecclesiastics. Cardinals and bishops also act as judges in civil tribunals. Thus
there is a government of priests, which enriches, undoubtedly, the priests, but at the same time it degrades and impoverishes the people. It has every vice, political and social, which a government can have. Rather it is a despotism which is altogether unique; for it corrupts and destroys alike body and soul. The restraints which so often mitigate other despotisms, are powerless here. Superstition cannot touch it, for superstition is its own most powerful instrument of oppression. Public opinion does not check it, for it monopolises the expression of it, both in the pulpit and the press. It has no fear of insurrection, for it is guaranteed against it by the presence of foreign soldiery.

M. About's chapter on "The Absolute Temporal Power of the Pope" reveals some startling facts. "Has the Pope renounced," he says, "his title of irresponsible curator, and administrator of the patrimony of the Catholic Church? Never. Is the management of affairs exclusively reserved to prelates? By right, no; in fact, yes. Are the different powers still practically confounded? More than ever; the governors of the town continuing to judge, the bishops to administer. Has the Pope in any respect abated his infallible pretensions? In nothing. Has he renounced his right to annul the sentences of the Courts of Appeal? By no means. Is the Cardinal Secretary of State no longer the reigning minister? He reigns, and the other ministers are his lackeys rather than his
associates: you will meet them in the morning in his ante-chambers. Is there a Council of Ministers held? Yes; when the ministers assemble to receive the orders of the Cardinal. Is the management of public finances open to public inspection? No. Does the nation vote the taxes, or does she suffer them to be taken from her? Just as in the past. Are the municipal liberties extended? Less than in 1816. To-day, as in the palmiest days of the Pontifical despotism, the Pope is all, has all, and can do all. He exercises without control, and without check, a perpetual dictatorship.*

Let us glance at some of the innumerable evils of this state of things. . . It is a notorious fact that in the Papal States crimes are more numerous than in any part of Europe. The Pope is Christ's Vicar, not a gendarme to catch thieves or assassins. Offences against the State are crimes against God, and are punished without mercy; but crimes against society are only against man, and may be committed with impunity. Hence while the tribunals of justice sentence a man to the galleys for blasphemy, murder in open daylight is by no means uncommon. The Roman people resort much to taverns, and often quarrel over their cups. The country people around imitate the example. A stab with a knife ends the dispute. "Jaques falls, he is wrong; Nicholas escapes, he is right." This little drama is rehearsed three

* Edmund About. THE ROMAN QUESTION.
times a day in the Pontifical States, according to the statistics of 1853. It is a great evil for the country, and also a serious danger for Europe. The school of the knife founded at Rome, establishes branch schools in foreign countries. Theft, embezzlement, fraud, and a variety of other crimes meet with similar impunity in this land of theocratic rule. But though the Papal Government thus overflows with mercy to those who stab or rob laymen, another rule is applied to crimes against ecclesiastics. The duke Sporza Cesarini shot his servant for some disrespectful expression, and was condemned to a month's seclusion in a monastic establishment. But an assassin murdered a priest—that was an altogether different affair. The executioner soon severed his head from his body.

In the three concluding chapters of his work, M. About gives some very valuable information regarding material interests and finance. From these we find that the three principal sources of a nation's wealth—agriculture, manufactures, and commerce—are all neglected by the Papal Government. The capital itself is the least commercial, and the least manufacturing town in the Pontifical States; and the country around Rome is absolutely a desert. The number of privileged monopolists ruins manufactures, and the want of good roads paralyzes commerce. The enormous taxes upon land operate to the serious discouragement of
agriculture. Incredible as it may appear, the rural property in the commune of Bologna pays 160 francs of taxes for every 100 francs of rent. It is said that in 1855, when the wine-disease was so general, the secular sovereigns of Europe without exception, made generous efforts to assist the unfortunate proprietors, but Cardinal Antonelli seized that occasion for imposing upon the vines throughout the Papal territory a tax of nearly two millions of francs.

All intelligent travellers agree in these charges against the Pontifical Government. "The commerce of Italy," says Wylie, "is extinct. The Italians produce nothing for export. There are no factories, no mining operations, no ship-building, no public works, no printing presses, no tools of trade. They make nothing but a few articles of vertu, and even in those arts foreigners excel them. The best sculptors and painters at Rome are Englishmen. As regards their soil, which might send its wheat, and wine, and olives, to every part of the world, its harvests are now able but to feed the few men who live in the country. As to imports, the Pontiff has enclosed his territory with a triple wall of protective duties and monopolies, to keep out the foreign merchant. There is a monopoly of sugar-refining, a monopoly of salt-making, and in short of everything which the Romans most need. These monopolies are held by the favourites of the government."*

* "Pilgrimage from the Alps to the Tiber." London, 1855.
In the absence of trade, there is a proportionate amount of idleness, and that idleness in its turn breeds beggary, vagabondism, and crime. The statistics lately published by the French Prefect give no less than thirty thousand paupers in the city. In other words—subtracting the priests, and the foreign residents in Rome, every third man is a beggar!

The account given us of the finances of the Papal States is startling indeed. A revenue of 70 millions of francs is contributed by three millions of inhabitants—and sad to relate, the taxes are chiefly paid by the industrious class—the small proprietors. The revolted province of Bologna is the most heavily taxed. It does not contain four hundred thousand persons, and yet its inhabitants paid 60,000 francs a year more to the Pope, than those of the wealthy and populous province of Milan did to the Austrian government. It is stated that the taxes are far heavier under the present Pope, than they ever were before. The taxes levied upon Bologna, for instance, in 1858, were more than double what they were in 1846. The cost of collecting too, is enormous. In England it is 8 per cent, in France it is 14, but in the States of the Church it is 31 per cent! Every year, for a long period, the expenditure has exceeded the revenue of the kingdom, so that the public debt has continually increased. At present the annual interest to be paid on it, is no less than twenty five
millions of francs. Another ten millions goes for the support of the army, and three millions for the repair and construction of prisons in this land of priests and monks!

Reader! does not the past and present condition of Rome, and the States of the Church, loudly protest against the rule of the Popes? There we have a country lying between two great seas—the very centre of civilised Europe—the resort of travellers from every land—with a fertile soil and the most favourable climate—yet as regards knowledge, wealth, liberty, and morals, the very lowest in the scale of European kingdoms. To what is all this owing? There is but one answer—the Papal incubus—the government of priests—who have a Divine right to commit whatever injustice, or tyranny, they may feel strong enough to perpetrate.
CHAPTER IV.

The Revolt of the Legations.

In considering the question of the recent revolt of the Legations, it should be remembered that those provinces were very differently situated from the rest of the Papal States. They had submitted to the Holy See at various times, and under special treaties, entered into with the Court of Rome. Bologna, for instance, one of the most important towns of the Legations, was governed down to 1798, according to treaties entered into with Pope Nicholas V., in 1447, which contained the following provisions:—"That the magistrates should administer the government of the town according to the ancient laws; that the Legate should treat all the affairs of government in concert with the said magistrates; that the public revenues should be placed into the municipal treasury, and employed for the benefit of the province; that the town and province should levy as many soldiers
as they should think fit, who should take the oath to
the magistrates and the legate; and that the
magistrates might send Plenipotentiaries to the
Supreme Pontiff, even without the consent of the
Legate." The large towns of Ferrara and Ravenna
also possessed similar conventions, which guaranteed
a large amount of freedom and self-government.

For many years past, these provinces have been
ruled without the slightest regard to the rights thus
solemnly secured. Pope Leo XII., the successor of
Pius VII., and his agents in the Legations, treated
those unhappy provinces with the most vigorous
cruelty. In August, 1825, Rivarola, legate of Ravenna,
sentenced 508 individuals to various punishments.
Of these, seven were condemned to death, thirteen to
perpetual imprisonment, with hard labour; sixteen to
the same punishment, for twenty years; four for
fifteen years; sixteen for ten years; three for seven
years; and so on. Two hundred were placed under
the surveillance of the police, and subjected to the
precetto politico of the first degree. Individuals thus
situated, are bound to remain in the place assigned
them, to retire to their own house at dusk, to present
themselves every fortnight to the Inspector of the
Police, to prove that they have confessed once a
month, and to go through certain spiritual exercises
in a convent for three days every year.

The same system of oppression and tyranny was
pursued in the Legations, during the reigns of the
next two Pontiffs—Pius VIII. and Gregory XVI. To such an extent did the Papal agents carry their severity, that riots and partial insurrections took place. In 1831, the Austrians occupied Romagna for five months; and in 1832, they returned and occupied the country for seven years, exhausting the resources of the country, and oppressing, torturing, and murdering the inhabitants. Military commissions sat permanently, not to administer law, but as instruments of the vengeance of a foreign despotism. It will be remembered by some, that about this time, the melancholy state of the Legations excited the attention and compassion of Europe; and the representatives of the five great powers addressed a memorandum to the Papal Government, strongly insisting upon the necessity of reform, and advising that concessions should be made, not only to the states which were in a state of disaffection, but also to those who remained quiet. They further suggested the propriety of admitting laymen to administrative and judicial offices, of reforming the courts of judicature, and the management of the finances; and of allowing the people to elect municipal councils, who should nominate provincial councils, by whom, in their turn, a supreme court should be elected, having its seat at Rome, and charged with the administration of the civil, military, and financial affairs of the whole country. In spite of this remonstrance, however, the Papal Government remained incapable of
improvement, resolved to stifle every manifestation of liberalism, and blindly determined to grant no reforms.

At length, the subjects of the Pope, down-trodden, impoverished, and miserable, under the government of the priests, in 1845, addressed a Manifesto to the princes and people of Europe, in which they set forth in eloquent but temperate language, the story of their wrongs and sufferings. This document supplies the most convincing answer to the case which Count Montalembert strives to make out in favour of the Papal Government. At the close, the authors enumerate the reforms which would then have been sufficient to render them attached and obedient subjects of the Holy See:

“We venerate,” they say, “the Catholic hierarchy, and we wish the Roman clergy to consider Catholicism in its true and sublime essence; and not from the paltry and miserable point of view of an intolerant sect. In order to prevent our wishes from being interpreted in a manner to be regretted, either now or hereafter, either in Italy or abroad, we proclaim loudly and without restriction, the sovereignty of the Pope, chief of the Universal Church. But to obey him as a temporal sovereign, we demand: 1st. That he shall concede a full and general amnesty to all condemned for political offences, from the year 1821 to the present day. 2nd. That he shall give civil and criminal codes upon the model of those of the other nations of Europe—codes sanctioning the publicity of debate, the institution of trial by jury, and the abolition of
confiscation. 3rd. That the tribunal of the holy office, and ecclesiastical tribunals, shall exercise no jurisdiction over laymen. 4th. That political causes shall henceforth be tried by the ordinary tribunals, judging in the ordinary forms. 5th. That the municipal councils shall be freely elected by the citizens, and approved by the sovereign; that the latter shall choose the provincial councils from among triple lists presented by the municipal councils, and that he shall nominate the supreme Council of State from among those who shall have been proposed by the provincial assemblies. 6th. That the supreme Council of State shall reside at Rome, and have the superintendence of the public debt. 7th. That all employments and civil dignities, military and judicial, shall be reserved for laymen. 8th. That the public instruction shall be taken away from the exclusive authority of the clergy. 9th. That the preventive censorship of the press shall be restricted within the limits necessary to prevent injuries against the Catholic religion, against the sovereign, and against the private life of citizens. 10th. That the foreign troops shall be disbanded. 11th. That a civic militia shall be instituted, to which shall be entrusted the maintenance of public order, and the defence of the laws. 12th. Finally, that the Government shall enter upon the path of those social ameliorations which are called for by the spirit of the age, and for which there is the example of all civilized governments. We will throw down our arms, and be peaceable and obedient subjects, if the Government, under the guarantee of the great powers, does justice to our legitimate remonstrances. The blood spilt will not be upon us, but upon those who shall repel our efforts at conciliation; and
if they judge us unfavourably, the infallible and Eternal Judge will absolve us, in His infinite wisdom and justice. To God, to the Sovereign Pontiff, and to the Princes of Europe, we recommend our cause, with all the earnestness of an oppressed nation. We entreat, we implore the Princes not to attempt to compel us to show, that when a people is abandoned by all, and reduced to the last extremity, they know how to find their safety in their despair.” (Eclectic, Jan., 1860.)

This touching appeal of the Pope's subjects produced little or no effect on the Cabinets of Europe. The consequence was, that the Papal Government persisted in its oppressive rule, and at the death of Gregory XVI., in the year 1846, the prisons of the Papal States were crowded with political victims, and the discontent and indignation of the people rose higher than ever. Indeed, there is abundant reason to believe, that the Government apprehended a revolution, and took measures to avert it. The College of Cardinals determined to elect as Pope, Maria Mastai Ferretti, a Cardinal celebrated for the blamelessness of his morals, and the mildness of his disposition. This Pontiff—who assumed the name of Pius IX.—in the threatening aspect of affairs, conceived the design of temporizing, of steering a middle course; and by granting some reforms, attempted to preserve the absolute power of the Popedom. He at once published an amnesty, opened the prisons, and recalled the numerous
political exiles of the kingdom. So novel was the sight of a reforming Pope, that his subjects, accustomed all their lives to tyranny and oppression, were in a transport of delight. Pius proceeded with his reforms. He relaxed, considerably, the previous restrictions on the press, extended the municipal institutions, and admitted laymen to the higher offices of the magistracy. He instituted a Council of State, in which all the members were laymen, with the exception of two—the Minister for Foreign Affairs, and that of Public Instruction. He granted the long wished for Constitution to the people, under the name of the Statute. But this last provision proved delusive. It gave the nation the semblance of freedom without the reality. It still left absolute temporal power in the hands of the Hierarchy. Still the people hailed it with acclamations of delight, and never was the pretended Vicar of Christ in such favour with his subjects for centuries past, as was Pius IX. at this time. [See Eclectic, Jan., 1860.]

It is unnecessary to detail the subsequent course of events. In 1848, occurred the French Revolution, followed by similar outbreaks all over the Continent of Europe. The Pope refused to allow the Roman troops to march against the Austrians. He fled from Rome in the guise of a lacquey. The people proclaimed a Republic. The first decree of the Constituent Assembly, was "The Pope is fallen, de facto and de jure, from the temporal government of the Roman
States." The second was "The Pope shall have all necessary securities for his independence, in the exercise of his spiritual power." These decrees were met by a solemn protestation on the part of the Pope, from his retreat at Gaeta. He called to his aid the powers of Austria, Spain, and France. A French army landed in the States, restored the Pope to his throne. From this period the old regime has been restored, and the people of the Roman States have been crushed under a despotism as merciless as that of the Cæsars.

As regards the Legations, things have gone on since the restoration of the Pope, just as before. The Austrians at once took possession of those States. The Pope restored the Inquisition, placed all political power in the hands of the priests, imposed the old restrictions on the press, and increased the taxes to such an extent, that in 1848 the taxes of the Legations were more than double what they were in 1846. It may scarcely be added, that the presence of an Austrian army in that unhappy land has repressed every aspiration after liberty. Hundreds of the best citizens were shot, flogged, or imprisoned; and the rigours of military despotism added to the narrow fanaticism of a clerical government.

Who can wonder, then, that these down-trodden, long-suffering inhabitants of the Legations, should respond to the spirited proclamation addressed to the Italian people, during the Italian campaign? Who
can blame the Romagnese, that, on the flight of their Austrian invaders, they should be the first to take up arms and assert their national independence? The proclamation appeared on the 8th of June, 1859; and four days afterwards they had risen against their oppressors, and decreed their allegiance to the Constitutional king—Victor Immanuel. Since then, they have completely emancipated themselves from the hated yoke of the Papacy, they have created a Provisional Assembly, and organized an army. And whilst we write, at the bidding of the Emperor of the French universal suffrage has been appealed to. The inscribed, almost to a man, have chosen Victor Immanuel for their sovereign. That monarch has accepted the vote; and the annexation of the Legations, viz: Ferrara, Bologna, Ravenna, and Forli, to the kingdom of Sardinia, has been formally accepted by that monarch.
APPENDIX.

[See Page 19.]

THE THIRD EPISTLE OF ST. PETER,* A FORGERY OF THE EIGHTH CENTURY.

This epistle was actually written and sent by Pope Stephen II., in the year 755, to King Pepin of France, to induce him to come and deliver Rome from the arms of the Lombards, and put the Papacy in possession of the territories lately bestowed on it by Pepin. The artifice was successful, and but for this forgery, it is more than possible the Pope would never have become a temporal sovereign.

"I, Peter the Apostle, when I was called by Christ, the Son of the living God, by the will of the supreme clemency, was pre-ordained by His power as the illuminator of the whole world, the Lord our God Himself confirming it—'Go, teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost.' And again, 'Receive the Holy Spirit; whosoever sins you remit, they are remitted to them,' and commending His sheep severally to me, His humble servant, and called Apostle, He says, 'Feed My sheep;' 'Feed My lambs.' And again, 'Thou art Peter, and on this rock I will build my Church, and the

gates of hell shall not prevail against it. And I give unto you the keys of the kingdom of heaven; whatsoever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt loose on earth shall be loosed in heaven.

Wherefore all who hearing have fulfilled my preaching, let them indeed believe that their sins are relaxed in this world, by the precept of God, and they will go clean and without spot into that future life. For since the illumination of the Holy Spirit has shone in your refulgent hearts, and you are become lovers of the holy and undivided Trinity, by the word of Gospel preaching which you have received, truly your hope of future reward is held firmly bound up in this Apostolic Roman Church committed to us.

"And, therefore, I, Peter, the Apostle of God, who have you as my adopted sons, appealing to the love of you all, exhort you to defend from the hand of the adversaries this Roman State, and the people by God committed to me, and also to rescue the house where I rest, according to the flesh, from the contamination of the Gentile, and in a word beseeching, I admonish you, to liberate the Church of God committed to me by the Divine power, because they suffer the greatest afflictions and oppressions from the most wicked nation of the Lombards. Neither suppose otherwise most beloved, but trust for certain, that I, myself, stand before you, as if alive in the flesh, and constrain and oblige you with earnest adurations. Because, according to the promise which we have received from the same Lord God and our Saviour, we have all you, the people of the Franks, as our own among all nations; therefore I beseech and admonish you, as if in an enigma, and by a strong
obligation, I conjure you, most Christian Kings Pepin, Charles, Carloman, and all priests, bishops, abbots, presbyters, even all religious monks, and all judges, also dukes, counts, and all the people of the kingdom of the Franks, and, as if standing present before you alive in the flesh, I, Peter the Apostle of God plead with you; wherefore firmly believe that I address you by the word of exhortation, for though I am absent in the flesh, yet spiritually I am not absent. Since it is written: 'Whosoever receives a prophet in the name of a prophet shall receive a reward.'

"And also our Lady, the Mother of God, the ever Virgin Mary joins with us, and, adjuring you with great obligations, beseeches, and admonishes, and orders, and, at the same time, thrones and dominions, even all the army of the heavenly host; moreover, the martyrs and the confessors of Christ, and all who have been pleasing to God, these, also, with us exhorting and conjuring, beseech, inasmuch as it grieves you for that Roman State committed to us by God, and for the Lord's sheep dwelling in it, and also for the holy Church of God commended to me by the Lord; defend and liberate her with exceeding haste from the hands of the persecuting Lombards, lest (which God forbid) my body, which has suffered torments for the Lord Jesus Christ, and my house, where, by the precept of God, it rests, should be contaminated by them, and my peculiar people further slaughtered and slain by that nation of the Lombards who are found guilty of so wicked perjury, and are proved transgressors of the Divine Scriptures. Therefore, to my Roman people, committed to me by God and your brothers in this life, afford protection with all your strength, that I,
Peter, called an Apostle of God in this life, also in the day of the future judgment, affording a corresponding protection to you, may prepare for you in the kingdom of God, most bright and glorious tabernacles and rewards of eternal recompense; and promising, may give to you in return the infinite joys of paradise, provided that you most quickly defend my peculiar people, and my Roman State, your Roman brothers, from the hands of the wicked Lombards.

"Run by the living and true God, I exhort and beseech you, run and help—before the living fountain from whence you are consecrated and regenerated, be dried up!—before that little ember yet remaining from the burning flame, from whence you knew the light, shall be extinguished!—before your spiritual mother, the holy Church of God, in whom you hope to receive eternal life, shall be humbled, invaded, and violated, and contaminated by impious hands! I beseech you, my most beloved adopted sons, by the grace of the Holy Spirit, I beseech you, and exceedingly before the terrible God, the Creator of all, I, Peter, the Apostle of God, and with me the holy Catholic and Apostolic Church of God, which the Lord committed to me, exhort and admonish you, that you will not suffer this Roman State to perish, in which the Lord has placed my body, which state also He commended to me, and constituted the foundation of the faith, liberate it and its Roman people, your brothers; and never suffer it to be invaded by the nation of the Lombards! For so your own provinces and possessions were invaded by nations whom you knew not. Be not separated from my Roman people, so you will not be aliens, or separated from the kingdom of God and eternal life; for whatever you ask of me, I will surely aid you in, and I will
afford you protection. Succour my Roman people, your brothers, and strive more perfectly, and make an end of freeing them, for no one receives the crown unless he has striven lawfully, and do you strive bravely for the liberation of the holy Church of God, lest ye perish for ever!

"I conjure you, as is before said, most beloved, by the living God, and I exceedingly beseech you, that you will by no means permit this my Roman State, and the people dwelling in it, to be any more slaughtered by the nation of the Lombards, lest your bodies and souls should be slaughtered and tormented in the eternal and in-extinguishable fire of hell, with the devil and his pestilent angels, and that the sheep of the Lord's flock committed by God, to wit, my Roman people, may be scattered no more, that the Lord may not disperse and cast forth you, as the people of Israel are dispersed.

"Forasmuch as it is declared, that above all nations which are under heaven, your nation of the Franks arose the first to Peter the Apostle of God; therefore, I have entrusted to you, by the hand of my vicar, the Church which the Lord committed to me, to liberate her from the hands of the enemy, for be ye well assured, that I, the servant of God, the called Apostle, have helped you in all your necessities, when only you have prayed, and have given you victory, by virtue of God, over all your enemies; and in future, I will render nothing less, believe me, if you run very quickly to deliver this, my Roman State. And remember this, how the enemies of the holy Church of God, when they fought against you, I caused to be overthrown by you, who were opposed in very small numbers to them; for which, strive
quickly to fulfil this, my admonition, that you may more perfectly deserve to receive my help. Through the grace which was given to me by Christ the Lord our God.

"Behold, most beloved sons, preaching I have admonished you. If you obey quickly, it will bring you a great reward, both to be assisted with my suffrages, and conquering all your enemies in this life, and living long, ye shall eat the goods of the earth, and without doubt, ye shall enjoy everlasting life; but if—which we do not believe—you make any delay, or fine device, less quickly, to fulfil this, my exhortation, to liberate this, my Roman State, and the people dwelling in it, and the Holy Apostolic Church of God, committed by the Lord to me, and also its prelate; know ye, from the authority of the holy and undivided Trinity, through the grace of the Apostle-ship, which is given to us by Christ the Lord, that for your transgression of my exhortation, you are alienated from the kingdom of God and eternal life.

"But God and our Lord Jesus Christ, who redeeming us by His precious blood, has brought us to the light of truth, and has appointed us the preachers and illuminators of the whole world, give you to know and understand these things, and to settle them very quickly, that ye may speedily hasten to search out this Roman State and her people, or the holy Church of God committed by God to me; so that, my suffrages intervening for you as for the faithful of His power, He may command to preserve you, long-lived, prosperous, and victorious in this life; may cause you tenfold to deserve the gifts of His reward in the life to come with the His saints and His elect.

Fare ye well."
THE DONATION OF CONSTANTINE.

This spurious document is inserted in the Canon Law of the Church of Rome, and is thus stamped with the seal of infallibility. It is found in what is called the Decretum of Gratian, the first, and most considerable part of the Canon Law (Pars. I., Dist. XCVI., c. 13 et c. 14). The chief part of this forged deed is translated below:

"Constantine, the Emperor, bestowed his crown and all his royal dignity, in the city of Rome, and in Italy, and in all the Western Parts, on the Apostolic See. For in the Acts of St. Sylvester, it is thus recorded:

"Constantine, the Emperor, on the fourth day after his baptism, granted to the Pontiff of the Roman Church, a decree (ordering) that the priests throughout the whole Roman world should have him as their head, as judges have the king. In this decree, amongst other things, it is said:—We have deemed it advisable—together with all our governors, and the whole senate, and the princes, and also all the subjects of this glorious Roman Empire, that just as St. Peter appears to have been appointed the Vicar of the Son of God on earth, so also the Pontiffs who hold the place of that same prince of the Apostles, should possess a supreme power, higher than the earthly clemency of our imperial serenity possesses; and that granted by us, and by our sovereignty, since we choose that prince of the Apostles, and his successors, to be our firm patrons with
God, and just as our earthly imperial power is, so we decree his very sacred Roman Church to be profoundly honoured, and the most sacred See of St. Peter to be more gloriously exalted than our empire and earthly throne; attributing to it, authority and glorious dignity, and power, and imperial honour. We also, by our decree, enact that it should have supremacy both over the four principal Sees of Alexandria, Antioch, Jerusalem, and Constantinople, and also over all the churches of God throughout the world; and that the Pontiff, who, for the time being, shall preside over the holy Roman Church; shall be above, and the prince of all the priests of the whole world; and that all things which pertain to the worship of God, or the stability of the Christian faith, shall be regulated by him."

"By these presents we give to the holy Apostles, Peter and Paul, and by them unto the blessed Sylvester, our father, sovereign Pontiff, universal Pope of the city of Rome, and to all his successors, who, even to the end of the world, shall be seated in the chair of Saint Peter; first, our palace of the Lateran, in the second place our diadem—that is to say, the crown of our head; likewise the Phrygian ornament which covers it—that is our mitre; also the ornament which spreads over our shoulders, and surrounds our imperial neck; also our chlamyde of purple, and our scarlet vest; in one word, all our imperial habiliments. To which we add, sceptre, escort, couriers, and horsemen, all the honours, and all the ornaments of the empire; so that the Holy Father, in his processions, may march surrounded with all the lustre and power of an emperor. At the same time we
decree, that the most reverend clergy of the different orders which serve in the sacred and holy Church of the Romans, be elevated to a degree of glory, of excellence, and of power, that may place them on a level with our most honourable Senate—that is to say, of our patricians and consuls. We further decree, that the aforesaid clergy be adorned with other dignities of the empire; that the clergy of the holy Roman Church may be displayed by the number and diversity of its officers, chamberlains, door-ushers, and guards, even like that of the emperors; that the sovereign Pontiff shine afar off by the splendour of his appearance; that the horses of the clergy of the said Roman Church be ornamented with white harness and caparisons, that the said clergy may go their progresses with magnificence; that they wear upon their feet shoes like those which our ancient senators wear, in order that all things celestial and terrestrial be decorated for the glory of God. Above all, we declare that our father Sylvester, bishop of our city of Rome, and all his successors for the time to come, may have, for the greater glory of our Lord Jesus Christ, liberty to admit, as honorary members, into the body of the venerable clergy, every individual of our illustrious Senate, without its being permitted to any who shall thus have been called, to refuse, from pride, the ecclesiastical order. And further, delivering and granting to our blessed father Sylvester, so often named before, and to his successors, the city of Rome, all Italy, and the provinces, places, and cities of the Western region, we enact by our present decree, that these be administered by the authority and the judgment of the said Pope, and the sovereign Pontiffs, his successors,
and that they shall be, and remain subject, to the prerogative of the holy Church of the Romans. In consequence, we have judged it expedient to transfer to the eastern provinces, our empire, and its glory, to build a city after our name, upon the excellent territories of Byzantium, and there to establish our said empire. For where the celestial King has placed the sacerdotal principality, and the head of the Christian religion, there, in strict justice, ought no longer to remain the authority of a terrestrial government."

The document proceeds, in the true spirit of Popery, to "devote to eternal curses and tortures," all who presume to despise this edict, and expresses the benevolent wish, that all such may "perish in the midst of tortures, in the abyss of hell, with the devil and all the impious!"

[See Page 31.]

THE DONATION OF LOUIS THE PIOUS.

"In the name of the Lord God Almighty, Father, Son, and Holy Ghost, I, Louis, august Emperor, give, concede, and confirm, by this present covenant, to thee, blessed Peter, prince of the apostles, and, through thee, to thy Vicar, the Lord Pascal, sovereign Pontiff and universal Pope, and to his successors in perpetuity, all that which you have received from our predecessors, that which you held in your own power and disposition, the city of Rome with its Duchy, its liberties, its confines, mountainous territories, sea coasts and ports; all the cities, castles, towns, and
villages, on the side of Tuscany; to wit, Porto, Civita Vecchia, Cere, Bleda, Maturano, Sutri, Nepe, Castello-Gallesì, Horta, Polimartio, Amelia, Todi, Perouse, with the three isles, that is to say, the greater, the less, Pulvenza, and the lake, Narni, Otricoli, with all the confines and territories belonging to the above-named cities; also, on the side of Campania, Segni, Anagni, Ferentino, Alatri, Patrico, Frusinone, and other places of Campania; also Trivoli, with all the confines and territories which belong to the said cities; further, the Exarchate of Ravenna, with all the towns, cities, villages, and castles, which the king, the Lord Pepin, of pious memory, and our father, of honourable memory also, the Emperor Charles, have heretofore restored, by written Donation, to the blessed Peter the Apostle, and to your predecessors; to wit, the city of Ravenna, the Emilian province, Bobio, Cesena, Forum-popoli, Forlì, Faenza, Imola, Bologna, Ferrara, Comacchio, Adria, Gavelo, with all the confines, territories, and isles, on the land, or in the sea, belonging to the above-mentioned cities; also the Pentapolis, that is to say, Rimini, Pesaro, Fano, Sinigaglia, Ancona; besides Umana, Jesi, Fossombrone, Montefeltre, Urbino, the territory of Gualdo, Calli, Luceolo, Gubbio, with all the lands and bounds dependent on the said cities; also the Sabine territory, as it has been previously conferred in all its integrity by written gift of our father, the Emperor Charles, to the blessed Apostle Peter, and conformably to the limits traced between the Sabine territory and Rieti, by the Abbots Itheria and Macenario, envoys of the said Emperor; also in the parts of Tuscany occupied by the Lombards, Felicita, Orvisto, Bagnorea, Ferrento,
Viterbo, Marta, Tuscanella, Porto-Ferraio, Soana, Rosella; and the isles of Corsica, Sardinia, and Sicily, in their integrity, with all their maritime territories and dependencies, and the sea coasts and ports belonging to the above-mentioned cities and isles; also in the confines of Campania, Sora, Arci, Aquino, Arpino, Teano, Capua, and the patrimonies belonging to us, and in our possession, such as Benevento, Salerno, Upper and Lower Calabria, and Naples; and all the other patrimonies known to belong to us, in the parts of the kingdom and empire which God has committed to our care; which above-mentioned provinces, cities, towns, villages, castles, territories, and patrimonies, we guarantee and confirm to thy church, O blessed Peter! and through thee, to thy Vicar, our spiritual father, Pascal, sovereign Pontiff and universal Pope, and to his successors to the end of time; in such sort, that in full right they may retain them in possession, sovereignty, and power. In like manner, by our present decree of confirmation, we secure to you the grants which our grandfather of pious memory, the Lord Pepin, and our father, Charles the Emperor, have freely and spontaneously made to the blessed Apostle Peter; and, at the same time, the quit rents, pensions, and other duties, which were accustomed to be brought into the palace of the King of the Lombards, whether of the Duchy of Spoleto, or of Lombard Tuscany, as is specified in the above-mentioned donations, and which has been agreed on between Pope Adrian of holy memory, and our father, the Lord Charles the Emperor, at the time this prince confirmed to the same Pontiff the possession of the above-mentioned Duchies of
Tuscany and Spoleto; in such short, that each year the above-mentioned quit rents be paid to the Church of the blessed Peter the Apostle, saving at all times our right of sovereignty over said duchies, and the homage which they owe to us. Farther, as we have said, we confirm as fully as it is in our power, by our present decree, the concession of the above domains, so that they remain in the possession, power, and principality of you and of your successors, and that neither by us, or by our sons or successors, from any motive or pretence whatever, may your jurisdiction be in any particular abridged, and that nothing be detached from you nor from your successors, of the above-named possessions; to wit, of said cities, provinces, towns, castles, villages, isles, territories, patrimonies, pensions, and quit rents. Far from abridging you in any thing appertaining to them, far from consenting to reductions which any persons whatever should attempt, on the contrary, we pledge ourselves, that all the possessions herein expressed, to wit, provinces, towns, cities, villages, castles, territories, patrimonies, and isles, quit rents, and pensions, shall be by us guaranteed to the blessed Peter the Apostle, to the Pontiffs, who shall be seated in his most sacred chair for ever.

"And, in order that these possessions may remain perpetually in his power, and that he may freely use them, enjoy or dispose of them, we reserve to ourselves no right to dispose, decide, withdraw, or diminish aught concerning the said possessions, unless solicited thereto by him who shall be governing this holy church. And, if any man of the above-mentioned cities, appertaining to your church,
come to us, desiring to withdraw from your jurisdiction and power, or fearing some iniquitous machination, or flying from punishment of a crime committed, we will in nowise receive, but will confine ourselves to interceding for him: besides, this intercession shall be confined to cases where the fault has been venial, otherwise he shall be delivered bound into your power.

"Let it not be here understood that we speak of those who, having suffered violence or oppression from powerful men, shall come to us, to the end that, by our intercession, justice may be rendered to them: of these last, the condition is quite different from, and opposed to, that of the first. And when God, calling to Himself the Pontiff of this very Holy See, shall withdraw him from this world, let no subject of our kingdom, Frank or Lombard, nor any other, subject to our power elsewhere, presume to oppose themselves, publicly or secretly, to the Romans, or to make an election; neither permit, on this occasion, in the villages or territories which belong to the Church of the blessed Peter, any enterprise to be undertaken or damage committed; but that the Romans may have perfect liberty of rendering to their Pontiff the honours of sepulture, and canonically to consecrate, without ambiguity or contradiction, him, who, by Divine inspiration, by the intercession of the blessed Peter, they shall have unanimously, in full concord, and without fraud, have elected to the Pontifical dignity. And when he shall have been consecrated, let legates be sent to us, and to our successors, kings of the French, which legates shall preserve amity, peace, and charity between us, as was accustomed to be done in the time of the Lord Charles, our
great-grandfather, of Pepin, our grandfather, or that of our father, the Emperor Charles.

"And, in order that the present act be regarded as inviolable by all the faithful of the holy Church of God, in order that it may be preserved and established through future generations and ages to come, we have fortified it with the signature of our own hand, and that of the venerable bishops, abbots, and nobles of our kingdom, under the faith of our oaths and subscriptions; and we have sent it to the Lord Pascal, Pope, by the legate of the holy Roman Church, Theodore the Remembrancer.

"I, Louis, Emperor, by the mercy of God have subscribed."

This deed purports to have been executed in the year 817. A long extract from it will be found in the Canon Law of Rome (see Distinct, lxxii., c. 30, Ego Ludovicus). The learned Boehmer, in a note to his edition of the Canon Law, mentions particularly two passages in the Charter which prove its spuriousness. The one is that in which Sicily and Sardinia are granted to the Popes by the King of France, whereas they belonged at this period to the Emperor of the East. The other is that which totally ignores the custom, universal in that age, of consecrating the Pope elect in the presence of the legate of the Emperor.

The Donation of Otho the Great is so similar that it is unnecessary to give it. It was probably a later forgery. It purports to have been executed in the year 962. The signatures appended are those of Otho the Emperor, the Archbishop of Hamburg, and several bishops and abbots.
THE CHARACTER OF POPE ALEXANDER VI.

Papal writers have of late made the most determined efforts to whitewash some of the worst of the Popes. An article in the Dublin Review for April, 1855, entitled "Bad Popes," stands pre-eminent amongst such efforts, for its reckless assertions, gross perversions of truth, and Jesuitical sophistry. The writer's principal efforts are directed to clear the character of Alexander VI. Nearly forty octavo pages are occupied about this one Pontiff. But after all it is nothing more than a repetition of the attempt, in one of Aesop's fables, to wash a negro white.

It is somewhere said, that a single fact is worth a bushel of arguments. We shall therefore do no more than quote the following account of a scene which occurred one Sunday Evening, in the Palace of the Vatican, during the Pontificate of this worst of the "Bad Popes:"—in his presence too, and under his especial auspices. It is related by his own secretary, Burchard. The truth of it cannot therefore, for a moment be questioned. It reveals such a state of shameful debauchery, such unbridled lust, that it is impossible for us to translate the passage into English. It is therefore given in the original Latin.

"Dominica ultima mensis Octobris in sero fecerunt caenam cum Duce Valentinensi in camera sua in palatio Apostolico, quinquaginta meretrices honestæ, Cortegianæ
nuncupatae, quae post caenam, chorearunt cum servitoribus et aliis ibidem existentibus, primo in vestibus suis, deinde nudae. Post caenam posita fuerunt candelabra communia mensae cum candelis ardentibus, et projectae ante candelabra per terram castaneae, quas meretrices ipsae super manibus et pedibus nudae candelabra per transeuntes colligeabant, Papa, Duce, et Lucretia sorore sua presentibus et aspicientibus. Tandem exposita dona, ultimo diploides de serico, paria caligarum, bireta et alia, pro illis qui plures dictas meretrices carnaliter agnoscerant, quae fuerunt in aula publice ibidem carnaliter tractatae, arbitrio praesentium, et dona distributa victoribus.”—Burchard, Diar. p. 77.

Such is the testimony of his own private secretary, John Burchard,* respecting the morals of a Pontiff of whom the

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* The following notice of Burchard is from Rose’s Biographical Dictionary:—“John Burchard, a Romish Ecclesiastic, was born at Strasburg, in the middle of the fifteenth century. He is worthy of notice for his Journal, or Diarium, of Alexander VI., a work which Bayle has mentioned as valuable for the unaffected simplicity of its style, and for the truth and importance of its statements respecting the character and conduct of that Pontiff. Fragments only of the Diarium remain, which were edited by Leibnitz, in 1696, who, in a correspondence with Lacroze, promised to publish the whole from a MS. which the latter had confided to him; but he died before he could accomplish his intention. The project was taken up by Ecard, who published it, but very imperfectly, in the second volume of his Scriptores Medii Âevi. But he acknowledged that the document is incomplete, though he hinted that the original still exists. ‘Latet,’ he says “illud in archivio Vaticano, aeternumque latebit.” La Curie de Sainte-Palaye is said to have discovered the long missing journal, in the Chigi Library, at Rome; but the report does not rest upon satisfactory evidence.”—(Biographical Dictionary of Rev. Hugh J. Rose, B.D. 1851.)
"Dublin Review" says—in reference to the reports current about his unparalleled debauchery:—

"Probably there never was so gigantic a calumny. He shared with some of the illustrious saints of the Church, the shame of early profligacy—before he entered into the Prelacy. It is said that he secretly continued the same life afterwards, but of that there is no credible evidence—there is only the testimony of those enemies of his, or of the Prelacy, whose mendacity in other respects is clearly established. We repeat, there is no credible proof that he was profligate after he entered the Prelacy, or the Papacy."—
(p. 31.)
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Art thou not from everlasting, O Lord my God, mine Holy One? we shall not 
die. O Lord, thou hast ordained them for judgment; and, O mighty God 

thou hast established them for correction.

—HABAKKUK 1. 12.

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