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## THE MURDEROUS POPE.

Lord, keep us in Thy Word and work;  
Restrain the murderous Pope and Turk!  
*Luther.*

Christ bids preach the Gospel; He does not bid us force the Gospel on any. He argued and showed from the Scripture that He was the Savior, *e. g.*, on the way to Emmaus. When the Samaritans would not receive Christ, James and John asked, "Lord, wilt Thou that we command fire to come down from heaven, and consume them?" But the Savior rebuked them, "Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them," Luke 9, 52—56. Christ said to Peter, "Put up thy sword!" Christ assured Pontius Pilate, "My kingdom is not of this world."

The Apostle says: "Not that we have dominion over your faith, but are helpers of your joy," 2 Cor. 1, 24; 1 Pet. 5, 8. "We persuade men," 2 Cor. 5, 11—20; 1 Cor. 9, 19—22; Eph. 3, 14—19. "Prove all things; hold fast that which is good," 1 Thess. 5, 21. "I speak unto wise men; judge ye what I say," 1 Cor. 10, 15; Acts 17, 11. 12. "We do not war after the flesh; for the weapons of our warfare are not carnal," 2 Cor. 10, 4.

Athanasius pronounced it a mark of the true religion that it forced no one and declared persecution an invention and a mark of Satan. Chrysostom said that to kill heretics was to

start an endless war in the world. The church historian Socrates said it was foreign to the true church to persecute people for false doctrine. (*Realenc.*, vol. 9, pp. 153. 154.)

Tertullian says: "It is ill homage to God to compel a man to serve Him, as if He could be pleased with the service of hypocrisy." Athanasius says: "No forced obedience pleases God; nothing He dislikes like men made religious by ax and by sword." Hilary of Poitiers told the Emperor: "You govern, that all may enjoy sweet liberty; and peace can be established only by allowing each to live wholly according to his own convictions." (Fairbairn, *Religion in History*, p. 142.)

Michael Angelo was ordered to execute a marble statue of Pope Julius II. "Would you allow me, your Holiness, to put a book in your right hand?" "Nothing of the kind. Put a sword; I know how to handle that better." At the consecration of every Pope the sword of St. Peter is laid upon the altar, and he swears to use it to defend the church. (Robertson, p. 132.)

Baronius, in an address to Paul V, said: "Holy Father, the official function of St. Peter is twofold. It consists in tending and in putting to death, according to the words, 'Tend my sheep,' and, 'Kill and eat.' Accordingly, if the Pope has to do with opponents, he is directed to slay them and to put them to death, and to eat them up." (Hase 1, p. 79.)

"The Church has the right of employing external coercion; she has direct and indirect temporal power, power of civil and corporal punishment." (Janus, p. 9.)

About 660 the "Paulicians" arose in the East, opposed to image worship. This corruption was approved by the second Council of Nice in 784, called by Empress Irene, herself a bigoted image worshiper. This inhuman monster, who had probably taken off her husband, Leo IV, by poison, who was an opposer of image worship, and caused the eyes of her son, Constantine VI, also an opposer, to be put out, to render him incapable of the throne, was the fit instrument of Pope Adrian to restore image worship, and has been highly praised for her

piety and zeal by Cardinal Baronius, and even her crimes commended, as they were for the interests of the church.

During the minority of her son, Michael III, who came to the throne in 842, Theodora persecuted the Paulicians and killed about a hundred thousand of them. Her cruelties gained the applause of Pope Nicholas, 858, who praised her in a letter for the manly vigor she showed, "the Lord co-operating against obstinate and incorrigible heretics. Why so, but because you followed the directions of the Apostolic See." (Loomis, *Christ and Antichrist*, pp. 174—177.)

Pope Alexander III, in 1179, sent Cardinal Henry with an army to root out the Albigenses in Southern France; though many were killed, they were not rooted out. In 1208 Innocent III sent out another army of crusaders under Abbot Arnold of Citeaux, who subdued Count Raymond VI of Toulouse and gave his lands to Simon de Montfort. At the taking of Beziers, on July 22, 1209, the Abbot Arnold, asked how the heretics were to be known from the faithful, is said to have made the infamous reply, "Slay all; God will know His own." Twenty thousand people were butchered.

Similar horrors were perpetrated at Carcassone, where Raymond's nephew, Viscount Raymond Roger, was made prisoner. Under Pope Honorius III King Louis VIII of France led another army against these unhappy people, and so one of the bloodiest religious wars went on for twenty years, till the Peace of Toulouse, in 1229, and the establishment of the Papal Inquisition at Languedoc. After that, Raymond VII of Toulouse was forced to slaughter his own subjects. After the storming of Montsegur two hundred were burned to death. And yet these Albigenses had not been rooted out; as late as the middle of the fourteenth century we read of their being burned as heretics; and their heresy was that they would not have the Pope and his teachings.

Gerdesius says Pope Innocent III slew 100,000 heretics. (E. G. Man, p. 263.)

The Popes were individually and collectively responsible

for the policy of persecution in the thirteenth and fourteenth centuries. (Lord Acton, *Hist. Essays*, p. 503.)

Luther said in his 95 Theses: "It is contrary to the will of the Spirit that heretics should be burned." Pope Leo X, in his Bull *Exsurges*, damns that. "We command that all ye . . . shall not . . . offer to Luther either shelter, food, or drink, nor help him in any way with words or deeds secretly or openly. On the contrary, wherever you should get possession of him, you shall at once put him into prison and send him over to me, or at any rate inform me thereof without any delay. For that holy work you shall be recompensed for your trouble and expense. Likewise you ought in virtue of the holy constitution and of the ban of our empire to deal in the following manner with all the partisans, abettors, and patrons of Luther. You shall put them down and confiscate their estates to your own profit. . . . Nobody shall buy, sell, read, keep, copy, or print any of the writings of Martin Luther." (Edict of Worms. Emil Reich, *Select Documents*.)

Sir Thomas More wrote of the Lutherans: "For heretikes as they be, the clergy dothe denounce them. And as they be well worthy, the temporalitie dothe burne them. And after the fyre of Smythefelde, hell dothe receyve them, where the wretches burne forever." (Acton, *Hist. Essays*, p. 30.) Bishop Fisher of Rochester declared that violence is the best argument with Protestants. (Acton, *Hist. Freedom*, p. 570.)<sup>1</sup>

Cornelius Agrippa, in 1530, says of the inquisitors in his time: "The inquisitors act entirely by the rule of the Canon Law and the Papal decretals, as if it was impossible for a Pope to err. They neither go by Scripture nor the tradition of the Fathers. The Fathers, they say, can err and mislead, but the Roman Church, whose head is the Pope, cannot err. They

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1) No Lutherans had thought that it could be lawful to put Catholics to death. (Acton, *Lect. Mod. Hist.*, p. 127.) The Catholic Church is at this day more free under Protestant than under Catholic governments—in Prussia or England than in France or Piedmont, Naples or Bavaria. (Acton, *Hist. Freedom*, p. 207.)

accept as a rule of faith the teaching of the Curia, and the only question they ask the accused is, whether he believes in the Roman Church. If he says, Yes, they say, 'The Church condemns this proposition—recant it!' If he refuses, he is handed over to the secular power to be burned." (Janus, p. 247.)

Pope Clement VII, 1523, when Cardinal Robert, at the sack of Cesena put to death thousands amidst rape and bloodshed, which shocked even those times. (Creighton, *Papacy*, I, p. 65.)

Isabella of Spain boasted: "In the love of Christ and His maid mother, I have caused great misery, and have depopulated towns and districts, provinces and kingdoms!" Poor Queen, her glory is in her shame. Phil. 3, 19.

Llorente says that Torquemada, the first inquisitor-general, in 1481 burned two thousand people. It has been figured out that during his eighteen years of office he burned alive more than 4250 people. In forty-three years the first five inquisitors killed 12,078 people in Spain alone, the whole number of punishments numbering 258,782. This is not counting the large number arrested and never heard of again, chiefly women. It was ended by the Cortes in 1820.

Hugo Grotius says those killed by the Inquisition in the Netherlands number 100,000; the Prince of Orange gives the number as five times as many.

In Bohemia the population fell from 4,000,000 to 800,000. The papal Pelzel says in his history "that the Bohemians, once a glorious nation, were wiped out by this persecution, and the history of Bohemia as a nation is no more." (E. Garnet Man, pp. 260—262.)

In her short reign of about five years Bloody Mary burned 300 persons.

Paschale, the Waldensian, was burned in Rome before Pius IV, 1560—1566, and his cardinals in state. The martyr cried, "Good people! I am come here to die for confessing the

doctrine of my divine Master, Jesus Christ." Turning to the Pope he called him the antichrist and summoned him to appear before the throne of God. The Pope watched the martyr writhe in the flames.

From 1542 to 1608 the burning of people in Rome was common and notorious; here, unlike Spain, the victims were usually strangled and were not committed to the flames until they were dead. (Lord Acton's *Letters*, p. 255.)

When the Holy Office of the Inquisition was set up in Rome, in 1542, it became part of the Roman machinery. A supreme body of cardinals governed it, with the Pope at their head. The delinquent was tried by the Pope as ruler of the Church, and burned by the Pope as ruler of the State. At Venice there were 1562 trials in the 16th century, 1469 in the 17th, 541 in the 18th. In Rome, in many recorded cases, the victim was strangled before burning. Culprits who could not be caught and punished in the proper way, could be killed by anybody without ceremony. (Acton, *Lect. Mod. Hist.*, p. 113.)

The modern inquisition was sovereign, universal, centered in the Pope, and exercising its domination, not against obscure men without a literature, but against bishop and archbishop, nuncio and legate, primate and professor; against the general of the Capuchins and the imperial preacher; against the first candidate in the Conclave, and the president of the Occumenical Council. (Acton, *Hist. Freedom*, p. 553.)

To employ assassins was not the desperate resource of politicians at bay, but the avowed practice of decorous and religious magistrates. Doubters obtained assurance that murder by royal command was unanimously approved by divines. (Acton, l. c., p. 213.)

When, on the 21st of January, 1591, a youth offered his services to make away with King Henry IV of France, the nuncio remitted the matter to Rome. (Acton, l. c., p. 217.)

A few days after King Henri III of France was stabbed in 1589 by a monk, Pope Sixtus V sang a hymn of praise, in

which he compared the difficulty of believing that a king could be killed in the midst of guards by a simple monk, with difficulties to believe in birth by a virgin. (B. Willard-Archer, p. 231.)

The famous Catholic scholar Joseph von Goerres said: "It was mainly religion that brought on the whole scandal of witch persecution. The popes, especially Innocent VIII, gave the signal, and the Inquisition went out as a roaring lion seeking whom he might devour." And Paràmo, the Inquisitor of Sicily, boasts that within 150 years the Inquisition burned at least 30,000 witches in Spain, Italy, and Germany. (Hoënsbroech, *Papsttum*, I, p. 145.)

The Synod of Pistoja, in 1786, denied to the Pope the right to force heretics with earthly punishments. This was condemned as heretical by Pope Pius VI (1774—1799).

The object for which the Inquisition was wrought may be gathered from Sismondi's *History of France*, vol. 27, chap. 43: "In the presence of his [Louis XIV] active Inquisition, it was much less dangerous to deny the existence of God, or the immortality of the soul than to seek to explain either the love which the believer ought to feel for his Creator, or the liberty which he enjoys under His providence. The prisons were filled with those who were held to have erred on either of these subjects, while there was no instance of a *Lettre de Cachet* having been issued against a freethinker. In fact, the exercise of intellect was forbidden to every one who would have devoted it to religion." (Wylie, p. 449.)

Paolo Sarpi said, "Never will there be found a better secret how to stultify men under the pretext of making them pious" (than the Inquisition).

Henry Charles Lea finds the Inquisition "energetic only in evil;" "a standing mockery of justice, perhaps the most iniquitous that the arbitrary cruelty of man has ever devised;" "utilized by selfish greed and lust of power." (Acton, *Hist. Freedom*, pp. 567. 569. See also *History of the Inquisition of the Middle Ages*, by Henry Charles Lea, three volumes,

New York, Harper's, 1888, and by the same author: *History of the Inquisition of Spain*, four volumes, New York, Macmillan's, 1906.)

"For centuries the vicars of Christ have headed a system of murder and robbery that has spread more devastation and misery among the most flourishing nations and disgraced the Christian name than any war." (Hoensbroech, *Das Papsttum*, vol. 1, p. 7.) He shows how the Pope alone is responsible for the streams of human blood shed by the Inquisition.

"Cardinal Manning has recorded his conviction as to 'the essential injustice of its procedures and its secrecy,'" (the Inquisition's). (Dr. Mivart in *London Times*, October 17, 1899.)

How often have Catholics involved themselves in hopeless contradiction, sacrificed principle to opportunity, adapted their theory to their interests, and staggered the world's reliance on their sincerity by subterfuges which entangle the Church in the shifting sands of party warfare, instead of establishing her cause on the solid rock of principles! How often have they clung to some plausible chimera which seemed to serve their cause, and nursed an artificial ignorance where they feared the discoveries of an impertinent curiosity! As ingenious in detraction as in silence and dissimulation, have they not too often answered imputations which they could not disprove with accusations which they could not prove, till the slanders they had invented rivaled in number and intensity the slanders which had been invented against them? For such men principles have had only temporary value and local currency. Whatever force was the strongest in any place and at any time, with that they have sought to ally the cause of religion. They have, with equal zeal, identified her with freedom in one country and with absolutism in another; with conservatism where she had privileges to keep, and with reform where she had oppression to withstand. And for all this, what have they gained? They have betrayed duties more sacred than the privileges for which they fought; they have lied before God and man; they have divided into fractions by the supposed interests of the Church,



when they ought to have been united by her principles and her doctrines; and against themselves they have justified those grave accusations of falsehood, insincerity, indifference to civil rights, and contempt for civil authorities which are uttered with such profound injustice against the Church. The world can never know and recognize her divine perfection while the pleas of her defenders are scarcely nearer to the truth than the crimes which her enemies impute to her. How can the stranger understand where the children of the kingdom are deceived? (Acton, *Hist. Freedom*, pp. 454—456.)

The principal obstacle on the way to Rome—the moral obstacle. The moral obstacle, to put it compendiously, is the Inquisition.

The Inquisition is peculiarly the weapon and peculiarly the work of the Popes. It stands out from all those things in which they co-operated, followed, or assented as the distinctive feature of papal Rome. It was set up, renewed, and perfected by a long series of acts emanating from the supreme authority in the Church. No other institution, no doctrine, no ceremony, is so distinctly the individual creation of the papacy, except the Dispensing power. It is the principal thing with which the papacy is identified, and by which it must be judged.

The principle of the Inquisition is the Pope's sovereign power over life and death. Whosoever disobeys him should be tried and tortured and burned. If that cannot be done, formalities may be dispensed with, and the culprit may be killed like an outlaw.

That is to say, the principle of the Inquisition is murderous, and a man's opinion of the papacy is regulated and determined by his opinion about religious assassination. If he honestly looks on it as an abomination, he can only accept the Primacy with a drawback, with precaution, suspicion, and aversion for its acts.

If he accepts the Primacy with confidence, admiration, unconditional obedience, he must have made terms with murder.

Therefore, the most awful imputation in the catalogue of

crimes rests, according to the measure of their knowledge and their zeal, upon those whom we call Ultramontanes. The controversy, primarily, is not about problems of theology: it is about the spiritual state of a man's soul, who is the defender, the promoter, the accomplice of murder. Every limitation of papal credit and authority which effectually dissociates it from that reproach, which breaks off its solidarity with assassins and washes away the guilt of blood, will solve most other problems. At least, it is enough for my present purpose to say, that blot is so large and foul that it precedes and eclipses the rest, and claims the first attention. (Acton, *Letters*, p. 299.)

The Jesuit newspaper *Civiltà Cattolica*, in 1855, vol. 1, p. 55, called the Inquisition "a sublime spectacle of social perfection" and dislike of it "a sign of mental confusion," and those opposed to it "rebellious against God, be he philosopher or theologian, Protestant or Catholic."

On July 25, 1883, some imported Bibles were burned at Barcelona, in Spain. On July 29 the *Bandera Cattolica* called this "an act of faith" and said: "Renewal of the holy tribunal of the Inquisition must soon take place. We judge our esteemed readers will read with great pleasure the statistics of those who suffered under the holy tribunal from the year 1481 to 1803, when the very venerable institution was abolished." (B. Willard-Archer, p. 214.)

At Calderon's bicentenary Menendez Pelago at Madrid enthusiastically toasted the Inquisition. Prof. Schroers of the University of Bonn called the Inquisition "a beneficial institution of world-saving power." Prof. Martens, in the eight volumes of the *Archive for Catholic Church Law*, tries to prove from the Bull of Pope Leo X against Luther that according to papal authority it is a work of the Holy Ghost to burn heretics. (Hauck, *Realenc.*, 9, p. 153.)

The Roman Catholic Clifton Series, No. 58, "The Inquisition," says: "It was an institution holy in its object, just in its measures, and beneficial in its results." (*Words of Help*, p. 268.)

Dr. George Reinhold, a theological professor in the University of Vienna, has just published an elaborate book entitled, "The Old and the New Faith, Written for Educated Catholics." In this he defends the Inquisition, declaring that the mediaeval idea of punishing heresy with death cannot be objected to "from the point of view of faith and the hope of immortality, since the value of a human soul which through error is exposed to the danger of eternal damnation is incomparably greater than that of the physical body or any earthly possession. An evangelical Christian should least of all take offense in view of what Christ has said in Mark 9, 43." ("It is better for thee to enter into life maimed than, having two hands, to go into hell.")

But one can hardly understand how "reducing a heretic to safe and orthodox ashes," to quote the phrase used in *Ecce Homo*, can in any way better his chance for Paradise. (*Converted Catholic*, November, 1908.)

*L'Univers* of August, 1851, writes: "A heretic examined and convicted by the Church used to be delivered over to the secular power, and punished with death. Nothing has ever appeared to us more natural or more necessary. More than one hundred thousand persons perished in consequence of the heresy of Wyclif; a still greater number by that of John Hus; it would not be possible to calculate the bloodshed caused by the heresy of Luther, and it is not yet over. After three centuries, we are at the eve of a re-commencement." (Wylie, p. 520.)

The Pope cannot "with a good conscience" grant that all citizens, without distinction of religion, are equal before the law.

Pope Gregory XVI in his Encyclical of 1832 calls *an insanity* that "liberty of conscience and worship is each man's personal right," and Pope Pius IX calls it "the liberty of perdition." November 9, 1846; December 9, 1854; June 9, 1862; June 22, 1868. (*Forefathers*, p. 245. Hoensbroech, *Syllabus*, p. 52.)

When the papal government was suspended, in 1849, by the Roman Republic, the Inquisition was found in active oper-

ation, and it was restored the moment the Pope returned to Rome. The various horrors of the place, its iron rings, its underground cells, its skeletons built up in the wall, its trap-doors, its kiln for burning bodies, with parts of humanity still unconsumed, were all exposed at the time. (Wylie, p. 454.)

"The Good Shepherd giveth His life for the sheep; Pius IX kills his." So they wrote on the gates of Notre Dame when the Pope quenched the liberties of Italy in blood. (Wylie, p. 159.) After the massacres of Romagna, Cavour denounced Pope Pius IX to Europe as a butcher. (Grafton, *Pro-Romanism*, p. 26.)

Pope Leo XIII denies "that liberty of conscience is the right of every man;" he says it is "fatal to the Romish Church;" he agrees with Pope Gregory XVI in calling it "an insanity." "It is a great error to think that the Church has not the right of using force." (B. Willard-Archer, pp. 266. 215.)

Cardinal Antonelli, Prefect of Propagation, writes to the Irish bishops in 1791 that "the See of Rome has never taught that faith is not to be kept with those of another religion, or that an oath sworn to kings who are separated from the Catholic communion may be broken, or that the Pope is permitted to touch their temporal rights and possessions." The Bull in which Boniface VIII set up the theory of the supremacy of the spiritual over the secular power was retracted soon after his death. (Doellinger; Acton, *Hist. Freedom*, p. 323.)

"Religious liberty may be tolerated by a ruler when it would do more harm to the state or to the community to suppress it." (*Forefathers*, p. 240.) "The ruler may even enter into a compact in order to secure to his subjects this freedom in religious matters; and when once a compact is made, it must absolutely be observed in every point, just as every other lawful and honest contract." (Becanus, quoted by Cardinal Gibbons, *Forefathers*, pp. 240. 242.)

Under Pope Alexander III, in 1167, the third Lateran Council in Rome decided in the 16th canon that "oaths made against the interest and benefit of the Church are to be con-

sidered not as oaths, but as perjuries." The fourth or great Lateran Council absolved from their oath of allegiance the subjects of heretical princes. (Wylie, p. 379.)

Henry Charles Lea finds that it was a universal precept to break faith with heretics, that it was no arbitrary or artificial innovation to destroy them, but the faithful outcome of the traditional spirit of the Church. "No firm believer in the doctrine of exclusive salvation could doubt that the truest mercy lay in sweeping away the emissaries of Satan with fire and sword." (Acton, *Hist. Freedom*, p. 571.)

Having lost 23,000 men before the Albigensian Avignon, King Louis of France was about to raise the siege, when the Roman legate swore before the gates, that, if admitted, he would enter alone with the prelates simply to examine the faith of the citizens. The gates were opened, the legate entered, the army rushed in at his back, hundreds of houses were razed, multitudes were slaughtered, the rest were carried away as hostages. (Wylie, p. 384.)

In the long and bloody wars against the Waldenses, these hardy people were not destroyed so much by the French sword as by the Roman treachery. That made a desert, and it was called peace. In the churchyard stillness a solitary voice was heard from a far-off isle, and Milton prayed—

Avenge, O Lord, Thy slaughtered saints!

King John of England made a contract with the barons, and Pope Innocent III trampled Magna Charta under foot and excommunicated the Catholic barons for it, and suspended Archbishop Stephen Langton for refusing to publish the excommunication.

Pope Gregory IX made the following law: Be it known unto all who are under the jurisdiction of those who have fallen into heresy, that they are free from the obligation of fidelity, dominion, and every kind of obedience to them, by whatever means or bond they are tied to them, and how securely soever they may be bound.

On this Bishop Simanca comments thus: Governors of forts and all kinds of vassals are by this constitution freed from the bond of the oath whereby they had promised fidelity to their lords and masters. Moreover, a Catholic wife is not obliged to perform the marriage contract with an heretical husband. If faith is not to be kept with tyrants, pirates, and other public robbers who kill the body, much less with obstinate heretics who kill the soul. Ay, but it is a sad thing to break faith. But, as saith Merius Salomonius, faith promised against Christ, if kept, is verily perfidy. Justly, therefore, were some heretics burned by the most solemn judgment of the Council of Constance, although they had been promised security. And St. Thomas also is of the opinion that a Catholic might deliver over an untractable heretic to the judges, notwithstanding he had pledged his faith to him, and even confirmed it by the solemnity of an oath. Contracts, saith Bonacina, made against the Canon Law are invalid, though confirmed by oath; and a man is not bound to stand to his promise, though he had sworn to it. Pope Innocent III, in his bull against the Waldenses by his authority apostolical declares, that all those who had been bound and obliged by contract, or any other way whatever, to grant or pay anything to them, should not be under any manner of obligation to do so for the time to come. (Wylie, p. 382.)

Though promised safety to come and to return by Emperor Sigismund, John Hus was burned by the Council of Constance, in 1414, for "by no law, natural or divine, is it obligatory to keep faith with heretics, to the prejudice of the Catholic faith," as runs the decree, according to M. l'Enfant, in his history of that council. (Wylie, p. 380.)

The Council of Constance damned "all who should enter into contracts or engage in commerce with heretics. Pope Alexander III says, "Under a curse we prohibit all persons exercising any trade with them" (heretics). (Van Dyke, p. 216.) "He causeth that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name," Rev. 13, 16, 17.

Pope Martin V, 1417, wrote to the Duke of Lithuania: "Be assured that thou sinnest mortally if thou keep faith with heretics." (Wylie, p. 381.)

When Luther appeared at Worms, in 1521, under a safe-conduct of Charles V, the Emperor did not dare break his word, but in his old age in San Yust it is said he was very sorry for not having burned the heretic despite the imperial word.

Pope Hadrian VI as general of the Inquisition had killed thousands of Lutherans, and as Pope he called on the Catholic princes to kill Luther, "this Mohammed," as Hus and Jerome had been killed, because Luther "preached a life of bestial abandonment." Because the Pope wanted to kill Luther, Erasmus declined the invitation of the Pope to come to Rome and help the Pope; if killing was to be done, Erasmus thought himself not needed.

The Council of Trent desired the presence of the Protestants and issued numerous equivocal safe-conducts; but, mindful of the fate of Hus, the Protestants stayed away. At last the Council decreed, that *for this time*, and in *this instance*, the safe-conduct should not be broken, and that no "authority, power, statute, or decree, and especially that of the Council of Constance and Siena," should be used against them. This admits the decrees to break faith with heretics; this does not revoke or abjure these decrees; this suspends the decrees for *this one time*, — *pro hac vice*. So the decrees are still in force. (Wylie, p. 380.)

"The Council of Trent impressed on the Church the stamp of an intolerant age, and perpetuated by its decrees the spirit of an austere immorality." (Acton, *Letters*, p. 47.)

Pope Paul IV, in 1555, demanded of Emperor Charles V and Ferdinand I that they break the Augsburg Religious Peace, which was favorable to the Lutherans. When these Catholic princes refused to obey the Pope on the ground that they had made oath to observe the peace, the Pope promptly replied he would release them from their oath, and urgently commanded them not to keep their oath.

Pope Pius V, 1566, held that it was sound Catholic doctrine that any man may stab a heretic condemned by Rome, and that every man is a heretic who attacks the papal prerogative. (Lord Acton, *Letters to Mary Gladstone*, p. 242.)

Pope Urban: "No one is to be deemed a murderer who, burning with zeal for the interests of Mother Church, shall kill excommunicated persons." Bellarmine: "Heretics condemned by the Church may be punished by temporal penalties, and even with death." Aquinas: "Heretics may not only be excommunicated, but justly killed." Bossuet: "No illusion can be more dangerous than making toleration a mark of the true Church." (Van Dyke, p. 218.)

When Henry of Valois was elected to the throne of Poland, Cardinal Hosius tried in vain to prevent the king from confirming by an oath the religious liberties of Poland. He next openly recommended the king to take the oath and then to break it, for "an oath given to heretics may be broken, even without absolution." Solikowski, a Roman Catholic prelate, advised the king to take the coronation oath and then crush the heresy he had sworn to maintain. (Wylie, p. 382.)

When Sigismund Augustus pleaded that the laws of Poland forbade violence, to employ treachery and bloodshed to extirpate heresy, Lippomanni, the papal legate, advised him to evade those laws. Says Count Valerian Krasinski: "As the laws of the country did not allow any inhabitant of Poland to be persecuted on account of his religious opinions, they [the Jesuits] left no means untried in order to evade those salutary laws; and the odious maxim that *no faith should be kept with heretics* was constantly advocated by them, as well as by other advocates of Romanism in our country." (Wylie, p. 385.)

The cruel butcheries of the Duke of Alva in the Low Countries were preceded by promises and treaties of peace and conciliation oft and solemnly ratified.

Philip II pledged the honor of Spain to his subjects in Flanders; and the dungeons, the scaffolds, and the rivers of blood flooding the country show how the plighted faith had been redeemed.



Six times was the public faith of France plighted to the Protestants, in solemn treaty, ratified and sanctioned by solemn oath; six times was the plighted faith of France openly dishonored and violated; and six times did civil war, the direct fruit of these broken vows, waste the treasure and the blood of the nation. (Wylie, p. 387.)

But the greatest of the crimes of the Pope, perhaps the most fearful monument of human wickedness which the history of the world contains, is the Massacre of St. Bartholomew. The following facts in the case we take from a Roman Catholic historian.

The Catholic King Charles IX of France gave his sister Margaret in marriage to the Protestant Henry of Navarre, and the wedding at Paris was to cement the peace of religion between the Catholics and the Protestants. On the morning of August 22, 1572, Admiral Coligny was shot at and badly wounded. Two days later he was killed; and a general attack was made on all Protestants of Paris. It lasted some weeks, and was imitated in about twenty of the chief places in France. From seven to one hundred thousand Protestants were butchered.

The Venetian ambassador at Paris, Giovanni Michiel, affirms that the intention had been long entertained, and that the papal Nuncio, Salviati, a relative of Catherine, had been directed to reveal it to Pope Pius V.

On the morning of August 21, the Duke of Montpensier and the Cardinal of Bourbon spoke without concern about what was to happen so soon.

The Cardinal of Lorraine said the massacre was due to himself and his nephew, the Duke of Guise. He praised King Charles IX for slaying the false prophets, and especially for the holy deceit and pious deception with which he had laid his plans.

Sorbin, the King's confessor, wrote that this "clement and magnanimous act" was resolved upon beforehand, and he praises the secrecy as well as the "justice" of his hero-king.

The Pope sent his nephew, Cardinal of Alessandria, as legate to the French king; with him were Hippolyto Aldobrandini, later Pope Clement VIII, and Francis Borgia, general of the Jesuits. The King assured the Legate that the marriage afforded the only prospect of wreaking vengeance on the Protestants, and he desired his promise to be carried to the Pope. The published account of this mission was approved by Borghese, afterward Pope Paul V. When the report of the massacre reached Rome, Cardinal Aldobrandini, later Pope Clement VIII, cried out, "God be praised! The King of France has kept his word." In his own account of the mission to France, Pope Clement VIII says the king had told them all he had done, and would do, concerning the marriage was to punish the infidels, the enemies of God and the kingdom, as the event would show.

On December 20, 1571, Marcel, the Prevot des Marchands, told King Charles the citizens of Paris were with him in his desire to root out the Protestants. King Philip II of Spain advised King Charles IX to get rid of the Protestants by the help of the people of Paris. An edict tolerating Protestants was issued to lull them. The King wrote Mondoucet on August 26, 1572: "It is probable that the conflagration will spread to every town in France, and that they will follow the example of Paris, and lay hold on all the Protestants. . . . I have written to the governors to assemble forces in order to cut to pieces those who may resist."

The King's brother ordered every Protestant in Angers, Saumur, and the adjoining country to be put to death without delay and without exception. The Duke of Montpensier sent the same order to Brittany. When the foreign Protestants were shocked by the news of the frightful massacre, the King tried to whitewash himself. He bribed the Protestant Poles to elect his brother, Henry of Valois, their king. William the Silent continued to solicit his aid; Queen Elizabeth stood godmother to his daughter born in October.

The nuncio reported to Rome that while some had shown

mercy to the Protestants, the King had acted in the spirit of a Christian, and had shown no mercy.

Asked by Gomicourt what message she would send to Alva, Catherine de Medici replied: "I must give you the answer of Christ to the disciples of St. John, 'Go and tell what ye have seen and heard; the blind see, the lame walk, the lepers are cleansed.'" And she added, "Blessed is he who shall not be offended in me."

King Philip II sent 6000 crowns to the murderer of Coligny and congratulated the King of France. Mendoza knows not which to admire more, the loyal and Catholic people of Paris, or Charles, who justified his title to the most Christian King by helping with his own hands to slaughter his subjects. Mariana witnessed the slaughter and thought it must gladden every Catholic heart.

The Duke of Alva said he never would have done so base an act. The Venetians celebrated the massacre with a procession. Cardinal Granvelle received the news coldly because the good deed had been so long delayed.

The renowned preacher Panigarola from his pulpit praised the monarch who had done what none had ever heard or read before, by banishing heresy in a single day, and by a single word, from the Christian land of France.

Morvilliers, Bishop of Orleans, was consulted, and he gave his opinion with the rest.

Sorbin, the King's confessor, was of the opinion that God had ordained that no mercy shall be shown to heretics, that the King was bound in conscience to do what he did. It has been related that Charles IX was tortured in his last moments with remorse for the blood he had shed. If so, Sorbin was just the man to dispel such scruples. He tells us that he heard the last confession of the dying King, and that his most grievous sorrow was that he left the work unfinished. In all that blood-stained history there is nothing more tragic than the scene in which the last words preparing the soul for judgment were

spoken by such a confessor as Sorbin to such a penitent as Charles.

The French bishop Spondanus gives the reasons for which Pope Gregory XIII gave his dispensation for the marriage. The Cardinal of Lorraine said the massacre was the price of the dispensation. He claimed authorship for the massacre, and the Pope loaded him with honors, gave him benefices worth 4000 crowns a year for his nephew, and a gift of 20,000 crowns for his son. Santa Croce, returning from France, in the name of Catherine assured Pope Pius V that she intended to entrap Coligny and to make a signal butchery of him and his followers.

The Jesuit Maffei, who wrote the Pope's life by desire of his son, says Gregory thanked God in private, but in public gave signs of a tempered joy. "Tempered joy," indeed! But the illuminations and processions, the singing of *Te Deum*, and the firing of the castle guns, the jubilee, the medal, and the paintings whose faded colors still vividly preserve to our age the passions of that day, nearly exhaust the modes by which a Pope could manifest delight.

The messenger bearing the news of the massacre was at once taken to the Pope, who presented him with a hundred crowns and desired that Rome be at once illuminated.

Salviati wrote the Pope it was a fair sight to see the Catholics in the streets wearing white crosses, and cutting down heretics, etc. This letter was read before the assembled Cardinals at the Venetian palace, and they thereupon attended the Pope to a *Te Deum* in the nearest church. The guns of St. Angelo were fired in the evening, and the city was illuminated for three nights. Pope Gregory XIII exclaimed that the massacre was more agreeable to him than fifty victories of Lepanto (over the Turks). For weeks the news of the massacres in the French provinces sustained the rapture of the Pope and his court. On September 8 the Pope went in procession to the French Church of St. Louis, where three-and-thirty Cardinals attended at a mass of thanksgiving. On the 11th he proclaimed a jubilee, and in the Bull hoped the work of killing Protestants might be

finished. Georgio Vasari was called from Florence to decorate the Sala Regia, hall of kings, with paintings of the massacre, and a medal was struck.

The Pope sent his legate, Cardinal Ursin, to thank the King for so great a service done to the Church, and to urge the King not to permit a single Huguenot to live in France, but to root out all the Protestants utterly.

The King said he had put seventy thousand Protestants to death, and it seemed unreasonable to be asked to do more; if he had spared some, it was that they might become good Catholics. The Pope adjured the King not to observe the terms he had made with the Protestants, but to pursue them to the death, that no one should be spared under any pretense, that all prisoners should suffer death.

The clergy of Rouen Cathedral held a procession of thanksgiving, and prayed that the King might continue what he had so virtuously begun, until every Protestant were killed.

When King Charles IX died, it was lamented that he had been too merciful, and the new King, Henry III, was petitioned to spare neither life nor property, but destroy the Protestants utterly, regarding neither rank nor ties of blood, neither old nor young. A Frenchman laments over the cruel clemency and inhuman mercy that reigned on St. Bartholomew's Day.

De Thou's History was put on the Index of Prohibited Books, and Cardinal Barberini tells him he was condemned because he had even disapproved the Massacre of St. Bartholomew. Endaemon, Johannes, the friend of Bellarmine, calls the massacre a pious and charitable act, which made King Charles immortal. The Jesuit Bompiani says it was grateful to Pope Gregory XIII because it was likely to relieve the Church. In his History of Orleans, Guyon deems it unworthy of Catholics to speak of the murder of heretics as if it were a crime, because, when done under lawful authority, it is a blessed thing. The German Jesuit Biner and the Papal historian Piatti, just a century ago, are among the last downright apologists.

Then there came a change. That which had been defiantly acknowledged and defended required to be ingeniously explained away. The same motive which had justified the murder now prompted the lie. Men shrank from the conviction that the rulers and restorers of their Church had been murderers and abettors of murder, and that so much infamy had been coupled with so much zeal. They feared to say that the most monstrous of crimes had been solemnly approved at Rome, lest they should devote the Papacy to the execration of mankind. A swarm of facts were invented to meet the difficulty. (Lord Acton, *Hist. Freedom*, pp. 101—149.)

When the Jesuit Ravallac had assassinated King Henry IV of France and it was proposed to abjure the papal doctrine of deposing kings for heresy, Cardinal Perron, as the organ of the rest of the Gallican clergy, told the three estates in 1616 they would thereby destroy the communion between them and other churches,—nay, with the church of France before their own time, and say that the Pope and Church had erred, both in faith and in matters pertaining to salvation, and would have to dig up the bones of even St. Thomas Aquinas and St. Bonaventure, and burn them upon the altar, as Josiah burned the bones of the false prophets. (Wylie, p. 152.)

Pope Innocent X in his Bull *Zelo Domus Dei* of November 26, 1648, denounced the Peace of Westphalia in various furious terms for granting religious liberty to “the heretics of the Augsburg Confession,” the Lutherans; he condemned it as “null and void, and of no effect or authority for past, present, or future, . . . no one, though he had sworn to observe the Peace, is bound to keep his oath.” (Janus, *Forefathers*, p. 242.)

The Edict of Nantes gave toleration to the Protestants of France. It was the result of three years’ negotiation between the commissioners of the king and the Protestants, was the ending of forty years’ wars, was merited by the highest services, sealed by the highest authorities, registered in all the parliaments and courts of Henry the Great, was declared in the preamble to be perpetual and irrevocable, was confirmed by

the Queen-mother in 1610, was repeatedly ratified by succeeding monarchs. Yet it was publicly revoked in 1685. When the old Jesuit Chancellor Tellier signed it, he burst out, "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation!"

The proscriptions, the banishments, the massacres, which followed, were second only to the horrors of the massacre of St. Bartholomew. (Wylie, p. 389.)

Voltaire writes: "Nearly fifty thousand families, within the space of three years, left the kingdom, and were afterwards followed by others. . . . Thus France lost about five hundred thousand inhabitants, a prodigious quantity of specie, and above all, the arts with which her enemies enriched themselves." (*Age of Louis XIV*, vol. II, p. 197. Wylie, p. 447.)

In a consistory of the Cardinals on March 18, 1686, Pope Innocent XI praised the "immortal merit" of Louis XIV, on April 29. He sang a *Te Deum* in the papal chapel and had bonfires lighted throughout Rome.

In the treaty of Alt Ranstaedt, in 1707, between the Emperor and Charles XII of Sweden some clauses were favorable to the Protestants, and Pope Clement XI wrote such oaths and treaties "were from the beginning, and forever shall be, null and void, and that no one is bound to observe them, or any of them, even though they have been often ratified and confirmed by oath." (Wylie, p. 386.)

Archbishop Tillotson was so liberal that he was called heterodox, yet he told the House of Commons from the pulpit on November 5, 1678, that it was their duty to make effectual provision against the Romish religion, more mischievous than irreligion itself, a religion which demanded from its followers services directly opposed to the first principles of morality. In his judgment, pagans who had never heard the name of Christ, and who were guided only by the light of nature, were more trustworthy members of civil society than men who had been formed in the schools of the popish casuists. (Macaulay, *Hist. England*, vol. II, p. 281.)

Locke, in his *First Letter on Toleration*, in which he labored to show that even the grossest form of idolatry ought not to be prohibited under penal sanctions, contended that the Romish Church, which taught men not to keep faith with heretics, had no claim to toleration. (l. c.)

The "Philosophical Catechism" was used in the schools. It teaches that all who hold liberal opinions will be eternally damned; that kings may violate as many oaths as they please in the cause of papal and monarchical absolutism; that "the Head of the Church has authority from God to release consciences from oaths, when he judges that there is suitable cause for it." Gladstone called it "a work, one of the most singular and detestable I have ever seen." (Wylie, p. 513.)

"The ungodly ethics of the papacy, the Inquisition, the Casuists, in the Roman Communion. . . . A man who thought it wrong to murder a Protestant king would be left for hell by half the Confessors on the Continent." (Acton, *Letters*, p. 234.)

Lord Acton, writing to Gladstone, says the Schema de Ecclesia "makes civil legislation on all points of contract, marriage, education, clerical universities, mortmain, even on many questions of taxation and common law, subject to the legislation of the Church, which would simply be the arbitrary will of the Pope. Most assuredly no man accepting such a code could be a loyal subject, or fit for the enjoyment of political privileges. In this sense the French bishops have written to the French Government, and that is what they ask me to write to you" (the Government of Great Britain). (*Letters*, p. 52.)

After Infallibility was decreed, in 1870, Lord Acton wrote Catholics would "at once become irredeemable enemies of civil and religious liberty." (l. c., p. 53.)

In a private letter to Gladstone in June, 1876, Lord Acton writes: "I do not know of a religious and educated Catholic who really believes that the See of Rome is a safe guide to salvation. . . . In short, I do not believe there are Catholics who, sincerely and intelligently, believe that Rome is right



and that Doellinger is wrong. And therefore I think you are too hard on Ultramontanes, or too gentle with Ultramontaniam. You say, for instance, that it promotes untruthfulness. I don't think that is fair. It not only promotes, it inculcates, distinct mendacity and deceitfulness. In certain cases it is made a duty to lie. But those who teach this doctrine do not become habitual liars in other things." (l. c., p. 63.)

Gladstone, in his *Vatican Decrees*, said no one could become Rome's convert "without renouncing his moral and mental freedom, and placing his civil loyalty and duty at the mercy of another." Lord Acton replied (*Times*, November 9, 1874) that Mr. Gladstone's reasoning was unassailable in argument. But man is not a logical animal. People are sometimes better than their principles, sometimes worse, very seldom consistent. Lord Acton, with all his subtlety and all his learning, could only take refuge in the old and familiar truth that what a man will do cannot be inferred from what he believes. (l. c., p. 60.)

Pope Pius IX calls the *Syllabus* the world's "only author of salvation." (*Discorsi* I, p. 59.)

Pope Pius IX still sustains and claims the deposing power as attaching to his office, according to his speech of July 20, 1871. (*Discorsi*, vol. I, p. 203. Gladstone's *Speeches of Pope Pius IX*, p. 282, Tauchnitz.)

Pius IX, in his Allocution on January 22, 1855, declared all the acts of the Government of Piedmont null and void, being harmful to Rome. In an Allocution on July 26, 1855, Pius IX declared null and void an act of the Spanish legislature which tolerated non-Roman public worship in that country, and called it abominable. In an Allocution on July 27, 1855, Pius IX declared null and void certain Sardinian laws, and excommunicated all who took part in passing them. In an Allocution of December 15, 1856, Pius IX declared null and void certain laws of Mexico. In an Allocution on June 22, 1862, Pius IX condemned Austrian laws granting liberty of the press, belief, conscience, science, education, and religious profession. In an Encyclical Letter of September 17, 1863, Pius IX declared

null and void an act of the Government of New Grenada establishing freedom of worship. (A. B., p. 495.)

Gladstone, in his *Vatican Decrees*, pp. 65, 67, quotes Cardinal Manning: "The Catholic Church cannot . . . cease to preach . . . the sovereignty, both spiritual and temporal, of the Holy See." Again: "Any power which is independent, and can alone fix the limits of its own jurisdiction, and can thereby fix the limits of all other jurisdictions, is, ipso facto, supreme. But the Church of Jesus Christ, within the sphere of revelation, of faith and morals, is all this, or is nothing, or worse than nothing, an imposture and a usurpation—that is, it is Christ or Antichrist." Quite true; and from the foregoing pages it is quite clear that the Papacy is Antichrist. Q. E. D.

Cardinal Hergenroether says, "The Church does not, in principle, renounce any rights which she has once exercised." (*Kathol. Kirche u. Christl. Staat*, I, p. 804, note 1; in Littledale *P. R.*, p. 145.)

Hallam says, "Those who know what Rome has once been are best able to appreciate what she is." (Van Dyke, p. 289.)

Cardinal Gibbons, in the March *North American Review* says that many persons hesitate to enter the Roman Church simply because of their views regarding the political power claimed by the Pope in the Middle Ages; and he further says that that power was lost when the unity of Christendom, on the rise of modern States, ceased to be a fundamental principle of the law of nations. Though this power may have been "lost" in the Cardinal's judgment, Pope Pius X does not regard it by any means as non-existent, for the *New York Herald*, March 24, 1909, announced that he had drawn up a new form of oath to be taken by all the cardinals who shall take part in the election of his successor, the first paragraph of which is:

"We, cardinal bishops, priests, and deacons of the Holy Roman Church, do promise, resolve, and swear to observe inviolably and to the letter everything contained in the constitution of the Supreme Pontiff, Pius X. On vacancy, we also promise, resolve, and swear that whoever of us may be, by the

disposition of Providence, raised to be the Roman Pontiff he will never cease to proclaim and defend integrally and strenuously the temporal rights especially concerning the civil principality of the Roman Pontiff and the liberty of the Holy See, and that he shall again make this promise and oath after his elevation to the lofty office of Supreme Pontiff. (*Converted Catholic*, March, 1909, p. 123.)

“And it was given unto him to make war with the saints and to overcome them. . . . And he had power . . . to cause that as many as would not worship the image of the beast should be killed. I saw the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus.” Rev. 13, 7. 15; 17, 6.

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