

A

CONCISE HISTORY

OF THE

ORIGIN, PROGRESS AND EFFECTS

OF

THE PAPAL SUPREMACY,

WITH

OBSERVATIONS

ON THE

ALTERATIONS MADE IN IT

BY

BUONAPARTE.



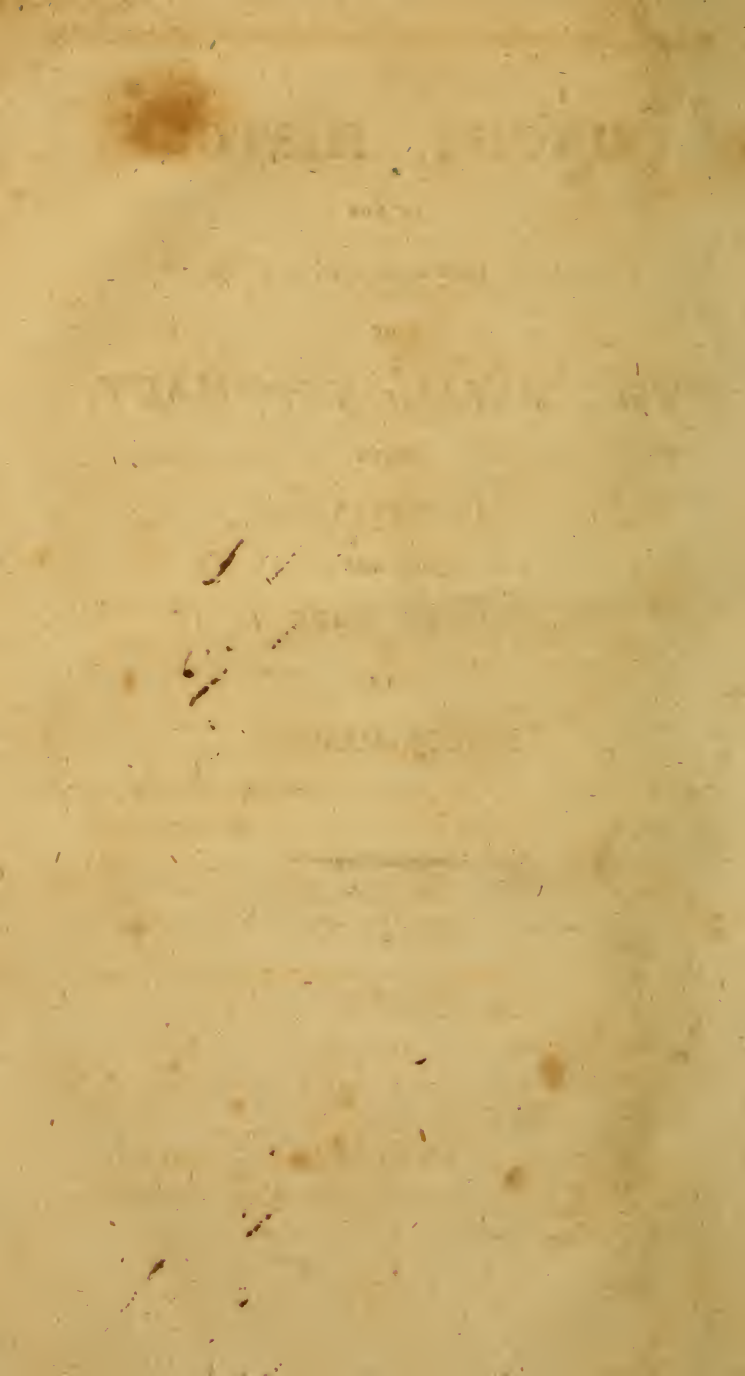
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ERRATA.

Page 11, line 22, for *Ileruli*, read the *Heruli*.

22, — 2, for *matter* read *matters*.

35, — 16, for 964, read 936.

Note of 39, — 4, for *Thedorus*, read *Theodorus*.

Page 46, — 2, for *distractive*, read *destructive*.

56, — 5, for 1556, read 1566.

73, — 2, for *or*, read *nor*.

80, — 1, for *many them*, read *many of them*.

85, — 17, for *Institutes*, read *Institute*.

A

CONCISE HISTORY,

&c. &c. &c.

SECTION I.

The Emperors had a Supremacy in the Christian Church 'till the close of the Eleventh Century.

AS the papal supremacy has been for some time a subject of general discussion, I resolved to trace its origin, progress and effects on society; and in these pages I lay before the public the result of my investigation.

When the Emperor Constantine the Great embraced christianity, and determined to make it the religion of the state, he convened a general council, consisting of a numerous assembly of bishops, at Nice, in Bythinia, in the year 325, and ordered them to frame a creed, containing its leading tenets, for the purpose of instructing the people who might not have leisure, opportunity, or learning, to acquire a knowledge of them, by perusing the Holy Scripture; and that which they composed, called the Nicene creed, was for many centuries the standard of the christian faith.

Not only Constantine, but the emperors his successors, assumed supreme authority in ecclesiastical affairs, and exercised it some hundred years.* They confirmed, or set aside, the election of bishops, called councils, in which they often presided, established their canons by an imperial edict; for they were invalid without their sanction. They appointed judges for religious causes, and deposed bishops who were lapsed into heresy.† Eusebius, therefore, who wrote in the 4th century, tells us, that Constantine the Great was called the general bishop, from his absolute and general supremacy over all prelates; and he, in his life of that emperor,‡ and Ruffinus, Sozomen, and Theodoret, also, tell us, that the fathers of the first general council held at Nice, obtained the confirmation of their decrees from Constantine.

Socrates, in his Ecclesiastical History, says, that the fathers of the second general council, convened at Constantinople by Theodosius the Great, received the confirmation of their canons from that emperor. They wrote§ to him for that purpose, and said in their letter, “that he had done honour
“to the church in convening them, and they
“prayed that he would make their canons authentic
“by his seal.”

The decrees of the third general council, convened at Ephesus, in the year 431, by the emperor

* Spanheim's Ecclesiastical History, p. 1102.

† Giannones History of Naples, lib. i. cap. 2. & lib. xxx. cod. de episcopis et clericis, and 23d novel of Justinian.

‡ Lib. iii. cap. 18.

§ Ut quemadmodum literis quibus nos vocasti, ecclesiam honorasti ita etiam decreta communibus suffragiis, tandem facta, sigillo tuo confirmes.

Marcian, were confirmed by him, which is to be seen at the end of that synod; and he wrote a letter to his Prefect Palladius, in which he testifies, that he made the decrees of the 4th general council, convoked by him at Chalcedon, in the year 451, to have the force of law. He forbad any persons to hold disputes in public about religion; and he gave this reason for it:* “ He does injury to the judgment
 “ of the holy synod, who shall discuss or dispute
 “ the articles which were there rightly judged and dis-
 “ posed of; since those matters appointed by the
 “ bishops, assembled at Chalcedon, concerning the
 “ christian faith, *were ordained by us, or were decided*
 “ *by our commandments*; and those who despise this
 “ law shall be punished.”

The emperors not only convened, but dismissed the general councils. Thus the bishops assembled at the Ephesian council, petitioned the emperor to dismiss them, and send them to their respective dioceses.† Similar petitions were presented by the bishops assembled at Ariminium to the emperor Constantius, and by those at Chalcedon, to the emperor Marcian.‡

Optatus Milvetanus, an African bishop, in the 4th century, extolled for the purity of his religious principles, truly observed, “ that the church was founded
 “ in the empire, and not the empire in the church.”

* Nam et injuriam facit reverendissimæ synodi judicio, si quis semel judicata ac recte disposita revolvere et publice disputare contenderit; cum ea quæ nunc de Christiana fide sacerdotibus qui Chalcedone convenerunt, per nostra præcepta statuta sunt. Nam in contemptores hujus legis pæna non deerit.

† Baronius, tom. v. A. D. 441.

‡ Theod. l. xi. c. 19. 20, in fine 6tæ act.

Those who are ignorant of this, must be unacquainted with the civil law, the authentics, the capitulars of the French sovereigns, the laws of the Goths and Vandals, and of those of the christian princes during the first ten centuries.

Theodosius the Great, in the 4th century, made many laws against heretics; forbidding them to hold assemblies, or to have bishops.* He prohibited all disputes about religion, under severe penalties; † he regulated the degrees within which persons should marry; ‡ he inflicted severe penalties on such heretics as should receive or confer holy orders, § or should in any manner practice idolatry. ||

The fathers of the 5th general council, convened at Constantinople, in the year 553, by the emperor Justinian, petitioned him to confirm their canons by a law, in the same manner that the fathers of the second general council did the emperor Theodosius. The most important articles of religion are treated of in his code, the heads of which are prefixed to its first titles; and he said of himself, “ that his
“ greatest care was about the true doctrines of God
“ and the good lives of the bishops.” ¶ He prohibited them from excommunicating, unless the cause was first notified to, and approved of by him. His code and novellæ are full of laws concerning their age, their qualifications, their residence, the convocation of

* Code Theod. lib. xvi. tit. 5. leg. 14, p. 130.

† Idem tit. 4. leg. 2. p. 100.

‡ Theod. c. lib. iii. tit. 7. leg. 2. p. 278.

§ Idem. l. xvi. tit. 5. leg. 21, p. 138.

¶ Idem. lib. x. tit. 10. leg. 15. p. 444.

¶ Maximam se habere solitudinem circa dei dogmata et sacerdotum honestatem, Novel 123. c. 10.

synods, and councils, about the manners and deportment of priests, deacons, and sub-deacons, their immunities and personal functions. Justinian published a novel or edict, by which he ordained, “ that all the canons which were made by the four first general councils should have the force of law.” *

Pope Leo the IVth, about the middle of the 9th century, wrote a letter to the emperor Lotharius, which may be considered as an oath of supremacy: “ Concerning the capitulars, or imperial precepts, given by you and your predecessors, who were bishops, (viz. in their care and power over the church,) we through the assistance of Christ, promise as much as we are able to observe for ever.” †

The following incident fully proves, that the bishops of Rome in the sixth century, so far from having any pretensions to a supremacy, most severely condemned the title of general or œcumenical bishop. When the bishop of Constantinople had assumed it, Gregory I. declared in a letter ‡ to the emperor Mauritius, *that it was a blasphemous title, and that none of the Roman pontiffs had ever dared to assume so singular a one.* And in a letter § to the bishop of Constantinople, he said, “ What wilt thou say

* Vim legum obtinere ecclesiasticos canones, a quatuor synodis, Nicena, Constantinopolitana prima, Ephesina prima, et Chalcedonensi expositos et confirmatos. Idem. l. iii. c. 16.

† De capitulis vel præceptis vestris, et vestrorum predecessorum, irrefragabiliter custodiendis et conservandis, quantum valuimus et valemus, in Christo propitio, et nunc, et in ævum, nos observaturos, modis omnibus profitemur.

‡ Grego. Epistles, lib. iv. ind, 13. p. 137.

§ Ibid. Epist. 38.

“ to Christ, the head of the universal church, in the
 “ day of judgment, who thus endeavourest to sub-
 “ ject his members to thyself, by this title of
 “ *UNIVERSAL? Who, I ask thee, dost thou imitate
 “ in this, but the devil?”* And in a letter to the
 empress Constantia, he said, “ His pride in assuming
 “ this title, shewed that the days of antichrist were at
 hand.”† Soon after Gregory availed himself of the
 following opportunity to obtain the title of universal
 bishop, which a short time before he had severely
 condemned, when claimed by his rival the bishop
 of Constantinople: The emperor Mauritius was bar-
 barously murdered by Phocas, a centurion in his
 army, who usurped the imperial throne. Phocas
 applied to the patriarch of Constantinople, to sanction
 the murder and usurpation; but having refused, he
 applied to Gregory I. for that purpose, who
 acceded to his wishes, by applauding the usurper.
 In return for this Phocas gave him the title of uni-
 versal bishop,‡ though it was contrary to the 28th
 canon of the 4th general council; which will appear
 in the third section. Gibbon, in his Roman history,
 observes thus on the conduct of Gregory: “ As a
 subject and a christian, it was the duty of Gregory
 to acquiesce in the established government; but the
 joyful applause, with which he salutes the fortune
 of the assassin, sullied with indelible disgrace the
 character of the saint. The successor of the apostles
 might have inculcated with decent firmness the guilt
 of blood and the necessity of repentance.”

* Grego. epistles, p. 34. epit. 38.

† Ibid. p. 36.

‡ Maimbourg's Hist. of the Pontificate of Greg. I. and
 Greg. epist. lib. ii. Epist. 28.

The fathers of the seventh general council, assembled in 784, *differ materially in their opinion, from Gregory*; for Phocas is called by it, “the dragon of the great deep, and a cruel tyrant, who murdered the most mild and righteous prince Mauritius.”* But because he obtained this favour from the murderer, he set up his statue at Rome, and in his letters to him,† expressed great joy, “that his excellent piety was advanced to the imperial throne, and called upon heaven and earth to rejoice at it.” Here the decretal epistles of Gregory are directly contradicted by a general council; what becomes then of the boasted infallibility of the Romish church?

The following event affords, also, a convincing proof that the popes considered the emperors as supreme heads of the church, and as the only source whence all power and authority over it was to be derived.

Boniface III. the next pope but one to Gregory I. resided some time as nuncio at the court of Phocas, and having by flattery and obsequiousness insinuated himself into his favor, he solicited and obtained from him a rescript, that the See of Rome should have a primacy over all other churches, and that its bishop should enjoy the title of universal patriarch. Thus from a robber and a murderer did the popes derive this pompous title in the beginning of the 7th century! And yet, it is observable, that the canons of the four first general councils, which limited the jurisdiction of the Roman see, and gave that of Constantinople equal privileges with it, were confirmed

* Act iv. p. 271.

† Greg. lib. ii. epist. 36.

by the 36th canon of the seventh general council, convened in the year 784. Constantine Porphyrogenitus, and his mother Irene, convened this council, presided in it, and at the request of the bishops who composed it, confirmed all the canons with their seal.*

Though the rank and dignity of the Roman pontiffs, and their claim to precedence, arose at first, from the august presence of the emperors, they were afterwards very much augmented, as Guicciardini† observes, by their absence, when they settled at Constantinople, for then they had no superior at Rome; and their immense wealth, which enabled them to live with the pomp and splendour of sovereign princes,‡ conduced very much to exalt them, in the opinion, not only of the inhabitants of Rome, but of all Italy; and it prompted them, with a criminal desire, which they finally accomplished, of renouncing their allegiance to the Grecian emperor. It is most certain, that if the emperors had continued to reside at Rome, its bishops never would have usurped a supremacy; which was for many centuries the cause of unutterable calamities in Europe.

Though the popes were constantly aspiring to a supremacy, the emperors of the West maintained it, and a full power to nominate both popes and bishops till the close of the 11th century; for it was confirmed to them by different councils; to Charlemagne in the year 800,§ and to Otho,|| in the year 964.

* Act 8. p. 591 and 594.

† Lib. 4.

‡ Ammianus Marcellinus, lib. 27.

§ Gratian in decret. dist. 63. l. Adrianus. 22.

|| Luitp. lib. 6. cap. 21. et Gratian c. 23. dist. 63.

Cardinal Cusanus, who lived in the 15th century, acknowledged that the emperors, and their judges, with their council, enjoyed a primacy in the first eight general councils.*

He also said, "it becomes not any man to say, that the most sacred emperors, who, for the good of the republic, did make many constitutions concerning the election of bishops, collation of benefices, and regulations of religion, could err."†

Here is a direct acknowledgement, from a learned cardinal of the Romish church, that the emperors enjoyed a supremacy in the first eight general councils; and the last of them was convened in the year 869.

* *Sciendum est, quod in universalibus octo conciliis, semper invenio, imperatores et iudices suos, cum senatu, primatum habuisse. De concord, l. iii. c. 16.*

† *Idem, lib. ii. c. 46.*

SECTION II.

No person could be raised to the Holy See without the consent of the Emperors, or those who governed Italy as Kings.

IT is confessed by Platina, that the emperor's consent was necessary when the popes were created; and Onophrius* (1.) tells us, that by a decree of pope Vigilius in the middle of the sixth century, and during the reign of Justinian, it was required, that the elected pope should not be consecrated till the emperor had confirmed his election, and had by his letters patent given him leave to be ordained; and that licence for that purpose was granted either by himself, or by his exarch, who resided at Ravenna, and governed Italy as his lieutenant. He also says, that one and twenty popes were thus consecrated, with the exception of Pelagius II.† who

* In vita Sylverii. In Plat. in Pelag. II. et Guicciardinis Hist. lib. iv.

(1.) Platina, an eminent Roman Catholic writer, who wrote the lives of the popes in the 15th century, and was librarian of the Vatican library. Onophrius was an Augustine friar, of Verona, distinguished for his learning. He wrote a continuation of the lives of the popes after Platina, in the 16th century, and various tracts on the holy see, and the primacy of St. Peter.

† Warnefride, lib. iii. cap. 10.

having been chosen in the year 577, when Rome was besieged by the Lombards, did not stay for his consent; but he afterwards sent an excuse to the emperor who was offended at it. This practice continued till the close of the seventh century, when Constantine Pogonatus omitted it, because the power of the Grecian emperors was fallen so low in Italy, that they could scarcely maintain the right of appointing the popes. But as soon as Charlemagne was elected emperor of the West, it was restored and exercised by him and his successors, as will appear more at large in the fourth section. That the right of nominating all bishops was uniformly practised in the Greek church, we learn from Habert,* who has given a regular series of the appointments of patriarchs at Constantinople from the days of the apostles. It is most certain, that this would have been the case in the Latin church; had the emperors continued to reside at Rome; but by their absence, their authority gradually declined, and that of the popes having increased, they at length acquired temporal power, and laid claim to supremacy.

Odoacer, king of Heruli, and Thuringii, who conquered Augustulus, the last Roman emperor of the West, in the year 476, and reigned as king of Italy fourteen years, maintained an absolute controul over the election of the popes and the bishops thereof. He was advised by pope Simplicius, on his death bed, through Basilius his *prefectus prætorio*, to see that no election was made without his advice and direction.† Theodoric, the first monarch of the Ostro-Goths, who conquered Odoacer, and was crowned king of Italy, about the year 493, would not allow any per-

* Tit. 17. Rit. elect. Patri.

† Coneil. Roman. sub Symmac. cap. i. benef. lib. 3.

sons to be chosen for the government of the church, but such as he esteemed and respected for their probity and learning.†

Giannone observes, that the Gothic kings who reigned over Italy 'till the year 553, made use of no other power than was exercised by the emperors, both of the West and East, as guardians and protectors of the church; that they looked upon her government and outward polity also as belonging to them; that they considered it incumbent on them to regulate the elections by their laws, to crush ambition, and to remedy and prevent those disorders and seditious tumults, which frequently happened by the factions of party, and to decide controversies which arose from their elections.‡ Theodoric made use of the same authority, in putting an end to the schism which arose between Laurentius and Symmachus, competitors for the popedom, as the emperor Honorius did in the beginning of the 5th century, between Boniface and Eulalius. Both pretended to be fairly elected, and after their competition had produced dreadful scenes of discord at Rome, they went to Ravenna, and submitted the election to the final determination of Theodoric,§ who decided in favour of Symmachus. Athalric, successor of Theodoric, alarmed at those schisms attended with strife and bloodshed, which frequently arose from this rivalry, in imitation of the emperors Leo and Antemius, made a rigorous edict, by which he regulated

† Cassiodore lib. viii. cap. 14.

‡ History of Naples, lib. iii. cap. 6. and Jo. Jac. Mascovii histor. Germanorum, and Grotius in prolegem. ad historiam Goth.

§ Giannone lib. iii. cap. 6. sec. 3.

not only the elections of the popes, but also those of the metropolitans and bishops, by imposing severe penalties on those, who, through ambition or corruption, should aspire to the Sees, declaring them sacrilegious and infamous, and vacating their elections as simoniacal. This edict was drawn up by Cassiodore,* who from his sanctity, and his having retired in his old age to a monastery in Calabria, where he turned monk, has been reputed a saint. He was minister to Theodoric; and, under his successor, he was consul and enjoyed very great reputation, for his wisdom, probity and learning. This edict was directed to pope John II, successor to Boniface, in the year 532, who received it with submissive respect, and did not dispute that power which sovereign princes exercised over the discipline of the church. Altharick ordered Sylvantius, prefect of Rome, to publish it without delay to the senate and people, and in order to perpetuate it to future ages, ordained it to be engraved on tables of marble, before the church of St. Peter.† It is well worth observing, that this edict, which afforded an unequivocal proof of the futility of the pope's pretensions to a supremacy derived from St. Peter, a fiction so absurd, that its very recital carries with it its refutation, should be placed before the church of that very apostle.

While the emperors of the East reigned over Italy, no person dared to assume the papacy without the consent of them or their exarchs,‡ who as prefects resided at Ravenna, and this uniformly continued till the middle of the 8th century, when they lost all dominion in Italy. On the close of the 6th century

* Cassio. lib. ix. cap. 15.

† Juret. ad Cassiod. lib. ix. cap. 16.

‡ Guicciardinis Hist. lib. iv.

some Istrian bishops addressed an epistle to the emperor Mauritius, in which they acknowledge his supremacy in the most unqualified manner, and say, "God always vouchsafes to appease church quarrels, by the presence of the christian emperors."* When pope Gregory I. was elected, not wishing to fill the pontifical chair, he in the year 590, wrote† to the emperor Mauritius, to annul his election; but he refused and confirmed it. He, also, in an epistle,‡ acknowledged the supremacy of temporal princes, not only over the military, but the priesthood.

* Apud Baronium, A. D. 590. tom. viii, n. 40.

† Jo. Diacon, in vita sanc. Greg. lib. i. cap. 39, 40.

‡ Epist. Greg. lib. i. epist. 94. "agnosio imperatorem a deo concessum, non militibus solum, sed sacerdotibus imperari."

SECTION III.

The Rank and Precedence of Bishops—the Extent of their Dioceses—and the Articles of the Christian Faith, were ascertained by the four first general Councils.

THE claim of the Roman bishops, at first, to a precedence in the christian church, arose from the grandeur of the imperial city in which they resided, and the august presence of the emperor. For as Guicciardini (cap. 4.) observes, “the seat of religion followed the seat of power. Cardinal Baronius, the pope’s own historian, imputes it to the two following causes: the magnificence of the city, and their immense accumulation of wealth. The emperor Honorius, and his successor Valentinian III. who died in the year 455, A. D. fixed the seat of empire at Ravenna, from its proximity to the Alps, that they may be ready to oppose the incursions of the barbarians. Theodorick, king of the Ostro-Goths, who conquered Italy in the year 493, after having subdued Odoacer, king of the Heruli and Thuringii, followed their example for the same reason.* In

* Giannones Hist. of Naples, lib. iii. sec. 3.

consequence of this, the pride and dignity of the bishop of Ravenna increased so much, that he disputed the primacy of Italy with the Roman pontiff.* When the seat of empire was transferred to Constantinople, about the year 320, a rivalship took place between its bishop and that of Rome for precedence, which was settled by the four first general councils, in the following manner: and this proves that the rank of the latter was of human institution, and did not arise from a pretended succession to St. Peter. It was ordained by the first general council,† “that there should be four patriarchs—of Rome, Alexandria, Antioch, and Jerusalem; that every patriarch should be contented with his own privileges, and that none should claim any province which was not from the beginning within his jurisdiction, for doing otherwise was the pride of worldly ambition.” By the 3d canon of the second general council, it was decreed, “that the bishop of Constantinople, on account of its being new Rome, or the seat of the empire, should have the privilege of honour next to the bishop of Rome.” This canon declares what kind of primacy the bishop of Rome had above the other bishops, and on what ground it stood, viz. a primacy of honour; and the reason assigned is, that Rome had been the imperial city, and that the bishop of Constantinople should have the same honour next to him, and for the same reason, because Constantinople was new Rome; that is the seat of the empire was removed there. By the 8th canon of the 3d general council, held at Ephesus, in the year 431, it was ordained, “that the same course be observed in other dioceses, and in all provinces, every where, that none of the holy bishops

* Gian. lib. v. c. 2. & Petrus Molineus de Monarch. temper. Pontifi. Roman. c. 23.

† Canons 6. & 7.

seize upon another province, which *was not of old, and from the beginning*, under his power; but if any one have assumed, or reduced under his power, any such church, that he be compelled to restore it; that so the rights of every province, formerly, and from the beginning belonging to it, may be preserved clear and inviolable." This decree is in general words, without any reservation for the bishop of Rome, and must be supposed to conclude him, as well as any other to be an ambitious usurper, if he claimed or exercised jurisdiction over any church, that was not from the beginning under his power. By the 28th canon of the 4th general council, held at Chalcedon, in the year 451, it was decreed, "that the
 " bishop of Constantinople should enjoy equal pri-
 " vileges with the bishop of Rome, there being the
 " same reason for one as the other, Constantinople
 " being then the imperial seat as Rome had been."

Let us also observe, that though the jurisdiction of the bishop of Rome was stated in the second general council, to extend over the western provinces; it is most certain, that it did not comprehend all Italy, nor Spain, nor France. During the pontificate of pope Damasus, in the fourth century, a provincial synod was appointed by the emperor, to fill up a vacancy in the bishopric of Milan; and they referred it to his choice; but he having declined it, St. Ambrose was elected and enthroned by the bishops then present. Not one word was mentioned on that occasion of the popes consent being necessary.*

* Theod. l. 4. c. 5. 6.

Athanasius calls Milan the metropolis of Italy, that is of the Italic diocese, and Rome the metropolis of Romania, that is of the Roman province.* Petrus de Marca, a learned archbishop, allows, that the bishop of Rome did not consecrate, even in Italy, out of the Roman province, as appears by the bishops of Milan and Aquileia; nor in Africa, nor in Spain, nor in Gaul. Pope Leo I. disowned having any thing to do in the consecration of the Gallican bishops, in his epistle to the bishops of the province of Vienna.† It appears by the 12th and 16th councils of Toledo,‡ that the kings of Spain chose their own bishops; which is acknowledged by cardinal Baronius. It further appears that Gregory of Tours gives so many instances, through his whole history, of the French monarchs of the Merovingian race, choosing and naming their bishops, that it cannot be doubted; but as the popes were constantly endeavouring to make encroachments on their power, Charles the VIIth caused the Pragmatic Sanction to be made in the year 1439, which completely put a stop to it; and this has been considered as the bulwark of the Gallican church.(1.) Pope Celestine, who was raised to the pontificate in the year 423, in a letter to Nestorius defends the Nicene creed, wherein he says, “who is not judged worthy of an anathema, that either adds to, or takes away from, it; for that faith which was declared by the apostles, requires neither addition nor diminution.”§

* Athan. ad solit. vit agent. p. 832.

† Leo. epist. lxxxix. c. 8.

‡ Can. 6 & 12 ad annum 681. numb. 60.

(1.) A similar measure was adopted by Lewis IX. in the year 1270, by which the pretensions of the popes to a supremacy were effectually resisted; but they were afterwards renewed.

§ Concil. L'abbe tom. xiii. p. 167.

St. Patrick is supposed to have converted the Irish to christianity, during his pontificate, and it is certain, that he must have taught them the faith and discipline of the church that existed at that time; and they differed materially from the doctrines of the Romish church (called popery) which were not invented till some centuries after; which the reader will find in the sequel. There must have been a perfect unity in the christian church, both as to its faith and discipline, in the year 451, (nineteen years after the supposed arrival of St. Patrick in Ireland) as it is strictly enjoined by the 4th general council, convened that year by the emperor Marcian, and by his imperial mandates also. Christianity, then, must have been established by the missionaries of that period, both in England and Ireland, according to the Greek rites and ceremonies; from which the Romish church afterwards deviated. This accounts for what bishop Stillingfleet and doctor Ledwich have advanced, and what Bede has acknowledged; that when Augustine and other Roman missionaries came to England in the 7th century, to convert the Saxons, they found the rites and ceremonies of the British and Irish churches quite similar, and materially different from the Roman, in the celebration of Easter, the administration of baptism, the multiplication of bishops, and many other particulars. The canons of the four first general councils were held in the highest veneration, and regarded as the standard of the christian faith for many centuries; and until the popes having usurped a supremacy, procured decrees to be passed which were quite contrary to them and to the Holy Scriptures. Justinian, in his epistle to the bishops at Constantinople,* takes special notice, how the fathers in

* In collatione i. quintæ Syn.

the council at Chalcedon anathematized those who delivered any other creed but that *which was expounded and explained by the two first general councils, at Nice and Constantinople*: “For we* would have “you know,” he says, “that those things which “were expounded and defined by the four holy “councils of Nice, Constantinople, Ephesus, and “Chalcedon, concerning one and the same faith, we “keep, defend, and follow, and all that are conso- “nant to them; and whatever is written contrary “to them we execrate, as altogether abhorrent to “christian piety.” Pope Gelasius tells us,† that it was customary for those who were advanced to the popedom to give a public profession of their faith; and it seems to have been begun in consequence of factions raised against the council of Chalcedon. Sovereign princes knew that schisms in religion would tend to destroy the peace of society, and to weaken the civil power, by producing factious strife, and seditions. For this reason, Childerick, king of France, as soon as Pelagius was advanced to the See of Rome, on the death of Vigilius (whose opinions had been condemned as heretical, in the 5th general council,) desired to know if he held the definitions of the council of Chalcedon (which contained the Nicene, Constantinopolitan, and Ephesian faith,) unto which he answered in a letter, which is in the body of the canon law,‡ that he received the definitions of the four general councils, concerning the catholic faith; and then he rehearsed the creed, *I believe in one Lord, Father, Son, and Holy Ghost, &c.* In like manner, Gregory I. who was raised to the pontificate

* Tom. v. Labb. edit. p. 422.

† Epist. ii. ad Laurent. Epis.

‡ Decret. pars. ii. causa 25. q. i. c. 1.

in the year 590, giving an account of his faith,* previous thereto, praised in a very high strain the four first general councils, and declared that he revered them as much as the four books of the Holy Gospel; and he assigned this reason for it: “Because on those, as on a square stone, the structure of the holy faith ariseth, and the rule of every man’s life and actions consists; so that whosoever does not hold this solid ground, although he appear a stone, yet lies out of the building.”† Following their example, pope Agatho sent a synodical epistle from himself and one hundred and twenty-five bishops assembled at Rome, to the 6th general council convened at Constantinople, in the year 680, which contains no other articles than are in the foregoing creeds. It is inserted in the acts of that general council,‡ wherein those creeds are again recited and confirmed, in the same words, and under the same penalties as in the councils of Ephesus and Chalcedon. In a council which immediately followed that, and may be considered as a supplement to it, they ratified distinctly the decrees of the Nicene and the other five general councils, naming them in order, with the occasion of them, and concluded with these words, “We neither intend to add any thing at all to what was formerly defined, nor to take any thing away; neither can we by any means do it.” In this council, pope Honorius was condemned as a Monothelite, for having departed from these creeds, as appears by the Roman editions thereof;§ from which I deduce,

* Lib. i. epist. 24.

† The four general councils thus extolled by Gregory I. were made the standard of the christian faith in England by the first statute of Elizabeth.

‡ Sess. iv. sextæ. syn.

§ Act. vi. p. 422. D.

either that Honorius was a heretic, and then that he was not only fallible, but actually erred in matter of faith; or if he was not a heretic, then this general council, and pope Adrian who sat in it, were not infallible—either construction condemns the boasted infallibility of the Romish church.

After mentioning in the seventh general council, A. D. 784, the first six councils, they confirm and establish every thing that was delivered by them; but they fraudulently introduced the worship of images, which was the first alteration in the pure doctrines of the church; all the preceding councils having derived their faith wholly and exclusively from the Scriptures. It is most certain, that pope Gregory I. was an enemy to image worship as appears by his epistles.* It was also condemned in the year 794, by the council of Frankfort, which extolled the Holy Scripture as the true standard of the christian faith. That council, convened by Charlemagne, and consisting of three hundred bishops, expressly condemned image worship, at first introduced by the 7th council. This seventh council has been condemned by Baronius, and his echo Binius,† who reject all their canons as spurious; and the only reason is, that they, except as to image worship, are in direct contradiction to the modern opinions and practices of the church of Rome. They would therefore lose a plausible pretext for image worship, sooner than admit these canons, as they are in direct opposition to those tenets which were fabricated by the popes some centuries after. The 13th canon of the 7th council condemns also *the practise of imposing single*

* Lib. ix. epist. 9.

† Tom. vi. concil. in notis Binii ad concil.

life on priests and deacons. The 19th says, "*Scripture is to be interpreted—(not by the pope, but)—by the writings of the fathers, when any controversy arises.*" The 36th canon confirms those old ones, "*which gave the see of Constantinople equal privileges with the see of Rome.*"* In the beginning of every act of this council, it was declared thus, "*the general council convened by God's grace, and the religious command of their sacred majesties.*"† This council adjourned to Constantinople, where being assembled again, "*the empress Irene and her son presiding,‡ they read over what they had done at Nice, and prayed them to sign and confirm these things with their pious subscriptions,*" which their imperial majesties accordingly did.§ It is hence evident that the emperor convened, and presided in, this council, assembled on the close of the eighth century, and that its canons had not the force of law without his sanction. It is observable also, that the pope's interference is never mentioned in this or in any of the preceding general councils.

We now come to the eighth general council, convened at Constantinople, in the year 869, which did not make any alteration in the Nicene creed; and professed not only *to hold all that the Catholic church received from the apostles, and the general councils; but from any father or doctor in the church.* This led the way to change the antient faith of the church, and to turn particular men's opinions into matters

* These three points are in direct contradiction to the decrees of councils, and to the canon laws which took place after the pope usurped a supremacy in the 11th century.

† Act i. p. 39. C. et passim.

‡ Act viii. p. 591. B.

§ Ibid. p. 594.

of belief; though no new article was yet inserted in the antient creed. The two next ages are acknowledged to be so barbarous, by the writers of the Romish church, that they are ashamed of them; and in some collections which they have made of the councils, there is not so much as one mentioned to have been held in the tenth age. It is most certain, that no alteration whatsoever was made in the Nicene creed till the 16th century, when pope Pius IV. by order of the council of Trent, framed a new confession of faith, consisting of twelve new articles, which were never heard of before in the church. It must be considered as a new faith, and it makes the Romish to be a new church; which falsely calls itself the antient, catholic, apostolic church; for it is neither antient, catholic, nor apostolic, but a new, Roman, Tridentine church, being derived from the Roman bishops at Trent.

SECTION IV.

The Pope quarrels with the Grecian Emperor, renounces his Allegiance to him, and solicits the Protection of the French Government, which laid the Foundation of the Papal Supremacy.

LET us now examine by what subtle arts and contrivance, the pope acquired a supremacy. In the beginning of the 8th century the people of Italy had become much attached to the adoration of images, in which they were encouraged by the pope. Leo, emperor of Constantinople, regarding it as a vestige of pagan idolatry, and contrary to the Holy Scripture, issued an edict against image worship, about the year 725. Pope Gregory II. regarding this edict as heretical, incited the people of Italy to revolt and renounce their allegiance to Leo, which they accordingly did; and the people of Rome chose, and united under, the former, as their chief. The Greek and Latin historians differ in their relation of this event; but, of the latter, Sigonius, in his Annals of Italy says, that Leo lost Italy, merely because he was an enemy to images; *eo uno crimine, quod imaginibus se inimicum præbuerat*. Baronius, the pope's own historian asserts, "that Gregory II. did effectually cause both the Romans and Italians to revolt entirely from

obedience to the emperor, anno 730." The pope on this occasion, was in a most perilous situation, as Leo was preparing a powerful armament to crush him, and he had undoubted proofs, that Luitprandus, king of the Lombards, an artful and ambitious prince, had serious designs against the city of Rome. To avert these impending storms, which threatened the existence of his pontificate, Gregory resolved to solicit the assistance of the French, governed, above fifteen years, by Charles Martel, who had acquired very great renown by his military achievements in France and Germany, and who as mayor of the palace, or steward of the household, the first honour of the French monarchy, had ruled it with absolute sway, on account of the weakness of king Childerick III.*

Gregory sent a numerous and splendid embassy, with many relics, to Charles, who received his ambassadors with extraordinary honours, and a magnificence suited to the most august prince of the age. A treaty was soon concluded, by which Charles promised to defend the Holy See and its patrimony, should they be attacked by the Greeks or the Lombards. In return for this, the Romans were to acknowledge him as their protector, and to confer on him the honor of consul, with which the great Clovis had been invested by the emperor Anastatius, for having defeated the Westro-Goths, in the fifth century. This treaty was very fortunate for the pope, as Luitprandus soon after invaded the Roman dukedom, and laid siege to Rome, and would probably have conquered them, and have overturned the pontificate, had not his holiness had recourse to Charles, by whose mediation he raised the siege, and left the Roman duke-

* Zonaras append. ad Greg. Tauron.

dom, on being allowed to retain four cities, which he had conquered. It is certain that this treaty inspired Gregory with great boldness; for Zonaras says, “ He forsook his allegiance to the emperor, and made a league with the Franks;* and that he challenged him to go to Rome if he durst, and break the image of St. Peter, which all the western kingdoms took for an earthly god; threatening if he did so, that he would be revenged of him by his western friends;”† meaning the French.‡

Pepin, son of Charles Martel, and mayor of the palace in France, who governed that kingdom with the same power and authority as his father, was inflamed with the criminal ambition of seizing the throne, which was at that time filled by Childerick III. but dreading that by so doing, he should incur the universal odium of the French people, he had recourse to the Holy See to cloak the deformity of so base an action, with the broad mantle of religion. He therefore besought pope Zachary to absolve them from their oaths of allegiance to Childerick, and, in return, he promised not only to protect him against his enemies, but to grant many advantages to his See, which was at that time threatened by the Lombards.§ Zachary, determined not to lose so favourable an opportunity of evincing the greatness of his spiritual

* Zonaras vita Leon. Isaur.

† Ibidem.

‡ Father Daniel, in his History of France, observes, that this was the first embassy that was sent by a pope into France; and it is generally believed, that during this negociation, the outline of the famous partition treaty was formed between rebellion and usurpation, that was finally ratified and carried into effect, with the substitution of the regal to the patrician and consular dignity, by Pepin, successor to Charles, and Zachary, successor to Gregory.

§ Giannone's Hist. of Naples, lib. v. chap. i. sec. 1.

authority, and of establishing the temporal dominion which he began to have in Italy, not only in the Roman dukedom, but of extending it to the exarchate of Ravenna. He therefore absolved the French from their oaths of allegiance, confirmed Pepin in his usurpation, and procured him to be crowned and anointed by the archbishop of Mentz,* in the year 751. That arrogant prelate, Gregory VII. at the close of the 11th century, quotes this transaction to sanction that power which he claimed, of excommunicating and deposing sovereign princes. He says, "Pope Zachary
 " deposed the king of the Franks, and absolved all
 " the French from the oath of fidelity which they had
 " taken to Childerick."†

Astolphus, king of the Lombards, during the pontificate of pope Stephen, and in the year 752, conquered and seized the exarchate of Ravenna, after having expelled the exarch (or lieutenant) a magistrate, who, for the space of one hundred and eighty-three years, had maintained the power and authority of the Grecian emperors in Italy.‡ Soon after he invaded the Roman territory, besieged the city of Rome, and threatened to put its inhabitants to death, unless they submitted, and became tributary to him.§ The Roman pontiff, therefore, went to France, where he was treated with every possible mark of respect. Pepin went three miles to meet him, attended by his queen, his youngest son Carloman, and a splendid train of nobles; and he even

* Ibidem. Baronius and Bellarmine maintain that the French sceptre was transferred from Childerick to Pepin by the papal authority, and the decree of Zachary.

† Decret. 2d part. caus. xv. q. 6.

‡ Machiavel's Hist. of Florence, lib. i.

§ Sigonius ad an. 752.

degraded himself so much, as to perform the office of his groom. This affected reverence for the pope was politic on the part of Pepin; for as his holiness was to do away by his spiritual gifts the guilt of his usurpation in the eyes of the people, whom he had absolved from their oath of fidelity, Pepin by thus hypocritically humbling himself, endeavoured to exalt him in their eyes. At the request of Pepin, he solemnly placed the diadem on his head, gave the holy unction to him, and his sons Charles and Carloman,* in the church of St. Dennis, for the purpose of hallowing his usurpation with the odor of sanctity, of exciting the veneration of his subjects, and of confirming the kingdom in his family. Pepin, in return, promised to expel the Lombards from the dukedom of Rome, and those territories in the exarchate which Astolphus had seized, and instead of restoring them to the Grecian emperor, to whom they really belonged, to give them to the *Vicar of Christ*; † and he confirmed his promise by a solemn oath, which was taken by him and his two sons Charles and Carloman. ‡

Pepin accordingly sent an army into Italy, and compelled Astolphus to sue for peace, and to deliver to the pope, not only the cities which he had seized in the Roman dukedom, but those in the exarchate, comprising Ravenna, Adria, Ferrara, Imola, Faenza, Forli, and six other towns, with their dependencies; together with the territory of Pentapolis, containing Rimini, Pesaro, Fano, Senogaglia, and Ancona, with several other places of inferior note. This donation laid the foundation of the pope's tem-

* Leo Ostiens. lib. i. c. 8.

† Machiavel's History of Florence, lib. i.

‡ Sigonius, lib. iii. p. 126, 127.

poral power, by adding principality to the priesthood, and the sceptre to the keys.* Stephen returned with great joy to Rome, expecting that Astolphus would surrender to him all those territories, which he was bound to do by a solemn oath; but, instead of this, he, on the departure of the French, renewed hostilities, and laid siege to Rome. The pope, therefore, had recourse to Pepin, and in order to quicken his zeal and accelerate his motions, he addressed three letters † to him, which are fraught with deceit and blasphemy, and evince a consciousness in his holiness, that the French court were deeply tinctured with superstitious credulity. One of them, whose length prevents its insertion in these pages, is a tissue of cunning and bigotry; but the following paragraphs will shew the artfulness and presumption of its author. He tells his elected children, the king, the clergy, and the nobles of France, “that the virgin, the thrones, the powers, and all the heavenly host conjure them, to deliver his chosen flock with all possible expedition, and that everlasting damnation will fall to their lot, if his church, his city and his people are taken by the treacherous Lombards.” Pepin, having a second time marched a powerful army into Italy, compelled Astolphus to fulfil the conditions of the treaty, made the preceding year; ‡ and to them was

* A celebrated writer of the 15th century, compared the conduct of the two contracting parties to two robbers dividing the booty between them: Pepin engaging to transfer to Zachary, who made the original contract, the territories of which he was to despoil the Grecian emperor and the Lombards; and Zachary, sanctioning the usurpation of Pepin, in wresting the sceptre from the hands of his lawful sovereign; Pepin enthroning the spiritual power of Zachary, and Zachary realising the temporal power of Pepin.

† Concil. tom. vi. p. 239. & Baron. ad an. 755.

‡ Leo Ostiens. lib. i. c. 8. & Sigon. ad an. 756.

added the stipulation of twelve thousand sols of gold. It is remarkable, that from this time the popes in their bulls and epistles, instead of noting the years of the emperors reigns, inserted those of their own pontificates, and that they had money coined in their own name.

Desiderius, successor of Astolphus, and the last king of the Lombards, having invaded the papal territories, pope Adrian solicited the assistance of Charlemagne, son and successor of Pepin, in the kingdom of France: and having complied with his solicitations, he crossed the Alps with a powerful army, routed the Lombards, took Desiderius prisoner; and in the year 774, put an end to that kingdom which had continued 206 years, from the reign of Alboinus, under one race of kings. After that he proceeded to Rome, where he was proclaimed king of France and Lombardy, and patrician of that city; but he was previously required by the pope to confirm all the donations which his father had made to the Holy See; which he did by a regular instrument, subscribed by himself, by all the bishops and abbots, the dukes and great men that attended him.* The succeeding popes pretended to claim all those donations under a grant from Constantine the Great; but the most eminent historians, antiquaries, and civilians have unquestionably proved, that this grant was the forgery of an impostor in the tenth century.† The emperor Otho III. pronounced it to be a fabrication on the close of that century;‡ and the learned Laurentius Valla removed every doubt on the subject.

* Leo Ostien. lib. i. cap. 12.

† Giannone, lib. iv. sec. 2d.

‡ Goldastum, tom. i. p. 226. A. D. 998.

Pope Leo III. dreading that the Grecian emperor, should his power in Italy be restored, would resume the territories which Pepin had given to pope Stephen, resolved to procure the protection of Charlemagne, by having him made emperor of the West.* This ceremony was performed in the church of St Peter, at Rome, in the year 800, when the pope after having placed a crown of gold on his head, and invested him with the imperial mantle, proclaimed him emperor of the West, which was seconded by the senate, the multitude, and such of the French as were present.† In return for this, he swore to defend the Holy See, its rights, privileges, and patrimonies, against all its enemies. Machiavel observes on this transaction : “ Rome began to have an emperor of the West again ; *and though the popes used to be confirmed by the emperors, before that time, the emperor now, on the contrary, was obliged to be beholden to the pope, for his election ; by which the empire began to lose its power and dignity, and the church to advance itself and extend its authority, daily, more and more, over temporal princes.*”‡ After the coronation was finished, Charlemagne declared and adjudged, that the pope being God’s vicar, was not subject to any human jurisdiction.§ It is generally believed, that the title with which Charlemagne was thus invested, had not been in his contemplation, nor an object of his ambition. Eginard, his secretary and historian, who was probably an eye witness of it, asserts this ; and he deserves the highest credit. It was probably an officious act on the part of the pope, for the purpose of

* Theophanés in Chron.

† Eginar. An. 801 & Anastasius in vita, Leon. iii.

‡ Machiavel’s History of Florence, lib. i.

§ Ibid.

attaching Charlemagne to the interest of the Holy See; for it could not be considered as necessary to encrease his power or dignity. After a triumphant reign of thirty-two years, the whole of Italy was in fact subjected to him, and he possessed more extensive territories in Europe, some by right of succession, and others by conquest, than any of the emperors or kings of Italy did for the four preceding centuries. He was afterwards so chagrined at the officiousness of this conciliatory act, dictated by policy, that he declared, as Eginard asserts, that he would not have gone to the church, had he been aware of what was to happen.

Giannone makes the following remarks on this event: " Though this election was looked upon, at that time, as a piece of pure form and ceremony, it has been since interpreted, as one of the most powerful claims to the temporal dominion of the catholic world, that the popes can boast of; and the flatterers of their court have so artfully coloured and varnished it over, as for many persons to persuade all the West of its truth."* Guicciardini (chapter iv.) observes, that the emperors of the West still maintained a right which all their predecessors, both in the East and West, had uniformly exercised, of ratifying or annulling the election of the popes; for, some time after Charlemagne was elected, it was decreed by a council, held at the Lateran, by pope Adrian, that the emperor should enjoy a right of creating the pope (as was set down in the canon law) and of investing all other archbishops and bishops; and an anathema was pronounced by it against any person that should con-

* History, lib. vi. chap. 5.

secrate a bishop, that had not been nominated and approved of by him.* It thus appears that the emperor's right to create, not only bishops, but popes, was unequivocally established by two councils, one in the middle of the sixth century, under Justinian; the other in the ninth century, and in the reign of Charlemagne, who, with his father, laid the foundation of the papal supremacy. The successors of Charlemagne had reason to repent his mistaken policy, in exalting the popedom; for after Gregory VII. who was raised to the pontificate in 1073, had usurped a supremacy, he, and the pontiffs who succeeded him, were able to wrest the *temporal sword* from secular hands, and to place it in a *religious scabbard*, where it seldom remained unemployed.

The line of inheritance to the empire continued without any interruption, and without the necessity of a new election, till the death of Lewis II. third in descent from Charlemagne, in the year 884, when two things were necessary to ensure the election of a candidate: one was to procure the good will of the pope; because the people regarded the solemnity of his coronation, which was performed by his holiness, as the most certain sign of his having obtained the purple; the other was, to march a large army into Italy, which commonly induced the pope to preponderate in his favour; and, afterwards, he was sure of the protection of the successful candidate to promote the interest of the pontificate; which he was uniformly required to bind himself by an oath to do.

On the extinction of the race of Charlemagne, the following incident evinced, in a prominent man-

* Gratian. in decret. dist. 63. C. Adrianus. 22.

uer, the lofty ambition which the Roman pontiffs had long harboured, of attaining a complete supremacy. When the empire was weakened, by being without a head, pope Adrian made a^a decree, that the pope should be consecrated without the emperor's consent. But Guicciardini* observes, and the sequel will prove, that the emperors maintained a right of confirming or annulling the election of the popes till the close of the 11th century. The emperors who succeeded Lewis II. having been obliged to the pope for their election and coronation, were under the necessity of swearing to maintain the privileges of the Holy See, and of defending its patrimonies; and yet, they continued to assert their right of nominating the Roman pontiffs. When Otho I. was raised to the imperial throne, in the year 964, he was empowered by a council, convened in the Lateran, under pope John XII. to dispose of the Holy See, and to appoint all archbishops and bishops, according to his will and pleasure; which right had been confirmed to Charlemagne 164 years before. There is a full account of this council in Luitprandus† and Gratian.‡ Thus the power of the Roman bishops, which the wisest emperors and kings of Italy endeavoured to restrain within the bounds of moderation, gradually rose to a formidable height by a series of events and artful contrivances, which human wisdom could not foresee or prevent.

* Chap. iv.

† Luitp. lib. vi. cap. 21.

‡ Gratian, c. xxiii. dist. 63.

SECTION V.

Gregory VII. commonly called Hildebrand, who succeeded to the Pontificate in the Year 1073, first usurped a Supremacy in the Christian Church.

AN ascendancy both in temporals and spirituals, over all the states of Christendom, which the popes had many years in view, but which the salutary controul of the emperors prevented them from acquiring, was at last attained by Gregory VII. who ascended the pontifical chair in the year 1073. He was bred at Rome, which had been constantly, for some centuries, the theatre of intrigue and faction; and he gave early proofs of that boldness, versatility, and acuteness of mind which he acquired in that excellent school of polemics, by the unbounded influence which he maintained over his four predecessors, Victor, Stephen, Nicholas, and Alexander, and by his popularity with the multitude. When elected, he wrote to the emperor Henry IV. in very submissive terms, and after the example of his predecessors, declared, that he would not be crowned and consecrated without his consent.* Many German bishops,

* Cardinal Baronius, the pope's own historian, acknowledges, that Gregory VII. was the last pontiff, the decree of whose election was sent to the emperor, or whose consecration was performed in presence of the imperial envoy. See Acta Vaticana apud Baronium.

well knowing Gregory's inordinate ambition, and other bad qualities, urged Henry not to ratify his election ; but he confirmed it without regarding their salutary admonition. Of this he soon had reason to repent ; for it was decreed by the first general council which Gregory called, that any ecclesiastic, who received, or any layman who gave, the investiture of a benefice, should be excommunicated.* He considered it essential to the accomplishment of his ambitious scheme of raising the church above the state, and of humbling the power of princes, to have all the ecclesiastics in their territories dependent on him, as his spies and vassals, and so completely under his controul, that through their influence, he might enforce his spiritual thunders against them, by inciting their subjects to rebel. Great conquerors are obliged to march numerous armies, with much trouble and expence, into foreign countries, to effectuate their ambitious designs ; but by the enjoyment of investitures, the pope could raise an army of the natives of any country against their liege sovereign, should he resist his insolent demands. " Gregory," says Pasquier,† " neglected nothing, which either arms, the pen, or spiritual censures could effect, in order to promote the interest of the papacy, or the disadvantage of sovereign princes." He was the first pope that usurped a supremacy, and dared to advance the dangerous doctrine, that the pope had a right to depose sovereigns, and to absolve subjects from their oaths of allegiance.‡ The better to attach the bishops in every christian state to the Holy See, and to make them completely subservient to it, he

* Decret. ii. caus. 16, 9, 7. c. 12, 13.

† Pasquier Recher. de la France, c. viii. & xiv. p. 190.

‡ Otto Fring. chron. lib. v. cap. 35.

prescribed an oath of fidelity and obedience,* which they were required to take to the pope; which oath, and that required to be sworn by popish priests, the reader will see in the sequel.

It was ordained in different synods convened by Gregory, and over which he had complete controul, that priests should not marry, and that such of them as had wives should dismiss them, under pain of excommunication.† The policy of this was to insulate their affections, to prevent their being attached to their respective communities, by the tender ties of father and husband, and to bind them exclusively to the interest of the church. Another object which the pope had in establishing the celibacy of the clergy, was the probability that such of them as should accumulate any property, would leave it to the church. Father Paul observes on this: “ If priests were
 “ allowed to marry, the consequence would be,
 “ that having families they would no longer be
 “ dependent on the pope, but on their sovereign;
 “ and their affection for their children would make
 “ them comply with any thing to the prejudice of
 “ the church.”‡ This ordinance was strongly opposed in every state of Europe; but when finally established, the clergy regularly kept concubines, and obtained a licence from the bishops for that purpose. It occasioned such licentiousness at Rome, among the clergy, that it created a necessity of allowing public stews; from the granting licences to which, the popes derived a considerable revenue; and the reason assigned for this institution was, to protect the chastity of married woman from the criminal desires of the

* Richer. Hist. Concil. lib. i. cap 38.

† Lamber. Schaffenburgensis de rebus Germanicis ad an, 1074, apud Coeffèteau.

‡ Father Paul's Hist. Concil. Trent, lib. v. p. 446. 1566.

priests.* This practice took place all over the continent, and in England. St. Bernard, who lived early in the next century, complained loudly of the effects of this inhibition to marry, at Rome, "Where," he says, "simony, concubinage, and incest, are sure to find favour, if their solicitations be accompanied with money."† Nicholas de Clemanfis, a doctor of the Sorbonne, exclaimed against the concubinage which it occasioned in France.‡ Ignatius Loyola, founder of the order of the Jesuits, made similar lamentations as to Spain.§

Soon after the decree against investitures, Gregory had the emperor excommunicated for simony; and for no other reason, than that he, after the example of his predecessors, exercised the right of conferring spiritual benefices. His inconsistency on this occasion was very obvious, for he considered Henry's consent, which he humbly solicited, as essential to his obtaining even the pontifical chair. The emperor retaliated by convening a council at Worms, which declared the pope's election void. In return for this, Gregory, at a synod held at Rome, issued an anathema against Henry, in which he pronounced him to be deprived of the imperial dignity, and declared all his subjects absolved from the oaths of fidelity which they had sworn to him, and the prelates of Germany and

* Thuanus lib. xxxix. sec. 3. and Harley's Abridgment of the History of France, an. dom. 1560, and Petrus Damiani Epist. ad Nicolaum II. The following popes were sons of bishops, Thedorus, Sylverius, and Gelasius; and the following were the sons of priests, Boniface I. Felix II. and Agapetius I.

† St. Bern. Epist. ad Eng.

‡ Nich. de Cleman. de presulibus Simoniacis p. 165. col. i.

§ Ribadeneira in vita S. Ignatii. cap. v. p. 105.

Lombardy who were attached to him, excommunicated.*

The following blasphemous anathema appeared in one of Gregory's circular letters, " On the part of the omnipotent God, I forbid Henry to govern the kingdoms of Italy and Germany; I absolve all his subjects from every oath which they have taken, or may take to him; and I excommunicate every person, who shall serve him as a king."† Such was the force of superstition in that age of midnight ignorance, that Gregory, though fraught with excessive pride and ambition, and many other evil propensities, acquired by the semblance of piety, such an ascendancy over the empress Agnes, Henry's mother, the duchess Beatrix, his aunt, and the countess Matilda, his cousin-german, a very powerful princess, that he attached them strongly to his party, and made them instruments in promoting his inordinate and criminal designs against their illustrious relation. He also persuaded his subjects and his vassals to rebel, and to form a powerful confederacy against Henry; and he prevailed on the princes of Germany to elect Rodolph, duke of Suabia, his vassal, as emperor, in his room.‡ Gregory sent him a crown of gold, round which there was an inscription, in one verse, importing that Christ, who is the mystical stone, gave the diadem to Peter, and in the person of Gregory to Rodolph.

" *Petra dedit Petro, Petrus diadema Rodolpho.*"§

The pope succeeded in raising such a host of foes

* Maimbourg. lib. iii. p. 237.

† Greg. lib. v. epist. 24.

‡ Paul Bernried. cap. xcvi.

§ Maimbourg ubi supra. p. 278, et Baronii annales ecclesias. tom. xi. p. 532.

against the emperor, most of whom were his subjects, that he was compelled to submit to the most degrading indignities to obtain absolution. In the winter, he was obliged to cross the Alps, with the empress, and one of his children, attended by a small retinue.* His arrival in Italy, where he had numerous adherents among the Lombards, having given some uneasiness to the pope, his friend the countess Matilda, a very powerful princess, carried him to her castle of Canossa, a strong fortress. Many princes besought Gregory to absolve Henry, without compelling him to submit to any humiliating terms; but he continued obdurate, and refused to yield to their remonstrances, except on the following conditions: that he must first send him his crown and all his other royal ornaments, to dispose of them at his pleasure: that he must publicly confess, that he was unworthy of being king or emperor, after what had passed at the infamous council at Worms, and that he should do whatever may be enjoined him as a penance.†

Henry having yielded, was obliged to go alone into the castle, so that he was completely in Gregory's power, as the fortress was impregnable. On leaving the first enclosure he was stopped in the second, where he was obliged to lay down all ensigns of royalty, to take off his cloaths, and put on a woollen tunic, like a hair cloth,‡ and to stay there barefooted in the coldest time of winter, fasting from morning till night, and imploring with deep sighs, God's and the pope's mercy. He continued three days and nights

* Maimbourg, lib. iii. p. 254.

† Idem. p. 257.

‡ William of Malmesbury, a priest, adds, with scissors and a broom in his hands, as submitting to be whipt and shorn.

in this state of degradation, whilst the pope could not be persuaded, by tears and entreaties, to admit him into his presence. It is not less singular than true, that Gregory in letters written by him to the princes of Germany, boasted of his extreme severity towards Henry, and owned, "that the persons present, who interceded for him, murmured at his great hard heartedness, and that some made no scruple to say, that such behaviour was more like the barbarous cruelty of a tyrant, than the just severity of an ecclesiastical judge."* This is to be found in the Annals of Baronius, the pope's historian, anno 1077, n. 17. At last, on the fourth day, the pope, at the instance of the countess Matilda, to whom he was under many obligations, consented to reconcile Henry to the church, on the following terms: "that he should submit to the judgment which Gregory, in the time and place appointed, should give on the accusations brought against him, and that in the mean time he should not exercise any act of sovereignty." He used as little lenity towards the German princes and bishops of Henry's party, who threw themselves at his feet, to implore absolution from the excommunication which they had incurred.†

Machiavel ironically observes, in his History of Florence, lib. i. that "Henry was the first prince who had the *honour* of being made sensible of the weight of spiritual weapons."‡ It may be supposed, that Henry reluctantly submitted to, and would eagerly embrace an opportunity of breaking the disgraceful

* Grego. lib. iv. ep. 12.

† Maimbourg, *ibid.* p. 259.

‡ Let the reader compare the conduct of this pope and his successors, with that of his predecessors, while the emperors maintained a supremacy in the church.

engagement which he made with this arrogant prelate ; and having been encouraged to do so by the Lombards, who admired this gallant young prince, as much for his courage and military achievements, as they pitied him for the state of humiliation to which he was reduced, he took the field, and obtained some advantages over his rival Rodolph. Incensed at this, Gregory issued another thundering decree against him, in which he declared him deposed, and his subjects absolved from their oaths of allegiance. Gregory's rashness brought matters to extremity, lessened the number of his friends, and increased those of Henry to such a degree, that he called a council, first at Mentz, and afterwards at Brixen, in which Gregory was declared to have forfeited the pontificate, and Guibert, archbishop of Ravenna, was elected in his room, and took the name of Clement III. Henry, notwithstanding the prophecies of Gregory, that he should die within a year, after two signal victories proceeded to Rome, where he had the double satisfaction of placing his antipope in the pontifical chair, and of compelling Gregory to fly to Salerno, where he died on the 24th of May, 1085. Though Henry triumphed over Gregory, the popes his successors followed his example, and maintained very great tyranny over sovereign princes. Such was the origin of the papal supremacy, which for some centuries occasioned more treasonable conspiracies, assassinations, civil wars, and massacres in Europe, than any other source of discord and dissension. It produced no less than sixty battles in the reign of Henry IV. and eighteen in that of Henry V. when the claims of the sovereign pontiff finally prevailed.* Machiavel observes, " Gregory excommu-

* Hume, chap. iv.

“ nicated the emperor, deprived him of his kingdom
 “ and empire, and some of the Italian states espoused
 “ the pope’s party, and some the emperor’s, gave rise
 “ to the two famous factions of Guelphs and Ghibbe-
 “ lines, and to those intestine discords which tore their
 “ country to pieces, after it was delivered from the
 “ scourge of the barbarians.”* Gregory’s eagle-
 winged ambition was such, that he aspired to make
 most of the European states subservient to his supre-
 macy: England, France, Spain, Russia, Denmark,
 Sweden, Poland, Hungary, Saxony, Dalmatia, Sar-
 dinia, Corsica, and Italy; but was not equally suc-
 cessful in his attempts.

Another powerful expedient which Gregory adopted
 to establish his supremacy, was that of compelling
 all bishops to swear an oath of obedience and fidelity
 to him, upon which the learned Richerius,† an eminent
 doctor of the Sorbonne, of the 16th century, ob-
 serves: “ That Gregory, *contrary to the custom*
 “ *used in the church for more than one thousand*
 “ *years*, introduced that order, that all bishops should
 “ swear obedience to the church of Rome; whence,”
 says he, “ *the liberty of all subsequent councils*
 “ *was taken away*; but much more by the pope’s
 “ arrogating to himself the collation of all eccle-
 “ siastical dignities and benefices; so that as long
 “ as his government in the church continues, it
 “ seems altogether impossible to have a free council.”
 He further observes,‡ “ that from the time of Gre-
 “ gory VII. to the council of Constance, three
 “ hundred and forty years, the *popes used arbitrarily*

* Hist. of Florence, chap i.

† Rich. apol. ax. 22. et in epilogo.

‡ Idem. ax. 38.

“ to impose laws on the church ; and having formed
 “ canons and definitions at home, to call upon synods,
 “ and imperiously to impose them, when none dared
 “ so much as murmur at them.”*

One would suppose, that the members of the Romish church, ashamed of the infamous character of Gregory, who usurped the supremacy, would wish to have it expunged from the page of history ; but, instead of this, his successor Victor III. sanctioned all his proceedings at a council held at Benevento ; and so late as the 17th century, pope Paul V. instituted a festival in honour of him as a saint. It is not surprising that the pope and his clergy should support, and cleave to, the supremacy, because they are interested in its maintenance ; but it is astonishing, that any well informed persons, in this enlightened age, should defend and adhere to a system dictated by avarice and ambition, but varnished over with a religious sanction ; and which was evidently calculated to extend universal dominion over the reason and liberty of mankind.

Giannone, a Roman catholic historian, makes the following remarks, in his History of Naples, cap. x. sect. 1. on the usurpations of Gregory VII. and its consequences : “ Thus we see, to what pitch the
 “ authority of the popes, and the stupidity of secular
 “ princes, by standing so much in awe of their cen-
 “ sures, were arrived in those days ; for fear of being
 “ deposed, and of having their vassals absolved from
 “ their oaths, they were at their beck, and acknow-

* This was universally allowed to be the case with the 4th Lateran Council, the seed plot of treason, rebellion, and murder ; which Dr. Milner calls the *grand council*, by way of distinction.

“ ledged their unbounded authority, to avoid seditions
 “ and distractive revolutions in their territories, being
 “ terrified in the recent instance of the emperor
 “ Henry IV. who saw a cruel war kindled in Germany,
 “ only because Gregory was not in his interest.”

It is obviously contrary to every principle of reason and sound policy, that a foreign prince should interfere in the religious concerns of another state, or should appoint the ministers thereof, as religion mingles with the warmest affections of the heart, and has a material influence on the civil duties, and the moral and political principles of men. For this reason Buonaparte, in his speech to the legislative body, on the 4th of December, 1809, declared, *that the spiritual influence exercised in his states by a foreign sovereign, was contrary to the independence of France, to the dignity and safety of his throne.*

SECTION VI.

The Effects of the Papal Supremacy usurped by Pope Gregory VII. on the close of the Eleventh Century.

THE attainment of a supremacy by the Roman pontiff, and the removal of that salutary controul which the emperors had maintained over them, gave a full scope to their inordinate ambition, which soon became, and continued for many centuries, a general and unceasing source of discord and bloodshed in Europe. For more than a hundred years after Gregory VII.'s death, two, and sometimes three popes, claimed to be the true successors of St. Peter, and the city of Rome was often deluged with blood, by the factions which supported their pretensions. The Romans, galled by the exactions of the papal government,* frequently rose in arms for the purpose of restoring that which had existed before the pope had acquired a temporal power; and in a conflict occasioned by an attempt to do so, pope Lucius II. lost his life, in the year of 1145. Rome often exhibited such scenes of turbulence, that there was

* John of Salisburry complains of the avarice of the pope and his clergy. *Provinciarum diripiunt spolia, ac si thesauro's Cræsi studeant reparare, de nugis curialium, l. vi. c.24. p. 387.*

some times a necessity of holding the election of pope in other parts of Italy; and even after the election, the pontiffs were driven from that city, and were compelled to seek an asylum in a foreign country.* The circumstances of their election, often attended with scenes of sanguinary strife,† and gross simony, and the frailty, and often the wickedness of their lives, exposed to familiar observation, destroyed all reverence for them among the Roman people, while their name and their decrees inspired with awe and terror the inhabitants of remote countries. Such scenes of discord were not confined to Italy, as the competitors for the popedom contrived by the force of superstition, to draw most of the European states, into the vortex of their criminal ambition. Thus, on the death of pope Honorius II. in the year 1130, a furious contest took place between Anacletus and Innocent II. in which not only the Italian states, but the emperor and the kings of England and France became their partizans. Rival popes not only excommunicated each other, but sovereign princes who refused to support their pretensions, or had espoused the cause of their antagonists. In a little more than a century after the death of Gregory VII. the popes excommunicated no less than eight emperors, and deposed some of them.

* Machiavel, in his History of Florence, lib. i. observes, “that the popes had more or less authority in Rome, and the rest of Italy, according as they had more or less interest with the emperors, or the princes who had the greatest power there.” This was the case before their power was completely established.

† Muratori observes, “that thirty-six of Gregory VII.’s successors, till their retreat to Avignon, maintained an unequal contest with the people of Rome, and were often driven from it.”—Vol. iii. p. 1. p. 277—685.

Dreading the power of the emperors, which had been the source of their exaltation, and had kept them within the bounds of moderation, the popes did their utmost to depress and weaken the empire. Gucciardini, therefore, observed, that “the church hates Cæsar;” and Carion complained, that “by the wickedness of the bishops of Rome, the empire is fallen into decay.” When Rodolph of Hapsburgh was elected emperor in the year 1273, he durst not go into Italy, which he called the lions’ den; because though the entrance was fair, but few returning steps were to be seen. Thus the popes, who owed their elevation and their power to the emperors, became terrific to them, and often caused their dethronement.

During the contests occasioned by a competition for the popedom, the son was raised in rebellion against his father, the subjects against their sovereign, and one king was committed in warfare against another by papal mandates. Conrad, king of the Romans, received the benediction of pope Paschal II. for having endeavoured to dethrone the emperor his father, in the year 1104. Henry V. rebelled against the emperor his father, and finally brought his grey hairs with sorrow to the grave. The papal party taking advantage of this quarrel, and thinking it a favourable opportunity to gain a complete ascendancy over sovereign princes, had sentences of deposition pronounced against both, by two councils in the year 1102, and by one held at the Lateran in 1116. In the course of this contest, the person of pope Paschal was seized by the emperor Henry V. and he was

obliged, by a formal treaty, to resign to that monarch the right of granting investitures, for which he had long contended.* In order to add greater solemnity to this agreement, the emperor and the pope communicated on the same host, one half of which was given to the prince, the other to the pontiff; and the most tremendous imprecations were publicly denounced on either of them, who should violate the treaty. But no sooner did Paschal recover his liberty, than he violated all his engagements, and pronounced a sentence of excommunication against the emperor, who was finally obliged to submit to very humiliating terms, and to renounce all his pretensions to investitures, which he never could recover.† The successors of Gregory VII. endeavoured to tread in his steps, and to maintain all his measures; for Victor III. his successor, held a council at Benevento, in which he ratified the whole of them; and in the following councils, an anathema was denounced against any laymen who should confer, and against any ecclesiastics who should receive from them, any benefices in the church, viz. one held at Rome in 1099, another in 1102, one at Vienne, the same year, and another at the Lateran in 1116. The popes having assumed the blasphemous and extravagant titles of VICEGERENT of GOD, and VICAR of CHRIST, thought their power limited, as long as kings and emperors were not, even in temporals, subject to them; and, therefore, from the days of Gregory VII. they pretended to a power of deposing princes, of absolving their subjects from their oaths of fidelity, and dis-

* W. Malm. p. 167.

† Padre Paolo sopra benef. ecclesias. p. 112. Wm. Malm. p. 283.

posing of their dominions to others. This was easily accomplished, as there were always other ambitious princes ready, for their own ends, to invade and seize the dominions of a deposed sovereign, under a religious pretence, when they had the pope's warrant for that purpose; and a prince thus denounced by the pope, had less reason to dread the assaults of foreign enemies, *than domestic treason from his own subjects, whom the clergy could raise in rebellion against him.*

It would exceed my circumscribed limits to enumerate and describe all the schisms which took place between rival popes, after the usurpation of a supremacy by Gregory VII. A concise statement of a few of them, will suffice to shew the fatal effects of that measure. In the year 1080, the peace of Christendom was disturbed by the schism between Clement III. and Gregory VII. In the year 1118, began the schism between Gregory VIII. and Gelasius II. and the latter dying, it was continued between Gregory and Calixtus II. who was chosen in the room of Gelasius. The emperor supported Gregory, but the kings of England and France were for Calixtus; though the English clergy and laity were divided in their opinions; but Calixtus having taken his rival prisoner, with the assistance of a good army, put an end to the schism. After the death of Adrian IV. in the year 1159, a most grievous schism took place between Victor IV. and Alexander III. which, for nineteen years disturbed the peace of Europe. During this contest, in which some of the cardinals chose one pope and some the other, Alexander insisted *that canonization was the peculiar prerogative of the Roman See*, and also conferring the royal dignity; which he

took upon him to bestow on Alphonso, king of Portugal; and yet he was afterwards condemned and deposed as an anti-pope.

But the most grievous schism of all was that which began in the year 1378, between Urban VI. and Clement VII. Urban kept his court at Rome, Clement at Avignon. The Germans, Hungarians, English, and part of Italy, supported the former, and the Spaniards and the French the latter. Urban created fifty-four cardinals, and Clement thirty-six. The schism between these two popes and their successors, lasted about fifty years; or, according to Mr. Foulis, and other writers, (who account the schism of Felix against Eugenius as part of it, because it sprang from it,) seventy years; during all which time, except the interval between Clement and Felix IV. there were two opposite lines of succession to St. Peter's chair; till Felix, whom the council of Basile set up against Clement, upon the earnest entreaty of the emperor, surrendered his pretensions to the popedom, and left Nicholas V. successor in the line of Urban sole pontiff in the Roman throne. During the time of this schism, there were sometimes three popes.

Of all sects of christians, Roman catholics should be the least inclined to upbraid the church of England with schism; for the line of succession in theirs has been so often broken by it, that it would be difficult, nay impossible to determine which of two or three popes was the true representative of St. Peter.

Platina, an eminent historian of the popish persuasion, who wrote the lives of the popes in the 15th

century, observes,* “ the papacy was come to that
 “ pitch, that he who exceeded, not in piety and
 “ learning, but in corruption and ambition, obtained
 “ that dignity, good men being rejected and op-
 “ pressed ; which custom, would to God, our age
 “ had not sometimes retained.” It must be allowed,
 that there were competitions, attended with strife,
 for the papacy, before Gregory VII. usurped a supre-
 macy ; but they were of short continuance, as the
 emperors speedily put an end to them, by the salu-
 tary controul of their supremacy. In the beginning
 of the fifth century, there was a competition for the
 popedom between Boniface I. and Eulalius, who were
 elected by different factions ; but that schism was
 soon determined by the emperor Honorius, to whom
 the final decision was referred ; and he determined
 in favour of Boniface, at whose instance he passed a
 law, declaring, that when two persons were elected
 by different parties, neither of them should fill the
 pontifical chair, but that a new election should be held
 by the clergy and the people.† The popes in-
 toxicated with the power which they had acquired,
 by usurping a supremacy, resolved not only to con-
 firm, but to increase it, by the canon law and the
 decrees of general councils, which they declared to
 be infallible, and which, framed by the worst and
 most vicious popes, are a mass of impious errors.
 The reader will be convinced of this, by the extracts
 which I have given of them and of their effects in
 the Appendix.

* Plat. in vita Sylvestri iii.

† Rescr. Hono. ad Boni. Concil. tom. ii. p. 1583. The
 absurd fable of the popes succeeding St. Peter was not in-
 vented till some centuries after.

Gratian, an Italian monk of the 12th century, collected a body of decretals, called the *concordia discordantium canonum*; and Alexander III. who first gave it the sanction of law, was, as I have stated, a schismatical pope, and as such was deposed. The rest were Gregory IX. Boniface VIII. Clement V. and John XXII.* persons sanguinary and ambitious, traitors to their princes, and butchers of Christendom; by the destructive wars which they raised. Next come the decretals of Gregory IX. and Boniface VIII. the Clementines and extravagants, and all those laws contained in a book called *Collectio diversorum canonum, et literarum Romanorum Pontificum*; and another in three volumes, called *Epistolæ Decretales summorum Pontificum*, all which, contrary to Holy Scripture, and to the leading attributes of the Deity, emanated from the avarice and ambition of the popes, after they had usurped a supremacy in the 11th century.

It is allowed by all impartial historians, that no dynasty ever produced so many vicious monsters as the popedom, from that period. As pope Innocent III. was the most conspicuous of these, I shall relate some of the leading events of his pontificate, which began in the year 1198. On the death of the emperor Henry VI. he, through cardinals Pandolfe and Bernard, promised spiritual indulgences to the inhabitants of Florence, Pisa, Sienna, and many other states and cities in Italy, if they would acknowledge him for their sovereign, before another emperor could be elected. He forged a will for Henry VI. in which all the demands of the Holy See were granted, and

* He was the scandal and shame of human nature, and was deposed for his crimes, a catalogue of which would make a volume. It is truly ridiculous that the epithet holiness should be applied to such a monster!

the young Frederic his son, a minor, whom he robbed of all his rights in the two Sicilies, was placed under his guardianship. He compelled the kings of Denmark and Sweden to dethrone Suero, king of Norway, and he laid the kingdom of France under an interdict; he reduced the kings of England, Poland, Portugal, and Arragon to be his vassals, and to be tributary to him. He caused a million of the Albigenses* to be extirpated by massacres, tortures, burnings, and other violent deaths, and deprived Raymond, count of Tholouse, their sovereign of his crown. He persecuted the Paulicians (called in Italy Paterini, from *patis* to suffer) with fire and sword, for denying the prelates the power of granting indulgences, disbelieving the fire of purgatory, the miracles of the church, transubstantiation, the worship of images and the Virgin Mary; and of these he had seventy thousand put to death, plundering, burn-

* Most Romish divines vilify and calumniate those innocent people, to palliate the butchery of them ordered by the 4th Lateran council, under pope Innocent III. Dr. Milner justifies it in his defence of Sir John C. Hippisley; and he calls them, "rebels and murderers, guilty not only of the most open violences and insurrections, but also of the secret infamies ascribed to them." Now hear what St. Bernard, a writer extolled by Dr. Milner, says of them, and he lived amongst them, and knew them well. "If you require an account of their faith, nothing is more christian; if of their conversation, nothing is more commendable; they frequent the church, honour the priests, offer their gifts, make confession, and communicate in the sacraments; they hurt none, circumvent none, are true and just in all their dealings, and perform what they promised." The only crime he taxed them with was, "that they did not observe the monkish vow of continence." Serm. lxy. super cant. edī. Venet. an. 1575. vol. i. p. 328. Reinerus says of them: "they have a great share of piety, living uprightly before men, and believing all things aright concerning God, and all the articles of the creed; and their only fault was their hatred of the church of Rome." Illyr. Catal. Test. verit. vol. ii. p. 545.

ing, and confiscating their property. His co-adjutors in these barbarous cruelties were the infamous Italian spy Francis, and the Spanish assassin Dominic, who have been sainted!!! Pope Pius V. soon after he was raised to the pontificate, in the year 1556, to shew his zeal for the advancement of the holy faith, had the following persons burned as heretics: Julius Zanetti, distinguished for his extensive learning, who resided at Padua; and he obtained permission from the Venetian government to have him arrested; Peter Carneschi, noted for his talents, who enjoyed the friendship and protection, and lived under the roof, of the grand duke of Tuscany, who was so obsequious to the pope, that he suffered him to be arrested while at his table, by his holiness's master of the palace, who conducted him to Rome. The only charge brought against him was, that he corresponded with some learned men in Germany, who had embraced the reformation; Aonius Paleario, whose writings displayed great erudition, he committed to the flames. The only crime imputed to him was, that he said the inquisition was a dagger drawn against the learned.*

Such were the effects of the papal supremacy, which is now almost extinguished in every Roman Catholic country on the continent; but which, strange to say, is maintained and upheld with as much pertinacity as ever by the Irish papists (as appears by their recent determination respecting the Veto,) and even by some of the most eminent clerical writers of their religion in England.

* Thuanus, lib. xxxix. sec 2.

SECTION VII.

The means devised by the Popes to maintain their Supremacy and to enforce the Canon Law, and the Decrees of General Councils.

IT is most certain, that the mass of errors and sanguinary ordinances, enjoined by the canon law, and general councils of the Romish church, could not have been infused into the multitude, in every state where popery got footing, but for the following device, dictated by that refined policy and worldly wisdom, which the popes uniformly manifested for the advancement of their own power, and the interest of their church establishment. Every popish priest who obtained a cure was compelled to take an oath of obedience to the pope, which is to be found in the Roman pontifical. By the following paragraphs extracted from it, the reader will perceive, that it was framed for the express purpose of laying him under a solemn obligation, to infuse into his flock, the doctrines of the general councils and canon law. 5thly. “ The holy apostolic and Roman church, I acknowledge to be the mother and mistress of all churches, and to the Roman pontiff,

“ successor of St. Peter, prince of the apostles, and vicar
 “ of Jesus Christ, I promise and swear true obedience.”
 6thly. “ All doctrines delivered, defined and declared,
 “ by the sacred canons, and by the general councils,
 “ and especially by the most holy council of Trent,
 “ without the smallest doubt, I receive and profess ;
 “ and whatever is contrary thereto, and all heresies,
 “ condemned, rejected, and anathematized by the
 “ church, I equally condemn, reject, and anathe-
 “ mize.” 7thly. This true catholic faith, *out of*
 “ *which there is no salvation*, which at present I
 “ freely profess and sincerely hold, I do promise,
 “ vow, and swear, that I will most constantly retain,
 “ and conserve inviolably, with God’s help, unto
 “ the last breath of my life, and that as far as in
 “ me lieth, I will be careful, that it is held by,
 “ taught, and preached to, my parishioners, or those,
 “ the care of whom shall belong to me in my
 “ function.” A popish bishop is obliged to take an
 oath of fidelity to the pope, which contains the fol-
 lowing paragraphs : “ I, A. elect of the church B.
 “ from this hour forward, will be faithful and obedient
 “ to St. Peter, the apostle, and the holy Roman
 “ church, and to our lord pope N. and his successors,
 “ canonically entering. The Roman papacy and the
 “ royalties of St. Peter, I will, saving mine own
 “ order, assist them to retain and defend against
 “ every man. The rights, honours, privileges and
 “ authority of the holy Roman church, and of our
 “ lord the pope, and his successors, aforesaid, I will
 “ be careful to preserve, defend, enlarge, and pro-
 “ mote. I will not be concerned in council, act,
 “ or treaty, wherein any thing disadvantageous, or
 “ prejudicial to our said lord, or the Roman church,
 “ their persons, right, honor, state, and power, shall
 “ be devised. And if I know any such things to be

“ treated of, or intended, by any person whatsoever,
 “ as far as I am able, I will prevent the same;
 “ and, as soon as possible, will give information to
 “ our said lord, or to some other person, by whose
 “ means it may come to his knowledge. The rules
 “ of the holy fathers, the decrees, orders, or ap-
 “ pointments, *reservations*, provisions and *mandates*
 “ apostolical, with all my might I will observe, and
 “ cause to be observed by others. *All heretics, schis-*
 “ *matics and rebels against our said lord and his*
 “ *successors aforesaid, I will to the utmost of my*
 “ *power, persecute* and oppose.*

From what has been stated, it is evident, that the
 Romish hierarchy, was framed for the peculiar pur-
 pose of subverting every government, whose mem-
 bers would not acknowledge the pope's supremacy and,
 the doctrines of his church; as the clergy are bound
 to transfer the allegiance of subjects from their liege
 sovereign to his holiness; for which reason Mr. Locke
 said, in his Essay on Toleration, “ that church can
 “ have no right to be tolerated by the magistrate,
 “ that is constituted on such a bottom, that all who
 “ enter it, do thereby, *ipso facto*, deliver themselves
 “ up to the protection and service of another prince;
 “ for by this means, the magistrate would give way
 “ to the settling a foreign jurisdiction in his own
 “ country, and suffer his own people to be listed,
 “ as it were, for soldiers against his own govern-

* By various general councils, but particularly by the
 following, the 4th Lateran, Constance, and Basil, bishops
 are required under the pain of deprivation, to enforce the
 extirpation of heretics, and it appears that they uniformly
 did so, in every country where popery acquired an ascen-
 dancy, agreeably to their oath herein stated. There can
 not be a doubt then, that the real construction of the word
persequar, inserted in their oath, was to *persecute*.

“ment.”* Now what are the fundamental doctrines of the church of Rome, according to the decrees of general councils, and the canon law, the only source from which they emanated, and which may be regarded as its magna charta? The following may be considered as its leading tenets, and they were invented after the popes had usurped a supremacy in the 11th century; so fatal to pure christianity and the peace of Europe! The deposing and dispensing power—that no faith is to be kept with heretics—that it is lawful not only to injure, but to extirpate them—that any oath of fidelity taken to an heretical state, or any obligation how solemnly soever made, which is contrary to the interest of the Romish church, is null and void. † And yet the English Roman catholics, in the year 1791, and the Irish in 1792, with a singular decree of inconsistency, published the opinions of the following popish universities, that the said tenets never were doctrines of the Romish church, viz. the universities of Paris, Doway, Louvain, Alcala, Salamanca and Valladolid. It is astonishing, that so enlightened a nation as the British should have been imposed on by such gross mis-statements, and that they should not have been exposed and refuted by those learned bodies, the universities of Oxford, Cambridge, or Dublin. But much more astonishing is it, that just about the same time, some English and Irish writers, both lay and ecclesiastical, were guilty of the gross inconsistency of maintaining, that the canons of their church, which contain the before mentioned sanguinary and intolerant doctrines, were

* The liberality of the British government has not adhered to the opinion of Mr. Locke; for it has given toleration to a religion whose votaries never would tolerate any other.

† See Extracts from the general councils and canon law in the Appendix.

infallible, and were not liable to deceit or error. Now read, mark, and learn the opinions which they have deliberately given to the world, of the doctrines of their church, and of the inflexible consistency of its tenets and principles.

The Rev. Charles Plowden, a popish priest, who lives and officiates at Bristol, published a book in London in the year 1790, entitled, "Considerations on the Modern Opinion of the Fallibility of the Pope." In this he strenuously defends his infallibility, and endeavours to prove that it is not dangerous to civil government. He says, in page 31 of this work, "The bishops of all nations, from whom we have derived our faith, conceived the *infallibility of the Holy See, in dogmatical questions*, to be as necessary for the constitution of the church, as *councils themselves*. This tribunal is necessary to the constitution of the church, it is always visible, it always exists, and its authority is infallible in spite of *modern prejudices*. Hence we consider its decrees, on matters of faith and morals, as *irrefragible decisions*." He says in page 44, that "appeals to future councils from *dogmatical decrees*, which the church has accepted, are illusory and schismatical." In page 30, he says, "that *true councils* represent the whole church, and are *certainly infallible*," and that "the *judicial decrees of popes*, addressed to the churches, in form of *decisive judgments* and rules of faith*, enjoy the same *privileges*."

Mr. Francis Plowden, his brother, a layman, says, in his *Case Stated*, published in London in the year 1791,

* The reader will see in the Appendix, the tenets of these judicial decrees and decisive judgments.

“ the decrees of a general council in matters of faith and morality, when approved of by the pope, and received by the church, are not liable to deceit or error, and *that all Roman catholics are obliged implicitly to adhere to them.*” He asserts in the same work, that “ if any one says, or pretends to insinuate, that *the modern Roman catholics differ, in one iota, from their ancestors,* he either deceives himself, or he wishes to deceive others, *semper eadem is more emphatically descriptive of our religion than our jurisprudence.*”

The Rev. Dr. Milner, a vicar apostolic in the Romish church, says in page 97 of his ecclesiastical democracy. “ But to appeal to a still more clear, as well as certain authority, I mean the unerring voice of the whole church, delivered in *the general councils,* I ask whether the fourth Lateran council, called by way of distinction, *the great council,** has not decided, that the Roman church, by the ordinance of God, has the supremacy of ordinary power? I ask whether the general councils have not held the same language? and in particular, whether that of Florence has not decided, that the Roman pontiff has received full power from Christ, to feed, rule, and govern the whole church, according as has been defined in the *general councils,* and as is contained in the *sacred canons.*” “ From this power of feeding the whole flock of Christ, and this supremacy of ordinary power, the pope has a right of addressing his doctrinal instructions, *and ecclesi-*

* The reader will find in the Appendix, extracts from this council, which contain the most sanguinary and intolerant principles, inculcating treason to the subjects of a protestant state, and offering eternal salvation to those who shall extirpate heretics.

astical mandates, to every portion of the church, which mandates do not derive their authority from the acceptance of such portion of the church, and if these are not opposed by the church at large, they are to be received as coming from *Christ himself*." What blasphemy to say, that the impious mandates and decretals of the popes, numbers of which, inserted in the Appendix, the reader will perceive to be directly contrary to the Holy Scripture, and the attributes of the Deity, are dictated by our divine Redeemer! In pages 93 and 97 of the same work, he quotes the councils of Constance, Basil, Florence, and Trent; and the second council of Lyons, as of infallible authority. The reader will find copious extracts from these in the Appendix. In page 178, he says of the persons who were executed in Elizabeth's reign, for having formed plots against her life and government, "*these holy men, no less than constant martyrs, whom catholics in every part of the church, have looked upon with such high veneration.*" In p. 184, he calls them "*saint-like personages.*" In p. 192, he says, "*the zeal and piety of these truly apostolical men.*" Are we to presume that he thus panegyrises these traitors, because they conformed to the third and fourth Lateran councils, and many parts of the canon law, which give a solemn assurance of eternal happiness to those who shall set about the extirpation of heretics.*

The Rev. Dr. Troy, titular archbishop of Dublin, says, in his famous pastoral letter, published in 1793,

* When Jacque Clement, a friar, murdered his sovereign Henry III. of France, the pope declared publicly, in a long speech, that he would enjoy eternal happiness; and that this assassination was brought about by divine Providence. Thuanus, vol. iv. p. 467, 468. Buckley's edition.

“ The church is infallible in her doctrinal decisions and canons, on points of faith and morals; and therefore the catholics are obliged to adhere implicitly to such decrees and canons of the church, assembled in general council, and confirmed by the pope, as rules of faith.” “ They are also obliged, in like manner, to submit to similar decrees and decisions of the pope, when expressly or tacitly assented to, or not differed from, by the majority of bishops, representing and governing the church dispersed; on these points all catholics are agreed, as immutable articles of faith.” In a note on p. 31, he states the following among many other councils, to be infallible: the fourth Lateran A. D. 1215, Constance, 1414, and Trent 1545. He speaks thus of the papal supremacy, that unbounded source of human misery, for many centuries, in Europe: “ It is a fundamental article of the Roman catholic faith, that the pope or bishop of Rome, as successor to St. Peter prince of the apostles in that See, enjoys by divine right, a spiritual and ecclesiastical supremacy, not only of honour and rank, *but of real jurisdiction and authority, in the universal church.* Roman catholics conceive this point as clearly established in the scriptures, and by the constant tradition of the fathers, in every age, as it is by the express decision of their *general councils, which they consider as infallible authority in points of doctrine.** Such are the deliberate opinions of some of the most eminent Roman catholics in England and Ireland, at

* The reader will recollect that by the 8th canon of the 3d general council, (see section iii.) the jurisdiction of all bishops, including the Roman, was confined to his own diocese; and that by the 28th canon of the fourth general council, it was decreed, that the bishop of Constantinople should enjoy equal privileges with the bishop of Rome. What becomes then of the infallibility of the Romish church, when general councils are thus contrary to each other?

the present day ! Can we have a stronger criterion of the religious principles of any sect, than the writings of their own divines ? How are we to judge of the influence of these writings on the members of their communion, except by their conduct ; and have they not recently shewn a determination to uphold and maintain as high as ever, the papal supremacy, which has been so fatal to the peace, security, and independence of European states ?

SECTION VIII.

The leading Tenets of Popery.—The Dates of their Origin respectively. The general outcry raised against their Abuses, by Sovereigns and their Subjects.

I SHALL now give the reader a list of the leading tenets of the popish church, and the time when each of them was respectively invented. The pope did not obtain the title of universal bishop till the emperor Phocas, a murderer and usurper, granted it first to Gregory I. and afterward to Boniface III. about six hundred years after Christ. Transubstantiation was first made an article of faith, in the year 1215, by the fourth Lateran council. Auricular confession, now set up in the Romish church, as a sacrament instituted by our Saviour and necessary to obtain God's pardon, was first enjoined by the same council. The doctrine of purgatory did not get any credit, till about the year 1140, and the council of Trent first stamped it an article of faith. The doctrine of indulgences is a weed that grew up with it, like ivy twines round, and lives upon, it, but did not grow to any considerable height, till Leo X.'s time; when the gross abuse of it drew forth the animadversions of Luther, who successfully

opposed it. Many of the most eminent popish divines, and among them Fisher, bishop of Rochester, admit, that indulgences were not deemed necessary in the first ages of the church; and that they were not devised, till the people were frightened by the torments of purgatory,* against which they had recourse to them. Image worship was first attempted to be established by the second council of Nice, in the year 784; but it was not practised in France for 900, nor in Germany for 1200 years after the incarnation. The council of Constance, A. D. 1414, first denied the cup to the laity; and the council of Florence, A. D. 1439, first fixed the number of seven sacraments, and made it an article of faith. The pope's supremacy and infallibility were not completely established by a decree, till Leo X. got it ordained in a packed synod at the Lateran, in the year 1516, "that the pope had authority over all councils, and that it was necessary to salvation, that all christians should be subject to him." And yet the contrary was asserted in the councils of Constance, Basil, and Pisa, which declared that a general council was superior to the pope.

It is surprizing how soon after Gregory VII. usurped a supremacy, many great men, ecclesiastical and secular, of the popish communion, began to complain of the galling yoke, the exactions and oppressions of the court of Rome: in the 12th century the emperor Frederick I. † Henry II. of England: ‡ Lewis VII. of

* Durandus in sent. iv. dist. 20 quæst. 3. et Alphonsus de Castro. lib. 8 tit. indulgentiæ.

† Naucleri Chronograph. vol. ii. generat. xxxix. p. 843. Sigonius de regno Italiæ, lib. xiv.

‡ Matth. Paris in Hen. II. an. 1164, 1167, 1168.

France : * St. Bernard ; † who said of the Holy See, “ where concubinage, simony and incest, are sure to find favour, if their solicitations be accompanied with presents : ‡ Honorius of Autun : § Johannes Sarisburiensis, bishop of Chartres : || Petrus Blesus, archdeacon of Bath : ¶ Arnulphus a famous preacher at Rome ** made grievous complaint of the tyrannies, usurpations, and abuses of the pope and his clergy. Dante, an eminent Italian poet, inveighed with great bitterness against the depravity and the corruptions of the Holy See, and applied to Rome the name of Babylon, the great harlot of the apocalypse. † †

In the 13th century, the same complaints were made by the emperor Frederick II : † † Mænardus count of Tyrol : § § Probus, bishop of Toul : || || Everard, archbishop of Saltzburgh : ¶ ¶ Robert, bishop of Lincoln : *** In Henry III.'s reign, the people of England were so galled by the exactions and oppressions of the court of Rome, that they entertained serious thoughts of shaking off, altogether, the popish superstition : † † † Peter Cassiodore also complained much of them. † † †

* Matth. Paris, ad an. 1146.

† Serm. 6 in psals. 90. Serm. 33 in Cantic.

‡ Epist. St. Bernard. ad Eng.

§ De prædest. et lib. arbit. dialog. inter opera Cassand. et in biblioth. patr. tom. 15.

|| Polierat. l. vi. cap. 24. lib viii. cap. 17. et in aliis locis.

¶ Epist. v. viii. et in multis aliis.

** Platina in vita Honorii II.

† † Infern. can. xix.

‡ ‡ Aventin. Annal. Bojor lib. vii. p. 531, 532, 542. Basil. 1580.

§ § Ibid. lib. vii. p. 577.

|| || Idem. lib. vii. p. 572, 573.

¶ ¶ Idem. lib. vii. p. 546, 547.

*** Matth. Paris. in Hen. III. ad an. 1253, 1254.

† † † Hume's Hist. chap. iv. ad. an. 1272.

‡ ‡ † Epist. de tyrannide Pontif. Rom. apud Goldast. vol. i.

In the 14th century, Lewis of Bavaria, the emperor, with the consent of the states of the empire, proclaimed the pope to be the arch-heretic, and the antichrist, that sat in the temple of God.* Edward I. Edward III. and Richard II. not only complained of, but made severe laws against his encroachments.† Many of prime note among the clergy, made similar complaints, such as William Occam, their invincible doctor.‡ Leopold, bishop of Bamberg:§ Durand, bishop of Menda:|| Marsilius of Padua:¶ Francis Petrarch, archdeacon of Parma:** The divines of Paris and Bologna made doleful outcries against the rapines and oppressions, the pride and covetousness, the luxury and sensuality of the bishop and court of Rome. Lewis IX. and Philip IV. of France, successfully resisted the tyranny and rapacity of the pope.

In the 15th century, the emperor Sigismund;†† Petrus de Alliaco, cardinal of Cambray;‡‡ John Gerson, chancellor of Paris;§§ Nicholas de Clemangis, arch-

* Aventin. Annal. Bojor lib. vii. p. 610, 611, 612.

† 35th Edward I. 25th Edward III. and 16th Richard II. cap. v. and 13th Richard II. c. iii. See Coke's 2d Institutes on these Statutes.

‡ Disputa. super. potest. prælat. ecclesi. atque, princip. terra. commiss. Goldast. vol. i.

§ Avent. lib. vii. p. 629.

|| Tractat. de modo concil. celebrand. Pars iii. tit. 1. 27, 28, 29. et passim in aliis titulis.

¶ Defensio pacis p. 2. cap. 23, 24, 25, 27. et per totam.

** Epist. de jure Imper. Rom. et injur. pap. Rom. ejusque asseclar. tom. ii. p. 1345.

†† Goldast. constit. Imper. p. i. p. 146.

‡‡ De emendat. eccles. Patrib. olim. Oblat. in concil. Constant.

§§ Sermo de tribulat. ex defect. eccles. Regim. et sermone coram P. P. Benedict. et Alexand.

deacon of Bayeux ;* Jacobus de Paradiso,† and many other persons of piety and learning, too many to enumerate in these pages, made dismal complaints of the abuses and corruptions of the court of Rome, and vehemently called for a reformation of them. I shall now give the opinions of Guicciardini and Machiavel, both eminent Italian statesmen and historians, of the 16th century, on the conduct and principles of the court of Rome.

Francis Guicciardini, eminent as a scholar, statesman, and historian, was born at Florence in the year 1482, of an antient and noble family. He had the rank of lieutenant general in the pope's army, enjoyed the government of different provinces in the Roman territories, during the pontificates of Leo X. and Clement VII. and acquitted himself as their ambassador to various courts, with distinguished reputation. He therefore had an ample opportunity of knowing the religious, moral, and political principles of the Roman court; how the papal power was acquired and maintained, and its extreme abuse; all which he has described, in a long and interesting passage, in the 4th book of his history, omitted in the common editions of it, but preserved in one printed at Venice, from which the following passage is extracted: "By these foundations, and by these means, being raised to an earthly power, forgetting by degrees the salvation of souls, and the commandments of God, and bending all thoughts to worldly greatness, no longer using the spiritual power, but as an instrument of the temporal, resembling rather secular princes

* Tract. de corrupt. Stat. eccles. et de reপরat. et ruina ecclesiarum.

† Collect. de Sept. statibus ecclesiarum.

than popes or bishops, their cares and endeavours were no longer sanctity of life, the propagation of religion, zeal and charity towards their neighbours; but to raise armies, and make war against christians, proceeding with bloody hands and thoughts, they began to collect treasure, to make new laws, to invent new arts and devices to get money on all sides; and to use, without respect, the spiritual weapons for this end only, and to prophane sacred things without shame. The great wealth lavished upon them, and their whole court, produced, and was accompanied with pride, luxury, dishonesty, lust, and abominable pleasures. They had no care of the perpetual dignity of the popedom, instead of which, they had an ambitious and pestilent desire to exalt their children, their nephews, and their kindred, not only to excessive riches, but to principalities and kingdoms; no longer conferring dignities and preferment upon men of merit and virtue, but almost always selling them to the best bidder; or distributing them among persons fit for their ambition, avarice, and other shameful pleasures. By which acts of theirs, though all reverence for the papacy is decayed in the hearts of men, their power is in some measure maintained by their name, and the powerful majesty of religion, and by the means which they have of gratifying great princes, and those great personages who are about them, with ecclesiastical livings and dignities."

Nicholas Machiavel, an elegant writer, and well skilled in the science of politics, was born about the same time at Florence, and became secretary and historiographer to that republic, in consequence of his abilities and high mental accomplishments. He speaks thus of the Holy See and the popish religion :*

* Political Discourses on Livy, book i. c. 12.

“ If all christian princes had taken care to maintain their religion, in the purity it was delivered by its author, it is certain that Christendom would have been much more happy and united than it is at present ; but it is the surest sign of its declension to see that those who live nearest to the church of Rome, which is the head of our religion, have the least devotion ; for, whoever will examine its first principles, and compare them with the practice of these times, will find it no difficult matter to persuade himself, that either some dreadful scourge, or perhaps utter destruction, is hanging over our heads.* But since there are some who maintain, that the welfare of Italy depends on the church of Rome, I shall endeavour to prove the contrary, by some arguments which in my opinion are unanswerable. In the first place, then, the corrupt example of the Romish court has extinguished all sense of religion and piety in that province ; and consequently has been the cause of numberless evils ; for as all things go well where religion is duly supported, so where that is neglected and trampled on, every thing runs into confusion and disorder. We Italians, therefore, are certainly under great obligations to this church and its priests, for abolishing all religion and polluting our morals ; but under greater still, upon another account, which has been our utter ruin ; and that is for fomenting endless divisions and discords amongst us. For, certainly, no nation can expect to be happy, that is not united in obedience to some one prince or commonwealth, as France and Spain are at this time ;

* This able statesman evidently foresaw, that the abuses and corruptions which had been introduced into the christian religion by the popes, during a period of midnight darkness, would induce the necessity of a reformation, on the dawn of science and the improvement of reason.

and it is wholly owing to the church of Rome, that Italy at present is neither a republican or a monarchical government. For though the popes fixed their residence there, and obtained a temporal as well as spiritual jurisdiction, yet they were never able to possess themselves of all Italy; and, on the other hand, they were never reduced to so low an ebb, but upon any apprehension of losing their temporal dominion, they could call in some foreign potentate, to defend them against other states that were grown too strong for them, of which there occurs many examples in the history of former times; particularly, when by the assistance of Charlemagne, they drove out the Lombards, who had made themselves masters of almost all Italy; and in our time when they crushed the power of the Venetians by the help of France, and then drove out the French by the aid of the Swiss. As the church was never able to get Italy wholly into its own hands, it would not suffer any other power to do so; and this is the reason why it never could be united under one head, but still continues divided into several principalities and republics, which has brought it into such a state of disunion and weakness, that it now lies at the mercy of the first invader, and for this we may thank the church alone.

“ To prove the truth of these assertions, if it was possible to transplant the court of Rome and all its authority in Italy, into the territories of the Swiss, who, at present, are the only people that have preserved both their religious and military institutions in their original vigour; it would soon be seen, that the wickedness and depravity of that court would occasion more disorder and confusion in Switzerland, than any other accident that ever did, or ever could happen it.”

SECTION IX.

The Council of Trent called to correct the Errors and Abuses of the Church of Rome, in the year 1545 ; but all Endeavours for that Purpose were eluded by the Pope.

THE reformation of the church became hopeless, as all attempts to effect it had been frustrated by the pope and his court. The emperor Sigismund earnestly endeavoured to accomplish it, at the council of Constance, and many decrees were passed by it for that purpose ; but they were all baffled by the artifices of the pope.* In like manner, the council of Basil attempted to reform abuses, and to restore the rights and liberties of the church, but to little purpose ; for when the pope saw their designs, he dissolved the synod, and adjourned it, first to Ferrara, and then to Florence ; after which not a word was heard of reformation.† At length, in the 16th century, many popish princes, and their subjects, particularly the emperor of Germany, the king of France, and the elector of Bavaria, insisted on having a general

* Richerius, Hist Concil. general, lib. ii. c. 3. p. 261.

† Idem.

council called, to correct the mass of errors which had gradually crept into the church. At first, the protestants, though they refused the judgment of the pope, their enemy, did not decline the determination of a council;* and 'in the assembly at Augsburgh, the Romanists and Protestants agreed on a council as the umpire of their differences. At this the pope was so much alarmed, says Mezeray,† that he wrote to the kings of France and England, “ that he would “ do any thing they should desire, provided they “ hindered the calling of a council.” The protestants stated the various abuses and corruptions of the Romish church, under a hundred articles, called *Centum Gravamina*. I give the first by way of specimen: “ Most bishops, and their officials, not “ only allow priests to keep concubines, on condition “ of paying a tax, but also compel those respectable “ priests, who choose to live continently, to pay “ the tax of concubinage, under the pretence that “ my lord is in want of money.”

It is universally well known, with what difficulty the council of Trent was finally obtained, or rather extorted; what entreaties, what threats and importunities, the emperor used, and yet he could not succeed during one whole pontificate, and that no very short one. All the princes of that communion joined in the request, but to little purpose. Paul III. shifted it off as long as he could, by delays and excuses, and by such tricks and devices as proved his deep-rooted aversion to it; but at last it was extorted from him. However, dreading that the monstrous power which the Holy See had acquired

* Father Paul & Raynaldus passim.

† History of France, an. 1530.

should be in the smallest degree diminished, he obtained a complete ascendancy in it by ordering that nothing should be proposed for discussion but by his own legates; that the sum of all debates should be sent to Rome, and that nothing should be concluded without his direction. Lest this should not be sufficient, he took care that it should be attended by a very great majority of Italian bishops, who were entirely at his devotion; and if an accession of any prelates from France or Germany, or from any country beyond the Alps, happened to resort to it, new levies were sent from Rome, to outnumber them, and to watch their motions. Thus constituted, it is not surprising, that, instead of reforming abuses, the members of this council introduced new ones. They defended, made decrees to confirm, and cursed those who should dare to oppose *the pope's supremacy, transubstantiation, adoration of the host, communicating in one kind, invocation of saints, adoration of images and reliques, purgatory and indulgences*. But had the fathers of this council made any reformation in the church, it would have been completely defeated by the following decree passed in its 25th session, "that in all the decrees concerning reformation of manners, and ecclesiastical discipline, with what words or clauses soever made, under Paul III. Julius III. and Pius IV. it should be understood that the authority of the Apostolic See is always excepted and reserved."

So that the issue of the assembly was to establish the papal authority in its utmost latitude, and by making it superior to a council, which was condemned as heresy by the councils of Constance, Basil, and Pisa, it left the door open for all the corruptions of the Romish church, and rivetted on its votaries,

stronger than ever, the shackles of superstition. By its 9th canon, it prohibited the celebration of mass in the vernacular tongue of any country, in the following words: "if any one shall say, that mass ought to be celebrated in the vulgar tongue, let him be anathema."* And yet the contrary was earnestly solicited and desired by the emperor, the kings of France and Poland, the duke of Bavaria and other catholic princes. But notwithstanding their importunities, backed by the most persuasive arguments, in plain contradiction to scripture, and to the ancient church; in defiance to reason, and the common sense of mankind, the church service was continued in a language not understood by those who heard it; nay, not many times by those who read it. Pope Alexander VII. in a brief sent to the clergy of France, relative to a translation of the Missal into that language, then newly published, says, "Some sons of perdition had arrived at that madness, as to translate and publish it; a novelty we abhor and detest, as the seed plot of disobedience, rashness, schism, and sedition, and of many other evils; and therefore that French Missal, or what shall hereafter be published in any other manner, we condemn, reprobate, and forbid."

When the 22d session of the council was passed, the emperor wrote to the cardinal of Lorrain, "that the impossibility of doing good in the council being palpable, he thought it was the duty of a christian and wise prince, rather to support the present evils with patience, than by attempting to cure them to cause greater."† The king of the

* Considerations on the Council of Trent, S. 150.

† Soave, l. viii, p. 727.

Romans said, after the 23d session, “ that it was
 “ right to finish the council, because it did no good,
 “ nor gave any hope that it would.”* The cardinal
 of Lorraine told the bishop of Vintimiglia, “ that it
 “ was plain by long experience, that though his
 “ holiness promised many things, yet nothing was
 “ executed in council.”† Espinouse, a doctor of the
 Sorbonne, who was present with him at the council
 under Paul III. could not be persuaded to go with
 him under Pius IV. because he perceived, that no-
 thing would be done in earnest about reformation.‡
 He also said of the council, “ that nothing was
 “ amended, but all hope of reformation was dashed.”§
 Claudius Sanctius, another Sorbonne doctor, who at-
 tended the cardinal of Lorraine to Trent, in a letter
 from thence to his colleague Espinouse, congratulates
 him on not having gone to the council; “ For,”
 says he, “ I believe it would have been death to you
 “ to see the vile arts that are used to prevent réfor-
 “ mation.”|| “ All christian nations,” says Richerius,
 “ for more than two hundred years, panted for a
 “ reformation; and at length, instead of one that
 “ was true and genuine, they had one that was
 “ counterfeit and imaginary.”¶

The French ambassadors openly declared in the
 council of Trent, that the kings of France, after the
 example of the emperors Constantine, Theodosius,
 Valentinian, Justinian, and other christian princes, made
 laws for the regulation of the church; and that, instead
 of displeasing the popes, they inserted them in their

* Idem. p. 789.

† Soave, l. viii. p. 692.

‡ Richerius, l. iv. pars 2. p. 189.

§ Idem. p. 480.

|| Memoires pour le Concil. de Trent, p. 441.

¶ Idem. p. 181, 182.

canons ; that the chief authors of them, Charlemagne and Lewis IX. were thought worthy to be canonized and declared saints ; and that the bishops of France, and the whole ecclesiastical order, had governed the Gallican church according to those laws.

All the impious errors of the general councils, and canon law, were confirmed by this council of Trent ; for it is decreed in its 25th session, cap. xx. “ Be
 “ it therefore known to all men, that the most *holy*
 “ *canons*,* are to be exactly, and as far as possible,
 “ *indiscriminately observed by all.*” That the popes were the fountain from which all these evils flowed, I shall produce two authorities, which are unexceptionable ; the first is the opinion of the select council of cardinals, and other prelates, deputed by Paul III. to acquaint him with the abuses, and what were the best expedients for reforming them ; and they presented to him upon oath, “ that the origin of the
 “ evils which the church groaned under was, that
 “ some of the popes, his predecessors, having itching ears, had invited to them teachers after their
 “ own lusts ; not such from whom they might learn
 “ what to do ; but such, by whose art and cunning
 “ they might find out a way, to make what they
 “ listed lawful ; so that the will of the pope, whatsoever it was, might be the rule by which his
 “ actions might be directed. From this fountain,” said they, “ as from the Trojan horse, so many
 “ abuses, and such grievous diseases have broken
 “ into the church of God, by which it is brought
 “ almost to a desperate condition.”† This was the

* Let the Reader judge by the Appendix whether they deserve this epithet or not.

† Richer. l. iv par. 2. p. 137. Sleidan comment. lib. xii. Thvuni, lib. xxxv.

voice, not of one single cardinal, but of many then united, and of those among them, who were thought the most eminent.

I shall in the next place give as an authority the judgment of one of the better sort of popes in this matter, I mean Adrian VI. in the year 1521, who confessed in the diet of Nuremburgh; "That many things to be abominated had been for some years past in the Holy See; abuses in spiritual matters, excesses in commands, and that all things were out of order; that the disease had descended from the head to the members, from the pope to the other prelates. As for what concerns us," said he to his legate, "thou shalt promise that we will use our utmost endeavour that this court, from whence, peradventure, all this evil did proceed, may be first reformed; that as the corruption has flowed thence to inferiors, so the health and reformation of all may proceed from the same."* Tho' the corruptions of the court of Rome were numerous, and many of them very dangerous in their nature and consequences, could she have been persuaded to renounce them, and to have returned to her primitive purity, the protestants would have accepted the reformation from her hands, and have heartily thanked her for it. But, alas! what hopes could there be after she had obstinately refused, and shewed herself incorrigible, notwithstanding frequent complaints that had been made for ages of her corruptions by many great men of her own communion.

Such popes as had any forecast and discernment must have known, that the monstrous power which they acquired in an age of gloomy ignorance, and which was founded in an usurpation on the liberty

* Odaric. Raynald. tom. xx.

and understanding of mankind, could not be maintained on the dawn of science and the improvement of reason. Their immense wealth tempted the cupidity of sovereign princes, and their spiritual power, as Buonaparte, who has abolished it, observes, *was contrary to the safety, the dignity, and independence of thrones*; for it carried unbounded influence with it, by reducing its votaries to a state of mental slavery. It would, therefore, have been wise of them, to have sacrificed a portion of it at the council of Trent, in hopes of preserving the remainder. But, having by that council increased and rivetted stronger than ever the popish superstitions, and with them the oppressions and exactions of the court of Rome, they forced many nations to embrace the reformation, which was but a restoration of the primitive purity of the christian religion. I shall conclude this section with the following illustration taken from the Roman satirist, of the eagle-winged ambition of the popes, their insatiable thirst for wealth and power, and their final downfall.

“ Qui nimios optabat honores,

“ Et nimias poscebat opes, numerosa parabat

“ Excelsæ turris tabulata, unde altior esset

“ Casus, et impulsæ præceps immane ruinæ.”

SECTION X.

The early Resistance to the Papal Power in England, the Progress of the Reformation, and its final Establishment therein.

AS England was distinguished above all the European nations, for asserting and maintaining religious and civil liberty, I shall make a few observations on her early resistance to papal encroachments. From the preceding pages it is very evident, that Gregory VII. was the first pope who claimed and usurped a supremacy in the christian church; from which we may infer, that his predecessors had no pretensions to it in England. I mentioned before, that this ambitious prelate aspired to extend his dominion, among other nations, over Great Britain; but William the Conqueror, jealous of the independence of his crown, spurned at his attempts to do so.* He would not suffer his clergy to acknowledge any pope without his permission, nor to receive any letters from him, unless they were first shewn to him.† He also prohibited his prelates from attending any synods at Rome, in obedience to papal summonses, without his express consent.‡ He would not allow the

* Carte vol. i. p. 419.

‡ Ibid.

† Ibid.

archbishop of Canterbury, or any of the synods in which he presided, to pass any canons or constitutions, unless they were first approved of by him;* nor would he suffer his prelates to excommunicate, or to denounce any ecclesiastical censure, without his permission, obtained by a warrant.† That learned and judicious historian Carte, observes, “this king had too much spirit and capacity to submit to such demands,‡ and was too much master of his subjects, to suffer any inconvenience from his refusal; but some of his successors were forced on occasion to comply; and the disputes they were obliged, in behalf of their regalities, to have with the court of Rome, proved a continual source of infinite disorders and mischiefs to the kingdom.”

The five monarchs who reigned after William, successfully resisted the various attempts which the Roman pontiffs made to violate the independence of their kingdom; and king John resolved to follow their example, but it was too late, as the popish priests had, agreeably to their canonical oath, infused into their flocks the baneful doctrines of the general councils, by which they transferred their allegiance to the pope, and made them aliens and rebels to their liege sovereign. Pope Innocent III. having excommunicated king John, absolved his subjects from their oath of allegiance, deprived him of his dominions, and transferred them to the king of France, his subjects revolted, and refused to yield obedience to him; in consequence of which, he was

* Ibid. The Reader will recollect that all the emperors did so for nearly eight centuries.

† The emperor Justinian maintained the same controul over the popes and bishops. See sec. i. p. 4.

‡ He alludes to the peremptory demand on William, as well as every European monarch to do homage to him.

driven to the necessity of resigning his realms to the pope, of holding them as his vassal and feudatory, and of paying annually to him, and his successors, seven hundred marks for England, and three hundred for Ireland.

Not only the following incident, but the uniform tenor of history, proves, that the popes were as much disposed to rivet the chains of slavery on the subjects of despotic princes, as to incite the former to rebel against the latter, whenever it tended to gratify their avarice and ambition. When the barons laid the foundation of our glorious constitution, by extorting Magna Charta from king John, that odious tyrant, who had ingratiated himself with the pope, by the degradation of himself and his kingdom, appealed to him, in order to release him from it; and his holiness accordingly issued a bull, in which, “*from the plenitude of his unlimited power, and the authority which God had committed to him, to build and destroy kingdoms, to plant and overthrow, he vacated and annulled the whole charter, and absolved the king, and all his subjects from any oath which they might have taken to observe it, and he denounced a general sentence of excommunication against any one who should persevere in maintaining such treasonable and iniquitous pretensions.*”*

The successors of Innocent III. were so much flushed with the victory which he obtained over king John, that they practised the most enormous exactions and oppressions in England. In consequence of this the

* The popes have ever been enemies to civil liberty, as mental slavery is essential to the establishment and maintenance of popery.

British people, in the reign of Henry III. had serious thoughts of rejecting altogether the papal superstition.* That monarch caused the popes exactions in England to be notified at the council of Lyons, convened by pope Innocent IV. in the year 1245, in order to dethrone the emperor Frederick II. His holiness was so incensed at this, that he said: "It is fit we make an end with the emperor, that we may crush these petty kings; for the dragon, once destroyed, the lesser snakes will be soon trodden under foot." Afterwards, the following laws were enacted to restrain the tyranny and rapacity of the court of Rome: the 35th of Edward I. called the statute of Carlisle: the statute of provisors, the 25th of Edward III. and the 16th of Richard II. cap. v. mentioned more at large in this section.† Lord Coke tells us, in his 2d Institutes, p. 585, that in the course of the debate in parliament, on the statute of provisors, "the pope, for divers usurpations, was called *the common enemy of the king and the realm*;" and that it was also said, "*By brocage and unlawful means, the pope received so much of ecclesiastical dignities in this realm, as is more than the kings wars, who*

* Hume, vol. i. cap. 4.

† It is stated in Cotton's Abridgment, p. 196, that in the reign of Richard II. the commons complained of certain grievances; "Whereupon the king appointed certain bishops, lords, and nobles, to sit in privy council about these matters: who, since that they must begin at the head, and go at the request of the commons, they, in the presence of the king, charged his confessor not to come into the court, but upon the four principal festivals." Mr. Hume observes on this, "We should little expect that a popish privy council, in order to preserve the king's morals, should order his confessor to be kept at a distance from him." The truth was, that they knew all the misfortunes which had been brought upon England by the papal power, arose from the influence of the clergy in the confession box, which the privy council wished to avert.

then was, and of a long time had been, in open and chargeable war with France." It was further said in that debate, that "the *brocars of the sinful city of Rome, for money*, promote many caitiffs, being altogether unlearned and unworthy, to a thousand marks, whereby learning decayeth." Ibid. The commons complained of the tyranny of the Holy See in the following words: "They therefore require of the king and lords some remedy, for that they neither could, nor would, any longer bear those strange oppressions, or else to help them to expel out of this realm the popes power by force." Ibid. p. 583.*

As most of the high and confidential departments of the state were filled by ecclesiastics, who were bound by oath to prefer the interest of the pope to that of the realm, the lords and commons complained thereof to Edward III. and petitioned that none but laymen should be employed in them.† A year or two after, they renewed their complaint of the abuses of the court of Rome, and stated in their petition, that "the pope's avarice was altogether without reason or bounds, and might justly be looked upon as the plague and bane of the nation."‡ The monstrous exactions of the See of Rome, and its overbearing demeanour, had so much indisposed the mass of the people to it, that they listened with joy to the doctrines of Wickliffe; whose vigour and penetration of mind, joined to extensive erudition, could

* We are now called upon and required by the catholics of Ireland to establish popery in the most extensive and unqualified manner, though the baneful effects of its principles have been experienced in a most alarming manner within the last twenty years.

† Collier. vol. i. p. 560.

‡ Ibid p. 563.

be equalled by nothing but the boldness which he displayed, in venturing to dispel the superstitious errors of popery, and to release his country from its galling yoke. - His tenets, similar to those propagated by the reformers in the 16th century, were so universally received and cherished, that England would have experienced the blessings of the reformation in the 14th century, had it not been prevented by the following incident.

Henry IV. having obtained the crown by the commission of treason and murder, was very obsequious to the clergy; for as they had unbounded influence over the multitude, he considered their interest and favour as necessary to varnish over the turpitude of his crimes, and to confirm his usurpation. Early in life, both he and his father had warmly favoured the doctrines of Wickliffe; but when advanced to the throne, he, at the instance of the clergy, prevailed on the parliament to pass a law, which enacted, that any heretic, who refused to abjure his opinions, should be tried by the bishop* or his commissary, and condemned to the flames; for which purpose the king was to issue his writ *De Heretico comburendo* to the sheriff. This sanguinary law enacts, that "after the sentence pronounced against them, the mayor, sheriff, or other officers, who must be present at the execution, are required to take them into their custody, and burn them before the people in some eminent place." This law was embodied and published in the different editions of the general councils.† William Sautre,

* The Reader will recollect, that the peculiar province of popish bishops was to extirpate heretics.

† Concil. apud Binium, tom. xi. part ii. p. 2101. A.D. 1408.

rector of St. Osithes in London, burnt in the year 1405, was the first person who fell a victim to this engine of popish cruelty, and the next person immolated under it was viscount Cobham.

The clergy availing themselves of this barbarous law, as terrific as the inquisition, continued to burn great numbers of Wickliffe's followers, till the Reformation put an end to popery, and restored evangelical truth and civil liberty.*

This law, repealed by Edward VI. was re-enacted in Mary's reign, at the instance of the popish clergy, who, under its sanction, burnt great numbers. It is observable, that all the calamities brought upon many other European states as well as England, by the papal power, were occasioned solely and exclusively by its *spiritual influence*, of which Buonaparte is so thoroughly persuaded, that he has completely put an end to it in his dominions; and yet the votaries of the Holy See, in the British isles, strenuously contend for its uncontrolled exercise as perfectly innoxious. The Reformation in England was but a restoration of the purity of the christian religion, such as it existed in the first six centuries; for by the first statute, which passed in Elizabeth's reign, it was enacted, that the high commissioners, who were appointed on the abolition of the usurped jurisdiction of the pope, should not have authority to adjudge any matter or cause to be heresy, † but such as has

* In Fox's Acts and Monuments, the Reader will find a circumstantial account of their trials, in which it will appear that they were burnt for not acknowledging and embracing the grossest and most degrading superstitions. Of these I have given some instances at the end of this section.

† Many of the Lollards or Wickliffites were indicted, and suffered capitally, for denying and refusing to acknowledge

been so determined by the authority of the canonical scriptures, or by the four first general councils. This corresponds with the edict of Justinian, in the 6th century, which is mentioned in the third section, page 20; and yet that wise and great princess has been severely abused, as an innovator in matters of religion, because she asserted her supremacy in the British church.*

By the canons of the British church, framed in her reign, which have been adopted by her successors, and are to be found in the common prayer-book, it is ordained, that whoever shall maintain, that the king's majesty hath not the same authority, in causes ecclesiastical, that the godly kings had among the Jews, and Christian emperors, in the primitive church, or impeach in any part his regal supremacy, in the said causes, restored to the crown, and by the laws of the realm therein established, let him be excommunicated. His ecclesiastical supremacy is more strongly vindicated by the 16th of Richard II. in which it is thus declared, "of which right the crown of England hath been peaceably

the grossest superstitious doctrines, and among others the following, as stated by Sir Edward Coke: That there was no merit in doing pilgrimage at the tombs of Thomas a Becket, or St. Máry of Walsingham, nor in adoring the crucifix, or the images of any saints, and that it was sufficient to confess to God instead of priests. He then observes: "which opinions were so far from heresy, as the makers of the statute of 1 Eliza. had great cause to limit what was heresy."—3d Institute, p. 41.

* The Rev. Dr. Milner, in the Account of his Tour through Ireland, page 32, says, "that vain and sacrilegious female required upon pain of death to be acknowledged as supreme governess of the church of Christ throughout her dominions." The epithet *sacrilegious* applies as much to our gracious sovereign, as queen Elizabeth, for maintaining that supremacy which is inseparable from the British crown.

secured, as well in the time of our said lord the king that now is, as in the time of all his progenitors, 'till this day." And* by the said act of Richard II. the persons who shall violate it, are liable to the following penalties: " they, their notaries, procurators, maintainers, abettors, fautors and counsellors shall be put out of the king's protection, and their lands and tenements, goods and chattels; forfeited to our lord the king; and that they be attached by their bodies, if they may be found, and be brought before the king and his council, there to answer to the cases aforesaid, or that process be made against them by *premunire facias*, in manner as it is ordained in other statutes of provisors."

Without taking into consideration the calamities brought upon England by the papal power, in former reigns, Elizabeth had ample reasons for breaking with the court of Rome, from the treatment which she alone received from it on her accession. Pope Paul IV. at that time filled the pontifical chair, who, as father Paul tells us, " never talked to ambassadors, without thundering in their ears, that he was superior to all princes; that he would admit none of them to a footing of familiarity with him; that it was in his power to change kingdoms: and that he was successor to those who deposed kings and emperors."† When her ambassador notified her accession to this furious old pontiff, he told him that England was a fief of the Holy See, that being illegitimate, she could not inherit it; that it was an act of high audacity in her to assume the title and government

* I shall submit to the reader's judgment, whether Doctor Milner has not violated this law, by frequently reflecting in his writings on the king's supremacy, which he treats as an usurpation.

† Hist. Concil. Trent, lib. v. p. 381.

without his consent, and that he could not annul the decision of Clement VII. and Paul III. on that subject: that she did not deserve any regard from him to her pretensions; but that if she renounced them, and submitted her case entirely to him, he would do every thing that could be done, consistently with the dignity of the apostolic See.* On this Elizabeth recalled her ambassador, and without regarding this arrogant pontiff, proceeded to settle her government. Pope Pius V. who was raised to the pontificate, in 1566, endeavoured by secret agents to incite her subjects to rebel. In the year 1568, he employed † for that purpose Roberto Ridolphi, a Florentine by birth, who had lived some years in London, as a merchant. The next year he sent the reverend Nicholas Morton, † D. D. into England, for the same purpose, to absolve her subjects from their allegiance, and to denounce her as an excommunicated heretic. Their machinations succeeded so well, that in the year 1569, a dreadful rebellion was raised by the earl of Westmoreland; § and during its continuance, the pope announced, that, *if necessary he would go in person to assist in that rebellion, and would in that service engage all the goods of the apostolic See.* || These secret schemes of the pope having been discovered by the queen, he, boldly and without disguise, published against her his famous bull, entitled, “*Damnatio et excommunicatio Elizabethæ;*” in which he declared her deposed, and her subjects absolved from their oath of allegiance. A desperate fanatic of the name of Felton, posted it up at the bishop

* Hist. Concil. Trent, lib. v. p. 393.

† Camden, p. 146. and V. G. Catena vita del Pio. v. p. 113.

‡ Sanders de visib. monarch, p. 706. edi. Wittinburgi, 1592.

§ Catena, p. 115.

|| Idem. p. 116, & Foulis p. 427.

of London's palace, for which he suffered capitally, in the 12th year of the queen's reign. That bull produced many treasonable plots against her life and her government. The following popes fulminated bulls against her: Pius V. in 1569, Gregory XIII. in 1580, Sixtus V. in 1587, Clement VIII. in 1600.

Such were the effects of the *pope's spiritual power*, while it had any footing in England; and it is not more remarkable than true, that most Roman catholic writers, who made any observations on Elizabeth's reign, have most severely abused that wise and magnanimous princess, for having rescued her kingdom from the tyranny and rapacity of the Roman Pontiffs, and for having established in it the reformation, which has been the source of its subsequent greatness and glory!

CONCLUDING OBSERVATIONS.



WHEN the whole system of popery is so vulnerable, from its exceptionable tenets, many of which are obviously repugnant both to natural and revealed religion, and as those tenets have often disturbed the peace, and endangered the existence, of such states as refused to acknowledge the pope's supremacy, and the doctrines of his church, it is astonishing that its votaries in Ireland never cease boldly to maintain, that it is the only means of salvation, and to represent, in opprobrious and insulting language, the established religion as an impious heresy, that draws down on its members the frowns of the Almighty in this life, and dooms them hereafter to eternal damnation. Such is the tenor of various books and pamphlets published in Dublin, by booksellers who are well known to be under the immediate controul of the popish clergy.

The following incidents evidently indicate a different disposition in the protestants, and unequivocally prove, that they wish to conciliate the regards of their Roman catholic fellow subjects, and to be united with them in the bonds of brotherly love and christian charity. The penal laws have been repealed, and a college for the education of popish priests has been founded and richly endowed, by an Irish pro-

testant parliament. For many years past, the Roman catholics, in most parts of Ireland, have been building spacious and magnificent chapels; and the greater part of the expence of erecting them, has been defrayed by protestants. Within the last seven years, many parish priests, in the province of Ulster, have candidly acknowledged in public prints, that they could not have built places of worship, had it not been for the liberal contributions of their protestant brethren, for which they expressed the deepest gratitude, in the name of their respective congregations. It is universally well known, that when a charity sermon is to be preached in a popish chapel in Dublin, the committee who superintend it, commonly solicit the most opulent and respectable protestants to attend and subscribe to it; in which they are seldom disappointed; and protestant peers and commoners of the first rank, and even the lord mayor and the sheriffs are often seen as collectors at such sermons. At the same time, the popish clergy consider it as a heinous sin in any of their flock to enter a protestant church!

It cannot but be a matter of astonishment, that some Roman catholic gentlemen of the bar, who, from their profession we may suppose to be endued with learning and liberality, should, in their harangues in the catholic committee, speak of the government and the protestants with singular asperity, and even accuse them of deep-rooted prejudices; at the same time that they are kept by their clergy in such a state of mental slavery, that they durst not venture to renounce a particle of those degrading and dangerous errors, with which their intolerant, imperious and domineering church abounds. Let the candid reader determine which of the two religionists is most liable to the imputation of bigotry. Do these

barristers suppose, that the records of history are obliterated, or that the protestants are so uninformed, as not to know the origin and progress of the popish superstition, and its fatal effects on society, particularly in the British isles? Can they be surprized that the protestants should dread a recurrence of them, from the events which have happened since the repeal of the penal laws, particularly within the last twenty years; and when we are told by their most eminent ecclesiastical, and most zealous lay, advocates, that their religious principles never can undergo the smallest alteration, and that the modern Roman catholics do not differ in one iota from their ancestors. Let them recollect how many members of the most illustrious families of their order lost their lives and their property, by a blind and implicit submission to their clergy, who in all times have exercised the most unbounded influence over them, and have generally led them to destruction.* Let them beware of a renovation of such calamities should their present demands be complied with.

It cannot be doubted, but that the Irish people of every religious description, sensible of the blessings of our excellent constitution, would be peaceable and loyal under it, were they left to themselves; but the Reader must perceive, that those principles which the priests are bound by oath to infuse into their

* For the melancholy events of this kind which occurred in the 16th century, see Moryson's Itinerary, and the *Pacata Hibernia*. It appears by them, that the earl of Desmond refused to accept pardon from queen Elizabeth, and to submit to her government; and by persevering in rebellion at the instance of Allen and Saunders, two Jesuits, he lost his life and his immense estates. For similar events in the 17th century, see Temple, Ware, Cox, the *Memoirs of Clanricarde*, *Castlehaven*, and *Borlase*, and the *State Letters of lords Orrery and Clarendon*.

flocks, must have a tendency to make them bad subjects of a protestant state. Sir John Davis tells us,* that in the reign of Henry VIII. and during the administration of lord Grey, “ The Irish chieftains made their submission to the crown of England, and signed indentures of submission, in which all the Irish do acknowledge Henry VIII. to be their sovereign lord and king, and desire to be accepted of him as subjects: They confess the king’s supremacy in all causes, *and do utterly renounce the pope’s jurisdiction*; which I conceive to be worth noting, because when the Irish had once resolved to obey the king, they made no scruple to renounce the pope;† and this was done not only by the mere Irish, but the chiefs of the degenerate English did perform the same.”

There cannot be a doubt, but that the reformation would have been completely established at that period in Ireland; and that consequently it would enjoy, at this time, that enviable degree of loyalty and social order which exists in England, instead of being the most disturbed and vulnerable part of the empire, had not Cromer, the titular primate, and his clergy made application to the court of Rome; in consequence of which pope Paul III. sent them a bull of excommunication, against such persons as should acknowledge the king’s supremacy either in temporals or spirituals; in which a curse was denounced against those, who should not within forty days after its publication, own to their confessors, that they had done amiss; and that part of the confession which they were to make ran thus: “ I do further declare, him or her,

* Discovery of the True Causes, &c. p. 164, 165.

† We learn by woeful experience that the converse of this has been true.

father or mother, brother or sister, son or daughter, husband or wife, uncle or aunt, nephew or neice, kinsman or kinswoman, master or mistress, and all others, nearest or dearest relations, friend or acquaintance whatsoever, *accursed*, that either do or shall hold for the time to come, *any ecclesiastical or civil power*, above the authority of the mother church; or that do or shall obey, for the time to come, any of her, the mother church's opposers or enemies, or contrary to the same, of which I have here sworn unto: So God, the blessed Virgin, St. Peter, St. Paul, and the Holy Evangelists help me.

It is allowed by all historians of veracity, that the government of Ireland, during Henry VIII.'s reign, was mild and conciliatory; in consequence of which the people were emulous in manifesting their loyalty; but the dissemination of this inflammatory bull soon occasioned universal disaffection, and produced a rebellion, in which the northern chieftain, O'Neal, declared himself champion of the Holy See.* He assembled a large army, and proceeded towards Dublin; but was defeated at Bellahoe, by lord Grey, whose principal force consisted of the loyal citizens of Dublin and Drogheda, who had embraced the reformation. In the year 1545, O'Neal, O'Donnel, and the other Irish chiefs offered Ireland to the French king, *provided the pope approved of it*; and he was so pleased with the offer, that he sent over John de Montluc, bishop of Valence, to enquire into the business. It is thus evident, that the Romish clergy excited an universal spirit of revolt among their flocks, and

* He was incited to this by a letter from the college of Cardinals, which is to be found in Ware, Cox, and Warner.

transferred their allegiance to the pope, *long before they were subject to any legal disability or privation.*

Sir George Carew, lord president of Munster in Elizabeth's reign, observes,* that "the Irish papists had perfect liberty of conscience, and the free exercise of their religion, but were discontented, unless it were supreme under the Romish authority." He also remarks, that when the Munster rebels were subdued, and were compelled reluctantly to submit, "some persons of quality sent certain priests to Rome, to purchase absolution from the pope, for the sin they had committed, in not entering into public hostility with the rest, and did likewise entreat a dispensation from overt action, and to be permitted in outward temporary obedience her majesty's subjects."† "Consider, therefore, I say, the dutiful obedience of these men, whose obedience depends upon the pope's power." Moryson, secretary to lord Mountjoy, mentions the same fact.‡

On the death of Elizabeth, the heralds who attempted to proclaim James I. in the cities and principal towns of Ireland, were furiously assaulted by the popish multitude, headed by their priests; and the reason they assigned for it was, that James was not a papist, and "that he could not be a lawful king, who was not placed on the throne by the pope, and was sworn to maintain the Romish religion."§ The

* *Hibernia Pacata*, page 81, folio edition.

† In the same manner Gregory XIII. granted the English papists a dispensation for not rigidly observing and adhering to the bull of Pius V. against Elizabeth; but he granted it only till they were powerful enough to rise and rebel against her. Speed, p. 871.

‡ *Itinerary*, p. 94, folio edition.

§ *Ibid.*

commissioners for Munster reported, “ that one
 “ termed a legate from the pope, with many priests,
 “ had gone in solemn procession in Cork, hallowing
 “ the church, and singing mass therein publicly, the
 “ townsmen having placed guards of armed men at
 “ the church door, and at the porch ; and taking
 “ the sacrament in like sort, to spend their lives and
 “ goods in defence of the Romish religion, and there-
 “ upon taking boldness to offer wrong to the English,
 “ and to practice the getting of the king’s forts into
 “ their hands.”* In James’s reign, the lords of the
 pale, all of English blood, who had been the bul-
 wark of the English interest, began to unite with
 the papists of Irish blood against the government,
 under the standard of religion ; though the most
 bitter enmity had previously existed between them ;
 and in the rebellion of 1641, there was a complete
 coalition between them, *though they could not com-
 plain of the smallest privation.*

That rebellion was chiefly kindled by the influence
 of the clergy. Heber Mac Mahon, titular bishop of
 Raphoe, acknowledged to some members of the privy
 council, that he had been sent to the pope, the
 kings of France and Spain, so early as the year 1634,
 to solicit aid towards it.† The confederate catholics
 assembled at Kilkenny, who usurped all the powers
 and functions of the legislative and executive depart-
 ments, sent Sir Nicholas Plunket, and the *titular
 bishop of Ferns*, in January 1647, as ambassadors
 to the pope ; and in the third article of their in-
 structions it is thus stated : “ The confederate

* Moryson, p. 291.

† Lord Maguire, who was hanged for being concerned in
 that conspiracy, confessed that he knew of, and had been
 privy to, it a year before the explosion of the rebellion.

“ catholics do intend, that you let his holiness know
 “ their resolution, to insist upon such concessions
 “ and agreements in matters of religion, and for the
 “ security thereof, as his holiness shall approve, and
 “ be satisfied with.” This clearly evinces, that the
 Irish papists being subjects or rebels, depends wholly
 on the pope’s pleasure; for let his majesty grant
 them what he will, yet his holiness’s approbation must
 be the rule by which they are bound. This is made
 more clear in the ninth article of their instructions,
 viz. “ In case his holiness will not be pleased to
 “ descend to such conditions, as might be granted
 “ in matters of religion, then you are to solicit con-
 “ siderable aids, whereby to maintain a war, &c.”
 Soon after in the same article, these words follow:
 “ You are to make application to his holiness, for
 “ his being protector of this kingdom, and by special
 “ instance to endeavour his acceptance thereof.” Still
 the pope is virtually their king, and it is not the
 fault of the confederate catholics, if a protector were
 not established in Ireland, before the sectarists had
 set up one in England. The commissioners sent to
 the kings of France and Spain were required, should
 the pope refuse to be their protector, to offer it to
 either of those monarchs. In effect, they were willing
 that any person should govern them, except he who
 had a right to do so; but, as becomes true sons of the
 church, they gave his holiness the preference. It
 thus appears, that the Irish papists, acting under the
 influence of their clergy, hung both their faith in
 God, and their allegiance to their king, on the pope’s
 sleeve.

On the breaking out of that rebellion, forty-one
 popish members of parliament were expelled for be-
 ing concerned in it, and they were all of old English

blood. On the 22d of June, 1642, the house of commons after reciting, that “for as much as many
 “members of the house, betraying the trust reposed
 “in them by the commonwealth, have treacherously
 “shewed themselves privy conspirators and actors in
 “this horrid rebellion,” resolved, “that no person
 “now a knight, a citizen, or burgess for this parlia-
 “ment, and now present, shall be deemed a member
 “of this house any longer, unless he shall take
 “the oath of supremacy,” viz. the 2^d of Elizabeth.*
 This was the first time that any attempt was made
 to deprive the Irish Romanists of municipal privileges
 or political power, notwithstanding the different re-
 bellions which their religious principles had occasioned
 for more than a century; and the incontrovertible
 fact, that in this rebellion, those both of English and
 Irish blood had formed a complete coalition,† and
 had turned their united rage against the govern-
 ment and those who were attached to the reformation,
 unequivocally refutes that unfounded assertion, that
 the Irish papists hate the English and the protestants,
 not on account of religion, but merely because they
 regard them as their tyrants and oppressors.‡ These
 incidents also prove, that the disaffection of the
 Romanists was the cause and not the effect of penal
 restrictions. It is well known how cruelly the pro-
 testants were persecuted in the reign of James II.
 and during his short residence in Ireland, after his

* Commons Journals, vol. i. pages 298, 299.

† Hugh Oge M'Manon, a considerable leader in that rebellion, who was arrested in Dublin on the 23d of October, 1641, confessed, “that all the lords and gentlemen of the
 “kingdom that were papists, were engaged in the plot.”

‡ They uniformly regarded as such, the members of the pale, all of English families, who had been enriched by lands, forfeited by the natives, till religion made them both unite in rebellion against the state.

abdication. Leland observes in his history,* that “ the
 “ protestants remonstrated to James, and that he
 “ acknowledged his promise to protect them, and
 “ published a proclamation against those outrages ;
 “ but the clergy and their votaries disdained obe-
 “ dience repugnant to the faith.† A contest now
 “ ensued between the priests and their king ; and
 “ in this contest James had the exquisite mortifi-
 “ cation of finding himself foiled and defeated. And
 “ whatsoever impotent resentment he expressed at
 “ their insolence, yet he still resigned himself servilely
 “ to the clergy.”

It cannot be denied, that the Roman catholics are almost exclusively in possession of the press in Ireland ; and the virulent and sarcastic libels, indicative of deep-rooted enmity, which constantly appear, in pamphlets and news-papers, against the government and the established church, unequivocally prove what use they would make of that political power, which they are demanding, in a tone of requisition little short of menace. When such means are unremittingly used, to inflame the multitude,‡ can it be a matter of surprise, that many parts of Ireland have been for some years agitated and disgraced by barbarous outrages ; to such a degree, that government have been under a necessity of resorting to special commissions for their suppression, as the administration of criminal justice, by the circuits, has been deemed insufficient

* Book v. chap. 6.

† The Reader will find in the Appendix, that, according to the canon law and general councils, the persecution of heretics is an article of the Romish faith.

‡ If a popish priest adheres to his canonical oath, it must materially contribute to this. See it in Section VII. page 57.

for that purpose. As the popish clergy have unbounded influence over their votaries, will any person venture to assert, that they could not in a great measure prevent the perpetration of these barbarous outrages? At the same time, government, for fear of irritating the Roman catholics, will not allow a single paragraph, in refutation of these virulent libels, to be inserted in any public print over which they are supposed to have any influence. It must require large annual funds, to defray the expence of supporting the numerous prints which are constantly employed in libelling the government, and the established church; and as they are conducted systematically, and with considerable ingenuity, we may fairly conclude, that the most enlightened part of the catholic body are engaged in this plan of hostility. The Reader may form some idea of the disposition of the Roman catholics towards the protestant religion and its members, from the following extracts, taken from a few of the numerous publications, which are constantly levelled against both. A small volume, entitled, "Fifty Reasons, why the holy Roman Catholic Religion ought to be preferred to all the Sects in Christendom," is constantly circulated among the popish multitude by their clergy, with uncommon sedulity. The following extracts from it will shew its tendency. "Protestants cannot name so much as one person of sanctity that was of their religion." "Our adversaries will confess, that, during the first five ages, there was no other religion, (meaning the popish,) to which nations were converted."—"There is little or no instruction to be found among them, (protestants,) upon points of morality, or the observance of God's commandments; but every thing is allowed to the desires and concupiscence of depraved nature." "Their parsons varnish over the

dangerous maxims of their own religion, and every thing that tends to the perdition of those souls that are guided by them." " They (protestant ministers) " are not priests, since they have not power to consecrate in the eucharist, *nor to forgive sins*, which " is yet the main office of priestly dignity." " Hereticks themselves confess, that Roman catholics " may be saved; whereas we maintain there is no salvation for such as are out of the Roman catholic " church. What madness then, were it for any man, " not to go over to the Roman catholics, who may " be saved in the judgment of their adversaries."

Mr. Fitzpatrick, printer and bookseller to the college of Maynooth, in the year 1806, printed a pamphlet, entitled, " the Address of a Christian Philosopher, to the Hibernian Society in London, for the Diffusion of religious Knowledge in Ireland." This writer spurns with contempt, mingled with indignation, the hopes and wishes of this society, to meliorate the morals of the multitude, by circulating bibles and good books of instruction amongst them. He says, " gentlemen, I shall in general say of this plan, that its direct tendency seems to be, to extirpate popery; in this respect, it admirably coincides with the views of the faction,* from whom you have received the representations of the necessitous state of Ireland. With them, extirpation is a favourite object; to extirpate either papists, or popery, is their great study, and the ultimate end of their *most favoured* plans. Not many years ago, they talked, very deliberately, of extirpating papists with fire and sword; but the task on a nearer view appeared more difficult than at first was imagined." This writer

* Meaning protestants.

also says, " Catholics will persist in rejecting their religious tracts, and their books of devotion. They have many excellent tracts of that kind from catholic writers, and in these tracts, *the pure morality of the gospel* is delivered and explained in the style and language of the day." He is equally averse to the Sunday schools, and acknowledges, that all popish children have been withdrawn from them, lest their principles should be *perverted*.* He says, I have no hesitation in declaring, and I say it with partiality, that the bulk of the vulgar Irish are better instructed in the christian doctrine, than the bulk of the vulgar English, and that in no country was the knowledge of the scripture more diffused than in France; far, very far, did it surpass England in that respect."† In the autumn of 1807, Mr. Coyne, another popish bookseller, re-printed two thousand copies of "Ward's Errata of the Protestant Bible," and in the preface thereof it is stated, that it was published in order "to serve as a shield to the Roman catholics, against the numerous publications which daily appear, to deceive the ignorant and misrepresent our religion." This indecent and inflammatory production was considered in England where it was published, in 1688, as so gross and virulent a libel on the established church, that Thomas Ward, its author, would have been prosecuted, had he not fled to the continent, to avoid the vengeance of the law; and now Mr. Coyne, its supposed editor, reprints it for the purpose as he says, "of exposing

* The Reader will recollect what kind of principles popish priests are bound by oath to infuse into their flocks.

† What a false and impudent assertion, for there are more Bibles printed in England in one year, than in ten in France!

“ the miserable shifting of the first pretended reformers, who to support the novelty of their doctrines, and their noxious innovations, were reduced to the wretched necessity of falsifying the word of God.” The editor states also, “ that those translations of the Bible, which the English protestant clergy have made, and presented to the people; for their rule of faith, are in many places not only partial, but false, and disfigured with many corruptions, abuses, and fabrications, in derogation to the most material points of catholic doctrine, and in favour and advantage of their *own erroneous opinions*; for it has been the custom of *heretics*, in all ages, to pretend to scripture alone for their rule, and to reject the authority of God’s holy church; so it has also ever been their practice, to falsify, corrupt, and abuse the same in divers manners.” In this work, protestantism itself is represented to be “ nothing else but a mere imposture, begun in England, maintained and upheld by the wicked policy of self interested statesmen, and still continued by misrepresenting the catholic religion, and misinterpreting the Holy Scriptures.” Mr. Coyne, has printed different cheap editions of this work; and prefixed to the first, which is a quarto, there is a list of subscribers, among whom are to be found above one hundred popish priests, some professors, and students of Maynooth College, the Rev. Doctor Betagh, Romish vicar general of Dublin, and one titular bishop, whose initials only are subscribed to it. Now of all the errors which Ward imputes to our version of the Bible, there is not one that affects any important article of faith, doctrine or morals. All the positions contained in this volume of falsehood, have been fully and satisfactorily

refuted by the Rev. Doctor Edward Ryan, author of the History of the Effects of Religion on Mankind.* Wards Controversy of Ordination, published in London after his death, in the year 1719, was also re-printed in Dublin by the same bookseller, in the month of December, 1807. In this he endeavours to prove, that our bishops have no right to consecrate or ordain, being without mission or succession, and constituted only by patent or act of parliament; and consequently that the *English congregation of worshippers*, is not a church, as wanting bishops and priests, and that the people, as often they communicate with them, are guilty of sacrilege, and an insult to the Deity. This virulent libel on the established church, has been very ably answered, by the Rev. Dr. Elrington, late fellow of Trinity College Dublin. Such are the sentiments of Thomas Ward, whose works the Irish Roman catholics are eagerly publishing and patronizing, with indefatigable assiduity! Is this the proof given to the protestants of Ireland, that the Roman catholics wish to bury religious animosity in oblivion? Is this the peace offering by which concession is to be purchased? Is it by raking up from the dust, in which they had lain for a hundred years, the most malignant productions against the English reformation, that the people of Great Britain, and the imperial parliament are to be taught, that time has softened that spirit of bigotry, which was formerly an object of such terror? Is it by re-publishing at such a period as the present, a scurrilous invective against the protestant religion, that the peace of Ireland can be preserved? Do the Roman catholics hope to conciliate those whom they stile their protestant brethren,

* Mr. Coyne addressed a very abusive and scurrilous letter to Doctor Ryan; which appeared in the Evening Herald of

by telling them that they are not christians? If such are their sentiments, and such is their conduct towards their protestant fellow subjects, while they are soliciting favours from them, what use might we not apprehend they would make of that power, which they now so imperiously demand? Those who are acquainted with the history of Europe, cannot but know, that the progress and result of catholic claims in a protestant state have uniformly been as follows: exemption from penal laws—toleration—equality—ascendancy—persecution.

The events which have been passing in Europe the last twenty years, should excite the most serious reflections in the minds of the Irish Roman catholics. The late pope Pius VI. was so sensible of our gracious monarch's goodness towards him, that in the year 1797, he sent to England, as his legate, the Rev. Dr. Erskine, since made a cardinal, to assure his majesty, that he felt the deepest gratitude, for having protected and maintained him so long on his throne, against the assaults and machinations of the French; but, more particularly, for having humanely received, and charitably supported, the French clergy, after they had fled from their native country, to avoid the daggers of the assassins, and could not get an asylum in any catholic state in Europe; and yet the French government, to whom the Irish Roman catholics were zealously attached during the last war, and whose assistance they have been soliciting against Great Britain for nearly two centuries, has at length virtually extinguished the popish religion, which was the chief source of their predilection for the French.

the 26th of January last; in which he tells him, "you have injured the *tottering cause* (meaning the protestant religion) which you laboured to maintain."

There appears a most extraordinary coincidence of circumstances between the origin and downfall of the popedom. Pepin, an usurper of the French throne, gave pope Zachary very extensive territories in the year 751, for varnishing over the crimes of treason and usurpation; and now above a thousand years after, another usurper of the same throne, deprives pope Pius VII. of the same territories, after he had like, his predecessors, Zachary and Stephen, crowned and anointed him; nay, after he had given him the flattering and endearing appellation of his *beloved son in Christ*.* Though there is a great resemblance between the farces acted in the 8th and 19th centuries, yet they differ in some material points. Pepin by the most abject humiliation, and with a degree of reverence due to the Deity only, endeavoured to inspire his subjects with great veneration for pope Stephen; † because he, by his spiritual power, was to absolve them from their oaths of allegiance, and to confirm him in his usurpation. ‡ On the contrary, the conduct of Buona- parte, ever since his coronation, ought to convince every thinking Roman catholic, that he meant to degrade pope Pius VII. in the opinion of the French people, in order to pave the way for the complete extinction of the papal power in his kingdom, which he has finally accomplished, by declaring to

* The pope in his allocution to the consistory at Rome, in which he related the events of his mission to Paris, said, "That he cheerfully complied with the desire of his *beloved son in Christ*, to be anointed with the holy unction, by the hands of his holiness; to receive from him the imperial crown, to be placed with the most solemn rites, performed by his holiness, in the highest rank."

† See Section IV. p. 28.

‡ "Nec Deus intersit, nisi dignus vindice nodus."
"Inciderit."

the legislative body, on the 4th of December, 1809, that “ It was demonstrated to him, that the *spiritual influence* exercised in his states by a *foreign sovereign*, was contrary to the independence of France, to the dignity and safety of his throne.” Could he more effectually degrade him, than by summoning him to Paris, where he was obliged to lacky him for some time, with the meanest obsequiousness; and where he made him declare, that in the name of the immaculate Jesus, his holiness consecrated a sceptre, wrested from its legitimate possessors, by a series of such atrocities, flowing from the revolution which placed him on the throne, as never before stained the annals of human crimes. How ridiculous and contemptible must the pope have appeared in the eyes of the French people, in attempting to sanctify, as the pious and zealous protector of the Holy See, one whom they knew to be a Jacobin infidel, who had made a merit with the people of Egypt, that he was the servant of their prophet, a mussulman, who had marched to Rome, to overthrow the pope, because he invited the christians to make war against the Mahometan religion. He must have perceived with secret and malignant pleasure, the peals of laughter and shouts of derision, occasioned among the populace, by the mummery of crowning and anointing him, and by the cross bearer, that preceded the pope’s carriage in the coronation procession.* Buonaparte was afraid that had he suddenly, and in a rude manner, put down the popedom, some remains of that fanaticism, which had raised the dagger of the assassin against several of his predecessors on the throne of France, might have been fatal to

* This was mentioned by some of the French journalists, in a strain of irony.

him; he therefore resolved, gradually to abate, and finally to extinguish, that superstitious reverence which the French people entertained for the Holy See;* and though he has now reduced him to the humble situation of his vassal and pensioner, he is still so much afraid of his *spiritual influence*, that he has recently passed a decree, that the pontiffs, after their elevation, shall take an oath never to do any thing contrary to the four articles of the Gallican church, agreed to in the assembly of the clergy in 1682. These articles, which Lewis XIV. for his own preservation, compelled the French clergy to subscribe, contained a renunciation of those dangerous powers, which the popes claimed and often exercised, *of deposing sovereign princes, and of absolving subjects from their oaths of allegiance*, and which often proved fatal to the French monarchs. If Buonaparte in all the plenitude of his power, having the pope virtually his vassal and prisoner, and governing the French nation at a period, that the popish superstition is almost expiring in France; if such a man at such a time, thinks these regulations necessary for the security of his person and the independence of his kingdom, what securities ought

* The following incident corroborates this. In the year 1802, the National Institute, at the instance of Buonaparte, offered a prize for the best Essay on the following subject: "What has been the influence of the reformation on the political situation of the different States of Europe, and on the progress of knowledge." The competitors, who were numerous, praised that bright æra. Monsieur Villers, who obtained the prize, exhibited, with great learning and ingenuity, the origin, progress, and baneful effects of the papal usurpation, and expatiated with singular eloquence on the beneficent influence of the reformation, in such states as were so fortunate as to embrace it. To queen Elizabeth he applies the epithets *immortal and high minded*.

not the members of a protestant state to require from the Roman catholics, before they consent to admit them into the senate, and the confidential departments of the government, with all the *et cæteras* that must follow from these vital concessions!!!

“ Whoso is wise, will ponder these things.”

END OF THE PAPAL HISTORY.

APPENDIX.

Extracts from the General Councils and Canon Law, framed after Gregory VII. had usurped a Supremacy in the Christian Church.

BY the fourth Lateran council, assembled A. D. 1215, can. 3d. under Innocent III. it is decreed, "That all archbishops, by themselves or their archdeacons, or by some fit and honest persons, twice, or at least once a year, shall visit their own parishes, in which it is reported that any heretics do reside; and shall compel three or more men of good repute, or should it seem expedient to them, the whole neighbourhood, to swear, that if any of them know of any heretics there, or of any that keep secret conventicles, or that differ in their lives and manners from the conversation of the faithful, they will endeavour to inform the bishop of them."*. By the same council it is decreed, that all "Secular † powers, what offices soever they enjoy, shall be admonished, and if need be, compelled by ecclesiastical censures, that, as they desire to be reputed *Christians*, they will take an oath for the defence of the faith, that they will honestly endeavour with all their power to exterminate all heretics, condemned by the church, out of their territories;" and it adds, that, "If the temporal lord, being required and admonished by the church, shall neglect to

* Concil apud Bñium, tom. xi. part i. p. 152.

† Ibid. Can. 3.

purge his territories of heretical filth, he shall be excommunicated by the metropolitan and his suffragans; and if he neglects to give satisfaction within a year, this shall be signified to the pope, that he, from henceforth, may pronounce his subjects discharged from their obedience, and expose his territories to be enjoyed by catholics, who having exterminated the heretics, shall possess it without all contradiction, provided they preserve it in the purity of the faith."

It is also decreed by the same, that,* "If any believer, receiver, defender or favourer of heretics, being excommunicated,† do not satisfy the church within a year, he, from henceforward, shall be infamous, and shall not be admitted to give testimony, or to public offices, or to councils, or to the election of those that belong to them: he shall have no power of making any will, or succeeding to any inheritance: no man shall be obliged to answer him in any cause, but he shall be compelled to answer others; if he be a judge, his sentence shall be null and void; nor shall any cause come before him; if an advocate, he shall not be permitted to plead; if a clerk or notary, the instruments drawn by him shall be of no force." All this is confirmed by the constitutions of Frederick II. by those of Clement IV. const. 27, and by the canon law.‡

It is also decreed by the 4th Lateran council can. 3. "That they who under the badge of the cross shall set themselves to exterminate heretics, shall enjoy that indulgence, and that holy privilege, which is granted to them who go in defence of the holy land, and that is *a full remission of all their sins*, which they confess, and for which they have been contrite, and a greater degree of everlasting happiness, than others may expect."§ The third Lateran council decrees, that "They shall be taken under the protection of the

* Can. 3. Concil apud Binium, tom. xi. p. 149, 150.

† All heretics are excommunicated every year as a matter of course by the bulla *cænæ*.

‡ Decret. lib. v. tit. 7. cap. 13.

§ What a strong incitement to the murderers at Scullabogue, Vinegar-Hill and Wexford Bridge.

church, and shall be free from any manner of molestation in their persons and goods, and shall have two years release of the penance enjoined them, and shall receive greater indulgence at the discretion of the bishops.”*

It is observable, that both the councils of Constance and Basil do reckon the fourth Lateran among those councils, which all popes must swear to maintain, to the least tittle, even to the shedding of their blood; and the council of Trent declares it to be not only a general council, but affirms one of its definitions to be *the voice of the whole church*:† and therefore those three general councils do sanction and confirm all the canons of the fourth Lateran.

The general council of Constance, convened A. D. 1414, commands “All archbishops,‡ bishops, inquisitors, commissaries, or elect persons, by virtue of their obedience, that they and every of them, within the limits or places of their jurisdiction, do watch for the extirpation and correction of all heresies and errors; and wherever they find that any persons are infamed, or suspected to be guilty of any of those crimes, to compel them under the penalty of excommunication, suspension, or confession of the crime, or any other more formidable punishment, canonical or legal, to take a corporal oath upon the evangelists, the relics of the saints, or a crucifix, to answer to the questions which they shall ask them.”§ Now the questions among many others are the following: “Whether they think it lawful that such an oath should be imposed upon or taken by them, that is an oath *ex officio*, for their purgation, obliging them to condemn themselves.” “Whether they believe that after the consecration of the priest, in the sacrament of the altar, under the elements of the holy bread and wine, there remains no material bread and wine, but the same Christ

* Concil. Later. iii cap 27. Apud Binium, tom. vii. p. 661.

† Sess. xiv. cap. 5 Sess 21. c. 9.

‡ The object of the pope in arrogating the investiture of benefices in every country in Christendom, by virtue of his supremacy, is here obvious; as the bishops, his vassals, were to be the instruments of extending his tyranny, and the superstitious doctrines of his church, by a system of terror.

§ Concil. Const. Sess. xlv. Apud Binium, tom. vii. p. 1124.

entirely, who suffered on the cross, and sits on the right hand of the father." Whether they believe "That the consecration being made by a priest, under the species of bread alone, and without the species of wine, there is the true flesh, and blood and soul, and Deity of Christ, and whole Christ, absolutely, and under any one of the species in particular." Whether they believe, "That the custom of communicating laymen in the species of bread alone, approved by this holy council, be to be observed; so that it is not lawful to change it, without the authority of the church." That is, whether they hold that the council forbidding what Christ commands, is to be obeyed before Christ. Whether they believe, "That the pope being canonically elected, is the successor of St. Peter, and has supreme authority in the whole church of God?" Many other questions, containing the leading tenets of the popish superstition, are ordered by this council to be exhibited to all suspected persons, who are required to answer upon oath. "If any person whom they suspect to be guilty of heresy, will not undergo his canonical purgation, or, by a damnable obstinacy, refuses to swear, for the purpose of his purgation, he is to be condemned as a heretic."* This is commanded both by the councils of Lateran and Constance.†

This power is given to archbishops through all parts of the world, where any heresy is supposed to arise, viz. to make these enquiries, and to proceed accordingly; so that in every part of Christendom, where the popish religion has got footing, this system of persecution is strictly enjoined to be carried into execution. The council of Constance also requires "all archbishops and bishops, and persons chosen for the purpose, to proceed against and condemn, as heretics, all persons of whatsoever dignity, office, state or condition they shall be, and by what names soever they are

* Such was the system of terror which the pope, like Mahomet, adopted to enforce the new fangled doctrines of his church.

† Concil. Lat. quantum Can. iii. Concil. tom. x. p. 152. Concil. Const. Sess. xlv. Bin. tom. viii. p. 1121.

called, who think otherwise of the sacrament of the body and blood of Christ, or of baptism, or of confession of sins, or penance, or any other sacraments, or articles of faith, than the *holy Roman and universal church* teaches, and as heretics to give them over to the secular magistrate.”*

By this the constitution of pope Boniface VIII. concerning the inquisition is renewed, requiring and commanding all states and temporal lords and judges of whatever dignity, name or office, as they desire to *be reputed christians, and sons of the church, and to glory in the name of Christ*, that they obey those inquisitors and other ecclesiastical persons deputed, or by the apostolic see to be deputed, for the finding out and punishing of heretics, affording their aid and favour in finding out, apprehending and imprisoning them, and all that do believe, favour, receive, or defend them.†

The council of Constance decrees, “ That all heretics, all followers and defenders of them, or partakers with them, though they shine in the dignity of patriarchs, archbishops, bishops, kings, queens, dukes, or any other ecclesiastical or mundane title, shall be pronounced excommunicate, in the presence of the people, every Sunday and holiday; and that the archbishops, bishops, and inquisitors, shall diligently enquire concerning them, and if they shall be found guilty or infamed, they shall proceed against them, by the punishments of excommunication, suspension, interdict, and deprivation of their dignities, offices and benefices ecclesiastical, or by taking and imprisoning their persons, and executing on them any corporal punishments, with which heretics are usually punished, according to the canonical sanctions.‡ Now the punishments, which, by various general councils and the canon law, must be inflicted on them, are the following: excommunication, confiscation of their goods, imprisonment, exile, death.§

* Concil. Const. Sess. xlv. Apud Binium, tom. viii. p. 1120.

† Ibid. p. 1121.

‡ Concil. Const. Sess. xlv. Bin. tom. viii. p. 1121.

§ Concil. Bourges. A. D. 1246. Can. ii. Concil, tom. xi. p. 668.

Any person who seizes the property of heretics, shall have a full right to enjoy it, Const. Innocent IV. cap. ii.* and this punishment, says Innocent III, " We command to be executed on them by the princes and secular powers, who shall be compelled by ecclesiastical censures thereunto."† The last punishment which they shall undergo is death. They shall not be suffered to live, say the constitutions of Frederick II.‡ " The Paterini and all other heretics shall be duly punished by the secular judges; they shall be taken away by a damnable death," say the same constitutions.§ When any person is condemned for heresy, the magistrate within five days must execute the sentence.|| He must receive them presently into his custody, for that purpose.¶ " All magistrates, under the penalty of excommunication, must execute the punishments imposed on heretics by the inquisitors, without revising the justice of them; because heresy is a crime merely ecclesiastical.**

The punishment of a heretic, usually by burning him, is attended with the most diabolical hypocrisy. When the bishop or inquisitor delivers the person condemned to the civil magistrate, he addresses him in the following words, which are stiled, " The protestation used by the catholic church." " Sir, we earnestly desire, that for the love of God, and for piety, mercy, and our mediation, you would free this miserable person from all danger of death or mutilation of members;" but notwithstanding all this seeming piety and tenderness, when they have sentenced the heretic to death, they require the " Magistrate to execute the sentence, upon pain of excommunication, deprivation, and loss of authority and offices," within six days, according to the constitution of Innocent VIII. within five, says the constitution of Innocent IV.

* Concil. tom. xi. p. 605.

† Decret. lib. v. tit. 7. cap. 10.

‡ Concil. Bin. tom. xi. p. 619, 621.

§ Concil. tom. xi. p. 423.

|| Innocent. IV Consti cap. 24.

¶ Clem. IV. Const. 13. leg. 23.

** Const. x. Bull. Rom. tom. i. p. 453.

“ If any persons after their death shall be found to have been heretics, their bodies shall be dug up, and their bones burnt.”* “ The temporal lords shall, by the diocesan and the inquisitors, be compelled by ecclesiastical censures,† to dig up their bodies.” According to this, and similar decrees of councils, the bodies of Wickliffe, Bucer and Fagius were dug up and burnt in the reign of queen Mary.

It is decreed in different general councils, that their canons are infallible, being dictated by the Holy Ghost. “ Nor let any person presume to say, that a general council, legitimately assembled, can err, because were this pernicious error allowed, the whole catholic faith may be overturned, and there would not be any certainty in the church; for should any one error be admitted, the remainder of them may err.”‡ “ It would be blasphemy of any person to assert, that the sentences, canons, and decrees of the general councils were not dictated by the *Holy Ghost*.§ “ Any person who should be of opinion that the church can err in any thing, that regards morality and the faith of the church, must be considered as a heretic.”|| The canon law declares the same. “ The canons of the general councils are dictated by the spirit of God, and whoever violates them, speaks against them, or acquiesces with any one that does, or intends to do so, is guilty of a sin against the *Holy Ghost*.”¶ The council of Trent decrees, “ Be it therefore known to all men, that the most holy canons are to be *exactly*, and, as far as possible, *indiscriminately observed by all*.”** Any persons who treat lightly the pope’s decrees are anathematized, by a general council, in the following words, “ Whoever shall presume to contemn the opinions, mandates, interdicts, sanctions, or decrees, wholesomely

* Concil. Alb. Can. lii. p. 727.

† Ibid. Can. xxvii. p. 728.

‡ Concil. Basil. tom. viii. p. 128.

§ Ibid. p. 131.

|| Ibid. p. 135.

¶ Decret. ii part caus. 25. quest. 1.

** Sess. xxv. cap. 20.

promulgated by the bishop of Rome, let him be accursed.* Thus it appears, that the decrees of general councils are deemed of equal authority with the holy scriptures in the Romish church, and that the pope's decrees and epistles are of equal force with them.

As many sovereign princes were deprived of their crowns, by the enforcement of the canon law and general councils within their dominions, which the bishops, who were the pope's spies and vassals, could easily effect, by inciting the mass of their subjects, over whom they had a complete ascendancy, to rise in rebellion against them; others through fear were obliged to enact very severe and sanguinary laws against heretics, and to execute them at the instance of the bishops who condemned them. Thus, the emperor Frederick II. dreading the woeful effects of a papal excommunication, at the instance of pope Honorius III. issued some barbarous edicts against heretics, which every true christian must read with astonishment and horror.† These, notwithstanding their barbarity, the bishops of Rome have at different times ratified and confirmed, and have been solicitously careful in giving various editions of them,‡ lest they should fall into obscurity and oblivion: to which all good and wise men would wish them to be consigned. In the same manner, Lewis VII. of France, issued his sanguinary edicts against heretics, commanding all his barons, bailiffs and other subjects, to extirpate heretics, and even to swear to a strict observance of them. All these are inserted in many editions of the general councils. Under the same influence of terror, Edward III. of England was obliged to grant a licence to a bishop to imprison a heretic; and he confessed his reason for signing it was, because, "Holy mother church, in prosecuting such heretics, commands them to be imprisoned." The king was sensible of the injustice of the

* Nicolaus papa, in synod. univers. Rom. decret. 2d pars, caus. 25. quest. 2.

† Spondanus, an. 1220, 1221.

‡ Ibid. an. 1224.

procedure, but unwilling to expose himself to papal thunder, and dreading that agreeably to the canon law and the infallible determinations of the general councils, he might have been anathematized and excommunicated, was obliged to yield. Afterwards he vindicated the independence of his kingdom from papal encroachments.*

I shall now give the reader some specimens of the canon law. I have already stated that Gregory VII. declared in a council at Rome, "That all those who were bound to excommunicated persons, either by duty or by oath, were absolved from their fidelity and every tie of obedience."† A few years after, Urban II. made a similar determination.‡ Gregory IX. in the 13th century agreed with his brethren, when he says, "Be it known to all, who are under the dominion of *heretics*, that they are *set free from every tie of fidelity and duty to them; all oaths or solemn engagements to the contrary notwithstanding.*"§ When Innocent IV. assembled a council at Lyons, in the year 1245, in order to depose the emperor Frederick II. for heresy, it was thus set forth: "We declare the said emperor deprived of all honour and dignity, *perpetually absolving all his subjects from their oaths of fidelity to him*, and by our apostolical authority, forbidding them to acknowledge or obey him, hereafter, under pain of excommunication."|| It is remarkable, that the fathers of that council, put their hands and seals to this sentence of deposition, as an eternal monument of the sense of the catholic church. According to the canon law, no oath or promise can bind persons to the omission of that which is their duty, or to do any thing which is against the benefit of the holy church; for, according to the determination of Innocent III.¶ received into the body

* Collier's Ecclesiastical History, vol. ii. preface.

† Decret. pars 2da. caus xv. quæst. 6.

‡ Ibidem.

§ Decret. Greg. lib. v. tit. 7.

|| Innocent IV. in concil. Lugdu, concil. tom. xi. p. 645.

¶ He was the most ambitious, covetous, sanguinary and tyrannical of all the popes; and yet he was regarded as Vicegerent of God, Vicar of Christ, and Successor of St. Peter.

of that law, "they are not to be called oaths but perjuries, which are attempted against the benefit of the church," *non juramenta, sed perjuria, potius dicenda sunt, quæ contra utilitatem ecclesiasticam attentantur.*"* They cannot bind the right of a superior, for the same law declares, "that in any oath that is taken, the right of the superior is supposed to be excepted; they cannot bind against the law, or the canonical sanctions, for, otherwise," says the same law, "it is a rash oath, and is not valid." *Debet ita intelligi, ut non obviet juri, alias tanquam temerarium non obligat.*† The canon law is full of constitutions declaring that, "When the things of God are treated of, the king must subject his will to the will of the priests, not prefer it before theirs; that the law of Christ subjects kings to the priesthood of Christ, and puts them under their tribunal."‡

As the popes have claimed a right of absolving subjects from any oaths made to heretical princes, they have also arrogated and exercised a right of releasing catholic princes from their oaths and promises made to heretical subjects. The barons of Valentia in Spain, knowing that the Moors were the most useful and industrious subjects in the kingdom; and fearing from the sanguinary and persecuting principles of popery, that they might be expelled, had the following clause introduced into the coronation oath of the Spanish monarchs: "That the king upon no pretexts whatsoever should expel the Moriscoes, nor force them against their will to be baptized; that he should not directly, or indirectly, desire to be dispensed with as to said oath, and should a dispensation be offered to him, that he would not accept it, but on the contrary, that he should consider the same as null and void." But Clement VII. at the instance of the Spanish clergy, sent the emperor Charles V. a dispensation from said oath, which begins thus: "And we do further release your

* Decret. lib. ii. tit. 24. cap. 27.

† Ibid. cap. 21.

‡ Decret. part. i. dist. 10. cap. 3. Decret. i. dist. 96. cap. 11. 12.

majesty from the obligation of the oath, which we are informed was taken by you, in the general estates of the said kingdoms and principalities, never to expel the said infidels; absolving you from all censures and penalties of the *guilt of perjury*, which you might incur thereby."*

When Vladislaus, king of Hungary, made peace with Amurath the Turk and confirmed it with an oath, pope Eugenius IV. absolved him from it, and made him, with the basest treachery, attack Amurath, by surprise. His holiness declared, "That no league made with the enemies of the christian faith, is valid without consulting the pope."† Pope Martin V. in his epistle to Alexander, duke of Lithuania, who had received the Bohemians into his protection, writes thus: "If you have been any way induced, to promise to defend them, know, that you could not pawn your faith to heretics, the violators of the holy faith; and that you mortally offend, if you observe it."‡ Paul III. in his bull against Henry VIII. in the year 1538, absolves all christian princes, from all confederations or obligations whatsoever entered into with him, *THOUGH CORROBORATED BY FREQUENTLY REPEATED OATHS, and by the same he releases all his subjects from any oaths of allegiance* which they had taken to him. Pope Pius V. in the year 1580, pronounced a similar sentence against queen Elizabeth, and called upon her subjects to rise in arms against her; in consequence of which many traitorous conspiracies were formed against her life and her government.

On the massacre of the hugonots at Paris, and other parts of France, of whom not less than forty thousand

* Geddes's Miscellaneous Tracts, p. 36, 39, 40. Mr. Swinburne a Roman catholic gentleman, in his Travels through Spain, says, "that three hundred and sixty of the most opulent and respectable inhabitants of Grenada were banished by the Inquisition, in the year 1726, and their property to the amount of 12000 crowns was confiscated, on a suspicion of their being secretly Mahometans.

† Spond. ad an. 1444, p. 905.

‡ Cochleus Hist. Hussit. l. v. ad an. 1423. Spondan. ad an. 1427.

were butchered, on St. Bartholomew's day, pope Gregory XIII. regarding it as a most auspicious event, celebrated it at Rome with public thanks and rejoicings, and appointed a general jubilee for so signal an advantage obtained for the Holy See.* Sixtus V. excommunicated king Henry III. of France, because, instead of persecuting, he made peace with the protestants; and he granted nine years indulgence to such of his subjects as should rise in arms against him. In consequence of this, he was murdered by Jaques Clement, a friar. The pope, in a public consistory, at Rome, applauded the virtue and firmness of the assassin, in a long, premeditated speech, and declared, that his fervent zeal towards God surpassed that of Judith and Eleazer, and that the assassination was brought about by the ordinance of divine Providence.† In the year 1585, Sixtus V. pronounced Henry of Navarre and the prince of Conde to be heretics, rebels to the divine Majesty, and enemies to the catholic faith. He then deprived them and their posterity for ever of their dominions and kingdoms, *and absolved their subjects from their oaths of allegiance.*‡

On the death of Henry III. Henry of Navarre succeeded to the crown by hereditary right, and by the will of his predecessor. But pope Urban VII. pronounced a sentence of deposition against him, as a heretic, absolved his subjects from their oaths of allegiance, and called upon them to rise in arms against him. To conciliate his subjects, and to avert the fatal effects of these damnatory papal decrees, he became a papist. Nevertheless many assassination plots were formed against him, and he was finally murdered by Rayallac, because he would not persecute his protestant subjects. It would exceed the extent of this work, to enumerate the numerous damnatory bulls, for the excommunication and deposition of sovereign princes, which issued from the papal chancery, from the eleventh century, when Gregory VII.

* Thuanus lib. 63. sec. 4.

† Idem. lib. 53. cap. 4.

‡ Idem. l. 82. p. 45.

usurped a supremacy, and deposed the emperor Henry IV. to the reformation. During that long period, of the great number of sovereign princes that were excommunicated, many were deposed, and some were even murdered; and all this was effected by *the pope's spiritual power alone*. It cannot be a matter of surprise then, that Buonaparte should declare it to be contrary to *the independence of his kingdom, the safety and dignity of his throne*. The canonists have used the most blasphemous adulation in giving high sounding titles, and in ascribing extraordinary qualities to the popes; but they have surpassed them in their own decretals. Boniface VIII. begins one of them thus:* “The Roman pontiff, whose breast is acknowledged to be the repository of all law, and in consequence of his being the fountain of all law, has made a blind submission to his authority essential to salvation.” His own words are, “We† declare, define and denounce it to be necessary to salvation, that every human creature should be obedient to the Roman pontiff.” Innocent III. talks in the same stile;‡ “The church, my spouse, was not married to me without bringing me a fortune; no, it was of inestimable value, no less than the plenitude, the greatness, the abundance of spiritual and temporal things. She gave me the mitre as a mark of spiritual power, and the crown, as an emblem of my temporal dominion; constituting me lieutenant of Him, who is king of kings, and lord of lords.” The same pope told the emperor of Constantinople, “That the pope is as much greater than the emperor, as the sun is greater than the moon.”§ Pope Martin V. in the instructions given to his nuncio, when he was sending him to Constantinople, equals Innocent III. for he assumes the following titles:¶ “The most holy and most happy, who has the heavenly

* Sent. decret. tit. ii. cap. i.

† Sent. decret. extra. lib. i.

‡ Itinerar. Ital. pars. ii. de corona Rom. Pontif.

§ Decretal. lib. i. c. 6.

¶ Raynaldus, ad an. 1412.

power, who is lord upon earth, who is the successor of St. Peter, the Christ or anointed of the Lord, the lord of the universe, the father of kings, the light of the world, the sovereign pontiff, Martin the pope." The general council of Florence says,* " We likewise define the bishop of Rome to be the true vicar of Christ, the head of the universal church, the father and teacher of all christians, and that full power was given to him by our Lord Jesus Christ, to feed, regulate and govern the universal church, appears from the general councils and the sacred canons." To add force to this doctrine, pope Eugenius IV. twice issued papal execrations against those who should oppose it, dooming them to perdition. The same powers and titles are given by the 4th Lateran council, and by the 5th also; which declares, " That the bishop of Rome has power over all councils."† The fathers of that council apply the following words of scripture to pope Léo:‡ " To thee all power in heaven and in earth is given by the Lord."§ How different are these blasphemous, high sounding titles, this haughty demeanour, and this lofty ambition, from the meekness and humility of our blessed Saviour, whose vicar the pope claims to be? When the multitude wished to make him a king, he said, my kingdom is not of this world; and when a dispute arose among his disciples about pre-eminence, our Lord on hearing it, sat down, called the twelve and said unto them, if any man desire to be first, the same shall be last of all, and servant of all.|| And in his sermon against the Pharisees, he said unto his

* Decret. 4. datum Florentiæ, in Sessione Publica Synodali, an. 1439.

† Concl. Later. v. Sess. II.

‡ Ibid. Sess. 7 and 9.

§ By the councils of Constance, Basil and Pisa, a council was made superior to the pope; and yet he was made superior to a council by the 5th Lateran and the council of Trent. What becomes then of the infallibility of the Romish church? Richerius, an eminent doctor of the Sorbonne, truly observes, that the canons of the councils were framed at home, by the popes, who compelled the bishops to adopt and sanction them; which uniformly took place from the usurpation of Gregory VII. to the council of Constance, a period of three hundred and forty years.

|| Mark ix. 35.

disciples, Be ye not called Rabbi, for one is your master, even Christ, and all ye are brethren.* Many of the fathers are decidedly of opinion, that St. Peter was not superior in any respect to the other apostles. St. Cyprian says, "The other apostles were indeed that which Peter was, endowed with equal censorship of honour and power." Again he said, "Our Lord gave to all the apostles, after his resurrection, an equal power, saying, as the father hath sent me, so send I you."† St. Chrysostom to the same purpose says, "St. Paul sheweth, that each apostle did enjoy equal dignity;"‡ and yet more clearly, when comparing St. Peter and St. Paul together, he makes St. Paul at least equal in honour to St. Peter.§ St. Basil says, "That Peter was but one of the mountains, on which the Lord did promise to build his church."||

* Matt, xx. 24.

† St. Cyprian de univer. eccles.

‡ Chryst. in Galat. ii. 8.

§ Idem. i. 8.

|| See Barrow page 68.

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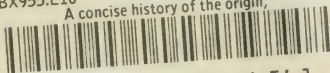
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