

LIBRO VIII.

EL PAPADO EBRIO CON LA SANGRE DE LOS SANTOS

LAS PERSECUCIONES DEL PAPADO POR LA REVOCACIÓN DEL EDICTO DE NANTES 1865
DC.

CAPÍTULO I

LA PERSECUCIÓN APROBADA A PARTIR DE LOS DECRETOS DE LOS CONCILIOS GENERALES Y DE LOS ESCRITOS DE FAMOSOS ECLESIASTICOS, POR SER UNA DOCTRINA ESENCIAL DEL PAPADO

§1. Entre las marcas escriturales que predicen la Apostasía Romanista de la Ramera Babilónica, esta la siguiente: “Vi a la mujer EBRIA DE LA SANGRE DE LOS SANTOS, y DE LA SANGRE DE LOS MÁRTIRES DE JESÚS (Apc. 17: 6). La totalidad de la historia del Papado, es un comentario de la verdad de esta descripción. Esa historia es escrita en líneas de sangre. Comparada con la carnicería de hombres y mujeres santos, por el anti Cristo papal, las persecuciones de los emperadores paganos de las primeras tres centurias se hunden en una insignificancia comparativa. Ni una décima de la sangre derramada por el paganismo, fue vertida por el Papado; y los perseguidores de la Roma pagana nunca soñaron en los miles de ingeniosos aparatos de tortura, que la malignidad de inquisidores papales exitosamente inventó, que en el lenguaje de Pollock ellos

* * * * * * * * sentados, planeando

Deliberadamente, con el mayor esfuerzo meditando,
Como, supremamente extremar, la emoción de la agonía,
La carne, y sangre, y almas de los santos hombres,
Sus víctimas podían ser procesadas

Desde el nacimiento del Papado en el 606, hasta el presente tiempo, se ha es estimado de parte de cuidadosos y creíbles historiadores, que más de CINCUENTA MILLONES de personas de la familia humana, han sido masacrados por el crimen de herejía por los perseguidores papales, un promedio de cuarenta mil

asesinatos religiosos por cada año de la existencia del Papado. Por supuesto el promedio anual de víctimas fue inmensamente más grande, durante aquellas tristes edades cuando el Papado estaba en su gloria, y reinaba el Déspota de este Mundo. Y ha sido mucho menos cuando el poder de los papas ha disminuido su tiranía sobre las naciones, y coaccionar a los príncipes de la tierra, por el terror de la excomunión, el interdicto, y la destitución, para carnear a sus súbditos. ⁽¹⁾

Los lectores de las anteriores páginas no necesitan nuevamente se les mencione, que **el derecho de perseguir herejes por causa de sus opiniones, ha sido reclamado y ejercitado por centurias por la iglesia Romanista.** “*el deber de aplicar la muerte a los herejes,*” dice el profesor Gaussen de Génova, “*está en medio de los infalibles e irrevocables decretos de sus concilios generales, como aquellos de la Misa y del Purgatorio*”; y cuando Lutero se atrevió a decir, ‘que era contra la voluntad del Espíritu Santo, quemar con fuego a los hombres convictos de error’, la corte de Roma en su bula *Exsurge*, asentó su opinión en la proposición número cuarenta y uno, por la cual esta condenaba a Lutero, y ordenaba bajo severas penas, que debía ser prendido y enviado al Papa.” ⁽²⁾

§2. De acuerdo a la fe de los Romanistas, no puede existir autoridad legislativa más alta, que el Papa y el concilio general, y todo lo que es decretado por tal concilio, con la concurrencia del papa, llega a ser doctrina legítima y artículo de fe. Consecuentemente, como hemos visto, cada sacerdote, del credo del Santo papa, jura solemnemente sobre los santos evangelios, sostener y enseñar que todos los sagrados preceptos, y los concilios generales, han sido entregados, declarados y definidos. Por supuesto ellos están atados a recibir todas las leyes promulgadas por los concilios generales de Letrán, de Basilea, Constanza, etc., mandando la exterminación de los herejes.

Innumerables *concilios provinciales y nacionales* han publicado las más crueles y sangrientas leyes de bandidaje y exterminio contra los Valdenses, y otros herejes; como son los concilios de Oxford, Toledo, Aviñón, Tours, Albi, Narbonne, Beziers, Tolosa, etc. ⁽³⁾ Pero como los papistas sostendrán que estos concilios no poseían autoridad para establecer *doctrina* de la iglesia (aunque deben admitir

- (1) “ Ningún cálculo puede alcanzar las cifras de quienes han sido asesinados en sus diferentes formas, por causa de mantener la profesión del Evangelio, y oponerse a las corrupciones de la Iglesia de Roma. UN MILLÓN de pobres Valdenses perecieron en Francia; NOVECIENTOS MIL Cristianos ortodoxos, fueron asesinados en menos de treinta años, después de la institución de la orden de los Jesuitas. El Duque de Alba, se jactaba de haber llevado a la muerte en los Países Bajos, a TREINTA Y SEIS MIL por mano del verdugo común en el espacio de pocos años. La Inquisición aniquiló por varias torturas a CIENTO CINCUENTA MIL, en treinta años. Estas son pocas muestras, pero tan pocas, de aquellas que ha registrado la historia; pero la cantidad total nunca será conocida, hasta que la tierra manifieste su sangre y nunca más encubra sus asesinados” (Historia de la Iglesia de Scott).
- (2) Ver el competente discurso del profesor Gaussen de Génova, a los estudiantes de Teología, en la apertura de curso, en Octubre de 1843, titulado, “El Papado, un Argumento para la Verdad, por su Consumación de las Profecías Escriturales.”
- (3) Ver a Edgar, págs., 218, 219, con citas de autoridades originales.

que son ilustraciones de su *espíritu*), yo los pasaré por alto, y simplemente recordaré al lector una vez más, de los *concilios generales*, que han sancionado por sus decretos la pena de muerte por herejía. Al menos seis de estas tan altas asambleas judiciales de la iglesia Romanista, con el Papa como su cabeza, autoritativa y solemnemente han ordenado la persecución y exterminación de los herejes.

Estas comprenden (1) **El Segundo Concilio de Letrán** (Lateranense) que en el año 1139, en el canon veinte y tres, excomulga y condena a los herejes, ordenando a los poderes civiles suprimirlos, y en el mismo curso incluyendo, a sus protectores y defensores.⁽¹⁾

(2). **El Tercer Concilio de Letrán**, en 1179, bajo el papa Alejandro III, publica un todavía más feroz manifiesto contra los herejes. Un extracto de este sangriento decreto ha sido dado en Inglés en la página 302, y será suficiente en este lugar, dar en la nota alusiva, un extracto del original en Latín del mismo decreto.⁽²⁾

(3). **El Cuarto Concilio de Letrán** en 1215, bajo el inhumano Papa Inocencio III, excede en ferocidad todo lo que le ha precedido. Un copioso extracto del decreto de este concilio, ambos en el original y en Inglés, ha sido ya dado en las páginas, 332, 333.

(4). **El Decimosexto Concilio de** sostenido en **Constanza** en 1414, el cual hemos visto llevando estos sangrientos principios a ejecución, en la inhumana muerte religiosa de Huss y Jerónimo. No contentos con este acto de horrible alevosía y barbaridad, el papa y el concilio proceden, previa su disolución en 1418 a una sanción del inhumano decreto Laterano. La santa e infalible asamblea, en su sesión cuarenta y cinco, presentó una espantosa escena de blasfemia y barbarismo. El papa Martín, presidiendo el sagrado sínodo y revestido con toda su autoridad, se dirige a los obispos e inquisidores de la corrupción herética, sobre quienes él concede su bendición apostólica. La erradicación del error y el establecimiento del Catolicismo representó Martín, como jefe y custodia de sí mismo y del concilio. Su santidad en su pontifical urbanidad, caracterizó a Wickliff, Huss y Jerónimo, como pestilentes y engañosos jerarcas, quienes excitan con truculenta furia, infestando el redil Cristiano, haciendo que las ovejas, se putrifiquen con la mugre de la falsedad. Los partidarios de la herejía a través de Bohemia, Moravia, y otros reinos, él describe, como activando por el orgullo de Lucifer, la furia de los lobos, y la engañosidad de los demonios.
El Pontífice

(1). Eos qui religiositatis speciem simulantes, tanquam hæreticos ab ecclesia Dei pellimus, et damnamus, et per potestates exteras coerceri præcipimus. Defensores quoque ipsorum ejusdem damnationis vinculo innodamus. (*Bin.* 8, 596.)

(2) Eos et defensores eorum et receptores anathemati decernimus subjacere. Sub anathemate prohibemus, ne quis eos in domibus, vel in terra sua tenere vel fovere, vel negotiationem cum eis exercere præsumat. Confiscentur eorum bona et liberum sit principibus hujusmodi homines subjicere servituti. (*Lab.* 13, 530. *Bin.* 8, 662.)

Entonces soportado por el concilio, procedió, por la gloria de Dios, la estabilidad del Romanismo, y la preservación de la Cristiandad, a excomulgar a estos abogados del error, junto con sus pestilentes patronos y protectores, *para consignarlos al brazo secular y a la más severa venganza. Mandó a los reyes, castigarlos conforme al concilio Laterano.* La inhumana promulgación arriba mencionada, fue para el decomiso de Bohemios y Moravos, y ellos fueron despojados de todas sus propiedades, de la sepultura Cristiana, y aún del consuelo de los hombres. (1)

(5). **El Concilio de Siena**, en 1423, que fue más tarde continuado en Basilea, publicó pronunciamientos persecutorios de la misma clase. El santo sínodo congregado en el Espíritu Santo, y representando a la iglesia universal, admitió el esparcimiento de la herejía en diferentes partes del mundo por el descuido de los inquisidores, y para la ofensa a Dios, la injuria del Catolicismo, y la perdición de las almas. La sagrada convención, ordenó entonces a los inquisidores, en cada lugar, extirpar cada herejía, especialmente aquellos de Wickliff, Huss y Jerónimo. Príncipes fueron amonestados por la merced de Dios a exterminar el error, si ellos escaparen de la venganza divina. Los santos padres y el virrey del cielo conspiraron de esta manera, para sancionar a muerte en el nombre del Dios de misericordia: y a condición de indulgencias plenarias a todos aquellos que debían desterrar a aquellos hijos de la heterodoxia, o proveyeran armas para su destrucción.(2) Estas promulgaciones eran publicadas cada sábado, mientras sonaban las campanas y las iluminantes bujías se extinguían.

(6) **El Quinto Concilio Laterano**, en 1514, promulgó leyes marcando, si es posible con ampliado barbarismo. Simuladores Cristianos de cada clase y nación, herejes corrompidos por cualquier contaminación del error, fueron por estas infalibles pandillas de rufianes, despedidos de las asambleas de creyentes, y consignados a la inquisición, que los convictos pudieron experimentar debido al castigo y la reincidencia sufrida sin ninguna esperanza de perdón, (3)

(1) *Haeresiarchæ, Luciferina superbia et rabie lupina eveci, dæmonum fraudibus illusi. Oves Christi Catholicas hæresiarchæ ipsi successive infecerunt, et in stercore mendaciorum fecerunt putrescere. Credentes et adhærentes eisdem, tanquam hæreticos indicetis et velut hæreticos seculari Curie relinquatis. (Bin. 8, 1120.) Secundum tenorem Lateranensis Concilii expellant, nec eosdem domicilia tenere, contractus inire, negotiationes exercere, aut humanitatis solatia cum Christi fidelibus habere permittant. (Bin. 8, 1121. Crab. 2, 1166.)*

(2) *Volens hæc sancta synodus remedium adhibere, statuit et mandat omnibus et singulis inquisitoribus hæreticæ pravitatis, ut solícite intendant inquisitioni et extirpationi hæresium quarumcumque. Omnes Christianæ religionis principes ac dominos tarn ecclesiasticos quam sæculares hortatur, invitatur, et monet per viscera misericordiæ Dei, ad extirpationem tanti per ecclesiam prædamnati erroris omni celeritate, si Divinam ultionem et pœnas juris evitare voluerunt. (Labb. 17, 97, 98. Bruy. 4, 72.)* Es apropiado aquí remarcar, que algunos de los autores Romanistas, niegan las demandas de los concilios de Siena y de Basilea, diciendo ser generals. Otros sin embargo lo admiten.

(3) *Omnes ficti Christiani, ac de fide male sentientes, cujuscumque generis aut nationis fuerint, necnon hæretici seu aliqua hæresis labe polluti, a Christi fide-*

“*El principio de la persecución entonces*” comenta con propiedad el instruido Edgar, siendo sancionado no solamente por teólogos, papas, y sínodos provinciales, sino también por los concilios generales, es **UNA PARTE NECESARIA E INTEGRAL DEL ROMANISMO**. La comunión Romanista por medio de sus representantes **ha declarado su derecho** de coaccionar a los hombres para que renuncien a la heterodoxia y abracen el Catolicismo, y para consignar a los obstinados al poder civil, para ser desterrados, torturados o muertos.”⁽¹⁾

§3. Los mismos principios de persecución han sido abogados individualmente por eclesiásticos Romanistas en varias épocas. Será suficiente citar en este comentario, a Santo Tomás de Aquino en el siglo trece, a Bellarmine en el siglo dieciséis, y Peter Dens que escribió en el siglo dieciocho, los mismos que son estudiados y obedecidos en los seminarios y colegios papistas del siglo diecinueve.

La doctrina de la persecución es frecuentemente reconocida en los escritos de Santo Tomás de Aquino, el doctor angélico como es llamado por los Romanistas. “*Los herejes*”, dice él, “deben ser forzados por el castigo corporal, para que ellos puedan adherirse a la fe.”⁽²⁾ En otros lugares Santo Tomás, inequívocamente sostiene que, “*los herejes pueden no ser solamente excomulgados, sino justificadamente muertos*”⁽³⁾, y que “*la iglesia consigna tal labor a los jueces seculares, para ser exterminados de este mundo por la muerte.*”⁽³⁾ Pero la más remarcable ilustración del espíritu del Papado sobre este aspecto, es el elaborado argumento del un celebrado Cardenal, imponiendo el deber de matar herejes.

El cardenal Bellarmine⁽⁴⁾, es el gran campeón del Romanismo, y expositor de sus doctrinas. Fue sobrino del Papa Marcelo (Marcelo II, 1555 NT.), y es reconocido por ser un escritor modelo entre los Romanistas. En los capítulos 21 y 22 del tercer libro de su trabajo titulado, “**De Laicis**” (concerniente al laicado), se adentra dentro de un argumento regular, para probar que la iglesia tiene el derecho, y debe ejercitarlo, de castigar a los herejes con la muerte. Los siguientes extractos son tan conclusivos para la fe de los Romanistas en este punto, que los damos en el original, tanto como su traducción. Los títulos de los capítulos de Bellarmine son como sigue:

lium coetu penitus eliminentur, et quocumque loco expellantur, ac debita animadversione puniantur, statuimus. (Crabb. 3, 646. Bin. 2, 112. Labb. 19,844.)

⁽¹⁾ See Edgar, chapter vi., passim.

⁽²⁾ Hereticæi sunt etiam corporaliter compellandi. (Aquinas 2, 42.) Y otra vez, Hæretici sunt compellandi ut fidem teneant. (Aquinas 2, 10.)

⁽³⁾ Hæretici possunt non solum excommunicari sed et juste occidiEcclesia relinquit eum iudici sæculari mundo exterminandum per mortem. (Aquinas 2, 11; 3,48.)

⁽⁴⁾ Cardenal Bellarmine.- Este célebre papista, casuista y eclesiástico, nació en Toscana en 1542. Él fue ascendido a la dignidad de Cardenal en 1599 como premio por sus escritos y servicios al nombre del Papado. Y desde 1605 hasta el año de su muerte en 1621, residió en Roma, en constante asistencia a los papas, y bajo su patrocinio, diligentemente empleó su pluma, en la defensa de la fe Católica. Después de su muerte, a causa de los valiosos servicios que había prestado a la iglesia Romana por medio de sus escritos, estuvo muy cerca de ser puesto en el calendario de los santos. De entre diecisiete cardenales, fuimos informados por un Historiador Romanista, que diez votaron por su canonización. (Dupin, Cent xvii., Libro 5)

Capítulo XXL. Que los herejes condenados por la iglesia, pueden ser castigados penas temporales y aún con la muerte. 'Posse hæreticos ab ecclesia damnatos temporalibus pœnis etiam morte mulctari.'

Nos igitur breviter ostendemus hæreticos incorrigibiles ac præsertim relapsos, posse ac debere ab ecclesia rejici, et a secularibus potestatibus temporalibus pœnis atque ipsa etiam morte mulctari.

Primo probatur scripturis. Probatur *secundo* sententiis et legibus imperatorum, quas ecclesia semper probavit. Probatur *tertio* legibus ecclesiæ. Probatur *quarto* testimoniis Patrum. Probatur *ultimo* ratione naturali. *Primo* hæretici excommunicari jure possunt, ut omnes fatentur, ergo et occidi. Probatur consequentia quia excommunicatio est major pœna, quam mors temporalis.

Secundo experientia docet non esse aliud remedium, nam ecclesia paulatim progressa est et omnia remedia experta ; primo solum excommunicabat deinde addidit mulctam pecuniariam ; tam exilium, ultimo coacta est ad mortem venire : mittere illos in locum suum.

Tertio, falsarii omnium judicio merentur mortem ; at hæretici falsarii sunt verbi Dei

Quarto, gravius est non servare fidem hominem Deo, quam feminam viro ; sed hoc morte punitur, cur non illud.

Quinto, tres causæ sunt propter quas ratio docet homines occidendos esse ; prima causa est ne mali bonis noceant ; secunda est, ut paucorum supplicio multi corrigantur. Multi enim quos impunitas faciebat torpentes supplicia proposita excitant ; et nos quotidie idem videmus fieri in locis ubi viget Inquisitio.

Denique hæreticis obstinatis beneficium est quod de hac vita tollantur; nam quo diutius vivunt eo plures errores excogitant, plures pervertunt, et majorem sibi damnationem acquirunt.

Mostraremos brevemente, que la iglesia tiene el **poder y el deber** de desechar a los herejes pertinaces, especialmente a los que han recaído, y que los poderes seculares deben infligirles, castigos temporales y aún la misma muerte.

1ro. Probado es por la Escritura. **2do.** Probado es por la opinión y leyes de los Emperadores, **que la iglesia siempre ha aprobado.** **3ro.** **Probado es por las leyes de la iglesia.** **4to.** Probado es por el testimonio de los padres. Finalmente. Probado es por la razón natural. Pues *Primero*: Todos confiesan, que los herejes pueden por derecho ser excomulgados--ciertamente pueden ser muertos. Probada es esta consecuencia, porque la excomunión es un más grande castigo que la muerte temporal

Segundo. Prueba la experiencia, que no hay otro remedio; pues la iglesia paso a paso ha tratado primero todos los remedios, excomulgando solamente; además las sanciones pecuniarias; luego, el exilio; y *finalmente*, ha sido forzada a matarlos, para enviarlos a su propio lugar.

Tercero. Toda permisión a esa falsificación, amerita la muerte; pero los herejes son culpables de falsificar la palabra de Dios.

Cuarto. La violación a la fe, del hombre hacia Dios, es grande pecado, como la de una esposa a su esposo. Pero si la infidelidad de la mujer es penalizada, porqué no la de un hereje.?

Quinto. Tres causas muestran la razón por las que los herejes deben ser muertos, la 1ra. Para que la maldad no lacere lo justo. 2da. Por el castigo de **pocos, muchos** seann ser reformados. PORQUE MUCHOS FUERON HECHOS TORPES POR LA IMPUNIDAD, SON AVIVADOS POR EL MIEDO AL CASTIGO, DIARIAMENTE VEMOS ESTE RESULTADO DONDE LA INQUISICIÓN FLORECE

Finalmente, Beneficioso para los obstinados herejes es, removerlos de su vida; pues a lo largo de ella, mientras más errores inventan, a más personas descaminan: y más grande daño atesoran para ellos mismos.

En el próximo capítulo Bellarmine procede a replicar las objeciones de Lutero y otros, contra la incineración de los herejes. Nosotros transcribimos

las réplicas del papista casuista, en el primer, segundo, décimo tercero y décimo octavo argumentos contra la quema de herejes. (1) Los capítulos se titulan como sigue:

Capítulo XII. Objeciones respondidas. 'Solvuntur objectiones.'

Superest argumenta Lutheri atque aliorum haereticorum diluere. Argumentum, *primum*, ab experientia totius ecclesiae : 'Ecclesia,' inquit Lutherus, 'ab initio sui usque huc nullum combussit hæreticum, ergo non videtur esse voluntas Spiritus ut comburantur.'

Respondeo, argumentum hoc optime, probat, non sententiam, sed imperitiam, vel impudentiam Lutheri : nam cum infiniti propemodum, vel combusti, vel aliter necati fuerint, aut id ignoravit Lutherus, et tunc imperitus est, aut non ignoravit, et impudens, ac mendax esse convincitur: nam quod hæretici sint sæpe ab ecclesia combusti, ostendi potest, si adducamus puca exempla de multis.

Argumentum secundum; experiential testatur non profici terroribus. Respondeo, experientia est in contrarium ; nam Domitistæ, Manichæi, et Albigenses armis profligati, et extincti sunt.

Argumentum decimum tertium : Dominus attribuit ecclesiae gladium spiritus, quod est verbum dei non autem gladium ferri ; immo Petro volenti gladio ferreo ipsum defendere, ait : 'Mitte gladium tuum in vaginam,' Joan 18. Respondeo ecclesia sicut habet Principes Ecclesiasticos, et secuiare, qui sunt quasi duo ecclesiae brachia, ita quos habet gladios, spirituales, et materiales, et ideo, quando manus dextera gladio spirituali non potuit hæreticum convertere, invocatur auxilium brachii sin-

“Resta responder las objeciones de Lutero y otros herejes. Argumento 1ro. Desde la historia de la iglesia sin restricciones, ‘La iglesia’, dice Lutero, ‘desde el principio, aún hasta este tiempo, nunca ha quemado un hereje.’(2) Entonces, no parece estar en voluntad del Espíritu Santo, que ellos deban ser quemados;’

Replico, este argumento no prueba la opinión, sino la ignorancia o imprudencia de Lutero; **PORQUE CASI SIEMPRE, UN INFINITO NÚMERO, FUERON QUEMADOS O DE OTRA MANERA EJECUTADOS.** Lutero, no supo esto, y fue entonces un ignorante; o si lo conoció, es convicto de imprudencia y falsedad, pues que los herejes frecuentemente **fueron quemados POR LA IGLESIA**, puede ser probado aduciendo unos pocos de muchos ejemplos.

Argumento 2do. ‘La experiencia muestra que el terror no es útil.’ Replico, **LA EXPERIENCIA PRUEBA LO CONTRARIO, PORQUE LOS DONATISTAS, MANIQUEOS, Y ALBIGENSES, FUERON DEMOLIDOS, Y ANIQUILADOS POR LAS ARMAS.**

Argumento 13vo. ‘El Señor atribuye para la iglesia “la espada del Espíritu, que es la palabra de Dios;”pero no la espada material, no, dice Él a Pedro, quien deseaba defenderlo con la espada material, “mete tu espada en la vaina” Juan 18. Yo respondo; Como la Iglesia tiene príncipes eclesiásticos y seculares, que son sus dos armas; así ella tiene dos espadas, la espiritual y la material; entonces cuando su mano derecha es incapaz de convertir un hereje con la espada del Espíritu, ella invoca la ayuda de la mano izquier-

(1)La totalidad del elaborado argumento de este gran eclesiástico papista, para probar la legalidad y conveniencia de quemar herejes, es muy digno de examen y estudio por todos quienes desean entender lo que es genuinamente el Papado. La edición de los trabajos de Bellarmine (Seis vol., de 1610), los cuales he consultado en la famosa biblioteca *Van Ess* del Seminario Teológico de New York, ocupan diez folio columnas del Vol. II, p. 555, etc., además el capítulo 20, de cuatro columnas, probando que los libros de los herejes deben ser destruidos.

(2) Si alguna vez Lutero hizo la afirmación atribuida a él por Bellarmine, su significado debe haber sido, que *la verdadera iglesia de Dios*, nunca quemó un hereje, y no que los Papas anti-Cristianos, concilios, y poderes seculares de la iglesia Romanista no hayan quemado herejes, porque en el sentido de la iglesia Romanista, toda la historia testimonia la verdad que Bellarmine remarca, que **“un infinito número”** de herejes fueron **“quemados, o de otra manera ejecutados”**, también (en las palabras de Bellarmine), **“POR LA IGLESIA”**.

istri, ut gladio ferreo hæreticos coerceat.	da y coacciona a los herejes con la espada material.
Argumentum decimum octavum: Nunquam Apostoli brachium seculare contra hæreticos invocaverunt. Respondent S. Agustinus in epist. 50. et alibi, Apostolos id non fecisse, quia nullus tunc erat Christianus Princeps, quem invocarent. At postquam tempore Constantini. Eclessia auxilium secularis brachii imploravit	Argumento 18vo. “Nunca los Apóstoles invocaron el brazo secular contra los herejes.” Respondo (conforme a San Agustín, en la carta 50 y en otra). “Los Apóstoles no lo hicieron, porque no había Príncipe Cristiano a quien invocaran. Pero después en tiempo de Constantino. la iglesia llamó en la ayuda del brazo secular.

Ahora, como los Romanistas sostienen en los países protestantes, que el Romanismo no está persiguiendo la iglesia; puede ser posible que el más alto de los dignatarios de esa iglesia, un Cardenal, sobrino de un papa, un referente y confidente de otros, pudo escribir sin censura, tan infame y penoso argumento en apoyo de la quema de los herejes, como este cuyos extractos están arriba.

§4. Algunos suponen que con el transcurrir de los tiempos, el carácter de la persecución de Roma ha cambiado. No hay tal cosa. El Papado es inalterable. Tanto que sus defensores lo declaran. Dice Charles Butler, en su réplica al libro de la iglesia de Southey, dice, “*es sumamente verdad, que los Católicos Romanos creen, que la doctrina de su iglesia será INAMOVIBLE; y que es dogma de su credo, que su doctrina ha sido siempre, tal en el principio, tal es ahora, y tal SERA POR SIEMPRE.*” (1)

Pero suponiendo que el Romanismo admitiere la posibilidad de un cambio en sus doctrinas, aún allí hay abundante evidencia de su inmutabilidad en los escritos de recientes eclesiásticos, pero de un solo autor es suficiente. Esto es la teología de Peter Dens, el célebre doctor de Lovaina que escribió, mejor dicho su primer volumen se imprimió en 1758, y fue adoptado por la clerecía de Dublín en el año 1808, “*quienes unánimemente convienen, que este libro es fue el mejor trabajo y la mejor guía en la Teología del clero irlandés.*” (2) Un simple extracto será suficiente. El cual, después de declarar que los herejes son merecidamente visitados con las penas del exilio, el encarcelamiento, etc., el Doctor papista inquiera,

An hæretici recte pnniuntur morte ? Respondet S. Thomas affirmative : quia falsarii pecuniæ vel alii rempublicam turbantes juste morte puniuntur : ergo etiam hæretici qui sunt falsarii fidei et ut experientia docet rempublicam gravi ter perturbant. . . . Confirmatur ex faith, eo quod Deus in veteri lege jusserit oc-	Son los herejes <i>correctamente castigados</i> con la MUERTE? Sto. Tomás responde EN AFIRMACION. Puesto que los falsificadores de moneda y otros perturbadores del estado, son justamente castigados con la muerte, entonces también los herejes que son falsificadores de la fe, y como muestra la experiencia perturban el estado Esto es confirmado por los mandamientos de Dios
---	--

(1) Butler's Book of the Roman Catholic Church.

(2) Edgar's Variations, p. 243.

Cidi falsos Prophetas. . . . Idem probatur ex condemnatione articuli 14, Joan. Huss in Concilio Constantiensi. (<i>Dens</i> , 2, 88, 89.)	en la vieja ley, que los falsos profetas deben ser muertos. . . . Igual es probado del artículo 14, condenatorio de Joan Huss eb el concilio de Constanza.
--	--

Esta misma horrible doctrina es enseñada en las Extravagancias o Constituciones y otros escritos autorizados de un gran número de Papas, en el *Directorium Inquisitorium* o *Directorio para Inquisidores*, en el Testamento de Remish, (1), etc, etc, pero el punto ya establecido sobre la suficiente autoridad y ulterior testimonio es innecesario. Sin la pretensión en dar una cuenta completa de las persecuciones del Papado, presentaremos unos cuantos bosquejos adicionales, de la manera en que los **principios de las persecuciones de Roma**, se han consumado en varias épocas las torturas, masacres, incineración y otras barbaridades infringidas sobre aquellos a quienes ella ha escogido estigmatizar con el nombre de herejes.

- (1) En la traducción Remish del Nuevo testamento para los Romanistas Ingleses, es anexado la siguiente nota a las palabras de nuestro Señor, respecto a Lucas 9: 55, cuando increpa a los discípulos por su deseo de destruir a aquellos quienes rehusaron recibirlo. “Ninguna justicia, tampoco todo castigo riguroso de pecadores es allí prohibido; no reprende del hecho a Elías; Ni para la Iglesia, ni para los príncipes Cristianos, son culpados de matar a los herejes; pero nada de esto debe ser hecho por el deseo de alguna venganza en particular, o sin discreción y en consideración a su enmienda y ejemplo para otros. En consecuencia San Pedro usa su poder sobre Ananías y Safira cuando les hiere de muerte por defraudar a la Iglesia.” Hebreos 10:29, es en la misma manera, aplicado a todos quienes la Iglesia de Roma llama Herejes. quienes *Luc 9:55-56 Entonces volviéndose él, los reprendió, diciendo: Vosotros no sabéis de qué espíritu sois; porque el Hijo del Hombre no ha venido para perder las almas de los hombres, sino para salvarlas. Y se fueron a otra aldea.* *Heb 19:29 ¿Cuánto mayor castigo pensáis que merecerá el que pisotear al Hijo de Dios, y tuviere por inmunda la sangre del pacto en la cual fue santificado, e hiciere afrenta al Espíritu de gracia?* no es necesario describir al detalle

BOOK VIII. POPY DRUNK WITH THE BLOOD OF THE SAINTS.

PERSECUTIONS OF POPY TO THE REVOCATION OF THE EDICT OF NANTES, A. D. 1685.

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BOOK VIII.
POPERY DRUNK WITH THE BLOOD
OF THE SAINTS,
PERSECUTIONS OF POPERY TO THE REVOCATION OF THE EDICT OF NANTES, A. D.
1685.

CHAPTER I.

PERSECUTION PROVED FROM DECREES OF GENERAL COUNCILS AND WRITINGS OF CELEBRATED DIVINES TO BE AN ESSENTIAL DOCTRINE OF POPERY.

1. AMONG the scriptural marks of the predicted Romish Apostasy, the Babylonish Harlot of the Apocalypse, is the following : " And I saw the woman DRUNKEN WITH THE BLOOD OF THE SAIVTS, and WITH THE BLOOD OF THE MARTYRS OF JESUS (Rev. xvii., 6). The whole history of Popery is a commentary upon the truthfulness of this description. That history is written in lines of blood. Compared with the butcheries of holy men and women by the papal anti Christ, the persecutions of the pagan emperors of the first three centuries sink into comparative insignificance. For not a tithe of the blood of martyrs was shed by Paganism, that has been poured forth by Popery ; and the persecutors of pagan Rome, never dreamed of the thousand ingenious contrivances of torture, which, the malignity of popish inquisitors succeeded in inventing, when in the language of Pollock, they

***** sat and planned

Deliberately, and with most musing pains,
How, to extremest thrill of agony,
The flesh, and blood, and souls of holy men,
Her victims might be wrought.

From the birth of Popery in 606, to the present time, it is estimated by careful and credible historians, that more than FIFTY MILLIONS of the human family, have been slaughtered for the crime of heresy by popish persecutors, an average of more than forty thou-

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[BOOK viii

Immense numbers of the martyred victims of popish bigotry and cruelty.

sand religious murders for every year of the existence of Popery. Of course the average number of victims yearly, was vastly greater, during those gloomy ages when Popery was in her glory and reigned Despot of the World ; and it has been much less since the power of the popes has diminished to tyrannize over the nations, and to compel the princes of the earth, by the terrors of excommunication, interdiction, and deposition, to butcher their heretical subjects.*

The reader of the foregoing pages need not again be told, that the right to persecute heretics, and to put them to death for the sake of their opinions, has been claimed and exercised for centuries by the Romish church. " The duty of putting heretics to death," says Professor Gaussen, of Geneva, "is among the infallible and irrevocable decrees of its general councils, like those of the Mass and Purgatory ; and when Luther dared to say, ' that it was against the will of the Holy Spirit, to burn with fire men convicted of error,' the court of Rome, in its bull Exsurge, placed this opinion among the number of the forty-one propositions for which it condemned Luther, and ordered, under severe penalties, that he should be seized and sent to the Pope."f

2. According to the faith of Romanists, there can be no higher legislative authority than a pope and general council, and whatever is decreed by such a council, with the concurrence of the Pope, becomes a legitimate doctrine and article of faith. Accordingly,

as we have seen, every priest, in the words of the creed of pope Pius, solemnly swears, on the holy evangelists, to hold and teach all that the sacred canons, and general councils have delivered, declared, and defined. Of course they are bound to receive all the laws enacted by the general councils of Lateran, Basil, Constance, &c., enjoining the extermination of heretics.

Innumerable provincial and national councils have issued the most cruel and bloody laws of outlawry and extermination against the Waldenses and other heretics ; such as the councils of Oxford, Toledo, Avignon, Tours, Lavaur, Albi, Narbonne, Beziers, Tolosa, &c.J But as papists will assert that these possess no authority to establish a doctrine of the church (though they must be admitted to

* " No computation can reach the numbers who have been put to death, in different ways, on account of their maintaining the profession of the Gospel, and opposing the corruptions of the Church of Rome. A MILLION of poor Waldenses perished in France ; NINE HUNDRED THOUSAND orthodox Christians were slain in less than thirty years after the institution of the order of the Jesuits. The Duke of Alva boasted of having put to death in the Netherlands, THIRTY-SIX THOUSAND by the hand of the common executioner during the space of a few years. The Inquisition destroyed, by various tortures, ONE HUNDRED AND FIFTY THOUSAND within thirty years. These are a few specimens, and but a few, of those which history has recorded ; but the total amount will never be known till the earth shall disclose her blood, and no more cover her slain" (Scott's Church History).

f See an able discourse of Professor Gausson, of Geneva, to the Theological students at the opening of the course in October, 1843, entitled "Popery an argument for the Truth, by its fulfilment of Scripture Prophecies."

I See Edgar, 218, 219, with citations of original authorities.

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General councils which have enjoined the slaughter and extirpation of heretics.

be illustrations of its spirit), I shall pass over these, and simply remind the reader, once more, of the general councils that have sanctioned by their decrees the punishment of death for heresy. Six at least of these highest judicial assemblies of the Romish church, with the Pope at their head, have authoritatively and solemnly enjoined the persecution and extermination of heretics.

These comprehended (1) the second general council of Lateran, who in the year 1 139, in the twenty-third canon, excommunicated and condemned the heretics, commanded the civil powers to suppress, them, and included their protectors and defenders in the same curse with themselves.*

(2.) The third general council of Lateran, in 1179, under pope Alexander III., issued a still fiercer manifesto against the heretics. An extract from this bloody decree has already been given in English on page 302. It will be sufficient, in this place, to throw into a note a corresponding extract from the original Latin of the same decree.f

(3.) The fourth general council of Lateran in 1215, under the inhuman pope Innocent III., exceeded in ferocity all that had preceded it. A copious extract from the decree of this council, both in the original and in English, has already been given on pages 332, 333.

(4.) The sixteenth general council held at Constance in 1414, we have already seen carrying these bloody principles into execution in the inhuman religious murder of Huss and Jerome. Not content with this act of horrible treachery and barbarity, the Pope and the council proceeded, previous to its dissolution in 1418, to a solemn sanction of the inhuman decrees of Lateran. The holy and infallible assembly, in its forty-fifth session, presented a shocking scene of blasphemy and barbarity. Pope Martin, presiding in the sacred synod and clothed with all its authority, addressed the bishops and inquisitors of heretical pravity, on whom he bestowed his apostolic benediction. The eradication of error and the establishment of Catholicism, Martin represented as the chief care of himself and the council. His Holiness in his pontifical politeness, characterized Wickliff, Huss, and Jerome, as pestilent

and deceitful hierarchs, who, excited with truculent rage, infested the Christian fold, and made the sheep putrify with the filth of falsehood. The partisans of heresy through Bohemia, Moravia, and other kingdoms, he described as actuated with the pride of Lucifer, the fury of wolves, and the deceitfulness of demons. The Pontiff

* Eos qui religiositatis speciem simulantes, tanquam haereticos ab ecclesia Dei pellimus, et damnamus, et per potestates externas coerceri precipimus. Defensores quoque ipsorum ejusdem damnationis vinculo innodamus. (Bin. 8, 596.)

f Eos et defensores eorum et receptores anathemati decernimus subjacere. Sub anathemate prohibemus, ne quis eos in domibus, vel in terra sua tenere vel fovere, vel negotiationem cum eis exercere praesumat. Confiscentur eorum bona et liberum sit principibus hujusmodi homines subjicere servituti. (Lab. 13, 530. Bin. 8, 662.)

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Sanctioning murder in the name of the God of mercy. Plenary indulgence for the murderers.

then, supported by the council, proceeded, for the glory of God, the stability of Romanism, and the preservation of Christianity, to excommunicate these advocates of error, with their pestilent patrons and protectors, and to consign them to the secular arm and the severest vengeance. He commanded kings to punish them according to the Lateran council. The above mentioned inhuman enactments of the Lateran, therefore, were to be brought into requisition against the Bohemians and Moravians, and they were to be despoiled of all property, Christian burial, and even of the consolations of humanity.*

(5.) The council of Sienna, in 1423, which was afterward continued at Basil, published persecuting enactments of a similar kind. The holy synod assembled in the Holy Ghost, and representing the universal church, acknowledged the spread of heresy in different parts of the world through the remissness of the inquisitors, and to the offence of God, the injury of Catholicism, and the perdition of souls. The sacred convention then commanded the inquisitors, in every place, to extirpate every heresy, especially those of Wickliff, Huss, and Jerome. Princes were admonished by the mercy of God to exterminate error, if they would escape divine vengeance. The holy fathers and the viceroy of heaven conspired, in this manner, to sanction murder in the name of the God of mercy : and granted plenary indulgences to all who should banish those sons of heterodoxy or provide arms for their destruction-! These enactments were published every sabbath, while the bells were rung and the candles lighted and extinguished.

(6.) **The fifth general council of the Lateran**, in 1514, enacted laws, marked, if possible, with augmented barbarity. Dissembling Christians of every kind and nation, heretics polluted with any contamination of error were, by this infallible gang of ruffians, dismissed from the assembly of the faithful, and consigned to the inquisition, that the convicted might undergo due punishment, and the relapsed suffer without any hope of pardon.]

*Haeresiarche, Luciferina superbia et rabie lupina evecti, daemonum fraudibus illusi. Oves Christi Catholicas haeresiarchae ipsi successive infecerunt, et in stercore mendaciorum fecerunt putrescere. Credentes et adhaerentes eisdem, tanquam haereticos indicetis et velut haereticos seculari Curiae relinquatis. (Bin. 8, 1120.) Secundum tenorem Lateranensis Concilii expellant, ne eosdem domicilia tenere, contractus inire, negotiationes exercere, aut humanitatis solatia cum Christi fidelibus habere permittant. (Bin. 8, 1121. Crab. 2, 1166.)

f Volens haec sancta synodus remedium adhibere, statuit et mandat omnibus et singulis inquisitoribus haereticae pravitatis, ut solcite intendant inquisitionem et extirpationem haeresium quarumcumque. Omnes Christianae religionis principes ac domini tam ecclesiasticos quam saeculares hortatur, invitat, et monet per viscera misericordiae Dei, ad extirpationem tanti per ecclesiam praedamnati erroris omni celeritate, si Divinam ultionem et penas juris evitare voluerunt. (Lab. 17, 97, 98. Bruy. 4, 72.) It is proper here to remark, that some Romish authors deny the claim of the council of Sienna and Basil to be a general council. Others, however, admit it. | Omnes ficti Christiani, ac de fide male sentientes, cujuscumque generis aut nationis fuerint, necnon haeretici seu aliqua haeresis labe polluti, a Christi fide

Persecution of heretics advocated by popish divines. St. Aquinas, Cardinal Bellarmine

" The principle of persecution, therefore," justly remarks the learned Edgar," being sanctioned, not only by theologians, popes, and provincial synods, but also by general councils, is A NECESSARY AND INTEGRAL PART OF ROMANISM. The Romish communion has, by its representatives, declared its right to compel men to renounce heterodoxy and embrace Catholicism, and to consign the obstinate to the civil power to be banished, tortured, or killed."*

3. The same persecuting principles have been advocated by individual Romish divines in various ages. It will be sufficient to quote proofs of this remark from Saint Aquinas in the thirteenth century, Bellarmine of the sixteenth, and Peter Dens who wrote in the eighteenth, but is studied and followed by popish colleges and seminaries of the nineteenth.

The persecuting doctrine is frequently avowed in the writings of St. Aquinas, the angelic doctor, as he is called by Romanists." Heretics," says he, " are to be compelled by corporeal punishments, that they may adhere to the faith."** In other places, St. Aquinas unequivocally asserts, that " heretics may not only be excommunicated, but justly killed" and that " the church consigns such to the secular judges to be exterminated from the world by death"*** But the most remarkable illustration of the spirit of Popery on this subject, is the labored argument of a celebrated Cardinal, enforcing the duty of thus putting heretics to death.

Cardinal Bellarmine ****is the great champion of Romanism, and expounder of its doctrines. He was the nephew of pope Marcellus, and is acknowledged to be a standard writer with Romanists. In the 21st and 22d chapters of the third book of his work, entitled " De Laicis " (concerning the laity), he enters into a regular argument to prove that the church has the right, and should exercise it, of punishing heretics with death. The following extracts are so conclusive as to the faith of Romanists on this point, that we give them in the original, as well as in the translation. The titles of the chapters are Bellarmine's as well as what follows.

lium coetu penitus eliminantur, et quocumque loco expellantur, ac debita animadversione puniantur, statuimus. (Crabb. 3, 646. Bin. 2, 112. Labb. 19,844.)

* See Edgar, chapter vi., *passim*.

** Heretic! sunt etiam corporaliter compellendi. (*Aquinas* 2, 42.) And again, Haeretici sunt compellendi ut fidem teneant. (*Aquin.* 2, 10.)

*** Heeretici possunt non solum excommunicari sed et juste occidi Ecclesia relinquit eum iudici saeculari mundo exterminandum per mortem. (*Aquinas* 2, 11; 3,48.)

**** Cardinal Bellarmine. This celebrated popish casuist and divine was born in Tuscany, in 1542. He was raised to the dignity of Cardinal in 1599, as a reward for his writings and services on behalf of Popery; and from 1605 to the year of his death, 1621, he resided at Rome, in constant attendance upon the person of the popes, and under their patronage, industriously employing his pen for the defence of the Roman Catholic faith. After his death, on account of the valuable services he had rendered the Romish church by his writings, he was very near being placed in the calendar of saints. Out of seventeen cardinals, we are informed by a Romish historian, that ten voted for his canonization. cent, xvii., book 5.)

Bellarmino's argument proving that the church has a right to punish Heretics with death.

Chapter XXL That heretics, condemned by the church, may be punished with temporal penalties and even with death. I Posse hereticos ab ecclesia damnatos temporalibus poenis etiam morte mulctari'

Nos igitur breviter ostendemus haereticos incorrigibiles ac praesertim relapses, posse ac debere ab ecclesia rejici, et a secularibus potestatibus temporalibus poenis atque ipsa etiam morte mulctari.

Primo probatur scripturis. Probatur secundo sententiis et legibus imperatorum, quas ecclesia semper probavit. Probatur tertio legibus ecclesiae. Probatur quarto testimoniis Patrum. Probatur ultimo ratione naturali. Primo haeretici excommunicari jure possunt, ut omnes fatentur, ergo et occidi. Probatur consequentia quia excommunicatio est major poena, quam mors temporalis.

Secundo experientia docet non esse aliud remedium, nam ecclesia paulatim progressa est et omnia remedia experta ; primo solum excommunicabat deinde addidit mulctam pecuniariam ; tunc exilium, ultimo coacta est ad mortem venire : mittere illos in locum suum.

Tertio, falsarii omnium iudicio merentur mortem ; at haeretici falsarii sunt verbi Dei.

Quarto, gravius est non servare fidem hominem Deo, quam feminam viro ; sed hoc mono punitur, cur non illud.

Quinto, tres causae sunt propter quas ratio docet homines occidendos esse ; prima causa est ne mali bonis noceant ; secunda est, ut paucorum supplicio multi corrigantur. Multi enim quos impunitas faciebat torpentes supplicia proposita excitant ; et nos quotidie idem videmus fieri in locis ubi viget Inquisitio.

Denique haeticis obstinatis beneficium est quod de hac vita tollantur; nam quo diutius vivunt eo plures errores excogitant, plures pervertunt, et majorem sibi damnationem acquirunt.

"We will briefly show that the church has the power and ought to cast off incorrigible heretics, especially those who have relapsed, and that the secular power ought to inflict on such, temporal punishments, and even death itself.

1st. This may be proved from the Scripture. 2d. It is proved from the opinions and laws of the Emperors, which the church has always approved. 3d. It is proved by the laws of the church. 4th. It is proved by the testimony of the fathers. Lastly. It is proved from natural reason. For first: It is owned by all, that heretics may of right be excommunicated of course they may be put to death. This consequence is proved because excommunication is a greater punishment than temporal death.

Secondly. Experience probes that there is no other remedy ; for the church has step by step tried all remedies first, excommunication alone ; then pecuniary penalties ; afterward banishment ; and lastly has been forced to put them to death ; to send them to their own place.

Thirdly. All allow that forgery deserves death ; but heretics are guilty of forgery of the word of God.

Fourthly. A breach of faith by man toward God, is a greater sin, than of a wife with her husband. But a woman's unfaithfulness is punished with death; why not a heretic's ?

Fifthly. There are three grounds on which reason shows that heretics should be put to death : the 1st is, lest the wicked should injure the righteous 2d, that by the punishment of a few, many may be reformed. FOR MANY WHO WERE MADE TORPID BY IMPUNITY, ARE ROUSED BY THE FEAR OF PUNISHMENT ' , AND THIS WE DAILY SEE IS THE RESULT WHERE THE INQUISITION FLOURISHES.

Finally, It is a benefit to obstinate heretics to remove them from this life ; for the longer they live the more errors they invent, the more persons they mislead : and the greater damnation do they treasure up to themselves.

In the next chapter Bellarmine proceeds to reply to the objections of Luther and others, against the burning of heretics. We tran-

CHAP. I.J

POPERY DRUNK WITH THE BLOOD OF SAINTS.

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Cardinal Bellarmine's answers to objections against the punishment of heretics by death.

scribe the replies of the popish casuist to the first, second, thirteenth and eighteenth arguments against the burning of heretics.* The chapter is entitled as follows :

Chapter XXII. Objections answered. ' Solvuntur objectiones.'

Superest argumenta Lutheri atque " It remains to answer the objections aliorum haeticorum diluere. Argumentum, primum, ab experientia totius ecclesiae : 'Ecclesia? inquit

Lutherus, ' ab initio sui usque hue nullum combussit h&reticum, ergo non videtur esse voluntas Spiritus ut comburantur.'

Respondeo, argumentum hoc optime, probat, non sententiam, sed imperitiam, vel impudentiam Lutheri : nam cum infiniti propemodum, vel combusti, vel aliter necati fuerint, aut id ignoravit Lutherus, et tunc imperitus est, aut non ignoravit, et impudens, ac mendax esse convincitur : nam quod haeretici sint saepe ab ecclesia combusti, ostendi potest, si adducamus puca exempla de multis.

Argumentum tertium; experientia testatur non profici terroribus. Respondeo, experientia est in contrarium ; nam Domitistae, Manichaei, et Albigenses armis prorigati, et extincti sunt.

Argumentum decimum tertium : Dominus attribuit ecclesiae gladium spiritus, quod est verbum dei non autem gladium ferri ; immo Petro volenti gladio ferreo ipsum defendere, ait : ' Mitte gladium tuum in vaginam,' Joan 18. Respondeo ecclesia sicut habet Principes Ecclesiasticos, et seculares, qui sunt quasi duo ecclesiae brachia, ita quos habet gladios, spiritualem, et materialem, et ideo, quando manus dextera gladio spirituali non potuit haereticum convertere, invocat auxilium brachii sin-

" It remains to answer the objections of Luther and other heretics. Argument 1st. From the history of the church at large ' The church,' says Luther, 'from the beginning, even to this time, has never burned a heretic.' Therefore it does not seem to be the mind of the Holy Spirit, that they should be burned !'

I reply that this argument proves not the sentiment, but the ignorance, or impudence of Luther 5 FOR AS ALMOST AN INFINITE NUMBER WERE EITHER BURNED OR OTHERWISE PUT TO DEATH, Luther either did not know it, and was therefore ignorant ; or if he knew it, he is convicted of impudence and falsehood for that heretics were often burned BY THE CHURCH may be proved by adducing a few from many examples.

Argument 2d. 'Experience shows that terror is not useful.' I reply, EXPERIENCE PROVES THE CONTRARY FOR THE DONATISTS, MANICHEANS, AND ALBIGENSES WERE ROUTED, AND ANNIHILATED BY ARMS.

Argument 13th. ' The Lord attributes to the church " the sword of the Spirit, which is the word of God ;" but not the material sword, nay, He said to Peter, who wished to defend him with a material sword,"put up thy sword into the scabbard." ' John 18th. I answer ; As the church has- ecclesiastical and secular princes, who are her two arms ; so she has two swords, the spiritual and material, et ideo, quando manus dextera material ; and therefore when her right gladio spirituali non potuit haereticum 'convertere, invocat auxilium brachii sinistrae hand is unable to convert a heretic with the sword of the Spirit, she invokes the

*The whole of this labored argument of the great popish divine, to prove the lawfulness and expediency of the burning of heretics, is well worthy of examination and study, by all who would understand what genuine Popery is. In the edition of Bellarmine's works (Six vols., fol. 1610), which I have consulted in the celebrated Van Ess library of the New York Theological Seminary, it occupied ten folio columns of Vol. II., p. 555, &c., besides the 20th chapter, of four columns, proving that the books of heretics ought to be destroyed.

If Luther ever made this assertion ascribed to him by Bellarmine, his meaning must have been that the true church of God had never burned a heretic, not that the anti-Christian Popes, councils, and secular powers of the Romish church had not burned heretics, for in the sense of the Romish church, all history testifies to the truth of Bellarmine's remark, that " an infinite number" of heretics were " either burned, or otherwise put to death," and that too (in the words of Bellarmine)," BY THE CHURCH."

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HISTORY OF ROMANISM.

[BOOK VIII,

Popery is unchangeable. The doctrine of Bellarmine taught by popists in the nineteenth century.

istri, ut gladio ferreo haereticos coerceat.

aid of the left hand, and coerces heretics with the material sword.

Argumentum decimum octavum: Nunquam Apostoli brachiumulare contra haereticos invocaverunt. Respondet alibi, Apostolos id non fecisse, quia nullus tunc erat Christianus Princeps, quem Christianus Princeps - -

Argument 18th. " The Apostles never invoked the secular arm against heretics." Answer (according to St. Augustinus in epist. 50. et tunc, in letter 50 and elsewhere). " The Apostles did it not, because there was no whom they could call invocant. At postquam tempore Constantini in Constantiniana Ecclesia tunc's time the church called auxilium secularis brachii imploravit. in the aid of the secular arm."

Now if, as Romanists in protestant countries sometimes assert, the Romish is not a persecuting church ; could it be possible that one of the very highest dignitaries of that church, a Cardinal, the nephew of one pope, and the special favorite and confidant of others, could have penned, without rebuke, such an infamous and labored argument in support of the burning of heretics, as that from which the foregoing extracts are made.

4. Some people suppose that, with the lapse of ages, the character of persecuting Rome has changed. No such thing. Popery is unchangeable, and so her ablest advocates declare. Says Charles Butler, in the work he wrote in reply to Southey's book of the church, "It is most true that the Roman Catholics believe the doctrines of their church to be UNCHANGEABLE ; and that it is a tenet of their creed, that what their faith ever has been, such it was from the beginning, such it is now and SUCH IT EVER WILL BE."*But supposing Romanists admitted a possibility of change in their doctrines, still there is abundant evidence in point of fact, from the writings of recent popish divines, that their doctrine remains the same, relative to the duty, whenever, and wherever they possess the power of extirpating heretics by death. It would be easy to cite a multitude of proofs of this assertion from various writers, but a single author will be sufficient. It is from the theology of Peter Dens, the celebrated doctor of Louvain. It was written, or rather the first volume was printed in 1758, and was adopted by the popish clergy in Dublin, in the year 1808, " who unanimously agreed that this book was the best work, and the safest guide in Theology for the Irish clergy."f A single extract will be sufficient. After stating that heretics are deservedly visited with the penalties of exile, imprisonment, &c, the popish Doctor inquires,

An haeretici recte puniuntur morte ? Respondet S. Thomas affirmative : quia falsarii pecuniae vel alii rempublicam turbantes juste morte puniuntur : ergo etiam haeretici qui sunt falsarii fidei et ut experientia docet rempublicam gravi ter perturbant. . . . Confirmatur ex fide, eo quod Deus in veteri lege jussit oc-

Are heretics rightly punished with DEATH ? St. Thomas answers IN THE AFFIRMATIVE. Because forgers of money or other disturbers of the state are justly punished with death ; therefore also heretics, who are forgers of the and as experience shows, greatly disturb the state. . . . This is con-

* Butler's Book of the Roman Catholic Church. I Edgar's Variations, p. 243.

CHAP, n.] POPY DRUNK WITH THE BLOOD OF SAINTS. 549
The persecuting doctrine taught in the Rhemish Testament, &c. Bloody queen Mary

cidi falsos Prophetas. . . . Idem probatur ex condemnatione articuli 14, Joan. Huss in Concilio Constantiensi (Dens, 2, 88, 89.)

firmed by the command of God under the old law, that the false prophets . should be killed. . . . The same is proved by the condemnation by the fourteenth article of John Huss in the council of Constance.

The same horrid doctrine is taught in the Extravagants or Constitutions and other authorized writings of a large number of the popes, the Directorium Inquisitorium, or Directory for Inquisitors, the notes to the Rhemish Testament,* &c., &c., but the point is already established upon sufficient authority, and further testimony is unnecessary. Without undertaking to give a complete account of the persecutions of Popery, we shall present a few additional sketches of the manner in which the persecuting principles of Rome have in various ages been

carried out in the tortures, massacres, burnings, and other barbarities inflicted upon those whom she chose to stigmatize with the name of heretics.

CHAPTER II.

SUFFERINGS OF THE ENGLISH PROTESTANTS UNDER BLOODY QUEEN MARY. THE BURNING OF LATIMER, RIDLEY, CRANMER, &C.

5. IT would be improper entirely to omit, and yet it is not necessary minutely to describe the well known cruel burnings of the English protestants, during the reign of the bigoted and hardhearted woman, whose name has been appropriately handed down to posterity as BLOODY QUEEN MARY. | And it seems proper to

* In the Rhemish translation of the New Testament for the English Romanists, the following note is appended to the words of our Lord Luke ix., 55 when he rebuked two of his disciples for their desire to destroy those who refused to receive him : "Not justice, nor all rigorous punishment of sinners, is here forbidden ; nor Elias's fact reprehended ; nor the Church, nor Christian princes, blamed for putting heretics to death ; but that none of these should be done for desire of our particular revenge, or without discretion, and in regard of their amendment and example to others. Therefore, St. Peter used his power upon Ananias and Sapphira, when he struck them both down to death for defrauding the Church ." Hebrews x., 29, is, in like manner, applied to all whom the Church of Rome calls heretics.

f Full information on these persecutions may be obtained from that well known and authentic work,

" Fox's Book of Martyrs,"

"

Southey's Book of the Church,"

&c. I would especially recommend the valuable abridgment of Fox's work, accompanied with remarks in her own beautiful and impressive style, by Mrs. Tonna, better known as Charlotte Elizabeth, a lady, who, by her genius, piety, and genuine Protestantism, as exhibited in the numerous productions of her pen, has laid un550 HISTORY OF ROMANISM. [BOOK vm.

Number of martyrs of the Marian persecution. The venerable Lalimer and Ridley. commence these few sketches of persecutions of Popery, with the recital of the sufferings of the Marian martyrs, as they all occurred during the interval that elapsed between the second adjournment and resumption of the council of Trent already described.

During her brief reign of five years, according to the lowest calculations, TWO HUNDRED AND EIGHTY-EIGHT PERSONS WERE BURNED ALIVE, by her order, for the crime of heresy, and among them were the wealthy and the poor, the priest and the layman, the merchant and the farmer, the blind and the lame, the helpless female and the new-born babe. The persecutions did not commence in the first Year

of her reign. She was proclaimed Queen on the 17th of uly, 1553, and it was not till the commencement of 1555 that the venerable John Rogers, the proto-martyr of the Marian persecution, sealed the truth with his blood by being burnt alive at Smithfield."

He suffered on the 4th of February, 1555. The number of heretics burnt alive in England, in 1555, was seventy-one ; in 1556, eighty-nine ; in 1557, eighty-eight; and in 1558, forty. The number of the victims would have been largely swelled, had not death relieved the world of the presence and tyranny of this popish monster in the shape of a woman, on the 17th of November, 1558.

The names of Rogers, and Saunders, and Hooper ; of Taylor,

and Bradford, and Philpot ; of Latimer, and Ridley, and Cranmer; and of their martyred associates, have become familiar as household words to their protestant descendants of England and America; and the oft-repeated story of their painful but triumphant deaths, amidst the torturing fires of martyrdom, continues to preach loudly and eloquently of the cruelty and bigotry of Rome. Our limits will allow but a brief sketch of the martyrdom of the three last-mentioned of the nine worthies whose names have been cited above.

6. Bishops Latimer and Ridley were two of the ablest as well as holiest of the martyrs whose blood was offered as a sacrifice upon the altar of popish bigotry during the reign of Mary. HUGH LATIMER was born about 1472, and was now, therefore, upwards of fourscore years old. He had been a prominent man, in the reign of the licentious Henry VIII., the father of queen Mary, and was appointed by him to the bishopric of Worcester. It is related of Latimer, as an instance of his faithfulness, that on new year's day, when, according to the prevailing custom, the eminent men of the land presented the King with a new year's gift, his gift consisted of a copy of the New Testament, with the passage marked, and the leaf turned down to the words,

" WHOREMONGERS

AND ADULTERERS GOD WILL JUDGE." Those acquainted with the history of the adulterous Henry VIII. need not be told how applicable was the reproof to his character.

der deep obligation the whole protestant world. I know of no uninspired writer, either of the past or present time, who so happily combines entertainment with instruction as this gifted lady. Her "

English Martyrology" and "

Siege of

Derry

"

ought to be read by every protestant youth in the world.

CHAP, n.] POPYERY DRUNK WITH THE BLOOD OF SAINTS. 551

Degradation of Ridley from the priestly office. Reasons of this ceremony.

When this faithful and venerable man was apprehended by order of the bloody Mary, he said to the officer, "My friend, you are a welcome messenger to me ;" and in passing through Smithfield, where so many of the martyrs of Jesus had been burned alive, he remarked, " Smithfield hath long groaned for me." He suffered a long and cruel imprisonment in the Tower previous to his martyrdom.

One day, when suffering from the severe frost and denied the comfort of a fire, the aged sufferer pleasantly remarked to his keeper, that if he were not taken better care of, he should certainly escape out of his enemies' hands, meaning that he should perish with cold and hardship, and thus escape the burning intended for him by his enemies.

NICHOLAS RIDLEY was born in the year 1500, had been chaplain to the pious youth, king Edward VI., the predecessor of Mary, and had been appointed by him bishop of London. Upon the accession of Mary, he was soon seized and committed to the Tower, where he and Latimer continued during the winter of 1553 and 1554, and were afterwards removed to Oxford, and lodged in a common prison. In the year 1555, a commission was issued to several popish bishops to proceed against these two holy men. Full accounts

are given by Fox of the various disputations they held with the martyrs. It is sufficient here to remark, that neither threats nor promises could shake their constancy, and that in every interview they came off triumphant over all the arguments of their popish opponents, by whom they were condemned to be degraded, and delivered up to the secular power.

7. The reason why the church of Rome always performed this ceremony of degradation upon ecclesiastics before delivering them up to the secular arm to be burnt, was because she was too watchful over the immunities of the privileged order of priests, to deliver them up to temporal jurisdiction, till stripped of the sacerdotal character, and degraded to the situation of laymen. Brooks, bishop of Gloucester, performed this ceremony on Ridley on the 15th of October. Brooks repeated on this occasion his fruitless attempts to shake the constancy of the martyr, and to induce him to acknowledge the authority of the Pope ; but Ridley only renewed his faithful testimony concerning

" the usurped authority of the Romish anti-Christ ;" and declared,

" the Lord being my helper, I will maintain so long as my tongue shall wag, and breath is within my body, and in confirmation thereof seal the same with my blood."

Ridley continued so faithfully to reason upon the true character of the Pope, that the Bishop threatened to employ the gag, a weapon of frequent use in those days, when the faithful testimony of the martyrs could be in no other way prevented.

The bishop of Gloucester then remarked, that seeing he would not receive the Queen's mercy, they must go on to degrade him from the dignity of priesthood ; saying moreover,

" we take you for no bishop, and therefore we will the sooner have done with you, committing you to the secular power ; you know what doth follow."

552 HISTORY OF ROMANISM. [BOOK viii
Ridley's courage under mockery and abuse. Lutimcr and Ridley at the stake
" Do with me as it shall please God to suffer you," was the reply ;

" I am well content to abide the same with all my heart." Brooks desired him to put off his cap and put upon him the surplice : he answered,

" I will not." "But you must/' "

" I will not." "You must ; therefore make no more ado, but put this surplice upon you."

" Truly, if it come upon me, it shall be against my will." " Will you not put it upon you ?" " No, that I will not." "

It shall be put upon you by some one or other." " Do therein* as it shall please you ; I am well contented with that, and more than that ; the servant is not above his Master. If they dealt so cruelly with our Saviour Christ, as the Scripture maketh mention, and he suffered the same patiently, how much more doth it become us, his servants ?"

The surplice was then forcibly put on him, with all the trinkets appertaining to the mass : during which he vehemently inveighed against the Romish bishop, calling him anti-Christ, and the apparel

foolish and abominable. This made Dr. Brooks very angry : he bade him hold his peace, for that he did but rail. The Christian martyr replied, so long as his tongue and breath would suffer him, he would speak against their abominable doings whatsoever happened unto him for it. When they came to the place where he should hold the chalice and wafer-cake, they bade him take them into his hands : he replied,

" They shall not come into my hands ;

and if they do, they shall fall to the ground for me." An attendant was obliged to hold them fast in his hands while Brooks read a certain thing in Latin, appertaining to that part of the performance.

Next they placed a book in his hand, while Brooks recited ,^the passage,

" We do take from you the office of preaching the gospel,"

&c. At these words Dr. Ridley gave a great sigh, and looking up toward heaven, said,

" O Lord God, forgive them this their wickedness

!" The massing garments being taken off one by one, till the surplice only was left, they proceeded to the last step of the degradation, by deposing him from the lowest office of the priesthood."

(See Engraving.)

8. On the following day, October 10th, 1555, Latimer and Ridley were brought to the stake, which was prepared in a hollow, near Baliol college, on the north side of the city of Oxford. The venerable Latimer being stripped for the stake, appeared in a shroud prepared for the occasion ; and now, says Fox,

" a remarkable

change was observed in his appearance ; for whereas he had hitherto seemed a withered, decrepit, and even a deformed old man, he now stood perfectly upright, a straight and comely person. Ridley was disposed to remain in his trousers ; but on his brother observing that it would occasion him more pain, and that the article of dress would do some poor man good, he yielded to the latter plea, and saying,

" Be it, in the name of God," delivered it to his brother.

Then, being stripped to his shirt, he stood upon a stone by the stake, and holding up his hand, said,

" O heavenly Father, I give unto thee

most hearty thanks, for that thou hast called me to be a professor of thee, even unto death : I beseech thee, Lord God, take mercy upon Ceremony of the Degradation of a Priest previous to Martyrdom.

v

Burning of Latimer and Ridley, at Oxford.

CHAP, n.] POPYRY DRUNK WITH THE BLOOD OF SAINTS. 555

Dying remark of the venerable Latimer. Ridley's horrible and protracted torment by his slow burning this realm of England, and deliver the same from all her enemies."

The smith now brought a chain, and passed it round the bodies of the two martyrs, as they quietly stood on either side of the stake :

while he was hammering the staple into the wood, Ridley took the chain in his hand, and shaking it, said, "Good fellow, knock it in

hard, for the flesh will have its course." This being done, Shipline

brought him some gunpowder in a bag to tie round his neck ; which he received as sent of God, to be a means of shortening his torment

; at the same time inquiring whether he had any for his brother,

meaning Latimer, and hastening him to give it immediately, lest it might come too late ; which was done. A lighted faggot was then brought, and laid down at his feet, on which Latimer turned and addressed him in those memorable and prophetic words,

" Be

of good comfort, Mr. Ridley, and play the man :

" WE SHALL THIS

DAY LIGHT SUCH A CANDLE, BY GOD'S GRACE, IN ENGLAND, AS, I TRUST, SHALL NEVER BE PUT OUT."

The flames rose ; and Ridley in a wonderfully loud voice exclaimed in Latin,

" Into thy hands, O Lord, I commend my spirit,"

often repeating in English,

"

Lord, receive my spirit !" Latimer on

the other side as vehemently crying out,

" O Father of heaven,

receive my soul !" and welcoming, as it were, the flame, he embraced

it, bathed his hands in it, stroked his venerable face with them, and

soon died, seemingly with little pain, or none. So ended this old

and blessed servant of God, his laborious works, and fruitful life, by

an easy and quiet death in the midst of the fire, into which he cheerfully

entered for Christ's sake. But it pleased the Lord to glorify

himself otherwise in Ridley : his torments were terrible, and protracted

to an extent that it sickens the heart to contemplate. The

fire had been made so ill, by heaping a great quantity of heavy faggots

very high about him, above the lighter combustibles, that the

solid wood kept down the flame, causing it to rage intensely beneath,

without ascending. The martyr finding his lower extremi-

ties only burning, requested those about him, for Christ's sake, to le.,

the fire come to him ; which his poor brother Shippeside hearing, and

in the anguish of his spirit not rightly understanding, he heaped

more faggots on the pile, hoping so to hasten the conflagration,

which of course was further repressed by it, and became more vehement

beneath, burning to a cinder all the nether parts of the sufferer,

without approaching the vitals. In this horrible state, he

continued to leap up and down under the wood, praying them to let

the fire come, and repeatedly exclaiming, "I cannot burn," writhing

in the torture, as he turned from side to side, the bystanders saw

even his shirt unconsumed, clean, and unscorched by the flame,

while his legs were totally burnt off. In such extremity his heart

was still fixed, trusting in his God, and ejaculating frequently,

"Lord, have mercy upon me!" intermingling it with entreaties,

" Let the fire come unto me I cannot burn." At last one of the

bill-men with his weapon mercifully pulled away the faggots from

above, so giving the flame power to rise ; which the sufferer no

556 HISTORY OF ROMANISM. [BOOK VI,

Oxford, the burning place of Latimer and Ridley, no place for compromise with Rome. Thorn. Cranmer

sooner saw, than with an eager effort he wrenched his mutilated

body to that side, to meet the welcome deliverance. The flame

now touched the gunpowder, and he was seen to stir no more ; but

after burning awhile on the other side, he fell over the chain at the

feet of Latimer's corpse.

Such are thy tender mercies, tyrant Rome !

The rack, the faggot, or the hated creed

Fearless amidst thy folds fierce wolves may roam,
Whilst stainless sheep upon thine altars bleed.

9. Let the Christian reader now draw nigh and contemplate this painful scene the venerable form of the holy Latimer, with his snowy locks whitened by the frosts of eighty-three winters, dressed in his shroud, directing his eyes upward to heaven for strength as the torturing flames gather and wrap themselves around his aged and quivering limbs, and yet amidst his tortures praying for his tormentors the stately and noble form of his companion Ridley, chained to the same stake, with his feet and legs actually burning to a cinder, till they fall from his tortured body ; before death, the welcome deliverer, has done his work then let him contemplate the cowed priest of Rome, with cross in hand, insulting the dying agonies of the martyrs, and rejoicing in their protracted and excruciating torments and remember that this, stripped of disguise or concealment THIS is POPYERY " DRUNK WITH THE BLOOD OF THE SAINTS AND OF THE MARTYRS OF JESUS."

Well does that gifted authoress, Mrs. Tonna, exclaim, after citing the description of the horrible tortures inflicted upon these two holy men, " Wo unto us, if, with these examples before us, we shrink not from touching, even the outermost fringe of that harlot's polluted garments ! There is that mingled with the dust of Oxford which will rise up in the judgment, a terrible witness against those who, while trampling on the ashes of the martyrs, shall dare to suggest any, even the slightest measure of approximation to the apostate church any recognition of her, otherwise than as THE DEEPLY ACCURSED ENEMY OF CHRIST AND HIS SAINTS."*

10. THOMAS CRANMER was born in 1489, and had been appointed by Henry VIII. archbishop of Canterbury. During the brief reign of the youthful Edward VI., Cranmer (though not entirely free from the contamination of the doctrine of Rome, the right to persecute for conscience sake) was one of the principal agents in advancing the reformation in England. Upon the accession of bloody Mary, he was soon marked out as a conspicuous victim for papal fury. His closing days are clouded, as were those of Jerome of Prague, by his signature to a written recantation, obtained from him by his enemies, by the means of the prospect they held out to him of life and comfort, after nearly three years of cruel and rigorous imprisonment; yet, like the Bohemian reformer, he

*

English Martyrology, by Charlotte Elizabeth, vol. ii., p, 55.

CHAP, n.] POPYERY DRUNK WITH THE BLOOD OF SAINTS. 557

Cranmer in St. Mary's church. His mournful demeanor and copious tears. bitterly repented this act of natural weakness, and showed the sincerity of that repentance, by his extraordinary courage and constancy, amidst the fires of martyrdom. After Cranmer had signed this document, he soon found reason to suspect that his popish enemies would still not be satisfied without his blood ; and in the estimation of some, this circumstance may, perhaps, tend to cast a shade of doubt over his dying protestations. No one, however, who will carefully consider the circumstances of the last few hours of his life (which we shall now proceed to narrate), can reasonably doubt that his penitence for this act of pardonable weakness was sincere, and that the same Jesus who cast a look of love, and melted the heart of Peter, who had denied him, sustained the dying

Cranmer by his presence and his smiles, and welcomed the ransomed spirit of the departed martyr to the abodes of the blessed.

11.' It is generally thought that Cranmer was not informed of the determination to put him to death, till the morning when he was to suffer. About nine A. M., of the 21st of March, 1556, he was taken to St. Mary's church, Oxford, to listen to a sermon by Doctor Cole, preached at the church instead of at the place of execution, on account of its being a very rainy day.

A Romanist who was present, and who expressed the opinion "that the former life and wretched end of Cranmer deserved a greater misery, if greater had been possible," was yet, in spite of his heart-hardening opinions, touched with compassion at beholding him in a bare and ragged gown, and ill-favoredly clothed with an old square cap, exposed to the contempt of all men. "

I think," said he,

" there was none that pitied not his case, and bewailed not his fortune, and feared not his own chance, to see so noble a prelate, so grave a counsellor, of so long-continued honor, after so many dignities, in his old years to be deprived of his estate, adjudged to die, and in so painful a death to end his life." When he had ascended the stage, he knelt and prayed, weeping so profusely, that many, even of the papists, were moved to tears.

While Cole was preaching the sermon, in which he endeavored to make the best apology possible for the act of the Queen in consigning Cranmer to the flames, the venerable martyr himself seemed overwhelmed with the weight of sorrow and penitence.

" With

what great grief of mind he stood hearing this sermon," says good John Fox, in his own simple and beautiful style,

" the outward

shows of his body and countenance did better express, than any man can declare : one while lifting up his hands and eyes unto heaven, and then again for shame letting them down to the earth. A

man might have seen the very image and shape of perfect sorrow lively in him expressed. More than twenty several times the tears gushed out abundantly, dropping down from his fatherly face. Those which were present testify that they never saw, in any child, more tears than burst out from him at that time. It is marvellous what commiseration and pity moved all men's hearts that beheld so heavy a countenance, and such abundance of tears, in an old man

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558 HISTORY OF ROMANISM. [BOOK vm.

His courageous and unexpected dying testimony to the truth. Renounces his extorted recantation of so reverend dignity." Withal he ever retained " a quiet and grave behavior." In this hour of utter humiliation and severe repentance, he possessed his soul in patience. Never had his mind been more clear and collected, never had his heart been so strong. After the sermon, Cole exhorted Cranmer to testify before the people the sincerity of his conversion and repentance, that all men might understand he was " a Catholic indeed."

12. "

I will do it," replied Cranmer, " and that with a good will." He then rose from his knees, and, putting off his cap, said, " Good Christian people, my dearly-beloved brethren and sisters in

Christ, I beseech you most heartily to pray for me to Almighty God, that he will forgive me my sins and offences, which be many without number, and great above measure. But among all the rest, there is one which grieveth my conscience most of all, whereof you shall hear more in its proper place." He then knelt down, and offered up a touching and fervent prayer, speaking of himself as " a most wretched caitiff and miserable sinner." Rising from his knees, he proceeded to address the assembled multitude, giving them many pious and godly exhortations, before touching upon the point which all were anxiously expecting to hear whether he was about to die in the Romish or the protestant faith.

At length he said :

" And now, forasmuch as I am come to the last end of my life, wyhereupon hangeth all my life past, and all my life to come, either to live with my Master Christ for ever in joy, or else to be in pain for ever with wicked devils in hell (and I see before mine eyes presently either heaven ready to receive me, or else hell ready to swallow me up) ; I shall therefore declare unto you my very faith, how I believe, without any color of dissimulation ; for now is no time to dissemble, whatsoever I have said or written in times past." He then repeated the Apostles' creed, and declared his belief in every article of the true Catholic faith, every word and sentence taught by our Saviour, his Apostles, and prophets, and in the New and Old Testament. " And now," he continued,

I come to the great thing which troubleth my conscience more than anything that ever I said or did in my whole life, and that is, the setting abroad of writings contrary to the truth ; which now HERE I RENOUNCE AND REFUSE as things written with rny hand, contrary to the truth which I thought in my heart." Hitherto, with consummate skill, the martyr had avoided a single word which could indicate to his .popish persecutors the unexpected blow they were about to receive. Up to this time, probably, the multitude of Romanists had expected him to confirm his recantation, and supposed that the writings to which he had just referred and which he now renounced were those which he had published in opposition to the doctrines of Rome. This illu&ion was dissipated, when, in the next sentence, he spoke of those writings as " written for fear of death, and to save my life, if it might be : and that is, ail such bills and papers ns I have written or signed with my hand since my degradation, wherein I have written many things untrue.

Cranmer'a Renunciation of his Recantation in St. Mary's Church, Oxford.
Martyrdom of Cranmer. The hand that hath sinned, that hand shall first suffer."

CHAP, n.] POPYERY DRUNK WITH BLOOD OF SAINTS. 561

Rage of the papists at Cranmer's noble confession. His unflinching constancy in the flames.

" And," proceeded Cranmer, " forasmuch as my hand offended, writing contrary to my heart, my hand shall first be punished therefore ; for may I come to the fire, it shall be first burnt !" He had time to add,

" As for the Pope, I refuse him as anti- Christ; and as for the Sacrament, I believe as I have taught in my book against the bishop of Winchester, the which my book teacheth so true a doctrine of the Sacrament, that it shall stand at the last day before

the judgment of God, When the papistical doctrine, contrary thereto, shall be ashamed to show her face."

13. At this unexpected and noble confession, Cole and the rest of the popish priests, monks and laymen, were too much astonished to interrupt him, or he would not have been suffered to proceed so far. At length, an uproar was raised which prevented him from proceeding ; Cole foaming with rage, cried from the pulpit "

Stop the heretic's mouth, and take him away," and the priests and friars rushed upon him, and tore him from the stage, on which he was standing. (See Engraving.)

Cranmer was quickly hurried to the stake, prepared on the spot where Latimer and Ridley had suffered five months before. The venerable martyr had now overcome the weakness of his nature; and, after a short prayer, put off his clothes with a cheerful countenance and willing mind, and stood upright in his shirt, which came down to his feet. His feet were bare ; his head, when both his caps were off, appeared perfectly bald, but his beard was long and thick, and his countenance so venerable, that it moved even his enemies to compassion. Two Spanish friars, who had been chiefly instrumental in obtaining his recantation, continued to exhort him ; till, perceiving that their efforts were vain, one of them said,

' Let us leave him, for the devil is with him !' Ely, who was afterward president of St. John's, still continued urging him to repentance.

Cranmer replied, he repented his recantation ; and in the spirit of charity offered his hand to Ely, as to others, when he bade him farewell ; but the obdurate bigot drew back, and reproved those who had accepted such a farewell, telling them it was not lawful to act thus with one who had relapsed into heresy. Once more he called upon him to stand to his recantation. Cranmer stretched forth his right arm, and replied,

" THIS is THE HAND THAT WROTE IT, AND THEREFORE IT SHALL SUFFER PUNISHMENT FIRST."

True to this purpose, as soon as the flame arose, he held his hand out to meet it, and retained it there steadfastly, so that all the people saw it sensibly burning before the fire reached any other part of his body ; and often he repeated with a loud and firm voice, " TIIS HAND HATH OFFENDED ! THIS UNWORTHY RIGHT HAND." (See Engraving.)

Never did martyr endure the fire with more invincible resolution ; no cry was heard from him, save the exclamation of the protomartyr Stephen,

" Lord Jesus, receive my spirit !" He stood immovable as the stake to which he was bound, his countenance raised, looking to heaven, and anticipating that rest iuto which he

562 HISTORY OF ROMANISM. [BOOK vnv
"First perish thb unworthy hand." Cranraer's martyrdom, injurious to the cause of Rome was about to enter ; and thus,

" in the greatness of the flame," he yielded up his spirit. The fire did its work soon, . . . and his heart was found unconsumed amid the ashes.

The pile is lit the flames ascend ;
Yet peace is in the martyr's face ;
And unseen visitants attend

That chief of England's priestly race
Mightier in peril's darkest hour,
Than when enthroned in rank and power
Steadfast he stood in that fierce flame,
As standing in his own high hall :

He said, as sadness o'er him came,
Remembrance of his mournful fall
Stretching it to the burning brand
" FIRST PERISH THIS UNWORTHY HAND !"

Thy foul and cruel deed, O Rome !
Was vain ; that blazing funeral pyre
Where Cranmer died, did soon become
To England as a beacon fire ;
And he hath left a glorious name,
Victorious over Rome and flame.

"Of all the martyrdoms during this great persecution," says
Dr. Southey,

" this was in all its circumstances the most injurious to
the Romish cause. It was a manifestation of inveterate and deadly
malice toward one who had borne his elevation with almost unexampled
meekness. It effectually disproved the argument on which
the Romanists rested, that the constancy of our martyrs proceeded
not from confidence in their faith, and the strength which they derived
therefrom ; but from vainglory, the pride of consistency, and
the shame of retracting what they had so long professed. Such
deceitful reasoning could have no place here : Cranmer had retracted
; and the sincerity of his contrition for that sin was too
plain to be denied, too public to be concealed, too memorable ever
to be forgotten. The agony of his repentance had been seen by
thousands ; and tens of thousands had witnessed how, when that
agony was past, he stood calm and immovable amid the flames ;
a patient and willing holocaust ; triumphant, not over his persecutors
alone, but over himself, over the mind as well as the body,
over fear and weakness, as well as death."*

14. For upwards of two years and a half from the martyrdom
of Cranmer, a mysterious providence permitted the papists of
England to glut their bigot rage in the slaughter of the lambs and
the sheep of Christ's fold who refused to subscribe to the doctrines
of Rome. At length the time of deliverance approached. The
last of these bloody sacrifices to the popish Moloch was made on
the 10th of November, only one week previous to the death of
queen Mary, in the burning alive of three men and two women at
*

Southey's Book of the Church, chap. xiv.

CHAP. II.] POPERY DRUNK WITH THE BLOOD OF SAINTS. 563

The last burning in the reign of bloody Mary. Joy of the people at her death. Elizabeth and the Pope.
Canterbury, for denying transubstantiation and the worship of
images. The names of this last company of victims who brought
up

" the noble army of martyrs

" of the Marian persecution, were

John Corneford, John Hurst, Christopher Brown, Alice Snoth, and
Catharine Tinley. The last was an aged and helpless woman,
whose years and debility, one would have thought, might awaken
pity even in the breast of a savage. But popish bigotry knows no

pity ; and the feeble and withered body of the aged saint was consumed to ashes in the torturing flames.

From the burning pile of this last company of martyrs, the prayer arose from the lips of the sufferers that their blood might be the last that should be thus shed, in England, for the truth ; and God heard that prayer. One week after, on the 17th of November, the merciless bigot-queen was called before a higher tribunal to give an account of the innocent blood that she had poured out like water during her brief but terrible reign. Mary died in the morning.

Before night the bells of all the churches in London were rung for the accession of Elizabeth, and amidst the lamentations of popish bigots that some of their victims had escaped, a shout of rapture went up from the hearts of the people that the work of blood was done ; and bonfires and illuminations testified the general joy that the reign of terror and of Rome was over.

15. Great was the sorrow and disappointment of that bloody persecutor and promoter of the Inquisition, pope Paul IV., at hearing of the death of his " faithful daughter," Mary, and the accession of her protestant sister Elizabeth to the throne of England. In answer to the ambassador sent to the court of Rome, in common with the other European courts, the Pope replied in a haughty style,

" That England was held in fee of the apostolic See. . . .

that it was great boldness in her to assume the crown without his consent ; for which, in reason, she deserved no favor at his hands ; yet, if she would RENOUNCE HER PRETENSIONS, and refer herself wholly to him, he would show a fatherly affection towards her, and do everything for her that he could CONSISTENTLY WITH THE DIGNITY OF THE APOSTOLIC SEE !"*

Elizabeth treated these kind proposals of his Holiness with just the attention they merited, and a few years afterward was excommunicated and deposed by pope Pius V., and her subjects absolved from their allegiance and forbidden to obey her, under penalty of the same anathema ! ! This important instrument of papal vengeance renews all the obsolete pretensions of Hildebrand and Boniface, and is especially valuable as an exhibition of the feelings of approbation and regard on the part of the anti-Christian popes of Rome toward that bloody persecutor of God's saints, queen Mary ; and their bitter hatred toward her sister Elizabeth, who had put an end to those scenes of horror and of blood.

The original bull, in Latin, may be found in the collection of

* Burnet's Hist, of the Reformation, vol. ii., p. 580.

564 HISTORY OF ROMANISM. [BOOK viii.]

Copy of the bull of pope Pius, excommunicating and deposing queen Elizabeth.

records at the end of Burnet's History of the Reformation. The

following is a translation of the most important part :

Excommunication and deposition of queen Elizabeth of England.

"

PIUS, &C., FOR A FUTURE MEMORIAL OF THE MATTER. He that reigneth on high, to whom is given all power in Heaven and on Earth, committed one Holy, Catholic and Apostolic Church, out of which there is no salvation, to one alone upon earth, to Peter the Prince of the Apostles, and to Peter's successor the Bishop of Rome, to be governed in fullness of power. HIM ALONE HE MADE PRINCE OVER ALL PEOPLE, AND ALL KINGDOMS, to pluck up, destroy, scatter, consume.

plant and build, &c. . . . But the number of the ungodly hath gotten such power, that there is now no place left in the whole world, which they have not essayed to corrupt with their most wicked doctrines. Amongst others, Elizabeth, the pretended Queen of England, a slave of wickedness, lending thereunto her helpinghand, with whom, as in a sanctuary, the most pernicious of all men have found a refuge ; this very woman having seized on the kingdom, and monstrously usurping the place of the Supreme Head of the church in all England, and the chief authority and jurisdiction thereof, hath again brought back the same kingdom into miserable destruction, which was then newly reduced to the faith, and to good order. For having by strong hand, inhibited the exercise of THE TRUE RELIGION, WHICH MARY THE LAWFUL QJJEEN, OF FAMOUS MEMORY, HAD, BY THE HELP OF THIS SEE, RESTORED, after it had been formerly overthrown by King Henry VIII., a revolter therefrom, and following and embracing the errors of heretics, she hath removed the royal council, consisting of the English nobility, and filled it with obscure men, being heretics ; hath oppressed the embracers of the Roman faith, hath placed impious preachers, ministers of iniquity, and abolished the sacrifice of the mass, prayers, fastings, distinction of meats, a single life, and the rites and ceremonies ; hath commanded books to be read in the whole realm, containing manifest heresy, &c. . . . She hath not only contemned the godly requests and admonitions of princes, concerning her healing, and coi> version, but also hath not so much as permitted the Nuncios of this See to cross the seas into England, &c. . . . We do, therefore, out of the fulness of our Apostolic power, declare the aforesaid Elizabeth, being a heretic, and a favorer of heretics, and her adherence in the matter aforesaid, to have incurred the sentence of anathema, and to be cut off from the. unity of the body of Christ. And, moreover, we do declare her to be deprived of her PRETENDED TITLE to the kingdom aforesaid, and of all dominion, dignity, and privilege whatsoever : and also the nobility, subjects, and people of the said kingdom, and all others which have in any sort 'sworn unto her, to be for ever absolved from any such oath, and all manner of duty, of dominion, allegiance, and obedience ; as we also do, by the authority of these presents, ABSOLVE THEM, AND DO DEPRIVE THE SAME ELIZABETH OF HER PRETENDED TITLE TO THE KINGDOM, and all other things aforesaid. And we do command and interdict all and every
I

CHAP. ni.J POPERY DRUNK WITH THE BLOOD OF SAINTS. 567

Original of the bull excommunicating Elizabeth note. The Holy Inquisition one of the noblemen, subjects, people, and others aforesaid, that they presume not to obey her, or her admonitions, mandates, and laws ; and those who shall do the contrary, we do innodate with the like sentence of ANATHEMA.*

" Given at St. Peter's at Rome, in the year 1569, and the 5th of our pontificate."

CHAPTER III.

THE INQ.UIBITION. SEIZURE OF THE VICTIMS. MODES OF TORTURE, AND CELEBRATION OF THE AUTO DA FE.

16 . OF all the inventions of popish cruelty the Holy Inquisition is fhe masterpiece. We have already referred to its establishment by Saint Dominic, in the thirteenth century. For the history

of this destructive engine of papal cruelty, we must refer to any, or all of the authentic works of Llorente, Puigblanch, Limborch, Stockdale, Geddes, Dellon, and other historians of the Inquisition. All that we shall undertake will be a brief description of the treatment, tortures, and burnings of the unfortunate beings who writhed under its iron rod of oppression. The adjoining engraving represents an exterior view of one of the gloomy prisons of the Inquisition in that country, which, more than any other, has been oppressed and crushed by this horrid tribunal, unhappy Spain. It is copied from a drawing taken on the spot by David Roberts, Esq. (<See Engraving.)

It was impossible for even Satan himself to conceive a more horrible contrivance of torture and blood, than this so called Holy

* The following is the original of the closing extract of this bull, deposing Elizabeth from her throne. We should hardly have believed that the mad pretensions of Hildebrand were thus revived by the Pope near the end of the sixteenth century, and half a century subsequent to the glorious reformation, were not the original documents at hand, and the fact beyond the shadow of a doubt :

" Declaramus

de Apostolicae potestatis plenitudine, praedictam Elizabethan! Haereticam, et Haerelicorum faul ricem, eique adherentes in praedictis, anathematis sententiam incurrisse, esseque a Christ! Corporis imitate praecisos : Quin etiam ipsam praetenso Regni pradicti jure, necnon omni et quorumque Dominio, dignitate, privilegioque privatam ; Et item proceres, subditos et populos dicti Regni, ac caeteros omnes, qui illi quomodocnnque juraverunt a Juramento hujusmodi, ac omni prorsus dominii, fidelitatis, et obsequii debito, perpetuo absolutos, prout nos illos prassentium autoritate absolvimus, et privamus eandem Elizabetham prjetenso jure Regni, aliisque omnibus supradictis. Prscipimusque et interdicimus Universis et singulis Proceribus, Subditis, Populis et aliis pradictis ; ne illi, ejusve monitis, mandatis, et legibus audeant obedire : Qui secus egerint, eos simili Anathematis sententia inuodaraus."

Burnet's Reformation, vol. iv., p. 99.

568 HISTORY OF ROMANISM. [BOOK vm,

Pollock's poetical description of the Inquisition. Mode of apprehending the victims.

Inquisition. There it was (in the words of Pollock), that the

Babylonish harlot of the Apocalypse,

*****with horrid relish drank the blood

Of God's peculiar children and was drunk ;

And in her drunkenness dreamed of doing good.

The supplicating hand of innocence,

That made the tiger mild, and in his wrath

The lion pause the groans of suffering most

Severe were naught to her : she laughed at groans ;

No music pleased her more ; and no repast

So sweet to her as blood of men redeemed

By blood of Christ. Ambition's self, though mad

And nursed on human gore, with her compared

Was merciful. Nor did she always rage ;

She had some hours of meditation, set

Apart, wherein she to her study went ;

The INQUISITION model most complete

Of perfect wickedness, where deeds were done,

Deeds ! let them ne'er be named, and sat and planned

Deliberately, and with most musing pains,

How, to extremest thrill of agony,

The flesh, and blood, and souls of holy men,

Her victims might be wrought ; and when she saw
New tortures of her laboring fancy born,
She leaped for joy, and made great haste to try
Their force, well pleased to hear a deeper groan."

17. The victims of the Inquisition were generally apprehended
by the officers of the tribunal called *awiliars*, who were dispersed in
large numbers over Spain, and other lands where the "
Holy office"

was established. In the dead of the night, perhaps, a carriage
drives up, and a knock is heard at the door. An inquiry is made
from the window, by some member of the family rising from his
bed ;

' who is there f The reply is the terrible words, ' The Holy
Inquisition.

9

Perhaps the inquirer has an only child, a beloved and
cherished daughter ; and almost frozen with terror, he hears the
words, ' Deliver up your daughter to the Holy Inquisition

9 or it

may be Deliver up your wife, your father, your brother, your
son. No matter who is demanded, not a question must be asked.

Not a murmur must escape his lips, on pain of a like terrible fate
with the destined victim. The trembling prisoner is led out, perhaps
totally ignorant of his crime or accuser, and immured within
those horrid walls, through which no sigh of agony or shriek of anguish
can reach the ear of tender arid sympathizing friends.

The next day the family go in mourning ; they bewail the lost
one as dead ; consigned not to a peaceful sepulchre, but to a living
tomb ; and strive to conceal even the tears which natural affection
prompts, lest the next terrible summons should be for them. In the
gloomy cell to which the victim is consigned, the most awful and
mysterious silence must be preserved. Lest any of its internal
secrets might be disclosed, no sounds were permitted to be heard
throughout the dismal apartments of the Inquisition. The poor
CHAP, ra.] POPERY DRUNK WITH THE BLOOD OF SAINTS. 56<)

A poor heretic whipped to death for coughing in the Inquisition. Torture of pulley and ropes.

prisoner was not allowed to bewail his fate, or, in an audible voice,
to offer up his prayers to Him who is the refuge of the oppressed ;
nay, even to cough was to be guilty of a crime, which was immediately
punished. Limborch tells us of a poor afflicted victim who
was, on one occasion, heard to cough ; the jailors of the Inquisition
instantly repaired to his cell and warned him to forbear, as the
slightest noise was not tolerated in that house. The prisoner replied
that it was not in his power to forbear ; a second time they admonished
him to desist ; and when again, the poor man, unable to refrain
from coughing, had repeated the offence, they stripped him
naked, and cruelly beat him. This increased his cough, for which
they beat him so often, that at last he died through the pain and anguish
of the stripes which he had received.

18. The commonest modes 'of torture to force the victims to
confess or to accuse themselves, were, dislocation, by means of pulley,
rope and weights ; roasting the soles of the feet ; and suffocation
by water, with the torment of tightened ropes. These tortures
were inflicted in a sad and gloomy apartment called the " Hall
of Torture," generally situated far underground in order that the

shrieks of anguish generally forced from the miserable sufferers, might not interrupt the death-like silence that reigned through the rest of the building.

(1.) Dislocation by the pulley, ropes, and weights. In this kind of torture, according to Puigblanch,* a pulley was fixed to the roof of the Hall, and a strong cord passed through it. The culprit, whether male or female, was then seized and stripped, his arms forced behind his back, a cord fastened first above his elbows, then above his wrists, shackles put on his feet, and weights, generally of one hundred pounds, attached to his ancles. The poor victim, entirely naked, with the exception of a cloth around the loins, was then raised by the cord and pulley, and in this position was coolly admonished by the cruel inquisitors to reveal all he knew. If his replies were unsatisfactory, sometimes stripes would be inflicted upon his, or her naked body, while in this dreadfully painful situation the arms bent behind and upwards, and the weight of the body, with the heavy irons attached, wrenching the very bones from their sockets. If the confessions were still unsatisfactory, the rope was suddenly loosened and the victim let fall to within a foot or two of the ground ; thus most fearfully dislocating the arms and shoulders, and causing the most indescribable agony. This dreadful process was sometimes repeated again and again, till (oh horrible !) the poor mangled victim, with his dislocated bones, dangling on the ropes, as it were by his loose flesh, fainting from excessive pain, was hurried to his miserable dungeon, and thrown upon the cold damp ground, where the surgeon was permitted to attend him, to set

* See "

Inquisition Unmasked, a historical and philosophical account of that tremendous tribunal, by D. Antonio Puigblanch." Translated from the Spanish. 2 vols. ; London, 1816.

570 HISTORY OF ROMANISM. [BOOK VI]

Torture of roasting the soles of the feet, the tightened ropes, &c. Horrid torture of a young lady
his dislocated bones and patch up his poor tortured frame, only to prepare him for a renewal of these horrors, unless in the interval he should choose to avoid them either by renouncing his faith, or by accusing himself of what he might be entirely innocent.

(2.) Roasting the soles of the feet. In this torture the prisoner, whether male or female, stripped as before, was placed in the stocks ; the soles of the feet were well greased with lard, and a blazing fire of coals in a chafing dish placed close to them, by the heat of which the soles of the sufferer's feet became perfectly roasted. When the violence of the anguish forced the poor tortured victim to shriek with agony, an attendant was commanded to interpose a board between the victim's feet and the fire, and he was commanded to confess or to recant ; but if he refused to obey the command of the inquisitor, the board was again removed and the cruel torture repeated till the soles of the sufferer's feet were actually burnt away to the bone, and the poor victim, if he ever escaped from these horrid dungeons of torture and misery, was perhaps made a cripple for life. The two forms of torture above described are represented in the adjoining illustration. (See Engraving.)

(3.) The torture of tightened ropes and suffocation by water was performed in the following manner. The victim, frequently a female, was tied to a wooden horse, or hollow bench, so tightly by cords that they sometimes cut through the flesh of the arms, thighs and

legs to the very bone. In this situation, she was obliged to swallow seven pints of water slowly dropped into her mouth on a piece of silk or linen, which was thus sometimes forced down her throat, and produced all the horrid sensations of drowning. Thus secured, vain are all her fearful struggles to escape from the cords that bind her every motion only forces the cords further and further through the quivering and bleeding flesh.

Heretics who were supposed incapable of surviving the infliction of the horrid tortures above described, were subjected to other contrivances for inflicting pain, with less danger of life. Among these lesser tortures was one called the torture of the canes. A hard piece of cane was inserted between each of the fingers, which were then bound together with a cord, and subjected to the action of a screw. Another, of these was the torture of the die, in which the prisoner was extended on the ground, and two pieces of iron, shaped like a die, but concave on one side, were placed on the heel of his right foot, then bound on fast with a rope which was pulled tight with a screw. Both of these kinds of torture occasioned the sufferer the most intolerable pain, but with little or no danger of life.

19. Not unfrequently death ensued from the severe tortures of the holy office.

" A young lady, who was incarcerated in the dungeon of the Inquisition at the same time with the celebrated Donna Jane Bohorques, will supply an instance of this kind. This victim of inquisitorial brutality endured the torture till all the members of her body were rent asunder by the infernal machinery of Tortures of the Inquisition. Pulley, and Roasting the Feet. Lady after Torture :fore the Tribunal of the Holy Office.

CHAP, in.] POPYERY DRUNK WITH THE BLOOD OF SAINTS. 573

A young lady tortured to death. Reflections on such an act of Inquisitorial cruelty the holy office. An interval of some days succeeded, till she began, notwithstanding such inhumanity, to recover. She was then taken back to the infliction of similar barbarity. Small cords were twisted round her naked arms, legs and thighs, till they cut through the flesh to the bone ; and blood, in copious torrents, streamed from the lacerated veins. Eight days after, she died of her wounds, and was translated from the dungeons of the Inquisition to the glory of heaven.**

Ah, who can conceive the tale of unutterable anguish that is included in a single instance of inquisitorial malignity and cruelty such, perhaps, as that just related ! A lady a young lady perhaps the only daughter of doating parents, as dear to them, reader, as your daughter to you, or mine to me brought up, perhaps, in the lap of luxury and refinement living amid the smiles and caresses of doating friends, and dreaming of no danger nigh. In an unguarded moment a sentence has escaped her, disrespectful to the idolatry of Rome. Perhaps she has dared to say, she trusts for salvation; not in Mary and the saints, but in CHRIST ALONE. That sentence has been heard by a spy of the Holy office. She retires to sleep at night ; at the midnight hour the carriage of the Inquisition stops before the door, and the lovely, the tender, the delicate female, upon whom the wind has never before been suffered to blow roughly, is dragged away to the damp and gloomy cell of the horrible Inquisition.

Look at her, as she kneels prostrate in her gloomy dungeon, and implores succor from on high ! See that tear of natural anguish that trickles down her cheeks, as she thinks of the agony of a doating father, of a tender mother, perhaps of a frantic betrothed one, who yet dare not give utterance to their anguish for fear of a similar fate. She is summoned before the tribunal of the men of blood. She is darkly told of suspicions, of informations, but she knows neither their author nor their subject. She is commanded to confess, without knowing her accusation, and is silent. The rough and hardened popish executioners are summoned, and her maiden modesty is outraged by her clothes being rudely torn from her person by cruel and bloody men. The command is given, the horrid torture is applied. The piercing cords are bound around her tender limbs, till they cut through the quivering flesh, and, fainting, she is borne back to her gloomy dungeon. No father's hand is there in that gloomy dungeon to wipe away those tears, no mother's hand to stanch and to bind up those bleeding wounds. She flies to the throne of grace for help (where else can she ?) and she feels that Jesus is with her. In a few days, she is carried, all pale, enfeebled and emaciated, before her iron-hearted judges. (See Engraving.) She is again examined, and the horrible process of outrage and torture is repeated. She is carried back to her dungeon, to breathe her sighs to the cold stone walls, to linger alone, and suffer-*

Moreri, 6, 7. Limborch, 323. Edgar, 230.

37

574 HISTORY OF ROMANISM. [BOOK vva.

The Auto da fe. Description of the dresses of the victims. The San benito Coroza, &c. ,ng for a few days, and then her ransomed spirit quits the tortured body, and wings its way to Heaven. Her mourning friends know not of her death, for no news is suffered to transpire beyond those gloomy walls. But there is ONE who knows, ONE who sees, and in his book are recorded all the groans and sighs of that poor sufferer, to be brought forth in fearful reckoning against her murderers in another day.

When the mind has formed an accurate and vivid conception of a single case like this, then let it be remembered that it is but one of thousands and tens of thousands of equally barbarous instances of popish persecution, cruelty and torture ; and that for ages, in lands that groaned under the iron rod of Popery, these horrors were of daily occurrence.

O merciful and compassionate God ! what deeds of cruelty and blood have been perpetrated upon thy suffering children, in the name of HIM whose very heart is tenderness, and whose very name is LOVE !

20. The next scene in this melancholy tragedy is the auto da fe. This horrid and tremendous spectacle is always represented on the Sabbath day. The term auto da f (act of faith) is applied to the great burning of heretics, when large numbers of these tortured and lacerated beings are led forth from their gloomy cells, and marched in procession to the place of burning, dressed according to the fate that awaits them on that terrible day. The victims who walk in the procession wear the san benito, the coroza, the rope around the neck, and carry in their hand a yellow wax candle. The san benito is a penitential garment or tunic of yellow cloth

reaching down to the knees, and on it is painted the picture of the person who wears it, burning in the flames, with figures of dragons and devils in the act of fanning the flames. This costume indicates that the wearer is to be burnt alive as an incorrigible heretic. If the person is only to do penance, then the san benito has on it a cross, and no paintings or flames. If an impenitent is converted just before being led out, then the san benito is painted with the flames downward ; this is called " fuego repolto," and it indicates that the wearer is not to be burnt alive, but to have the favor of being strangled before the fire is applied to the pile. Formerly these garments were hung up in the churches as eternal monuments of disgrace to their wearers, and as the trophies of the Inquisition. The corozas are pasteboard caps, three feet high, and ending in a point. On them are likewise painted crosses, flames, and devils. In Spanish America it was customary to add long twisted tails to the corozas. Some of the victims have gags in their mouths, of which a number is kept in reserve in case the victims, as they march along in public, should become outrageous, insult the tribunal, or attempt to reveal any secrets.

The prisoners who are to be roasted alive have a Jesuit on each side continually preaching to them to abjure their heresies, and if any one attempts to offer one word in defence of the doctrines for

CHAP. II. POPERY DRUNK WITH THE BLOOD OF SAINTS. 575
Gagging of heretics. Outrageous hypocrisy of the Inquisition, in their pretence of mercy. which he is going to suffer death, his mouth is instantly gagged.
" This I saw done to a prisoner, says Dr. Geddes, in his account of the Inquisition in Portugal,
"

presently after he came out of the gates of the Inquisition, upon his having looked up to the sun, which he had not seen before in several years, and cried out in a rapture,
' How is it possible for people that behold that glorious body to worship any being but Him that created it.'
"

21. When the procession arrives at the place where a large scaffolding has been erected for their reception, prayers are offered up, strange to tell, at a throne of mercy, and a sermon is preached, consisting of; impious praises of the Inquisition, and bitter invectives against all heretics ; after which a priest ascends a desk, and recites the final sentence. This is done in the following words, wherein the reader will find nothing but a shocking mixture of blasphemy, ferociousness, and hypocrisy.

" We, the inquisitors of heretical pravity, having, with the concurrence of the most illustrious N , lord archbishop of Lisbon, or of his deputy, N , calling on the name of the Lord Jesus Christ, and of his glorious mother, the Virgin Mary, and sitting on our tribunal, and judging with the holy gospels lying before us, so that our judgment may be in the sight of God, and our eyes may behold what is just in all matters, &c. &c.

" We do therefore, by this our sentence put in writing, define, pronounce, declare, and sentence thee (the prisoner), of the city of Lisbon, to be a convicted, confessing, affirmative, and professed

heretic ; and to be delivered and left by us as such to the secular arm ; and we, by this our sentence, do cast thee out of the ecclesiastical court as a convicted, confessing, affirmative, and professed heretic ; and we do leave and deliver thee to the secular arm, and to the power of the secular court, but at the same time do most earnestly beseech that court so to moderate its sentence as not to touch thy blood, nor to put thy life in any sort of danger."

Well may Dr. Geddes inquire, in reference to this hypocritical mockery of God and man, " Is there in all history an instance of so gross and confident a mockery of God, and the world, as this of the inquisitors beseeching the civil magistrate not to put the heretics they have condemned and delivered to them, to death ? For were they in earnest when they made this solemn petition to the secular magistrates, why do they bring their prisoners out of the Inquisition, and deliver them to those magistrates in coats painted over with flames ? Why do they teach that heretics, above all other malefactors, ought to be punished with death ? And why do they never resent the secular magistrates having so little regard to their earnest and joint petition as never to fail to burn all the heretics that are delivered to them by the Inquisition, within an hour or two after they have them in their hands ? And why in Rome, where the supreme civil, as well as ecclesiastical authority are lodged in the

573 HISTORY OF ROMANISM. [BOOK viii.

Joy of papists at the auto da fe. Kings and queens witnessing and aiding in the bloody scene. same person, is this petition of the Inquisition, which is made there as well as in other places, never granted ?"*

22. If the prisoner, on being asked, says that he will die in the Catholic faith, he has the privilege of being strangled first, and then burnt ; but if in the Protestant or any other faith different from the Catholic, he must be roasted alive ; and, at parting with him, his ghostly comforters, the Jesuits, tell him, "that they leave him to the devil, who is standing at his elbow to receive his soul and carry it to the flames of hell, as soon as the spirit leaves his body." When all is ready, fire is applied to the immense pile, and the suffering martyrs, who have been securely fastened to their stakes, are roasted alive ; the living flesh of the lower extremities being often burnt and crisped by the action of the flames, driven hither and thither by the wind before the vital parts are touched ; and while the poor sufferers are writhing in inconceivable agony, the joy of the vast multitude, inflamed by popish bigotry and cruelty, causes the air to resound with shouts of exultation and delight. Says Dr. Geddes, in a description of one of these auto da fes, of which he was a horrified spectator :

" The victims were chained to stakes, at the height of about four feet from the ground. A quantity of furze that lay round the bottom of the stakes was set on fire ; by a current of wind it was in some cases prevented from reaching above the lowest extremities of the body. Some were thus kept in torture for an hour or two, and were actually roasted, not burnt to death. " This spectacle," says he,

" is beheld by people of both sexes, and all ages, with such transports of joy and satisfaction, as are not on any other occasion to be met with. And that the reader may not think that this inhuman joy is the effect of a natural cruelty that is in this people's disposition, and not the spirit of their religion, he may rest assured,

that all public malefactors, except heretics, have their violent death nowhere more tenderly lamented, than amongst the same people, and even when there is nothing in the manner of their death that appears inhuman or cruel."f (See Engraving.)

It was not uncommon for the popish kings and queens of Spain to witness these wholesale burnings of heretics from a magnificent stage and canopy erected for the purpose, and it was represented by the Jesuit priests as an act highly meritorious in the king to supply a faggot for the pile upon which the heretics were to be consumed. Among other instances of this kind, king Charles II., in an auto da fe, supplied a faggot, the sticks of which were gilded, adorned by flowers, and tied up with ribands, and was honored by being the first faggot placed upon the pile of burning. In 1559, king Philip, the popish husband of bloody queen Mary of England, was witnessing one of these cruel scenes, when a protestant nobleman named Don Carlos de Seso, while he was being conducted to the

* Geddes' tracts on Popery. View of the court of Inquisition in Portugal, p. 446. Limborch, vol. ii., p. 289.
f Cited in Limborch, Tol. ii., p. 301

CHAP. iv.

j POPY DRUNK WITH THE BLOOD OF SAINTS. 579

The Waldenses. Their increase, in spite of persecution. Cruel outrage in the valley of Pragela. stake, called out to the King for mercy in these words :

" And canst

thou, oh king, witness the torments of thy subjects ? Save us from this cruel death ; we do not deserve- it."

"

No," replied the ironhearted bigoted monarch, "

I would myself carry wood to burn my own son, were he such a wretch as thou." Thus is it that popish bigotry can stifle the strongest and tenderest instincts of our nature, turn human beings into monsters, and inspire joy and delight at witnessing the writhing agonies and hearing the piercing shrieks of even tender and delicate women, as their living bodies are being roasted amidst the fires of the auto da fe.

CHAPTER IV. INHUMAN PERSECUTIONS OF THE WALDENSES.

23. WE have already given an account of the popish crusade against the Waldenses of the south of France, and the horrible cruelties and massacres inflicted on them by the bloody Montfort and the Pope's legate, at the commencement of the thirteenth century. (Book v., chap. 7, 8.) Nothing more than a very brief sketch can now be added of the barbarities of a similar kind, which at various intervals were endured by this pious and interesting people during the five centuries which followed from the commencement of the crusade of pope Innocent.

In spite of all the efforts of the popes and their bigoted adherents to extirpate from the earth these pious people, they continued to increase in the thirteenth and fourteenth centuries in various countries of Europe, but especially in the valleys of Piedmont, where, shut in by the lofty and snow-capped mountains around them, they were in some degree sheltered from their popish persecutors. About the year 1400, a violent outrage was committed upon the

Waldenses who inhabited the valley of Pragela, in Piedmont, by the Catholic party resident in that neighborhood. The attack, which seems to have been of the most furious kind, was made toward the end of the month of December, when the mountains are covered with snow, and thereby rendered so difficult of access, that the peaceable inhabitants of the valleys were wholly unapprised that any such attempt was meditated ; and the persecutors were in actual possession of their caves, ere the former seem to have been apprised of any hostile designs against them. In this pitiable plight they had recourse to the only alternative which remained for saving their lives they fled to one of the highest mountains of the Alps, with their wives and children, the unhappy mothers carrying the cradle in one hand, and in the other leading such of their offspring

580 HISTORY OF ROMANISM. [BOOK vm.

Mothers and infants perish in the mountains. Horrid barbarities of the archdeacon of Cremona. as were able to walk. Their inhuman invaders, whose feet were swift to shed blood, pursued them in their flight, until night came on, and slew great numbers of them, before they could reach the mountains. Those that escaped, were, however, reserved to experience a fate not more enviable. Overtaken by the shades of night, they wandered up and down the mountains, covered with snow, destitute of the means of shelter from the inclemencies of the weather, or of supporting themselves under it by any of the comforts which Providence has destined for that purpose : benumbed with cold, they fell an easy prey to the severity of the climate, and when the night had passed away, there were found in their cradles, or lying upon the snow, fourscore of their infants, deprived of life, many of the mothers also lying dead by their sides, and others just upon the point of expiring.

24. Nearly a century later, in consequence of the ferocious bull ' of pope Innocent VIII., already cited (page 425), a most barbarous persecution was carried on against the Waldenses in the valleys of Loyse and Frassinere. Albert de Capitaneis, archdeacon of Cremona, was appointed legate of the Pope to carry his bull into execution, and was no sooner vested with his commission, than calling to his aid the lieutenant of the province of Dauphiny, and a body of troops, they marched at once to the villages inhabited by the heretics. The inhabitants, apprised of their approach, fled into the caves at the tops of the mountains, carrying with them their children, and whatever valuables they had, as well as what was thought necessary for their support and nourishment. The lieutenant finding the inhabitants all fled, and that not an individual appeared with whom he could converse, at length discovered their retreats, and causing quantities of wood to be placed at their entrances, ordered it to be set on fire. The consequence was, that four hundred children were suffocated in their cradles, or in the arms of their dead mothers, while multitudes, to avoid dying by suffocation, or being burnt to death, precipitated themselves headlong from their caverns upon the rocks below, where they were dashed in pieces ; or if any escaped death by the fall, they were immediately slaughtered by the brutal soldiery\

" It is held as unquestionably true," says Perrin,

amongst
the Waldenses dwelling in the adjacent valleys, that more than three

thousand persons, men and women, belonging to the valley of Loyse, perished on this occasion. And, indeed, they were wholly exterminated, for that valley was afterwards peopled with new inhabitants, not one family of the Waldenses having subsequently resided in it ; which proves beyond dispute, that all the inhabitants, and of both sexes, died at that time."*

25. In the year 1545, a large tract of country at the south of France, inhabited chiefly by the Waldenses, was overrun and most cruelly desolated by the popish barbarians, under, the command of a violent bigot, named baron Oppede. A copious account of this per-

* Perrin's History of the Waldenses, book ii., chap. 3. CHAP, iv.] POPY DRUNK WITH BLOOD OF SAINTS. 581

A barn full of women burnt to death. Dreadful persecution of the Waldenses in Calabria. secution is given by a candid Romish contemporary historian, Thuanus, in the history of his own times. As a specimen of the cruelties perpetrated upon the heretics at this time, we can only extract the description of the taking of a single town, Cabrieres. "

They

had surrendered to the papists, upon a promise of having their lives spared ; but when the garrison was admitted they were all seized, they who lay hid in the dungeon of the castle, or thought themselves secured by the sacredness of the church ; and being dragged out from thence into a hollow meadow were put to death, without regard to age or the assurances given : the number of the slain, within and without the town, amounted to eight hundred : the women, by the command of Oppede, were thrust into a barn filled with straw, and fire being set to it, when they endeavored to leap out of the window, they were pushed back by poles and pikes, and were thus miserably suffocated and consumed in the flames"*

26. About the year 1560, during the suspension of the council of Trent, a most violent and bloody persecution was carried on against the Waldenses of Calabria at the south of Italy, by direction of that brutal tyrant, pope Pius IV. Two monks were sent from Rome, armed with power to reduce the Calabrian heretics to obedience to the Holy See. Upon their arrival, at once to bring matters to the test, they caused a bell to be immediately tolled for mass, commanding the people to attend. Instead of complying, however, the Waldenses forsook their houses, and as many as were able fled to the woods with their wives and children. Two companies were instantly ordered out to pursue them, who hunted them like wild beasts, crying,

" Amazzi ! Amazzi /" that is,

" murder

them ! murder them !" and numbers were put to death.

Seventy of the heretics were seized and conducted in chains to Montalto. They were put to the torture by the orders of the inquisitor Panza, to induce them not only to renounce their faith but also to accuse themselves and their brethren of having committed odious crimes in their religious assemblies. To wring a confession of this from him, Stefano was tortured until his bowels gushed out. Another prisoner, named Verminel, having, in the extremity of pain, promised to go to mass, the inquisitor flattered himself that, by increasing the violence of the torture, he could extort a confession of the charge which he was so anxious to fasten on the Protestants. The manner in which persons of the tender sex were

treated by this brutal inquisitor, is too disgusting to be related here. Suffice it to say, that he put sixty females to the torture, the greater part of whom died in prison in consequence of their wounds remaining undressed. On his return to Naples, he delivered a great number of Protestants to the secular arm at St. Agata, where he inspired the inhabitants with the utmost terror ; for if any individual

* Thuani Historia sui temporis, Lib. vi. The same horrible cruelties, with some additional particulars, are related by Sleidan, in his History of the Reformation, book xvi.

582 HISTORY OF ROMANISM. [BOOK vra
Horrible barbarities at Montalto. Eighty-eight throats of the Waldenses cut in cold blood
dual came forward to intercede for the prisoners, he was immediately put to the torture as a favorer of heresy.*

t)f the almost incredible barbarities of the papists at Montalto in the month of June, 1560, the best and most unexceptionable account is that furnished in the words of a letter of a Roman Catholic spectator of the horrid scene, writing to Ascanio Caraccioli. This letter was published in Italy with other narrations of the bloody transactions. It commences as follows :

' Most illustrious

sir Having written you from time to time what has been done here in the affair of heresy, I have now to inform you of the dreadful justice which began to be executed on these Lutherans early this morning, being the 11th of June. And, to tell you the truth, I can compare it to nothing but the slaughter of so many sheep. They were all shut up in one house as in a sheepfold. The executioner went, and, bringing out one of them, covered his face with a napkin, or benda, as we call it, led him out to a field near the house, and, causing him to kneel down, cut his throat with a knife. Then, taking off the bloody napkin, he went and brought out another, whom he put to death after the same manner. In this way, the whole number, amounting to eighty-eight men, were butchered. I leave you to figure to yourself the lamentable spectacle, for I can scarcely refrain from tears while I write ; nor was there any person who, after witnessing the execution of one, could stand to look on a second. The meekness and patience with which they went to martyrdom and death are incredible. Some of them at their death professed themselves of the same faith with us, but the greater part died in their cursed obstinacy. All the old men met their death with cheerfulness, but the young exhibited symptoms' of fear. I still shudder while I think of the executioner with the bloody knife in his teeth, the dripping napkin in his hand, and his arms besmeared with gore, going to the house and taking out one victim after another, just as the butcher does the sheep which he means to kill."

Lest the reader should be inclined to doubt the truth of such horrid atrocities, the following summary account of them, by a Neapolitan historian of that age, may be added. After giving some account of the Calabrian heretics, he says

" Some had their

throats cut, others were sawn through the middle, and others thrown from the top of a high cliff: all were cruelly but deservedly put to death. It was strange to hear of their obstinacy ; for while the father saw his son put to death, and the son his father, they not only exhibited no symptoms of grief, but said joyfully that they

would be angels of God : so much had the devil, to whom they had given themselves up as a prey, deceived them."}

* Perrin's Waldenses, pp. 202 206. Leger, &c.

f Tommaso Costo, Seconda Parte del Compendio dell' Istoria di Napoli, p. 257.

See that valuable work, which has recently been honored by a notice in the Pope's bull against the Christian Alliance, M'Crie's Reformation in Italy, chap. v. The Reformation in Spain, by the same writer, is equally valuable.

Cruelties of the Popish Piedmontese soldiery to the Waldenses.

Children forcibly taken from their Parents, to be brought up as Papists.

CHAP, iv.j POPERY DRUNK WITH THE BLOOD OF SAINTS. 585

Barbarities in Piedmont. " Mother with infaiit down the rocks." The poet Milton and Oliver Cromwell.

27. About the middle of the following century, the barbarity and wholesale slaughter of the poor oppressed Waldenses, in the valleys of Piedmont, by their popish persecutors, was such as to excite a general feeling of indignation and remonstrance in all the protestant states of Europe. The bigoted and cruel soldiery, attended by the still more bigoted monks, had been let loose upon the inoffensive inhabitants of the valleys. Thousands of families had been compelled to abandon their homes in the very depths of winter, and to wander over mountains covered with ice and snow, destitute and starving, to seek a irefuge from their relentless persecutors ; and multitudes of them perished on the way, overwhelmed by tempests of drifted snow. Children had been torn from their agonized parents to be brought up as Roman Catholics, and carried off where those parents, even if they should linger out a miserable existence themselves, might never more expect to behold these objects of their tenderness and affection. Many were hurled from precipitous rocks, and dashed to pieces by the fall. Sir Samuel Morland, who was appointed ambassador by Oliver Cromwell to bear the remonstrances of protestant England against these popish cruelties, published, on his return, a minute account of the sufferings of the Waldenses, in which he relates that in one instance " a mother was hurled down a mighty rock, with a little infant in her arms ; and three days after was found dead, with the little child alive, but fast clasped between the arms of the dead mother, which were cold and stift, insomuch that those who found them had much ado to get the young child out."* (See Engraving.)

The great poet Milton was, at this time, Latin secretary to Oliver Cromwell, and wrote the eloquent expostulations on the persecutions of the Waldenses, addressed to the duke of Savoy, with which Morland was entrusted, and the letters to the various protestant sovereigns of Europe on the same subject, f The immortal author of the Paradise Lost also invoked his poetic muse to excite sympathy for these "

slaughtered saints," in the following sonnet, in which there is an allusion to the touching incident of the mother and her babe, just cited from Sir Samuel Morland.

ON THE LATE MASSACRE IN PIEDMONT.

Avenge, O Lord, thy slaughter'd saints, whose bones

Lie scattered on the Alpine mountains cold ;

Ev'n them who kept thy truth so pure of old,

When all our fathers worshipp'd stocks and stones

Forget not : in thy book record their groans Who were thy sheep, and in their ancient fold

Slain by the bloody Piedmontese that roll'd

Mother with infant down the rocks. Their moans

* Sir Samuel Morland's history of the Valleys of Piedmont, p. 363. Folio. London, 1658.

For a full translation of these able and interesting documents from the pen of Milton, see Jones' History of the Church, Cone's edition, vol. ii., pp. 326-366.

This valuable work is very full on the subject of the Waldenses. It was originally HISTORY OF ROMANISM. [BOOK viii.]

Hilton's sonnet on the sufferings of the Waldenses in Piedmont. Further persecutions and cruelties.

The vales redoubled to the hills, and they
To heaven. Their martyr'd blood and ashes BOW
O'er all th' Italian fields, where still doth sway
The triple tyrant ; that from these may grow
A hundred fold, who having learned thy way
Early may fly the Babylonian wo.

28. The interposition of the powerful Protector of England was not to be resisted. The persecutions of the Waldenses were abated, and the protestant Christians of Piedmont enjoyed for a few years a season of comparative repose, till the persecutions arising from the revocation of the edict of Nantes in France, when the popish duke of Savoy, imitating king Louis of France, commenced another most cruel and bloody persecution of the Waldenses, hardly exceeded in severity by any of the preceding. To relate the particulars of it would be only to repeat the horrors of massacres, burning, outrage, and rapine, by which the feelings of the reader must already have been sufficiently harrowed. This cruel persecution was brought to a close through the friendly interposition of the Swiss Cantons, in September, 1686. Multitudes of the Waldenses had long been confined in loathsome prisons in Piedmont. The Swiss Cantons sent deputies to demand their release, and the privilege of quitting the dominions of their popish persecutor. In the month of October, the duke of Savoy's proclamation was issued for their release and banishment. It was now the approach of winter, the ground was covered with snow and ice ; the victims of cruelty were almost universally emaciated through poverty and disease, and very unfit for the projected journey. The proclamation was made at the castle of Mondovi, for example : and at five o'clock the same evening they were to begin a march of four or five leagues ! Before the morning more than a hundred and fifty of them sunk under the burden of their maladies and fatigues, and died. The same thing happened to the prisoners at Fossan. A company of them halted one night at the foot of Mount Cenis ; when they were about to march the next morning, they pointed the officer who conducted them to a terrible tempest upon the top of the mountain, beseeching him to allow them to stay till it had passed away. The inhuman papist, deaf to the voice of pity, insisted on their marching ; the consequence of which was, that eighty-six of their number died, and were buried in that horrible tempest of snow. Some merchants that afterwards crossed the mountains, saw the bodies of these miserable people extended on the snow, the mothers clasping their children in their arms ! Such are the tender mercies of Rome.

Originally written as a "History of the Waldenses," and afterward enlarged, and republished under the title of a "History of the Church."

CHAPTER V.

PERSECUTIONS IN FRANCE. MASSACRE OF ST. BARTHOLOMEW, AND REVOCATION OF THE EDICT OF NANTES.

29. We have already seen, in the massacres of the Waldenses of Beziers, Menerbe, Lavaur, and other places, that the emissaries of papal vengeance did not always wait for the slow process of inquisitorial examination and torture, to wreak their vengeance upon the detested heretics ; and it would be easy to fill a volume with the horrid details of wholesale massacres of hundreds and thousands of heretics at the time, by which the faithful servants of the popes have merited and obtained from these self-styled successors of St. Peter, plenary indulgences, which should admit them, with their hands all reeking with blood, to the abodes of the blessed. Omitting all mention of the horrid massacres of Orange and Vassy, in France ;* the butcheries of the bigoted duke of Alva, in the Netherlands, performed under the sanction of the husband of bloody Mary, Philip of Spain ;f or the massacres in Ireland and other popish countries, we can describe but one which stands preeminent among these scenes of blood, viz. the massacre of St. Bartholomew, at Paris, on the 24th of August, 1572.

The massacre of St. Bartholomew was a plan laid by the infamous Catharine de Medici, queen dowager of France, in concert with her weak and bigoted son, Charles IX., for the extirpation of the French protestants, who were called by the name of Huguenots. Under the pretext of a marriage between Henry, the protestant king of Navarre, and Margaret, the sister of Charles, the Huguenots, with their most celebrated and favorite leader, admiral Coligny, had been attracted to Paris. Coligny had been affectionately warned by many of his friends against trusting himself at Paris, but such were the assurances of friendship on the part of king Charles, that he was thrown off his guard, and was drawn within the toils that popish malignity and craft had laid for him. On the 22d of August, an attempt was made to assassinate the Admiral by a shot fired at him in the street, by which he was wounded in the arm. This act was doubtless perpetrated at the instigation of the infamous queen mother, if not of her son, though that wicked woman pretended deep commiseration, and upon a visit to the Admiral remarked, that she "did not believe now the King could sleep safely in his palace." And yet both the mother and son, were

* For a description of these see Lorimer's Protestant church of France, and Smedley's Reformed Religion in France.

f For an account of the cruelties of the duke of Alva in the Netherlands, who fasted that in six weeks he had caused 18,000 persons to be put to death for the Vne of Protestantism, see Watson's History of Philip II., book x.

588 HISTORY OF ROMANISM. | B OK *

Murder of Coligny. Frightful slaughter at the massacre of Bartholomew at that very moment, and had for weeks past been deliberately concocting a plan for the slaughter not only of Coligny, but of all his protestant friends, whom they had now caught in their toils at Paris ; and in all this, no doubt, their popish bigotry taught them they were doing God service !

30. At length the fatal hour had arrived. All things were ready. The tocsin, at midnight, tolled the signal of destruction. The troops were sent forth, by royal command, to perform their work of death. The assassins rushed into Coligny's hotel, killing

several protestant Swiss soldiers as they passed.

" Save yourselves,

my friends," cried the generous-minded chief. "

I have long

been prepared for death." They obeyed his commands, and escaped

through the tiling of the roof; and in a moment after, the

daggers of the popish assassins were buried in the heart of the

noble chief of the protestants, and his body ignominiously thrown

from the window, to be exposed to the rude insults of the bigoted

populace.* Among those who escaped through the tiling was a

protestant clergyman, M. Merlin, the chaplain of the Admiral. His

escape was attended with a remarkable providential circumstance.

He hid himself in a hay-loft, where he was sustained for three days

by an egg each day, which a hen laid, for his support,f

After the death of Coligny, the slaughter soon extended itself to

every quarter of the city, and when the glorious sun looked forth

that morning, it was upon an awful spectacle. The dead and the

dying mingled together in undistinguished heaps. The pavements

besmeared with a path of gore, along which the bodies of the murdered

protestants had been dragged to be cast into the waters of

the Seine, already dyed with the blood of the slain. The executioners

rushing through the streets,' bespattered with blood and

brains, brandishing their murderous weapons, and in merriment,

mimicking the psalm-singing of the protestants ! The frantic Huguenots,

bewildered with fright, running hither and thither to seek

a place of safety, but in vain. Some ran towards the house of

Coligny, but only to fall by the hands of the same murderers ;

others, remembering the solemn promises of the King, and hoping

that he was not privy to the massacre, ran toward the palace of

the Louvre, but only to meet a more certain and speedy death ; for,

eVen Charles himself fired upon the fugitives from the window of

the palace, shouting with the fiend-like fury of a devil or an inquisitor,

" KILL THEM ! KILL THEM !"

The Louvre itself was a frightful scene of slaughter. The

protestants who had remained there, in the train of the king of

Navarre, were called out one by one,J and put to death in cold

* See Smedley's History of the Reformed Religion in France, vol. ii., chap. 11.

f Quick's Synodicon, i., 125. Smedley, ii., 10.

I Ad uno, ad uno. (Davila, torn, i., p. 295.)

"

They were compelled to go

out one after another by a little door, before which they found a great number of

satellites armed with halberds, who assassinated the Navarrese as they came out."

(German Narrative cited by Mr. Sharon Turner, Reign of Elizabeth, p. 319.)

CHAP, v.] POPY DRUNK WITH BLOOD OF SAINTS. 589

Multitudes of the slain in Paris and other cities of France.

blood, under the very eyes of the king. Even the protestant king

of Navarre himself had been ushered into the presence of Charles

through long lines of soldiers thirsting for his blood, and commanded

with oaths to renounce the protestant faith, and was then, together

with the prince of Conde, thrust into prison, and informed that unless

they embraced the Roman Catholic faith in three days, they

would be executed for treason. In the meanwhile the work of

slaughter went forward, and during seven days, at the lowest computation,*

5000 protestants were murdered in the city of Paris

alone.

31. The whole city was one great butchery and flowed with human blood. The court was heaped with the slain, on which the King and Queen gazed, not with horror, but with delight. Her majesty unblushingly feasted her eyes on the spectacle of thousands of men, exposed naked, and lying wounded and frightful in the pale livery of death. f The king went to see the body of admiral Coligny, which was dragged by the populace through the streets ; and remarked, in unfeeling witticism, that the " smell of a dead enemy was agreeable."

The tragedy was not confined to Paris, but extended, in general through the French nation. Special messengers were, on the preceding day, dispatched in all directions, ordering a general massacre of the Huguenots. The carnage, in consequence, was made through nearly all the provinces, and especially in Meaux, Troyes, Orleans, Nevers, Lyons, Thoiflouse, Bordeaux, and Rouen. Twentyfive or thirty thousand, according to Mezeray, perished in different places. Many were thrown into the rivers, which, floating the corpses on the waves, carried horror and infection to all the country, which they watered with their streams. The populace, tutored by the priesthood, accounted themselves, in shedding heretical blood,

" the agents of Divine justice," and engaged

"

in doing God

service."! The King, accompanied with the Queen and princes of the blood, and all the French court, went to the Parliament, and acknowledged that all these sanguinary transactions were done by his authority. "The Parliament publicly eulogized the King's wisdom." which had effected the effusion of so much heretical blood. His Majesty also went to mass, and returned solemn thanks to God for the glorious victory obtained over heresy. He ordered medals to be coined to perpetuate its memory. A medal accord-

* That of Mezeray. Bossuet says 6000, and Davila 10,000 victims in Paris.

f Tout le quartier ruisseloit de sang. La cour etoit pleine de corps morts. que le Roi et la Reine regardoient, non seulement sans horreur, mais avec plaisir. Tout les rues de la ville n'etoient plus que boucheries. (Bossuet, 4, 537.) On exposa leurs corps tout nuds & la porte du Louvre, la Reine mere etant a une fenestre, qui repaisoit ses yeux de cet horrible spectacle. (Mezeray, 5. Davila, v. Thuan., ii., 8.)

Frequentes e gynceceo fceminse, nequaquam crude i spectaculo eas absterrente, curiosis oculis nudorum corpora inverecunde intuebantur. (Thuan., 3, 131.)

§ Les Catholiques se regarderent comme les executeurs de la justice de Dieu. (Daniel, 8, 738. Thuan., 3. 149.)

38

590 HISTORY OF ROMANISM. [BOOK vm.

Joy of the Pope and Cardinals at the massacre. Medal struck in honor of the event ingly was struck for the purpose with this inscription, PIETY EXCTTED JUSTICE.*

32. The King sent a special messenger to the Pope to announce to him the joyful intelligence of the extirpation of the protestants, and to tell him that " the Seine flowed on more majestically after receiving the dead bodies of the heretics." Nothing could exceed the joy with which the news was received at Rome. The Pope and cardinals went in procession to the church of St.

Louis to return solemn thanks to God (oh, horrible impiety !) for the extirpation of the heretics. Te Deum was sung, and the firing of cannon announced the welcome news to the neighborhood around. The Pope's legate in France felicitated his most Christian majesty in the Pontiff's name, " and praised the exploit, so long meditated and so happily executed, for the good of religion." The massacre, says Mezeray, " was extolled before the King as the triumph of the church."f

The Pope was not satisfied with a temporary expression of his joy. He caused a more enduring memorial to be struck in the form of triumphant medals in commemoration and honor of the event. These medals represented on one side an angel carrying a sword in one hand, and a crucifix in the other, employed in the slaughter of a group of heretics, with the words HUGONOTORUM STRAGES (slaughter of the Huguenots), 1572 ; on the other side, the name and title of the reigning Pope. A new issue of this celebrated medal in honor of the Bartholomew massacre has recently been struck from the papal mint at Rome, and sold for the profit of the papal government. (For fac-simile, see Engraving!)

Such was the joy of the cardinal of Lorraine (whom we have already seen closing the council of Trent with anathemas against heretics), upon receiving the news at Rome, that he presented the messenger with one thousand pieces of gold, and, unable to restrain the extravagance of his delight, exclaimed aloud that "he believed the King's heart must have been filled with a sudden inspiration from God when he gave orders for the slaughter of the heretics."J Another Cardinal. Santorio, afterwards pope Clement VIII., in his autobiography, designates the massacre as " the celebrated day of St. Bartholomew, most cheering to the Catholics." Thus is it by

* Pietas excitavit justitiam. Il fit frapper un medaille a l'occasion de la Saint Barthelemi. (Daniel, 8, 786.) Apres avoir oui solennellement la mes&e pour remercier Dieu de la belle victoire obtenue sur l'heresie, et commande de fabriquer des medailles pour en conserver la memoire. (Mezeray, 5, 160, cited by Edgar, 240.)

f La haine de l' heresie les fit recevoir agreablement a Rome. On ?e rejouit aussi en Espagne. (Bossuet, 4, 544.) La Cour de Rome et le Conseil d' Espagne eurent une joye indicible de la Saint Bartelemy. Le Pape alia en procession i Peglise de Saint Louis, rendre graces & Dieu d'u'n si heureux succes, et Ton fit le panegyrique de cette action sous le nom de Triomphe de l' Eglise. (Mezeray, 5, 162. SuUy, 1, 27. Edgar, 241.)

{ De Thou, lib. liiii., ch. 4. Smedley, ii., 36.

§ He speaks of the "

giusto sdegno del r'e Carlos IX. di gloriosa memoria, in quel celebre giorno di S. Bartolomeo lietissimo a' cattolici ;" that is, " the just

wrath of king Charles IX., of glorious memory, on the celebrated day of St Foe-simile of Papal Medal in honour of the Massacre of St Bartholomew's. Massacre of St. Bartholomew's, in Paris

CHAP, v.] POPERY DRUNK WITH THE BLOOD OP SAINTS. 593

Revocation of the edict of Nantes in 1635. Cruel effects of this decree.

the joy of the Pope and cardinals at the massacre, by the medal struck in its commemoration and honor, and by their solemn thanksgivings for the happy events, without alluding to the proofs (by no

means inconsiderable) of a previous correspondence between the Pope and the King, that this horrible slaughter is fixed as another dark and damning spot upon the blood-stained escutcheon of Rome.

33. After the massacre of Bartholomew, the protestants of France continued to be the subjects of cruel and bitter persecution from the papists, and yet in the midst of all, the blood of the martyrs was the seed of the church, and the cause of God and of truth continued steadily to advance.

At length, in the year 1598, twenty-six years after the massacre, an edict granting the protestants liberty of worship, with certain restrictions, was passed, through the favor of king Henry IV. This was called the edict of Nantes, and though far from removing all disabilities on account of religion, was received by the protestants with joy and gratitude. It continued in force till 1685, though for the last few years of that period many of its provisions had been violated with impunity, and the protestants exposed to a series of cruel insults and annoyances from their popish neighbors.

In the year 1685, king Louis XIV. of France, a bigoted papist, at the persuasions of La Chaise, his Jesuit confessor, publicly revoked that protecting edict, and thus let loose the floodgates of popish cruelty upon the defenceless protestants. By the edict of revocation, all former edicts protecting the protestants were fully repealed ; they were forbidden to assemble for religious worship ; all their ministers were banished the kingdom within fifteen days under penalty of being sent to the galleys ;* all their children born in future were ordered to be brought up in the Roman Catholic religion, and the parents required to send them to the popish churches under a penalty of five hundred livres ; and what rendered the law yet more cruel, all other protestants, except the banished ministers, were forbidden to depart out of the kingdom, under penalty of the galleys for men, and of confiscation of money and goods for the women.

34. In the cruelties that followed the revocation of the edict of Nantes, the policy of Rome appeared to be changed. She had tried, in innumerable instances, the effect of persecution unto death, and the results of Bartholomew had shown that it was not effectual in eradicating the heresy. Now, her plan was by torture, Bartholomew, most cheering to catholics." (Cited by Rarke in his History of the Popes, book vi., p. 228.)

* Sent to the galleys. This was a punishment somewhat similar to sending felons to the hulks or convict ships, such as those at Woolwich, England ; except that the rigor of the forme^a was much greater. The galley-slave was chained to his oar, compelled to labor without intermission, in company with the vilest felons and blasphemers, and continually exposed to the lash of the cruel and (in the case of heretics especially) often vindictive taskmaster, upon his naked back. To this horrid and degrading punishment, some of the most distinguished and learned of the French protestant clergy were doomed during this persecution.

594 HISTORY OF ROMANISM. [BOOK vra,

Wearing out the saints of the Most High. Dragoonading. Cruel treatment of the protestanla. annoyance, and inflictions of various kinds suggested by a brutal ingenuity,

" to wear out the saints of the Most High."

One of the most common means was what was called dragoonading ; that is quartering brutal dragoons upon the defenceless people, who had license to employ any means in their power

to compel the poor persecuted protestants to embrace the popish faith. " There was no wickedness," says M. Quick in his Synodicon,

" though ever so horrid, which they did not put in practice, that they might enforce them to change their religion. Amidst a thousand hideous cries and blasphemies, they hung up men and women by the hair or feet upon the roofs of the chambers, or hooks of chimneys, and smoked them with wisps of wet hay till they were no longer able to bear it ; and when they had taken them down, if they would not sign an abjuration of their pretended heresies, they then trussed them up again immediately. Some they threw into great fires, kindled on purpose, and would not take them out till they were half roasted. They tied ropes under their arms, and plunged them again and again into deep wells, from whence they would not draw them till they had promised to change their religion. They bound them as criminals are when they are put to the rack, and in that posture, putting a funnel into their mouths, they poured wine down their throats till its fumes had deprived them of their reason, and they had in that condition made them consent to become Catholics. Some they stripped stark naked, and after they had offered them a thousand indignities, they stuck them with pins from head to foot ; they cut them with penknives, tore them by the noses with red-hot pincers, and dragged them about the rooms till they promised to become Roman Catholics, or till the doleful cries of these poor tormented creatures, calling upon God for mercy, constrained them to let them go. They beat them with staves, and dragged them all bruised to the popish churches, where their enforced presence is reputed for an abjuration. They kept them waking seven or eight days together, relieving one another by turns, that they might not get a wink of sleep or rest. In case they began to nod, they threw buckets of water in their faces, or holding kettles over their heads, they beat on them with such a continual noise, that those poor wretches lost their senses. If they found any sick, who kept their beds, men or women, be it of fevers or other diseases, they were so cruel as to beat up an alarm with twelve drums about their beds for a whole week together, without intermission, till they had promised to change. In some places they tied fathers and husbands to the bedposts, and ravished their wives and daughters before their eyes. And in other places rapes were publicly and generally permitted for many hours together. From others they plucked off the nails of their hands and toes, which must needs have caused an intolerable pain."

35. The galleys formed another mode of oppression. There, a vast body of protestants, some of them, such as Marolles and Le Febvre, of the highest station and talent, were confined wretchCHAP, v.] POPYERY DRUNK WITH THE BLOOD OF SAINTS. 595

Popery tolerates wickedness, but not heresy. Pious expressions of the persecuted Le Febvre edly fed on disgusting fare and wrought in chains for many years. The prisoners often died under their sufferings. When they did not acquit themselves to the mind of their taskmasters, or disregarded any of their persecuting enactments, they were subjected to the lash. Fifty or sixty lashes were considered a punishment severe enough for the criminals of France men who were notorious for every species of profligacy ; but nothing less than one hundred to one hundred and fifty would suffice for the meek and holy saints

of God. They were considered a thousand times worse than the worst criminals.

It is a striking feature of the persecutions of Popery that the more holy and Christ-like her victims, the more dreadfully severe have been the character of their sufferings ; her war has not been against wickedness, but heresy, and she could readily tolerate the grossest immorality, so long as she had no reason to complain of the rejection of her creed.

This is consistent with her true character. Popery is ANTICHRIST, and it is natural to suppose that the nearer men come to the character of Christ, the fiercer will be her hatred, and the more bitter her persecution. Hence the quenchless enmity of Rome for such holy men as Wickliff and Huss and Jerome, Rogers and Latimer and Ridley, Le Febvre and Marolles and Mauru. We shall present an extract or two from the letters of the three last named victims of the revocation of the edict of Nantes, while suffering under the cruel inflictions of the papal anti-Christ, to sustain this assertion.

36. Says Le Febvre, when writing from a noisome dungeon,

" Nothing can exceed the cruelty of the treatment I receive. The weaker I become, the more they endeavor to aggravate the miseries of the prison. For several weeks no one has been allowed to enter my dungeon ; and if one spot could be found where the air was more infected than another, I was placed there. Yet the love of the truth prevails in my soul ; for God, who knows my heart, and the purity of my motives, supports me by his grace. He fights against me, but he also fights for me. My weapons are tears arid prayers. The place is very dark and damp. The air is noisome, and has a bad smell. Everything rots and becomes mouldy. The wells and cisterns are above me. I have never seen a fire here, except the flame of the candle You will feel for me in this misery," said he to a dear relative, to whom he was describing his sad condition :

" but think of the eternal weight of glory which will follow. Death is nothing. Christ has vanquished the foe for me : and when the fit time shall arrive, the Lord will give me strength to tear off the mask which that last enemy wears in great afflictions." Far be it from me to murmur. I pray without ceasing, that he would show pity, not only to those who suffer, but also to those who are the cause of our sufferings. He who commanded us to love our enemies, produces in our hearts the love he has com596 HISTORY OF ROMANISM. [BOOK vm.

Marolles and Pierre Mauru. Heavenly-minded piety in a dungeon and in a galley-ship* manded. The world has long regarded us as tottering walls ; but they do not see the Almighty hand by which we are upheld."

37. Says Marolles, a minister of eminent piety, and extensive scientific attainments, in a letter to his wife, after being removed from a galley to a dungeon, "When I was taken out of the galley and brought hither, I found the change very agreeable at first. My ears were no longer offended with the horrid and blasphemous sounds with which those places continually echo. I had liberty to sing the praises of God at all times, and could prostrate myself before him as often as I pleased. Besides, I was released from that uneasy chain, which was far more troublesome to me than the one

of thirty pounds weight which you saw me wear." He then goes on to speak of a temptation into which he was permitted to fall, a distrust of God lest he should lose his reason, and a fear that he was advancing to a state of insanity

" At length," says he,
" after

many prayers, sighs, and tears, the God of my deliverance heard my petitions, commanded a perfect calm, and dissipated all those illusions which had so troubled my soul. After the Lord has delivered me out of so sore a trial, never have any doubt, my dear wife, that he will deliver me out of all others. Do not, therefore, disquiet yourself any more about me. Hope always in the goodness of God, and your hope shall not be in vain. I ought not, in my opinion, to pass by unnoticed a considerable circumstance which tends to the glory of God. The duration of so great a temptation was, in my opinion, the proper time for the Old Serpent to endeavor to cast me into rebellion and infidelity ; but God always kept him in so profound a silence, that he never once offered to infest me with any of his pernicious counsels ; and I never felt the least inclination to revolt. Ever since those sorrowful days, God has continually filled my heart with joy. I possess my soul in patience. He makes the days of my affliction speedily pass away. I have no sooner begun them than I find myself at the end. With the bread and water of affliction he affords me continually most delicious repasts." This was his last letter. He resigned his spirit into the hands of his heavenly Father on the 17th June, 1692.

38. The next example of suffering piety, from whom I shall quote, was of one who wrote from amidst the slavery and suffering and horrors of the galleys. Says Pierre Mauru, after referring to the cruel stripes he was forced to bear, from twenty to forty at a time, and these repeated frequently for several days in succession. " But I must tell you, that though these stripes are painful, the joy of suffering for Christ gives ease to every wound ; and when, after we have suffered for him, the consolations of Christ abound in us by the Holy Spirit, the Comforter : they are a heavenly balm, which heals all our sorrows, and even imparts such perfect health to our souls, that we can despise, every other thing. In short, when we belong to God, nothing can pluck us out of his hand. If my body was tortured during the day, my soul rejoiced exceedingly in God my Saviour, both day and night. At this period

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Cruel scourging of Pierre Mauru on board the galleys. The faith and the patience of the saints.

especially, my soul was fed with hidden manna, and I tasted of that joy which the world knows not of; and daily, with the holy apostles, my heart leaped with joy that I was counted worthy to suffer for my Saviour's sake, who poured such consolations into my soul that I was filled with holy transport, and, as it were, carried out of myself. But this season of quiet was of short duration ; for soon afterwards the galley was furnished with oars to exercise the new-comers ; and then these inexorable haters of our blessed religion took the opportunity to beat me as often as they pleased, telling me it was in my power to avoid these torments. But when they held this language, my Saviour revealed to my soul the agonies he suffered to purchase my salvation, and that it became me thus to suffer with him. After this, we were ordered to sea, when

the excessive toil of rowing, and the blows I received, often brought me to the brink of the grave. Whenever the chaplain saw me sinking with fatigue, he beset me with temptations ; but my soul was bound for the heavenly shore, and he gained nothing from my answers In every voyage there were many persons whose greatest amusement was to see me incessantly beaten, but particularly the captains steward, who called it painting Calvin's back, and insultingly asked if Calvin gave me strength to work after being so finely bruised ; and when he wished the beating to be repeated, he would ask if Calvin was not to have his portion again.

When he saw me sinking from day to day under cruelties and fatigue, his happiness was complete. The officers, who were anxious to please him, had recourse to this inhuman sport for his entertainment, during which he was constantly convulsed with laughter.

When he saw me raise my eyes to heaven, he said,

* God does not

hear Calvinists when they pray. They must endure their tortures till they die, or change their religion.' In short, my very dear brother, there was not a single day, when we were at sea, and toiling at the oar, but I was brought into a dying state. The poor wretched creatures who v/ere near me did everything in their power to help me, and to make me take a little nourishment. But in the depth of distress, which nature could hardly endure, my God left me not without support. In a short time all will be over, and I shall forget all my sorrows in the joy of being ever with the Lord. Indeed, whenever I was left in peace a little while, and was able to meditate on the words of eternal life, I was perfectly happy ; and when I looked at my wounded body, I said, here are the glorious marks which St. Paul rejoiced to bear in his body. After every voyage I fell sick ; and then, being free from hard labor and the fear of blows, I could meditate in quiet, and render thanks to God for sustaining me by his goodness, and strengthening me by his good Spirit." HERE is THE FAITH AND THE PATIENCE OF THE BAINTS. Is it possible to conceive of suffering borne in a holier cause or in a more Christ-like spirit ?

39. It would be an endless task to recount all the inventions of popish ingenuity to harass and to wear out these saints of the 598 HISTORY OF ROMANISM. [BOOK vm.

Fiendish cruelty to a mother and babe. The Pope's thanks to Louis for thus persecuting the heretics.

Most High. One which could not have been conceived anywhere else but in the bottomless pit and in the heart of a fiend, deserves to be mentioned. On January 23d, 1685, a woman had her sucking child snatched from her breasts, and put into the next room, which was only parted by a few boards from her's. These devils incarnate would not let the poor mother come to her child, unless she would renounce her religion and become a Roman Catholic. Her child cries and she cries ; her bowels yearn upon the poor miserable infant ; but the fear of God, and of losing her soul, keep her from apostasy. However she suffers a double martyrdom, one in her own person, the other in that of her sweet babe, who dies in her hearing with crying and famine before its poor mother. The heart sickens at the contemplation of such enormities. Human language cannot describe the sufferings of these oppressed victims of popish cruelty. It is only the Spirit of God who can mark the terrible lineaments, and he does so when he speaks of "

wearing
out the saints of the Most High," and of anti-Christ being
" drunk
with the blood of the saints," and of their blood crying from under
the altar,
" O Lord, holy and true, how long dost thou not judge
and avenge our blood upon them that dwell on the earth ?" and
when he speaks of similar worthies as persons
" who were stoned,
were sawn asunder, were tempted, were slain with the sword : they
wandered about in sheep-skins and goat-skins ; being destitute,
afflicted, tormented (of whom the world was not worthy) : they
wandered in deserts and in mountains, and in dens and caves of
the earth."*

40. Let the reader carefully consider the above affecting and
authentic instances of suffering for Christ's sake, and then let him
read the following language of pope Innocent XL, in praise of the
popish bigot, by whose orders they were inflicted. This Pontiff wrote
a special letter to king Louis, expressly thanking him in the warmest
and most glowing terms for the service he had rendered the church
in this persecuting edict against the heretics of France. The Pope
requests him to consider this letter a special testimony to his merits,
and concludes it in the following words :

" The Catholic Church
shall most assuredly record in her sacred annals a work of such
devotion toward her, AND CELEBRATE YOUR NAME WITH NEVER-DYING
PRAISES; but, above all, you may most assuredly promise to
yourself AN AMPLE RETRIBUTION from the divine goodness for this
most excellent undertaking, and may rest assured that we shall
never cease to pour forth our most earnest prayers to that Divine
goodness for this intent and purpose."

Thus evident is it not only that the acknowledged head of the
apostate church of Rome approved of the horrid barbarities inflicted
upon the French protestants, but that he regarded their perpetrator
as conferring a special favor upon that church, thus entitling
himself to her lasting gratitude and her warmest thanks.

* Lorimer's Protestant Church of France, chap. iv.