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A FEW HOLY POPES.

Rev. Peter De Clark, D. D., Contributes a Few Pages of History.

A Woman Pope and a Bath of Blood Are Two Things Romanists Find It Hard to Get Away From.

In the closing part of the latest authentic creed of the Roman Catholic church are these words:

"I acknowledge the holy Catholic Apostolic, Roman church for the mother and mistress of all churches, and I promise true obedience to the bishop of Rome, successor of St. Peter, prince of the apostles, and vicar of Jesus Christ. * * * I do at this present freely profess and sincerely hold this true Catholic faith. * * *" The doctrine of pontificial infallibility is added as a part of the creed; to which every Catholic subscribes or makes acknowledgment.

According to some Roman Catholic authorities the present pope, Leo XIII., is the 264th "who have sat on the chair of Peter." According to other autorities he is the 261st incumbent, regularly recognized by them. Thus, Bishop Gibbons—now cardinal—says: "Seventy-nine out of the 259 that sat on the chair of St. Peter are invoked upon our altars as saints eminent for holiness." Their infallibility is championed by him.

Let us look at a few of these popes said to be infallible in faith and morals, to whom Catholics promise "true obedience," some of whom are invoked on Catholic altars "as saints eminent for holiness."

A. D. 400, when the title "Catholic" was fully settled upon the church of Rome by the bloody wars of Theodocious, Anastasius was its bishop. He was succeeded by his son, Innocent I., in the year 401 or 402. Innocent demanded that all questions of faith and morals should be submitted to him for settlement; yet he permitted a notable case of pologamy and incest to go unrebuked, and issued an edict, during the Gothic seige of Rome in 408, restoring the worship of the old Roman gods. This same Innocent I. is worshiped as a saint!

Zosimus, his successor, while pope, was the leader of the Pelagian heresy. He, too, is called "a saint." Celestine I., another saint, pope from 423 to 432, was a violent opposer and persecutor of the Pelagians.

Pope Marcellinus I., another saint, who filled the chair from June 30, 296 for eight years, is said by Powell, on the authority of Howard, a Catholic writer, to have "sacrificed to devils," of which fact he was accused—so says "tradition," the great Catholic authority—by three priests and two deacons, before a council of 300 bishops, in the year 303. Having confessed the same, he was allowed to condemn himself! Which thing, of course, he never did.

Damascus I. waded through the blood of his opposers to the chair. Yet he is a saint!

The traditions connected with the pontificial career of Sylvester I.—his leprosy and proposed bath of human blood—do not place him in the most enviable light. Yet these, probably, are purely fictitious. I should hesitate to accept these traditions as true. Nevertheless, the creed reads: "I most steadfastly admit and embrace the apostolic and ecclesiastical traditions."

Eugenius I., (655-656), is called by Gibbon "a pagan." The clergy charged him with rebellion and apostacy; because that "by his permission the altar of Victory was again restored, and that the idolatrous symbols of Jupiter and Hercules were displayed in the field, against the inevitable standard of the cross."

Constantine II., (767), though called by some an anti-pope, is in the regular calender. He condemned the worship of images, and was therefore deposed by a rabble under Stephen IV., who added this indignity, that he beat him and burned him to death in the church of the Lateran. After this, Pope Stephen IV., annulled, by a council held in the Lateran—having previously abrogated all the decrees issued by his predecessor, deposed the bishops he had ordained, and annulled all his baptisms and chrisms—all the decrees of the council of Constantinople, and anathematized all its members, giving this very curious reason for his course and the restoration of images, "that if it was lawful for emperors, and those who had deserved well of their country, to have their images erected, but not lawful to set up those of God, the conditions of the immortal God would be worse than that of man."

Then there was Pope Joan, fiteiciously called John VIII. (about A. D. 882), who occupied the pontificial chair for two years or more. This pope ("Father of Fathers") is said to have died in child-birth while in a public procession, between the church of St. Clement and the ampitheatre, where her statute stood as late as the sixteenth century. I will not vouch for the accuracy of this story, for it is a disputed point among both Catholic and Protestant writers of history in this present century whether or no there was such a pope, but I see nothing improbable in it, or of which a Catholic might be ashamed, when other and more scandalous characters were admitted as having occupied the pontificial chair; and when it is a universally recognized fact among the faithful that 'a priest can change flesh into fish," and a common wafer or piece of bread into the very body and blood, together with the soul and divinity of our Lord Jesus Christ." It probably was a simple miracle wrought by this pope upon his own body, in which the sex was changed from that of a man to that of a woman! Indeed, Dr. Cumming says: "The most distinguished writers of (Cardinal Newman's) church, allowed that such was the case," that is, that there was a Pope Joan. "Rodolphus Flaviacensis," he affirms, "a Benedictine monk, A. D. 930, says that a woman was pope. Marianus Scotus says she held the papal chair two years and five months." And he further adds the names of Martin, author of *Flores Temporum*; Francis Petrarch; Anthony of Florence, and the historian Platina—all members of the Roman church, as confirming the story—not of the miracle, but of there being such a pope.

Stephen VII. (897-901), dug up the remains of a predecessor, Pope Formosus, condemned them as the bones of a heretic, burnt them to ashes in the church of the Lateran, and then scattered them on the waters of the Tiber.

Are we prepared for the following?

* Sergius III., 906-910, licenced brothels in Rome, and introduced the "pernocracy," i. e., the harlot reign! So say books which have never been put, we believe, in the list of the "Expurgatorium."

"The papacy," says Professor Villari in the Britannica, Art. Rome, "was incredibly lowered. The election of the popes had positively fallen into the hands of certain beautiful women, notorious for their evil life and depravity. * * Theodora, known as the *Senatrix*, was one of the women then dominating Rome by force of their charms and licentiousness. She was supposed to be the concubine of Pope John X., 914-928, whose election was due to her influence. Her daughter, Marozia, was in all ways her worthy rival. * * The pope found himself caught in this woman's toils, and struggled to escape, but Marozia, gaining fresh influence by her marriage with Hugo, margrave of Tuscany, imprisoned the pontiff himself in the castle St. Angelo, (928). This fortress was the property of Marozia and the basis of her strength. The unfortunate John died within its walls. Raised to the chair by Theodora, he was deposed and killed by her daughter. The authority of the latter reached its culminating point in 931, when she succeeded in placing her son John XI. on the papal throne." But she had previously placed, upon her deposition of John X., both Leo VI. and Stephen VIII. in the papal chair.

John XI. was a simple nonentity, for he was always held as a prisoner by his brother, Alberic, in the Lateran.

John XII., 955-963, the son of Alberic was elected at the age of seventeen to the pontificate. He was possessed of supreme ignorance and ungovernable passions, while his palace was the scene of the most scandalous lisence, and his public acts were those of a baby tyrant. "He conferred a bishopric on a child of ten, consecrated a deacon in a stable, invoked Venus and Jupiter in his games, and drank to the devil's health." Both he and Boniface VII., 974-975, are represented by Sylvester II., who was pope from 999-1003, as cruel and lustful, and as "monsters of more than human iniquity." Yet it has been said by this same Sylvester II. that he practiced necromancy, and 'promised both his soul and body to the devil."

John XIII., 965-972, waded through blood and the sack of Rome to the throne.

John XV., 985-996, was a detested tyrant.

Benedict IX., 1033-1045, was made pope at the tender age of twelve. His vices and excesses were monstrous, and "the papacy sank to the lowest depths of corruption," and the people tried to depose him. They elected other popes. No less than three popes struggled for the mastery—John, arch-presbyter of Rome, Sylvester III., and Benedict IX., who still had partisans. "The streets and neighborhood swarmed with thieves and assassins; pilgrims were plundered, citizens trembled for their lives, and a hundred petty barons threatened the rival popes, who were obliged to defend themselves by force." Anarchy reigned supreme! Yet each pope lived in the "holy" city, and each was infallible! Whistle, ye wild winds! —w-h-i-s-t-l-e!! One dwelt in the church of St. Peter, another in Santa Maria Major, and another in the Lateran, in all of which the several popes pursued the most profligate and scandalous course of living. A simple priest, however, Gratian by name, found the means to buy off the claims of each contestant, and to ingratiate himself, under the name of Gregory VI., into the papal chair; but, under the charge of simony, he was soon deposed, or forced to resign.

Bendict X., 1058-1059, usurped the chair, for which he is said to have been mentally incapacitated. Nevertheless, he was infallible!

Adrain IV., the only Englishman that ever sat on the papal throne, sold Ireland into slavery to the British crown in the year 1155; and Henry II. proceeded to lay waste its fields, and to bring its independent chiefs and people into English servitude in the name of the pope of Rome. And by virtue of the pope's sale of Ireland into servitude to England, it has been—lo! these centuries—in political chains and financial impoverishment. When Ireland is free from England, and capable of controlling herself, she will have first broken her chains of servitude to Rome!

The pontificate of Urban VIII., as late as the seventeenth century, is said to have been controlled by a woman who resided with him in the vatican.

Clement V., elected July 7, 1294, abdicated December 13th of the same year, "from the desire;" as he stated in his formal instrument of abdication, "for humility, for a purer life, a stainless conscience, and tranquility," and then fled to a cave in the mountains. But Boniface VIII., who was elected to succeed him, sent and arrested him, and then shut him up in the castle of Campagna, where he died May, 19, 1306, from the hardship of confinement. Yet, though he testified against the corruptness of the papacy, as above stated, and was imprisoned by the infallible Boniface VIII., by some unaccountable mistake, he has been enrolled among the saints of the Roman Catholic church. How uncomfortable he must be in such company as Saints Innocent and Marcellinus, both of whom, as we have seen, worshiped the ancient pagan gods; and with Saint Celestine, the "persecutor," and many others who graduated from the papal chair!

Boniface VIII. kept all Europe in a ferment; put the lowest crown of the tiara on his head; established jubilees; claimed universal soverignty, and died in a rage at having been made captive for a few days through troubles he himself had created. Yet he had composed a bull in the year 1303, which he intended to deliver on the day of the nativity of the Virgin, September 8, in which he affirmed "that, as vicar of Jesus Christ, he had the power to govern kings with a rod of iron, and to dash them to pieces like a potter's vessel." Owing, however, to his arrest on the 7th of September, he never was able to deliver either his bull or himself, and he soon died, with his staff in his hand, frothing at the mouth.

Indeed, his death must have been sad! "The violence of his passion," says the sympathic writer, "overpowered his reason, and his death immediately followed. He was attended by an ancient servant who exhorted him to confide himself in his calamity to the Consoler of the afflicted. But Boniface made no reply. His eyes were haggard, his mouth white with foam, and he gnashed his teeth in silence. He passed the day without nourishment, the night without repose; and when he found that his strength began to fail, and that his end was not far distant, he removed all of his attendants, that there might be no witness to his final feebleness and his parting struggle. After some interval his domestics burst into the room, and beheld his body stretched on the bed, stiff and cold. The staff which he carried bore the marks of his teeth, and was covered with foam; his white locks were stained with blood, and his head was so closely wrapped in the counterpain that he was believed to have anticipated his impending death by violence and suffication." He could incite wars, imprison his predecessor, burn heretics with delight, kill and torture others through the inquisition, arrogate to himself the right to break the necks of kings, cloaking himself under the guise of superior sanctity, but could brook no insult or opposition, and could only meet death with a shudder and the indications of despair. We doubt both his piety and his infallibility.

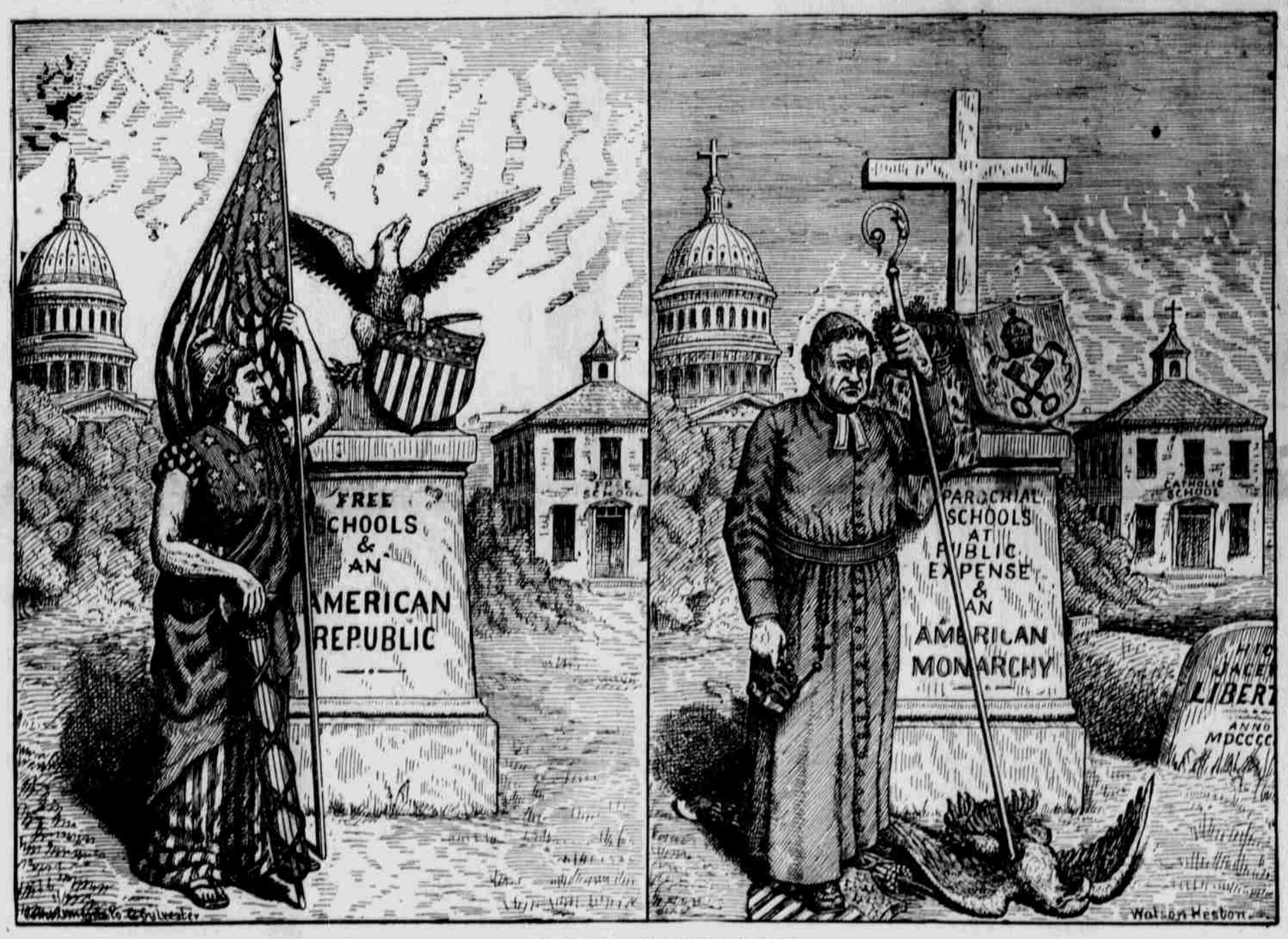
After the death of Boniface VIII. the papal residence was removed from Rome to Avignon, and then, for seventy years, who—who was pope?

Another character, however, previously made his appearance on the disposition of Gregory VI., in the year 1046, who instigated and claimed for the papacy everything which we have seen claimed by Boniface. He did not appear first as pope, though he afterward became pope, but he appeared as Satan at the elbow of no less than nine predecessors, whose pontificates extended through a period of twenty-seven years, before he seized for himself the pontificial crown. It was Hildebrand, afterward called Gregory VIII., and whose name has been enrolled among the saints!

Clement II., Damascus II., Leo IX., Victor II., Stephen XI., Benedict X., Nicholas II., Alexander II., and Honoris II. called in annals "anti-pope," though he had been regularly elected to the papacy, all had come and gone by death or deposition. Twenty-seven years had passed since the elevation of Clement II. to that of Hildebrand, but he had guided all these popes in their work. He, too, had helped to raise them up and to throw them down, while he had steadily guided them in making the net which they wove for the agrandizement of the papacy and the belittling of temporal powers. He was a great weaver, and he wove well! —and he could afford to wait more patiently than a spider in the performance of his task. He had all things right for himself; he saw his opportunity and embraced it. The pontificial crown was his. He was raised to the chair of Peter in 1073; took the name of Gregory VII., and swung the sceptre and the world for thirteen years! But while he agrandized the papacy he shamed the monarchs, and loaded Europe with chains; and Rome itself, at one time; was burned in many places and pillaged for him. All Europe was astonished at his conduct. The lamb had become a lion, and had torn the church from the affections of the people. He had turned, in the estimation of all men, from a man into a fiend! He had literally played the devil! He was cursed on every side! Why should he not have been since he wrecked all men? And the Germans, his own countrymen, very appropriately called him *the brand of hell!* Such is the picture of St. Gregory.

The history of the papacy, in its entire line of pontificial heads, has scarcely a redeeming quality, or a name which, for real manhood, is worthy to be placed by the side of that of the simplest christian who walks humbly with his God!

Cardinal Newman once said: "The church has never had a holier set of popes than since the reformation." Yet all the popes who are invoked as saints upon Catholic altars, are, with but one exception, those who were popes before the reformation. What a tell-tale of morals, to make saints out of the unholy line which preceded the reformation!



WHICH SHALL IT BE?

Those Arms for Romanists.

Some weeks ago we made a quo from a weekly paper, which repre that fire arms were being receiv stored in Catholic institutions, in which was said to have been at burg, Wash. We afterward addre a letter to the pastor at Ellensb and received the following:

"There is no truth in the re Rev. J. L. Hester is not pastor Freddy Davis and Tommy Lindsa myths. The Catholic church basement. N. Evans, pasto church." A similar denial is from Peoria, Ill.

We regret to have given pub to anything that could not be fu stantiated by the facts. But w not convinced that this matter of arms for Catholics is all a myth. There is evidence of the contrary. Indeed there is conclusive evidence that the Roman priesthood is anxious that every able bodied Roman Catholic should bear arms or be ready to do so. Under the solicitation or command of the priests, large numbers of Catholics are induced to join the "Ancient Order of Hibernians," and other secret organizations, which are under control of the priests. These secret organizations become to a great extent military organizations, and sometimes they appear upon the streets of our cities armed to the teeth. On St. Patrick's day a company of Hibernians of the regular army stationed at Fort Omaha indicated their allegiance to Catholicism by marching through this city beneath the green, carrying repeating rifles. Independent organizations of Hibernians, also armed with repeating rifles, marched beneath the green in other cities. In Chicago a company of them, 500 strong, which had been kept out of the state militia for many years has recently been admitted under the name of the "Hibernian Rifles." What need has Romanism for these armed legions, of which no Protestant is allowed to become a member? Suppose that the Methodists or Presbyterians should inaugurate secret orders, urge their male members to join and then drill them and arm them with the most destructive weapons, and place them upon the streets! But that would not be so dangerous, since their first allegiance would be to the United States, while the first allegiance of these Catholics is of necessity to a foreign potentate, the pope of Rome. Their position is illustrated by a conversation with an official member of one of our charges in the North Nebraska conference. This Bro. A. has been living by the side of a Catholic for many years and he said to him, "Now, Mr. B., you and I have lived side by side for many years and have always been friendly. In the event of trouble, if you were commanded to destroy my property or my self what would you do?" T Catholic replied, "It would my duty to obey the pope." this would be the position large majority of R Catholics throughout the whole try. Doubtless there are som would not obey, but what of the organizations of "Hibernians," lic Knights of America," orders, which have all along ipulated by the priests, and many others not belonging orders, but who follow direction of the priesthood are kept in ignorance of the by being refused possession

We may not apprehend uprising of the Roman America, and yet the pur are plain. They propose the United States. Th Romanized large port land, and hence the the public school They have long York City, so a century it h ers. We in final conflict yet we sympa of Lafayette, the people ever destroye of the Roman sentiments o on different He was awar Jesuits in ou to raise re General S and when priesthood, have followe furthermore I a upon me to ex Rome in Americ

Concerning th ports from Ellen are at a loss to origin. Have the Jesuits themselves in these particular established, public and the attention of turned from the real

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