

**A NEW  
Ecclesiastical History,  
Containing an ACCOUNT  
of the  
CONTROVERSIES  
IN  
RELIGION;  
THE  
LIVES and WRITINGS  
OF  
Ecclesiastical Authors**



**1699  
Part One**

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Ecclesiastical History,  
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LIVES and WRITINGS  
OF  
Ecclesiastical Authors ;  
AN  
Abridgement of their Works,  
And a JUDGMENT on their  
STYLE and DOCTRINE:  
ALSO  
A Compendious HISTORY of the COUNCILS  
AND  
All Affairs Transacted in the Church.  
Written in FRENCH  
By Lewis Ellies Du PIN Doctor of the SORBON.  
VOLUME the ELEVENTH.  
Containing the Printed for  
Timothy Childe at the White Hart at the West  
End of St. Paul's Church Yard.**

**MDCXCIX**

**1699**

**The HISTORY of the THIRTEENTH CENTURY.**

**LONDON**

L. E. DWYER'S  
Ecclesiastical History  
OF THE  
THIRTEENTH, FOURTEENTH,  
and  
FIFTEENTH CENTURIES:  
Which make the  
ELEVENTH, TWELFTH,  
and  
THIRTEENTH  
VOLUMES.



## THE TRANSLATOR TO THE READER



**A**S Monsieur Du Pin has merited the Applause of the Learned World, for his former Volumes of Ecclesiastical History, so in these three which are now published, he continues still to write like himself, and maintain the same Character which has been given of him \ he is no less faithful in his Relations, judicious in his Reflections, exact in his Criticisms, and moderate in his Censures of those who differ from him, and even more impartial than would be expected from one of a contrary Party.

The two first Ages treated of in this Volume, viz.. the 13th and 14th, were covered with some Remains of that Ignorance and Barbarism, which reigned in the last preceding Ages: But this is so far from being any just Prejudice against this History, that it should rather invite the Ingenious Reader's Curiosity, when he considers, that the excellent Historian has enlightened these dark Ages, by giving a clearer account of them than any one Writer before him, for he has brought to light some notable Pieces of History which seemed to be buried in Oblivion, and collected together the several Fragments which were scattered in many Volumes, and placed them in such a clear light, that the Darkness of the Times serves to set off and commend the Judgment of the Historian.

It is his peculiar Excellency, that he gives a just Idea of the most consider able Ecclesiastical Writers in all the Ages of the Church, not by general Characters, but by giving an account of the Matters handled in their Works, and taking judicious Extracts out of them, and particularly in this Volume, he has added to the History of each Century such useful Observations, as give the Reader a general Idea of the great Transactions then on foot; So that nothing seems to be wanting to render this Translation complete, but some Remarks which may be use to the Protestant Reader, of which I shall therefore present him with a few, relating to the Controversies between the Roman Church and the Church of England.

It has been observed by Monsieur Du Pin and others, That School-Divinity was corrupted in the 13th Century, by introducing into it the Principles of Aristotle's Philosophy, whereby all Matters of Doctrine were resolved into a great many curious and useless Questions, and decided by the Maxims of that Philosophy (which yet was learned not from the Greek Originals, but the corrupt Versions of the Arabians) as if they were of equal Authority with the Scriptures: And as this mixture corrupted the Simplicity of the ancient Christian Faith, so it was the cause of many Mischiefs, among which I reckon this to be none of the least, that it furnished Men with such Principles as were subservient to maintain the Popish Doctrine of transubstantiation which begun in this Century to be established.

As for instance, This Philosophy taught Men, that Quantity is an Accident distinct and separable from Body, from whence they inferred the Possibility of the Replication and Penetration of Bodies, and maintained, as the School men do to this Day, That the same Body maybe in a thousand distant Places at the same time; That the same Man may be alive at London and killed at Rome. That the whole Body of a lusty Man, with all its several parts, may be crowded with in the Compass of a Pins head, by which Doctrines they defended some of these Absurdities, which are implied in Transubstantiation, viz.. That the Body of Christ is at the same time in Heaven and Earth, and in all the several Places where the Eucharist is celebrated, that it is whole

in the whole Loaf, and whole in every the least part of it, and many other such like Absurdities, which are real Contradictions to the Nature or a Body, if Extension is essential to it, as it is held to be by the best Philosophers both Ancient and Modern.

The first pretended General Council in which Transubstantiation is said to be established, was the fourth Lateran Council under Innocent III in the Year 1215. But DuPin has plainly proved, that the Canons which go under the Name of this Council, were not made by the Council itself, but only by Pope Innocent III. who read some of them in the Council, and after its Dissolution added many more as he pleased, Differs. Dn Pin Hist. Eccl. 10th Cent. p. 217. Astiq. Eccl. Discipl. Ch. 3. Sett. 4. which is a Trick that the Popes had commonly used in the 12th Century, who published their own Constitutions as the Decrees of Councils, Du Pin Hist. Eccl. 10th Cent. p. 217.

I shall not pretend to give an Account what was the Doctrin of the first Eight Ages of the Church concerning the Eucharist, which may be learned from Archbishop Usher, Bishop Cosins, and others. But to me it seems an Invincible Argument, that Transubstantiation was not then believed, That the Jews and Heathens did not charge the Christians with the Absurdities and Contradictions which are the obvious and natural Consequences of that Doctrin.

As to the Term of Transubstantiation, Du Pin says it was first used by Celles Bishop of Chartres, and Stephen Bishop of Autitn, in the 12th Century, p. 1 56. As to the Doctrin itself, it appears to have been first published by Paschasius in his Treatise of the Body and Blood of our Saviour about the Year, 832. wherein he asserts, That after the Consecration under the Figure of Bread and Wine there is nothing but the Body and Blood of Christ ; and which is yet more wonderful, he adds, It is no other Flesh than that which was born of Mary, suffered on the Cross, and rose again from the Grave. He might very well call it .wonderful Doctrin, not only for its apparent Absurdity, but for its Novelty (since the like Expressions had never been used before) which is ingenuously confessed by Bellarm. de Scriptor. Eccl. ad annum 850. and by Sirmondus in the Life of Paschasius prefix'd to his Works, Part 518 and may be plainly proved from the Writings of the most learned Men in this Century.

For, first, Claudius Bishop of Turin, asserted the contrary Doctrin eighteen or nineteen Years before Paschasius's Book upon this Subject was published (which Doctrin was never opposed by those who censured some other Opinions of his) as Dr. Allix shows from a Manuscript Commentary of this Author's upon St. Matth. Remarks upon the Ancient Church of Piedmont, p. 61, &c. II. In the same Century, after this Doctrin was published, it met with great Opposition from many eminent Men, such as Ratramnus, Joannes Scotus, Amalarius, Florus, Druthmarus and Erigerus, all which are owned by Du Pin to have opposed the Doctrin of Paschasius, Cent. 5th p. 77. to whom may be added Theodolphus Bishop of Orleans, Walafridus Strabo Abbot of Richenou, Ahyto Bishop of Basil, and Rabanus Mourns Archbishop of Mayence, who did also oppose the Doctrin of Paschasius in the same Century and particularly Rabanus in his Penitential, which was written in the Life time of Paschasius, censures his Doctrin about the Eucharist as a Novel Error, as is proved in a Dissertation about Bertram's Book of the Body and Blood of Christ annexed to the Translation of it, and printed at London in 1681.

I shall only add, that the Doctrin of Bertram's Book against Paschasius about the Eucharist appears plainly to have been generally received by the Church of England in the 10<sup>th</sup> Century, from the Paschal Homily which Elfric Archbishop of Canterbury translated into the Saxon Tongue about the Year 970. which is published at London in 1565. and attested to be a true Copy by the hands of fifteen Prelates and several Noblemen ; for this Book was commanded by a Canon to be read publicly to the People, as is observed by Dr. Cave Hist. Lit. p. 589. and contains the same Arguments, and for the most part the same Expressions which were used by Bertram against Transubstantiation, as is proved by A. B. Usher in his Answer to the Jesuits Challenge, c. 3.

And that Bertram's Book Was directly levelled against Transubstantiation, as it is now defined by the Council of Trent will plainly appear, by citing a few pages out of many that are in that little Book to this purpose : For first he says expressly, that the Eucharist is the Body of Christ, not Corporally but Spiritually, and then he proves, that what is Orally received in the Sacrament is not Christ's natural Body, because it is incorruptible; whereas that which we receive in the Eucharist, is corruptible and visible: And again, Christ's natural Body had all the Organic parts of a humane Body, and was quickened with a human Soul, whereas his body in the Sacrament hath neither; he proves that the Words of the Institution are figurative, because the Symbols have the Name of the thing signified by them. 2. He says expressly, that to the Substance of the Creatures, what they were before Consecration, they remain after it. Bread and Wine they were before Consecration, and after it we see they continue Beings of the same kind and nature:

He denies any natural Change, and affirms it to be only spiritual and invisible, such as was made of the Manna and Water in the Wilderness, into the Body and Blood of Christ.

The Translator to the Reader. 11

These things are so plainly and frequently asserted in this Book, that I must Transcribe the greatest part of it, if I would produce all the Passages which are to this Purpose and therefore I cannot but wonder to find Du Pin so far mistake the questions which are handled by Bertram, as he does, in the Hist, of the 10th Century, where he makes the defence of the first Question to be this; Whether the Body and Blood of Christ be in the Eucharist without a Veil, so as to appear to outward Eyes; and the meaning of the it to be no more than this, Whether the Body of Christ be in the same manner in the Eucharist, as it was on Earth, and is in Heaven, and Whether it be there in as visible and palpable a manner for it cannot be supposed that ever any Man in his Wits should maintain that the Body of Christ in the Eucharist is visible to our Eyes, with all its Lineaments and distinction of Parts, and that the Flesh and Bones there are palpable to our hands; or that the Body of Christ in the Eucharist is both Earthly and Corruptible as it was upon Earth, and Spiritual and Incorruptible as it is now in Heaven.

These are such wild Imaginations as could never enter into the Mind of any Man of sound Senses; and therefore Bertram cannot be supposed such a Fool, as to confute them seriously with many Arguments, and that in a Letter to the Emperors, which were no less Ridiculous, than if a Man should write a Book on purpose to prove that a Man does not appear visibly in the shape and figure of a Horse, or a Mouse like an Elephant.

The main Question of Bertram's Book then is not, as Du Pin puts it, Whether the Body of Christ be in the Eucharist in as visible and palpable a manner as when he lived upon Earth which I believe was never affirmed by any, either in that Age, or any other. But, Whether in the Sacrament we receive the same Body of Christ which was Born of the Virgin, Crucified, and Rose again (supposing what is agreed on all hands that it is not visibly there) and this he flatly denies, and plainly disproves, in direct opposition to Pasckifius, and the Doctrine of the present Roman Church. He says indeed, the Elements are truly. Christ's Body and Blood; but then he explains himself, they are not seen as to their feeble Nature, but by the Power of the Divine Word; and then he adds, the visible Creature feeds the Body, but the Virtue and Efficacy of the Divine Word feeds and sanctifies the Souls of the Faithful. From which, and many other such like Expressions, it plainly appears that he did not believe the Sacrament to be a mere Sign and Figure of Christ's Body and Blood, but thought they were Really present, not in a Carnal but Spiritual Sense.

In regard of the Spiritual Virtue and Efficacy of them, which by the Divine Blessing is communicated to the Faithful; in which sense only they can be profitable to the Soul, for the Flesh profits it nothing, and if Du Pin contends for the Real Presence only in this sense, the Church of England will readily grant it; which has taught her Catechumens to say, that the Body

and Blood of Christ are verily and indeed taken and received by the Faithful in the Lord's Supper.

But if he contends for a Corporal Presence of Christ's Natural Flesh and Blood, the Doctrine of Bertram is no less expressly against it, than that of the Church of England; and the latter may as easily be reconciled to Transubstantiation, as the former.

And this I have the longer insisted upon, both because most of the Writers of that Age, whom we have alleged against Transubstantiation, follow the Principles, and make use of the Arguments and Expressions in Bertram's Book, and chiefly because this Book seems to have been the Model by which the first Reformers framed this Article of the Eucharist; for so Bishop Ridley, who had a great hand in Compiling this Article intimates ; as we find in the Preface of a Book *De Cana Domini*, Printed at Geneva, in 1556. where he says, That it was this Book which first put him upon Examining the Old Opinion, about the Presence of Christ's very Flesh and Blood, by Serif tare and Fathers, and Converted him from the Errors of the Church of Rome in this Point ; which is also affirmed by Dr. Burnet's **History of the Reformation, Part II.** Book I. p. 17.

And this is what I thought fit to Remark, for the benefit of the English Reader, concerning the Doctrine of Transubstantiation, which is said to be Established in the Thirteenth Century, by Innocent III concerning whom, I Observe in the 2nd Place, That this Pope was the first who publicised a Crusade against the Albigenses, which is a way of enlightening Men's Understandings, by beating out their brains, and converting them by the irresistible force of Sword and Gun; the same way which Malamet used for propagating his Religion in the World was followed by this Pope, whose Cruel and Barbarous Actions are no less agreeable to the Spirit of Mahomet, than they are contrary to that of Christ. The fame Pope Founded the Office of the Inquisition, which at first did only draw up a Process against Heretics, and follicle the ordinary Judges to Condemn them, but in a little time the Power of Judging and Condemning Heresies was committed to them, and the Secular Judges did only execute their Sentence And it is observable that the inquisition was established much about the same time with Transubstantiation; the Cruelty of the one being a fit Match for the absurdity of the other: And indeed this Holy Office was a necessary Engine to cram down the throats of Mankind such a choking Morsel as Transubstantiation.

Mr. Du Pin in this History has given us some account of the barbarous Proceedings against the Albigenses by the Crusade and the Inquisition, without passing any Censure upon these Actions; but lest any could suspect by his Silence, that he approved them, I will now briefly shew you what Opinion he had of all Corporal Punishments, when they are used by **Ecclesiastics.**

And this will appear from his Book of Ecclesiastics Discipline, Dissert. 7. where first in the Preface he tells us, That the Civil men's bodies which may be forced to a Compliance, and therefore the Civil Magistrate may Punish Men with Corporal Punishment and Death ; but the Ecclesiastical Power respects Men's Minds which cannot be forced; and therefore the Governors of this Society can only reclaim Men from their Vices by Exhortations and Commands, which if they do not obey, they can inflict no other punishment but that of Excommunication. And then secondly, in (Ch. 1. Sec. 5) of the fame Dissertation, he proves that the Church has no Authority in Temporal Affairs, because it cannot force Men by Corporal Punishment, and Deprivation of their Goods.

For, says he, that a thing unheard of among the Ancients, that the Church should inflict any other Punishment than that of Excommunication, or Deposition. He owns, that after the Emperors became Christian, their affection to the Christian Religion, and desire to preserve the Empire in Peace, moved them sometimes to Banish or Fine those who were Ringleaders of Heresy; which was very often done of their own proper motion; and sometimes, but seldom, at the desire of the Fathers of the Church: But it was only in the latter Ages that the Church obtained of the

Emperors a Power to inflict Corporal Punishment; for proof of this he shews, that Christ gave to the Church no Power but what is Spiritual, nor did order the Obstinate and Disobedient to be otherwise Punished, than by excluding them from Communion. But this is not all, for he shews in the this place, (whatever Power Churchmen may have received from (Magistrates over Men's Bodies) That nothing is more contrary to the Design of the Gospel than such a Power as strikes ten or into the Minds of Men, which he proves from the words of our Saviour to the Apostles, when they would have called for Fire from Heaven upon the Samaritans, Luke 9. 25. Ye know not what Spirit ye are of, for the Son of Man came not to destroy Men's Lives, but to save them, idly, He shews, That Christ forbad his Apostles to use the Temporal Sword in defence of Religion, from the Rebuke that he gave to St. Peter for drawing his Sword; Put up thy Sword into the Sheath, for all they that take the Sword, shall perish by the Sword, Matth. 16.

And lastly, he proves, That Ecclesiastics cannot use the Temporal Sword, or Civil Power, to Force and Punish Men from the Unanimous Consent of the Fathers, whom he there Quotes. And this may suffice to shew what Opinion Du Pin had of this Wolf of a Pastor, Innocent III. and the Sanguinary Methods he used to Extirpate Heretics, by the Crusade, and the Inquisition; since he declares, not only that Churchmen have no such Power from Christ, and that it was never practised in the first and best Ages of the Church, but also, that it is contrary to the Design of the Gospel to use such Cruelties; and to the Mind of Christ to Defend, and much more to Propagate, Religion by such violent and bloody Methods.

### ADVERTISEMENT

**THE** Preceding Volumes of Monsieur Du Pin's Ecclesiastical History, wherein an Abridgment is given of the Writings of the Primitive Fathers, and all other Ecclesiastical Writers from the Time of our Saviour, with a Preliminary Dissertation of the Authors of the Bible; and an Impartial Illation of all Affairs Transacted in the Church; is Printed for, and Sold by Timothy Childe, at the White Hart, at the West-End of St. Paul's Church-Yard.

And those Gentlemen that have the former Volumes, wanting those last published, viz. The Eighth, Ninth, and Tenth, being the history of the Tenth, Eleventh, and Twelfth Centuries; may be Furnished with them by Tim. Childe



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# **HISTORY OF THE Controversies in Religion, And other Affairs transacted in the CHURCH DURING THE Thirteenth Century**

## **CHAPTER I**

### **The History of the different Revolutions in the Empire And Italy, during the Thirteenth Century.**

THE Affairs of the Church in this Century are so interwoven with those of the Empire, that before we can enter upon Ecclesiastical Matters, we must lay down a Scheme of the State of Germany, and Italy, of the principal Revolutions that have happened in them, and of the scuffles that the Popes had with the Emperors, and the Princes of Italy. This is what I design to do in this Chapter.

#### **Contests About The Empire Between Phillip and Otho**

**The Emperor Henry VI.** dying at Messina about the end of the year 1197 as others will have it, at Palermos, at the beginning of 1198. left behind him a Son named Frederick, about seven years of Age. Him by his last Will he made Heir and Successor to all his Estates, as well as the Empire, to which he himself had been chosen some time before by the Princes of Germany. He desired the Pope to settle him in the Possession of them: and to engage him, ordered that he should receive from Frederick, for the benefit of the Holy See, all those Estates that had belonged to the Princess Mathilda, and some other Towns.

In the mean while he constituted his Brother Philip, the Duke of Suabia, Regent of the Empire. Constantia the Mother of Frederick demanded of the Pope to have him crowned King of Sicily, which was accordingly done, but as for the Empire, Frederick was not put into possession of it: that being disputed by Philip Duke of Suabia, who was chosen by the major part of the Electors, and crowned at Mentz. by the Bishop of Tarentaise; and also Otho Son of Henry Duke of Saxony, was elected by the Archbishop of Cologn, and some other German Princes: to whom the Country of Cologn, the Palatinate, Thuringen, and Livonia submitted; while all the rest of Germany were for Philip.

The King of France stood for Philip, and England for Otho. Pope Innocent III. declared for Otho, confirmed his Election, and rejected that of Philip, who nevertheless had the better of it in Germany, and by the force of his Arms had brought many of those that bad acknowledged Otho to submission. Upon this, in the year 1201 the Pope sent his Legate Cardinal Guy Bishop of Palestrina into Germany, to countenance Otho's Party, who straight declared Philip no better

than a Rebel, and commanded - all the Germans, under pain of Excommunication, to acknowledge Otho for their Emperor.

Still this did not put a stop to the Progress of Philips Army; who having drawn over Adolphm Archbishop of Cologne to his side, got himself crowned a second time by the hands of this Arch bishop in the year 1204, at Aix la Chapelle, notwithstanding all the opposition of the Pope's Legate and, understanding that Comrade Archbishop of Mentz. was dead, he got the Vacancy supply ed by the Election of Diepold, or Lupold Bishop of Worms: but he was no sooner gone from thence, but that the greater part of the Canon protested against the freedom of the Election and thereupon having put in an Appeal to the Holy See, they reassembled themselves at Bingen, and elected Sifroy to the Archbishopric or Mentz, whose Election was confirmed by the Pope, who likewise excommunicated Lupold, and the next year by his Legate gate deposed Adolphus Archbishop of Cologne, and chose Bruno into his place.

In the year 1206. Otho was besieged in Cologne by Philip, and not thinking himself in a condition to sustain the Siege, retired with some Troops, accompanied by the new Archbishop Bruno; but being set upon by Philip, he was defeated, Bruno taken Prisoner, and Cologne forced to receive Philip for its Master.

Otho secured himself in Saxony, and from thence passed into England. The Pfirmes of Germany being at length desirous to settle an entire Place in the Empire, dispatched their Envoys in the year 1207 to Pope Innocent, desiring him to acknowledge Philip, and apply himself to the reconciling of the two Pretenders to the Empire. The Pope agreed to the Proposition, but upon this condition, that Philip's Daughter should be given in Marriage to Richard his Nephew. In hopes to make this design succeed, he sends three Legates into Germany, who were present at an Assembly held at Northuse upon the Christmas Holidays, where the two Kings concluded a Peace; Otho giving up the Empire to Philip, on condition of marrying his Daughter, and being his Heir.

Adolphus was in this Assembly absolved by the Legates, and Bruno set at liberty by the Emperor. Philip did not enjoy the Peace long for he was the next year killed at Bamber by Otho Count Palatine of Wiltspach, who was incensed against him for engaging himself to give that Daughter to another, which he had before promised him in marriage. Philip being dead, without any consideration of the right that Frederick King of Sicily had to the Imperial Crown, Otho was by universal consent of the Princes of Germany chosen Emperor.

No sooner was Otho raised to this Dignity, but his old Adherents got the upper hand again and routed those that had been for Philip. Bruno reentered upon his Archbishopric of Cologne, and Adolphus was deposed; Sifroy took possession of the Archbishopric of Mentis and drove out Lupold: only Conrade Bishop of Spire, who had been Philip's Chancellor retiring into a very strong Castle, would not make his Peace with Otho, nor pay him Allegiance, but upon rendition of continuing in his former Charge; which Otho was forced to allow him.

### **Otho Acknowledged Emperor**

Pope Innocent having notice of Otho's Election, sent his Legates into Germany, to invite to Italy, and him to Rome, there to receive the Imperial Crown from his hands. His Legates were received in an Assembly held at Wirtzburg in 1209, where they gave their Approbation of the Marriage that had been agreed upon between Otho, and the Daughter of Philip. The same year Otho took a Journey into Italy, and came to Rome, where he was received by Pope Innocent III and crowned in St. Peters, the 4th of October. The Pope obliged him to take an Oath to defend the Patrimony of St. Peter; and the Romans demanding of him what was customary for Emperors to give in this Ceremony, there arose a Disturbance, in which the Romans coming to blows with the Germans, there were many killed on both sides: which made Otho remove instantly from Rome and ravage

all the Church-Lands, as well to revenge the Affront, as to mortify the Pope whom he began now to be jealous of.

### **Otho Goes To Italy And There Makes War**

Upon this the anger and hatred of the Pope broke out against Otho to that degree, that he threatened to excommunicate and depose him if he did not cease those Hostilities: but Otho was so far from regarding it, that he took a resolution to seize upon Romagna, and make himself Master of Sicily and Apuleio, which belonged to Frederick and whereof the Pope had had the Government ever since the death of Constanrta the Mother of that Prince.

### **Sentence of Excommunication Out Against Otho**

The Pope willing to put a stop to such designs as these, excommunicated the Emperor, and afterwards called a Council at Rome, wherein he declared the excommunicated Empire void, and the Subjects of it free from their Oath of Fidelity to Otho, forbidding the any more to acknowledge him for Emperor. He made this Sentence be published in Germany in the year 1211 by Sifroy Archbishop of Mtntz who quickly repented of having done it; for the Count Palatine, the Duke of Brabant, and some other Princes of the Empire entered the Territories of his Archbishopric with an Army, where they laid all waste, forcing him to retire for safety into Thuringen.

The Disturbances that the Publication of this Sentence made in Germany hastened Otho's return home. He called an Assembly at Nuremberg about Whitsuntide the same year; wherein he declared War against Herman Count of Thuringen for protecting Sifroy Archbishop of Mentz, and for refusing any longer to acknowledge him Emperor. Straight he gathered his troops, entered Thuringen, took two of the strongest Towns, and put all the Country to Fire and Sword. Being returned to Northuse, he celebrated his Marriage with the Daughter of Philip who died within few days after the Ceremony.

### **Frederick Chosen Emperor Goes Into Germany**

In the mean while Sifroy Archbishop of Mentz, the King of Hungary, the Archbishop of Treves, and the Count of Thuringen, with some other Princes of the Empire, resolve to resolve to revive the old Election of Frederick, and to make him Emperor in the stead of Otho.

They brought their Resolution into practice, and having made a solemn Election of him anew, they sent two Deputies to carry him the Decree of his Election, and to invite him to come and take possession of the Empire. Frederick made no scruples out what he thought necessary to satisfy himself of their fidelity, and being assured of that, he parted for Germany. He took Rome in his way, and there desired Pope Innocent to crown him, but was put off by him with an excuse, that he would send a Cardinal into Germany with him in the Quality of a Legate, to order the Princes of the Empire to relinquish Otho, and acknowledge him.

Frederick went on his Journey till he arrived at Constance, where a number of the German Princes, especially those of Suabia, came to meet him with their Troops. Otho would fain have come and set upon him with his Army, but his Troops by little and little dropping away from him, he was forced to shift for himself. Frederick on the contrary was kindly received every where, and in a little time made himself Master of Mentz, Cologne, and Aix la Chapelle, where he was crowned Emperor in the year 1214. Afterward he entered into an Alliance with Philip Augustus King of France.

Otho who on his part was in league with John King of England, Renaud Earl of Bologn, and Ferdinand Earl of Flanders, having rallied a numerous Army against the King of France, joined Battle with him at Pont de Bovoinen in Flanders, the 15<sup>th</sup> of July in the year 1214. King Philip's

Person was there in great danger, but the Confederate Army was entirely routed, and Otho after having lost his whole Army forced to fly. He with much ado got into Saxony, where he died, some say in the year 1216, others in 1218, never caring to meddle in State Affairs after this Defeat.

Otho by his death left Frederick in peaceable possession of the Empire. This Prince made himself be crowned a second time by the hands of Sifroy Archbishop of Mentz; and again a third time by the Pope's Legate. At this last Coronation he made a Vow to go to the assistance of the Holy Land, and gave to the Holy See the Earldom of Fondi in the Kingdom of Naples. Upon this Pope Innocent wrote to the Princes of Germany in his behalf, and engaged Theodorick Archbishop of Treves to get that City to acknowledge him: so that in 1215, Frederick saw himself in a peaceable possession of the whole Empire.

### **Frederick Crowned By Honorius III - Scuffles Between The Pope And Frederick**

In the year 1220 he was crowned Emperor by Honorius III., the Successor of Innocent; Frederick and for an acknowledgment he gave to the Holy See some Lands in Italy, and engaged himself anew to go the Holy Voyage : but within a while after he and the Pope fell out about m by the Earls of Tuscany, whom he had robbed of their Lands, and who were fled to Rome for his relief. The City of Bologn, and some other places in Italy rising against him, he came to Rome, and broke entirely with the Pope, by attempting to turn those Bishops out of the Churches which the Pope had put in, and to put in some of his own, pretending it to be a right of the Kings of Sicily, which Pope Innocent III. had encroached upon during his minority.

### **The Sentence of The Pope Against Frederick**

The Pope rebuked him soundly for his boldness, and threatened him with Excommunication, if he did not let things continue as they were. Frederick not minding to hearken to him, Honorius the Third darted the Thunderbolt of Excommunication upon him, declared him to have forfeited all his Kingdoms, and freed all his Subjects from the Oath and Allegiance they had sworn to him: Which was afterwards the occasion of a multitude of Misfortunes to the Church and Empire.

This Sentence nevertheless did then little or no execution, not any one thereupon revolting from Frederick: but on the other side, in an assembly of the Princes of Germany held at Wirtzburg in the year 1222, Frederick got his Son Henry, then but twelve years old, chosen King of Germany, and crowned at Aix la Chapelle by Engelbert Archbishop of Cologne.

### **Frederick's Departure to The Holy Land**

Honorius the Third died before he could push the Sentence home against Frederick. Gregory the IX. who in the month of April in the year 1227 succeeded him, contented himself to warn Frederick of his Journey to the Holy Land, as he feared an Anathema. Henry of Germany called a General Assembly of all the Princes of the Empire at Aix la Chapelle at the beginning of the year 1227, where the Expedition for the Holy Land was resolved upon.

### **Gregory IXth Excommunication of Frederick**

Upon this all that belonged to the Croisade repaired to Brines ready to embark, where Frederick, who had engaged himself to command them, made them wait a pretty while, pretending himself very ill. At last he makes shift to come to them by August, and embarks to go into Asia, but he was no sooner there but he was back again. The Pope having notice of his return, rubs up the old Sentence that his Predecessor had set out against him; yet with a Promise of Absolution if he would undertake the Voyage to the Holy Land.

Frederick hereupon published four Manifesto's against the Popes and Cardinals: the first he addressed to all Kings, the second to the Cardinals, and the third to the People of Rome; in all which he complains of the Excommunication which the Pope had thrown at him: and a fourth is presented to all Princes, giving them advice against Churchmen. For all this, not long after Frederick took a Resolution of going into Syria, and put it in execution in August 1228.

When he went he sent Ambassadors to the Pope to demand the Absolution. But the Pope absolutely refused him, gave order to the Knights Templars, and Hospitalers, to cross him to all his Designs, as a professed Enemy of the Church and forbid all that were upon the same Expedition in Lombardy and Apuleia to join him. In the mean while Renaud Son of the Duke of Spoleto, whom Frederick had left Regent of the Kingdom of Sicily during his; absence had entered into the Marquisate of Ammo, and the Valley of Spoleto, against whom the Pope raised his Troops on the other side, and sent them into Apfia under the command of John de Briemes King of Jerusalem, who made himself Master of many Towns. Frederick receiving this News in Syria where he had successfully taken some Towns from the Saracens, was obliged to clap up a Treaty with the Sultan; the Conditions of which were advantageous enough to the Christians, viz, that the Sultan should deliver into their hands the City and all the Kingdom of Jerusalem, except the Temple and some Castles; and that there should be a Truce of ten Years between the Christians and Saracens.

In pursuance of this Treaty Frederick took possession of Jerusalem, and made himself be crowned King thereof in the Lent of the year 1229. He gave notice to the Pope that he had made such a League with the Sultan: at which the Pope shewed no small dissatisfaction, and accused Frederick of having treated with an Infidel, still stirring up his Subjects what he could against him.

### **Frederick's Peace Made With The Pope**

Frederick hearing of this, made a quick return into Apuleia, where bringing in an Army from Germany, he recovered all the Towns that were taken or had revolted from him, and made a reprisal upon the Church, by Frederick, taking the Duchy of Spoleto the Marquisate of Ancona, and the City of Bemvento. This Peace success did not make him so high but that he was willing to sue for the Pope's friendship: to gain which, he dispatched the General of his Army with the Archbishop of Messna to the Pope to desire his Absolution, which the Pope still refused to agree to, but upon condition that he should pay 26 thousand Ounces of Gold to the Church of Rome for the damage he had done if, and should restore all the Lands that belonged to it.

Frederick's Deputies being returned, he himself went to meet the Pope at Anagm, where he received his Absolution, was reestablished in his Empire, and declared King of the two Sicilies, and of Jerusalem.

The Pope and the Emperor seemed to be very well reconciled upon the occasion, they came together and one would have hoped here had been a firm Peace established between them: yet it was not long before they broke again; for the Romans rebelling against the Pope, and Frederick coming to assist him with his Troops, there happened a misunderstanding between them: the Pope accusing Frederick for underhand dealing with his Enemies, and Frederick again reproaching the Pope for secretly treating with the Romans, and telling them that it was with out his consent that Frederick set upon them near Viterbo.

### **Frederick's Son Revolts Against His Father**

Howsoever it was, Frederick left the Pope, retired to Pisa, and from thence passed into Germany; but the Pope drew good part of his Soldiers from him, by promising those that would come into his Camp good Entertainment. Frederick found himself crossed in Germany by the Factions of the Princes, and suspecting his Son Henry, he deprived him of the Government, and sent him into Sicily, which very much displeased most of the Princes of Germany: but yet he made shift

to keep Germany in peace and having gathered his Troops together, he returns to Italy in 1235, and sets upon those Towns of Lombardy which had entered into League against him; he takes Verona and Vicenza, and lays all the Country round waste. His Son Henry being discontented enters himself into the League with the Towns of Lombardy, and had drawn over many of the German Princes to his Party, had not Frederick applied a ready remedy, by getting the Pope's Letter charging the Princes of Germany not to take the Son's part against the Father: and there upon he arrested and deposed his Son, and banished him into Apideia, where he ended his Life the following year in a Prison.

Frederick gets his second Son Conrad elected King of Germany, and brings Vienna, and all Austria which had hitherto opposed him, to an acknowledgment of their Duty. While he was thus labouring to establish his Power in Germany, he did not forget his Pretensions to the Kingdom of Jerusalem; and thinking that they had been encroached upon, he wrote to Pope Gregory by the Archbishop of Ravenna to do him justice in that matter. The Pope gave the Archbishop commission in quality of his Legate to take care of the preservation of the Rights of Frederick, which is an evident proof that from the year 1230, the Pope had not made an open breach of his Agreement with Frederick till 1238.

### **The War of Frederick Against The Pope**

But in this year their Differences began to grow very hot, because Frederick had made war upon those Cities of Lombardy that would not acknowledge him. The Pope sent the Cardinals to him to make him desist from carrying on the War in Italy, but all in vain for Frederick who was strongest continued his Progresses, defeated those of Milan that opposed his passage, took Brescia, and all the other Cities of Lombardy, except Bologna and Parma. The Pope seeing that Affairs went but ill with him, would have retired to Rome, but there John Cincuis, a Senator of Rome that the Emperor had gained, procured the Gates to be shut against him; yet the Pope by the assistance of his Friends that were in possession of the Capitol, got into Rome, drove out Cincuis, procured a Peace between the Venetians and Genovese, and taking courage, made the States of Italy enter into a League against Frederick.

### **The Pope's Sentence Against Frederick**

He moreover exercised his spiritual Arms against him, in publishing a Sentence of Excommunication against his Person, and in declaring all his Subjects dispensed with for the Oath of Fidelity of Gregory against to him: and in fine, to raise a powerful Enemy against Frederick, he sends his Nuncio's into France to offer the Imperial Crown to Earl Robert, Brother of St. Louis King of France but that Prince refused it, and by the advice of the French Lords sent back his Answer in these words: What strange spirit, or what boldness indeed is this in the Pope, that he should go to rob of his Estates, and depose so great a Prince as Frederick, without proof or acknowledgment of the Crimes of which he is accused and who, did he deserve such dealings, could not be lawfully deposed but by a General Council? for his Enemies (of whom it's evident the Pope is one of the chief) ought not to be credited in those things of which they accuse him.

### **The Opinion of The French Upon The Deposition of Frederick**

As for Us, We see no reason hitherto to think him otherwise than innocent; he has dealt with us as a good Prince and Neighbour, and we have nothing to find fault with either in his Fidelity or Religion which is truly Catholic. Do not We know that he has made war for the Name of JESUS CHRIST, and has exposed himself both by Sea and Land for the Church?

This is greater Religion than we can yet discover in the Pope, who instead of aiding and defending him that fought God's Battles, did all he could to cross and destroy him. We do not desire to throw our selves into so evident a danger as attacking a Prince so powerful as Frederick, who

would be assisted by so many Kingdoms, and whom the Justice of his Cause alone is sufficient to uphold.

We see very well how little the Romans care how lavish we are of our Blood, so we be but the Instruments to satisfy their passions, and We cannot but foresee if the Pope should happen to conquer by our means, how he would trample all the Potentates of the Earth under his Feet, exalted with the Pride of having crushed so great an Emperor as Frederick.

He promised however to send his Deputies to Frederick to know what his Sentiments were about Religion, assuring him that he was ready to persecute and destroy all those who had any civil Principles in that, though it were the Emperor or the Pope himself. Accordingly he sends his Deputies to the Emperor, who acquainted him with the Propositions that the Pope's Nuncios had made. The Emperor assured them that he was a Catholic, and thanked the Deputies of France, who satisfied him that their Prince had no designs against any Christian Prince whatsoever, counting it sufficient to be Brother to the King of France, which in their opinion was more glorious than Emperor, the one being a King born, the other receiving his Title only by Election.

### **The War Between The Emperor and The Pope**

The Emperor and the Pope accused one another mutually in their public Manifestos. The Emperor complained that the Pope had broken the Peace by entering with Arms into Sicily, while he warred in the East, by opposing his passage into Italy, by assisting the Lombards against him, and by having excommunicated him unjustly. The Pope in answer to these Reproaches says, That he was obliged to employ both his spiritual and temporal Arms for the recovery of those Lands which Frederick detained from the Church, to which they belonged: That he had offered himself to mediate a Peace between the Emperor and the Lombards, and that the Emperor refused to hearken to it: That he had heaped a multitude of Flavours upon Frederick, and that that Prince in acknowledgment of them had aimed at nothing less than the destruction of the liberty of the Churches, the robbing them of their Possessions, the stopping and hindering Crusades, and ruining the Authority of the Holy See.

These Accusations on one side and the other, were followed by an intestine War; most of the Provinces and Cities in Italy being divided into two Parties, that of the **Gibelins** which held with the Emperor, and that of the **Guelphs** which was for the Pope. The party of the Gibelins, being encouraged by the presence of the Emperor and his Army, almost always had the upper hand, so that the greatest part of the Cities were brought under obedience to the Emperor; and there had been good reason to fear that he had taken Rome it self, where he kept secret correspondence with the principal Citizens, had not the Pope made all the People of Rome take upon them the Cross for their defence.

The noble resistance of these religious Soldiers obliged Frederick to leave Rome, only laying all the Country about it waste; his Army dispersed them selves all over Italy, and where ever they came made havock of the Goods of the Church, of Monasteries and religious Orders. The Pope, to oppose this Torrent, published plenary Indulgences for all those that would undertake the Holy War against Frederick, and called a General Council at Rome, to make a more solemn matter of his Deposition. Frederick that he might put by this thrust, and prevent the sitting of this Council, takes care to have all passages by Sea and Land well guarded for the stopping those Prelates that would come to it. The Pisians who were set to guard the Sea Coasts having met with the Genoese Galleys, which were bringing a good number of Cardinals, Bishops, and other Prelates to the Council, set upon them, and having taken them, brought all the Prelates to Frederick, who put them all in prison.

Much about the same time Frederick took a Castle of Campania, and in it many of the Pope's Relations, whom he caused all to be hanged. Gregory could not bear up under the grief of so

many dismal Misfortunes, and so falling sick, died at Rome the 30th of September in the year 1241.

## **The Election of Celestin IV and Innocent IV**

Pope Celestin the Fourth, who succeeded him, seemed very inclinable to a Peace; but living but eighteen days, had not time to make any thing of it. After his death the Holy See was vacant nineteen months, because of the Imprisonment of the Cardinals, but Frederick having and Innocent at last set them at liberty at the request of Baldwin Emperor of Constantinople, they chose Cardinal Sinibaud a Genovese, Pope, who took the name of Innocent the Fourth. This Pope it was hoped would conclude the Peace, having been a Friend of Frederick's while he was Cardinal: and indeed he said as much at the beginning of his Popedom, and made use therein of the mediation of Baldwin. 'Twas agreed that the Pope and Frederick should have a meeting at Castellane; but the Pops, not willing to trust him, being afraid of being taken Prisoner, never came to the place, or, if he did, made great haste away again, took ship at Ctvta Venchia, and passed into France: where being kindly received by order of King St. Louis, he seated himself at Lyons; and thither called a General Council, citing Frederick to make his appearance.

## **A General Council At Lyons in 1245**

This Council began about the end of the month of June, in the year 1245. Baldwin Emperor of Constantinople assisted there in person, with the Patriarchs of Constantinople and Attioch, the and Archbishop of Jquileia or Venice notwithstanding the opposition of some, took his place amongst the patriarchs. The Kings of France and England sent thither their Deputies, so that what with Cardinals, Archbishops, Bishops, and the Deputies of those that could not come themselves, there were present about a hundred and forty six.

The Emperor Frederick did not appear himself, but sent Thadens of Seffa with a joint Deputation to act in his name with the Bishop of Strasburg, Hugh General of the Teutonic Order, and Peter des Vignes. The Pope assembled the Prelate's on the Monday after the Feast of St. John Baptist, to consider of the things which should be proposed in Council. The Patriarch of Constantinople laid open the miserable estate and condition of the Latins in the East, and the great danger that the City of Constantinople was in. To this the Pope said not a word. Then another proposed the Canonizing of St. Edmond Archbishop of Canterbury; but the Pope put that off till another time. Then Thadaus proposed an Accommodation with Frederick, declaring, That he was ready to make peace, and be reconciled to the Pope: That he proffered to reunite all Greece to the Holy See; to oppose the Progress of the Tartars and Saracens, by carrying on a War against them at his own charge, to restore to the Church of Rome whatsoever he had taken from it, and to make the Pope full satisfaction.

To this the Pope made answer, That there was no reason to trust him that had often cajoled them with as fair promises as these, which he had broken, and that he did this only for the present to evade the Judgment of the Council: and moreover that Thadeus had no special Order to make any such Proposals. Then the Bishop of Beritus made a Discourse upon the apparent danger that the Holy Land was in, and read a very mournful Letter from the Christian Lords that remained in Palestine to desire some Supplies.

These were the Preliminaries of the Council, whose first Session was upon St Peter's Eve. After the Pope had sung the Vent Creator, wherein he was assisted by all present, and had made a Prayer for the Assistance of the Holy Spirit, he preached a Sermon, wherein he took for his Text those words of the 94<sup>th</sup> Psalm, In the multitude of the Sorrows that! had in my Heart, thy Comforts have refreshed my Soul. He told them that he had five Sorrows; the Cause of the first was the Irregularity of the Clergy and Laity; that of the second was the haughty Insolence of the Saracens; that of the third the Schism of the Greeks; that of the fourth the Cruelty of the Tartars; and lastly, that of the fifth, the Persecution of the Emperor Frederick. He enlarged upon every one of these



heads: First, he exclaimed against the irregularities of the Clergy and common Christians. Secondly, he laid forth the Cruelties that the Saracens had exercised against the Faithful, when they took the Holy City, and the Sepulchre of our Lord. Thence he passed on to the Progress that the Emperor of the Greek Heretics had made, insomuch that the City of Constantinople it self was in danger. Fourthly, he spoke of the Destruction that the Tartars had made in Hungary, where they had put every thing to fire and sword.

And, Fifthly, of the Persecution that he pretended Frederick had raised against the Church; of the Injuries that he had done his Predecessor Pope Gregory, and of those that he was every day labouring to do him, while he boasted that 'twas not the Church, but the Persons of the Popes that he aimed at, which was absolutely false, seeing that during the Vacancy of the Holy See, he was so far from ceasing from Hostilities, that he took that advantage of oppressing the Church and Clergy the more. About the end of his Discourse he exhibited against Frederick a particular Charge of Heresy and Sacrilege, for having built a city upon Christian Ground which he peopled with Saracens, only to curry favour with the Sultan of Babylon and the Saracen Princes; for keeping Saracen Ladies for his Mistresses and for having broke the Oath he had taken.

To prove this last Accusation, he caused the Edict of Frederick which was called the Golden Bull, and other Declarations of his to be read, wherein he promises Obedience and Allegiance to the Pope, acknowledges that the Kingdom of Sicily and Apuleia is a dependence on the Holy See, and by which he had restored to the Church of Rome many Lands.

This Discourse being finished, Thadaus rose up, and answered to all the Pope had advanced against his Master, and in his turn accused the Pope of having done many things very injurious to him: and produced some Letters of the Pope, which shewed that he had not been as good to his promise as it became him; and as for the Accusation of Heresy, he replied, That, that Prince if he were there could easily justify himself in that, but that they might judge he was a true Catholic by this, that he would suffer no Usurers in his Kingdom: which was, says Matthew Paris, A touch for the Court of Rome, where every one knows there is store of this sort of Cattle. He added, that if his Master was in any Confederacy with the Sultan, or any other Saracen Princes, or if he suffered the Saracens to settle in his Dominions, it was that he might make use of them in keeping under his rebellious Subjects, choosing rather to expose their Persons, than those of Christians: and for the other thing, that he had no Saracen Ladies for his Mistresses, that indeed he suffered some of them in his Court, but 'twas for the diversion they gave him by their conversation, but that he had sent them back again, and that he would have no more for the future.

After he had done, Thadtus required time to give his Master notice, and to desire him to come to the Council in person: the Pope answered that he could not in wisdom allow any delay, that he was afraid of some Plots which he had already narrowly escaped; that if the Emperor came, he must be gone; that he was in danger of his life, and that he did not much care for dying a Martyr, or being clapped up in Prison.

However the next day by the intercession of the English and French Deputies, they gained five days. Thadtus having given his Master notice how things went in that Council, that Prince saw plainly that the Pope was set upon it to condemn him, and therefore thought it would not be wisdom in him to expose his Person in a Council that he knew were his Adversaries. When the News came to Lions that Frederick would not come to Council, his Enemies made triumph of it, and his Friends so much discontented, that they did not dare to favour his Interests openly, insomuch that at the second Session of the Council, which was eight days after the first, one Apuleian, and two Spanilh Bishops made very violent Discourses against him, particularly for daring to stop and imprison the Cardinals and other Prelates, who were coming to assist at the Council called at Rome by Pope Gregory.

Thadtus with a great deal of courage defended his Master, and affirmed that he could not have done otherwise, because that those Prelates were going to Rome to assist his Enemies in their

design to depose him. The Pope gave his Vote against the Emperor, and this Session was wholly spent in disputes.

Before it rose, Thadtus demanded some longer time, making them hope that Frederick himself would come. The Pope put off the next Session for eight days, and then, being satisfied that the Emperor did not design to come, the third Session was upon the appointed day. They then treated of some other matters j as, of the means of recovering the Holy Land, upon which the Pope ordered certain old Constitutions to be read; and like wise confirmed all those Privileges and Rights that Emperors and Princes had granted to the Holy See.

The Deputies of the King of England made their complaints of the excessive Taxes that the Court or Rome raised in England; and desired the Pope to take order about his Legate Martin, who had taken upon him to dispose of the Benefices of that Kingdom to the Italians, to the great prejudice of their Patrons; and had tried a great many new devices which were very chargeable both to the Church and State.

He would not give them an Answer to this out of hand, but put it off till another time, that he might be more at leisure for Frederick's business. At last Thadtus seeing that the condemnation of the Emperor was resolved upon, appealed in the name of this Prince to another Pope, and a more General Councils alleging that there were many Bishops and Deputies that were not come to the Council.

The Pope made answer, that the Council was General enough, that all the World was invited to it, and that the Bishops and Princes that were absent, were such as depended upon Frederick, whom he would not permit to come to the Council, and that consequently there was no regard to be had to the appeal of Thadtus; so as upon the account of it to forbear proceeding against the Emperor. After he had made a Speech, wherein he enlarged upon the friendship that had formerly been between that Prince and him, and upon his rare Qualities, he pronounced Sentence against him, by which he deprived him of his Empire, of all his Estates, and all his Dignities.

This he afterwards put into form, and made it be put at liberty, which he had taken in the Gallies of Genoa; that at the same time he had assured publicly read in the Council. The substance of it was, that ever since his first being raised to the Sovereign Dignity of Pope, his chief business had been to reestablish the Peace of Christendom: that upon this design he had sent some Cardinals to Frederick, who was the Author and occasion of the War, and who had been excommunicated by his Predecessor Pope Gregory, with Proposals of an Accommodation, and that he had by them remonstrated to him, that for this he must begin with the setting all those Prelates, and Ecclesiastics, and other Persons at liberty of his readiness to treat with him about a Peace, and to hearken to any Proposals which he would please to make for the satisfaction of the Holy See in those things for which he had been excommunicated; and that he had fairly offered to make reparation in case the Holy See had done him any injury; that if he would stand it out that he had done no injury to the Church, he would call an Assembly of the Kings, Prelates, and Ecclesiastical and Secular Princes to some free and safe place, and willingly stand to their Determination: and that if it should be the judgment of the Council that the Church had in any thing injured him, he was as ready to repeal any thing that had been so acted against him, as he was to receive satisfaction in case the Council should determine on the other side: that Frederick would not at first hearken to any Propositions; that at last he had sent the Earl of Tholonse, Peter de Vigitt, and Thadtus of Scqa, to make Articles of Obedience and Submission, and had promised with an Oath to make the Church satisfaction: but that having so often failed of his word, and now continuing his Violence, he found himself forced to punish him for his faults.

Particularly he accused him of three principal Crimes: namely of Perjury, because he had often sacredly sworn to reunite the Church and Empire, and had as often broken his Oath: of Sacrilege, for arresting those Prelates that were coming to the Council: Of Heresy, because he had put aside that Fealty which he owed the Holy See, had slighted its Authority,

had invaded its Possessions, had stopped its regular Elections, had robbed the Churches, and persecuted the Ecclesiastics and Religious Orders ; all which justly rendered him suspected of Heresy, as well as his League with the Saracens, whom he made use of against the Christians, and his other many Irregularities.

As a just consequence of these Crimes, and Disorders, he declared this Prince, who by his Sins had made himself unfit to reign, despoiled of all his Honour and Dignity; of which he is by this Sentence deprived, and all his Subjects discharged from the Obligation of the Oath of Fidelity which they had taken to him, and forbidden under pain of Excommunication, *ipso folio*, to acknowledge him for their Emperor and King: and finally, those whole business it was to elect an Emperor, were ordered to choose him a Successor, leaving it to the Pope to take care for the Kingdom of Sicily: This Sentence was read to the astonishment of all that were present, and was published and sent about on all sides.

### Frederick's Defence

Frederick in his defence writ a Letter to the King of France and other Princes of Europe, wherein, having first acknowledged the spiritual Authority of the Bishop of Rome, he denies his Power to extend to the disposing of the Empire, and the punishing of Kings and Princes, by depriving them of their Temporalties: alleging, that though he have the Privilege of consecrating Emperors, yet he has no more right to depose them, than other Bishops have those Kings whom it is the custom for them to anoint. But supposing he had that Authority, which he has not, yet that he could not make use of it against whom he pleased, as he had done in his procedure against the Emperor, without due form of Law.

For that he had no Accuser, no lawful Summons to appear, nor Charge against him, nor did they make a just and fair Information, but only declared that the things were notorious, which they were not; that there were very few in the Council which had deposed any thing against him, namely one Bishop of Apuleia. whose Brothers and Nephew he had hanged for Treason, and two Spanish Bishops, who were too far off to have good information of what had passed in Italy that had the Pope proceeded against him in due form, and he had been allowed to have his Accusers and Witnesses, yet he could not have cast him, because he was not present, nor lawfully summoned; and had by his Deputies given such good Reasons for his absence, that no one could interpret it to have been out of pride and contumacy; and that had he been present, he could not have been condemned by a peremptory Sentence: nay, more than all, had the whole Procedure been according to Law and Justice, yet the Sentence was not justifiable, because it was founded on facts notoriously false, and because the Punishment inflicted exceeded as well the Power of him that gave sentence (which reaches no farther than spiritual things) as the demerit of the Crimes laid to his charge.

About the end of the Letter he gave the Kings notice how it was their common Interest to disallow this Sentence; that they were in danger of being served at the same rate , that the Pope had begun with him, but would end with them if they did not side with him for the support of their Authority. He wrote in particular to the King of France, making him Umpire of his Differences with the Pope, and referring himself to his Judgment, and that of his Peers. The King of France sensibly touched with these Letters, offers Proposals of Accommodation to the Pope, assuring him that Frederick was ready to give him due satisfaction, and would spend the rest of his days in warring against the Infidels in the Holy Land.

The Pope did but laugh at it, and replied, that he had often promised as much, and more, but never performed anything. The King of France remonstrated to the Pope that he ought to forgive sixty, or seventy times seven times; and therefore counselled and entreated him in the name of a great number of Holy Soldiers that were in a readiness to go for the Holy Land, for the good of the Catholic Church, and the benefit of Religion, in imitation of **JESUS CHRIST** who submitted himself even to the Death of the Cross, to accept of that humble Proposition that he

made him on the Emperor's part: but the Pope still refusing to hearken, St. Louis went away very much disturbed, says Matthew Paris, that he could not find that Humility in the Servant of the Servants of God which he himself was master of.

### **The Landsgrave of Thuringen and Earl of Holland Elected Emperors by Some of The Princes of The Empire. The Death of Frederick**

Many other Princes cried out against this Sentence of the Pope, maintaining that it was not in his power to raise and put down Kings at his pleasure ; and the greatest part of the Electors and Princes of Germany always received Frederick for their lawful Emperor, and only a few Malcontents that had been gained by the Pope's Agents, elected Henry Landgrave of Thuringen King of Germany, who made no great advances, but was killed before Ulme in the year 1247. William Earl of Holland was chosen in his stead, and having taken Aix la Chapelle, was there Crowned in 1248.

All this while Frederick with no small success was carrying on the War against the Guelphs in Italy; but his Son Entius, who was his lieutenant General, being taken by the Bolegnians, and put into prison, abated his heat, and retired into Apulia where he ended his days in 1250, leaving his Son Conrade Heir to his Estates.

The Pope confirmed William in the Empire, excommunicated Conrade, and sent his Legate into Sicily to hinder that Kingdom from receiving any other Sovereign than the Holy-See.

### **The History of Frederick's Son**

The History of Comrade, whose Affairs went but ill in Germany, did nevertheless raise an Army, and passed into Italy to secure the Estates his Father had left him: and after having spent some time in Lombardy, he went into Apuleia, where his natural Brother Manfred governed with the Title of Viceroy; but with the design of making himself Sovereign. Conrade was received and acknowledged by all the Cities of Sicily and Apuleia, except that of Naples, which he laid Siege to, and took at the end of eight months.

But William in the meanwhile making great progress in Germany, Comrade was forced to return in the year 1251, and took the City of Ratisbone with the help of Henry Duke of Bavaria; but understanding that William was in his march to set upon him with a numerous Army, he betook himself back again into Apuleia, where he died, not without suspicion of being poisoned by his Brother Manfred, the 22<sup>nd</sup> of May in 1254, leaving his Son Conrade Heir to Sicily.

### **The Government of Manfred in Sicily**

Manfred, who did not care for parting with Sicily, pretended a desire of being friends with the Pope, and thereupon invites him to come to Sicily. Accordingly the Pope comes with an Army to make himself acknowledged Sovereign of that Kingdom , but Manfred quickly picks a quarrel with him, and routs part of his Army, which so seized upon Innocent's Spirits, that he died at Naples the 7<sup>th</sup> of December, 1254. Alexander the 4<sup>th</sup> who succeeded him, did not lay down his Predecessor's design upon Sicily: but he had no better fortune, Manfred defeated his Troops, and made himself Master of Apuleia and Sicily.

The Pope seeing he was not able to maintain this War, gave the Kingdom to Edmund Son of the King of England, and dispensed with the Vow of that King to go for the Holy Land, on condition he would make war upon Manfred, against whom he also appointed a Crusade.

### **Troubles in The Empire and Italy**

While Manfred was strengthening himself in the Kingdom of Sicily, Ecelin, who took the part of Frederick's Heirs, had made himself master of Lombardy; and the Pope to drive him from thence, had published a Crusade against him too at Venice. The greatest part of Germany had acknowledged William for their Sovereign, and as he was preparing to take a journey into Italy, there to receive the Imperial Crown, he was forced to march against the Friezlanders who had entered into Holland; but going against them, he fell into a Fen that was frozen, and. was there killed by an Ambuscade of his Enemies, in December 1256.

### **The Election of Alphonsus and Richard to The Empire**

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After his death the German Princes were divided about the Election of an Emperor, some of them declaring for Richard Brother to the King of England, and the others for Alphonsus King of The Castile. The former was Elected at Francfort on the Octave of the Epiphany, in the year of Alphonsus 1257, by Comrade Archbishop of Cologne (who was also Proxy for Gerard Archbishop of Mcntz.) by Lewis Count Palatine of the Rhine, and Henry Duke of Bavaria; the other in Lent, by Arnold Archbishop of Treves as Proxy for the King of Bohemia, the Duke of Saxony, the Marquise of Brandenburg; and many other Princes.

Thus did the German Princes basely sell the Honour of their Nation, and their own Votes to Strangers, who for many years together disputed the Empire without ever agreeing the matter. All which time Lombardy was the Seat of the War between the Guelphs and Gibelines; of the former of which Albert, of the latter Ecelin was the Head. The latter was wounded, and taken Prisoner in 1260, and died of his wounds, after having for four and thirty years been master of the most considerable Cities in Lombardy. His death set Italy at rest, which was not long after broken by the War between the Venetians and Genouese.

Richard and Alphonsus were elected Emperors, but got nothing by it save the bare Title. Alphonsus never set foot in Germany; and Richard being come to Francfort. after having spent all that he was worth, was forced to return to England; In their absence Ottogar King of Bohemia extended his Dominions in Germany, so that in a short time he was become one of the most powerful Princes in Europe.

In Italy Urban the 4<sup>th</sup>, who succeeded Alexander, had published a Crusade against Manfred, and all that sided with him in Apuleia or Lombardy, and stirred up some French Lords to come into Italy. Manfred on his part entered with his Troops into the Estate of the Church, and to strengthen himself against the Pope, entered into an Alliance with James the id King of Arragon, by marrying his Daughter Constantia to Peter the King's eldest Son.

### **Charles Earl of Anjou Defeats Manfred and Seizes Himself Upon Sicily**

The Pope on his side seeing that Edmund could not prosecute the Conquest of the Kingdom of Sicily, by reason of the Troubles that were in England, invested Charles Earl of Anjou Brother of St. Louis therewith, who came to Rome in 1265, and was there crowned King of Sicily on the 28<sup>th</sup> of June, by Clement the 4th Urban's Successor, who also made him Senator of that City. He was followed with an Army by Sea and Land; and giving Battle to Manfred on the 26<sup>th</sup> of February the following year near Benevento, he gained an absolute and bloody Victory over his Troops, Manfred himself being killed upon the spot. After his Death the Kingdom of Sicily submitted to the Conqueror; but Conradin, whose right this Kingdom was, wrote a Letter to the Princes of Europe, wherein he laid open the justice of his Pretensions, and implored their assistance for its recovery.

### **Coradin Disputes The Kingdom of Sicily With Charles and is Executed**

He got together an Army composed for the most part of Volunteers, with which, by the advice of Henry Brother of Alphonsus, he made a Descent into Tuscany, where he surprised and cut in

pieces those Forces which Charles, whom the Pope had constituted Vicar of the Empire in that Country, had left there; and at the same time Conrad, a Son of one of the Emperors, Frederick's Bastards, who was come from Antioch, drew off all Sicily from their Obedience, except Messina and Palermos, while Conradin by the assistance of the Gibelines, made himself Master of all Tuscany and Romagna, and entered in Triumph into Rome, where he was proclaimed Emperor by the People.

But being entered into Campania with a design to go into Sicily, Charles met him at the Lake of Pucin, called the Lake of Celano, where he gave him Battle on the 25<sup>th</sup> of August 1268, in which Charles got the day. Conradin, Frederick Duke of Austria, and Henry of Castile betook themselves to flight, but happening to be known in the way, were brought back again to the Conqueror, who put them into prison, and gave them their Trial the next year. Conradin and Frederick were put to death, and Henry of Castile confined to Prison. Just about the same time too Conrad was taken by some of Charles's Party who hanged him up; and a short time after Entius, the only one remaining of the Princes of Suabia, died in his Prison of Bologna. Thus unhappily perished the whole Race of the Emperor Frederick.

### **The Election of Adolphus to The Empire and His Actions**

The House of Austria quickly succeeded that of Suabia in Glory and Power: for Richard Rodolphus being dead, and Alphonsus having no friends left him in Germany, the Electors assembled themselves in October 1273 at Francfort, according to the counsel of Pope Gregory X. and there elected Rodolphus Earl of Hapsburg, without any regard had to the Remonstrances of the Deputies of Alphonsus, or the Solicitations of those of Ottogar King of Bohemia, who thought the Empire had been assured to him (though some Historians say that he refused it.) Rodolphus was crowned the same year at Aix la Chapelle, and the next was confirmed by the Pope in the Council at Lions, and acknowledged in an Assembly at Nuremberg, by all the Princes of Germany, except Ottogar King of Bohemia, who refused to be there. Rodolphus declared him a Rebel, and required him to deliver up Austria, and many other Provinces which he pretended belonged to the Empire.

Ottogar refusing to deliver them, Rodolphus declares War against him, and lays siege to Vienna in 1276. Ottogar came with an Army to its assistance, and the King of Hungary to that of Rodolphus; but yet they did not come to a Battle, the Princes of Germany interposing their Authority to make up these Differences. 'Twas agreed that King Ottogar should content himself with Bohemia and Moravia, and should restore Austria, Stiria, Carinthia, Carniola, and the other Provinces to Rodolphus, for the performance of which he should take his Oath; and to the King of Hungary those Cities which he had taken from him, as well as the Hostages and Treasures that he had of his.

This Peace did not last long, for the King of Bohemia, not caring faithfully to perform these Articles, and being very angry that he should be thus forced to submit to Rodolphus, provides a new Army, and comes to set upon the Emperor, but he lost the Battle and his own life. Rodolphus took Moravia from Wenceslaus the Son of Ottogar about eight years old, leaving him Bohemia, under the Tuition of his Uncle Otho Marquess of Brandenburg. He gave Austria to his eldest Son Albert, whose Posterity took the name of Austria, as more illustrious than that of Hapsburg.

### **Charles Despoiled of His Authority by The Pope**

The Establishment of Rodolphus lessened Charles the King of Sicily's Authority in Italy. Pope Nicholas III. took from him the Vicariate of Tuscany, and the Quality of Senator of Rome; and in recompense received of Rodolphus, Romagna, and the Lieutenancy of Ravenna which he gave to the Holy See, leaving all the other States of Italy in a sort of liberty dependant upon the Empire.

But it would not content the Pope that he had deprived Charles of his Authority in the upper Italy; he had a design to get the Kingdom of Sicily from him too: and about this, deals with Peter King of Arragon, as Heir of the House of Suabia by his Mother Constantia the Daughter of Manfred.

This gave occasion to the Conspiracy that was laid by John Lord of the Island of Crocida, whom Charles had robbed of his Possessions, against this Prince, and all the French that were in Sicily, which did not break out till after the death of Nicholas, when the Sicilians massacred all the French in the Kingdom, on Easter Sunday 1282.

### **Sicily Rebels Against Charles**

Charles coming to revenge this cruel Action, the King of Arragon enters into Sicily with his Army, and amuses Charles with a Truce. His Admiral Soria lays siege to Naples in the year 1284, and, having defeated Charles his Troops, takes his Son Charles the lame Prisoner, and sends him into Arragon.

### **The Sicilian Vespers - Charles His Defeat and Death**

Charles had enough to do to keep Apuleia and Calabria, and not being able long to survive his Misfortunes, died at Foggia in Apuleia the 7<sup>th</sup> of January 1285, leaving his Son Charles the lame his Heir, who got out of Prison in 1287, but on condition that he should renounce all Pretences to Sicily.

Yet he was no sooner got out but he made himself be crowned at Rome King of Sicily and Apuleia, on the 28<sup>th</sup> of May 1289. Alphonsus dying some time after, Charles made up the matter with Dangianus as Successor, the latter renouncing his Pretensions to the Kingdom of Sicily, on condition that Charles of Valois should lay down his to Arragon.

### **The Division of The Kingdom of Sicily**

Yet for all this, Charles the lame could not enjoy Sicily in peace, for Frederick the younger Brother of Dangianus, to whom Alphonsus by his Will had left this Kingdom, got himself crowned King by the Sicilians, so that Charles was never in possession of any but the Continent; the Kingdom of Sicily as it is called, being from that time divided into two: one beyond the Pharos of Messina which is the Island of Sicily; the other on this side of that Tower, called the Kingdom of Naples.

### **The Reign of Adolphus**

The Emperor Rodolphus ended his days at Germesheim near Spire, the last day of September 1291, having reigned eighteen years. He laid the foundation of the prodigious Greatness of the house of Austria; but he laid down as it were the Empire of Italy, by neglecting to go thither, as well as by selling his Power over many Cities of Tuscany. Adolphus Earl of Nassæw was chosen into his place the 6<sup>th</sup> of January 1292, and crowned at Francfort.

### **The Disposal of Adolphus - Election of Albert Duke of Austria**

He peaceably enjoyed the Empire for some years; but the German Lords being discontented that he had not allowed them a share in a sum of Money that the King of England had given for help against France, and seeing that he had not authority nor strength sufficient to maintain the peace of Germany, deposed him in 1298, and in his stead elected Albert Duke of Austria, Son Redolphus. Adolphus defended his right, but the fortune of War quickly decided in favour of Albert. Adolphus being defeated and killed in the first Engagement near Worms, in the month

of July. After his death Albert was elected anew, and crowned at Aix la Chapell, and retained in peaceable possession of the Empire of Germany.

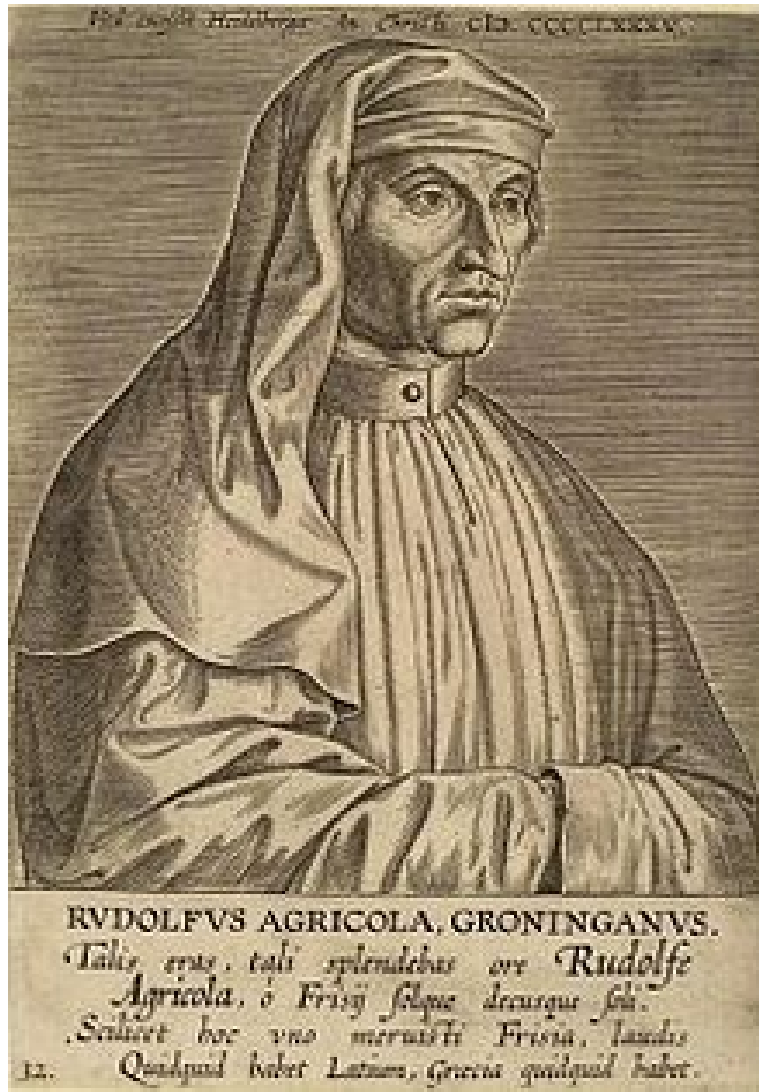
### The End of Chapter 1



**Aix la Chapell**







## Emperor Randulphus



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