

History Of The Decline And Fall Of The Roman Empire

(Volume XXVI)

by Edward Gibbon, Esq.

图书在版编目(CIP)数据

Omuyrt)DTiDXlhDFhenmphDEpf IdnnDTiDXlhDVrodPDHosmth
(Volume XXVI) / 杨丹主编 飞天电子音像出版社
2004

ISBN 7-900363-43-2

I. 监... II. 王...

出版发行：飞天电子音像出版社

责任编辑：杨丹

经销：全国各地新华书店

印刷：北京施园印刷厂

版次：2004 年 6 月第 1 版

书号：ISBN 7-900363-43-2

CONTENTS

Part IV.	1
Chapter LXIX: State Of Rome From The Twelfth Century.....	26
Part I.....	26
Part II.	48
Part III.....	62
Part IV.	86
Chapter LXX: Final Settlement Of The Ecclesiastical State.	103
Part I.....	103
Part II.	120
Part III.....	140
Part IV.	166
Chapter LXXI: Prospect Of The Ruins Of Rome In The Fifteenth Century.	184
Part I.....	184
Part II.	209

Part IV.

While they expected the descent of the tardy angel, the doors were broken with axes; and as the Turks encountered no resistance, their bloodless hands were employed in selecting and securing the multitude of their prisoners. Youth, beauty, and the appearance of wealth, attracted their choice; and the right of property was decided among themselves by a prior seizure, by personal strength, and by the authority of command. In the space of an hour, the male captives were bound with cords, the females with their veils and girdles. The senators were linked with their slaves; the prelates, with the porters of the church; and young men of the plebeian class, with noble maids, whose faces had been invisible to the sun and their nearest kindred. In this common captivity, the ranks of society were confounded; the ties of nature were cut asunder; and the inexorable soldier was careless of the father's groans, the tears of the mother, and the lamentations of the

children. The loudest in their wailings were the nuns, who were torn from the altar with naked bosoms, outstretched hands, and dishevelled hair; and we should piously believe that few could be tempted to prefer the vigils of the harem to those of the monastery. Of these unfortunate Greeks, of these domestic animals, whole strings were rudely driven through the streets; and as the conquerors were eager to return for more prey, their trembling pace was quickened with menaces and blows. At the same hour, a similar rapine was exercised in all the churches and monasteries, in all the palaces and habitations, of the capital; nor could any place, however sacred or sequestered, protect the persons or the property of the Greeks. Above sixty thousand of this devoted people were transported from the city to the camp and fleet; exchanged or sold according to the caprice or interest of their masters, and dispersed in remote servitude through the provinces of the Ottoman empire. Among these we may notice some remarkable characters. The historian Phranza,

first chamberlain and principal secretary, was involved with his family in the common lot. After suffering four months the hardships of slavery, he recovered his freedom: in the ensuing winter he ventured to Adrianople, and ransomed his wife from the mir bashi, or master of the horse; but his two children, in the flower of youth and beauty, had been seized for the use of Mahomet himself.

The daughter of Phranza died in the seraglio, perhaps a virgin: his son, in the fifteenth year of his age, preferred death to infamy, and was stabbed by the hand of the royal lover. A deed thus inhuman cannot surely be expiated by the taste and liberality with which he released a Grecian matron and her two daughters, on receiving a Latin doe from Philelphus, who had chosen a wife in that noble family. The pride or cruelty of Mahomet would have been most sensibly gratified by the capture of a Roman legate; but the dexterity of Cardinal Isidore eluded the search, and he escaped from Galata in a plebeian habit. The chain and entrance of the outward harbor was still

occupied by the Italian ships of merchandise and war. They had signalized their valor in the siege: they embraced the moment of retreat, while the Turkish mariners were dissipated in the pillage of the city. When they hoisted sail, the beach was covered with a suppliant and lamentable crowd; but the means of transportation were scanty: the Venetians and Genoese selected their countrymen; and, notwithstanding the fairest promises of the sultan, the inhabitants of Galata evacuated their houses, and embarked with their most precious effects.

In the fall and the sack of great cities, an historian is condemned to repeat the tale of uniform calamity: the same effects must be produced by the same passions; and when those passions may be indulged without control, small, alas! is the difference between civilized and savage man. Amidst the vague exclamations of bigotry and hatred, the Turks are not accused of a wanton or immoderate effusion of Christian blood: but according to their maxims, (the maxims of antiquity,) the lives of the vanquished were

forfeited; and the legitimate reward of the conqueror was derived from the service, the sale, or the ransom, of his captives of both sexes. The wealth of Constantinople had been granted by the sultan to his victorious troops; and the rapine of an hour is more productive than the industry of years. But as no regular division was attempted of the spoil, the respective shares were not determined by merit; and the rewards of valor were stolen away by the followers of the camp, who had declined the toil and danger of the battle. The narrative of their depredations could not afford either amusement or instruction: the total amount, in the last poverty of the empire, has been valued at four millions of ducats; and of this sum a small part was the property of the Venetians, the Genoese, the Florentines, and the merchants of Ancona. Of these foreigners, the stock was improved in quick and perpetual circulation: but the riches of the Greeks were displayed in the idle ostentation of palaces and wardrobes, or deeply buried in treasures of ingots and old coin, lest it should be demanded at their

hands for the defence of their country. The profanation and plunder of the monasteries and churches excited the most tragic complaints. The dome of St. Sophia itself, the earthly heaven, the second firmament, the vehicle of the cherubim, the throne of the glory of God, was despoiled of the oblation of ages; and the gold and silver, the pearls and jewels, the vases and sacerdotal ornaments, were most wickedly converted to the service of mankind. After the divine images had been stripped of all that could be valuable to a profane eye, the canvas, or the wood, was torn, or broken, or burnt, or trod under foot, or applied, in the stables or the kitchen, to the vilest uses. The example of sacrilege was imitated, however, from the Latin conquerors of Constantinople; and the treatment which Christ, the Virgin, and the saints, had sustained from the guilty Catholic, might be inflicted by the zealous Mussulman on the monuments of idolatry. Perhaps, instead of joining the public clamor, a philosopher will observe, that in the decline of the arts the workmanship could not be

more valuable than the work, and that a fresh supply of visions and miracles would speedily be renewed by the craft of the priests and the credulity of the people. He will more seriously deplore the loss of the Byzantine libraries, which were destroyed or scattered in the general confusion: one hundred and twenty thousand manuscripts are said to have disappeared; ten volumes might be purchased for a single ducat; and the same ignominious price, too high perhaps for a shelf of theology, included the whole works of Aristotle and Homer, the noblest productions of the science and literature of ancient Greece. We may reflect with pleasure that an inestimable portion of our classic treasures was safely deposited in Italy; and that the mechanics of a German town had invented an art which derides the havoc of time and barbarism.

From the first hour of the memorable twenty ninth of May, disorder and rapine prevailed in Constantinople, till the eighth hour of the same day; when the sultan himself passed in triumph through the gate of St. Romanus. He was

attended by his viziers, bashaws, and guards, each of whom (says a Byzantine historian) was robust as Hercules, dexterous as Apollo, and equal in battle to any ten of the race of ordinary mortals. The conqueror gazed with satisfaction and wonder on the strange, though splendid, appearance of the domes and palaces, so dissimilar from the style of Oriental architecture. In the hippodrome, or atmeidan, his eye was attracted by the twisted column of the three serpents; and, as a trial of his strength, he shattered with his iron mace or battle axe the under jaw of one of these monsters, which in the eyes of the Turks were the idols or talismans of the city. At the principal door of St. Sophia, he alighted from his horse, and entered the dome; and such was his jealous regard for that monument of his glory, that on observing a zealous Mussulman in the act of breaking the marble pavement, he admonished him with his cimeter, that, if the spoil and captives were granted to the soldiers, the public and private buildings had been reserved for the prince. By his command the metropolis of

the Eastern church was transformed into a mosque: the rich and portable instruments of superstition had been removed; the crosses were thrown down; and the walls, which were covered with images and mosaics, were washed and purified, and restored to a state of naked simplicity. On the same day, or on the ensuing Friday, the muezin, or crier, ascended the most lofty turret, and proclaimed the ezan, or public invitation in the name of God and his prophet; the imam preached; and Mahomet and Second performed the namaz of prayer and thanksgiving on the great altar, where the Christian mysteries had so lately been celebrated before the last of the Caesars. From St. Sophia he proceeded to the august, but desolate mansion of a hundred successors of the great Constantine, but which in a few hours had been stripped of the pomp of royalty. A melancholy reflection on the vicissitudes of human greatness forced itself on his mind; and he repeated an elegant distich of Persian poetry: "The spider has wove his web in the Imperial palace; and the owl hath sung her watch song on the towers of

Afrasiab."

Yet his mind was not satisfied, nor did the victory seem complete, till he was informed of the fate of Constantine; whether he had escaped, or been made prisoner, or had fallen in the battle. Two Janizaries claimed the honor and reward of his death: the body, under a heap of slain, was discovered by the golden eagles embroidered on his shoes; the Greeks acknowledged, with tears, the head of their late emperor; and, after exposing the bloody trophy, Mahomet bestowed on his rival the honors of a decent funeral. After his decease, Lucas Notaras, great duke, and first minister of the empire, was the most important prisoner. When he offered his person and his treasures at the foot of the throne, "And why," said the indignant sultan, "did you not employ these treasures in the defence of your prince and country?" "They were yours," answered the slave; "God had reserved them for your hands." "If he reserved them for me," replied the despot, "how have you presumed to withhold them so long by a fruitless and fatal

resistance?" The great duke alleged the obstinacy of the strangers, and some secret encouragement from the Turkish vizier; and from this perilous interview he was at length dismissed with the assurance of pardon and protection. Mahomet condescended to visit his wife, a venerable princess oppressed with sickness and grief; and his consolation for her misfortunes was in the most tender strain of humanity and filial reverence. A similar clemency was extended to the principal officers of state, of whom several were ransomed at his expense; and during some days he declared himself the friend and father of the vanquished people. But the scene was soon changed; and before his departure, the hippodrome streamed with the blood of his noblest captives. His perfidious cruelty is execrated by the Christians: they adorn with the colors of heroic martyrdom the execution of the great duke and his two sons; and his death is ascribed to the generous refusal of delivering his children to the tyrant's lust. Yet a Byzantine historian has dropped an unguarded word of

conspiracy, deliverance, and Italian succor: such treason may be glorious; but the rebel who bravely ventures, has justly forfeited his life; nor should we blame a conqueror for destroying the enemies whom he can no longer trust. On the eighteenth of June the victorious sultan returned to Adrianople; and smiled at the base and hollow embassies of the Christian princes, who viewed their approaching ruin in the fall of the Eastern empire.

Constantinople had been left naked and desolate, without a prince or a people. But she could not be despoiled of the incomparable situation which marks her for the metropolis of a great empire; and the genius of the place will ever triumph over the accidents of time and fortune. Bursa and Adrianople, the ancient seats of the Ottomans, sunk into provincial towns; and Mahomet the Second established his own residence, and that of his successors, on the same commanding spot which had been chosen by Constantine. The fortifications of Galata, which might afford a shelter to the Latins, were prudently

destroyed; but the damage of the Turkish cannon was soon repaired; and before the month of August, great quantities of lime had been burnt for the restoration of the walls of the capital. As the entire property of the soil and buildings, whether public or private, or profane or sacred, was now transferred to the conqueror, he first separated a space of eight furlongs from the point of the triangle for the establishment of his seraglio or palace. It is here, in the bosom of luxury, that the Grand Signor (as he has been emphatically named by the Italians) appears to reign over Europe and Asia; but his person on the shores of the Bosphorus may not always be secure from the insults of a hostile navy. In the new character of a mosque, the cathedral of St. Sophia was endowed with an ample revenue, crowned with lofty minarets, and surrounded with groves and fountains, for the devotion and refreshment of the Moslems. The same model was imitated in the jami, or royal mosques; and the first of these was built, by Mahomet himself, on the ruins of the church of the holy apostles, and

the tombs of the Greek emperors. On the third day after the conquest, the grave of Abu Ayub, or Job, who had fallen in the first siege of the Arabs, was revealed in a vision; and it is before the sepulchre of the martyr that the new sultans are girded with the sword of empire. Constantinople no longer appertains to the Roman historian; nor shall I enumerate the civil and religious edifices that were profaned or erected by its Turkish masters: the population was speedily renewed; and before the end of September, five thousand families of Anatolia and Rumania had obeyed the royal mandate, which enjoined them, under pain of death, to occupy their new habitations in the capital. The throne of Mahomet was guarded by the numbers and fidelity of his Moslem subjects: but his rational policy aspired to collect the remnant of the Greeks; and they returned in crowds, as soon as they were assured of their lives, their liberties, and the free exercise of their religion. In the election and investiture of a patriarch, the ceremonial of the Byzantine court was revived and imitated.

With a mixture of satisfaction and horror, they beheld the sultan on his throne; who delivered into the hands of Gennadius the crosier or pastoral staff, the symbol of his ecclesiastical office; who conducted the patriarch to the gate of the seraglio, presented him with a horse richly caparisoned, and directed the viziers and bashaws to lead him to the palace which had been allotted for his residence. The churches of Constantinople were shared between the two religions: their limits were marked; and, till it was infringed by Selim, the grandson of Mahomet, the Greeks enjoyed above sixty years the benefit of this equal partition. Encouraged by the ministers of the divan, who wished to elude the fanaticism of the sultan, the Christian advocates presumed to allege that this division had been an act, not of generosity, but of justice; not a concession, but a compact; and that if one half of the city had been taken by storm, the other moiety had surrendered on the faith of a sacred capitulation. The original grant had indeed been consumed by fire: but the loss was supplied by the

testimony of three aged Janizaries who remembered the transaction; and their venal oaths are of more weight in the opinion of Cantemir, than the positive and unanimous consent of the history of the times.

The remaining fragments of the Greek kingdom in Europe and Asia I shall abandon to the Turkish arms; but the final extinction of the two last dynasties which have reigned in Constantinople should terminate the decline and fall of the Roman empire in the East. The despots of the Morea, Demetrius and Thomas, the two surviving brothers of the name of Palaeologus, were astonished by the death of the emperor Constantine, and the ruin of the monarchy. Hopeless of defence, they prepared, with the noble Greeks who adhered to their fortune, to seek a refuge in Italy, beyond the reach of the Ottoman thunder. Their first apprehensions were dispelled by the victorious sultan, who contented himself with a tribute of twelve thousand ducats; and while his ambition explored the continent and the islands, in search of prey, he indulged the Morea in

a respite of seven years. But this respite was a period of grief, discord, and misery. The hexamilion, the rampart of the Isthmus, so often raised and so often subverted, could not long be defended by three hundred Italian archers: the keys of Corinth were seized by the Turks: they returned from their summer excursions with a train of captives and spoil; and the complaints of the injured Greeks were heard with indifference and disdain. The Albanians, a vagrant tribe of shepherds and robbers, filled the peninsula with rapine and murder: the two despots implored the dangerous and humiliating aid of a neighboring bashaw; and when he had quelled the revolt, his lessons inculcated the rule of their future conduct. Neither the ties of blood, nor the oaths which they repeatedly pledged in the communion and before the altar, nor the stronger pressure of necessity, could reconcile or suspend their domestic quarrels. They ravaged each other's patrimony with fire and sword: the alms and succors of the West were consumed in civil hostility; and their power was only exerted in savage and

arbitrary executions. The distress and revenge of the weaker rival invoked their supreme lord; and, in the season of maturity and revenge, Mahomet declared himself the friend of Demetrius, and marched into the Morea with an irresistible force. When he had taken possession of Sparta, "You are too weak," said the sultan, "to control this turbulent province: I will take your daughter to my bed; and you shall pass the remainder of your life in security and honor." Demetrius sighed and obeyed; surrendered his daughter and his castles; followed to Adrianople his sovereign and his son; and received for his own maintenance, and that of his followers, a city in Thrace and the adjacent isles of Imbros, Lemnos, and Samothrace. He was joined the next year by a companion of misfortune, the last of the Comnenian race, who, after the taking of Constantinople by the Latins, had founded a new empire on the coast of the Black Sea. In the progress of his Anatolian conquest, Mahomet invested with a fleet and army the capital of David, who presumed to style himself

emperor of Trebizond; and the negotiation was comprised in a short and peremptory question, "Will you secure your life and treasures by resigning your kingdom? or had you rather forfeit your kingdom, your treasures, and your life?" The feeble Comnenus was subdued by his own fears, and the example of a Mussulman neighbor, the prince of Sinope, who, on a similar summons, had yielded a fortified city, with four hundred cannon and ten or twelve thousand soldiers. The capitulation of Trebizond was faithfully performed: and the emperor, with his family, was transported to a castle in Romania; but on a slight suspicion of corresponding with the Persian king, David, and the whole Comnenian race, were sacrificed to the jealousy or avarice of the conqueror.!! Nor could the name of father long protect the unfortunate Demetrius from exile and confiscation; his abject submission moved the pity and contempt of the sultan; his followers were transplanted to Constantinople; and his poverty was alleviated by a pension of fifty thousand aspers, till a monastic habit and a tardy

death released Palaeologus from an earthly master. It is not easy to pronounce whether the servitude of Demetrius, or the exile of his brother Thomas, be the most inglorious. On the conquest of the Morea, the despot escaped to Corfu, and from thence to Italy, with some naked adherents: his name, his sufferings, and the head of the apostle St. Andrew, entitled him to the hospitality of the Vatican; and his misery was prolonged by a pension of six thousand ducats from the pope and cardinals. His two sons, Andrew and Manuel, were educated in Italy; but the eldest, contemptible to his enemies and burdensome to his friends, was degraded by the baseness of his life and marriage. A title was his sole inheritance; and that inheritance he successively sold to the kings of France and Arragon. During his transient prosperity, Charles the Eighth was ambitious of joining the empire of the East with the kingdom of Naples: in a public festival, he assumed the appellation and the purple of Augustus: the Greeks rejoiced and the Ottoman already trembled, at the approach of the French chivalry. Manuel

Palaeologus, the second son, was tempted to revisit his native country: his return might be grateful, and could not be dangerous, to the Porte: he was maintained at Constantinople in safety and ease; and an honorable train of Christians and Moslems attended him to the grave. If there be some animals of so generous a nature that they refuse to propagate in a domestic state, the last of the Imperial race must be ascribed to an inferior kind: he accepted from the sultan's liberality two beautiful females; and his surviving son was lost in the habit and religion of a Turkish slave.

The importance of Constantinople was felt and magnified in its loss: the pontificate of Nicholas the Fifth, however peaceful and prosperous, was dishonored by the fall of the Eastern empire; and the grief and terror of the Latins revived, or seemed to revive, the old enthusiasm of the crusades. In one of the most distant countries of the West, Philip duke of Burgundy entertained, at Lisle in Flanders, an assembly of his nobles; and the pompous pageants of the feast were skilfully adapted to their fancy

and feelings. In the midst of the banquet a gigantic Saracen entered the hall, leading a fictitious elephant with a castle on his back: a matron in a mourning robe, the symbol of religion, was seen to issue from the castle: she deplored her oppression, and accused the slowness of her champions: the principal herald of the golden fleece advanced, bearing on his fist a live pheasant, which, according to the rites of chivalry, he presented to the duke. At this extraordinary summons, Philip, a wise and aged prince, engaged his person and powers in the holy war against the Turks: his example was imitated by the barons and knights of the assembly: they swore to God, the Virgin, the ladies and the pheasant; and their particular vows were not less extravagant than the general sanction of their oath. But the performance was made to depend on some future and foreign contingency; and during twelve years, till the last hour of his life, the duke of Burgundy might be scrupulously, and perhaps sincerely, on the eve of his departure. Had every breast glowed with the same ardor;

had the union of the Christians corresponded with their bravery; had every country, from Sweden to Naples, supplied a just proportion of cavalry and infantry, of men and money, it is indeed probable that Constantinople would have been delivered, and that the Turks might have been chased beyond the Hellespont or the Euphrates. But the secretary of the emperor, who composed every epistle, and attended every meeting, Aeneas Sylvius, a statesman and orator, describes from his own experience the repugnant state and spirit of Christendom. "It is a body," says he, "without a head; a republic without laws or magistrates. The pope and the emperor may shine as lofty titles, as splendid images; but they are unable to command, and none are willing to obey: every state has a separate prince, and every prince has a separate interest. What eloquence could unite so many discordant and hostile powers under the same standard? Could they be assembled in arms, who would dare to assume the office of general? What order could be maintained? what military

discipline? Who would undertake to feed such an enormous multitude? Who would understand their various languages, or direct their stranger and incompatible manners? What mortal could reconcile the English with the French, Genoa with Arragon the Germans with the natives of Hungary and Bohemia?

If a small number enlisted in the holy war, they must be overthrown by the infidels; if many, by their own weight and confusion." Yet the same Aeneas, when he was raised to the papal throne, under the name of Pius the Second, devoted his life to the prosecution of the Turkish war. In the council of Mantua he excited some sparks of a false or feeble enthusiasm; but when the pontiff appeared at Ancona, to embark in person with the troops, engagements vanished in excuses; a precise day was adjourned to an indefinite term; and his effective army consisted of some German pilgrims, whom he was obliged to disband with indulgences and arms. Regardless of futurity, his successors and the powers of Italy were involved in the schemes of

present and domestic ambition; and the distance or proximity of each object determined in their eyes its apparent magnitude. A more enlarged view of their interest would have taught them to maintain a defensive and naval war against the common enemy; and the support of Scanderbeg and his brave Albanians might have prevented the subsequent invasion of the kingdom of Naples. The siege and sack of Otranto by the Turks diffused a general consternation; and Pope Sixtus was preparing to fly beyond the Alps, when the storm was instantly dispelled by the death of Mahomet the Second, in the fifty first year of his age. His lofty genius aspired to the conquest of Italy: he was possessed of a strong city and a capacious harbor; and the same reign might have been decorated with the trophies of the New and the Ancient Rome.

Chapter LXIX: State Of Rome From The Twelfth Century.

Part I.

State Of Rome From The Twelfth Century. Temporal Dominion Of The Popes. Seditions Of The City. Political Heresy Of Arnold Of Brescia. Restoration Of The Republic. The Senators. Pride Of The Romans. Their Wars. They Are Deprived Of The Election And Presence Of The Popes, Who Retire To Avignon. The Jubilee. Noble Families Of Rome. Feud Of The Colonna And Ursini.

In the first ages of the decline and fall of the Roman empire, our eye is invariably fixed on the royal city, which had given laws to the fairest portion of the globe. We contemplate her fortunes, at first with admiration, at length with pity, always with attention, and when that attention is diverted from the capital to the provinces, they are considered as so many branches which have been successively severed from the Imperial trunk. The

foundation of a second Rome, on the shores of the Bosphorus, has compelled the historian to follow the successors of Constantine; and our curiosity has been tempted to visit the most remote countries of Europe and Asia, to explore the causes and the authors of the long decay of the Byzantine monarchy. By the conquest of Justinian, we have been recalled to the banks of the Tyber, to the deliverance of the ancient metropolis; but that deliverance was a change, or perhaps an aggravation, of servitude. Rome had been already stripped of her trophies, her gods, and her Caesars; nor was the Gothic dominion more inglorious and oppressive than the tyranny of the Greeks. In the eighth century of the Christian aera, a religious quarrel, the worship of images, provoked the Romans to assert their independence: their bishop became the temporal, as well as the spiritual, father of a free people; and of the Western empire, which was restored by Charlemagne, the title and image still decorate the singular constitution of modern Germany. The name of Rome must

yet command our involuntary respect: the climate (whatsoever may be its influence) was no longer the same: the purity of blood had been contaminated through a thousand channels; but the venerable aspect of her ruins, and the memory of past greatness, rekindled a spark of the national character. The darkness of the middle ages exhibits some scenes not unworthy of our notice. Nor shall I dismiss the present work till I have reviewed the state and revolutions of the Roman City, which acquiesced under the absolute dominion of the popes, about the same time that Constantinople was enslaved by the Turkish arms.

In the beginning of the twelfth century, the aera of the first crusade, Rome was revered by the Latins, as the metropolis of the world, as the throne of the pope and the emperor, who, from the eternal city, derived their title, their honors, and the right or exercise of temporal dominion. After so long an interruption, it may not be useless to repeat that the successors of Charlemagne and the Othos were

chosen beyond the Rhine in a national diet; but that these princes were content with the humble names of kings of Germany and Italy, till they had passed the Alps and the Apennine, to seek their Imperial crown on the banks of the Tyber. At some distance from the city, their approach was saluted by a long procession of the clergy and people with palms and crosses; and the terrific emblems of wolves and lions, of dragons and eagles, that floated in the military banners, represented the departed legions and cohorts of the republic. The royal path to maintain the liberties of Rome was thrice reiterated, at the bridge, the gate, and on the stairs of the Vatican; and the distribution of a customary donative feebly imitated the magnificence of the first Caesars. In the church of St. Peter, the coronation was performed by his successor: the voice of God was confounded with that of the people; and the public consent was declared in the acclamations of "Long life and victory to our lord the pope! long life and victory to our lord the emperor! long life and victory to the Roman and

Teutonic armies!" The names of Caesar and Augustus, the laws of Constantine and Justinian, the example of Charlemagne and Otho, established the supreme dominion of the emperors: their title and image was engraved on the papal coins; and their jurisdiction was marked by the sword of justice, which they delivered to the praefect of the city. But every Roman prejudice was awakened by the name, the language, and the manners, of a Barbarian lord. The Caesars of Saxony or Franconia were the chiefs of a feudal aristocracy; nor could they exercise the discipline of civil and military power, which alone secures the obedience of a distant people, impatient of servitude, though perhaps incapable of freedom. Once, and once only, in his life, each emperor, with an army of Teutonic vassals, descended from the Alps. I have described the peaceful order of his entry and coronation; but that order was commonly disturbed by the clamor and sedition of the Romans, who encountered their sovereign as a foreign invader: his departure was always speedy, and often shameful; and, in the absence of a

long reign, his authority was insulted, and his name was forgotten. The progress of independence in Germany and Italy undermined the foundations of the Imperial sovereignty, and the triumph of the popes was the deliverance of Rome.

Of her two sovereigns, the emperor had precariously reigned by the right of conquest; but the authority of the pope was founded on the soft, though more solid, basis of opinion and habit. The removal of a foreign influence restored and endeared the shepherd to his flock. Instead of the arbitrary or venal nomination of a German court, the vicar of Christ was freely chosen by the college of cardinals, most of whom were either natives or inhabitants of the city. The applause of the magistrates and people confirmed his election, and the ecclesiastical power that was obeyed in Sweden and Britain had been ultimately derived from the suffrage of the Romans. The same suffrage gave a prince, as well as a pontiff, to the capital. It was universally believed, that Constantine had invested the popes with the temporal

dominion of Rome; and the boldest civilians, the most profane skeptics, were satisfied with disputing the right of the emperor and the validity of his gift. The truth of the fact, the authenticity of his donation, was deeply rooted in the ignorance and tradition of four centuries; and the fabulous origin was lost in the real and permanent effects. The name of Dominus or Lord was inscribed on the coin of the bishops: their title was acknowledged by acclamations and oaths of allegiance, and with the free, or reluctant, consent of the German Caesars, they had long exercised a supreme or subordinate jurisdiction over the city and patrimony of St. Peter. The reign of the popes, which gratified the prejudices, was not incompatible with the liberties, of Rome; and a more critical inquiry would have revealed a still nobler source of their power; the gratitude of a nation, whom they had rescued from the heresy and oppression of the Greek tyrant. In an age of superstition, it should seem that the union of the royal and sacerdotal characters would mutually fortify each other; and that the

keys of Paradise would be the surest pledge of earthly obedience. The sanctity of the office might indeed be degraded by the personal vices of the man. But the scandals of the tenth century were obliterated by the austere and more dangerous virtues of Gregory the Seventh and his successors; and in the ambitious contests which they maintained for the rights of the church, their sufferings or their success must equally tend to increase the popular veneration. They sometimes wandered in poverty and exile, the victims of persecution; and the apostolic zeal with which they offered themselves to martyrdom must engage the favor and sympathy of every Catholic breast. And sometimes, thundering from the Vatican, they created, judged, and deposed the kings of the world; nor could the proudest Roman be disgraced by submitting to a priest, whose feet were kissed, and whose stirrup was held, by the successors of Charlemagne. Even the temporal interest of the city should have protected in peace and honor the residence of the popes; from whence a vain

and lazy people derived the greatest part of their subsistence and riches.

The fixed revenue of the popes was probably impaired; many of the old patrimonial estates, both in Italy and the provinces, had been invaded by sacrilegious hands; nor could the loss be compensated by the claim, rather than the possession, of the more ample gifts of Pepin and his descendants. But the Vatican and Capitol were nourished by the incessant and increasing swarms of pilgrims and suppliants: the pale of Christianity was enlarged, and the pope and cardinals were overwhelmed by the judgment of ecclesiastical and secular causes. A new jurisprudence had established in the Latin church the right and practice of appeals; and from the North and West the bishops and abbots were invited or summoned to solicit, to complain, to accuse, or to justify, before the threshold of the apostles. A rare prodigy is once recorded, that two horses, belonging to the archbishops of Mentz and Cologne, repassed the Alps, yet laden with gold and silver: but it was soon understood,

that the success, both of the pilgrims and clients, depended much less on the justice of their cause than on the value of their offering. The wealth and piety of these strangers were ostentatiously displayed; and their expenses, sacred or profane, circulated in various channels for the emolument of the Romans.

Such powerful motives should have firmly attached the voluntary and pious obedience of the Roman people to their spiritual and temporal father. But the operation of prejudice and interest is often disturbed by the sallies of ungovernable passion. The Indian who fells the tree, that he may gather the fruit, and the Arab who plunders the caravans of commerce, are actuated by the same impulse of savage nature, which overlooks the future in the present, and relinquishes for momentary rapine the long and secure possession of the most important blessings. And it was thus, that the shrine of St. Peter was profaned by the thoughtless Romans; who pillaged the offerings, and wounded the pilgrims, without computing the number and value of

similar visits, which they prevented by their inhospitable sacrilege. Even the influence of superstition is fluctuating and precarious; and the slave, whose reason is subdued, will often be delivered by his avarice or pride. A credulous devotion for the fables and oracles of the priesthood most powerfully acts on the mind of a Barbarian; yet such a mind is the least capable of preferring imagination to sense, of sacrificing to a distant motive, to an invisible, perhaps an ideal, object, the appetites and interests of the present world. In the vigor of health and youth, his practice will perpetually contradict his belief; till the pressure of age, or sickness, or calamity, awakens his terrors, and compels him to satisfy the double debt of piety and remorse. I have already observed, that the modern times of religious indifference are the most favorable to the peace and security of the clergy. Under the reign of superstition, they had much to hope from the ignorance, and much to fear from the violence, of mankind. The wealth, whose constant increase must have rendered them the sole

propriators of the earth, was alternately bestowed by the repentant father and plundered by the rapacious son: their persons were adored or violated; and the same idol, by the hands of the same votaries, was placed on the altar, or trampled in the dust. In the feudal system of Europe, arms were the title of distinction and the measure of allegiance; and amidst their tumult, the still voice of law and reason was seldom heard or obeyed. The turbulent Romans disdained the yoke, and insulted the impotence, of their bishop: nor would his education or character allow him to exercise, with decency or effect, the power of the sword. The motives of his election and the frailties of his life were exposed to their familiar observation; and proximity must diminish the reverence which his name and his decrees impressed on a barbarous world. This difference has not escaped the notice of our philosophic historian: "Though the name and authority of the court of Rome were so terrible in the remote countries of Europe, which were sunk in profound ignorance, and were entirely

unacquainted with its character and conduct, the pope was so little revered at home, that his inveterate enemies surrounded the gates of Rome itself, and even controlled his government in that city; and the ambassadors, who, from a distant extremity of Europe, carried to him the humble, or rather abject, submissions of the greatest potentate of the age, found the utmost difficulty to make their way to him, and to throw themselves at his feet."

Since the primitive times, the wealth of the popes was exposed to envy, their powers to opposition, and their persons to violence. But the long hostility of the mitre and the crown increased the numbers, and inflamed the passions, of their enemies. The deadly factions of the Guelphs and Ghibelines, so fatal to Italy, could never be embraced with truth or constancy by the Romans, the subjects and adversaries both of the bishop and emperor; but their support was solicited by both parties, and they alternately displayed in their banners the keys of St. Peter and the German eagle. Gregory the Seventh, who

may be adored or detested as the founder of the papal monarchy, was driven from Rome, and died in exile at Salerno. Six and thirty of his successors, till their retreat to Avignon, maintained an unequal contest with the Romans: their age and dignity were often violated; and the churches, in the solemn rites of religion, were polluted with sedition and murder. A repetition of such capricious brutality, without connection or design, would be tedious and disgusting; and I shall content myself with some events of the twelfth century, which represent the state of the popes and the city. On Holy Thursday, while Paschal officiated before the altar, he was interrupted by the clamors of the multitude, who imperiously demanded the confirmation of a favorite magistrate. His silence exasperated their fury; his pious refusal to mingle the affairs of earth and heaven was encountered with menaces, and oaths, that he should be the cause and the witness of the public ruin. During the festival of Easter, while the bishop and the clergy, barefooted and in procession, visited

the tombs of the martyrs, they were twice assaulted, at the bridge of St. Angelo, and before the Capitol, with volleys of stones and darts. The houses of his adherents were levelled with the ground: Paschal escaped with difficulty and danger; he levied an army in the patrimony of St. Peter; and his last days were embittered by suffering and inflicting the calamities of civil war. The scenes that followed the election of his successor Gelasius the Second were still more scandalous to the church and city. Cencio Frangipani, a potent and factious baron, burst into the assembly furious and in arms: the cardinals were stripped, beaten, and trampled under foot; and he seized, without pity or respect, the vicar of Christ by the throat. Gelasius was dragged by the hair along the ground, buffeted with blows, wounded with spurs, and bound with an iron chain in the house of his brutal tyrant. An insurrection of the people delivered their bishop: the rival families opposed the violence of the Frangipani; and Cencio, who sued for pardon, repented of the failure, rather than of the guilt, of

his enterprise. Not many days had elapsed, when the pope was again assaulted at the altar. While his friends and enemies were engaged in a bloody contest, he escaped in his sacerdotal garments. In this unworthy flight, which excited the compassion of the Roman matrons, his attendants were scattered or unhorsed; and, in the fields behind the church of St. Peter, his successor was found alone and half dead with fear and fatigue. Shaking the dust from his feet, the apostle withdrew from a city in which his dignity was insulted and his person was endangered; and the vanity of sacerdotal ambition is revealed in the involuntary confession, that one emperor was more tolerable than twenty. These examples might suffice; but I cannot forget the sufferings of two pontiffs of the same age, the second and third of the name of Lucius. The former, as he ascended in battle array to assault the Capitol, was struck on the temple by a stone, and expired in a few days. The latter was severely wounded in the person of his servants. In a civil commotion, several of his priests had

been made prisoners; and the inhuman Romans, reserving one as a guide for his brethren, put out their eyes, crowned them with ludicrous mitres, mounted them on asses with their faces towards the tail, and extorted an oath, that, in this wretched condition, they should offer themselves as a lesson to the head of the church. Hope or fear, lassitude or remorse, the characters of the men, and the circumstances of the times, might sometimes obtain an interval of peace and obedience; and the pope was restored with joyful acclamations to the Lateran or Vatican, from whence he had been driven with threats and violence. But the root of mischief was deep and perennial; and a momentary calm was preceded and followed by such tempests as had almost sunk the bark of St. Peter. Rome continually presented the aspect of war and discord: the churches and palaces were fortified and assaulted by the factions and families; and, after giving peace to Europe, Calistus the Second alone had resolution and power to prohibit the use of private arms in the metropolis. Among the nations who revered the

apostolic throne, the tumults of Rome provoked a general indignation; and in a letter to his disciple Eugenius the Third, St. Bernard, with the sharpness of his wit and zeal, has stigmatized the vices of the rebellious people. "Who is ignorant," says the monk of Clairvaux, "of the vanity and arrogance of the Romans? a nation nursed in sedition, untractable, and scorning to obey, unless they are too feeble to resist. When they promise to serve, they aspire to reign; if they swear allegiance, they watch the opportunity of revolt; yet they vent their discontent in loud clamors, if your doors, or your counsels, are shut against them. Dexterous in mischief, they have never learned the science of doing good. Odious to earth and heaven, impious to God, seditious among themselves, jealous of their neighbors, inhuman to strangers, they love no one, by no one are they beloved; and while they wish to inspire fear, they live in base and continual apprehension. They will not submit; they know not how to govern faithless to their superiors, intolerable to their equals, ungrateful to

their benefactors, and alike impudent in their demands and their refusals. Lofty in promise, poor in execution; adulation and calumny, perfidy and treason, are the familiar arts of their policy." Surely this dark portrait is not colored by the pencil of Christian charity; yet the features, however harsh or ugly, express a lively resemblance of the Roman of the twelfth century.

The Jews had rejected the Christ when he appeared among them in a plebeian character; and the Romans might plead their ignorance of his vicar when he assumed the pomp and pride of a temporal sovereign. In the busy age of the crusades, some sparks

of curiosity and reason were rekindled in the Western world: the heresy of Bulgaria, the Paulician sect, was successfully transplanted into the soil of Italy and France; the Gnostic visions were mingled with the simplicity of the gospel; and the enemies of the clergy reconciled their passions with their conscience, the desire of freedom with the profession of piety. The trumpet of Roman liberty was

first sounded by Arnold of Brescia, whose promotion in the church was confined to the lowest rank, and who wore the monastic habit rather as a garb of poverty than as a uniform of obedience. His adversaries could not deny the wit and eloquence which they severely felt; they confess with reluctance the specious purity of his morals; and his errors were recommended to the public by a mixture of important and beneficial truths. In his theological studies, he had been the disciple of the famous and unfortunate Abelard, who was likewise involved in the suspicion of heresy: but the lover of Eloisa was of a soft and flexible nature; and his ecclesiastic judges were edified and disarmed by the humility of his repentance. From this master, Arnold most probably imbibed some metaphysical definitions of the Trinity, repugnant to the taste of the times: his ideas of baptism and the eucharist are loosely censured; but a political heresy was the source of his fame and misfortunes. He presumed to quote the declaration of Christ, that his kingdom is not of this world: he boldly maintained, that the

sword and the sceptre were intrusted to the civil magistrate; that temporal honors and possessions were lawfully vested in secular persons; that the abbots, the bishops, and the pope himself, must renounce either their state or their salvation; and that after the loss of their revenues, the voluntary tithes and oblations of the faithful would suffice, not indeed for luxury and avarice, but for a frugal life in the exercise of spiritual labors. During a short time, the preacher was revered as a patriot; and the discontent, or revolt, of Brescia against her bishop, was the first fruits of his dangerous lessons. But the favor of the people is less permanent than the resentment of the priest; and after the heresy of Arnold had been condemned by Innocent the Second, in the general council of the Lateran, the magistrates themselves were urged by prejudice and fear to execute the sentence of the church. Italy could no longer afford a refuge; and the disciple of Abelard escaped beyond the Alps, till he found a safe and hospitable shelter in Zurich, now the first of the Swiss cantons. From a

Roman station, a royal villa, a chapter of noble virgins, Zurich had gradually increased to a free and flourishing city; where the appeals of the Milanese were sometimes tried by the Imperial commissaries. In an age less ripe for reformation, the precursor of Zuinglius was heard with applause: a brave and simple people imbibed, and long retained, the color of his opinions; and his art, or merit, seduced the bishop of Constance, and even the pope's legate, who forgot, for his sake, the interest of their master and their order. Their tardy zeal was quickened by the fierce exhortations of St. Bernard; and the enemy of the church was driven by persecution to the desperate measures of erecting his standard in Rome itself, in the face of the successor of St. Peter.

Part II.

Yet the courage of Arnold was not devoid of discretion: he was protected, and had perhaps been invited, by the nobles and people; and in the service of freedom, his eloquence thundered over the seven hills. Blending in the same discourse the texts of Livy and St. Paul, uniting the motives of gospel, and of classic, enthusiasm, he admonished the Romans, how strangely their patience and the vices of the clergy had degenerated from the primitive times of the church and the city. He exhorted them to assert the inalienable rights of men and Christians; to restore the laws and magistrates of the republic; to respect the name of the emperor; but to confine their shepherd to the spiritual government of his flock. Nor could his spiritual government escape the censure and control of the reformer; and the inferior clergy were taught by his lessons to resist the cardinals, who had usurped a despotic command over the twenty eight regions or parishes of

Rome. The revolution was not accomplished without rapine and violence, the diffusion of blood and the demolition of houses: the victorious faction was enriched with the spoils of the clergy and the adverse nobles. Arnold of Brescia enjoyed, or deplored, the effects of his mission: his reign continued above ten years, while two popes, Innocent the Second and Anastasius the Fourth, either trembled in the Vatican, or wandered as exiles in the adjacent cities. They were succeeded by a more vigorous and fortunate pontiff. Adrian the Fourth, the only Englishman who has ascended the throne of St. Peter; and whose merit emerged from the mean condition of a monk, and almost a beggar, in the monastery of St. Albans. On the first provocation, of a cardinal killed or wounded in the streets, he cast an interdict on the guilty people; and from Christmas to Easter, Rome was deprived of the real or imaginary comforts of religious worship. The Romans had despised their temporal prince: they submitted with grief and terror to the censures of their spiritual father: their guilt was expiated by penance,

and the banishment of the seditious preacher was the price of their absolution. But the revenge of Adrian was yet unsatisfied, and the approaching coronation of Frederic Barbarossa was fatal to the bold reformer, who had offended, though not in an equal degree, the heads of the church and state. In their interview at Viterbo, the pope represented to the emperor the furious, ungovernable spirit of the Romans; the insults, the injuries, the fears, to which his person and his clergy were continually exposed; and the pernicious tendency of the heresy of Arnold, which must subvert the principles of civil,

as well as ecclesiastical, subordination. Frederic was convinced by these arguments, or tempted by the desire of the Imperial crown: in the balance of ambition, the innocence or life of an individual is of small account; and their common enemy was sacrificed to a moment of political concord. After his retreat from Rome, Arnold had been protected by the viscounts of Campania, from whom he was extorted by the power of Caesar: the praefect of the

city pronounced his sentence: the martyr of freedom was burned alive in the presence of a careless and ungrateful people; and his ashes were cast into the Tyber, lest the heretics should collect and worship the relics of their master. The clergy triumphed in his death: with his ashes, his sect was dispersed; his memory still lived in the minds of the Romans. From his school they had probably derived a new article of faith, that the metropolis of the Catholic church is exempt from the penalties of excommunication and interdict. Their bishops might argue, that the supreme jurisdiction, which they exercised over kings and nations, more especially embraced the city and diocese of the prince of the apostles. But they preached to the winds, and the same principle that weakened the effect, must temper the abuse, of the thunders of the Vatican. The love of ancient freedom has encouraged a belief that as early as the tenth century, in their first struggles against the Saxon Othos, the commonwealth was vindicated and restored by the senate and people of Rome; that two

consuls were annually elected

among the nobles, and that ten or twelve plebeian magistrates revived the name and office of the tribunes of the commons.

But this venerable structure disappears before the light of criticism. In the darkness of the middle ages, the appellations of senators, of consuls, of the sons of consuls, may sometimes be discovered. They were bestowed by the emperors, or assumed by the most powerful citizens, to denote their rank, their honors, and perhaps the claim of a pure and patrician descent: but they float on the surface, without a series or a substance, the titles of men, not the orders of government; and it is only from the year of Christ one thousand one hundred and forty four that the establishment of the senate is dated, as a glorious era, in the acts of the city. A new constitution was hastily framed by private ambition or popular enthusiasm; nor could Rome, in the twelfth century, produce an antiquary to explain, or a legislator to restore, the harmony and

proportions of the ancient model. The assembly of a free, of an armed, people, will ever speak in loud and weighty acclamations. But the regular distribution of the thirty five tribes, the nice balance of the wealth and numbers of the centuries, the debates of the adverse orators, and the slow operations of votes and ballots, could not easily be adapted by a blind multitude, ignorant of the arts, and insensible of the benefits, of legal government. It was proposed by Arnold to revive and discriminate the equestrian order; but what could be the motive or measure of such distinction? The pecuniary qualification of the knights must have been reduced to the poverty of the times: those times no longer required their civil functions of judges and farmers of the revenue; and their primitive duty, their military service on horseback, was more nobly supplied by feudal tenures and the spirit of chivalry.

The jurisprudence of the republic was useless and unknown: the nations and families of Italy who lived under the Roman and Barbaric laws were insensibly mingled in a

common mass; and some faint tradition, some imperfect fragments, preserved the memory of the Code and Pandects of Justinian. With their liberty the Romans might doubtless have restored the appellation and office of consuls; had they not disdained a title so promiscuously adopted in the Italian cities, that it has finally settled on the humble station of the agents of commerce in a foreign land. But the rights of the tribunes, the formidable word that arrested the public counsels, suppose or must produce a legitimate democracy.

The old patricians were the subjects, the modern barons the tyrants, of the state; nor would the enemies of peace and order, who insulted the vicar of Christ, have long respected the unarmed sanctity of a plebeian magistrate.

In the revolution of the twelfth century, which gave a new existence and aera to Rome, we may observe the real and important events that marked or confirmed her political independence. I. The Capitoline hill, one of her seven eminences, is about

four hundred yards in length, and two hundred in

breadth.A

flight of a hundred steps led to the summit of the Tarpeian rock and far steeper was the ascent before the declivities had been

smoothed and the precipices filled by the ruins of fallen edifices.From the earliest ages, the Capitol had been used as a temple in peace, a fortress in war: after the loss of the city,

it maintained a siege against the victorious Gauls, and the sanctuary of the empire was occupied, assaulted, and burnt, in the civil wars of Vitellius and Vespasian. The temples of Jupiter and his kindred deities had crumbled into dust; their

place was supplied by monasteries and houses; and the solid

walls, the long and shelving porticos, were decayed or ruined by the lapse of time.It was the first act of the Romans, an act of freedom, to restore the strength, though not the beauty, of the Capitol; to fortify the seat of their

arms and counsels; and as often as they ascended the hill, the coldest minds must have glowed with the remembrance of their ancestors. II. The first Caesars had been invested with the exclusive coinage of the gold and silver; to the senate they abandoned the baser metal of bronze or copper: the emblems and legends were inscribed on a more ample field by the genius of flattery; and the prince was relieved from the care of celebrating his own virtues. The successors of Diocletian despised even the flattery of the senate: their royal officers at Rome, and in the provinces, assumed the sole direction of the mint; and the same prerogative was inherited by the Gothic kings of Italy, and the long series of the Greek, the French, and the German dynasties. After an abdication of eight hundred years, the Roman senate asserted this honorable and lucrative privilege; which was tacitly renounced by the popes, from Paschal the Second to the establishment of their residence beyond the Alps. Some of these republican coins of the twelfth and thirteenth centuries are shown in the cabinets of the curious. On one of

these, a gold medal, Christ is depicted holding in his left hand a book with this inscription: "The vow

of the Roman senate and people: Rome the capital of the world;" on the reverse, St. Peter delivering a banner to a kneeling senator in his cap and gown, with the name and arms of his family impressed on a shield. III. With the empire, the praefect of the city had declined to a municipal officer; yet he still exercised in the last appeal the civil and criminal jurisdiction; and a drawn sword, which he received from the successors of Otho, was the mode of his investiture and the emblem of his functions. The dignity was confined to the noble families of Rome: the choice of the people was ratified by the pope; but a triple oath of fidelity must have often embarrassed the praefect in the conflict of adverse duties. A servant, in whom they possessed but a third share, was dismissed by the independent Romans: in his place they elected a patrician; but this title, which

Charlemagne had not disdained, was too lofty for a

citizen or a subject; and, after the first fervor of rebellion, they consented without reluctance to the restoration of the praefect. About fifty years after this event, Innocent the Third, the most ambitious, or at least the most fortunate, of the Pontiffs, delivered the Romans and himself from this badge of foreign dominion: he invested the praefect with a banner instead of a

sword, and absolved him from all dependence of oaths or service to the German emperors. In his place an ecclesiastic, a present or future cardinal, was named by the pope to the civil government of Rome; but his jurisdiction has been reduced to a narrow compass; and in the days of freedom, the right or exercise was derived from the senate and people. IV. After the revival of the senate, the conscript fathers (if I may use the expression) were invested with the legislative and executive power; but their views seldom reached beyond the present day; and that day was most frequently disturbed by violence and tumult. In its utmost plenitude, the order or assembly consisted of fifty six

senators, the most eminent of whom were distinguished by the title of counsellors: they were nominated, perhaps annually, by the people; and a previous choice of their electors, ten persons in each region, or parish, might afford a basis for a free and permanent constitution. The popes, who in this tempest submitted rather to bend than to break, confirmed by treaty the establishment and privileges of the senate, and expected from time, peace, and religion, the restoration of their government. The motives of public and private interest might sometimes draw from the Romans an occasional and temporary sacrifice of their claims; and they renewed their oath of allegiance to the successor of St. Peter and Constantine, the lawful head of the church and the republic.

The union and vigor of a public council was dissolved in a lawless city; and the Romans soon adopted a more strong and simple mode of administration. They condensed the name and authority of the senate in a single magistrate, or two colleagues; and as they were changed at the end of a

year, or of six months, the greatness of the trust was compensated by the shortness of the term. But in this transient reign, the senators of Rome indulged their avarice and ambition: their justice was perverted by the interest of their family and faction; and as they punished only their enemies, they were obeyed only by their adherents. Anarchy, no longer tempered by the pastoral care of their bishop, admonished the Romans that they were incapable of governing themselves; and they sought abroad those blessings which they were hopeless of finding at home. In the same age, and from the same motives, most of the Italian republics were prompted to embrace a measure, which, however strange it may seem, was adapted to their situation, and productive of the most salutary effects. They chose, in some foreign but friendly city, an impartial magistrate of noble birth and unblemished character, a soldier and a statesman, recommended by the voice of fame and his country, to whom they delegated for a time the supreme administration of peace and war. The compact

between the governor and the governed was sealed with oaths and subscriptions; and the duration of his power, the measure of his stipend, the nature of their mutual obligations, were defined with scrupulous precision. They swore to obey him as their lawful superior: he pledged his faith to unite the indifference of a stranger with the zeal of a patriot. At his choice, four or six knights and civilians, his assessors in arms and justice, attended the Podsta, who maintained at his own expense a decent retinue of servants and horses: his wife, his son, his brother, who might bias the affections of the judge, were left behind: during the exercise of his office he was not permitted to purchase land, to contract an alliance, or even to accept an invitation in the house of a citizen; nor could he honorably depart till he had satisfied the complaints that might be urged against his government.

Part III.

It was thus, about the middle of the thirteenth century, that the Romans called from Bologna the senator Brancaleone, whose fame and merit have been rescued from oblivion by the pen of an English historian. A just anxiety for his reputation, a clear foresight of the difficulties of the task, had engaged him to refuse the honor of their choice: the statutes of Rome were suspended, and his office prolonged to the term of three years. By the guilty and licentious he was accused as cruel; by the clergy he was suspected as partial; but the friends of peace and order applauded the firm and upright magistrate by whom those blessings were restored. No criminals were so powerful as to brave, so obscure as to elude, the justice of the senator.

By his sentence two nobles of the Annibaldi family were executed on a gibbet; and he inexorably demolished, in the city and neighborhood, one hundred and forty towers,

the strong shelters of rapine and mischief. The bishop, as a simple bishop, was compelled to reside in his diocese; and the standard of Brancalone was displayed in the field with terror and effect. His services were repaid by the ingratitude of a people unworthy of the happiness which they enjoyed. By the public robbers, whom he had provoked for their sake, the Romans were excited to deep and imprison their benefactor; nor would his life have been spared, if Bologna had not possessed a pledge for his safety. Before his departure, the prudent senator had required the exchange of thirty hostages of the noblest families of Rome: on the news of his danger, and at the prayer of his wife, they were more strictly guarded; and Bologna, in the cause of honor, sustained the thunders of a papal interdict. This generous resistance allowed the Romans to compare the present with the past; and Brancalone was conducted from the prison to the Capitol amidst the acclamations of a repentant people. The remainder of his government was firm and fortunate; and as soon as envy

was appeased by death, his head, enclosed in a precious vase, was deposited on a lofty column of marble.

The impotence of reason and virtue recommended in Italy a more effectual choice: instead of a private citizen, to whom they yielded a voluntary and precarious obedience, the Romans elected for their senator some prince of independent power, who could defend them from their enemies and themselves. Charles of Anjou and Provence, the most ambitious and warlike monarch of the age, accepted at the same time the kingdom of Naples from the pope, and the office of senator from the Roman people. As he passed through the city, in his road to victory, he received their oath of allegiance, lodged in the Lateran palace, and smoothed in a short visit the harsh features of his despotic character. Yet even Charles was exposed to the inconstancy of the people, who saluted with the same acclamations the passage of his rival, the unfortunate Conradin; and a powerful avenger, who reigned in the Capitol, alarmed the fears and jealousy of the popes. The

absolute term of his life was superseded by a renewal every third year; and the enmity of Nicholas the Third obliged the Sicilian king to abdicate the government of Rome. In his bull, a perpetual law, the imperious pontiff asserts the truth, validity, and use of the donation of Constantine, not less essential to the peace of the city than to the independence of the church; establishes the annual election of the senator; and formally disqualifies all emperors, kings, princes, and persons of an eminent and conspicuous rank. This prohibitory clause was repealed in his own behalf by Martin the Fourth, who humbly solicited the suffrage of the Romans. In the presence, and by the authority, of the people, two electors conferred, not on the pope, but on the noble and faithful Martin, the dignity of senator, and the supreme administration of the republic, to hold during his natural life, and to exercise at pleasure by himself or his deputies. About fifty years afterwards, the same title was granted to the emperor Lewis of Bavaria; and the liberty of Rome was acknowledged by her two sovereigns, who

accepted a municipal office in the government of their own metropolis. In the first moments of rebellion, when Arnold of Brescia had inflamed their minds against the church, the Romans artfully labored to conciliate the favor of the empire, and to recommend their merit and services in the cause of Caesar. The style of their ambassadors to Conrad the Third and Frederic the First is a mixture of flattery and pride, the tradition and the ignorance of their own history. After some complaint of his silence and neglect, they exhort the former of these princes to pass the Alps, and assume from their hands the Imperial crown. "We beseech your majesty not to disdain the humility of your sons and vassals, not to listen to the accusations of our common enemies; who calumniate the senate as hostile to your throne, who sow the seeds of discord, that they may reap the harvest of destruction. The pope and the Sicilian are united in an impious league to oppose our liberty and your coronation. With the blessing of God, our zeal and courage has hitherto defeated their attempts. Of their powerful and

factionous adherents, more especially the Frangipani, we have taken by assault the houses and turrets: some of these are occupied by our troops, and some are levelled with the ground. The Milvian bridge, which they had broken, is restored and fortified for your safe passage; and your army may enter the city without being annoyed from the castle of St. Angelo. All that we have done, and all that we design, is for your honor and service, in the loyal hope, that you will speedily appear in person, to vindicate those rights which have been invaded by the clergy, to revive the dignity of the empire, and to surpass the fame and glory of your predecessors. May you fix your residence in Rome, the capital of the world; give laws to Italy, and the Teutonic kingdom; and imitate the example of Constantine and Justinian, who, by the vigor of the senate and people, obtained the sceptre of the earth." But these splendid and fallacious wishes were not cherished by Conrad the Franconian, whose eyes were fixed on the Holy Land, and who died without visiting Rome soon after his return from

the Holy Land. His nephew and successor, Frederic Barbarossa, was more ambitious of the Imperial crown; nor had any of the successors of Otho acquired such absolute sway over the kingdom of Italy. Surrounded by his ecclesiastical and secular princes, he gave audience in his camp at Sutri to the ambassadors of Rome, who thus addressed him in a free and florid oration: "Incline your ear to the queen of cities; approach with a peaceful and friendly mind the precincts of Rome, which has cast away the yoke of the clergy, and is impatient to crown her legitimate emperor. Under your auspicious influence, may the primitive times be restored. Assert the prerogatives of the eternal city, and reduce under her monarchy the insolence of the world. You are not ignorant, that, in former ages, by the wisdom of the senate, by the valor and discipline of the equestrian order, she extended her victorious arms to the East and West, beyond the Alps, and over the islands of the ocean. By our sins, in the absence of our princes, the noble institution of the senate has sunk in oblivion; and with our

prudence, our strength has likewise decreased. We have revived the senate, and the equestrian order: the counsels of the one, the arms of the other, will be devoted to your person and the service of the empire. Do you not hear the language of the Roman matron? You were a guest, I have adopted you as a citizen; a Transalpine stranger, I have elected you for my sovereign; and given you myself, and all that is mine. Your first and most sacred duty is to swear and subscribe, that you will shed your blood for the republic; that you will maintain in peace and justice the laws of the city and the charters of your predecessors; and that you will reward with five thousand pounds of silver the faithful senators who shall proclaim your titles in the Capitol. With the name, assume the character, of Augustus." The flowers of Latin rhetoric were not yet exhausted; but Frederic, impatient of their vanity, interrupted the orators in the high tone of royalty and conquest. "Famous indeed have been the fortitude and wisdom of the ancient Romans; but your speech is not seasoned with wisdom, and I could wish

that fortitude were conspicuous in your actions. Like all sublunary things, Rome has felt the vicissitudes of time and fortune. Your noblest families were translated to the East, to the royal city of Constantine; and the remains of your strength and freedom have long since been exhausted by the Greeks and Franks. Are you desirous of beholding the ancient glory of Rome, the gravity of the senate, the spirit of the knights, the discipline of the camp, the valor of the legions? you will find them in the German republic. It is not empire, naked and alone, the ornaments and virtues of empire have likewise migrated beyond the Alps to a more deserving people: they will be employed in your defence, but they claim your obedience. You pretend that myself or my predecessors have been invited by the Romans: you mistake the word; they were not invited, they were implored. From its foreign and domestic tyrants, the city was rescued by Charlemagne and Otho, whose ashes repose in our country; and their dominion was the price of your deliverance. Under that dominion your ancestors lived and

died. I claim by the right of inheritance and possession, and who shall dare to extort you from my hands? Is the hand of the Franks and Germans enfeebled by age? Am I vanquished? Am I a captive? Am I not encompassed with the banners of a potent and invincible army? You impose conditions on your master; you require oaths: if the conditions are just, an oath is superfluous; if unjust, it is criminal. Can you doubt my equity? It is extended to the meanest of my subjects. Will not my sword be unsheathed in the defence of the Capitol? By that sword the northern kingdom of Denmark has been restored to the Roman empire. You prescribe the measure and the objects of my bounty, which flows in a copious but a voluntary stream. All will be given to patient merit; all will be denied to rude importunity." Neither the emperor nor the senate could maintain these lofty pretensions of dominion and liberty. United with the pope, and suspicious of the Romans, Frederic continued his march to the Vatican; his coronation was disturbed by a sally from the Capitol; and if the

numbers and valor of the Germans prevailed in the bloody conflict, he could not safely encamp in the presence of a city of which he styled himself the sovereign. About twelve years afterwards, he besieged Rome, to seat an antipope in the chair of St. Peter; and twelve Pisan galleys were introduced into the Tyber: but the senate and people were saved by the arts of negotiation and the progress of disease; nor did Frederic or his successors reiterate the hostile attempt. Their laborious reigns were exercised by the popes, the crusades, and the independence of Lombardy and Germany: they courted the alliance of the Romans; and Frederic the Second offered in the Capitol the great standard, the Caroccio of Milan. After the extinction of the house of Swabia, they were banished beyond the Alps: and their last coronations betrayed the impotence and poverty of the Teutonic Caesars.

Under the reign of Adrian, when the empire extended from the Euphrates to the ocean, from Mount Atlas to the Grampian hills, a fanciful historian amused the Romans

with the picture of their ancient wars."There was a time," says Florus, "when Tibur and Praeneste, our summer retreats, were the objects of hostile vows in the Capitol, when we dreaded the shades of the Arician groves, when we could triumph without a blush over the nameless villages of the Sabines and Latins, and even Corioli could afford a title not unworthy of a victorious general." The pride of his contemporaries was gratified by the contrast of the past and the present: they would have been humbled by the prospect of futurity; by the prediction, that after a thousand years, Rome, despoiled of empire, and contracted to her primaeval limits, would renew the same hostilities, on the same ground which was then decorated with her villas and gardens. The adjacent territory on either side of the Tyber was always claimed, and sometimes possessed, as the patrimony of St. Peter; but the barons assumed a lawless independence, and the cities too faithfully copied the revolt and discord of the metropolis. In the twelfth and thirteenth centuries the Romans incessantly labored to

reduce or destroy the contumacious vassals of the church and senate; and if their headstrong and selfish ambition was moderated by the pope, he often encouraged their zeal by the alliance of his spiritual arms. Their warfare was that of the first consuls and dictators, who were taken from the plough. They assembled in arms at the foot of the Capitol; sallied from the gates, plundered or burnt the harvests of their neighbors, engaged in tumultuary conflict, and returned home after an expedition of fifteen or twenty days. Their sieges were tedious and unskilful: in the use of victory, they indulged the meaner passions of jealousy and revenge; and instead of adopting the valor, they trampled on the misfortunes, of their adversaries. The captives, in their shirts, with a rope round their necks, solicited their pardon: the fortifications, and even the buildings, of the rival cities, were demolished, and the inhabitants were scattered in the adjacent villages. It was thus that the seats of the cardinal bishops, Porto, Ostia, Albanum, Tusculum, Praeneste, and Tibur or Tivoli, were successively

overthrown by the ferocious hostility of the Romans. Of these, Porto and Ostia, the two keys of the Tyber, are still vacant and desolate: the marshy and unwholesome banks are peopled with herds of buffaloes, and the river is lost to every purpose of navigation and trade. The hills, which afford a shady retirement from the autumnal heats, have again smiled with the blessings of peace; Frescati has arisen near the ruins of Tusculum; Tibur or Tivoli has resumed the honors of a city, and the meaner towns of Albano and Palestrina are decorated with the villas of the cardinals and princes of Rome. In the work of destruction, the ambition of the Romans was often checked and repulsed by the neighboring cities and their allies: in the first siege of Tibur, they were driven from their camp; and the battles of Tusculum and Viterbo might be compared in their relative state to the memorable fields of Thrasymene and Cannae. In the first of these petty wars, thirty thousand Romans were overthrown by a thousand German horse, whom Frederic Barbarossa had detached to the relief of

Tusculum: and if we number the slain at three, the prisoners at two, thousand, we shall embrace the most authentic and moderate account. Sixty eight years afterwards they marched against Viterbo in the ecclesiastical state with the whole force of the city; by a rare coalition the Teutonic eagle was blended, in the adverse banners, with the keys of St. Peter; and the pope's auxiliaries were commanded by a count of Thoulouse and a bishop of Winchester. The Romans were discomfited with shame and slaughter: but the English prelate must have indulged the vanity of a pilgrim, if he multiplied their numbers to one hundred, and their loss in the field to thirty, thousand men. Had the policy of the senate and the discipline of the legions been restored with the Capitol, the divided condition of Italy would have offered the fairest opportunity of a second conquest. But in arms, the modern Romans were not above, and in arts, they were far below, the common level of the neighboring republics. Nor was their warlike spirit of any long continuance; after some irregular sallies, they subsided in

the national apathy, in the neglect of military institutions, and in the disgraceful and dangerous use of foreign mercenaries.

Ambition is a weed of quick and early vegetation in the vineyard of Christ. Under the first Christian princes, the chair of St. Peter was disputed by the votes, the venality, the violence, of a popular election: the sanctuaries of Rome were polluted with blood; and, from the third to the twelfth century, the church was distracted by the mischief of frequent schisms. As long as the final appeal was determined by the civil magistrate, these mischiefs were transient and local: the merits were tried by equity or favor; nor could the unsuccessful competitor long disturb the triumph of his rival. But after the emperors had been divested of their prerogatives, after a maxim had been established that the vicar of Christ is amenable to no earthly tribunal, each vacancy of the holy see might involve Christendom in controversy and war. The claims of the cardinals and inferior clergy, of the nobles and people, were

vague and litigious: the freedom of choice was overruled by the tumults of a city that no longer owned or obeyed a superior. On the decease of a pope, two factions proceeded in different churches to a double election: the number and weight of votes, the priority of time, the merit of the candidates, might balance each other: the most respectable of the clergy were divided; and the distant princes, who bowed before the spiritual throne, could not distinguish the spurious, from the legitimate, idol. The emperors were often the authors of the schism, from the political motive of opposing a friendly to a hostile pontiff; and each of the competitors was reduced to suffer the insults of his enemies, who were not awed by conscience, and to purchase the support of his adherents, who were instigated by avarice or ambition. A peaceful and perpetual succession was ascertained by Alexander the Third, who finally abolished the tumultuary votes of the clergy and people, and defined the right of election in the sole college of cardinals. The three orders of bishops, priests, and deacons, were

assimilated to each other by this important privilege; the parochial clergy of Rome obtained the first rank in the hierarchy: they were indifferently chosen among the nations of Christendom; and the possession of the richest benefices, of the most important bishoprics, was not incompatible with their title and office. The senators of the Catholic church, the coadjutors and legates of the supreme pontiff, were robed in purple, the symbol of martyrdom or royalty; they claimed a proud equality with kings; and their dignity was enhanced by the smallness of their number, which, till the reign of Leo the Tenth, seldom exceeded twenty or twenty five persons. By this wise regulation, all doubt and scandal were removed, and the root of schism was so effectually destroyed, that in a period of six hundred years a double choice has only once divided the unity of the sacred college. But as the concurrence of two thirds of the votes had been made necessary, the election was often delayed by the private interest and passions of the cardinals; and while they prolonged their independent reign, the

Christian world was left destitute of a head. A vacancy of almost three years had preceded the elevation of George the Tenth, who resolved to prevent the future abuse; and his bull, after some opposition, has been consecrated in the code of the canon law. Nine days are allowed for the obsequies of the deceased pope, and the arrival of the absent cardinals; on the tenth, they are imprisoned, each with one domestic, in a common apartment or conclave, without any separation of walls or curtains: a small window is reserved for the introduction of necessaries; but the door is locked on both sides and guarded by the magistrates of the city, to seclude them from all correspondence with the world. If the election be not consummated in three days, the luxury of their table is contracted to a single dish at dinner and supper; and after the eighth day, they are reduced to a scanty allowance of bread, water, and wine. During the vacancy of the holy see, the cardinals are prohibited from touching the revenues, or assuming, unless in some rare emergency, the government of the church: all agreements

and promises among the electors are formally annulled; and their integrity is fortified by their solemn oath and the prayers of the Catholics. Some articles of inconvenient or superfluous rigor have been gradually relaxed, but the principle of confinement is vigorous and entire: they are still urged, by the personal motives of health and freedom, to accelerate the moment of their deliverance; and the improvement of ballot or secret votes has wrapped the struggles of the conclave in the silky veil of charity and politeness. By these institutions the Romans were excluded from the election of their prince and bishop; and in the fever of wild and precarious liberty, they seemed insensible of the loss of this inestimable privilege. The emperor Lewis of Bavaria revived the example of the great Otho. After some negotiation with the magistrates, the Roman people were assembled in the square before St. Peter's: the pope of Avignon, John the Twenty second, was deposed: the choice of his successor was ratified by their consent and applause. They freely voted for a new law, that their bishop

should never be absent more than three months in the year, and two days' journey from the city; and that if he neglected to return on the third summons, the public servant should be degraded and dismissed. But Lewis forgot his own debility and the prejudices of the times: beyond the precincts of a German camp, his useless phantom was rejected; the Romans despised their own workmanship; the antipope implored the mercy of his lawful sovereign; and the exclusive right of the cardinals was more firmly established by this unseasonable attack. Had the election been always held in the Vatican, the rights of the senate and people would not have been violated with impunity. But the Romans forgot, and were forgotten. In the absence of the successors of Gregory the Seventh, who did not keep as a divine precept their ordinary residence in the city and diocese. The care of that diocese was less important than the government of the universal church; nor could the popes delight in a city in which their authority was always opposed, and their person was often endangered. From the

persecution of the emperors, and the wars of Italy, they escaped beyond the Alps into the hospitable bosom of France; from the tumults of Rome they prudently withdrew to live and die in the more tranquil stations of Anagni, Perugia, Viterbo, and the adjacent cities. When the flock was offended or impoverished by the absence of the shepherd, they were recalled by a stern admonition, that St. Peter had fixed his chair, not in an obscure village, but in the capital of the world; by a ferocious menace, that the Romans would march in arms to destroy the place and people that should dare to afford them a retreat. They returned with timorous obedience; and were saluted with the account of a heavy debt, of all the losses which their desertion had occasioned, the hire of lodgings, the sale of provisions, and the various expenses of servants and strangers who attended the court. After a short interval of peace, and perhaps of authority, they were again banished by new tumults, and again summoned by the imperious or respectful invitation of the senate. In these occasional

retreats, the exiles and fugitives of the Vatican were seldom long, or far, distant from the metropolis; but in the beginning of the fourteenth century, the apostolic throne was transported, as it might seem forever, from the Tyber to the Rhone; and the cause of the transmigration may be deduced from the furious contest between Boniface the Eighth and the king of France. The spiritual arms of excommunication and interdict were repulsed by the union of the three estates, and the privileges of the Gallican church; but the pope was not prepared against the carnal weapons which Philip the Fair had courage to employ. As the pope resided at Anagni, without the suspicion of danger, his palace and person were assaulted by three hundred horse, who had been secretly levied by William of Nogaret, a French minister, and Sciarra Colonna, of a noble but hostile family of Rome. The cardinals fled; the inhabitants of Anagni were seduced from their allegiance and gratitude; but the dauntless Boniface, unarmed and alone, seated himself in his chair, and awaited, like the conscript fathers

of old, the swords of the Gauls. Nogaret, a foreign adversary, was content to execute the orders of his master: by the domestic enmity of Colonna, he was insulted with words and blows; and during a confinement of three days his life was threatened by the hardships which they inflicted on the obstinacy which they provoked. Their strange delay gave time and courage to the adherents of the church, who rescued him from sacrilegious violence; but his imperious soul was wounded in the vital part; and Boniface expired at Rome in a frenzy of rage and revenge. His memory is stained with the glaring vices of avarice and pride; nor has the courage of a martyr promoted this ecclesiastical champion to the honors of a saint; a magnanimous sinner, (say the chronicles of the times,) who entered like a fox, reigned like a lion, and died like a dog. He was succeeded by Benedict the Eleventh, the mildest of mankind. Yet he excommunicated the impious emissaries of Philip, and devoted the city and people of Anagni by a tremendous curse, whose effects are still

visible to the eyes of superstition.

Part IV.

After his decease, the tedious and equal suspense of the conclave was fixed by the dexterity of the French faction. A specious offer was made and accepted, that, in the term of forty days, they would elect one of the three candidates who should be named by their opponents. The archbishop of Bourdeaux, a furious enemy of his king and country, was the first on the list; but his ambition was known; and his conscience obeyed the calls of fortune and the commands of a benefactor, who had been informed by a swift messenger that the choice of a pope was now in his hands. The terms were regulated in a private interview; and with such speed and secrecy was the business transacted, that the unanimous conclave applauded the elevation of Clement the Fifth. The cardinals of both parties were soon astonished by a summons to attend him beyond the Alps; from whence, as they soon discovered, they must never

hope to return. He was engaged, by promise and affection, to prefer the residence of France; and, after dragging his court through Poitou and Gascony, and devouring, by his expense, the cities and convents on the road, he finally reposed at Avignon, which flourished above seventy years the seat of the Roman pontiff and the metropolis of Christendom. By land, by sea, by the Rhone, the position of Avignon was on all sides accessible; the southern provinces of France do not yield to Italy itself; new palaces arose for the accommodation of the pope and cardinals; and the arts of luxury were soon attracted by the treasures of the church. They were already possessed of the adjacent territory, the Venaissin county, a populous and fertile spot; and the sovereignty of Avignon was afterwards purchased from the youth and distress of Jane, the first queen of Naples and countess of Provence, for the inadequate price of fourscore thousand florins. Under the shadow of a French monarchy, amidst an obedient people, the popes enjoyed an honorable and tranquil state, to which they long had been strangers:

but Italy deplored their absence; and Rome, in solitude and poverty, might repent of the ungovernable freedom which had driven from the Vatican the successor of St. Peter. Her repentance was tardy and fruitless: after the death of the old members, the sacred college was filled with French cardinals, who beheld Rome and Italy with abhorrence and contempt, and perpetuated a series of national, and even provincial, popes, attached by the most indissoluble ties to their native country.

The progress of industry had produced and enriched the Italian republics: the aera of their liberty is the most flourishing period of population and agriculture, of manufactures and commerce; and their mechanic labors were gradually refined into the arts of elegance and genius. But the position of Rome was less favorable, the territory less fruitful: the character of the inhabitants was debased by indolence and elated by pride; and they fondly conceived that the tribute of subjects must forever nourish the metropolis of the church and empire. This prejudice was

encouraged in some degree by the resort of pilgrims to the shrines of the apostles; and the last legacy of the popes, the institution of the holy year, was not less beneficial to the people than to the clergy. Since the loss of Palestine, the gift of plenary indulgences, which had been applied to the crusades, remained without an object; and the most valuable treasure of the church was sequestered above eight years from public circulation. A new channel was opened by the diligence of Boniface the Eighth, who reconciled the vices of ambition and avarice; and the pope had sufficient learning to recollect and revive the secular games which were celebrated in Rome at the conclusion of every century. To sound without danger the depth of popular credulity, a sermon was seasonably pronounced, a report was artfully scattered, some aged witnesses were produced; and on the first of January of the year thirteen hundred, the church of St. Peter was crowded with the faithful, who demanded the customary indulgence of the holy time. The pontiff, who watched and irritated their devout impatience, was soon

persuaded by ancient testimony of the justice of their claim; and he proclaimed a plenary absolution to all Catholics who, in the course of that year, and at every similar period, should respectfully visit the apostolic churches of St. Peter and St. Paul. The welcome sound was propagated through Christendom; and at first from the nearest provinces of Italy, and at length from the remote kingdoms of Hungary and Britain, the highways were thronged with a swarm of pilgrims who sought to expiate their sins in a journey, however costly or laborious, which was exempt from the perils of military service. All exceptions of rank or sex, of age or infirmity, were forgotten in the common transport; and in the streets and churches many persons were trampled to death by the eagerness of devotion. The calculation of their numbers could not be easy nor accurate; and they have probably been magnified by a dexterous clergy, well apprised of the contagion of example: yet we are assured by a judicious historian, who assisted at the ceremony, that Rome was never replenished with less than

two hundred thousand strangers; and another spectator has fixed at two millions the total concourse of the year. A trifling oblation from each individual would accumulate a royal treasure; and two priests stood night and day, with rakes in their hands, to collect, without counting, the heaps of gold and silver that were poured on the altar of St. Paul. It was fortunately a season of peace and plenty; and if forage was scarce, if inns and lodgings were extravagantly dear, an inexhaustible supply of bread and wine, of meat and fish, was provided by the policy of Boniface and the venal hospitality of the Romans. From a city without trade or industry, all casual riches will speedily evaporate: but the avarice and envy of the next generation solicited Clement the Sixth to anticipate the distant period of the century. The gracious pontiff complied with their wishes; afforded Rome this poor consolation for his loss; and justified the change by the name and practice of the Mosaic Jubilee. His summons was obeyed; and the number, zeal, and liberality of the pilgrims did not yield to the primitive festival. But

they encountered the triple scourge of war, pestilence, and famine: many wives and virgins were violated in the castles of Italy; and many strangers were pillaged or murdered by the savage Romans, no longer moderated by the presence of their bishops. To the impatience of the popes we may ascribe the successive reduction to fifty, thirty three, and twenty five years; although the second of these terms is commensurate with the life of Christ. The profusion of indulgences, the revolt of the Protestants, and the decline of superstition, have much diminished the value of the jubilee; yet even the nineteenth and last festival was a year of pleasure and profit to the Romans; and a philosophic smile will not disturb the triumph of the priest or the happiness of the people.

In the beginning of the eleventh century, Italy was exposed to the feudal tyranny, alike oppressive to the sovereign and the people. The rights of human nature were vindicated by her numerous republics, who soon extended their liberty and dominion from the city to the adjacent

country. The sword of the nobles was broken; their slaves were enfranchised; their castles were demolished; they assumed the habits of society and obedience; their ambition was confined to municipal honors, and in the proudest aristocracy of Venice on Genoa, each patrician was subject to the laws. But the feeble and disorderly government of Rome was unequal to the task of curbing her rebellious sons, who scorned the authority of the magistrate within and without the walls. It was no longer a civil contention between the nobles and plebeians for the government of the state: the barons asserted in arms their personal independence; their palaces and castles were fortified against a siege; and their private quarrels were maintained by the numbers of their vassals and retainers. In origin and affection, they were aliens to their country: and a genuine Roman, could such have been produced, might have renounced these haughty strangers, who disdained the appellation of citizens, and proudly styled themselves the princes, of Rome. After a dark series of revolutions, all

records of pedigree were lost; the distinction of surnames was abolished; the blood of the nations was mingled in a thousand channels; and the Goths and Lombards, the Greeks and Franks, the Germans and Normans, had obtained the fairest possessions by royal bounty, or the prerogative of valor. These examples might be readily presumed; but the elevation of a Hebrew race to the rank of senators and consuls is an event without a parallel in the long captivity of these miserable exiles. In the time of Leo the Ninth, a wealthy and learned Jew was converted to Christianity, and honored at his baptism with the name of his godfather, the reigning Pope. The zeal and courage of Peter the son of Leo were signalized in the cause of Gregory the Seventh, who intrusted his faithful adherent with the government of Adrian's mole, the tower of Crescentius, or, as it is now called, the castle of St. Angelo. Both the father and the son were the parents of a numerous progeny: their riches, the fruits of usury, were shared with the noblest families of the city; and so

extensive was their alliance, that the grandson of the proselyte was exalted by the weight of his kindred to the throne of St. Peter. A majority of the clergy and people supported his cause: he reigned several years in the Vatican; and it is only the eloquence of St. Bernard, and the final triumph of Innocence the Second, that has branded Anacletus with the epithet of antipope. After his defeat and death, the posterity of Leo is no longer conspicuous; and none will be found of the modern nobles ambitious of descending from a Jewish stock. It is not my design to enumerate the Roman families which have failed at different periods, or those which are continued in different degrees of splendor to the present time. The old consular line of the Frangipani discover their name in the generous act of breaking or dividing bread in a time of famine; and such benevolence is more truly glorious than to have enclosed, with their allies the Corsi, a spacious quarter of the city in the chains of their fortifications; the Savelli, as it should seem a Sabine race, have maintained their original

dignity; the obsolete surname of the Capizucchi is inscribed on the coins of the first senators; the Conti preserve the honor, without the estate, of the counts of Signia; and the Annibaldi must have been very ignorant, or very modest, if they had not descended from the Carthaginian hero.

But among, perhaps above, the peers and princes of the city, I distinguish the rival houses of Colonna and Ursini, whose private story is an essential part of the annals of modern Rome. I. The name and arms of Colonna have been the theme of much doubtful etymology; nor have the orators and antiquarians overlooked either Trajan's pillar, or the columns of Hercules, or the pillar of Christ's flagellation, or the luminous column that guided the Israelites in the desert. Their first historical appearance in the year eleven hundred and four attests the power and antiquity, while it explains the simple meaning, of the name. By the usurpation of Cavae, the Colonna provoked the arms of Paschal the Second; but they lawfully held in the Campagna of Rome the hereditary fiefs of Zagarola and

Colonna; and the latter of these towns was probably adorned with some lofty pillar, the relic of a villa or temple. They likewise possessed one moiety of the neighboring city of Tusculum, a strong presumption of their descent from the counts of Tusculum, who in the tenth century were the tyrants of the apostolic see. According to their own and the public opinion, the primitive and remote source was derived from the banks of the Rhine; and the sovereigns of Germany were not ashamed of a real or fabulous affinity with a noble race, which in the revolutions of seven hundred years has been often illustrated by merit and always by fortune. About the end of the thirteenth century, the most powerful branch was composed of an uncle and six brothers, all conspicuous in arms, or in the honors of the church. Of these, Peter was elected senator of Rome, introduced to the Capitol in a triumphal car, and hailed in some vain acclamations with the title of Caesar; while John and Stephen were declared marquis of Ancona and count of Romagna, by Nicholas the Fourth, a patron so partial to

their family, that he has been delineated in satirical portraits, imprisoned as it were in a hollow pillar. After his decease their haughty behavior provoked the displeasure of the most implacable of mankind. The two cardinals, the uncle and the nephew, denied the election of Boniface the Eighth; and the Colonna were oppressed for a moment by his temporal and spiritual arms. He proclaimed a crusade against his personal enemies; their estates were confiscated; their fortresses on either side of the Tyber were besieged by the troops of St. Peter and those of the rival nobles; and after the ruin of Palestrina or Praeneste, their principal seat, the ground was marked with a ploughshare, the emblem of perpetual desolation. Degraded, banished, proscribed, the six brothers, in disguise and danger, wandered over Europe without renouncing the hope of deliverance and revenge. In this double hope, the French court was their surest asylum; they prompted and directed the enterprise of Philip; and I should praise their magnanimity, had they respected the misfortune and courage of the captive tyrant. His civil acts

were annulled by the Roman people, who restored the honors and possessions of the Colonna; and some estimate may be formed of their wealth by their losses, of their losses by the damages of one hundred thousand gold florins which were granted them against the accomplices and heirs of the deceased pope. All the spiritual censures and disqualifications were abolished by his prudent successors; and the fortune of the house was more firmly established by this transient hurricane. The boldness of Sciarra Colonna was signalized in the captivity of Boniface, and long afterwards in the coronation of Lewis of Bavaria; and by the gratitude of the emperor, the pillar in their arms was encircled with a royal crown. But the first of the family in fame and merit was the elder Stephen, whom Petrarch loved and esteemed as a hero superior to his own times, and not unworthy of ancient Rome. Persecution and exile displayed to the nations his abilities in peace and war; in his distress he was an object, not of pity, but of reverence; the aspect of danger provoked him to avow his name and

country; and when he was asked, "Where is now your fortress?" he laid his hand on his heart, and answered, "Here." He supported with the same virtue the return of prosperity; and, till the ruin of his declining age, the ancestors, the character, and the children of Stephen Colonna, exalted his dignity in the Roman republic, and at the court of Avignon.II. The Ursini migrated from Spoleto; the sons of Ursus, as they are styled in the twelfth century, from some eminent person, who is only known as the father of their race. But they were soon distinguished among the nobles of Rome, by the number and bravery of their kinsmen, the strength of their towers, the honors of the senate and sacred college, and the elevation of two popes, Celestin the Third and Nicholas the Third, of their name and lineage. Their riches may be accused as an early abuse of nepotism: the estates of St. Peter were alienated in their favor by the liberal Celestin; and Nicholas was ambitious for their sake to solicit the alliance of monarchs; to found new kingdoms in Lombardy and Tuscany; and to invest

them with the perpetual office of senators of Rome. All that has been observed of the greatness of the Colonna will likewise redeemed to the glory of the Ursini, their constant and equal antagonists in the long hereditary feud, which distracted above two hundred and fifty years the ecclesiastical state. The jealousy of preeminence and power was the true ground of their quarrel; but as a specious badge of distinction, the Colonna embraced the name of Ghibelines and the party of the empire; the Ursini espoused the title of Guelphs and the cause of the church. The eagle and the keys were displayed in their adverse banners; and the two factions of Italy most furiously raged when the origin and nature of the dispute were long since forgotten. After the retreat of the popes to Avignon they disputed in arms the vacant republic; and the mischiefs of discord were perpetuated by the wretched compromise of electing each year two rival senators. By their private hostilities the city and country were desolated, and the fluctuating balance inclined with their alternate success. But

none of either family had fallen by the sword, till the most renowned champion of the Ursini was surprised and slain by the younger Stephen Colonna. His triumph is stained with the reproach of violating the truce; their defeat was basely avenged by the assassination, before the church door, of an innocent boy and his two servants. Yet the victorious Colonna, with an annual colleague, was declared senator of Rome during the term of five years. And the muse of Petrarch inspired a wish, a hope, a prediction, that the generous youth, the son of his venerable hero, would restore Rome and Italy to their pristine glory; that his justice would extirpate the wolves and lions, the serpents and bears, who labored to subvert the eternal basis of the marble column.

Chapter LXX: Final Settlement Of The Ecclesiastical State.

Part I.

Character And Coronation Of Petrarch. Restoration Of The Freedom And Government Of Rome By The Tribune Rienzi. His Virtues And Vices, His Expulsion And Death. Return Of The Popes From Avignon. Great Schism Of The West. Reunion Of The Latin Church. Last Struggles Of Roman Liberty. Statutes Of Rome. Final Settlement Of The Ecclesiastical State.

In the apprehension of modern times, Petrarch is the Italian songster of Laura and love. In the harmony of his Tuscan rhymes, Italy applauds, or rather adores, the father of her lyric poetry; and his verse, or at least his name, is repeated by the enthusiasm, or affectation, of amorous sensibility. Whatever may be the private taste of a stranger, his slight and superficial knowledge should humbly acquiesce in the judgment of a learned nation; yet I may

hope or presume, that the Italians do not compare the tedious uniformity of sonnets and elegies with the sublime compositions of their epic muse, the original wildness of Dante, the regular beauties of Tasso, and the boundless variety of the incomparable Ariosto. The merits of the lover I am still less qualified to appreciate: nor am I deeply interested in a metaphysical passion for a nymph so shadowy, that her existence has been questioned; for a matron so prolific, that she was delivered of eleven legitimate children, while her amorous swain sighed and sung at the fountain of Vaucluse. But in the eyes of Petrarch, and those of his graver contemporaries, his love was a sin, and Italian verse a frivolous amusement. His Latin works of philosophy, poetry, and eloquence, established his serious reputation, which was soon diffused from Avignon over France and Italy: his friends and disciples were multiplied in every city; and if the ponderous volume of his writings be now abandoned to a long repose, our gratitude must applaud the man, who by precept and example

revived the spirit and study of the Augustan age. From his earliest youth, Petrarch aspired to the poetic crown. The academical honors of the three faculties had introduced a royal degree of master or doctor in the art of poetry; and the title of poet laureate, which custom, rather than vanity, perpetuates in the English court, was first invented by the Caesars of Germany. In the musical games of antiquity, a prize was bestowed on the victor: the belief that Virgil and Horace had been crowned in the Capitol inflamed the emulation of a Latin bard; and the laurel was endeared to the lover by a verbal resemblance with the name of his mistress. The value of either object was enhanced by the difficulties of the pursuit; and if the virtue or prudence of Laura was inexorable, he enjoyed, and might boast of enjoying, the nymph of poetry. His vanity was not of the most delicate kind, since he applauds the success of his own labors; his name was popular; his friends were active; the open or secret opposition of envy and prejudice was surmounted by the dexterity of patient merit. In the thirty

sixth year of his age, he was solicited to accept the object of his wishes; and on the same day, in the solitude of Vacluse, he received a similar and solemn invitation from the senate of Rome and the university of Paris. The learning of a theological school, and the ignorance of a lawless city, were alike unqualified to bestow the ideal though immortal wreath which genius may obtain from the free applause of the public and of posterity: but the candidate dismissed this troublesome reflection; and after some moments of complacency and suspense, preferred the summons of the metropolis of the world.

The ceremony of his coronation was performed in the Capitol, by his friend and patron the supreme magistrate of the republic. Twelve patrician youths were arrayed in scarlet; six representatives of the most illustrious families, in green robes, with garlands of flowers, accompanied the procession; in the midst of the princes and nobles, the senator, count of Anguillara, a kinsman of the Colonna, assumed his throne; and at the voice of a herald Petrarch

arose. After discoursing on a text of Virgil, and thrice repeating his vows for the prosperity of Rome, he knelt before the throne, and received from the senator a laurel crown, with a more precious declaration, "This is the reward of merit." The people shouted, "Long life to the Capitol and the poet!" A sonnet in praise of Rome was accepted as the effusion of genius and gratitude; and after the whole procession had visited the Vatican, the profane wreath was suspended before the shrine of St. Peter. In the act or diploma which was presented to Petrarch, the title and prerogatives of poet laureate are revived in the Capitol, after the lapse of thirteen hundred years; and he receives the perpetual privilege of wearing, at his choice, a crown of laurel, ivy, or myrtle, of assuming the poetic habit, and of teaching, disputing, interpreting, and composing, in all places whatsoever, and on all subjects of literature. The grant was ratified by the authority of the senate and people; and the character of citizen was the recompense of his affection for the Roman name. They did him honor, but they

did him justice. In the familiar society of Cicero and Livy, he had imbibed the ideas of an ancient patriot; and his ardent fancy kindled every idea to a sentiment, and every sentiment to a passion. The aspect of the seven hills and their majestic ruins confirmed these lively impressions; and he loved a country by whose liberal spirit he had been crowned and adopted. The poverty and debasement of Rome excited the indignation and pity of her grateful son; he dissembled the faults of his fellow citizens; applauded with partial fondness the last of their heroes and matrons; and in the remembrance of the past, in the hopes of the future, was pleased to forget the miseries of the present time. Rome was still the lawful mistress of the world: the pope and the emperor, the bishop and general, had abdicated their station by an inglorious retreat to the Rhone and the Danube; but if she could resume her virtue, the republic might again vindicate her liberty and dominion. Amidst the indulgence of enthusiasm and eloquence, Petrarch, Italy, and Europe, were astonished by

a revolution which realized for a moment his most splendid visions. The rise and fall of the tribune Rienzi will occupy the following pages: the subject is interesting, the materials are rich, and the glance of a patriot bard will sometimes vivify the copious, but simple, narrative of the Florentine, and more especially of the Roman, historian.

In a quarter of the city which was inhabited only by mechanics and Jews, the marriage of an innkeeper and a washer woman produced the future deliverer of Rome. From such parents Nicholas Rienzi Gabrini could inherit neither dignity nor fortune; and the gift of a liberal education, which they painfully bestowed, was the cause of his glory and untimely end. The study of history and eloquence, the writings of Cicero, Seneca, Livy, Caesar, and Valerius Maximus, elevated above his equals and contemporaries the genius of the young plebeian: he perused with indefatigable diligence the manuscripts and marbles of antiquity; loved to dispense his knowledge in familiar language; and was often provoked to exclaim,

"Where are now these Romans? their virtue, their justice, their power? why was I not born in those happy times?"

When the republic addressed to the throne of Avignon an embassy of the three orders, the spirit and eloquence of Rienzi recommended him to a place among the thirteen deputies of the commons. The orator had the honor of haranguing Pope Clement the Sixth, and the satisfaction of conversing with Petrarch, a congenial mind: but his aspiring hopes were chilled by disgrace and poverty and the patriot was reduced to a single garment and the charity of the hospital. From this misery he was relieved by the sense of merit or the smile of favor; and the employment of apostolic notary afforded him a daily stipend of five gold florins, a more honorable and extensive connection, and the right of contrasting, both in words and actions, his own integrity with the vices of the state. The eloquence of Rienzi was prompt and persuasive: the multitude is always prone to envy and censure: he was stimulated by the loss of a brother and the impunity of the assassins; nor was

it possible to excuse or exaggerate the public calamities. The blessings of peace and justice, for which civil society has been instituted, were banished from Rome: the jealous citizens, who might have endured every personal or pecuniary injury, were most deeply wounded in the dishonor of their wives and daughters: they were equally oppressed by the arrogance of the nobles and the corruption of the magistrates;!! and the abuse of arms or of laws was the only circumstance that distinguished the lions from the dogs and serpents of the Capitol. These allegorical emblems were variously repeated in the pictures which Rienzi exhibited in the streets and churches; and while the spectators gazed with curious wonder, the bold and ready orator unfolded the meaning, applied the satire, inflamed their passions, and announced a distant hope of comfort and deliverance. The privileges of Rome, her eternal sovereignty over her princes and provinces, was the theme of his public and private discourse; and a monument of servitude became in his hands a title and incentive of

liberty. The decree of the senate, which granted the most ample prerogatives to the emperor Vespasian, had been inscribed on a copper plate still extant in the choir of the church of St. John Lateran. A numerous assembly of nobles and plebeians was invited to this political lecture, and a convenient theatre was erected for their reception. The notary appeared in a magnificent and mysterious habit, explained the inscription by a version and commentary, and descanted with eloquence and zeal on the ancient glories of the senate and people, from whom all legal authority was derived. The supine ignorance of the nobles was incapable of discerning the serious tendency of such representations: they might sometimes chastise with words and blows the plebeian reformer; but he was often suffered in the Colonna palace to amuse the company with his threats and predictions; and the modern Brutus was concealed under the mask of folly and the character of a buffoon. While they indulged their contempt, the restoration of the good estate, his favorite expression, was entertained among

the people as a desirable, a possible, and at length as an approaching, event; and while all had the disposition to applaud, some had the courage to assist, their promised deliverer.

A prophecy, or rather a summons, affixed on the church door of St. George, was the first public evidence of his designs; a nocturnal assembly of a hundred citizens on Mount Aventine, the first step to their execution. After an oath of secrecy and aid, he represented to the conspirators the importance and facility of their enterprise; that the nobles, without union or resources, were strong only in the fear nobles, of their imaginary strength; that all power, as well as right, was in the hands of the people; that the revenues of the apostolical chamber might relieve the public distress; and that the pope himself would approve their victory over the common enemies of government and freedom. After securing a faithful band to protect his first declaration, he proclaimed through the city, by sound of trumpet, that on the evening of the following

day, all persons should assemble without arms before the church of St. Angelo, to provide for the reestablishment of the good estate. The whole night was employed in the celebration of thirty masses of the Holy Ghost; and in the morning, Rienzi, bareheaded, but in complete armor, issued from the church, encompassed by the hundred conspirators. The pope's vicar, the simple bishop of Orvieto, who had been persuaded to sustain a part in this singular ceremony, marched on his right hand; and three great standards were borne aloft as the emblems of their design. In the first, the banner of liberty, Rome was seated on two lions, with a palm in one hand and a globe in the other; St. Paul, with a drawn sword, was delineated in the banner of justice; and in the third, St. Peter held the keys of concord and peace. Rienzi was encouraged by the presence and applause of an innumerable crowd, who understood little, and hoped much; and the procession slowly rolled forwards from the castle of St. Angelo to the Capitol. His triumph was disturbed by some secret emotions

which he labored to suppress: he ascended without opposition, and with seeming confidence, the citadel of the republic; harangued the people from the balcony; and received the most flattering confirmation of his acts and laws. The nobles, as if destitute of arms and counsels, beheld in silent consternation this strange revolution; and the moment had been prudently chosen, when the most formidable, Stephen Colonna, was absent from the city. On the first rumor, he returned to his palace, affected to despise this plebeian tumult, and declared to the messenger of Rienzi, that at his leisure he would cast the madman from the windows of the Capitol. The great bell instantly rang an alarm, and so rapid was the tide, so urgent was the danger, that Colonna escaped with precipitation to the suburb of St. Laurence: from thence, after a moment's refreshment, he continued the same speedy career till he reached in safety his castle of Palestrina; lamenting his own imprudence, which had not trampled the spark of this mighty conflagration. A general and peremptory order was

issued from the Capitol to all the nobles, that they should peaceably retire to their estates: they obeyed; and their departure secured the tranquillity of the free and obedient citizens of Rome.

But such voluntary obedience evaporates with the first transports of zeal; and Rienzi felt the importance of justifying his usurpation by a regular form and a legal title. At his own choice, the Roman people would have displayed their attachment and authority, by lavishing on his head the names of senator or consul, of king or emperor: he preferred the ancient and modest appellation of tribune; the protection of the commons was the essence of that sacred office; and they were ignorant, that it had never been invested with any share in the legislative or executive powers of the republic. In this character, and with the consent of the Roman, the tribune enacted the most salutary laws for the restoration and maintenance of the good estate. By the first he fulfils the wish of honesty and inexperience, that no civil suit should be protracted beyond

the term of fifteen days. The danger of frequent perjury might justify the pronouncing against a false accuser the same penalty which his evidence would have inflicted: the disorders of the times might compel the legislator to punish every homicide with death, and every injury with equal retaliation. But the execution of justice was hopeless till he had previously abolished the tyranny of the nobles. It was formally provided, that none, except the supreme magistrate, should possess or command the gates, bridges, or towers of the state; that no private garrisons should be introduced into the towns or castles of the Roman territory; that none should bear arms, or presume to fortify their houses in the city or country; that the barons should be responsible for the safety of the highways, and the free passage of provisions; and that the protection of malefactors and robbers should be expiated by a fine of a thousand marks of silver. But these regulations would have been impotent and nugatory, had not the licentious nobles been awed by the sword of the civil power. A sudden

alarm from the bell of the Capitol could still summon to the standard above twenty thousand volunteers: the support of the tribune and the laws required a more regular and permanent force. In each harbor of the coast a vessel was stationed for the assurance of commerce; a standing militia of three hundred and sixty horse and thirteen hundred foot was levied, clothed, and paid in the thirteen quarters of the city: and the spirit of a commonwealth may be traced in the grateful allowance of one hundred florins, or pounds, to the heirs of every soldier who lost his life in the service of his country. For the maintenance of the public defence, for the establishment of granaries, for the relief of widows, orphans, and indigent convents, Rienzi applied, without fear of sacrilege, the revenues of the apostolic chamber: the three branches of hearth money, the salt duty, and the customs, were each of the annual produce of one hundred thousand florins; and scandalous were the abuses, if in four or five months the amount of the salt duty could be trebled by his judicious economy. After thus restoring the

forces and finances of the republic, the tribune recalled the nobles from their solitary independence; required their personal appearance in the Capitol; and imposed an oath of allegiance to the new government, and of submission to the laws of the good estate. Apprehensive for their safety, but still more apprehensive of the danger of a refusal, the princes and barons returned to their houses at Rome in the garb of simple and peaceful citizens: the Colonna and Ursini, the Savelli and Frangipani, were confounded before the tribunal of a plebeian, of the vile buffoon whom they had so often derided, and their disgrace was aggravated by the indignation which they vainly struggled to disguise. The same oath was successively pronounced by the several orders of society, the clergy and gentlemen, the judges and notaries, the merchants and artisans, and the gradual descent was marked by the increase of sincerity and zeal. They swore to live and die with the republic and the church, whose interest was artfully united by the nominal association of the bishop of Orvieto, the

pope's vicar, to the office of tribune. It was the boast of Rienzi, that he had delivered the throne and patrimony of St. Peter from a rebellious aristocracy; and Clement the Sixth, who rejoiced in its fall, affected to believe the professions, to applaud the merits, and to confirm the title, of his trusty servant. The speech, perhaps the mind, of the tribune, was inspired with a lively regard for the purity of the faith: he insinuated his claim to a supernatural mission from the Holy Ghost; enforced by a heavy forfeiture the annual duty of confession and communion; and strictly guarded the spiritual as well as temporal welfare of his faithful people.

Part II.

Never perhaps has the energy and effect of a single mind been more remarkably felt than in the sudden, though transient, reformation of Rome by the tribune Rienzi. A den of robbers was converted to the discipline of a camp or convent: patient to hear, swift to redress, inexorable to punish, his tribunal was always accessible to the poor and

stranger; nor could birth, or dignity, or the immunities of the church, protect the offender or his accomplices. The privileged houses, the private sanctuaries in Rome, on which no officer of justice would presume to trespass, were abolished; and he applied the timber and iron of their barricades in the fortifications of the Capitol. The venerable father of the Colonna was exposed in his own palace to the double shame of being desirous, and of being unable, to protect a criminal. A mule, with a jar of oil, had been stolen near Capranica; and the lord of the Ursini family was condemned to restore the damage, and to discharge a fine of four hundred florins for his negligence in guarding the highways. Nor were the persons of the barons more inviolate than their lands or houses; and, either from accident or design, the same impartial rigor was exercised against the heads of the adverse factions. Peter Agapet Colonna, who had himself been senator of Rome, was arrested in the street for injury or debt; and justice was appeased by the tardy execution of Martin Ursini, who,

among his various acts of violence and rapine, had pillaged a shipwrecked vessel at the mouth of the Tyber. His name, the purple of two cardinals, his uncles, a recent marriage, and a mortal disease were disregarded by the inflexible tribune, who had chosen his victim. The public officers dragged him from his palace and nuptial bed: his trial was short and satisfactory: the bell of the Capitol convened the people: stripped of his mantle, on his knees, with his hands bound behind his back, he heard the sentence of death; and after a brief confession, Ursini was led away to the gallows. After such an example, none who were conscious of guilt could hope for impunity, and the flight of the wicked, the licentious, and the idle, soon purified the city and territory of Rome. In this time (says the historian,) the woods began to rejoice that they were no longer infested with robbers; the oxen began to plough; the pilgrims visited the sanctuaries; the roads and inns were replenished with travellers; trade, plenty, and good faith, were restored in the markets; and a purse of gold might be

exposed without danger in the midst of the highway. As soon as the life and property of the subject are secure, the labors and rewards of industry spontaneously revive: Rome was still the metropolis of the Christian world; and the fame and fortunes of the tribune were diffused in every country by the strangers who had enjoyed the blessings of his government.

The deliverance of his country inspired Rienzi with a vast, and perhaps visionary, idea of uniting Italy in a great federative republic, of which Rome should be the ancient and lawful head, and the free cities and princes the members and associates. His pen was not less eloquent than his tongue; and his numerous epistles were delivered to swift and trusty messengers. On foot, with a white wand in their hand, they traversed the forests and mountains; enjoyed, in the most hostile states, the sacred security of ambassadors; and reported, in the style of flattery or truth, that the highways along their passage were lined with kneeling multitudes, who implored Heaven for the success

of their undertaking. Could passion have listened to reason; could private interest have yielded to the public welfare; the supreme tribunal and confederate union of the Italian republic might have healed their intestine discord, and closed the Alps against the Barbarians of the North. But the propitious season had elapsed; and if Venice, Florence, Sienna, Perugia, and many inferior cities offered their lives and fortunes to the good estate, the tyrants of Lombardy and Tuscany must despise, or hate, the plebeian author of a free constitution. From them, however, and from every part of Italy, the tribune received the most friendly and respectful answers: they were followed by the ambassadors of the princes and republics; and in this foreign conflux, on all the occasions of pleasure or business, the low born notary could assume the familiar or majestic courtesy of a sovereign. The most glorious circumstance of his reign was an appeal to his justice from Lewis, king of Hungary, who complained, that his brother and her husband had been perfidiously strangled by Jane, queen of Naples: her guilt or

innocence was pleaded in a solemn trial at Rome; but after hearing the advocates, the tribune adjourned this weighty and invidious cause, which was soon determined by the sword of the Hungarian. Beyond the Alps, more especially at Avignon, the revolution was the theme of curiosity, wonder, and applause. Petrarch had been the private friend, perhaps the secret counsellor, of Rienzi: his writings breathe the most ardent spirit of patriotism and joy; and all respect for the pope, all gratitude for the Colonna, was lost in the superior duties of a Roman citizen. The poet laureate of the Capitol maintains the act, applauds the hero, and mingles with some apprehension and advice, the most lofty hopes of the permanent and rising greatness of the republic.

While Petrarch indulged these prophetic visions, the Roman hero was fast declining from the meridian of fame and power; and the people, who had gazed with astonishment on the ascending meteor, began to mark the irregularity of its course, and the vicissitudes of light and

obscurity. More eloquent than judicious, more enterprising than resolute, the faculties of Rienzi were not balanced by cool and commanding reason: he magnified in a tenfold proportion the objects of hope and fear; and prudence, which could not have erected, did not presume to fortify, his throne. In the blaze of prosperity, his virtues were insensibly tinctured with the adjacent vices; justice with cruelty, cruelty, liberality with profusion, and the desire of fame with puerile and ostentatious vanity. He might have learned, that the ancient tribunes, so strong and sacred in the public opinion, were not distinguished in style, habit, or appearance, from an ordinary plebeian; and that as often as they visited the city on foot, a single viator, or meadle, attended the exercise of their office. The Gracchi would have frowned or smiled, could they have read the sonorous titles and epithets of their successor, "Nicholas, severe and merciful; deliverer of Rome; defender of Italy; friend of mankind, and of liberty, peace, and justice; tribune august:" his theatrical pageants had prepared the revolution;

but Rienzi abused, in luxury and pride, the political maxim of speaking to the eyes, as well as the understanding, of the multitude. From nature he had received the gift of a handsome person, till it was swelled and disfigured by intemperance: and his propensity to laughter was corrected in the magistrate by the affectation of gravity and sternness. He was clothed, at least on public occasions, in a party colored robe of velvet or satin, lined with fur, and embroidered with gold: the rod of justice, which he carried in his hand, was a sceptre of polished steel, crowned with a globe and cross of gold, and enclosing a small fragment of the true and holy wood. In his civil and religious processions through the city, he rode on a white steed, the symbol of royalty: the great banner of the republic, a sun with a circle of stars, a dove with an olive branch, was displayed over his head; a shower of gold and silver was scattered among the populace, fifty guards with halberds encompassed his person; a troop of horse preceded his march; and their tymbals and trumpets were of

massy silver.

The ambition of the honors of chivalry betrayed the meanness of his birth, and degraded the importance of his office; and the equestrian tribune was not less odious to the nobles, whom he adopted, than to the plebeians, whom he deserted. All that yet remained of treasure, or luxury, or art, was exhausted on that solemn day. Rienzi led the procession from the Capitol to the Lateran; the tediousness of the way was relieved with decorations and games; the ecclesiastical, civil, and military orders marched under their various banners; the Roman ladies attended his wife; and the ambassadors of Italy might loudly applaud or secretly deride the novelty of the pomp. In the evening, which they had reached the church and palace of Constantine, he thanked and dismissed the numerous assembly, with an invitation to the festival of the ensuing day. From the hands of a venerable knight he received the order of the Holy Ghost; the purification of the bath was a previous ceremony; but in no step of his life did Rienzi excite such

scandal and censure as by the profane use of the porphyry vase, in which Constantine (a foolish legend) had been healed of his leprosy by Pope Sylvester. With equal presumption the tribune watched or reposed within the consecrated precincts of the baptistery; and the failure of his state bed was interpreted as an omen of his approaching downfall. At the hour of worship, he showed himself to the returning crowds in a majestic attitude, with a robe of purple, his sword, and gilt spurs; but the holy rites were soon interrupted by his levity and insolence. Rising from his throne, and advancing towards the congregation, he proclaimed in a loud voice: "We summon to our tribunal Pope Clement: and command him to reside in his diocese of Rome: we also summon the sacred college of cardinals. We again summon the two pretenders, Charles of Bohemia and Lewis of Bavaria, who style themselves emperors: we likewise summon all the electors of Germany, to inform us on what pretence they have usurped the inalienable right of the Roman people, the ancient and lawful sovereigns of the

empire." Unsheathing his maiden sword, he thrice brandished it to the three parts of the world, and thrice repeated the extravagant declaration, "And this too is mine!" The pope's vicar, the bishop of Orvieto, attempted to check this career of folly; but his feeble protest was silenced by martial music; and instead of withdrawing from the assembly, he consented to dine with his brother tribune, at a table which had hitherto been reserved for the supreme pontiff. A banquet, such as the Caesars had given, was prepared for the Romans. The apartments, porticos, and courts of the Lateran were spread with innumerable tables for either sex, and every condition; a stream of wine flowed from the nostrils of Constantine's brazen horse; no

complaint, except of the scarcity of water, could be heard; and the licentiousness of the multitude was curbed by discipline and fear. A subsequent day was appointed for the coronation of Rienzi; seven crowns of different leaves or metals were successively placed on his head by the most eminent of the Roman clergy; they represented the seven

gifts of the Holy Ghost; and he still professed to imitate the example of the ancient tribunes. These extraordinary spectacles might deceive or flatter the people; and their own vanity was gratified in the vanity of their leader. But in his private life he soon deviated from the strict rule of frugality and abstinence; and the plebeians, who were awed by the splendor of the nobles, were provoked by the luxury of their equal. His wife, his son, his uncle, (a barber in name and profession,) exposed the contrast of vulgar manners and princely expense; and without acquiring the majesty, Rienzi degenerated into the vices, of a king.

A simple citizen describes with pity, or perhaps with pleasure, the humiliation of the barons of Rome. "Bareheaded, their hands crossed on their breast, they stood with downcast looks in the presence of the tribune; and they trembled, good God, how they trembled!" As long as the yoke of Rienzi was that of justice and their country, their conscience forced them to esteem the man, whom pride and interest provoked them to hate: his

extravagant conduct soon fortified their hatred by contempt; and they conceived the hope of subverting a power which was no longer so deeply rooted in the public confidence. The old animosity of the Colonna and Ursini was suspended for a moment by their common disgrace: they associated their wishes, and perhaps their designs; an assassin was seized and tortured; he accused the nobles; and as soon as Rienzi deserved the fate, he adopted the suspicions and maxims, of a tyrant. On the same day, under various pretences, he invited to the Capitol his principal enemies, among whom were five members of the Ursini and three of the Colonna name. But instead of a council or a banquet, they found themselves prisoners under the sword of despotism or justice; and the consciousness of innocence or guilt might inspire them with equal apprehensions of danger. At the sound of the great bell the people assembled; they were arraigned for a conspiracy against the tribune's life; and though some might sympathize in their distress, not a hand, nor a voice,

was raised to rescue the first of the nobility from their impending doom. Their apparent boldness was prompted by despair; they passed in separate chambers a sleepless and painful night; and the venerable hero, Stephen Colonna, striking against the door of his prison, repeatedly urged his guards to deliver him by a speedy death from such ignominious servitude. In the morning they understood their sentence from the visit of a confessor and the tolling of the bell. The great hall of the Capitol had been decorated for the bloody scene with red and white hangings: the countenance of the tribune was dark and severe; the swords of the executioners were unsheathed; and the barons were interrupted in their dying speeches by the sound of trumpets. But in this decisive moment, Rienzi was not less anxious or apprehensive than his captives: he dreaded the splendor of their names, their surviving kinsmen, the inconstancy of the people the reproaches of the world, and, after rashly offering a mortal injury, he vainly presumed that, if he could forgive, he might himself be forgiven. His

elaborate oration was that of a Christian and a suppliant; and, as the humble minister of the commons, he entreated his masters to pardon these noble criminals, for whose repentance and future service he pledged his faith and authority.

"If you are spared," said the tribune, "by the mercy of the Romans, will you not promise to support the good estate with your lives and fortunes?" Astonished by this marvellous clemency, the barons bowed their heads; and while they devoutly repeated the oath of allegiance, might whisper a secret, and more sincere, assurance of revenge. A priest, in the name of the people, pronounced their absolution: they received the communion with the tribune, assisted at the banquet, followed the procession; and, after every spiritual and temporal sign of reconciliation, were dismissed in safety to their respective homes, with the new honors and titles of generals, consuls, and patricians.

During some weeks they were checked by the memory of their danger, rather than of their deliverance, till the most

powerful of the Ursini, escaping with the Colonna from the city, erected at Marino the standard of rebellion. The fortifications of the castle were instantly restored; the vassals attended their lord; the outlaws armed against the magistrate; the flocks and herds, the harvests and vineyards, from Marino to the gates of Rome, were swept away or destroyed; and the people arraigned Rienzi as the author of the calamities which his government had taught them to forget. In the camp, Rienzi appeared to less advantage than in the rostrum; and he neglected the progress of the rebel barons till their numbers were strong, and their castles impregnable. From the pages of Livy he had not imbibed the art, or even the courage, of a general: an army of twenty thousand Romans returned without honor or effect from the attack of Marino; and his vengeance was amused by painting his enemies, their heads downwards, and drowning two dogs (at least they should have been bears) as the representatives of the Ursini. The belief of his incapacity encouraged their operations: they were invited by their

secret adherents; and the barons attempted, with four thousand foot, and sixteen hundred horse, to enter Rome by force or surprise. The city was prepared for their reception; the alarm bell rung all night; the gates were strictly guarded, or insolently open; and after some hesitation they sounded a retreat. The two first divisions had passed along the walls, but the prospect of a free entrance tempted the headstrong valor of the nobles in the rear; and after a successful skirmish, they were overthrown and massacred without quarter by the crowds of the Roman people. Stephen Colonna the younger, the noble spirit to whom Petrarch ascribed the restoration of Italy, was preceded or accompanied in death by his son John, a gallant youth, by his brother Peter, who might regret the ease and honors of the church, by a nephew of legitimate birth, and by two bastards of the Colonna race; and the number of seven, the seven crowns, as Rienzi styled them, of the Holy Ghost, was completed by the agony of the deplorable parent, and the veteran chief, who had

survived the hope and fortune of his house. The vision and prophecies of St. Martin and Pope Boniface had been used by the tribune to animate his troops: he displayed, at least in the pursuit, the spirit of a hero; but he forgot the maxims of the ancient Romans, who abhorred the triumphs of civil war. The conqueror ascended the Capitol; deposited his crown and sceptre on the altar; and boasted, with some truth, that he had cut off an ear, which neither pope nor emperor had been able to amputate. His base and implacable revenge denied the honors of burial; and the bodies of the Colonna, which he threatened to expose with those of the vilest malefactors, were secretly interred by the holy virgins of their name and family. The people sympathized in their grief, repented of their own fury, and detested the indecent joy of Rienzi, who visited the spot where these illustrious victims had fallen. It was on that fatal spot that he conferred on his son the honor of knighthood: and the ceremony was accomplished by a slight blow from each of the horsemen of the guard, and by

a ridiculous and inhuman ablution from a pool of water, which was yet polluted with patrician blood.

A short delay would have saved the Colonna, the delay of a single month, which elapsed between the triumph and the exile of Rienzi. In the pride of victory, he forfeited what yet remained of his civil virtues, without acquiring the fame of military prowess. A free and vigorous opposition was formed in the city; and when the tribune proposed in the public council to impose a new tax, and to regulate the government of Perugia, thirty nine members voted against his measures; repelled the injurious charge of treachery and corruption; and urged him to prove, by their forcible exclusion, that if the populace adhered to his cause, it was already disclaimed by the most respectable citizens. The pope and the sacred college had never been dazzled by his specious professions; they were justly offended by the insolence of his conduct; a cardinal legate was sent to Italy, and after some fruitless treaty, and two personal interviews, he fulminated a bull of

excommunication, in which the tribune is degraded from his office, and branded with the guilt of rebellion, sacrilege, and heresy. The surviving barons of Rome were now humbled to a sense of allegiance; their interest and revenge engaged them in the service of the church; but as the fate of the Colonna was before their eyes, they abandoned to a private adventurer the peril and glory of the revolution. John Pepin, count of Minorbino, in the kingdom of Naples, had been condemned for his crimes, or his riches, to perpetual imprisonment; and Petrarch, by soliciting his release, indirectly contributed to the ruin of his friend. At the head of one hundred and fifty soldiers, the count of Minorbino introduced himself into Rome; barricaded the quarter of the Colonna: and found the enterprise as easy as it had seemed impossible. From the first alarm, the bell of the Capitol incessantly tolled; but, instead of repairing to the well known sound, the people were silent and inactive; and the pusillanimous Rienzi, deploring their ingratitude with sighs and tears, abdicated the government and palace

of the republic.

Part III.

Without drawing his sword, count Pepin restored the aristocracy and the church; three senators were chosen, and the legate, assuming the first rank, accepted his two colleagues from the rival families of Colonna and Ursini. The acts of the tribune were abolished, his head was proscribed; yet such was the terror of his name, that the barons hesitated three days before they would trust themselves in the city, and Rienzi was left above a month in the castle of St. Angelo, from whence he peaceably withdrew, after laboring, without effect, to revive the affection and courage of the Romans. The vision of freedom and empire had vanished: their fallen spirit would have acquiesced in servitude, had it been smoothed by tranquillity and order; and it was scarcely observed, that the new senators derived their authority from the Apostolic See; that four cardinals were appointed to reform, with

dictatorial power, the state of the republic. Rome was again agitated by the bloody feuds of the barons, who detested each other, and despised the commons: their hostile fortresses, both in town and country, again rose, and were again demolished: and the peaceful citizens, a flock of sheep, were devoured, says the Florentine historian, by these rapacious wolves. But when their pride and avarice had exhausted the patience of the Romans, a confraternity of the Virgin Mary protected or avenged the republic: the bell of the Capitol was again tolled, the nobles in arms trembled in the presence of an unarmed multitude; and of the two senators, Colonna escaped from the window of the palace, and Ursini was stoned at the foot of the altar. The dangerous office of tribune was successively occupied by two plebeians, Cerroni and Baroncelli. The mildness of Cerroni was unequal to the times; and after a faint struggle, he retired with a fair reputation and a decent fortune to the comforts of rural life. Devoid of eloquence or genius, Baroncelli was distinguished by a resolute spirit: he

spoke the language of a patriot, and trod in the footsteps of tyrants; his suspicion was a sentence of death, and his own death was the reward of his cruelties. Amidst the public misfortunes, the faults of Rienzi were forgotten; and the Romans sighed for the peace and prosperity of their good estate.

After an exile of seven years, the first deliverer was again restored to his country. In the disguise of a monk or a pilgrim, he escaped from the castle of St. Angelo, implored the friendship of the king of Hungary at Naples, tempted the ambition of every bold adventurer, mingled at Rome with the pilgrims of the jubilee, lay concealed among the hermits of the Apennine, and wandered through the cities of Italy, Germany, and Bohemia. His person was invisible, his name was yet formidable; and the anxiety of the court of Avignon supposes, and even magnifies, his personal merit. The emperor Charles the Fourth gave audience to a stranger, who frankly revealed himself as the tribune of the republic; and astonished an assembly of ambassadors

and princes, by the eloquence of a patriot and the visions of a prophet, the downfall of tyranny and the kingdom of the Holy Ghost. Whatever had been his hopes, Rienzi found himself a captive; but he supported a character of independence and dignity, and obeyed, as his own choice, the irresistible summons of the supreme pontiff. The zeal of Petrarch, which had been cooled by the unworthy conduct, was rekindled by the sufferings and the presence, of his friend; and he boldly complains of the times, in which the savior of Rome was delivered by her emperor into the hands of her bishop. Rienzi was transported slowly, but in safe

custody, from Prague to Avignon: his entrance into the city was that of a malefactor; in his prison he was chained by the leg; and four cardinals were named to inquire into the crimes of heresy and rebellion. But his trial and condemnation would have involved some questions, which it was more prudent to leave under the veil of mystery: the temporal supremacy of the popes; the duty of residence; the

civil and ecclesiastical privileges of the clergy and people of Rome. The reigning pontiff well deserved the appellation of Clement: the strange vicissitudes and magnanimous spirit of the captive excited his pity and esteem; and Petrarch believes that he respected in the hero the name and sacred character of a poet. Rienzi was indulged with an easy confinement and the use of books; and in the assiduous study of Livy and the Bible, he sought the cause and the consolation of his misfortunes.

The succeeding pontificate of Innocent the Sixth opened a new prospect of his deliverance and restoration; and the court of Avignon was persuaded, that the successful rebel could alone appease and reform the anarchy of the metropolis. After a solemn profession of fidelity, the Roman tribune was sent into Italy, with the title of senator; but the death of Baroncelli appeared to supersede the use of his mission; and the legate, Cardinal Albornoz, a consummate statesman, allowed him with reluctance, and without aid, to undertake the perilous experiment. His first reception was

equal to his wishes: the day of his entrance was a public festival; and his eloquence and authority revived the laws of the good estate. But this momentary sunshine was soon clouded by his own vices and those of the people: in the Capitol, he might often regret the prison of Avignon; and after a second administration of four months, Rienzi was massacred in a tumult which had been fomented by the Roman barons. In the society of the Germans and Bohemians, he is said to have contracted the habits of intemperance and cruelty: adversity had chilled his enthusiasm, without fortifying his reason or virtue; and that youthful hope, that lively assurance, which is the pledge of success, was now succeeded by the cold impotence of distrust and despair. The tribune had reigned with absolute dominion, by the choice, and in the hearts, of the Romans: the senator was the servile minister of a foreign court; and while he was suspected by the people, he was abandoned by the prince. The legate Albornoz, who seemed desirous of his ruin, inflexibly refused all supplies of men and money;

a faithful subject could no longer presume to touch the revenues of the apostolical chamber; and the first idea of a tax was the signal of clamor and sedition. Even his justice was tainted with the guilt or reproach of selfish cruelty: the most virtuous citizen of Rome was sacrificed to his jealousy; and in the execution of a public robber, from whose purse he had been assisted, the magistrate too much forgot, or too much remembered, the obligations of the debtor. A civil war exhausted his treasures, and the patience of the city: the Colonna maintained their hostile station at Palestrina; and his mercenaries soon despised a leader whose ignorance and fear were envious of all subordinate merit. In the death, as in the life, of Rienzi, the hero and the coward were strangely mingled. When the Capitol was invested by a furious multitude, when he was basely deserted by his civil and military servants, the intrepid senator, waving the banner of liberty, presented himself on the balcony, addressed his eloquence to the various passions of the Romans, and labored to persuade them, that

in the same cause himself and the republic must either stand or fall. His oration was interrupted by a volley of imprecations and stones; and after an arrow had transpierced his hand, he sunk into abject despair, and fled weeping to the inner chambers, from whence he was let down by a sheet before the windows of the prison. Destitute of aid or hope, he was besieged till the evening: the doors of the Capitol were destroyed with axes and fire; and while the senator attempted to escape in a plebeian habit, he was discovered and dragged to the platform of the palace, the fatal scene of his judgments and executions. A whole hour, without voice or motion, he stood amidst the multitude half naked and half dead: their rage was hushed into curiosity and wonder: the last feelings of reverence and compassion yet struggled in his favor; and they might have prevailed, if a bold assassin had not plunged a dagger in his breast. He fell senseless with the first stroke: the impotent revenge of his enemies inflicted a thousand wounds: and the senator's body was abandoned to

the dogs, to the Jews, and to the flames. Posterity will compare the virtues and failings of this extraordinary man; but in a long period of anarchy and servitude, the name of Rienzi has often been celebrated as the deliverer of his country, and the last of the Roman patriots.

The first and most generous wish of Petrarch was the restoration of a free republic; but after the exile and death of his plebeian hero, he turned his eyes from the tribune, to the king, of the Romans. The Capitol was yet stained with the blood of Rienzi, when Charles the Fourth descended from the Alps to obtain the Italian and Imperial crowns. In his passage through Milan he received the visit, and repaid the flattery, of the poet laureate; accepted a medal of Augustus; and promised, without a smile, to imitate the founder of the Roman monarchy. A false application of the name and maxims of antiquity was the source of the hopes and disappointments of Petrarch; yet he could not overlook the difference of times and characters; the immeasurable distance between the first

Caesars and a Bohemian prince, who by the favor of the clergy had been elected the titular head of the German aristocracy. Instead of restoring to Rome her glory and her provinces, he had bound himself by a secret treaty with the pope, to evacuate the city on the day of his coronation; and his shameful retreat was pursued by the reproaches of the patriot bard.

After the loss of liberty and empire, his third and more humble wish was to reconcile the shepherd with his flock; to recall the Roman bishop to his ancient and peculiar diocese. In the fervor of youth, with the authority of age, Petrarch addressed his exhortations to five successive popes, and his eloquence was always inspired by the enthusiasm of sentiment and the freedom of language. The son of a citizen of Florence invariably preferred the country of his birth to that of his education; and Italy, in his eyes, was the queen and garden of the world. Amidst her domestic factions, she was doubtless superior to France both in art and science, in

wealth and politeness; but the difference could scarcely support the epithet of barbarous, which he promiscuously bestows on the countries beyond the Alps. Avignon, the mystic Babylon, the sink of vice and corruption, was the object of his hatred and contempt; but he forgets that her scandalous vices were not the growth of the soil, and that in every residence they would adhere to the power and luxury of the papal court. He confesses that the successor of St. Peter is the bishop of the universal church; yet it was not on the banks of the Rhone, but of the Tyber, that the apostle had fixed his everlasting throne; and while every city in the Christian world was blessed with a bishop, the metropolis alone was desolate and forlorn. Since the removal of the Holy See, the sacred buildings of the Lateran and the Vatican, their altars and their saints, were left in a state of poverty and decay; and Rome was often painted under the image of a disconsolate matron, as if the wandering husband could be reclaimed by the homely portrait of the age and infirmities of his weeping spouse.

But the cloud which hung over the seven hills would be dispelled by the presence of their lawful sovereign: eternal fame, the prosperity of Rome, and the peace of Italy, would be the recompense of the pope who should dare to embrace this generous resolution. Of the five whom Petrarch exhorted, the three first, John the Twenty second, Benedict the Twelfth, and Clement the Sixth, were importuned or amused by the boldness of the orator; but the memorable change which had been attempted by Urban the Fifth was finally accomplished by Gregory the Eleventh. The execution of their design was opposed by weighty and almost insuperable obstacles. A king of France, who has deserved the epithet of wise, was unwilling to release them from a local dependence: the cardinals, for the most part his subjects, were attached to the language, manners, and climate of Avignon; to their stately palaces; above all, to the wines of Burgundy. In their eyes, Italy was foreign or hostile; and they reluctantly embarked at Marseilles, as if they had been sold or banished into the land of the

Saracens. Urban the Fifth resided three years in the Vatican with safety and honor: his sanctity was protected by a guard of two thousand horse; and the king of Cyprus, the queen of Naples, and the emperors of the East and West, devoutly saluted their common father in the chair of St. Peter. But the joy of Petrarch and the Italians was soon turned into grief and indignation. Some reasons of public or private moment, his own impatience or the prayers of the cardinals, recalled Urban to France; and the approaching election was saved from the tyrannic patriotism of the Romans. The powers of heaven were interested in their cause: Bridget of Sweden, a saint and pilgrim, disapproved the return, and foretold the death, of Urban the Fifth: the migration of Gregory the Eleventh was encouraged by St. Catharine of Sienna, the spouse of Christ and ambassadress of the Florentines; and the popes themselves, the great masters of human credulity, appear to have listened to these visionary females. Yet those celestial admonitions were supported by some arguments of temporal policy. The

residents of Avignon had been invaded by hostile violence: at the head of thirty thousand robbers, a hero had extorted ransom and absolution from the vicar of Christ and the sacred college; and the maxim of the French warriors, to spare the people and plunder the church, was a new heresy of the most dangerous import. While the pope was driven from Avignon, he was strenuously invited to Rome. The senate and people acknowledged him as their lawful sovereign, and laid at his feet the keys of the gates, the bridges, and the fortresses; of the quarter at least beyond the Tyber. But this loyal offer was accompanied by a declaration, that they could no longer suffer the scandal and calamity of his absence; and that his obstinacy would finally provoke them to revive and assert the primitive right of election. The abbot of Mount Cassin had been consulted, whether he would accept the triple crown from the clergy and people: "I am a citizen of Rome," replied that venerable ecclesiastic, "and my first law is, the voice of my country."

If superstition will interpret an untimely death, if the merit of counsels be judged from the event, the heavens may seem to frown on a measure of such apparent season and propriety. Gregory the Eleventh did not survive above fourteen months his return to the Vatican; and his decease was followed by the great schism of the West, which distracted the Latin church above forty years. The sacred college was then composed of twenty two cardinals: six of these had remained at Avignon; eleven Frenchmen, one Spaniard, and four Italians, entered the conclave in the usual form. Their choice was not yet limited to the purple; and their unanimous votes acquiesced in the archbishop of Bari, a subject of Naples, conspicuous for his zeal and learning, who ascended the throne of St. Peter under the name of Urban the Sixth. The epistle of the sacred college affirms his free, and regular, election; which had been inspired, as usual, by the Holy Ghost; he was adored, invested, and crowned, with the customary rites; his temporal authority was obeyed at Rome and Avignon,

and his ecclesiastical supremacy was acknowledged in the Latin world. During several weeks, the cardinals attended their new master with the fairest professions of attachment and loyalty; till the summer heats permitted a decent escape from the city. But as soon as they were united at Anagni and Fondi, in a place of security, they cast aside the mask, accused their own falsehood and hypocrisy, excommunicated the apostate and antichrist of Rome, and proceeded to a new election of Robert of Geneva, Clement the Seventh, whom they announced to the nations as the true and rightful vicar of Christ. Their first choice, an involuntary and illegal act, was annulled by fear of death and the menaces of the Romans; and their complaint is justified by the strong evidence of probability and fact. The twelve French cardinals, above two thirds of the votes, were masters of the election; and whatever might be their provincial jealousies, it cannot fairly be presumed that they would have sacrificed their right and interest to a foreign candidate, who would never restore them to their native

country. In the various, and often inconsistent, narratives, the shades of popular violence are more darkly or faintly colored: but the licentiousness of the seditious Romans was inflamed by a sense of their privileges, and the danger of a second emigration. The conclave was intimidated by the shouts, and encompassed by the arms, of thirty thousand rebels; the bells of the Capitol and St. Peter's rang an alarm: "Death, or an Italian pope!" was the universal cry; the same threat was repeated by the twelve bannerets or chiefs of the quarters, in the form of charitable advice; some preparations were made for burning the obstinate cardinals; and had they chosen a Transalpine subject, it is probable that they would never have departed alive from the Vatican. The same constraint imposed the necessity of dissembling in the eyes of Rome and of the world; the pride and cruelty of Urban presented a more inevitable danger; and they soon discovered the features of the tyrant, who could walk in his garden and recite his breviary, while he heard from an adjacent chamber six cardinals groaning

on the rack. His inflexible zeal, which loudly censured their luxury and vice, would have attached them to the stations and duties of their parishes at Rome; and had he not fatally delayed a new promotion, the French cardinals would have been reduced to a helpless minority in the sacred college. For these reasons, and the hope of repassing the Alps, they rashly violated the peace and unity of the church; and the merits of their double choice are yet agitated in the Catholic schools. The vanity, rather than the interest, of the nation determined the court and clergy of France. The states of Savoy, Sicily, Cyprus, Arragon, Castille, Navarre, and Scotland were inclined by their example and authority to the obedience of Clement the Seventh, and after his decease, of Benedict the Thirteenth. Rome and the principal states of Italy, Germany, Portugal, England, the Low Countries, and the kingdoms of the North, adhered to the prior election of Urban the Sixth, who was succeeded by Boniface the Ninth, Innocent the Seventh, and Gregory the Twelfth.

From the banks of the Tyber and the Rhone, the hostile pontiffs encountered each other with the pen and the sword: the civil and ecclesiastical order of society was disturbed; and the Romans had their full share of the mischiefs of which they may be arraigned as the primary authors. They had vainly flattered themselves with the hope of restoring the seat of the ecclesiastical monarchy, and of relieving their poverty with the tributes and offerings of the nations; but the separation of France and Spain diverted the stream of lucrative devotion; nor could the loss be compensated by the two jubilees which were crowded into the space of ten years. By the avocations of the schism, by foreign arms, and popular tumults, Urban the Sixth and his three successors were often compelled to interrupt their residence in the Vatican. The Colonna and Ursini still exercised their deadly feuds: the bannerets of Rome asserted and abused the privileges of a republic: the vicars of Christ, who had levied a military force, chastised their rebellion with the gibbet, the sword, and the dagger; and, in

a friendly conference, eleven deputies of the people were perfidiously murdered and cast into the street. Since the invasion of Robert the Norman, the Romans had pursued their domestic quarrels without the dangerous interposition of a stranger. But in the disorders of the schism, an aspiring neighbor, Ladislaus king of Naples, alternately supported and betrayed the pope and the people; by the former he was declared gonfalonier, or general, of the church, while the latter submitted to his choice the nomination of their magistrates. Besieging Rome by land and water, he thrice entered the gates as a Barbarian conqueror; profaned the altars, violated the virgins, pillaged the merchants, performed his devotions at St. Peter's, and left a garrison in the castle of St. Angelo. His arms were sometimes unfortunate, and to a delay of three days he was indebted for his life and crown: but Ladislaus triumphed in his turn; and it was only his premature death that could save the metropolis and the ecclesiastical state from the ambitious conqueror, who had assumed the title, or at least

the powers, of king of Rome.

I have not undertaken the ecclesiastical history of the schism; but Rome, the object of these last chapters, is deeply interested in the disputed succession of her sovereigns. The first counsels for the peace and union of Christendom arose from the university of Paris, from the faculty of the Sorbonne, whose doctors were esteemed, at least in the Gallican church, as the most consummate masters of theological science. Prudently waiving all invidious inquiry into the origin and merits of the dispute, they proposed, as a healing measure, that the two pretenders of Rome and Avignon should abdicate at the same time, after qualifying the cardinals of the adverse factions to join in a legitimate election; and that the nations should subtract their obedience, if either of the competitor preferred his own interest to that of the public. At each vacancy, these physicians of the church deprecated the mischiefs of a hasty choice; but the policy of the conclave and the ambition of its members were deaf to reason and

entreaties; and whatsoever promises were made, the pope could never be bound by the oaths of the cardinal. During fifteen years, the pacific designs of the university were eluded by the arts of the rival pontiffs, the scruples or passions of their adherents, and the vicissitudes of French factions, that ruled the insanity of Charles the Sixth. At length a vigorous resolution was embraced; and a solemn embassy, of the titular patriarch of Alexandria, two archbishops, five bishops, five abbots, three knights, and twenty doctors, was sent to the courts of Avignon and Rome, to require, in the name of the church and king, the abdication of the two pretenders, of Peter de Luna, who styled himself Benedict the Thirteenth, and of Angelo Corrario, who assumed the name of Gregory the Twelfth. For the ancient honor of Rome, and the success of their commission, the ambassadors solicited a conference with the magistrates of the city, whom they gratified by a positive declaration, that the most Christian king did not entertain a wish of transporting the holy see from the

Vatican, which he considered as the genuine and proper seat of the successor of St. Peter. In the name of the senate and people, an eloquent Roman asserted their desire to cooperate in the union of the church, deplored the temporal and spiritual calamities of the long schism, and requested the protection of France against the arms of the king of Naples. The answers of Benedict and Gregory were alike edifying and alike deceitful; and, in evading the demand of their abdication, the two rivals were animated by a common spirit. They agreed on the necessity of a previous interview; but the time, the place, and the manner, could never be ascertained by mutual consent. "If the one advances," says a servant of Gregory, "the other retreats; the one appears an animal fearful of the land, the other a creature apprehensive of the water. And thus, for a short remnant of life and power, will these aged priests endanger the peace and salvation of the Christian world."

The Christian world was at length provoked by their obstinacy and fraud: they were deserted by their

cardinals, who embraced each other as friends and colleagues; and their revolt was supported by a numerous assembly of prelates and ambassadors.

With equal justice, the council of Pisa deposed the popes of Rome and Avignon; the conclave was unanimous in the choice of Alexander the Fifth, and his vacant seat was soon filled by a similar election of John the Twenty third, the most profligate of mankind. But instead of extinguishing the schism, the rashness of the French and Italians had given a third pretender to the chair of St. Peter. Such new claims of the synod and conclave were disputed; three kings, of Germany, Hungary, and Naples, adhered to the cause of Gregory the Twelfth; and Benedict the Thirteenth, himself a Spaniard, was acknowledged by the devotion and patriotism of that powerful nation. The rash proceedings of Pisa were corrected by the council of Constance; the emperor Sigismond acted a conspicuous part as the advocate or protector of the Catholic church; and the

number and weight of civil and ecclesiastical members might seem to constitute the states general of Europe. Of the three popes, John the Twenty third was the first victim: he fled and was brought back a prisoner: the most scandalous charges were suppressed; the vicar of Christ was only accused of piracy, murder, rape, sodomy, and incest; and after subscribing his own condemnation, he expiated in prison the imprudence of trusting his person to a free city beyond the Alps. Gregory the Twelfth, whose obedience was reduced to the narrow precincts of Rimini, descended with more honor from the throne; and his ambassador convened the session, in which he renounced the title and authority of lawful pope. To vanquish the obstinacy of Benedict the Thirteenth or his adherents, the emperor in person undertook a journey from Constance to Perpignan. The kings of Castile, Arragon, Navarre, and Scotland, obtained an equal and honorable treaty; with the concurrence of the Spaniards, Benedict was deposed by the council; but the harmless old man was left in a solitary

castle to excommunicate twice each day the rebel kingdoms which had deserted his cause. After thus eradicating the remains of the schism, the synod of Constance proceeded with slow and cautious steps to elect the sovereign of Rome and the head of the church. On this momentous occasion, the college of twenty three cardinals was fortified with thirty deputies; six of whom were chosen in each of the five great nations of Christendom, the Italian, the German, the French, the Spanish, and the English: the interference of strangers was softened by their generous preference of an Italian and a Roman; and the hereditary, as well as personal, merit of Otho Colonna recommended him to the conclave. Rome accepted with joy and obedience the noblest of her sons; the ecclesiastical state was defended by his powerful family; and the elevation of Martin the Fifth is the aera of the restoration and establishment of the popes in the Vatican.

Part IV.

The royal prerogative of coining money, which had been exercised near three hundred years by the senate, was first resumed by Martin the Fifth, and his image and superscription introduce the series of the papal medals. Of his two immediate successors, Eugenius the Fourth was the last pope expelled by the tumults of the Roman people, and Nicholas the Fifth, the last who was importuned by the presence of a Roman emperor. I. The conflict of Eugenius with the fathers of Basil, and the weight or apprehension of a new excise, emboldened and provoked the Romans to usurp the temporal government of the city. They rose in arms, elected seven governors of the republic, and a constable of the Capitol; imprisoned the pope's nephew; besieged his person in the palace; and shot volleys of arrows into his bark as he escaped down the Tyber in the habit of a monk. But he still possessed in the castle of St. Angelo a faithful garrison and a train of artillery: their

batteries incessantly thundered on the city, and a bullet more dexterously pointed broke down the barricade of the bridge, and scattered with a single shot the heroes of the republic. Their constancy was exhausted by a rebellion of five months. Under the tyranny of the Ghibeline nobles, the wisest patriots regretted the dominion of the church; and their repentance was unanimous and effectual. The troops of St. Peter again occupied the Capitol; the magistrates departed to their homes; the most guilty were executed or exiled; and the legate, at the head of two thousand foot and four thousand horse, was saluted as the father of the city. The synods of Ferrara and Florence, the fear or resentment of Eugenius, prolonged his absence: he was received by a submissive people; but the pontiff understood from the acclamations of his triumphal entry, that to secure their loyalty and his own repose, he must grant without delay the abolition of the odious excise. II. Rome was restored, adorned, and enlightened, by the peaceful reign of Nicholas the Fifth. In the midst of

these laudable occupations, the pope was alarmed by the approach of Frederic the Third of Austria; though his fears could not be justified by the character or the power of the Imperial candidate. After drawing his military force to the metropolis, and imposing the best security of oaths and treaties, Nicholas received with a smiling countenance the faithful advocate and vassal of the church. So tame were the times, so feeble was the Austrian, that the pomp of his coronation was accomplished with order and harmony: but the superfluous honor was so disgraceful to an independent nation, that his successors have excused themselves from the toilsome pilgrimage to the Vatican; and rest their Imperial title on the choice of the electors of Germany.

A citizen has remarked, with pride and pleasure, that the king of the Romans, after passing with a slight salute the cardinals and prelates who met him at the gate, distinguished the dress and person of the senator of Rome; and in this last farewell, the pageants of the empire and the

republic were clasped in a friendly embrace. According to the laws of Rome, her first magistrate was required to be a doctor of laws, an alien, of a place at least forty miles from the city; with whose inhabitants he must not be connected in the third canonical degree of blood or alliance. The election was annual: a severe scrutiny was instituted into the conduct of the departing senator; nor could he be recalled to the same office till after the expiration of two years. A liberal salary of three thousand florins was assigned for his expense and reward; and his public appearance represented the majesty of the republic. His robes were of gold brocade or crimson velvet, or in the summer season of a lighter silk: he bore in his hand an ivory sceptre; the sound of trumpets announced his approach; and his solemn steps were preceded at least by four lictors or attendants, whose red wands were enveloped with bands or streamers of the golden color or livery of the city. His oath in the Capitol proclaims his right and duty to observe and assert the laws, to control the proud, to protect

the poor, and to exercise justice and mercy within the extent of his jurisdiction. In these useful functions he was assisted by three learned strangers; the two collaterals, and the judge of criminal appeals: their frequent trials of robberies, rapes, and murders, are attested by the laws; and the weakness of these laws connives at the licentiousness of private feuds and armed associations for mutual defence. But the senator was confined to the administration of justice: the Capitol, the treasury, and the government of the city and its territory, were intrusted to the three conservators, who were changed four times in each year: the militia of the thirteen regions assembled under the banners of their respective chiefs, or caporioni; and the first of these was distinguished by the name and dignity of the prior. The popular legislature consisted of the secret and the common councils of the Romans. The former was composed of the magistrates and their immediate predecessors, with some fiscal and legal officers, and three classes of thirteen, twenty six, and forty, counsellors:

amounting in the whole to about one hundred and twenty persons. In the common council all male citizens had a right to vote; and the value of their privilege was enhanced by the care with which any foreigners were prevented from usurping the title and character of Romans. The tumult of a democracy was checked by wise and jealous precautions: except the magistrates, none could propose a question; none were permitted to speak, except from an open pulpit or tribunal; all disorderly acclamations were suppressed; the sense of the majority was decided by a secret ballot; and their decrees were promulgated in the venerable name of the Roman senate and people. It would not be easy to assign a period in which this theory of government has been reduced to accurate and constant practice, since the establishment of order has been gradually connected with the decay of liberty. But in the year one thousand five hundred and eighty the ancient statutes were collected, methodized in three books, and adapted to present use, under the pontificate, and with the approbation, of Gregory

the Thirteenth: this civil and criminal code is the modern law of the city; and, if the popular assemblies have been abolished, a foreign senator, with the three conservators, still resides in the palace of the Capitol. The policy of the Caesars has been repeated by the popes; and the bishop of Rome affected to maintain the form of a republic, while he reigned with the absolute powers of a temporal, as well as a spiritual, monarch.

It is an obvious truth, that the times must be suited to extraordinary characters, and that the genius of Cromwell or Retz might now expire in obscurity. The political enthusiasm of Rienzi had exalted him to a throne; the same enthusiasm, in the next century, conducted his imitator to the gallows. The birth of Stephen Porcaro was noble, his reputation spotless: his tongue was armed with eloquence, his mind was enlightened with learning; and he aspired, beyond the aim of vulgar ambition, to free his country and immortalize his name. The dominion of priests is most odious to a liberal spirit: every scruple was

removed by the recent knowledge of the fable and forgery of Constantine's donation; Petrarch was now the oracle of the Italians; and as often as Porcaro revolved the ode which describes the patriot and hero of Rome, he applied to himself the visions of the prophetic bard. His first trial of the popular feelings was at the funeral of Eugenius the Fourth: in an elaborate speech he called the Romans to liberty and arms; and they listened with apparent pleasure, till Porcaro was interrupted and answered by a grave advocate, who pleaded for the church and state. By every law the seditious orator was guilty of treason; but the benevolence of the new pontiff, who viewed his character with pity and esteem, attempted by an honorable office to convert the patriot into a friend. The inflexible Roman returned from Anagni with an increase of reputation and zeal; and, on the first opportunity, the games of the place Navona, he tried to inflame the casual dispute of some boys and mechanics into a general rising of the people. Yet the humane Nicholas was still averse to accept the forfeit of his

life; and the traitor was removed from the scene of temptation to Bologna, with a liberal allowance for his support, and the easy obligation of presenting himself each day before the governor of the city. But Porcaro had learned from the younger Brutus, that with tyrants no faith or gratitude should be observed: the exile declaimed against the arbitrary sentence; a party and a conspiracy were gradually formed: his nephew, a daring youth, assembled a band of volunteers; and on the appointed evening a feast was prepared at his house for the friends of the republic. Their leader, who had escaped from Bologna, appeared among them in a robe of purple and gold: his voice, his countenance, his gestures, bespoke the man who had devoted his life or death to the glorious cause. In a studied oration, he expiated on the motives and the means of their enterprise; the name and liberties of Rome; the sloth and pride of their ecclesiastical tyrants; the active or passive consent of their fellow citizens; three hundred soldiers, and four hundred exiles, long exercised in arms or

in wrongs; the license of revenge to edge their swords, and a million of ducats to reward their victory. It would be easy, (he said,) on the next day, the festival of the Epiphany, to seize the pope and his cardinals, before the doors, or at the altar, of St. Peter's; to lead them in chains under the walls of St. Angelo; to extort by the threat of their instant death a surrender of the castle; to ascend the vacant Capitol; to ring the alarm bell; and to restore in a popular assembly the ancient republic of Rome. While he triumphed, he was already betrayed. The senator, with a strong guard, invested the house: the nephew of Porcaro cut his way through the crowd; but the unfortunate Stephen was drawn from a chest, lamenting that his enemies had anticipated by three hours the execution of his design. After such manifest and repeated guilt, even the mercy of Nicholas was silent. Porcaro, and nine of his accomplices, were hanged without the benefit of the sacraments; and, amidst the fears and invectives of the papal court, the Romans pitied, and almost applauded, these martyrs of their country. But their

applause was mute, their pity ineffectual, their liberty forever extinct; and, if they have since risen in a vacancy of the throne or a scarcity of bread, such accidental tumults may be found in the bosom of the most abject servitude.

But the independence of the nobles, which was fomented by discord, survived the freedom of the commons, which must be founded in union. A privilege of rapine and oppression was long maintained by the barons of Rome; their houses were a fortress and a sanctuary: and the ferocious train of banditti and criminals whom they protected from the law repaid the hospitality with the service of their swords and daggers. The private interest of the pontiffs, or their nephews, sometimes involved them in these domestic feuds. Under the reign of Sixtus the Fourth, Rome was distracted by the battles and sieges of the rival houses: after the conflagration of his palace, the prothonotary Colonna was tortured and beheaded; and Savelli, his captive friend, was murdered on the spot, for refusing to join in the acclamations of the victorious Ursini.

But the popes no longer trembled in the Vatican: they had strength to command, if they had resolution to claim, the obedience of their subjects; and the strangers, who observed these partial disorders, admired the easy taxes and wise administration of the ecclesiastical state.

The spiritual thunders of the Vatican depend on the force of opinion; and if that opinion be supplanted by reason or passion, the sound may idly waste itself in the air; and the helpless priest is exposed to the brutal violence of a noble or a plebeian adversary. But after their return from Avignon, the keys of St. Peter were guarded by the sword of St. Paul. Rome was commanded by an impregnable citadel: the use of cannon is a powerful engine against popular seditions: a regular force of cavalry and infantry was enlisted under the banners of the pope: his ample revenues supplied the resources of war: and, from the extent of his domain, he could bring down on a rebellious city an army of hostile neighbors and loyal subjects. Since the union of the duchies of Ferrara and

Urbino, the ecclesiastical state extends from the Mediterranean to the Adriatic, and from the confines of Naples to the banks of the Po; and as early as the sixteenth century, the greater part of that spacious and fruitful country acknowledged the lawful claims and temporal sovereignty of the Roman pontiffs. Their claims were readily deduced from the genuine, or fabulous, donations of the darker ages: the successive steps of their final settlement would engage us too far in the transactions of Italy, and even of Europe; the crimes of Alexander the Sixth, the martial operations of Julius the Second, and the liberal policy of Leo the Tenth, a theme which has been adorned by the pens of the noblest historians of the times. In the first period of their conquests, till the expedition of Charles the Eighth, the popes might successfully wrestle with the adjacent princes and states, whose military force was equal, or inferior, to their own. But as soon as the monarchs of France, Germany and Spain, contended with gigantic arms for the dominion of Italy, they supplied

with art the deficiency of strength; and concealed, in a labyrinth of wars and treaties, their aspiring views, and the immortal hope of chasing the Barbarians beyond the Alps. The nice balance of the Vatican was often subverted by the soldiers of the North and West, who were united under the standard of Charles the Fifth: the feeble and fluctuating policy of Clement the Seventh exposed his person and dominions to the conqueror; and Rome was abandoned seven months to a lawless army, more cruel and rapacious than the Goths and Vandals. After this severe lesson, the popes contracted their ambition, which was almost satisfied, resumed the character of a common parent, and abstained from all offensive hostilities, except in a hasty quarrel, when the vicar of Christ and the Turkish sultan were armed at the same time against the kingdom of Naples. The French and Germans at length withdrew from the field of battle: Milan, Naples, Sicily, Sardinia, and the sea coast of Tuscany, were firmly possessed by the Spaniards; and it became their interest to maintain the

peace and dependence of Italy, which continued almost without disturbance from the middle of the sixteenth to the opening of the eighteenth century. The Vatican was swayed and protected by the religious policy of the Catholic king: his prejudice and interest disposed him in every dispute to support the prince against the people; and instead of the encouragement, the aid, and the asylum, which they obtained from the adjacent states, the friends of liberty, or the enemies of law, were enclosed on all sides within the iron circle of despotism. The long habits of obedience and education subdued the turbulent spirit of the nobles and commons of Rome. The barons forgot the arms and factions of their ancestors, and insensibly became the servants of luxury and government. Instead of maintaining a crowd of tenants and followers, the produce of their estates was consumed in the private expenses which multiply the pleasures, and diminish the power, of the lord. The Colonna and Ursini vied with each other in the decoration of their palaces and chapels; and their antique splendor was rivalled

or surpassed by the sudden opulence of the papal families. In Rome the voice of freedom and discord is no longer heard; and, instead of the foaming torrent, a smooth and stagnant lake reflects the image of idleness and servitude.

A Christian, a philosopher, and a patriot, will be equally scandalized by the temporal kingdom of the clergy; and the local majesty of Rome, the remembrance of her consuls and triumphs, may seem to imbitter the sense, and aggravate the shame, of her slavery. If we calmly weigh the merits and defects of the ecclesiastical government, it may be praised in its present state, as a mild, decent, and tranquil system, exempt from the dangers of a minority, the sallies of youth, the expenses of luxury, and the calamities of war. But these advantages are overbalanced by a frequent, perhaps a septennial, election of a sovereign, who is seldom a native of the country; the reign of a young statesman of threescore, in the decline of his life and abilities, without hope to accomplish, and without children to inherit, the

labors of his transitory reign. The successful candidate is drawn from the church, and even the convent; from the mode of education and life the most adverse to reason, humanity, and freedom. In the trammels of servile faith, he has learned to believe because it is absurd, to revere all that is contemptible, and to despise whatever might deserve the esteem of a rational being; to punish error as a crime, to reward mortification and celibacy as the first of virtues; to place the saints of the calendar above the heroes of Rome and the sages of Athens; and to consider the missal, or the crucifix, as more useful instruments than the plough or the loom. In the office of nuncio, or the rank of cardinal, he may acquire some knowledge of the world, but the primitive stain will adhere to his mind and manners: from study and experience he may suspect the mystery of his profession; but the sacerdotal artist will imbibe some portion of the bigotry which he inculcates. The genius of Sixtus the Fifth burst from the gloom of a Franciscan cloister. In a reign of five years, he exterminated the outlaws

and banditti, abolished the profane sanctuaries of Rome, formed a naval and military force, restored and emulated the monuments of antiquity, and after a liberal use and large increase of the revenue, left five millions of crowns in the castle of St. Angelo. But his justice was sullied with cruelty, his activity was prompted by the ambition of conquest: after his decease the abuses revived; the treasure was dissipated; he entailed on posterity thirty five new taxes and the venality of offices; and, after his death, his statue was demolished by an ungrateful, or an injured, people. The wild and original character of Sixtus the Fifth stands alone in the series of the pontiffs; the maxims and effects of their temporal government may be collected from the positive and comparative view of the arts and philosophy, the agriculture and trade, the wealth and population, of the ecclesiastical state. For myself, it is my wish to depart in charity with all mankind, nor am I willing, in these last moments, to offend even the pope and clergy of Rome.

Chapter LXXI: Prospect Of The Ruins Of Rome In The Fifteenth Century.

Part I.

Prospect Of The Ruins Of Rome In The Fifteenth Century. Four Causes Of Decay And Destruction. Example Of The Coliseum. Renovation Of The City. Conclusion Of The Whole Work.

In the last days of Pope Eugenius the Fourth, two of his servants, the learned Poggius and a friend, ascended the Capitoline hill; reposed themselves among the ruins of columns and temples; and viewed from that commanding spot the wide and various prospect of desolation. The place and the object gave ample scope for moralizing on the vicissitudes of fortune, which spares neither man nor the proudest of his works, which buries empires and cities in a common grave; and it was agreed, that in proportion to her former greatness, the fall of Rome was the more awful and deplorable."Her primeval state, such as she might appear in

a remote age, when Evander entertained the stranger of Troy, has been delineated by the fancy of Virgil. This Tarpeian rock was then a savage and solitary thicket: in the time of the poet, it was crowned with the golden roofs of a temple; the temple is overthrown, the gold has been pillaged, the wheel of fortune has accomplished her revolution, and the sacred ground is again disfigured with thorns and brambles. The hill of the Capitol, on which we sit, was formerly the head of the Roman empire, the citadel of the earth, the terror of kings; illustrated by the footsteps of so many triumphs, enriched with the spoils and tributes of so many nations. This spectacle of the world, how is it fallen! how changed! how defaced! The path of victory is obliterated by vines, and the benches of the senators are concealed by a dunghill. Cast your eyes on the Palatine hill, and seek among the shapeless and enormous fragments the marble theatre, the obelisks, the colossal statues, the porticos of Nero's palace: survey the other hills of the city, the vacant

space is interrupted only by ruins and gardens. The forum of the Roman people, where they assembled to enact their laws and elect their magistrates, is now enclosed for the cultivation of pot herbs, or thrown open for the reception of swine and buffaloes. The public and private edifices, that were founded for eternity, lie prostrate, naked, and broken, like the limbs of a mighty giant; and the ruin is the more visible, from the stupendous relics that have survived the injuries of time and fortune."

These relics are minutely described by Poggius, one of the first who raised his eyes from the monuments of legendary, to those of classic, superstition.. Besides a bridge, an arch, a sepulchre, and the pyramid of Cestius, he could discern, of the age of the republic, a double row of vaults, in the salt office of the Capitol, which were inscribed with the name and munificence of Catulus.. Eleven temples were visible in some degree, from the perfect form of the Pantheon, to the three arches and a marble column of the temple of Peace, which Vespasian

erected after the civil wars and the Jewish triumph.. Of the number, which he rashly defines, of seven thermoe, or public baths, none were sufficiently entire to represent the use and distribution of the several parts: but those of Diocletian and Antoninus Caracalla still retained the titles of the founders, and astonished the curious spectator, who, in observing their solidity and extent, the variety of marbles, the size and multitude of the columns, compared the labor and expense with the use and importance. Of the baths of Constantine, of Alexander, of Domitian, or rather of Titus, some vestige might yet be found.. The triumphal arches of Titus, Severus, and Constantine, were entire, both the structure and the inscriptions; a falling fragment was honored with the name of Trajan; and two arches, then extant, in the Flaminian way, have been ascribed to the baser memory of Faustina and Gallienus.. After the wonder of the Coliseum, Poggius might have overlooked small amphitheatre of brick, most probably for the use of the praetorian camp: the theatres of Marcellus and Pompey

were occupied in a great measure by public and private buildings; and in the Circus, Agonalis and Maximus, little more than the situation and the form could be investigated.. The columns of Trajan and Antonine were still erect; but the Egyptian obelisks were broken or buried. A people of gods and heroes, the workmanship of art, was reduced to one equestrian figure of gilt brass, and to five marble statues, of which the most conspicuous were the two horses of Phidias and Praxiteles.. The two mausoleums or sepulchres of Augustus and Hadrian could not totally be lost: but the former was only visible as a mound of earth; and the latter, the castle of St. Angelo, had acquired the name and appearance of a modern fortress. With the addition of some separate and nameless columns, such were the remains of the ancient city; for the marks of a more recent structure might be detected in the walls, which formed a circumference of ten miles, included three hundred and seventy nine turrets, and opened into the country by thirteen gates.

This melancholy picture was drawn above nine hundred years after the fall of the Western empire, and even of the Gothic kingdom of Italy. A long period of distress and anarchy, in which empire, and arts, and riches had migrated from the banks of the Tyber, was incapable of restoring or adorning the city; and, as all that is human must retrograde if it do not advance, every successive age must have hastened the ruin of the works of antiquity. To measure the progress of decay, and to ascertain, at each aera, the state of each edifice, would be an endless and a useless labor; and I shall content myself with two observations, which will introduce a short inquiry into the general causes and effects.. Two hundred years before the eloquent complaint of Poggius, an anonymous writer composed a description of Rome. His ignorance may repeat the same objects under strange and fabulous names. Yet this barbarous topographer had eyes and ears; he could observe the visible remains; he could listen to the tradition of the people; and he distinctly enumerates seven theatres, eleven

baths, twelve arches, and eighteen palaces, of which many had disappeared before the time of Poggius. It is apparent, that many stately monuments of antiquity survived till a late period, and that the principles of destruction acted with vigorous and increasing energy in the thirteenth and fourteenth centuries.. The same reflection must be applied to the three last ages; and we should vainly seek the Septizonium of Severus; which is celebrated by Petrarch and the antiquarians of the sixteenth century. While the Roman edifices were still entire, the first blows, however weighty and impetuous, were resisted by the solidity of the mass and the harmony of the parts; but the slightest touch would precipitate the fragments of arches and columns, that already nodded to their fall.

After a diligent inquiry, I can discern four principal causes of the ruin of Rome, which continued to operate in a period of more than a thousand years. I. The injuries of time and nature. II. The hostile attacks of the Barbarians and Christians. III. The use and abuse of the

materials. And, IV. The domestic quarrels of the Romans.

I. The art of man is able to construct monuments far more permanent than the narrow span of his own existence; yet these monuments, like himself, are perishable and frail; and in the boundless annals of time, his life and his labors must equally be measured as a fleeting moment. Of a simple and solid edifice, it is not easy, however, to circumscribe the duration. As the wonders of ancient days, the pyramids attracted the curiosity of the ancients: a hundred generations, the leaves of autumn, have dropped into the grave; and after the fall of the Pharaohs and Ptolemies, the Caesars and caliphs, the same pyramids stand erect and unshaken above the floods of the Nile. A complex figure of various and minute parts more accessible to injury and decay; and the silent lapse of time is often accelerated by hurricanes and earthquakes, by fires and inundations. The air and earth have doubtless been shaken; and the lofty turrets of Rome have tottered from their foundations; but the seven hills do not appear to be placed on the

great cavities of the globe; nor has the city, in any age, been exposed to the convulsions of nature, which, in the climate of Antioch, Lisbon, or Lima, have crumbled in a few moments the works of ages into dust. Fire is the most powerful agent of life and death: the rapid mischief may be kindled and propagated by the industry or negligence of mankind; and every period of the Roman annals is marked by the repetition of similar calamities. A memorable conflagration, the guilt or misfortune of Nero's reign, continued, though with unequal fury, either six or nine days. Innumerable buildings, crowded in close and crooked streets, supplied perpetual fuel for the flames; and when they ceased, four only of the fourteen regions were left entire; three were totally destroyed, and seven were deformed by the relics of smoking and lacerated edifices. In the full meridian of empire, the metropolis arose with fresh beauty from her ashes; yet the memory of the old deplored their irreparable losses, the arts of Greece, the trophies of victory, the monuments of primitive or fabulous

antiquity. In the days of distress and anarchy, every wound is mortal, every fall irretrievable; nor can the damage be restored either by the public care of government, or the activity of private interest. Yet two causes may be alleged, which render the calamity of fire more destructive to a flourishing than a decayed city.. The more combustible materials of brick, timber, and metals, are first melted or consumed; but the flames may play without injury or effect on the naked walls, and massy arches, that have been despoiled of their ornaments.. It is among the common and plebeian habitations, that a mischievous spark is most easily blown to a conflagration; but as soon as they are devoured, the greater edifices, which have resisted or escaped, are left as so many islands in a state of solitude and safety. From her situation, Rome is exposed to the danger of frequent inundations. Without excepting the Tyber, the rivers that descend from either side of the Apennine have a short and irregular course; a shallow stream in the summer heats; an impetuous torrent, when it

is swelled in the spring or winter, by the fall of rain, and the melting of the snows. When the current is repelled from the sea by adverse winds, when the ordinary bed is inadequate to the weight of waters, they rise above the banks, and overspread, without limits or control, the plains and cities of the adjacent country. Soon after the triumph of the first Punic war, the Tyber was increased by unusual rains; and the inundation, surpassing all former measure of time and place, destroyed all the buildings that were situated below the hills of Rome. According to the variety of ground, the same mischief was produced by different means; and the edifices were either swept away by the sudden impulse, or dissolved and undermined by the long continuance, of the flood. Under the reign of Augustus, the same calamity was renewed: the lawless river overturned the palaces and temples on its banks; and, after the labors of the emperor in cleansing and widening the bed that was encumbered with ruins, the vigilance of his successors was exercised by similar dangers and designs. The project of diverting into

new channels the Tyber itself, or some of the dependent streams, was long opposed by superstition and local interests; nor did the use compensate the toil and cost of the tardy and imperfect execution. The servitude of rivers is the noblest and most important victory which man has obtained over the licentiousness of nature; and if such were the ravages of the Tyber under a firm and active government, what could oppose, or who can enumerate, the injuries of the city, after the fall of the Western empire? A remedy was at length produced by the evil itself: the accumulation of rubbish and the earth, that has been washed down from the hills, is supposed to have elevated the plain of Rome, fourteen or fifteen feet, perhaps, above the ancient level; and the modern city is less accessible to the attacks of the river.

II. The crowd of writers of every nation, who impute the destruction of the Roman monuments to the Goths and the Christians, have neglected to inquire how far they were animated by a hostile principle, and how far they possessed

the means and the leisure to satiate their enmity. In the preceding volumes of this History, I have described the triumph of barbarism and religion; and I can only resume, in a few words, their real or imaginary connection with the ruin of ancient Rome. Our fancy may create, or adopt, a pleasing romance, that the Goths and Vandals sallied from Scandinavia, ardent to avenge the flight of Odin; to break the chains, and to chastise the oppressors, of mankind; that they wished to burn the records of classic literature, and to found their national architecture on the broken members of the Tuscan and Corinthian orders. But in simple truth, the northern conquerors were neither sufficiently savage, nor sufficiently refined, to entertain such aspiring ideas of destruction and revenge. The shepherds of Scythia and Germany had been educated in the armies of the empire, whose discipline they acquired, and whose weakness they invaded: with the familiar use of the Latin tongue, they had learned to reverence the name and titles of Rome; and, though incapable of emulating, they were more

inclined to admire, than to abolish, the arts and studies of a brighter period. In the transient possession of a rich and unresisting capital, the soldiers of Alaric and Genseric were stimulated by the passions of a victorious army; amidst the wanton indulgence of lust or cruelty, portable wealth was the object of their search; nor could they derive either pride or pleasure from the unprofitable reflection, that they had battered to the ground the works of the consuls and Caesars. Their moments were indeed precious; the Goths evacuated Rome on the sixth, the Vandals on the fifteenth, day: and, though it be far more difficult to build than to destroy, their hasty assault would have made a slight impression on the solid piles of antiquity. We may remember, that both Alaric and Genseric affected to spare the buildings of the city; that they subsisted in strength and beauty under the auspicious government of Theodoric; and that the momentary resentment of Totila was disarmed by his own temper and the advice of his friends and enemies. From these innocent Barbarians, the reproach may

be transferred to the Catholics of Rome. The statues, altars, and houses, of the daemons, were an abomination in their eyes; and in the absolute command of the city, they might labor with zeal and perseverance to erase the idolatry of their ancestors. The demolition of the temples in the East affords to them an example of conduct, and to us an argument of belief; and it is probable that a portion of guilt or merit may be imputed with justice to the Roman proselytes. Yet their abhorrence was confined to the monuments of heathen superstition; and the civil structures that were dedicated to the business or pleasure of society might be preserved without injury or scandal. The change of religion was accomplished, not by a popular tumult, but by the decrees of the emperors, of the senate, and of time. Of the Christian hierarchy, the bishops of Rome were commonly the most prudent and least fanatic; nor can any positive charge be opposed to the meritorious act of saving or converting the majestic structure of the Pantheon.

III. The value of any object that supplies the wants

or pleasures of mankind is compounded of its substance and its form, of the materials and the manufacture. Its price must depend on the number of persons by whom it may be acquired and used; on the extent of the market; and consequently on the ease or difficulty of remote exportation, according to the nature of the commodity, its local situation, and the temporary circumstances of the world. The Barbarian conquerors of Rome usurped in a moment the toil and treasure of successive ages; but, except the luxuries of immediate consumption, they must view without desire all that could not be removed from the city in the Gothic wagons or the fleet of the Vandals. Gold and silver were the first objects of their avarice; as in every country, and in the smallest compass, they represent the most ample command of the industry and possessions of mankind. A vase or a statue of those precious metals might tempt the vanity of some Barbarian chief; but the grosser multitude, regardless of the form, was tenacious only of the substance; and the melted ingots might be readily divided

and stamped into the current coin of the empire. The less active or less fortunate robbers were reduced to the baser plunder of brass, lead, iron, and copper: whatever had escaped the Goths and Vandals was pillaged by the Greek tyrants; and the emperor Constans, in his rapacious visit, stripped the bronze tiles from the roof of the Pantheon. The edifices of Rome might be considered as a vast and various mine; the first labor of extracting the materials was already performed; the metals were purified and cast; the marbles were hewn and polished; and after foreign and domestic rapine had been satiated, the remains of the city, could a purchaser have been found, were still venal. The monuments of antiquity had been left naked of their precious ornaments; but the Romans would demolish with their own hands the arches and walls, if the hope of profit could surpass the cost of the labor and exportation. If Charlemagne had fixed in Italy the seat of the Western empire, his genius would have aspired to restore, rather than to violate, the works of the Caesars; but policy

confined the French monarch to the forests of Germany; his taste could be gratified only by destruction; and the new palace of Aix la Chapelle was decorated with the marbles of Ravenna and Rome. Five hundred years after Charlemagne, a king of Sicily, Robert, the wisest and most liberal sovereign of the age, was supplied with the same materials by the easy navigation of the Tyber and the sea; and Petrarch sighs an indignant complaint, that the ancient capital of the world should adorn from her own bowels the slothful luxury of Naples. But these examples of plunder or purchase were rare in the darker ages; and the Romans, alone and unenvied, might have applied to their private or public use the remaining structures of antiquity, if in their present form and situation they had not been useless in a great measure to the city and its inhabitants. The walls still described the old circumference, but the city had descended from the seven hills into the Campus Martius; and some of the noblest monuments which had braved the injuries of time were left in a desert, far remote from the

habitations of mankind. The palaces of the senators were no longer adapted to the manners or fortunes of their indigent successors: the use of baths and porticos was forgotten: in the sixth century, the games of the theatre, amphitheatre, and circus, had been interrupted: some temples were devoted to the prevailing worship; but the Christian churches preferred the holy figure of the cross; and fashion, or reason, had distributed after a peculiar model the cells and offices of the cloister. Under the ecclesiastical reign, the number of these pious foundations was enormously multiplied; and the city was crowded with forty monasteries of men, twenty of women, and sixty chapters and colleges of canons and priests, who aggravated, instead of relieving, the depopulation of the tenth century. But if the forms of ancient architecture were disregarded by a people insensible of their use and beauty, the plentiful materials were applied to every call of necessity or superstition; till the fairest columns of the Ionic and Corinthian orders, the richest marbles of Paros and Numidia, were degraded,

perhaps to the support of a convent or a stable. The daily havoc which is perpetrated by the Turks in the cities of Greece and Asia may afford a melancholy example; and in the gradual destruction of the monuments of Rome, Sixtus the Fifth may alone be excused for employing the stones of the Septizonium in the glorious edifice of St. Peter's. A fragment, a ruin, howsoever mangled or profaned, may be viewed with pleasure and regret; but the greater part of the marble was deprived of substance, as well as of place and proportion; it was burnt to lime for the purpose of cement. Since the arrival of Poggius, the temple of Concord, and many capital structures, had vanished from his eyes; and an epigram of the same age expresses a just and pious fear, that the continuance of this practice would finally annihilate all the monuments of antiquity. The smallness of their numbers was the sole check on the demands and depredations of the Romans. The imagination of Petrarch might create the presence of a mighty people; and I hesitate to believe, that, even in the fourteenth century,

they could be reduced to a contemptible list of thirty three thousand inhabitants. From that period to the reign of Leo the Tenth, if they multiplied to the amount of eighty five thousand, the increase of citizens was in some degree pernicious to the ancient city.

IV. I have reserved for the last, the most potent and forcible cause of destruction, the domestic hostilities of the Romans themselves. Under the dominion of the Greek and French emperors, the peace of the city was disturbed by accidental, though frequent, seditions: it is from the decline of the latter, from the beginning of the tenth century, that we may date the licentiousness of private war, which violated with impunity the laws of the Code and the Gospel, without respecting the majesty of the absent sovereign, or the presence and person of the vicar of Christ. In a dark period of five hundred years, Rome was perpetually afflicted by the sanguinary quarrels of the nobles and the people, the Guelphs and Ghibelines, the Colonna and Ursini; and if much has escaped the knowledge, and

much is unworthy of the notice, of history, I have exposed in the two preceding chapters the causes and effects of the public disorders. At such a time, when every quarrel was decided by the sword, and none could trust their lives or properties to the impotence of law, the powerful citizens were armed for safety, or offence, against the domestic enemies whom they feared or hated. Except Venice alone, the same dangers and designs were common to all the free republics of Italy; and the nobles usurped the prerogative of fortifying their houses, and erecting strong towers, that were capable of resisting a sudden attack. The cities were filled with these hostile edifices; and the example of Lucca, which contained three hundred towers; her law, which confined their height to the measure of fourscore feet, may be extended with suitable latitude to the more opulent and populous states. The first step of the senator Brancalone in the establishment of peace and justice, was to demolish (as we have already seen) one hundred and forty of the towers of Rome; and, in the last days of

anarchy and discord, as late as the reign of Martin the Fifth, forty four still stood in one of the thirteen or fourteen regions of the city. To this mischievous purpose the remains of antiquity were most readily adapted: the temples and arches afforded a broad and solid basis for the new structures of brick and stone; and we can name the modern turrets that were raised on the triumphal monuments of Julius Caesar, Titus, and the Antonines. With some slight alterations, a theatre, an amphitheatre, a mausoleum, was transformed into a strong and spacious citadel. I need not repeat, that the mole of Adrian has assumed the title and form of the castle of St. Angelo; the Septizonium of Severus was capable of standing against a royal army; the sepulchre of Metella has sunk under its outworks; the theatres of Pompey and Marcellus were occupied by the Savelli and Ursini families; and the rough fortress has been gradually softened to the splendor and elegance of an Italian palace. Even the churches were encompassed with arms and bulwarks, and the military engines on the roof of

St. Peter's were the terror of the Vatican and the scandal of the Christian world. Whatever is fortified will be attacked; and whatever is attacked may be destroyed. Could the Romans have wrested from the popes the castle of St. Angelo, they had resolved by a public decree to annihilate that monument of servitude. Every building of defence was exposed to a siege; and in every siege the arts and engines of destruction were laboriously employed. After the death of Nicholas the Fourth, Rome, without a sovereign or a senate, was abandoned six months to the fury of civil war. "The houses," says a cardinal and poet of the times, "were crushed by the weight and velocity of enormous stones; the walls were perforated by the strokes of the battering ram; the towers were involved in fire and smoke; and the assailants were stimulated by rapine and revenge." The work was consummated by the tyranny of the laws; and the factions of Italy alternately exercised a blind and thoughtless vengeance on their adversaries, whose houses and castles they razed to the ground. In comparing the days

of foreign, with the ages of domestic, hostility, we must pronounce, that the latter have been far more ruinous to the city; and our opinion is confirmed by the evidence of Petrarch. "Behold," says the laureate, "the relics of Rome, the image of her pristine greatness! neither time nor the Barbarian can boast the merit of this stupendous destruction: it was perpetrated by her own citizens, by the most illustrious of her sons; and your ancestors (he writes to a noble Annibaldi) have done with the battering ram what the Punic hero could not accomplish with the sword." The influence of the two last principles of decay must in some degree be multiplied by each other; since the houses and towers, which were subverted by civil war, required by a new and perpetual supply from the monuments of antiquity.

Part II.

These general observations may be separately applied to the amphitheatre of Titus, which has obtained the name of the Coliseum, either from its magnitude, or from Nero's colossal statue; an edifice, had it been left to time and nature, which might perhaps have claimed an eternal duration. The curious antiquaries, who have computed the numbers and seats, are disposed to believe, that above the upper row of stone steps the amphitheatre was encircled and elevated with several stages of wooden galleries, which were repeatedly consumed by fire, and restored by the emperors. Whatever was precious, or portable, or profane, the statues of gods and heroes, and the costly ornaments of sculpture which were cast in brass, or overspread with leaves of silver and gold, became the first prey of conquest or fanaticism, of the avarice of the Barbarians or the Christians. In the massy stones of the Coliseum, many holes are discerned; and the two most probable conjectures

represent the various accidents of its decay. These stones were connected by solid links of brass or iron, nor had the eye of rapine overlooked the value of the baser metals; the vacant space was converted into a fair or market; the artisans of the Coliseum are mentioned in an ancient survey; and the chasms were perforated or enlarged to receive the poles that supported the shops or tents of the mechanic trades. Reduced to its naked majesty, the Flavian amphitheatre was contemplated with awe and admiration by the pilgrims of the North; and their rude enthusiasm broke forth in a sublime proverbial expression, which is recorded in the eighth century, in the fragments of the venerable Bede: "As long as the Coliseum stands, Rome shall stand; when the Coliseum falls, Rome will fall; when Rome falls, the world will fall." In the modern system of war, a situation commanded by three hills would not be chosen for a fortress; but the strength of the walls and arches could resist the engines of assault; a numerous garrison might be lodged in the enclosure; and

while one faction occupied the Vatican and the Capitol, the other was intrenched in the Lateran and the Coliseum.

The abolition at Rome of the ancient games must be understood with some latitude; and the carnival sports, of the Testacean mount and the Circus Agonalis, were regulated by the law or custom of the city. The senator presided with dignity and pomp to adjudge and distribute the prizes, the gold ring, or the pallium, as it was styled, of cloth or silk. A tribute on the Jews supplied the annual expense; and the races, on foot, on horseback, or in chariots, were ennobled by a tilt and tournament of seventy two of the Roman youth. In the year one thousand three hundred and thirty two, a bull feast, after the fashion of the Moors and Spaniards, was celebrated in the Coliseum itself; and the living manners are painted in a diary of the times. A convenient order of benches was restored; and a general proclamation, as far as Rimini and Ravenna, invited the nobles to exercise their skill and courage in this perilous adventure. The Roman ladies were marshalled in three

squadrons, and seated in three balconies, which, on this day, the third of September, were lined with scarlet cloth. The fair Jacova di Rovere led the matrons from beyond the Tyber, a pure and native race, who still represent the features and character of antiquity. The remainder of the city was divided as usual between the Colonna and Ursini: the two factions were proud of the number and beauty of their female bands: the charms of Savella Ursini are mentioned with praise; and the Colonna regretted the absence of the youngest of their house, who had sprained her ankle in the garden of Nero's tower. The lots of the champions were drawn by an old and respectable citizen; and they descended into the arena, or pit, to encounter the wild bulls, on foot as it should seem, with a single spear. Amidst the crowd, our annalist has selected the names, colors, and devices, of twenty of the most conspicuous knights. Several of the names are the most illustrious of Rome and the ecclesiastical state: Malatesta, Polenta, della Valle, Cafarello, Savelli, Capoccio, Conti, Annibaldi,

Altieri, Corsi: the colors were adapted to their taste and situation; the devices are expressive of hope or despair, and breathe the spirit of gallantry and arms.

"I am alone, like the youngest of the Horatii," the confidence of an intrepid stranger: "I live disconsolate," a weeping widower: "I burn under the ashes," a discreet lover: "I adore Lavinia, or Lucretia," the ambiguous declaration of a modern passion: "My faith is as pure," the motto of a white livery: "Who is stronger than myself?" of a lion's hide: "If am drowned in blood, what a pleasant death!" the wish of ferocious courage. The pride or prudence of the Ursini restrained them from the field, which was occupied by three of their hereditary rivals, whose inscriptions denoted the lofty greatness of the Colonna name: "Though sad, I am strong:" "Strong as I am great:" "If I fall," addressing himself to the spectators, "you fall with me;" intimating (says the contemporary writer) that while the other families were the subjects of the Vatican, they alone were the supporters of the Capitol. The combats

of the amphitheatre were dangerous and bloody. Every champion successively encountered a wild bull; and the victory may be ascribed to the quadrupeds, since no more than eleven were left on the field, with the loss of nine wounded and eighteen killed on the side of their adversaries. Some of the noblest families might mourn, but the pomp of the funerals, in the churches of St. John Lateran and St. Maria Maggiore, afforded a second holiday to the people. Doubtless it was not in such conflicts that the blood of the Romans should have been shed; yet, in blaming their rashness, we are compelled to applaud their gallantry; and the noble volunteers, who display their magnificence, and risk their lives, under the balconies of the fair, excite a more generous sympathy than the thousands of captives and malefactors who were reluctantly dragged to the scene of slaughter.

This use of the amphitheatre was a rare, perhaps a singular, festival: the demand for the materials was a daily and continual want which the citizens could gratify without

restraint or remorse. In the fourteenth century, a scandalous act of concord secured to both factions the privilege of extracting stones from the free and common quarry of the Coliseum; and Poggius laments, that the greater part of these stones had been burnt to lime by the folly of the Romans. To check this abuse, and to prevent the nocturnal crimes that might be perpetrated in the vast and gloomy recess, Eugenius the Fourth surrounded it with a wall; and, by a charter long extant, granted both the ground and edifice to the monks of an adjacent convent. After his death, the wall was overthrown in a tumult of the people; and had they themselves respected the noblest monument of their fathers, they might have justified the resolve that it should never be degraded to private property. The inside was damaged: but in the middle of the sixteenth century, an aera of taste and learning, the exterior circumference of one thousand six hundred and twelve feet was still entire and inviolate; a triple elevation of fourscore arches, which rose to the height of one hundred and eight feet. Of the present

ruin, the nephews of Paul the Third are the guilty agents; and every traveller who views the Farnese palace may curse the sacrilege and luxury of these upstart princes. A similar reproach is applied to the Barberini; and the repetition of injury might be dreaded from every reign, till the Coliseum was placed under the safeguard of religion by the most liberal of the pontiffs, Benedict the Fourteenth, who consecrated a spot which persecution and fable had stained with the blood of so many Christian martyrs.

When Petrarch first gratified his eyes with a view of those monuments, whose scattered fragments so far surpass the most eloquent descriptions, he was astonished at the supine indifference of the Romans themselves; he was humbled rather than elated by the discovery, that, except his friend Rienzi, and one of the Colonna, a stranger of the Rhone was more conversant with these antiquities than the nobles and natives of the metropolis. The ignorance and credulity of the Romans are elaborately displayed in the old survey of the city which was composed about the beginning

of the thirteenth century; and, without dwelling on the manifold errors of name and place, the legend of the Capitol may provoke a smile of contempt and indignation. "The Capitol," says the anonymous writer, "is so named as being the head of the world; where the consuls and senators formerly resided for the government of the city and the globe. The strong and lofty walls were covered with glass and gold, and crowned with a roof of the richest and most curious carving. Below the citadel stood a palace, of gold for the greatest part, decorated with precious stones, and whose value might be esteemed at one third of the world itself. The statues of all the provinces were arranged in order, each with a small bell suspended from its neck; and such was the contrivance of art magic, that if the province rebelled against Rome, the statue turned round to that quarter of the heavens, the bell rang, the prophet of the Capitol repeated the prodigy, and the senate was admonished of the impending danger." A second example, of less importance, though of equal absurdity,

may be drawn from the two marble horses, led by two naked youths, who have since been transported from the baths of Constantine to the Quirinal hill. The groundless application of the names of Phidias and Praxiteles may perhaps be excused; but these Grecian sculptors should not have been removed above four hundred years from the age of Pericles to that of Tiberius; they should not have been transferred into two philosophers or magicians, whose nakedness was the symbol of truth or knowledge, who revealed to the emperor his most secret actions; and, after refusing all pecuniary recompense, solicited the honor of leaving this eternal monument of themselves. Thus awake to the power of magic, the Romans were insensible to the beauties of art: no more than five statues were visible to the eyes of Poggius; and of the multitudes which chance or design had buried under the ruins, the resurrection was fortunately delayed till a safer and more enlightened age. The Nile which now adorns the Vatican, had been explored by some laborers in digging a vineyard near the

temple, or convent, of the Minerva; but the impatient proprietor, who was tormented by some visits of curiosity, restored the unprofitable marble to its former grave. The discovery of a statue of Pompey, ten feet in length, was the occasion of a lawsuit. It had been found under a partition wall: the equitable judge had pronounced, that the head should be separated from the body to satisfy the claims of the contiguous owners; and the sentence would have been executed, if the intercession of a cardinal, and the liberality of a pope, had not rescued the Roman hero from the hands of his barbarous countrymen.

But the clouds of barbarism were gradually dispelled; and the peaceful authority of Martin the Fifth and his successors restored the ornaments of the city as well as the order of the ecclesiastical state. The improvements of Rome, since the fifteenth century, have not been the spontaneous produce of freedom and industry. The first and most natural root of a great city is the labor and populousness of the adjacent country, which supplies the materials of

subsistence, of manufactures, and of foreign trade. But the greater part of the Campagna of Rome is reduced to a dreary and desolate wilderness: the overgrown estates of the princes and the clergy are cultivated by the lazy hands of indigent and hopeless vassals; and the scanty harvests are confined or exported for the benefit of a monopoly. A second and more artificial cause of the growth of a metropolis is the residence of a monarch, the expense of a luxurious court, and the tributes of dependent provinces. Those provinces and tributes had been lost in the fall of the empire; and if some streams of the silver of Peru and the gold of Brazil have been attracted by the Vatican, the revenues of the cardinals, the fees of office, the oblations of pilgrims and clients, and the remnant of ecclesiastical taxes, afford a poor and precarious supply, which maintains, however, the idleness of the court and city. The population of Rome, far below the measure of the great capitals of Europe, does not exceed one hundred and seventy thousand inhabitants; and within the spacious

enclosure of the walls, the largest portion of the seven hills is overspread with vineyards and ruins. The beauty and splendor of the modern city may be ascribed to the abuses of the government, to the influence of superstition. Each reign (the exceptions are rare) has been marked by the rapid elevation of a new family, enriched by the childish pontiff at the expense of the church and country. The palaces of these fortunate nephews are the most costly monuments of elegance and servitude: the perfect arts of architecture, sculpture, and painting, have been prostituted in their service; and their galleries and gardens are decorated with the most precious works of antiquity, which taste or vanity has prompted them to collect. The ecclesiastical revenues were more decently employed by the popes themselves in the pomp of the Catholic worship; but it is superfluous to enumerate their pious foundations of altars, chapels, and churches, since these lesser stars are eclipsed by the sun of the Vatican, by the dome of St. Peter, the most glorious structure that ever has been applied to the

use of religion. The fame of Julius the Second, Leo the Tenth, and Sixtus the Fifth, is accompanied by the superior merit of Bramante and Fontana, of Raphael and Michael Angelo; and the same munificence which had been displayed in palaces and temples was directed with equal zeal to revive and emulate the labors of antiquity. Prostrate obelisks were raised from the ground, and erected in the most conspicuous places; of the eleven aqueducts of the Caesars and consuls, three were restored; the artificial rivers were conducted over a long series of old, or of new arches, to discharge into marble basins a flood of salubrious and refreshing waters: and the spectator, impatient to ascend the steps of St. Peter's, is detained by a column of Egyptian granite, which rises between two lofty and perpetual fountains, to the height of one hundred and twenty feet. The map, the description, the monuments of ancient Rome, have been elucidated by the diligence of the antiquarian and the student: and the footsteps of heroes, the relics, not of superstition, but of empire, are devoutly

visited by a new race of pilgrims from the remote, and once savage countries of the North.

Of these pilgrims, and of every reader, the attention will be excited by a History of the Decline and Fall of the Roman Empire; the greatest, perhaps, and most awful scene in the history of mankind. The various causes and progressive effects are connected with many of the events most interesting in human annals: the artful policy of the Caesars, who long maintained the name and image of a free republic; the disorders of military despotism; the rise, establishment, and sects of Christianity; the foundation of Constantinople; the division of the monarchy; the invasion and settlements of the Barbarians of Germany and Scythia; the institutions of the civil law; the character and religion of Mahomet; the temporal sovereignty of the popes; the restoration and decay of the Western empire of Charlemagne; the crusades of the Latins in the East: the conquests of the Saracens and Turks; the ruin of the Greek empire; the state and revolutions of Rome in the middle age.

The historian may applaud the importance and variety of his subject; but while he is conscious of his own imperfections, he must often accuse the deficiency of his materials. It was among the ruins of the Capitol that I first conceived the idea of a work which has amused and exercised near twenty years of my life, and which, however inadequate to my own wishes, I finally delivered to the curiosity and candor of the public.

• The End •