



LESSON 2: THE KINGDOM OF IRON & CLAY PART 2

The Order

1 A.D.

1776 A.D.

When	The Who, What, Where, and How
1st Century	<i>The Catholic Church traces its origins back to the time of Jesus Christ and the apostles. According to tradition, Jesus appointed Peter as the leader of the apostles, giving him the authority to establish the Church.</i>
1 A.D.	Christ was born.
33 A.D.	On April 3, Jesus was Crucified.
33 A.D.	On April 5, Jesus is Resurrected.
36-47 A.D.	Persecution and Expansion. The church expands into homes and bishops are assigned per area.
50 A.D.	Council of Jerusalem determines that Gentile converts to Christianity do not have to abide by Mosaic Laws. This will gradually lead to the separation of Christianity from Judaism.
64 A.D.	Emperor Nero sets fire to 2/3 of Rome so he can build temples, buildings, and statues to honor him. The population begins to determine that Nero is behind the fires, so he uses the Christians as a scapegoat and blames them for the destruction. He then uses that excuse to hunt, arrest and torture them.
70 A.D.	The Fall of Jerusalem and the destruction of the second temple.
90 A.D.	Persecution of Christians under Emperor Domitian
2nd – 4th Century	<i>The early Christian community faced persecution from the Roman Empire. Despite this, the Church continued to grow and develop its organization and teachings. Important figures during this time include Church Fathers such as Augustine of Hippo and Ambrose of Milan.</i>
100 – 200 A.D.	Didachē (Teaching of the Twelve Apostles) is written as a general program for instruction and initiation into the primitive church.
306 A.D.	Constantine I , also known as Constantine the Great, was a Roman emperor from AD 306 to 337. He was the first emperor to convert to Christianity.
313 A.D.	Emperor Constantine issues the Edict of Milan declaring Christianity not only legal but favored. This is the first time that a Roman Emperor aligned with the church. This intertwines the church and the state. This allows the state power to run through the bishops making the bishops rich as the people needed to go through them for their food.

	321 A.D.	Constantine grants the church the right to hold property tax-free. Constantine donates the palace of the Laterani to Pope Miltiades. The Lateran Basilica (Basilica of Our Savior) becomes the episcopal seat of the Bishop of Rome.
	325 A.D.	The First Council of Nicaea was the first ecumenical council of the church. Most significantly, it resulted in the first uniform Christian doctrine, called the Nicene Creed . With the creation of the creed, a precedent was established for subsequent local and regional councils of bishops (synods) to create statements of belief and canons of doctrinal orthodoxy—the intent being to define unity of beliefs for the whole of Christendom.
	330 A.D.	Byzantium took on the name of Constantinople "City of Constantine" after its re-foundation under Roman emperor Constantine I.
	380 A.D.	In February, Emperor Theodosius I issues an edict, De Fide Catolica, in Thessalonica, published in Constantinople, declaring Catholic Christianity as the state religion of the Roman Empire.
	5th - 8th Century	<i>The Church became increasingly influential and established itself as an institution with the fall of the Western Roman Empire. The papacy gained authority and prominence, particularly under Pope Gregory I (Gregory the Great).</i>
	476 A.D.	The Western Empire falls to Germanic tribes, marking the end of the Roman Empire. On September 4, Emperor Romulus Augustus is deposed in Rome, marked by many as the fall of the Western Roman Empire. The focus of the early Church switches to expanding in the Eastern Roman Empire, also known as the Byzantine Empire, with its capital at Constantinople.
	590 A.D.	Pope Gregory I , commonly known as Saint Gregory the Great, was the bishop of Rome from 3 September 590 to his death. He is renowned for starting the Gregorian mission, the first-ever widespread Roman mission, to convert the predominantly pagan Anglo-Saxons of the time to Christianity. Gregory is renowned for his writings as well since he produced them more frequently than any of his predecessors as pope.
	751 A.D.	The merchant families with the ancestry of Babylon, Phoenician, Greece, Persia, and Egypt settled in Venice, Italy, and appointed, the Byzantine dux as Venetian Doge. They (Lombards) execute the Exarchate and abolish the Exarchate of Ravenna effectively ending the last vestiges of Byzantine rule in central Italy and Rome.
	8th - 19th Century	<i>Papal States (8th to 19th centuries): The Papal States were territories in central Italy governed by the pope as a temporal ruler. The control of these lands often resulted in power struggles and conflicts between the papacy and various secular powers, including other European monarchies and Italian city-states. The Papal States were gradually reduced in size during the 19th century and eventually incorporated into the Kingdom of Italy in 1870.</i>
	787 A.D.	Second Ecumenical Council of Nicaea It attempted to resolve the Iconoclastic Controversy , initiated in 726 when Byzantine Emperor Leo III issued a decree against the worship of icons (religious images of Christ and the saints).
	799 A.D.	Charlemagne was crowned “emperor of the Romans” by Pope Leo III, thus restoring the Roman Empire in the West for the first time since its dissolution in the 5th century. This created an interesting dilemma... The pope is the only one that can crown an emperor and the pope is under the influence of that emperor.
	9th – 15th Century	<i>This period saw the growth of the medieval Catholic Church and the expansion of its influence throughout Europe. It also witnessed important developments such as the Great Schism in 1054, which split the Church into the Western (Roman Catholic) and Eastern (Eastern Orthodox) branches.</i>
	814 A.D.	Charlemagne dies and is succeeded by his son Louis the Pious .
	896 A.D.	Pope Stephen VI (896–897), had his predecessor Pope Formosus exhumed, tried, de-fingered, briefly reburied, and thrown in the Tiber River.
	955 A.D.	Pope John XII (955–964), who gave land to a mistress, murdered several people and was killed by a man who caught him in bed with his wife.
	1032 – 1044 A.D.	During Pope Benedict IX's First Pontificate. his reign was scandalous and factional. Ferdinand Gregorovius, wrote that in Benedict, "It seemed as if a demon from hell, in the disguise of a priest, occupied the chair of Peter and profaned the sacred mysteries of religion by his insolent courses." As he was involved in rapes, murders, and other unspeakable acts of violence and sodomy. In 1036, he was forced out of the city, and then on September 1044, opposition to Benedict IX's dissolute lifestyle forced him out of the city again and elected Sylvester III to replace him.
	1045 A.D.	Pope Benedict IX Second Pontificate. Benedict IX expelled his rival and resumed the papacy. Doubting his own ability to maintain his position, and wishing to marry his cousin, Benedict decided to resign in May 1045 and sells the papacy to his godfather. John Gratian paid him the money and was recognized as pope in his stead, Gregory VI.

1047-1048 A.D.	Pope Benedict IX Third Pontificate. Benedict seized the Lateran Palace in November, again becoming pope, but was driven away by German troops in July 1048. To fill the power vacuum, the German-born Damasus II was elected pope and universally recognized as such. Benedict IX refused to appear on charges of simony in 1049 and was excommunicated.
1054 A.D.	The East–West Schism , also known as the Great Schism or Schism of 1054, is the ongoing break of communion between the Roman Catholic and Eastern Orthodox churches since 1054.
1059 A.D.	Nicholas II issues a decree regulating Papal elections, the seed from which our current procedures grew. The decree stated that the Pope was to be elected by Cardinal Bishops with the assistance of Cardinal priests but the choice was to be ratified by the rest of the clergy and the people of the city of Rome.
1066 A.D.	William the Conqueror invades England and defeats King Harold in the Battle of Hastings, Establishing Norman rule over England. The Norwegian and Byzantine armies converge on England. The Byzantine leader was killed at Stamford Bridge, but the weakened English forces were defeated at Hastings by William the Conqueror of Normandy who imposed Norman rule on Britain. William's victory resulted in the formation of the Bank of England and the East India Company.
1075 A.D.	Pope Gregory VII issues the Dictatus Papae , a series of decrees asserting the supremacy of the Papacy over secular rulers. One of the decrees specifically prohibits lay investiture, the practice of secular rulers appointing bishops and other church officials.
1076 A.D.	Emperor Henry IV of the Holy Roman Empire responds to Gregory VII's decrees by convening the Synod of Worms, where he declares Gregory VII deposed as Pope. Gregory VII excommunicates Henry IV in return.
1077 A.D.	To have his ex-communication lifted, Henry IV makes a famous journey to Canossa, Italy, and submits to Gregory VII. The Pope lifts the excommunication, but the conflict between the Papacy and the Empire continues.
1078 A.D.	Investiture Controversy , conflict during the late 11th and the early 12th century involving the monarchies of what would later be called the Holy Roman Empire (the union of Germany, Burgundy, and much of Italy; see Researcher's Note), France, and England on the one hand and the revitalized papacy on the other. At issue was the customary prerogative of rulers to invest and install bishops and abbots with the symbols of their office. The controversy began about 1078 and was concluded by the Concordat of Worms in 1122.
1080 A.D.	Henry IV convenes the Synod (council) of Brixen, where he appoints an anti-Pope, Clement III, to challenge Gregory VII's authority. This further deepens the division between the Papacy and the Empire.
1084 A.D.	Henry IV captures Rome and installed Clement III as the Pope. Gregory VII flees and dies in exile.
1095 A.D.	Pope Urban II, who succeeded Gregory VII, continues the opposition to lay investiture. He convenes the Council of Piacenza, where the issue is discussed but not resolved.
1100 A.D.	12th century: The rivalry between the Guelphs and the Ghibellines begins to emerge in northern Italy, particularly in cities such as Milan, Pisa, and Genoa. The origins of the conflict can be traced back to disputes over political power and the struggle for control between the Holy Roman Empire and the Papacy.
1103 A.D.	Emperor Henry V and Pope Paschal II sign the Concordat of Worms, which is seen as a compromise between the Papacy and the Empire. The agreement states that while the Pope has the authority to appoint bishops, the emperor has the right to invest them with symbols of secular authority, such as a ring and a staff.
1122 A.D.	The Investiture controversy is officially resolved with the signing of the Concordat of Worms. The agreement reiterates the compromise of 1103 and is ratified by both Pope Calixtus II and Emperor Henry V.
1174 A.D.	The term "Guelph" is derived from the Welf dynasty, a powerful family in Germany that supports the Papacy. The term "Ghibelline" is derived from the Waiblingen castle, a stronghold of the Hohenstaufen dynasty, which supports the Holy Roman Empire. These terms start to be associated with the factions involved in the conflict.
1176 A.D.	The Battle of Legnano takes place between the forces of the Lombard League, an alliance of Italian city-states, and the Holy Roman Emperor Frederick I (Frederick Barbarossa). The Lombard League, which is predominantly Guelph, achieves a decisive victory, weakening imperial control in northern Italy.
1183 A.D.	The Peace of Constance is signed between the Papacy and the Holy Roman Empire. It temporarily resolves the conflict and establishes a balance of power between the two sides.
1200 A.D.	13th century: The Guelphs and Ghibellines conflict spreads to other Italian cities , including Florence, Siena, Bologna, and Verona. The conflict becomes intertwined with local power struggles and rivalries between noble families.
1266 A.D.	Charles of Anjou, a Guelph supporter, defeats the Ghibelline ruler Manfred of Sicily at the Battle of Benevento. Charles of Anjou establishes Angevin rule in southern Italy and Sicily, which solidifies Guelph dominance in that region.

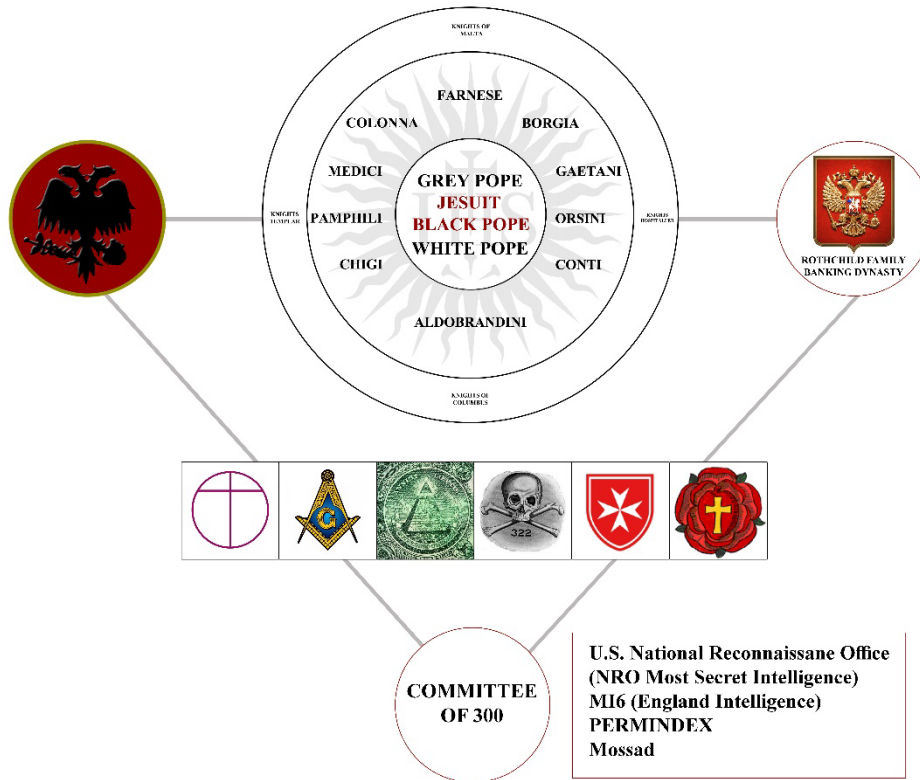
1294 A.D.	Pope Boniface VIII (1294–1303), who is lampooned in Dante's Divine Comedy, didn't want to save your soul; he wanted to rule your life. Boniface VIII was one of the most ardent supporters of papal authority.
1300 A.D.	14th-15th centuries: The Guelphs and Ghibellines gradually lose their political relevance as new power dynamics emerge in Italy, including the rise of powerful city-states and the influence of larger European powers.
1302 A.D.	In Florence, tensions between the Guelphs and Ghibellines reach a peak, leading to the infamous Ciompi Revolt. The revolt is a social uprising by the lower classes against the ruling Guelph faction and highlights the social and economic grievances underlying the conflict.
November 18, 1302 A.D.	Pope Boniface VIII issued the papal bull Unam Sanctam , the most famous papal document of the Middle Ages.
1309 - 1377 A.D.	Avignon Papacy (14th century): The Avignon Papacy, also known as the Babylonian Captivity, refers to the period from 1309 to 1377 when the papal court resided in Avignon, France, instead of Rome. This relocation was a result of political pressures and conflicts within Italy. During this time, the French crown exerted significant influence over the papacy, leading to concerns about the Church's independence.
1311 A.D.	The Council of Vienne is convened by Pope Clement V to address various issues, including the Guelph-Ghibelline conflict. The council condemns the Ghibellines and declares them heretics, further polarizing the factions.
1332 A.D.	The War of the Eight Saints erupts in Tuscany, pitting the Guelph cities against the Ghibelline cities. The war ends inconclusively, but it represents one of the last major armed conflicts directly tied to the Guelph-Ghibelline rivalry.
1378 A.D.	1378: Antipope Clement VII (Avignon) elected against Pope Urban VI (Rome) precipitating the Western Schism.
1378 A.D.	Antipope Clement VII (Avignon) elected against Pope Urban VI (Rome) precipitating the Western Schism. The Western Schism, also known as the Papal Schism, the Great Occidental Schism, or the Schism of 1378 (Latin: <i>Magnum schisma occidentale</i> , <i>Ecclesiae occidentalis schisma</i>), was a split within the Catholic Church lasting from 1378 to 1417 in which bishops residing in Rome and Avignon both claimed to be the true pope and were joined by a third line of Pisan claimants in 1409. The schism was driven by personalities and political allegiances, with the Avignon papacy being closely associated with the French monarchy. These rival claims to the papal throne damaged the prestige of the office. The papacy had resided in Avignon since 1309, but Pope Gregory XI returned to Rome in 1377. However, the Catholic Church split in 1378 when the College of Cardinals declared it had elected both Urban VI and Clement VII pope within six months of Gregory XI's death. After several attempts at reconciliation, the Council of Pisa (1409) declared that both rivals were illegitimate and elected a third purported pope. The schism was finally resolved when the Pisan claimant John XXIII called the Council of Constance (1414–1418). The Council arranged the renunciation of both the Roman pope Gregory XII and the Pisan antipope John XXIII, excommunicated the Avignon antipope Benedict XIII, and elected Martin V as the new pope reigning from Rome. The affair is sometimes referred to as the Great Schism, although this term is usually used for the East–West Schism of 1054 between the Churches remaining in communion with the See of Rome and the Eastern Orthodox Churches.
1378 A.D.	The Western Schism begins with the election of Pope Urban VI. Urban VI's papacy is marked by a confrontational and authoritarian style, which causes dissatisfaction among the cardinals.
1378 A.D.	A group of dissident cardinals withdraws their support for Urban VI and elects an alternative Pope, Clement VII. Clement VII establishes his papal court in Avignon, France, initiating what would be known as the Avignon Papacy.
1378 A.D.	Pope Urban VI (1378–1389), who complained that he did not hear enough screaming when Cardinals who had conspired against him were tortured.
1380 A.D.	The period between 1380 and 1394 is characterized by the ongoing conflict between the rival Popes Urban VI and Clement VII. Each Pope excommunicates the other and gathers support from various European powers.
1381 A.D.	An uprising in London and southeast England was to abolish feudal dues, free use of forests for the poor to hunt, and an end to the tithes or taxes collected by the church. This was called Wat Tyler's rebellion, which ended when Wat was killed by the Mayor of London.
1400 A.D.	European power was concentrated between two camps, the Ghibellines and the Guelphs. The Venetians strategically began marrying into these royal houses as a means of extending their influence into Europe, realizing that expansion through stealth rather than conflict was the best means. The importance was the Guelphs who were also the Normans that conquered England. The Pope had allied himself with the Guelphs also called the Black Guelphs or Black Nobility. This power

		structure extended through the Italian financial centers to the north of France in Lombardy established by the Venetians and would transfer to Hamburg, then to Amsterdam, and finally to London.
	1409 A.D.	In an attempt to resolve the schism, the Council of Pisa is convened. The council declares both Pope Gregory XII (successor of Urban VI) and Pope Benedict XIII (successor of Clement VII) illegitimate and elects a third Pope, Alexander V. Instead of resolving the schism, this only exacerbates the problem, as now there are three claimants to the papacy.
	1414 A.D.	The Council of Constance is convened to address the Western Schism. It deposes all three rival Popes (Gregory XII, Benedict XIII, and John XXIII, who was elected by the Council of Pisa to succeed Alexander V) and elects Pope Martin V as the legitimate Pope, effectively ending the Western Schism.
	1417 A.D.	The Avignon Pope, Benedict XIII, refuses to accept the decisions of the Council of Constance and continues to claim the papacy. However, his support gradually diminishes, and he is eventually deposed in 1419.
	1431 A.D.	Pope Martin V dies, and his successor, Pope Eugene IV, faces opposition from some cardinals who accuse him of being too authoritarian.
	1439 A.D.	Pope Eugene IV seeks reconciliation with the Eastern Orthodox Church and holds the Council of Florence. The council achieves limited success in bringing about the temporary union of the Eastern and Western Churches but fails to resolve all theological differences.
	1449 A.D.	A new schism arises when Pope Felix V is elected by a group of cardinals who reject the legitimacy of Pope Eugene IV. This schism, known as the Basel Schism, further complicates the aftermath of the Western Schism.
	1453, A.D.	Constantinople falls, The Silk Route ends, and the Kingdom of Iron & Clay begins.
	1455 A.D.	Alfonso de Borgia becomes Pope Calixtus III. He immediately set to work raising funds to finance another Crusade that would liberate Constantinople from Turkish rule. He imposed new taxes, liquidated some of the valuable cultural artifacts collected by Nicholas V, halted the public works in progress, and arranged for priests to fan out all over Europe to sell indulgences to wealthy Christians looking to buy absolution. Calixtus's penny-pinching triggered resentment in Rome, a situation that was aggravated by his persistent nepotism. Two of his nephews, Rodrigo Borgia and Luis Julian de Mila, were created cardinals while in their twenties.
	1459 A.D.	Pope Felix V abdicates, and the Council of Basel recognizes Pope Pius II as the legitimate Pope. This marks the end of the Basel Schism and further consolidation of the papacy.
	1464 A.D.	Pope Pius II dies, and his successor, Pope Paul II, continues the efforts of his predecessors to reunify the Catholic Church and restore its authority.
	1477 A.D.	The last surviving claimant of the Avignon Papacy, Benedict XIII, dies, bringing an end to any remaining challenges to the papal authority.
	1492 A.D.	Rodrigo Borgia is "elected" to the papacy as Pope Alexander VI after the death of Pope Innocent VIII. The Papal Election of 1492 raised questions about assassination, simony, nepotism, charges of poison, coercion, abuse, incest, radically immoral orgies, and political corruption that, for some, seemed to portend the end of the papacy, if not the end of the world. Giovanni de Medici is recorded as saying, "Now we are in the power of a wolf, the most rapacious, perhaps that this world has ever seen; and if we do not flee, he will infallibly devour us." Gian Andrea Boccaccio wrote in a letter to the Duke of Ferrara, "Ten Papacies would not suffice to satisfy the greed of all his kindred." Ferrante, King of Naples, purportedly told his wife, "This election will not only undermine the peace of Italy but that of the whole of Christendom." Many times, people who opposed him, or were just in his way, seemed to drop down dead. The Pope maintained this was a coincidence. Others maintained that it was Cantarella, a poison favored by the Pope's family, the Borgias. Some people think that the name implies it was cantharidin, a powder derived from blister beetles that cause blisters to form through severe chemical burns. Most historians believe that it was a compound of arsenic. Arsenic poison, if dosed right, didn't kill instantly. Its victim got sicker and sicker, over several months. So often did they have need of this poison that it was said that the Pope's son, Cesare Borgia , kept a little supply of it in his ring.
	1492 A.D.	Christopher Columbus arrives in the Americas, marking the beginning of European colonization of the New World.
	1493 A.D.	With the Inter caetera, Pope Alexander VI awards sole colonial rights over most of the New World to Spain.
16th Century		<i>The 16th century brought about the Protestant Reformation, led by figures like Martin Luther, John Calvin, and Huldrych Zwingli. This movement challenged certain teachings and practices of the Catholic Church and resulted in the formation of numerous Protestant denominations.</i>

1513 A.D.	Pope Leo X (1513–1521), was a spendthrift member of the Medici family who once spent 1/7 of his predecessors' reserves on a single ceremony.
1517 A.D.	In 1517, the German theologian Martin Luther nailed 95 theses to Wittenberg's Castle Church door, attacking indulgences, a Catholic practice that, according to church teachings, can reduce or eliminate punishment for sin. This kicked off the Protestant Reformation. The Protestant Reformation or the European Reformation was a major movement within Western Christianity in 16th-century Europe that posed a religious and political challenge to the Catholic Church and to papal authority, arising from what were perceived to be errors, abuses, and discrepancies by the Catholic Church.
1521 A.D.	Martin Luther was excommunicated by Pope Leo X until January 1521. The Diet of Worms of May 1521 condemned Luther and officially banned citizens of the Holy Roman Empire from defending or propagating his ideas.
1523 A.D.	Pope Clement VII (1523–1534), also a Medici, whose power-politicking with France, Spain, and Germany got Rome sacked.
1527 A.D.	King Henry VIII pursued a legal separation from his first wife, Catherine of Aragon. When the pope said no, he pressed the British Parliament to break the Church of England from the Roman Catholic hierarchy. Parliament complied with his demands and passed such measures, including an act naming the English monarch as the supreme head of the Church of England. The king's action sparked decades of deadly conflict between Roman Catholics and Protestants.
1534 A.D.	The Jesuits were founded by Ignatius de Loyola (1st Jesuit General and The Black Pope), and their outline was approved in September 1540 by Pope Paul III (the 3rd). Ignatius of Loyola and six companions, including Francis Xavier, Peter Faber, and Diego Laynez, form the Society of Jesus in Paris. They take vows of poverty, chastity, and obedience, and dedicate themselves to serving the Church.
1537 A.D.	Pope Paul III issued a bull in which he declared the Catholic Church's opposition to the slave trade. The pope's concern was similar to the concerns of his predecessor, Pius II, that prisoners captured during European wars should not be enslaved by victorious powers. He also issued the bull Veritas Ipsa, which decreed that indigenous people in the Americas were not to be enslaved.
1540 A.D.	Pope Paul III officially approves the Society of Jesus through a papal bull called "Regimini Militantis Ecclesiae." The bull grants the Jesuit Order the status of an official religious order within the Catholic Church.
1542 A.D.	Ignatius of Loyola is elected as the first Superior General of the Society of Jesus, a position he holds until his death in 1556. He establishes the hierarchical structure and spiritual direction of the order.
1549 A.D.	Francis Xavier, one of the founding members of the Jesuits, arrives in Japan, beginning his missionary work in Asia. He later travels to India and other parts of Southeast Asia, becoming one of the most famous Jesuit missionaries.
1556 -1573 A.D.	Diego Laynez, the second Superior General of the Jesuits, succeeds Ignatius of Loyola. During his leadership, the order experiences significant growth and expansion.
1571 A.D.	The Battle of Lepanto takes place, with the Jesuit-educated admiral, Don Juan of Austria, leading the Christian fleet to victory against the Ottoman Empire. This battle plays a significant role in the defense of Christian Europe and enhances the reputation of the Jesuits.
1582 A.D.	Gregorian Calendar Jesuits headed the commission.
1599 A.D.	Matteo Ricci, an Italian Jesuit missionary, arrives in China. He becomes one of the most influential Jesuits in East Asia, renowned for his cultural adaptation and ability to bridge Chinese and Western cultures.
1600 A.D.	Pope Clement VIII sanctions the use of coffee despite a petition by priests to ban the Muslim drink as "the devil's drink". The Pope tried a cup and declared it "so delicious that it would be a pity to let the infidels have exclusive use of it. We shall cheat Satan by baptizing it."
1600 A.D.	Early 17th century: The establishment of the first known Masonic Lodge occurred in Edinburgh, Scotland. The lodge, called "Mary's Chapel," was documented to have existed in 1599. However, its connection to modern Freemasonry is a subject of debate.
17th– 19th Century	<i>The Catholic Church responded to the challenges posed by the Reformation through the Counter-Reformation, which included the Council of Trent (1545-1563) and efforts to reinvigorate the Church's spiritual and administrative practices. The Church also engaged in missionary work, particularly during the Age of Exploration and Colonization.</i>
1607 A.D.	The English establish the colony of Jamestown in Virginia, the first permanent English settlement in North America. King James I, granted a charter to a group of investors for the establishment of the company on April 10, 1606.
1614-1615 A.D.	The Jesuit missions in Japan face persecution and eventually expulsion due to increasing political and religious tensions. This marks the end of the Jesuit presence in Japan for several centuries.

1620 A.D.	The Pilgrims arrive in Plymouth, Massachusetts, aboard the Mayflower, founding the Plymouth Colony. They fled the persecution of the Church of England and its Catholicism.
1717 A.D.	Early 18th century: The "Premier Grand Lodge of England" was founded in London in 1717. This event is often considered a significant milestone in the history of organized Freemasonry. The Grand Lodge aimed to bring together existing lodges under a centralized authority.
1723 A.D.	The publication of James Anderson's "The Constitutions of the Free-Masons" provided a formalized set of rules and regulations for the governance of Masonic Lodges. This work helped codify and standardize the practices and rituals of Freemasonry.
1733 A.D.	The first Grand Lodge in the American colonies was established in Boston, Massachusetts. This marked the introduction of Freemasonry to North America, where it would go on to play a prominent role in the development of American society
1773 A.D.	Pope Clement XIV suppressed and shut down the Jesuits using a papal bull.
1774 A.D.	Pope Clement XIV is assassinated by Jesuit Poisoning. Pope Clement stated before he died, "Alas, I knew they [i.e., the Jesuits] would poison me; but I did not expect to die in so slow and cruel a manner."
1776 A.D.	Adam Weishaupt, an openly known Jesuit frontman, becomes the founder of the Illuminati. The Illuminati was founded on May 1, 1776, which is why we have the phrase "May Day," like when people say, "May Day, May Day." The term and Satanic holiday "May Day" mean there is some sort of trouble, which is also paying homage to the fact the Illuminati Jesuit criminals are still ruling the world.
1776 A.D.	The Declaration of Independence is adopted, on July 4th, America is Born.

THE ORDER



Dictatus papae

1. *The Roman Church was founded solely by God.*
2. *Only the Pope can with right be called "Universal".*
3. *He alone can depose or reinstate bishops.*
4. *All bishops are below his Legate in council, even if a lower grade, and he can pass sentence of deposition against them.*
5. *The Pope may depose the absent.*
6. *Among other things, we ought not to remain in the same house with those excommunicated by him.*
7. *For him alone is it lawful, according to the needs of the time, to make new laws, to assemble together new congregations, to make an abbey of a canonry, and, on the other hand, to divide a rich bishopric and unite the poor ones.*
8. *He alone may use the Imperial Insignia.*
9. *All princes shall kiss the feet of the Pope alone.*
10. *His name alone shall be spoken in the churches.*
11. *His title is unique in the world.*
12. *It may be permitted to him to depose emperors.*
13. *It may be permitted to him to transfer bishops, if need be.*
14. *He has the power to ordain the clerk of any parish he wishes.*
15. *He who is ordained by the Pope may preside over another church, but may not hold a subordinate position. Such a person may not receive a higher clerical grade from any other bishop.*
16. *No synod shall be called a "General Synod" without his order.*
17. *No chapter and no book shall be considered canonical without his authority.*
18. *A sentence passed by him may be retracted by no one. He alone may retract it.*
19. *He himself may be judged by no one.*
20. *No one shall dare to condemn any person who appeals to the Apostolic Chair.*
21. *The more important cases of every church should be referred to the Apostolic See.*
22. *The Roman Church has never erred. Nor will it err, to all eternity—Scripture being witness.*
23. *The Roman Pontiff, if he has been canonically ordained, is undoubtedly made holy by the merits of St. Peter, St. Ennodius Bishop of Pavia bearing witness, and many holy fathers agreeing with him. As it is contained in the decrees of Pope St. Symmachus.*
24. *By his command and consent, it may be lawful for subordinates to bring accusations.*
25. *He may depose and reinstate bishops without assembling a Synod.*
26. *He who is not at peace with the Roman Church shall not be considered "catholic".*
27. *He may absolve subjects from their fealty to wicked men.*

Dictatus papae is a compilation of 27 statements of authority claimed by the pope that was included in Pope Gregory VII's register under the year 1075.

Unam Sanctam

Note: the English text of Scripture verses within the text has been translated ad hoc from the Latin phrasing in the source text itself for Unam Sanctam; this differs significantly in several instances from the later Sixtine and Clementine Latin texts. My numbering (1. - 9.) has been added to the document.

Boniface, Bishop, Servant of the servants of God.

For perpetual remembrance.

1. Urged by faith, we are obliged to believe and to hold that there is One Holy Catholic and truly Apostolic Church. And this we firmly believe and simply confess: outside of Her, there is neither salvation, nor the remission of sins, just as the Bridegroom in the Canticles proclaims: "One is my dove, my perfect one. One is her mother; elect is she who bore her." [Canticles 6:8]. And this represents the one mystical body, whose head is Christ, and truly God is the head of Christ. [1 Corinthians 11:3] In Her, there is one Lord, one faith, one baptism. [Ephesians 4:5] For certainly, in the time of the Flood, the ark of Noah was one, prefiguring the one Church. And She, having been completed by the measure of one cubit, [Genesis 6:16] had one pilot and helmsman, that is, Noah. And outside of Her, everything standing upon the land, as we read, had been destroyed.
2. Thus, we venerate Her as the only one, just as the Lord said by the prophet: "O God, rescue my soul from the spear, and my only one from the hand of the dog." [Psalm 21:21] But he prayed for the soul, that is, for his very self, head and body together. And this body, which he named as the only one, is certainly the Church, because of the Bridegroom, the Faith, the Sacraments, and the love of the Church, united. She is that seamless tunic of the Lord which was not torn, [John 19:23-24] but was distributed by lot.
3. And so, the one and only Church is one body, one head, (not two heads like a monster), Christ certainly, and the vicar of Christ, who is Peter and the successor of Peter. For the Lord said to Peter himself, "Feed my sheep." [John 21:17] He said "my" generally, not solely of these or of those. By this, it is understood that all [universas] were committed to him. Therefore, if either the Greeks or others declare themselves not to be committed to Peter and his successors, they necessarily admit themselves not to be among the sheep of Christ, just as the Lord says in John, "there is one sheepfold, and only one shepherd." [John 10:16]
4. We are instructed in the Gospel sayings that in Her and within Her power, there are two swords, specifically, the spiritual and the temporal. For the Apostles say, "Behold, there are two swords here," that is, in the Church. But when the Apostles were speaking, the Lord did not respond, "it is too much," but "it is sufficient." [Luke 22:38] Certainly, whoever denies that the temporal sword is in the power of Peter, misunderstands the word of the Lord, saying: "Put your sword into its sheath." [Matthew 26:52] Therefore, both are in the power of the Church, namely, the spiritual sword and the material. But indeed, the latter is to be exercised on behalf of the Church; and truly, the former is to be exercised by the Church. The former is of the priest; the latter is by the hand of kings and soldiers, but at the will and sufferance of the priest.

Notes: The Latin word 'patientiam,' in this context is translated as 'sufferance,' indicating a type of permission. But sufferance (patientiam) can also refer to a toleration for act that are contrary to one's will, to a certain forbearance, to restraint in exercising a right in the face of some degree of injustice or harm.

St. Bernard (De Consideratione, Lib. iv. c. 3) writes: "And both therefore, are of the Church, specifically, both the spiritual sword and the

material. But indeed, the latter is to be exercised on behalf of the Church; and truly the former is to be exercised by the Church; the former is of the priest, the latter is by the hand of the soldier, but truly at the will of the priest and the order of the emperor." [My translation of the Latin found in: Dr. Johann Karl Ludwig Gieseler, A Text-book of Church History, (Harper Brothers: New York, 1857), p. 351.]

5. Now one sword ought to be under the other sword, and so the temporal authority is to be subject to the spiritual authority. For though the Apostle said: "there is no authority except from God and those who have been ordained by God," [Romans 13:1] still they would not have been ordained unless one sword were under the other sword. And so what is inferior should be led forward by another, to what is highest. For, according to blessed Dionysius, it is a law of divine power that what is lowest is to be led forward by what is intermediate, to what is highest.

Notes: Certainly, by 'what is highest' (suprema) is meant God Himself, for so Dionysius explicitly states in the text from which this teaching is drawn: "This, then, is the all-sacred Law of the Godhead, that, through the first, the second are conducted to Its most Divine splendour." [English text from: Dionysius the Areopagite, Works (1897), Volume 2, The Ecclesiastical Hierarchy, chapter 5, section 4.] <http://www.ccel.org/ccel/dionysius/works.iv.iii.v.html>

This "blessed Dionysius" is certainly the man called Dionysius the Pseudo-Areopagite, an author of several important works of Christian theology, including 'The Ecclesiastical Hierarchy,' which was relied upon in Unam Sanctam, n. 5 above. The true identity of this Dionysius, who wrote under the pseudonym of the convert from paganism mentioned in Acts 17:34, is hidden in obscurity. He appears to be a late fifth century Catholic priest who himself was converted from paganism. But despite his near-anonymity, his works have achieved a prominent place in Catholic theology. See these websites:

<http://www.newadvent.org/cathen/05013a.htm>

<http://www.tertullian.org/fathers/> 1998 Speech of Pope John Paul II

6. Therefore, it is not in accord with the order of the universe that all things should be led back to order equally and immediately, but rather the lowest through the intermediate, and the lower through the higher. And so, to whatever extent the spiritual power excels beyond the worldly, in both dignity and rank, we must, to the same extent, clearly admit that the spiritual surpasses the temporal. And this, nevertheless, we distinguish with clear eyes from the gift of tithes, and from benediction and sanctification, by the reception of the authority itself, and by the government of the things themselves. For truth is the witness that the spiritual authority holds the ability to establish the earthly authority, and to judge if it might not have been good. And this, concerning the Church and the authority of the Church, the prophecy of Jeremiah verifies: "Behold, today I have appointed you over nations and kingdoms" [Jeremiah 1:10] and the rest that follows.

Notes: This last part of the passage is based almost word for word upon Hugo de St. Victor, De Sacramentis, II. 2, 4. -- "The spiritual authority holds the ability so that it may establish the earthly authority, and holds the ability to judge if it might not have been good." [My translation of the Latin found in: Rev. Johannes Baptist Alzog, Manual of Universal Church History, Volume 2, (Gill and Son: Dublin, 1890), p. 448-449.]

7. Therefore, if the earthly power goes astray, it will be judged by the spiritual power; but if a lesser spiritual power goes astray, it will be judged by its superior; and truly, if the highest power goes astray, it will not be able to be judged by man, but by God alone. And so the Apostle testifies, "The spiritual man judges all things, but he himself is judged by no one." [1 Corinthians 2:15]
8. But this authority, even though it may be given to a man, and may be exercised by a man, is not human, but rather divine power, having been given by the divine mouth of Christ to Peter, and to him as well as to his successors, by Christ Himself, that is, to him whom He had disclosed to be the firm rock, just as the Lord said to Peter himself: "Whatever you shall bind," [Matthew 16:19] etc. Therefore, whoever resists this authority, such as it has been ordained by God, resists the ordination of God. [Romans 13:2] Otherwise, he would be proposing two

principles to exist, as did Manichaeus, and this we judge to be false and heretical. For Moses testified that God created heaven and earth, not in the beginnings, but "in the beginning." [Genesis 1:1]

9. Moreover, that every human creature is to be subject to the Roman pontiff, we declare, we state, we define, and we pronounce to be entirely from the necessity of salvation.

Notes: Saint Thomas Aquinas, opusc. contra errores Graec. fol. 9

"For it is revealed that subjection to the Roman Pontiff is from the necessity of salvation."

[My translation of the Latin found in: Dr. Johann Karl Ludwig Gieseler, A Text-book of Church History, (Harper Brothers: New York, 1857), p. 351.]

Given at the Lateran,

18 November 1302,

in year eight of our pontificate.

[These notes and translation, by Ronald L. Conte Jr., are hereby placed in the public domain.]

Were Modern Depictions of Jesus based on Cesare Borgia?

By Carl Seaver

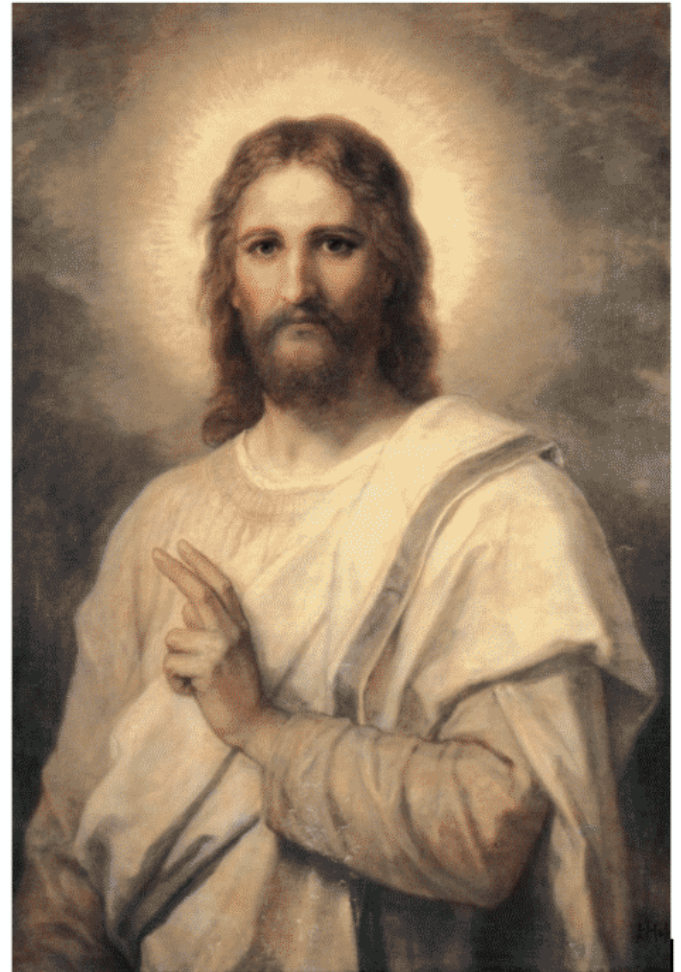
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Writing in 1843 in his collection of eighteen essays compiled and entitled as *Celebrated Crimes*, the great French novelist, Alexandre Dumas, made a startling claim about modern depictions of Jesus Christ.

Dumas claimed that all modern depictions made of the great Jewish prophet and the Christian son of god stemmed from pictures of one individual.

That person, the author of such masterpieces as *The Three Musketeers* and *The Count of Monte Cristo* stated, was one Cesare Borgia, a fifteenth-century Italian cardinal and the son of Pope Alexander VI.

There is indeed a striking similarity between Borgia, as he appears in several portraits that have survived him, and the modern image of Jesus. But is this just pure coincidence, or was there some merit to Dumas's claim? Here we examine the Frenchman's hypothesis.



A portrait (Left) deemed to be of Cesare Borgia by Altobello Melone and dating to the early sixteenth century, and a modern-day stereotypical depiction of Jesus Christ (Right)

Who Was Cesare Borgia?

Everyone knows who Jesus Christ was, but who exactly was Cesare Borgia? Though little known to most modern people, Borgia was one of the most infamous political figures of Renaissance Italy.

He was born on the 13th of September 1475 at Subiaco near Rome and was the son of Cardinal Roderic Borgia and his Italian mistress Vannozza dei Cattanei, and brother to the black widow of Rome, Lucretia Borgia.

In 1492 the notoriously corrupt Cardinal Roderic Borgia was elevated to the Papal tiara and became Pope Alexander III, a position he would hold until his death in 1503.

As the head of the Papal States in the late fifteenth and early sixteenth centuries, Alexander ruled over a temporal state, one which controlled most of central Italy, including the province of Lazio south towards Naples.

Italy was heavily divided at the time between competing city-states such as Florence, Milan, Urbino, Genoa and Venice.

Moreover, this was a time of war as right around the time of Alexander's accession Spain and France had become involved here to try to establish their dominance over the peninsula. The Italian Wars, which were driven by the two powers, would last for sixty years.

Cesare was soon involved in these machinations. On his elevation to the Papal office in 1492, his father made him a cardinal, despite only being a teenager, but in the years that followed, Cesare fashioned himself into a military commander.

He successfully expanded the Papal States during his father's papacy and carved out his own principality in central Italy in the Emilia Romagna area north of Rome towards Bologna.

Additionally, as part of an alliance with the French, he was involved in the occupation of Milan and Naples, bringing the Papal States' temporal power in Italy to its highest point. He was rightfully acclaimed for his shrewd diplomacy and military abilities.

Indeed, so infamous was Cesare in these respects that he heavily influenced Nicoló Machiavelli when the great Florentine political theorist came to writing his satirical guidebook for a ruthless ruler, *The Prince*, in the early 1510s.

However, his career was to prove short-lived. Borgia's power was greatly reduced following his father's death in 1503, and having relocated to Spain, he was killed in an ambush in 1507 in the north of the country at just thirty-one years of age.

Was the modern Jesus based on Cesare Borgia?

So, it is clear that Cesare Borgia was a key figure in the political machinations of Italy during the late fifteenth and early sixteenth century. Is there any truth to Dumas's contention that the portraiture of Jesus Christ changed during the sixteenth century to reflect portraits of Borgia?

Suppose one places copies of the stereotypical Jesus next to a portrait of Borgia, such as that produced by the northern Italian painter Altobello Melone. In that case, one will indeed see a striking similarity between the pair.

Both are generally of a healthy weight, without excessive facial fat. Both have medium-length beards and mustaches and similar skin tones.

Both are also possessed of intelligent and paradoxically (in Borgia's case) somewhat sympathetic gazes. One can see why Dumas might have made the assertion that he did.

Yet, there is no truth to his claim. For Dumas's statement to be accurate, we would need more than a similarity between how Borgia was painted and how Jesus Christ was depicted since the early sixteenth century.

We would need to see a discernible shift in how Jesus was being depicted around the time that Borgia was alive or shortly after that.

For instance, if Jesus was depicted as the darker-skinned, smaller individual that he almost certainly would have been in real life, prior to Borgia's portraits entering the frame, then there would be a link.

Yet this is not the case. There is clear and completely unequivocal evidence that Jesus Christ was already being depicted in this way for centuries prior to Borgia's life and the appearance of portraits of the Italian politician.

Such images of the bearded, modern-day Jesus can be found from all over Europe, but we will take just two early examples here to illustrate the point. The first comes from the Catacomb of Commodilla on the *Via Ostiensis* in Rome.

Here there is a mural containing an image of a bearded Jesus, which is believed to be one of the earliest examples of the modern-day stereotypical image of the prophet. It dates to sometime in the fourth century and so pre-dates Borgia's life by about 1100 years.



The Depiction of Jesus Christ from the *Ravenna Mosaics*, c. 526 (Left) and a Mural Painting (Right) of Jesus Christ from the Catacomb of Commodilla in Rome dating to the Fourth Century

The second example dates from the early sixth century. At the time, the emperor of the Eastern European Empire or Byzantine Empire, Justinian I, succeeded in reconquering some of the Western Roman Empire, mainly in Italy and North Africa.

A building program followed, and this included the Basilica of San Vitale in the town of Ravenna in northern Italy.

This is a UNESCO World Heritage site today and contains a famous series of mosaics depicting biblical scenes, early Christian figures, and contemporary political figures, including the emperor Justinian and his wife, Theodora.

One of these panels very clear shows Jesus Christ. Here he is yet again depicted in the typical manner in which he is portrayed in modern times. The Ravenna Mosaics pre-date Cesare Borgia's life by nearly a thousand years.

Dozens of other examples from throughout the Middle Ages could be cited to demonstrate that Jesus was depicted in this way for hundreds of years before any portraits of Cesare Borgia in the late fifteenth and early sixteenth century.

As such, while Dumas presented an interesting story, one which had a particular point of interest in the contrast of the saintly Jesus and the ruthless, Machiavellian Borgia, it was nothing more than a story, and there is no truth to his claim that portraits of Borgia impacted on how western society depicted Jesus Christ from the sixteenth century onwards.

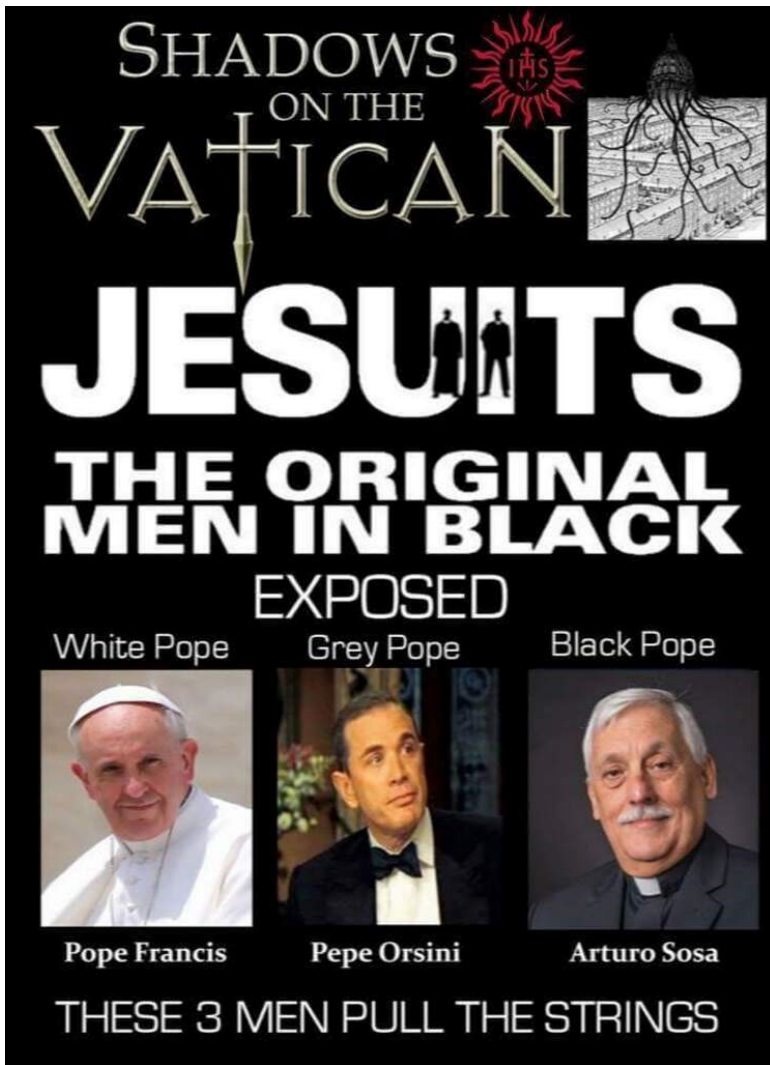
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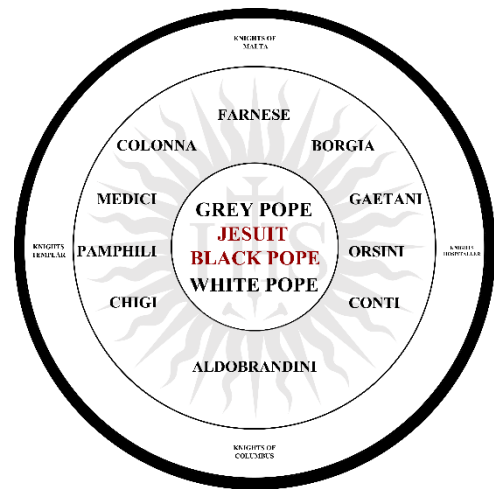
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THE GREY POPE

The most powerful man is the Grey Pope, Pepe Orsini of the Roman Maximus Clan. He is the King of the Holy Roman Papal bloodlines. The most powerful bloodlines are the Breakspear, Somaglia, Orsini, Farnese, and Aldobrandini. These five dominating families unite with the Borgia, Chigi, Colonna, Este, Medici, Pallavicini, and Pamphili to form the ancient 13 Saturnalian bloodlines that run the world.

The ten families listed in the circle are the ten bloodlines that make up the Grey Council of Ten who control the papacy.



THE BLACK POPE

In 1534, the Farnese family created the Jesuit Order with Ignatius Loyola as the Superior General of the Jesuits aka "The Back Pope". He is called the Black Pope because he always dresses in black and lurks in the shadowy world of secrets, intrigue, and phony holiness. Arturo Sosa is the current Superior General of the Jesuit Order. The Jesuits were created with two major goals: 1) Universal Political Power, and 2) A Universal Church, in fulfillment of the prophecies of Revelation 6,13, 17, and 18. The Jesuits have no conscience, they have one purpose, and their purpose is world domination.

THE WHITE POPE

The White Pope is used as the frontman. The current White Pope and first Jesuit Pope, Jorge Mario Bergoglio aka Pope Francis, has a very problematic past back in Argentina which includes the enabling of human trafficking and being a collaborator to the Videla fascist regime. Jorge Mario Bergoglio not only supported the military dictatorship, in which more than 30,000 people were killed or "disappeared" by military junta General Jorge Rafael Videla, but he also played a direct and complicit role in the "Dirty War" (la guerra sucia) in liaison with Videla, which led to the arrest, imprisonment, torture, and disappearance of progressive Catholic priests and laymen who were opposed to Argentina's military rule.

Jesuit Oath of Office

The Oath as taken by the members of the Fourth Degree of the Knights of Columbus, entered into the Congressional Record, 62nd Congress, 3rd Session; House Bill 1523, Library of Congress, Catalog Card Number, 66-43354, Volume 49, part 4, pages 3215-16; Contested election case of Eugene C. Bonniwell against Thomas S. Butler, published on Feb. 15, 1913, reads:

“I, _____ now in the presence of Almighty God, the blessed Virgin Mary, the blessed St. John the Baptist, the holy apostles, St. Peter and St. Paul, and all the saints, sacred hosts of heaven, and to you my Ghostly Father, the Superior General of the Society of Jesus, founded by St. Ignatius, in the pontification of Paul the III, and continued to the present, do by the womb of the Virgin, the matrix of God, and the rod of Jesus Christ [the Church and the Pope likened to a sexual union, the Church being “the matrix of God,” the Pope possessing “the rod of Jesus Christ”], declare and swear that his Holiness, the Pope is Christ’s vice general and is the true and only head of the Catholic or universal church throughout the earth, and that by virtue of the keys of binding and loosing given His Holiness by my Saviour, Jesus Christ, he hath power to dispose heretical kings, princes [and presidents], states, commonwealths, and governments that they may be safely destroyed.

Therefore, to the utmost of my power, I will defend the doctrine and his Holiness’ right and custom against all usurpers of the heretical or Protestant authority whatever, especially the Lutheran church of Germany, Holland, Denmark, Norway and Sweden and the now pretended authority of the Churches of England and Scotland, and the branches of some now established in Ireland, and on the continent of America and elsewhere, and all adherents in regard that they may be usurped and heretical, opposing the sacred mother Church of Rome.

I now denounce and disown any allegiance as due to any heretical king, prince or state, named Protestant or liberal, or obedience to any of their laws, magistrates or officials.

I do further declare that I will help, assist and advise all or any of his holiness’ agents, in any place where I should be in Switzerland, Germany, Holland or America, or in any other territory I shall come to, and do my utmost to extirpate the heretical Protestant or Masonic doctrines, and destroy all their pretended powers, legal or otherwise [the Order cleverly using this oath of the Knights of Columbus to drive Protestants and Baptists into the arms of the Black Pope’s “Invisible Empire” of Scottish Rite Freemasonry, further destroying the LORD’s Grand and Glorious Protestant Reformation].

I do further promise and declare that, notwithstanding I am dispensed with to assume any religion heretical for the propagation of the mother church’s interest, to keep secret and private all her agents’ counsels from time to time as they entrust me, and not divulge, directly or indirectly, by word, writing or circumstances whatever, but to execute all that should be proposed given in charge, or discovered unto me but by my Ghostly Father, or any of the sacred order.

I do further promise and declare that I will have no opinion or will of my own or any mental reservation whatsoever, even as a corpse or cadaver (*Perinde ac cadaver*) but will unhesitatingly obey each and every command that I may receive from my superiors in the militia of the Pope and Jesus Christ.

That I will go to any part of the world whithersoever I may be sent; to the frozen regions of the north; or the burning sands of the desert of Africa or the jungles of India; to the center of civilization of Europe or to the wild haunts of the barbarous savages of America without murmuring or repining and will be submissive in all things whatsoever is communicated to me.

I do further promise and declare, that I will, when opportunity presents, make and wage relentless war, secretly or openly, against all heretics, Protestants and Masons, as I am directed to do, to extirpate and exterminate them from the face of the whole earth, and that I will spare neither age, sex, nor condition, and that I will burn, hang, waste, boil, flay, strangle, bury alive, these infamous heretics, open up the stomachs and wombs of their women and crush their infants' heads against the walls in order to annihilate their execrable race.

That when the same cannot be done openly, I will secretly use the poison cup, the strangulation cord, the steel of the poniard, or the leaden bullet, regardless of the honor, rank, dignity or authority of the persons whatever be their condition in life, either public or private, as I at any time may be directed to so do, by any agent of the Pope, or superior of the Brotherhood of the Holy Faith of the Society of Jesus.

In confirmation of which I hereby dedicate my life, soul and all corporeal powers, and with the dagger which I now receive, I will subscribe my name, written in my blood in testimony thereof; and should I prove false or shaken in my determination, may my brethren and fellow soldiers of the militia of the Pope cut off my head and my feet and my throat from ear to ear, my belly opened and sulphur burned therein with all the punishment that can be inflicted upon me by demons in eternal hell forever.

That I will in voting always vote for a Knight of Columbus in preference to a Protestant, especially a Mason, and that I will lead my party so to do, that if Catholics are on the ticket I will satisfy myself which is the better supporter of the mother Church and vote accordingly.

That I will not deal with or employ a Protestant if in my power to deal with or employ a Catholic. That I will place Catholic girls in Protestant homes of heretics.

That I will provide myself with arms and ammunition that I may be in readiness when the word is passed or am commanded to defend the church either as an individual or with the militia of the Pope.

All of which I, _____, do swear by the blood of the trinity and the blessed Eucharist and witness the same further with my name written with the point of this dagger, dipped in my own blood, and seal, in the face of this holy sacrament.