

Historical and Critical Account

OF THE SO-CALLED

PROPHECY OF ST. MALACHY,

REGARDING THE SUCCESSION OF POPES.

BY

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"The innocent man believeth every word; the discreet man considereth his steps."—PROV. xiv. 15.

"Despise not prophecies, but prove all things; hold fast that which is good."—1 THESS. v. 20, 21.

DUBLIN:

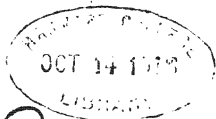
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ERRATUM.

Page 92. Last sentence :—"And still his very smile," &c. is not, I am afraid, the correct translation. The true meaning is, I should think :—"And still its presence, no matter in how slight a degree, showed a countenance free from every shade and shadow of sadness."

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PREFACE.

THE republishing of the papers on the so-called Prophecies of St. Malachy which I contributed last year to the *Ulster Examiner*, has been undertaken at the request of my venerated bishop and of a number of friends. The papers, as they first appeared, had many drawbacks. In the beginning I entered rather enthusiastically into the views of a French ecclesiastic who wrote in defence of the Prophecies ; then, as I went on with my work, I grew more cautious, and the more I was anxious to obtain grounds of certainty, the more my doubts increased. The only course open to me to set aside these doubts was to examine for myself as many of the original sources of information as came within my reach. This could only be done during a vacation or leave of absence, for my usual occupations are far from literary. Even now I may have to drop my pen at any moment to attend the sick or dying ; ay, or it may be (with very little exaggeration when

I speak of Belfast), the fallen in battle. So, as soon as I was able to obtain from my bishop a little respite from my usual labours, I set out on a literary tour, and gathered up as much information from old libraries and other sources as I could, within a period which was necessarily limited. The information thus gleaned I now submit to the public. I have the disadvantage of being young in the world as well as in literature, but as it is well-known that learned men have talked like fools on subjects they have not made a special study of, so I may deserve a hearing on the matter of "St. Malachy's Prophecy" after having made it such an object of my calm research.

Belfast, Feast of our Lady of Mount Carmel, 1879.

ST. MALACHY'S PROPHECY.

INTRODUCTION.

NABI is the usual Hebrew word for "prophet; *Roeh* also means "prophet," but it is not so often used as *Nabi*. *Roeh* is better translated by "seer," the word *roeh* being the present participle of the Hebrew verb *raah*, "he saw." The *Nebihim* were *ex-professo* prophets. Their mission was to reform the morals of the rulers and people, and to make known God's revelations regarding the hidden and the future, but in a special manner the coming of the Messiah. In a word, they were God's messengers and interpreters. *Dei nuntii atque interpretes erant*. The *Rohim* (*videntes* or *seers*) were persons who, although favoured with revelations, still followed their ordinary avocations. To this class belonged David, who, in addition to being a prophet, was a king, and attended to the duties of state.

The word "to prophesy" has several meanings in

the Bible. In a general sense it means to know things which are beyond human knowledge. In this sense the Jews used it, when, after having blindfolded our Lord, they smote Him, and asked, saying : " Prophecy who is it that struck Thee " (Luke, xxii. 64). As though they would say, Thy knowledge must be more than human if Thou canst tell without the use of thine eyes, who is it that struck Thee. To prophesy in its usual restricted sense is " to unerringly foretell future events, which cannot be foreseen from any natural cause," and the person who foretells such events is called " a prophet." Hence, the doctor who foretells a person's death, after having learned the fatal character of the disease, cannot be called a prophet.

The knowledge of the future belongs properly to God. This knowledge pertains not to the nature either of an angel or man ; and if angels and men do foretell future events, they do so as mere agents or instruments according to the revelation they receive for the time being. As to what extent the angels of darkness can foretell, it is not easy to decide. Certain it is they have no knowledge of the contingent future ; that is to say, of the future properly so called, except what God for his own wise ends may give them. They are false prophets, however, as far as we are concerned, for we can never place confidence in them. They can at any rate

know things which are beyond our knowledge. This arises from their nature as spirits, as well as from their knowledge of causes which are now present, though hidden from us. Thus, for instance, it would be no prophecy for the evil spirit to inform me that I was to receive a letter from a far-away friend some weeks or months hence. The spirit of darkness could have seen the friend write the letter, and in a twinkling have winged his flight here to inform me of the fact. The demon may be also pretty successful in guessing the future. Fancy his natural cleverness and long experience.

A knowledge of the future in man is usually a sign of great sanctity, "for the testimony of Jesus is the spirit of prophecy" (Apoc. xix. 10). But the "spirit of prophecy" is not *always* a sign of sanctity, as for instance in the case of Balaam (Numb. xxi.). Sooth-sayers and fortune-tellers may, perhaps, have been helped by the evil one in their predictions, and may have told things beyond the ordinary ken of mortal; still it must not be forgotten that the devil is the "father of lies," and the predictions of sooth-sayers, even though inspired by him, cannot be trustworthy.

To return, the knowledge of the future belongs, as I have said, to God alone; and though He gave his prophets glimpses of it, their knowledge of the events they foretold was not like unto his. Occa-

sionally the prophet understood not what he was called upon to foretell.* The future in the eyes of the prophet was, says Glaire, like a landscape painting. For as in the painting the objects in the foreground stand out boldly and distinctly, while the objects in the background are hazy and obscure, so in the prophetic vision the events near at hand were clearly described, while the farther they were removed into the future the darker grew the prophetic description. Now, on the canvass the near and remote do really touch each other, and are equidistant from the eye, though the artist's skill helps us to distinguish the one from the other ; but in the prophetic visions there is no artistic shading to distinguish the near from the remote, and hence we find the prophets jumping from one event to another, without any regard for chronological order.† The prophetic spirit did not exist *per modum habitus*, that is to say, there was no new force or discerning power added to the mind by which the future could be spontaneously discerned, but the prophetic vision was a mere passing thing. It came and vanished like a lime-light view. Hence the visions were frequently renewed, and each vision was introduced by such words as "The Lord spoke to me; the word

* Corn. à Lapide, In Proph. Præmium.

† Glaire, Introd. part. aux Prophètes

of the Lord came to me," &c. St. Jerome says : " Si semper esset in Prophetis sermo Dei et iuge in pectore eorum haberet hospitium nunquam tam crebro Ezechiel poneret 'Et factus est sermo Domini ad me dicens,' " &c. (S. Hieron in Ezech. xxxvi.).

All this must be thoroughly understood, for arguments have been used against what we may call the post-apostolic prophecies, which may with equal justice be directed against the prophecies in the Bible itself. As long as the Church has not spoken against these prophecies, they are open to doubt; but if any Catholic be inclined to rail against them, let him remember that he *is* a Catholic and not an infidel; or in other words, let him view these prophecies in the same light as the Church does. He should not reject them without knowing the reason why.

Prophecy in its restricted sense does not seem to have entered into the economy of the new dispensation. The divine promises made at the institution of the Church as to its imperishable nature, as well as to its own and its ruler's infallibility, require no further repetition or confirmation from an army of prophets. The words of eternal life are in its teachings. The last prophetic work which the Church acknowledges as such is the Apocalypse. The prophetic spirit did not, however, die out with the apostolic times, but the Church has not pronounced any work prophetic since then. The Church has produced a countless

number of saints, who were more or less imbued with the prophetic spirit; but on any work which has been attributed to any saint as prophetic, the Church has given no decision. Isolated instances of the gift of prophecy, as possessed by certain saints, are given in the Breviary (for instance, their foretelling the hour of their deaths); but as regards those famous prophecies which have been so often published under the name of some saint, the Church simply allows us to take them for what they are worth. We should be slow to admit as well as slow to reject them; and the great test we should be guided by, no matter from how holy a source they may come, is their fulfilment. Still holy people may be found to err on the side of over-readiness to admit; *Innocens credit omni verbo; astutus considerat gressus suos.**

Prophetic utterances are published which have really come from holy sources, but though called prophecies are rather the pious anticipations of the ways of Providence. Parts of these prophecies are sometimes fulfilled, and parts of them contradicted by subsequent events. The prophetic gold, it would seem, is not unmixed with alloy. It was foretold, for instance, of Pius IX., that he would regain his temporal sovereignty before his death. In fact,

* Prov. xiv. 15.

many so-called prophecies are merely (excuse the term) pious ravings. To return, I have said already that the Church has pronounced no decision with regard to any of the post-apostolic prophecies, and though the Council of Bale declared that there was nothing in the Revelations of St. Bridget of Sweden which was contrary to holy Scripture, the teaching of the Fathers, or morals, still we cannot conclude from this that they are true.

Calvin is said to be the author of the famous saying, that the study of the Apocalypse *insanum inveniet aut faciet*—finds a man mad already, or is sure to make so. The assertion, though irreverently used with regard to the word of God, may be fittingly applied to those literary curiosities of latter ages which go under the name of prophecies. It is astonishing how easily persons can believe in such prophecies, especially in cases where there is no authority for their genuineness. There are other prophecies which have given rise to a good deal of discussion, for instance, those popularly known as of St. Cesarius, of Friar Herman de Lehnin, and of Orval. To this class belong the Prophecies of St. Malachy. All are to be treated the same way—admitted or rejected, according to the evidence for or against them. The crucial test, however, of all latter-day prophecies, as far as their genuineness is concerned, is their fulfilment. I say this, supposing, of course,

that the Church has not pronounced on the matter. I shall dismiss St. Cesarius, Herman de Lehnin, and Orval for the present, and shall confine myself to the prophecy attributed to St. Malachy, which, on account of its relating to the Popes, who figure so largely in the world's history, is itself of world-wide fame.

ST. MALACHY'S PROPHECY.

ONUPHRIUS PANVINIUS was born of a noble and ancient family in Verona, in 1529. Zedler* tells us that Panvinus began to write about one thing or another, even at the early age of twelve. He was so anxious to add to his knowledge, that he studied whole nights, and never thought of food. After having joined the Augustinians, he was called to Rome, where he continued his studies, became Bachelor in Holy Scripture, and what Zedler calls *Magister Studii*. Thence he went to Florence where he taught scholastic Theology. At this time he could no longer conceal his unhealthy inclination towards speculative studies, and hence he sought and obtained permission from the general of his order to leave it. Panvinus wrote a great number of works on sacred and profane history, Roman Antiquities, Medals, Inscriptions, &c. Students of Roman Antiquities must not be unfamiliar with his name, and the general reader will find him quoted in Byron's "Childe Harold." He was patronised by Pius IV., and Philip II. of Spain. For some fault or other he

* Grosses volstandiges Univ. Lexicon Halle u. Leipsig, 1739, art. Panv.

was severely rebuked, and in fit of chagrin left Rome and went to Sicily, where he took ill of fever, of which he died in Palermo, in the 39th year of his age, A.D. 1568. His works, according to Zedler, comprised fifty volumes, many of which were in MS. Of Panvinus it has been said "Tot Onuphrius scripsit ut nihil legere, tot aliena legit ut nihil scribere potuisse videatur." It has been remarked, however, that his works are full of blunders, nevertheless he has been regarded as undoubtedly one of the most remarkable men of his age. A remarkable work of his is a short history of the Popes, entitled, "*Epitome Romanorum Pontificum usque ad Paulum IV.*," which was printed in Venice in 1557. Any person who opens this work and compares the account of the popes in it from Celestine II. to Paul IV., with the corresponding part of the "Prophecy of St. Malachy" will come to the conclusion that the writer of the latter, if not Panvinus himself, must have been some one who followed Panvinus's account rather too closely. In Panvinus's *Epitome*, the popes' armorial bearings are given, but not in every case. When the arms are given, we usually find that they figure in the prophecy, when not given, the prophecy is a play upon, or a description of the pope's name, country, family, or title, when cardinal. Moreover, we find in Panvinus the very same antipopes as

given in the prophecy. Even when the pope's family-name, armorial bearings or cardinalic title is wrongly given by Panvinus, we find the forger of the prophecy to perfectly chime in with him. This so astonished me, the first time I looked over Panvinus's *Epitome*, that I was led to suspect that the prophecies might have been the work of Panvinus himself. However, there are difficulties in the way of this theory, and I have been forced to reject it.

Arnold Wion, was born in Douay, in Flanders, in 1554. His father was *procurateur-fiscal* of the same town. He first donned the religious habit in the Abbey of Aldenburg, diocese of Bruges. Seeing his country, however, a prey to political rancour and continual warfare, he left Flanders, went to Italy, and was received into the Benedictine Abbey at Mantua, which was a branch-house of the Order established at Mount Cassino. Wion, according to Moréri lived to an old age, but the date of his death is unknown. He has left us some works; (1), a *Chronologia*; (2), a Life of St. Gerhard: and (3), the *Lignum Vitæ*. This last is the celebrated work, which is first known to have contained the "Prophecy of St. Malachy." The writer after giving a short sketch of the Sainted Archbishop of Armagh, introduces the prophecies in the following words:—"He (St. Malachy) is said to have written some

works, none of which I have seen up to the present, except a certain prophecy regarding the popes, which I give here because it is short, and has not been, as far as I know, ever printed, though many have been anxious to see it." Then follow the prophecies, with the corresponding popes' names and interpretations, just as they will be found reproduced immediately. At the end of the prophecy Wion remarks, "What has been added to the popes is not the work of Malachy, but of Father Alphonsus Giacon, of the Order of Preachers, the interpreter of this prophecy," which means that the original prophecy was a mere string of obscure Latin phrases, and that this Giacon added each pope's name, and showed how the prophecy applied to him. The title of Wion's work is as follows:—*Lignum vitæ, ornamentum et decus Ecclesiæ, in quinque libros divisum, in quibus totius Sanctissimæ religionis Divi Benedicti, initia, viri dignitate, doctrina, sanctitate ac principatu clari describuntur: et fructus qui per eos S.R.E. accesserunt, fusissime explicantur. Auctore D. Arnoldo Wion, Belga, Duacensi, Monacho S. Benedicti de Mantua Ord. Divi Benedicti Nigror. Congregationis Cassiensis, alias S. Justini de Padua. Accessit Dilucidatio, quomodo principes Austriaci originem ducant ex Anicia Romana familia quæ erat Divi Benedicti. Ad Philippum II. Hispaniarum regem potentissimum cum duplici indice. Venetiis apud Georgium Angelarium,*

M.D. XCV. Tacked on to the *Lignum Vitæ* is a dissertation where Wion tries to show that St. Benedict and the House of Austria are descended from the Anicians, an old Roman family. Of Wion's work Moreri says, "*Ceux qui aiment à donner dans les fables trouveront là de quoi s'exercer.*" "Those who relish old stories will find them here in abundance." The Bollandist Papebroke, says Wion omitted nothing which could redound to the glory of his order. Hence he had great pleasure in ranking so great a saint and prophet as St. Malachy of Armagh among the Benedictines. St. Malachy wished to join the Clairvaux Cistercians, over whom his dear friend St. Bernard ruled as Abbot. This request was refused by the Pope, but we all know that St. Malachy ended his days in their midst. Now, the Cistercians are a branch of the Benedictine Order, and thus Wion by a slight stretch of imagination, could claim him as a Benedictine.

It will be interesting to give now a reliable version of the prophecies. They have been often published, and there are various readings, but the following transcribed word for word from Wion's book, must go very far, if not, the whole way, in setting the question of readings at rest. In vol. ii. p. 307, seq., we read :—

"*Dunensis in Hibernia sub Archiepiscopo Armacano.*
S. Malachias, Hibernus monachus, Benchorensis

et Archiep. Ardm. cum aliquot annis sedi illi prae-
fuisset humilitatis causa Archiepiscopatu abdicavit,
anno circiter Domini 1137 et Dunensi sede con-
tentus, in ea ad finem usque vitæ permansit. Obiit
an 1148 die 2 Nov. *S. Bern. in ejus vitam.*

“Ad eum extant epistolæ S. Bernardi tres videlicet
315, 316, et 317. *Scripsisse fertur et ipse nonnulla
opuscula, de quibus nihil hactenus vidi præter quandam
prophetiam de Summis Pontificibus, quæ quia brevis et
nondum quod sciam excusa et a multis desiderata hic a
me apposita est.*

“PROPHETIA S. MALACHIÆ, ARCHIEPISCOPI DE
SUMMIS PONTIFICIBUS.

| | | | |
|---|---------------------------|----------------|---|
| 1 | Ex castro Tiberis. | Cœlestinus II. | Typhernas. |
| 2 | Inimicus expulsus. | Lucius II. | De familia Caccianemica. |
| 3 | Ex magnitudine montis. | Eugenius III. | Patria Ethruscus oppido montis magni. |
| 4 | Abbas Suburranus. | Anastatius IV. | De familia Suburra. |
| 5 | De rure albo. | Adrianus IV. | Vilis natus in oppido S. Albani, |
| | Ex tetro carcere. | Victor IV. | Fuit Card. S. Nicolai in carcere Tulliano. |
| | Via transtiberina. | Callistus III. | Guido Cremensis Card. S. Mariæ Transti- berim, |
| | De Pannonia Thus- ciæ. | Paschalis III. | Antipapa, Hungarus na- tione Episc. Card. Tusculanus. |
| | Ex ansere custode. | Alexander III. | De familia Paparona. |

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|----|---|-----------------------------------|--|
| 7 | Lux in ostio. Sus in cribro. | Lucius III. Urbanus III. | Lucensis, Card. Ostiensis. Mediolanensis, familia Cribella quæ suem pro armis gesset. |
| | Esis Laurentii, | Gregorius VIII. | Card. S. Laurentii in Lu- cina cujus insignia enses falcati. |
| | De schola exiet. | Clemens III. | Romanus Domo Scho- lari. |
| | De rure Bovensi. | Cœlestinus III. | Familia Bovensi. |
| 15 | Comes signatus. Canonicus de Latere. | Innocentius III. Honorius III. | Familia comitum Signiæ. Familia Sabella, Cano- nicus S. Joannis La- teraneris [<i>sic.</i>] |
| | Avis Ostiensis. | Gregorius IX. | Familia comitum Sig- niæ Episcopus Cardi- nalis Ostiensis. |
| | Leo Sabinus. | Cœlestinus IV. | Mediolanensis, cujus in- signia leo, episcopus Card. Sabinus. |
| | Comes Laurentius. | Innocentius IV. | In domo fixa, comes Lavanæ, Card. S. Laurentii in Lucina. |
| 20 | Signum Ostiense. | Alexander IV. | De comitibus Signiæ Episcopus Card. Osti- ensis. |
| | Hierusalem Campa- niæ. | Urbanus IV. | Gallus, Tricensis in Cam- pania Patriarcha in Hierusalem. |
| | Draco depressus. | Clemens IV | Cujus insignia aquilla ungibus draconem tenens. |

Anguinus [*sic.*] vir. **Gregorius X.** **Mediolanensis** familia vicecomitum quæ anguem pro insigni gessit.

Concionator Gallus. **Innocentius V.** **Gallus**, ordine Predicatorum.

25 **Bonus Comes.** **Adrianus V.** **Ottobonus** familia flisca ex comitibus Lavanæ.

Piscator Thuscus. **Joannes XXI.** **Antea Joannes Petrus** episcopus Card. Tusculanus.

Rosa composita. **Nicolaus III.** Quæ rosam in insigni gessit, dictus compositus.

Ex telonio Liliacei Martini. **Martinus IV.** **Cujus insignia lilia**, Canonicus et Thesaurarius S. Martini Turo-
Martini. nensis.

Ex rosa leonina. **Honorius IV.** **Familia Savella**, insignia rosa a Leonibus gestata.

4 **Picus inter escas.** **Nicolaus IV.** **Picenus** patria Esculanus.

Ex eremo celsus **Cœlestius V.** **Vocatus Petrus de Morone**, eremita.

Ex undarum bene dictione, **Bonifacius VIII.** **Vocatus prius Benedictus Caetanus** cujus insignia undæ.

Concionator Pate- **Benedictus XI.** **Qui vocabatur frater Nicolaus ordinis Prædicatorum.**
reus.

- De fessis Aquita- Clemens V. Natione aquitanicis cujus
nicis. insignia fessæ erant.
- 5 De sutore Osseo. Joannes XXII. Gallus, familia Ossa su-
toris filius.
- Corvus schismaticus. Nicolaus V. Qui vocabatur F. Petrus
de Corbario contra
Joannem XXII., anti-
papa minorita.
- Frigidus abbas. Benedictus XII. Abbas monasterii fontis
frigidi.
- De Rosa Attreba- Clemens VI. Episcopus Attrebatensis
tensi. cujus insignia rosæ.
- De montibus Pam- Innocentius VI. Card. S. Joan. et Pauli
machii. titulo Pammachii cujus
insignia sex montes
erant.
- 20 Gallus vicecomes. Urbanus V. Nuntius apostolicus ad
vicecomites Mediola-
nenses.
- Novus de Virgine Gregorius XI. Qui vocabatur Petrus
forti. Belfortis Card. S
Mariæ Novæ.
- De cruce apostolica. Clemens VII. Qui fuit presbyter Card.
SS. XII. Apostolorum
cujus insignia crux.
- Luna cosmedina. Benedictus XIII. Antea Petrus de Luna
Diac. Card. S. Mariæ
in cosmedina.
- Schisma Barchino- Clemens VIII. Antipapa qui fuit Canon-
nium. icus Barchinonensis.
- De inferno Præg- Urbanus VI. Neapolitanus Prægnanus
nati(?) (Evidently
a misprint for
"Prægnani.") natus in loco qui dici-
tur infernus.

| | | |
|--|------------------|--|
| Cubus de mixtione. | Bonifacius IX. | Familia Tomicella a Genua Liguriæ orta cujus insignia cubi. |
| De meliore sydere. | Innocentius VII. | Vocatus Cosmatis de Melioratis Sulmonen- sis cujus insignia Sydus. |
| Nauta de Ponte ni- gro. | Gregorius XII. | Venetus Commendata- rius Ecclesiæ Nigro- pontis. |
| Flagellum solis. | Alexander V. | Græcus, archiepiscopus Mediolanensis insig- nia sol. |
| ✓ Cervus Sirenæ. | Joannes XXIII. | Diac. Card. S. Eustachii qui cum cervo dipin- gitur Bononiæ legatus Neapolitanus. |
| Columna Veli Aurei (Wion has corona in place of co- lumna, but it is evidently a mis- print). | Martinus V. | Familia Colonna diaco- nus Card. S. Georgii ad velum aureum. |
| Lupa coelestina. | Eugenius IV. | Antea regularis Cœlesti- nus et episcopus Se- nensis. |
| Amator crucis. | Felix V. | Qui vocabatur Amadeus dux Sabaudix insignia crux. |
| De modicitate Lu- næ. | Nicolaus V. | Lunensis de Sarzana humilibus parentibus natus. |
| 5 Bos pascens. | Callistus II. | Hispanus cujus insignia bos pascens. |

De capra et alberga. Pius II.

De cervo et Leone. Paulus II.

Piscator minorita. Sixtus IV.

Præcursor Siciliæ. Innoc. VIII.

Bos Albanus in Portu. Alexander VI.

De Parvo homine. Pius III.

Fructus Jovis juvenit. Julius II.

De craticula Politiana. Leo X.

Leo Florentius. Adrianus VI.

65 Flos Pilei Ægri. Clemens VII.

Hiacinthus medicorum. Paulus III.

De corona Montana. Julius III.

Senensis qui fuit a secretis cardinalibus Capranico et Albergo.

Venetus qui fuit commendatarius Ecclesiæ Cerviensis et Card. tituli S. Marci.

Piscatoris filius, Franciscanus.

Qui vocabatur Joannis Baptista et vixit in curia Alphonsi regis Siciliæ.

Episcopus Card. Albanus et Portuensis cujus insignia bos.

Senensis, familia Piccolominea.

Ligur, cujus insignia Quercus Jovis arbor.

Filius Laurentii Medicei et scholaris Angeli Politiani.

Florentii filius cujus insignia leo.

De domo Medicea, ejus insignia pila et lilia.

Farnesius, qui lilia pro insignibus gestat et Cardinalis fuit SS. Cosmæ et Damiani.

Antea vocatus Joannis Maria de Monte.

| | | | | |
|----|-----------------------------|------|-----------------|---|
| | Frumentum ccidum. | flo- | Marcellus II. | Cujus insignia cervus et frumentum ideo flocci- dum quod paucio tem- pore vixit in Papatu. |
| | De fide Petri. | | Paulus IV. | Antea vocatus Joannes Petrus Caraffa. |
| 70 | Esculapii Pharma- cum. | | Pius IV. | Antea dictus Joannes Angelus Medices. |
| | Angelus nemoro- sus. | | Pius V. | Michael vocatus, natus in oppido Boschi. |
| | Medium corpus pilarum. | | Gregorius XIII. | Cujus insignia medius, draco, Cardinalis crea- tus a Pio IV. qui pila in armis gestabat. |
| | Axis in medietate signi. | | Sixtus V. | Qui axem in medio Leo- nis in armis gestat. |
| | De rore cœli. | | Urbanus VII. | Qui fuit archiepiscopus Rossanensis in Cala- bria ubi manna colli- gitur. |
| 8 | Ex antiquitate urbis. | | Gregorius XIV. | |
| | Pia civitas in bello. | | Innocentius IX. | |
| | Crux Romulea. | | Clemens VIII. | |

| | | |
|---------------------------|----------------------|---------------------------|
| Undosus vir. | Columna ex- | Pastor et nauta. |
| | celsa. | |
| Gens perversa. | Animal rurale. | Flos florum. |
| In tribulatione pa- | Rosa umbrizæ. | De medietate lunæ. |
| cis. 50 | | |
| Lilium et rosa. | 95 Ursus Velox. | De labore solis. |
| Jucunditas crucis. | Peregrinus apos- | Gloria olivæ. |
| | tolicus. | |
| Montium custos. | Aquila rapax. | |
| Sydus olorum. | Canis et coluber. | In persecutione extrema |
| De flumine magno. | Vir religiosus. | S. R. E. sedebit Pe- |
| Bellua insatiabilis. | De balneis Eth- | trus Romanus qui pas- |
| 108 Poenitentia gloriosa. | 100 rurizæ. | cet oves in multis tri- |
| Rastrum in porta. | Crux de cruce. | bulationibus, quibus |
| Flores circumdati. | Lumen in cœlo. | transactis civitas septi- |
| 90 De bona religione. | Ignis ardens. | collis diruetur et iudex |
| Miles in bello. | Religio depopu- | tremendus judicabit |
| | lata. | populum. Finis. |
| | 105 Fides intrepida. | |
| | Pastor angelicus. | |

Quæ ad Pontifices adjecta non sunt ipsius Malachiæ sed R. P. F. Alphonsi Giaconis Ord. Prædicatorum hujus prophetiæ nterpretis.

Alphonsus Ciacconius* was born at Baeza, in the kingdom of Granada, in 1540. He became a Dominican, and professed Holy Scripture at the convent

* His original name was Alphonso Chacon. The Italians, in order to retain the soft Spanish sound of *ch*, latinized his name into Ciacconius, or, as Wion has it, Giacon.

of St. Thomas, Seville. He subsequently went to Rome, and was appointed Apostolic Penitentiary by Gregory XIII. The assertion that he became Patriarch of Alexandria has been questioned by modern writers. Andrew Schott is wrong in giving the date of his death as 1590. De Thou says Ciacconius died on the 14th February, 1599. There are several works of Ciacconius mentioned, but the most remarkable is the one entitled "*Vitæ et res gestæ Romanorum Pontificum et Cardinalium*," which was printed in 1601. This work was re-edited, in 1630, by a body of learned ecclesiastics, among whom was the famous Irish Franciscan, Luke Wadding. Another edition, giving a continuation of the popes, &c., was printed in 1677. Ciacconius's work resembles Panvinius's. He gives what he calls the pope's *effigies*, or likeness, his arms, and then a short sketch of his life. He gives the arms of certain popes where Panvinius does not give them, and he is careful to make a distinction between popes and antipopes. **Notwithstanding Wion's assertion, it is hard to believe that Ciacconius was the interpreter of the Prophecies.** Any person with Panvinius's work could have easily explained the legends from Panvinius's time backwards. Ciacconius's History of the Popes and Cardinals gives us generally a clue to the interpretation of the prophecy up to his own time, but we need not be astonished at this, for we

may naturally expect that the prophecy would chime in with facts. However, from the fact of the supposed Ciacconian interpretation, as published by Wion, being at variance with certain assertions in the *Vitæ et res gestæ R. Pont. et Card.*, there is, I am afraid, every reason to doubt that Ciacconius has had anything to do with it. Ciacconius, in the *Isagoge*, or introduction to the work already spoken of, bitterly complains of the errors in Panvinus's book.

Now, if Ciacconius was the interpreter of the prophecies, as Wion asserts, Ciacconius must be pitching into himself, for we find reproduced in Wion's book the errors of which he complains. Who then is the interpreter? Is it Panvinus? or may not the prophecy as well as the explanation have come from the same hand? May not Wion have been merely duped (which could have been easily done considering his character); and may he not in good faith have given the prophecy as that of the great St. Malachy? We cannot give these questions due consideration until we have thoroughly examined the prophecy itself. In order to do so we must take up the legends one by one. Several interpretations of the prophecies have been published. Moréri and Engelgrave, who flourished in the seventeenth century, give the prophecies and an explanation of them down to their own times. The Abbé Cucherat of Paray-le-Monial continues the explanation down

to our day. There are other interpreters of them, but I shall merely mention their names as occasion requires. For those who do not believe in the prophecy, the question regarding the legends after Wion's time will be not so much what the conventional explanation is as *what the forger of them really had in his mind*.

I.

Ex castro Tiberis (from a castle on the Tiber).

CELESTINE II. (1143-1144).

He was born in a castle on the Tiber. Such is Moréri's simple explanation. This pope's original name was Guido de Castello. Wion's interpreter only says *Typhernas*. Panvinus in his *Epitome* uses the same word. *Typhernas* means a native of Citta di Castello, formerly called *Tifernum-Tiberinum*.

This pope studied under the famous Peter Abelard. His reign was short and uneventful.

II.

Inimicus expulsus (the enemy driven out).

LUCIUS II. 1144-1145).

The explanation is easy. He belonged to the Caccianimici family. *Cacciare* in Italian means "to drive out," and *nemici* "the enemies;" hence *inimicus expulsus*. This pope's reign was a short but troubled one.

III.

Ex magnitudine montis (from the great mountain).

EUGENE III. (1145-1153).

This pope was a Cistercian. He was born near Pisa, at a place called *Montemagno*, which explains the above legend.

IV.

Abbas Suburranus (Abbot from Suburra).

ANASTASIUS IV. (1153-1154).

He was an abbot, and his birth-place was a locality called Suburra. His reign was short, but much disturbed by the schism of Arnaud de Brescia.

V.

De rure albo (from the white country).

ADRIAN IV. (1154-1159).

The only explanation which is given in the *Lignum Vitæ* is that his birth-place was St. Alban's (*in oppido S. Albani*). There are several other explanations given, which will be found italicized in the following brief account of this remarkable pope. Nicholas Breakspeare (called in Latin *Hustefragus*) was born in Hertfordshire. Near the place of his birth was the Abbey of *St. Alban's*, which Nicholas sought to enter, but was rejected. In his early life

he had to subsist on alms. Like many another "poor scholér"—the expression is found in Chaucer—he begged his way to the famous University of Paris, "He studied with applause," says Lingard, "in that university, and, wandering into Provence, was admitted among the regular Canons of St. Rufus [who wore a *white* habit]. Here his brethren by their free choice raised him successively to the offices of prior and abbot. But the virtues which had won their esteem in an equal became objects of hatred in a superior; and to free themselves from the rule of the stranger, they presented an accusation against him to Pope Eugenius. The Pontiff conversed with Nicholas, appreciated his merit, and endeavoured to reconcile him with the canons. After a short interval they offered a second complaint. 'Go,' replied Eugenius with a smile; 'elect another abbot. The Englishman is the Cardinal Bishop of *Albano*.' In his new state he did honour to the discernment and choice of his patron." (Lingard Hist. of England, vol. ii.) He was sent as legate to the kingdoms of Denmark, Sweden, and Norway, lands often *white* with snow. Of this pope Lord Macaulay remarks: "At a time when the English name was a reproach, and when all the civil and military dignitaries of the kingdom were supposed to belong exclusively to the countrymen of the Conqueror, the despised race learned with tran-

sports of delight that one of themselves, Nicholas Breakspeare, had been elected to the papal throne, and had held out his feet to be kissed by ambassadors sprung from the noblest houses of Normandy." Baronius, quoted by Lingard, says of Adrian IV. : "He was kind, mild, and patient, skilled in the Greek and Latin tongues, eloquent in speech, polished in his eloquence, distinguished in Church singing, an excellent preacher, slow to anger, speedy to forgive, a cheerful giver, bounteous in his gifts ; in a word, a man excelling in every moral quality."

Could not *albo* refer to Albion, one of the names of England, and may not the name have some reference to England's *white cliffs*? Lingard, in the beginning of his history, tells us that Cæsar, "from the coast of the Morini, could descry the *white cliffs* of the neighbouring island." But how could the word *rure* be applied to a country or nation? Most likely, however, *albo* refers to St. Alban's, and *rure* may allude to the pope's humble origin.

VI.

Ex tetro Carcere (from the loathsome prison).

VICTOR IV., Antipope (1159-1164).

He was cardinal of the title of St. Nicholas *in Carcere Tulliano* (at the Tullian prison). This is the explanation in Wion's book, and must naturally

carry more weight than any other, for, as I have already remarked, I incline to believe that the prophecy and the interpretation came from the same source. Panvinus gives his cardinalic title as above. Moréri says: "On dit qu'il était Cardinal du titre de S. Nicholas in carcere Tulliano." The "on dit" shows that he doubted the fact of this pope having any such "title." Rohrbacher tells us his title was that of St. Cecilia, and in this he is borne out by other historians. Is the prophecy then based on the false assumption of a fact? **How striking that the erroneous account in the *Lignum Vitæ* should chime in with Panvinus's corresponding blunder.**

Octavian usually gets the name of Victor IV. He is sometimes mentioned as Victor III. and Victor V. His chequered career and miserable end will be found detailed in Rohrbacher.

VII.

Via Transtiberina (the road beyond the Tiber).

CALLISTUS III. Antipope (1170-1177).

VIII.

De Pannonia Thusciæ.

PASCHAL III. Antipope (1164-1170).

The above is Wion's order, which, though incorrect, I dare not touch. To tamper with the text in order to correct the chronological mistakes

would be both unfair and misleading. "Paschal III." and "Callistus III.," together with their dates, should change places, and the rest should be left to stand. *Via Transtiberina* refers to St. Mary's in Transtevere (Trans Tiberim), which was Callistus's cardinalic title, according to Wion's interpreter, Ciacconius and Engelgrave. But according to Moréri and De Vallemont, the said title belonged to "Paschal III." Callistus had no "title" in the city of Rome.

De Pannonia Tusciæ is hard to understand. Pannonia is Hungary, Tuscia is Tuscany, "Paschal III.," says Wion's interpreter was an Hungarian, and Cardinal of Frascati (Cardinalis Tusculanus). But what has Frascati to do with Tuscany? and who really was the Hungarian? Surely not the antipope Paschal III., but "Callistus III." It is hard to get out of this maze. It is a regular comedy of errors—a constant necessity for asking which is which. The following facts are reliable :

Octavian, known as the antipope Paschal III., was the nominee and *protégé* of Frederick Barbarossa. Some particulars regarding his life and miserable death will be found in Rohrbacher. At his death another schismatical successor was appointed, who took the name of Callistus III. This was *the Hungarian*, John, Abbot of Struma, who made his submission to the real Pope Alexander III. The

historians tell us how kindly he was treated by Alexander, and how he was honoured at his court and table.

IX.

Ex ansere Custode (from the Guardian Goose).

ALEXANDER III. (1159-1181).

His family name was Paparo, which in Italian means "Goose." *De familia Paparona*, as can be seen by referring back, is all the interpretation Wion gives. But here is a hitch again. The pope's name was Roland Rainucci, which is found in nearly all our histories. However, Panvinus usually chimes in with the prophecy. In this case he says, *Patria Senensis, familia Paparona!* "His native place was Sienna, and his family-name Paparo." In Ciacconius's history (Edition 1677), we read, "*Fuit . . . familia nobili Bandinella quæ postea Paparona dicta est.*" "He belongs to the noble family of 'Bandinella,' which was afterwards called Paparona." M. N. Bouillet, quoted by Cucherat, gives the pope's name in full, Roland Rainuce-Bandinelli, Cucherat quotes Platina, Fleury, Sérieyes, Rohrbacher, and Bouillet, to prove that this pope could not have had such a name as Paparo. Menestrier denies point blank that the pope was so called.

The name is given him, however, in Ciaccionius's work, which was revised over and over again by learned ecclesiastics. On referring to Ciacconius's work we find the *goose* on this pope's arms.

The definiteness of the interpretation of the legends we are engaged with at present strikingly contrasts with the vagueness of the interpretation of the legends after Wion's time. Hence it would be a great argument in favour of the genuineness of these prophecies to prove that there is as much vagueness and mystery about the earlier legends as about the latter, and we are not to be surprised that believers in the prophecies should incline towards rejecting the matter-of-fact explanation and try to find a mystic one. The abbé Cucherat, rejects the family-name interpretation and tries to explain the legend by a classic allusion to the honoured bird which saved Rome. He says the term *anser* has no reproachful meaning attached to it in Latin as in its French (and we may well add its English) equivalent. "On dit chez nous," he says, "'bête comme une oie.' C'est un nom malheureux que celui de cet animal domestique."* The legend, then, according to him, would be a classic as well as mystic allusion to the salvation of Rome by Alexander III.

* Cucherat : "Prophetie sur la succession des Papes." Ibid.

Alexander was one of the most remarkable of the Popes. Under him the heresy of the Waldenses was condemned. The illustrious martyr Thomas à Beckett was struck down at the altar, and gloriously died in defence of the rights of the Church. Alexander excommunicated, and subsequently absolved Henry II., on account of his sacrilegious deed. It was he too who canonised St. Thomas. He witnessed the submission of Frederick Barbarossa, and the extinction of the antipopes together with their schism.

X.

Lux in Ostio (the light at the door).

LUCIUS III. (1181-1185).

He was born in *Lucca*, in Tuscany, and was Cardinal-bishop of *Ostia*. The legend is merely a play on the words Lucius or Lucca and Ostia—a rather usual thing in the scheme of these prophecies.

XI.

Sus in Cribro (the sow in the sieve).

URBAN III. (1185-1187).

The pope's name was Lambert Crivelli, *Crivello*, in Italian means a "sieve." In Panvinus's Epitome the pope's arms are given. There is a very distinct representation of a *sieve* on the shield, and the

supporters of the crest are two sows. Ciacconius though he gives the sieve, gives us no clue to the word *sus*. Whenever I quote Ciacconius I mean the author of the Lives of the Popes and Cardinals and not the individual I always call "Wion's interpreter," whose interpretation can be always found on referring back to the prophecy.

XII.

Ensis Laurentii (*Lawrence's sword*).

GREGORY VIII (1187).

On his escutcheon were two *crossed swords*, and he was cardinal of the title of *St. Lawrence*. Cucherat gives a mystic interpretation. The only noteworthy act of this pope's short reign was an appeal to arms in defence of the Holy Sepulchre—an invitation to *cross swords* with the Saracen. On his shield the swords in saltier are rather Turkish scymeters.

XIII.

De schola exiet (*he shall go forth from the school*).

CLEMENT III. (1187-1191).

His family name was Scholari, "*Familia scholari nobili et honorata*," says Panvinius. The legend merely contains a play on his name, and is to be understood as foretelling that this pope was to be one of the Scholari. With regard to the legend itself, we find *ex* in place of *de* in some versions.

XIV.

De rure Bovensi (from the country of Bovis).

CELESTINE III. (1191-1198).

This legend, like the foregoing, is explained by the family name. "Familia Bubona, alias de Bubonibus appellata," says Ciacconius; "Familia Bubona," says Panvinius. The writer in Goschler's *Dictionnaire Encyclopédique* calls him Bubocardi. "De la famille de Bovis" is Moréri's explanation. But Buboni (Bubo, Bobo, and Bubocardi, as the name is variously given by historians) and Bovis may have nothing in common. Bovis is, according to Cucherat, an illustrious French name. "Familia Bubona," the expression used by Ciacconius, and "Familia Bovensi" in the *Lignum Vitæ* do not seem to have come from the same hand. Everything goes to strengthen the assertion that Wion's interpreter and Ciacconius are not the same individual.

XV.

Comes Signatus (Conti-Segni).

INNOCENT III. (1198-1216).

The legend refers to the illustrious family of the Conti, a branch of which was the Conti-Segni, to which Innocent III. belonged. He was one of the most illustrious of the popes, and his life was written by the famous German convert, Hurter, while yet a Protestant.

XVI.

Canonicus de Latere.

HONORIUS III. (1216-1227).

Another reading has *ex* in place of *de*, but the reading in the *Lignum Vitæ*, as it is the oldest known, must be the best. There is such a title as *legatus a latere*, a legate charged with special powers. *Canonicus de Latere* has been taken as referring to the fact of Cencio Savelli's having been Majordomo and Camerlengo while yet only a canon. However, we find no trace of this in Wion, only the statement that he was Canon of St. John Lateran, which Moréri repeats. This latter assertion cannot, I am afraid, be borne out by the testimony of historians.

XVII.

Avis Ostiensis (the bird of Ostia).

GREGORY IX. (1227-1241).

We come back to the armorial bearings. Gregory was Cardinal Bishop of Ostia, and had a spread eagle on his escutcheon, as can be seen by referring to Panvinus or Ciacconius. From this pope we have the famous Decretals, which are called after him.

XVIII.

Leo Sabinus (the Sabine lion).

CELESTINE IV. (1241).

On his arms was a lion, holding a castle, as can

be seen in Ciacconius. The interpretations of *Sabinus* are not uniform. Moréri and De Vallemont call him "Cardinal Evêque de Sainte-Sabine," whereon Cucherat remarks that there has been no such bishopric as that of St. Sabina. In the *Lignum Vitæ* we read *Episcopus Cardinalis Sabinus*, which means that Celestine had been Cardinal Bishop of Sabina, a locality which has nothing to do with the church and convent of St. Sabina in Rome.

XIX.

Comes Laurentius (Count Laurence).

INNOCENT IV. (1243-1254).

He was a Count, and his cardinalic title was of St. Laurence in Lucina.

XX.

Signum Ostiense.

ALEXANDER IV. (1254-1261).

Merely an enigmatic way of saying that this pope belonged to the house of the Conti-Segni, and was Bishop of Ostia.

XXI.

Hierusalem Campaniæ (Jerusalem of Champagne).

URBAN IV. (1261-1264).

Earle, in his "Manual of the Popes," says: "Jacques Pantaleon was born, in 1185, at Troyes, in

Champagne. He was the son of a poor cobbler [*Sutoris vetramentarum filius*, says Ciacconius], and from this obscure rank he arrived at the dignity of Patriarch of *Jerusalem*. He augmented the number of cardinals, and instituted the feast of Corpus Christi," &c. About this time flourished the great saints Thomas and Bonaventure.

XXII.

Draco depressus (the dragon crushed).

CLEMENT IV. (1265-1269).

On his arms, as given by Panvinus, was an eagle clawing a dragon. This was the device of the Guelphs, which was bestowed upon them by this pope. In Ciacconius' work, which was so often revised, we find on the shield for armorial bearings only six *fleurs-de-lis*! How admirably Panvinus, though, chimes in with the prophecies.

The life of Guido Fulcodi was a chequered one. He was at first a soldier, then a distinguished lawyer, then got married and became the father of two daughters. On the death of his wife he took holy orders, and became successively Bishop of Puy, Archbishop of Narbonne, and Cardinal-bishop of Sabina. He was crowned Pope away from the Eternal City, which, owing to the troubles of the times, he was never to see in this latter capacity.

During his reign he strove hard to put down *Nepotism*. This was the *dragon* which was *crushed*, according to the Abbé Cucherat. He was a man of great sanctity.

XXIII.

Anguineus Vir (the man of the serpent).

ST. GREGORY X. (1271-1276).

Wion has *Anguinus*, but it must be a misprint. There is no clue to the *serpent* in this pope's arms, as given by Ciacconius, while, on the other hand, we see the serpent quite plainly in the pope's armorial bearings, as given by Panvinus. The council of Lyons was held during Gregory's reign. His name occurs in the Roman martyrology.

XXIV.

Concionator Gallus (the French preacher).

INNOCENT V. (1276).

He reigned five months and five days. He was a *Friar-Preacher*, or Dominican. There is some difficulty about "Gallus," for this pope was a Savoyard. Cucharet tries to get over it by saying it was in France he won his high repute. However, Cucherat will find him called "Gallus" by Panvinus and Ciacconius.

XXV.

Bonus Comes (the good count).

ADRIAN V. (1276).

His reign was only from the 12th July to the 21st of August. His name was *Othobonus*, and he was one of the *counts* of Lavagne.

XXVI.

Piscator Thuscus (the Tuscan fisher).

JOHN XXI. (1276-1277).

I cannot see why Cucherat raises such difficulties regarding the interpretation of this legend. *Piscator* refers to his name Peter, which he bore in common with the apostolic fishermen. *Tuscus* is an adjective erroneously used to refer to Tusculum, which was the Latin name of Frascati, of which, according to Panvinus and Ciacconius, he was cardinal-bishop.

XXVII.

Rosa composita (modest rose).

NICHOLAS III. (1277-1280).

He was surnamed *Compositus*, as the historians inform us. "Castissima vita integer," says Ciacconius, "ut Italica lingua *compositus* vocaretur et virgo, a plerisque creditus sit." The *rose* is on his escutcheon.

XXVIII.

Ex telonio Liliacei Martini (From the Office of Martin of the Lilies).

MARTIN IV. (1281-1285).

"De la banque de Martin des Lis," is Moréri's translation. "Du bureau de Martin des Lis," is Cucherat's. Martin was *treasurer* of the monastery of *St. Martin* of Tours, from whom he took his name. Wion's interpreter says he had the *lily* or *fleurs-de-lis* on his arms. Ciacconius and Panvinus do not, however, bear him out in this assertion. Menestrier questions the fact of Martin having had any such office as treasurer.

XXIX.

Ex Rosa Leonina (from the leonine Rose).

HONORIUS IV. (1285-1287).

On his coat of arms were two lions holding a rose.

XXX.

Picus inter escas.

NICHOLAS IV. (1288-1292).

An enigmatic allusion to the fact that Nicholas IV. came from *Ascoli* in *Picenum*. What an absurd

way surely for the supposed prophet to tell us so ! His name among the "fathers" (*inter patres*), says Ciacconius, was Friar Jerome. Those ecclesiastics who were called "fathers" then, in the 16th century, belonged, it would seem, to religious orders.

XXXI.

Ex eremo celsus (elevated from the desert).

ST. CELESTINE V. (1292).

"Tiré du désert" is De Vallemont's translation. Moréri and the Abbé Cucherat translate "Elevé de l'ermitage." St. Celestine, called the Solitary, lived in a *cell* in the midst of the severest austerities when the tiara was brought to him. "Wholly unacquainted with mundane affairs," says Earle, in his "Manual of the Popes," "he felt his incapacity for the Popedom, and abdicated in five months. Bonaface VIII., to avoid the danger of a schism, kept him shut up in the chateau of Fumone, in Campania, where he died two years after. 'Nothing but a cell did I desire in this world,' said the holy recluse; 'and a cell they gave me.'" He was canonized by Clement V. in 1313, and his feast occurs on the 19th May. A fanciful interpretation of the legend has been found in his name Morone. *Moro* and *gelso* mean the same thing in Italian, namely, a mulberry tree. *Moro* suggests *Morone*, and *gelso*, *celsus*.

XXXII.

Ex undarum benedictione (from the benediction of the waves.)

BONIFACE VIII. (1294-1303).

This was the famous Benedict Cajetan, the history of whose troubled reign should be well studied by the Catholic student. With regard to the legend, *benedictione* suggests his name Benedict, and on his arms were bends *waved*.*

XXXIII.

Concionator Patereus (the preacher of Patare).

ST. BENEDICT XI. (1303-1304).

The word Patare does not occur either in Wion's

* How oddly as well as how absurdly these two facts are interwoven in the phrase, *Ex undarum benedictione*. This, of course, is in the style of the other legends.

Here the following one or two observations may not be out of place. It has been stated that the first pope who can be proved to have had a coat-of-arms is Boniface VIII., and that the earlier Papal arms are merely the fanciful inventions of a later period. Menestrier instances cases where a certain branch of the pope's family bore the arms on which the supposed prophetic utterance is founded, but not the branch to which the pope himself belonged; also, cases where the arms referred to were only adopted by descendants of the pope's family, later on. I do not pretend to be a great adept in the blazoning of arms. I have, however, got up a smattering of heraldic language for the occasion, but if here and there I have been guilty of a solecism, I must crave Sir Bernard Burke's pardon.

explanation, or in the sketches of this pope, by Panvinus and Ciacconius. There must be always a little mystery about prophecies, and hence we are not to be astonished if we cannot see at first sight how Patareus applies to the pope. Wion prints Patereus, while Patareus is usually given. The explanation in the *Lignum Vitæ* is: "Benedictus qui vocabatur frater Nicolaus, Ordinis Prædicatorum." "Benedict, who was called Friar Nicholas of the Order of Preachers." The explanation of the work "Patareus" is found in "Nicholas," for St. Nicholas was a native of Patare. Everything leads us to suspect that the author and interpreter of the prophecy is one and the same person. The pretended interpreter who knew that Patare was the birthplace of St. Nicholas forgot that others may not be aware of the fact, and that therefore the explanation would be thrown away on them.

XXXIV.

De fessis Aquitanicis (from the Aquitanian fesses.)

CLEMENT V. (1305-1314).

Cucherat wishes to correct Engelgrave and Moréri, who give the above reading, and adopts instead "De fasciis Aquitanicis," as given by De Vallemont. However, the above, being Wion's reading, ought to settle the matter. The explanation of the phrase is: The pope came from *Aquitania*, and his

arms were, or three *fesses* gules. From the above legend Menestrier argues that the forger of the prophecy was an ignorant person who did not know that the proper Latin for *fesse* was *fascia*, and not *fessa*.

Clement V. was the first of the six Avignon popes. He has left us the Clementines, which form part of Canon Law.

XXXV.

De sutore Osseo (from the shoemaker of Ossa).

JOHN XXII. (1316-1334).

He was the son of a shoemaker named Ossa. Menestrier, however, questions the truth of this assertion. The long and troubled reign of John XXII. is full of interest for the student of history.

XXXVI.

Corvus Schismaticus (the schismatic crow).

NICHOLAS V. Antipope (1328-1330).

This antipope holds the same rank in Panvinius' work. The coincidence is striking, the more so as Ciacconius, who is justly angry with Panvinius for having ranked popes and antipopes together, gives only the genuine popes in their order.

The antipope's name was *De Gorberia*, to which the word *Corvus* refers.

XXXVII.

Frigidus Abbas (the cold Abbot).

BENEDICT XII. (1334-1342).

"Abbas Montis Frigidi," occurs in Ciacconius. "Abbas monasterii Fontis Frigidi," is the explanation in Wion's work, and *the very same words* are used by Panvinus. Some make this pope Abbot of Froidmont (montis frigidi—cold mountain), others of Fontfroide (Fontis frigidi—cold fountain). He was a Cistercian monk.

XXXVIII.

De Rosa Attrabatensi (from the rose of Arras).

CLEMENT VI. (1342-1352).

Moréri's reading is, "Ex rosa Atrabensi." Cucherat's, "Ex rosa Atrebatensi." He was bishop of Arras (Episcopus Attrebatensis). On his arms can be seen six *roses*. Ciacconius and Panvinus call him "Episcopus Arelatensis."

XXXIX.

De Montibus Pammachii (of the hills of Pammachius).

INNOCENT VI. (1352-1362).

He was cardinal-priest of the title of St. Pam-

machius. On his escutcheon, as can be seen in Panvinus's *Epitome*, is the charge of six hills. Here it is worthy of note that in Ciacconius's work *no such charge* is given.

XL.

Gallus Vicecomes.

URBAN V. (1362-1370).

One would naturally translate the above by "Gallic Viscount." The prophet is supposed to point out the fact that the pope was a Frenchman and Apostolic Nuncio to the Viscount of Milan. He changed the papal residence from Avignon back to Rome.

XLI.

Novus de Virgine forti.

GREGORY XI. (1370-1378).

There is another reading, "Novâ de Virgine fortis," which, as well as the above, is given by Moréri and Cucherat. Peter Belfort (which explains *forti*) was Cardinal of the title of S. Maria Nova. According to Cucherat the legend may be paraphrased or explained as follows: "*Renovated in spirit* through the *bold* exhortation of the *Virgin* Catherine of Sienna." St. Catherine was truly a valiant woman, as anyone who studies her history

can see. According to Rohrbacher, Gregory was an excellent man but wanting in energy. It was he, however, who condemned the errors of Wickliffe.

XLI

De cruce Apostolica (from the Apostolic Cross).

CLEMENT VII. Antipope (1378-1394).

He was cardinal of the title of the twelve Apostles, and on his arms was a cross, quarterly pierced. Panvinus *more suo* ranks him as in the prophecies. With this individual's usurpation began what is known in Ecclesiastical history as the Great Schism of the West. This sad period of the history of the Church lasted for nearly half a century, and the state of feeling at the time may be described in the words of St. Antoninus, who flourished a short time after the extinction of the schism:—"Persons disputed a good deal about this matter; a good deal was written for the defence of the one and the other party. As long as the schism lasted each 'obedience' had on its side persons well versed in Scripture and Canon Law, and even people remarkable for their piety, and, stranger still, their gift of miracles. Still the question could never be so well settled as to leave no doubt in the minds of a great number; for, although we must believe that there is but one true Church, and consequently one Vicar of

Jesus Christ, who is at its head, still if through a schism several popes are elected at the same time, it does not seem that it is necessary for salvation to believe that it is this one or that one who is the true pope, but in a general way whichever of them is canonically elected. Now, the people are not supposed to know who is canonically elected no more than they are supposed to know Canon Law ; but in that matter they can follow the opinion of their superiors and prelates." (St. Antonin. Part III., tit. 22—quoted by Rohrbacher).

XLIII.

Luna Cosmedina.

BENEDICT XIII. Antipope (1394-1424).

This was the famous Peter de Luna. He was cardinal of the title of St. Mary in *Cosmedina*. Rohrbacher tells us that Peter de Luna had for his spiritual director the great St. Vincent Ferrer, who believed him to be the real pope.

XLIV.

Schisma Barchinonicum.

CLEMENT VIII. Antipope (1424-1454).

This antipope was canon of Barcelona (Can. Barchinonensis). Panvinus ranks this individual

among the real popes. Though doing so, however, he remarks, "Sedit seu potius intrusus fuit," &c.

XLV.

De inferno Pregnani (from the hell of Pregnani).

URBAN VI. (1378-1389).

His name was *Pregnani*, and he was a native of a place called *Inferno*, near Naples.

XLVI.

Cubus de Mixione.

BONIFACE IX. (1389-1404).

These words are a puzzle to the Abbé Cucherat. Boniface had for arms a bend chequy, which explains the matter.

XLVII.

De meliore Sydere (from a better star).

INNOCENT VII. (1404-1406).

It is useless in many instances to translate the legends, for they merely contain a play upon names and things which cannot be expressed in English. The pope's name was Cosimo di Meliorati, hence *meliore*. We find on this pope's coat of arms the very same charge of a *comet* as that which is emblazoned on the shield of the Peccis.

XLVIII.

Nauta Ponte Nigro (the mariner of Negropont).

GREGORY XII. (1406-1409).

He was commendatarius of the church of Chalcis or *Negropont*. *Nauta* suggests his birth-place, Venice.

XLIX.

Flagellum solis (the lash of the sun).

ALEXANDER V. (1409-1410.)

We see on his shield a *sun* with rays wavy. The wavy rays may perhaps suggest *flagellum*. Moréri says he was archbishop of Milan, where St. Ambrose is represented with a scourge (fouet) in his hand. In the *Lignum Vitæ*, however, there is no clue to *flagellum*. The history of Alexander V. is remarkable.

L.

Cervus Sirenæ.

JOHN XXIII. (1410-1417).

Moréri explains by saying that he was born at Naples (emblematised by the *siren*), and was cardinal of the title of St. Eustachius, who is usually represented with the *stag*, about which there is a story. Cucherat remarks that *sirenæ* is not Latin, and suggests the reading *sirenis*. Bad Latin is another argument against the authenticity of the "prophecies."

LI.

Columna Veli aurei (Colonna of Velabro).

MARTIN V. (1417-1431).

Otho Colonna was cardinal of the title of St. George in Velabro. This title is now an object of interest, on account of the illustrious Englishman who bears it. Menestrier gives a curious account of the supposed origin of the word *velabro*, and questions the propriety of Latinising it *velum aureum*.

LII.

Lupa cœlestina (the Celestine she-wolf).

EUGENE IV. (1431-1447).

He belonged to the Order of the Celestines, and was bishop of Sienna, emblematised by a she-wolf. Under him was held the Council of Florence.

LIII.

Amator Crucis (Lover of the Cross).

FELIX V., Antipope (1439-1449).

We are now done, it is to be hoped for ever, with the antipopes. This was Amadeus, of the house of Savoy. Hence the *Cross*. Historians speak highly of his virtues. He submitted to Pope Nicholas V. Felix is ranked by Panvinus in the same order with the other popes.

LIV.

De modicitate Lunæ.

NICHOLAS V. (1447-1455).

"Lunensis, *modicibus* parentibus natus," are the words of Panvinus. He was born in the diocese of Luna, in Italy, and was of humble origin.

LV.

Bos pascens (an ox feeding).

CALIXTUS III. (1455-1458).

He was one of the Borgias, and the legend points out his arms, which can be seen in Panvinus. He reversed the decision of the tribunal which had condemned Joan of Arc.

LVI.

De capra et Alberga.

PIUS II. (1458-1464).

He had been secretary to Cardinal *Capranico*, and afterwards to Cardinal *Albergati*, before he was elected pope.

LVII.

De cervo et leone (from a stag and a lion).

PAUL II. (1464-1471).

He was bishop of *Servia*, and was cardinal of the title of St. Mark, which explains the *lion*.

LVIII.

Piscator Minorita (the Minorite fisherman).

SIXTUS IV. (1471-1484).

He was the son of a *fisherman* and belonged to the *Friar-minors*. Gfrörer argues from this against the authenticity of the prophecy. He says there were no Minorites in St. Malachy's time.

LIX.

Præcursor Siciliæ (the precursor of Sicily).

His name was *John Baptist Cibo*. He lived at the court of Alphonsus, King of Sicily.

LX.

Bos Albanus in portu (the Alban ox at the port).

ALEXANDER VI. (1492-1503).

On his arms was an *ox*, and he was cardinal-bishop of Albano and Porto. Who has not heard or read of Roderick Borgia? An article in the *Dublin Review* of January, 1859, entitled, "History in Fiction," contains some particulars about this pope, and is well worthy of perusal. In the supplement to Goschler's *Dictionnaire Encyclopédique*, art. Alex. VI., will be found an able refutation of some of the worst charges made against him.

LXI.

De parvo homine.

PIUS III. (1503).

He reigned only twenty-six days. He was the son of a sister of Pius II., who allowed him to take the name of *Piccolomine* (*parvus homo*), in English, "Little-man."

LXII.

Fructus Jovis juvabit (the fruit of Jupiter will help).

JULIUS II. (1503-1513).

On his arms was an oak-tree. The oak was sacred to Jupiter. Shakespeare speaks of "Jove's stout oak," in the "Tempest."

LXIII.

De craticula Politiana.

LEO X. (1513-1521).

Craticula, the "gridiron," suggests Laurence. He was the son of Laurence de Medicis, and his preceptor was Angelo Politiano. What a curious way the prophet, though, tells us this.

LXIV.

Leo Florentius.

ADRIAN VI. (1522-1523).

This was Adrian Florent, the Dutchman, who

taught theology in the University of Louvain, and was tutor to Charles V. On his arms was a *lion*.*

LXV.

Flos Pilei ægri.

CLEMENT VII. (1523-1534).

The above being Wion's reading must be the most important. Engelgrave's reading is *Flos pilæ ægræ*; Moréri's, *Flos pilæ ou pilulæ*, and De Vallemont's, *Flos pilæ*. This pope's name was Julian de Medicis. On his arms were six *torteaux*, the top one of which was charged with three *fleurs-de-lis*. Clement VII. recalls to our minds the divorce of Catherine of Aragon, and Henry VIII.'s revolt against the Church.

LXVI.

Hiacinthus Medicorum (the hyacinth of physicians).

PAUL III. (1534-1549).

Hyacinthus medico is Moréri's reading. On his arms were *fleurs-de-lis* or *hyacinths*, and he was cardinal of the title of St. Cosmas and Damian—both *doctors*. This pope opened the Council of Trent, and approved the Order of the Jesuits.

* Some of the popes being of humble origin had no family coat of arms. In cases of that kind the symbol is sometimes founded on the arms they adopted on becoming popes.

LXVII.

De corona Montana (of the mountain crown).

JULIUS III. (1550-1555).

His name was Giovanni Maria del Monte. On his arms were emblazoned *hills* and *chaplets*.

LXVIII.

Frumentum floccidum (useless corn).

MARCELLUS III. (1555).

On his arms were ears of *wheat*, and his reign lasted only twenty-one days (*ideo floccidum*).

LXIX.

De fide Petri (of Peter's faith).

PAUL IV. (1555-1559).

His name was John *Peter* Caraffa (in Latin, *Cara-fides*). With this pope ends Panvinus's *Epitome*. Panvinus, as already stated, died in 1568. Though he never mentioned anything about the prophecies, still his work is very useful in explaining them. This of course can be easily accounted for, for it has been asserted on strong grounds, that his work was used, and too closely adhered to, by the forger or forgers of them.

LXX.

Esculapii Pharmacum (the medicine of Esculapius).

PIUS IV. (1559-1565).

This pope was called Giovanni Angelo Medicis, and the legend may contain merely an allusion to his name.

LXXI.

Angelus nemorosus (the angel of the wood, or of Bosco).

ST. PIUS V. (1566-1572).

Michael Ghisleri was born in Bosco, in Lombardy. The *angel* refers to his name Michael, and Bosco means "wood." It is worthy of note, that the interpreter of the prophecies must be an Italian, for when the prophecy contains a play upon some Italian word, he never condescends to tell us what the Italian word means, which a person not an Italian would be careful to do.

LXXII.

Medium corpus Pilarum.

GREGORY XIII. (1572-1585).

On his shield was a dragon naissant, and he was created cardinal by Pius IV., who had six torteaux (pilas) on his. This pope is known to everybody as the reformer of the calendar.

LXXIII.

Axis in medietate signi.

SIXTUS V. (1585-1590).

On his arms was a lion saltant debruised by a bend.

LXXIV.

De Rore cæli (from the dew of heaven).

URBAN VII. (1590).

He was Bishop of Rossano in Calabria, where manna, called the "dew of heaven," is gathered. The manna spoken of here is, I need scarcely remind the reader, a sweetish secretion from many trees, as the manna ash, &c. This pope's reign lasted only thirteen days.

Now that we enter into (what was to the author of the prophecies) the future, it will be necessary to distinguish between what the writer of them likely had in his mind and the usual interpretations, more or less forced, which have been given down to our day.

LXXV.

*Ex antiquitate Urbis (from the antiquity of the city,
or from the old city).*

GREGORY XIV. (1590-1591).

“De antiquitate urbis,” is another reading. The story goes that the prophecies were forged during the Conclave, by the partisans of Cardinal Simoncelli, who was born in and bishop of Orvieto (in Latin, *Urbevetanum*—old city); and the prophecy was supposed to point out by the above legend, that it was the will of Providence that this cardinal be elected pope. The prophecy, however, turned out to be false, and another cardinal was elected. Nicholas Sfondrati, from the city of Milan, was elected pope under the title of Gregory XIV. Now how was the prophecy to be explained. There are explanations, however, given. There is a blunder in Moréri’s explanation. He says, “D’Orviete, en Latin urbs vetus.” He confounded Simoncelli, who was *not* elected, with Sfondrati who *was*. Gregory XIV. was son and grandson of *senators* of the city of Milan. Senator is from the Latin *senex*, old. “De antiquitate urbis,” then would mean “from the ancients of the city.” Another explanation is, Milan is really an *old city*, having been founded about 400

years before Christ. Other explanations may be found in the works of Germano and Gorgeu.

LXXVI.

Pia civitas in bello (the pious city at war).

INNOCENT IX. (1591).

Nobody has hitherto explained this prophecy, says Engelgrave—*nemo hucusque explicavit*. The pope's birthplace is Bologna, which, according to Cucherat, is the "pious city."

LXXVII.

Crux Romulea (the Roman cross).

CLEMENT VIII. (1592-1605).

The adjective *Romuleus*, meaning "Roman," occurs in one of the hymns of the Breviary. On this pope's arms is an embattled bend, and this is supposed to be the Roman or triple cross. The Abbé Cucherat makes here a touching allusion to the *cross* Ireland had to bear at this time, because she was faithful to *Rome*. Every Irishman, of course, must be thankful to him. During this pope's reign the twenty-six martyrs of Japan were *crucified*, and their canonisation was reserved for him whose mystic name was to be *Crux de Cruce*.

LXXVIII.

Undosus Vir.

LEO XI. (1605, twenty-seven days).

A funny old Dutch work on the prophecies* translates this, *Een Waterman*. It is likely an allusion to something heraldic. Compare "Ex benedictione undarum," also "Anguineus vir." *Undosus*, billowy, passing and disappearing as the *waves* of the sea, is supposed to foreshadow this pope's short reign. "Il passa comme une onde," says Moréri, "n'ayant régné que vingt-six jours."

LXXIX.

Gens perversa (the wicked race).

PAUL V. (1605-1621).

It would be easy to find a wicked race during this pope's pontificate as well as at any other time. On his arms were emblazoned a dragon and eagle, which were the *gens perversa*, according to another explanation. Compare *Draco depressus*, applied to Clement IV.

LXXX.

In tribulatione pacis (in the disturbance of peace).

GREGORY XV. (1621-1623).

"Dans le trouble de la paix," is Moréri's trans-

* De Prophetije van den Heyligen Malachias. Graviæ, 1645.

lation. There are several interpretations attempted. "Gregory," says Cucherat, "had been employed in his capacity of Apostolic Nuncio, before he was elected pope, in establishing peace between Savoy, France, and Spain." No tolerable explanation has been given. The prophet, up to 1590, did not deal in generalities. Very likely a reference to a disturbed pontificate was intended.

LXXXI.

Lilium et rosa (the lily and the rose).

URBAN VIII. (1623-1644).

An heraldic allusion again, though the arms of Maffeo Barberini give no clue to the explanation of the prophecy. However, the pope must be connected with these flowers some way or other. He was a native of Florence, which is derived from *flos*, a flower. On the arms of Florence figured a *fleur-de-lis*. Urban VIII. had three bees emblazoned on his escutcheon, and do not the bees gather honey from the *lilies* and the *roses*? The writer in "Nicholas O'Kearney's Irish Prophecies," gives the following explanation: "This pope granted a dispensation for the marriage of Henrietta of France (the lily) with Charles of England (the rose)." Other explanations are also given.

LXXXII.

Jucunditas crucis (the joy of the cross).

INNOCENT X. (1644-1655).

A forger would naturally chance the cross in alluding to a future pope, as well on account of its connexion with everything papal as on account of its frequent recurrence in some form or other in armorial bearings. Nevertheless, a striking coincidence is found in the fact that this pope was raised to the pontificate on the feast of the Exaltation of the Cross. This is Moréri's explanation; but Ménéstrier tells us it was not on the feast, but on the vigil of the feast, he received the above dignity.

LXXXIII.

Montium custos (the guardian of the hills).

ALEXANDER VII. (1655-1669).

I must confess that on referring to the arms of this pope, as given by the continuators of Ciaccopius, I was forcibly struck with what would seem to be the literal fulfilment of this prophecy. It is the last which the Belgian Jesuit Engelgrave explains. These are his words: "Montium custos, Alexander VII. Cujus insignia montes, quibus sidus cœleste, velut oculus vigil et custos supereminet juxta illud: *Stellæ dederunt lumen in custodiis suis.* (Baruch III.

34). The pope's arms were : Quarterly, 1st and 4th, an oak-tree ; 2nd and 3rd, a range of *six hills*, over which a star. Now, it must be noted that on looking over a work like Ciacconius', where the armorial bearings of popes and cardinals are given, you will find those hills pretty often recurring. The coincidence occurs only in *montium*. *Custos* is vague. Likely the latter word was intended to refer to the pope (compare, for instance, *ex ansere custode*), and in that case the whole phrase would simply mean that this pope would be "guardian of the seven hills, i.e., Rome." Another explanation, which is given by Moréri, is, that he established the *Monts de piété* in Rome. The interpretation of the prophecies, by the Rev. Père Michel Gorgeu, ends here. His work was printed in 1659. It seems to be the best defence of the prophecies.

LXXXIV.

Sydus olorum (*the star of the swans*).

CLEMENT IX. (1667-1669).

Sydus is frequently recurring in the prophecies. In the early ones, it was easy enough to explain it, for it was found emblazoned on the shield. How does it happen that there were no mystic explanations before 1590, while, on the contrary, from that year down to the present, in order to explain the

prophecies we must give words vague and mystic meanings? I have seen in the *Teatro Araldico*—a work which gives the arms of the most illustrious Italian families—a shield on which was emblazoned a *swan* with *stars* overhead. Could the forger have had something like this in his mind? A story goes that, during the Conclave, this pope had a room called the “chamber of swans” (*la chambre des cygnes*). This is the only explanation I can find among the advocates of the prophecies. This, then, is the great event Malachy is supposed to have foretold.

LXXXV.

De flumine magno (from the great river).

CLEMENT X. (1670-1676).

Evidently an allusion to the Tiber, which is sometimes called the great river, or king of rivers, by the poets. Moréri's explanation is, the Tiber overflowed its banks at the time this pope was born. Germano, though an advocate of the prophecies, discredits this story. His words are; “Dicono ancora alcuni che'l santo il predisse con queste parole *De flumine magno*, perche nella nascita di sua santita il Tevere inonda; ma questo par quanto io vedo è falso.” Another explanation is, the pope's name was Altieri; and as Altieri resembles the Spanish *Alto rio*, deep river, the pro-

phet, by the above legend, obscurely hints at the pope's name.

LXXXVI.

Bellua insatiabilis (insatiable beast).

INNOCENT XI. (1676-1689).

A nice name to give a holy pope. The lion was emblazoned on his arms, and this is supposed to be the "insatiable beast." Writers on the prophecies discuss whether the lion could really be called by that name. Another explanation is, the pope was entirely guided by the views of Cardinal Cibo, and this circumstance gave rise to a pun, that Innocent XI. was truly *insatiabilis*, for he was never *sine Cibo*, i. e., "without Cibo," or "without food."

LXXXVII.

Penitentia gloriosa (glorious repentance).

Alexander VIII. (1689-1691).

There are glorious repentances during every pontificate. Cucherat thinks the prophecy refers to the submission, and consequently *repentance*, of the Gallican bishops.

LXXXVIII.

Rastrum in porta (the rake at the door).

INNOCENT XII. (1691-1700).

That is to say, *rastrum* is at hand or the next coming on. *Rastrum* is in Italian *rastello*, whence

we have the heraldic term *rastellato* "embattled." May not the false prophet then have thought that there be something "embattled" on the pope's arms. The pope's family name was Pignatelli.

LXXXIX.

Flores circumdati (surrounded with flowers).

CLEMENT XI. (1700-1721).

This likely is one of those chanced heraldic allusions which we may expect in more than one place in the "future" prophecies. It is the last which Moréri and De Vallemont explain. There was a medal of Clement XI. struck during his reign, and on the exergue were the words, *Flores circumdati*. We need not be surprised that those who got up the medal had the prophecy before their minds, for it has been common property since 1595. Another explanation is, that the city of Urbino, where the pope was born, had a garland of flowers on its arms. Cucherat gives a diffusive explanation by the *flowers* of letters, poetry, &c., of this pope's reign.

XC.

De bona religione (of good religion).

INNOCENT XIII. (1721-1724).

Compare "Bonus comes," where the legend con-

tains an allusion to the pope's name, *Ottobonus*. May not something similar be intended here?

Cucherat explains by saying this pope belonged to the famous Conti family, which had given so many popes to the Church, and hence the legend may be translated, "Of a good religious family."

XCI.

Miles in bello (the soldier in battle).

BENEDICT XIII. (1724-1730).

Wars may happen during any pontificate. Cucherat explains the legend by the pope's austere life. "The life of man upon earth is a *warfare*" (Job, vii. 1). "Labour as a good *soldier* of Jesus Christ" (2 Tim. ii. 3).

XCII.

Columna excelsa (lofty pillar).

CLEMENT XII. (1730-1740).

Compare *Columna Veli Aurei*. The Colonna family is one of the oldest and most illustrious in Italy. The legend is merely a hazarded prediction that another member of the family would be pope.

Cucherat sees in the prophecy an allusion to a bronze statute erected by the Romans to this pope's memory. Clement XII. belonged to the noble

Florentine family of the Corsini, which gave a saint to the Church—St. Andrew Corsini. He built a chapel in St. John Lateran's, where he wished to be interred. Two *columns* of porphyry in this chapel formerly ornamented the portico of the Pantheon of Agrippa. This is another of Cucherat's attempts at explanation.

XCIII.

Animal rurale (animal of the fields).

BENEDICT XIV. (1740-1758).

Compare *Bos pascens* (Calixtus III.), which means "An ox feeding." In Panvinus's old woodcut, representing the arms of Calixtus, you see a pretty fair representation of an ox grazing, and grass growing. May not the same idea have been still before the would-be prophet's mind when he penned "*Animal rurale*"—*animal*—the ox, and *rurale*—the rude representation of the country on the old woodcut?

Benedict XIV. was one of the most extraordinary of the popes. The extent of his labours was wonderful. Fancy his works comprising sixteen folio volumes, and these not including his "*Martyrology*," and smaller works. He wrote away at his desk, reminding us of the *plodding ox*, which, according to the old writers, was the type of the persevering steady worker. St. Thomas of Aquin was called

the dumb *ox* by his fellow-students, because he fed his mind and ruminated silently. Of him Albert the Great made the well-known remark: *Nos vocamus istum bovem mutum; sed ipse adhuc talem dabit in doctrina mugitum quod in toto mundo sonabit.* (Guill. de Thou. Vit. S. Th., quoted by Goschler in his "Dict. Encyclop.")

XCIV.

Rosa Umbriæ (the rose of Umbria).

CLEMENT XIII. (1758-1769).

Moréri has *Rosa Umbria*. The word *Rosa* occurs several times in the prophecies. Cucherat thinks the prophecy finds its fulfilment in the fact of this pope having raised to the dignity of saints a number of persons belonging to the Franciscan Order, mystically called *Rosa Umbriæ*.

XCV.

Ursus velox (swift bear).

CLEMENT XIV. (1769-1774).

There is another reading, *Visus velox*, which might be translated "keen-sighted." I find that Joan Bapt. Ursinus was one of the fathers of the Council of Trent. Benedict XIII.'s name was Orsini. May not the prophet, then, have conjectured that one of this noble family would at some future date be pope? And he was not astray, but not in this case. The bear rampant is also found in armorial bearings.

It was the heraldic device of Lucius II., if we can credit Panvinus. Cucherat thinks the imminent French Revolution is typified by the above. The French writer O'Kelly, in his work, "Le prophète de Rome, Interprétation héraldique des devises prophétique de S. Malakie,"* changes the reading to *cursus velox*. The reading I give I found in Wion's *Lignum Vitæ* in the Bodleian Library.

XCVI.

Peregrinus Apostolicus (pilgrim pope).

PIUS VI. (1775-1799).

Likely a guess that one of the illustrious family of the Pelligrini would be a pope. The legend is usually explained by the well-known facts of this pope's life. This pope comes next to Pius IX. in the length of his reign; hence his *pilgrimage* on earth was long.

XCVII.

Aquila rapax (rapacious eagle).

PIUS VII. (1800-1823).

The eagle is common in armorial bearings. It

* Paris, 1849. He begins his explanation of the prophecies with this pope, whose arms he gives as well as those of the other popes, down to Pius IX. inclusive. The "Nun of Kenmare," in her "Life of Pope Pius IX.," gives, in the beginning of her work, the odd and absurd account of the prophecies by this Irish-Frenchman.

was the emblem of Napoleon. "Never," says Cardinal Wiseman, "was symbol better chosen by a monarch than the eagle was by him. Eagle in his eye, eagle in his soar, eagle in his strength of wing, when balanced above his aim, and in swiftness when darting on it; eagle in his gripe, yet eagle in all that distinguishes the king of birds, from vulture hawk, or gentle falcon." ("Recollec. last four Popes," Pius VII. chap. iv.) The pope's name was Chiaramonti. On his shield you see three hills, over which is a patriarchal cross. How well either of these would have explained *custos montium* or *crux de cruce*, if chance would have it so.

XCVIII.

Canis et coluber (a dog and serpent).

LEO XII. (1823-1829).

The above words may merely refer to those haraldic monsters we meet sometimes on coats-of-arms. The only explanation I find given is a vague one, namely, that this pope were possessed of the vigilance of the *dog*, and the prudence of the *serpent*.* On Della Genga's arms was a displayed eagle, *aquila rapax*! The would-be prophet hit pretty closely. Pity we cannot transpose the legend, but Wion's text is inexorable.

* There are some interesting stories told of his prudence and vigilance. See "The Prophecies of Malachi," in the *Lamp*, of the year 1852.

XCIX.

Vir religiosus (religious man).

PIUS VIII. (1829-1830).

Francis Xavier de Castiglione is not the first of the family who was pope. This fact would suggest an explanation for *religiosus*, i.e., belonging to a religious family. Also, his own personal piety, for which he was remarkable, has been taken as a fulfilment of the prophecy. Or, we may take *religiosus* to be the same as *pious*, and thus we find his name foreshadowed. Cardinal Wiseman tells us that this pope's exaltation to the Papal throne, as well as the name he was to assume, were predicted by Pius VII. For, on a certain occasion when they were together about some business or other, the latter said, with a smile, "*Your Holiness Pius VIII.*, may one day settle this matter." (Wiseman, "Recoll. Pius VIII.," chap. i.) On his arms, as given by O'Kelly, was a lion holding turrets, but somehow the supposed prophet saw no pope's armorial bearings from 1590. Up to that they were a special object of his prophetic vision.

C.

De Balneis Ethruriæ (from the baths of Etruria).

GREGORY XVI. (1831-1846).

He belonged to the Order of Camaldolese, founded by St. Romuald, in the thirteenth cen-

tury, in a locality called in Latin *Balneum*, in Etruria.

Another fulfilment of the prophecy is supposed to be found in the wonderful discoveries made during the *Etruscan* excavations, which were carried on under his supervision. A detailed account will be found in Card. Wiseman's "Recoll. of the last Four Popes" (Greg. XVI., chap. ii.) The museum containing these newly-discovered collections of ancient Etruscan art was called after his name, "the Gregorian Museum." Speaking of Cardinal Wiseman, I have good authority for asserting that he was no believer of these prophecies. He knew what was thought about them in Rome. A writer in a German review I was looking over some time ago remarked that in Rome they are little noticed: "*diese Prophezeiungen sind nicht viel beobachtet.*" The pope's arms were per pale, on the dexter side you have the arms of the Camaldolese, two doves drinking from a chalice, overhead a comet [would have answered Leo XIII.]; on the sinister a hat (recalling his name, Capellari).

CI.

Crux de cruce (cross from a cross).

PIUS IX. (1846-1878).

Another reference to the cross so often recurring

in these prophecies. A forger would be very disposed to chance some reference to a cross on account of its necessary connexion with all popes as well as the probability of its figuring, in some form or other, on the pope's arms. The usual explanation is that Pius IX.'s afflictions or *crosses* were brought on by the house of Savoy, whose emblem is a *cross*. It has been already remarked that in the scheme of these prophecies the Pope's name is pretty often found veiled under the Latin phrase. The forger may have had in his mind one of an illustrious Italian family called *Del Croce*. On the late pope's arms you see a lion rampant on a besant, on which was the letter M and three tiny crosses.

CII.

Lumen in cælo (light in the sky).

LEO XIII. (1878 — ¹⁹⁰³).

"Lead, kindly light!" Now some think it a most extraordinary coincidence that a blazing star appears on this pope's shield. That blazing comet has occurred already in the arms of Innocent VII., and the prophet calls it *sydus*. Now, if the above legend read *sydus in cælo*, I may begin to think that there may be something in it. For we must suppose that if the prophet really saw that star he would have spoken of it, *as was his wont*, in a definite way.

CIII.

Ignis ardens (burning fire). Pius X. (1903-1914)

This may have been intended to convey the same meaning as the foregoing, but in a vaguer way. If all attempts at connecting this prophecy with the future pope fail, it can be made to foretell some great *conflagration* which will take place during his reign.

CIV. BENEDICT XV. (1914-1922)

Religio depopulata (religion laid waste).

Troubled times are foretold by this. The blood of the martyrs shall flow.

CV. PIUS XI. (1922-1939)

Fides intrepida (unshaken faith).

They shall be steadfast. One of the Caraffa may be foretold. Compare *De fide Petri*, and the explanation of it which was given.

CVI. PIUS XII. (1939-1958)

Pastor angelicus (the angelic pastor).

In the Prolegomena of Corn. a Lapide to the Apocalypse will be found a description of this supposed pope. In the 15th century Petrus Gelatinus, who published a commentary on the above book, mentions him as being one who would be possessed of wonderful wisdom and sanctity. His humility and modesty would be so great that no person would be admitted to kiss his feet. He would have, like our

Lord, twelve apostles, by whom he would reform and inflame with divine love the whole Church. After him, however, would follow Antichrist, and things would go to the bad again. This pope is also foretold by the prophecy attributed to St. Cesarius, Bishop of Arles. He would be raised up in the midst of tribulations, and would renew the face of the universe by his sanctity. He would be seconded by an emperor sprung from the holy blood of the kings of France, who would aid and obey him in everything necessary for obtaining this end.

CVII. *John XXIII (1958-1963)*

Pastor et nauta (pastor and mariner).

Hard to say what this prophecy is intended to foretell. Some application (if the world lasts until then) can be easily found for the word *nauta*. *Nauta* has occurred in the prophecies already.

CVIII. *Paul VI (1963-1968)*

Flos florum (flower of flowers).

Is this another heraldic allusion? It will be easy to apply it to any pope. If all attempts fail something can be found to have *flowered* or *flourished* during his reign. Compare "Flores circumdati" and Cucherat's explanation.

CIX. *John XXIII (1958-1963)*

De medietate lunæ (of the half of the moon).

Compare "De modicitate Lunæ." Cucherat sees in this legend as well as in the following an allusion

to the darkening of the sun and moon. (Matt. xxiv. 29.) A German work on the prophecies sees in this legend the conversion of the Turks, symbolized by the half-moon.*

CX. - John Paul II, 1978

De labore solis (of the eclipse of the sun.)

Why is this legend translated "of the labour of the sun?" *Labor solis* is a classic phrase meaning an eclipse. "The sun shall be darkened and the moon shall not give her light."

CXI.

Gloria olivæ (the glory of the olive).

Are these words supposed to refer to the final triumph? Next in order comes *Petrus Romanus*, who is the last, but the prophecy does not say that no popes shall intervene between "gloria olivæ" and him. It merely says that he is to be the last. So then any person may suppose as many popes as he pleases before "Peter the Roman."

CXII.

| | |
|---|---|
| In persecutione extrema S. R. E. sedebit Petrus Romanus qui pascet oves in multis tribulationibus, quibus transactis, civitas septicollis deru- | In the final persecution of the Holy Roman Church there will reign Peter the Roman, who will feed his flock amid many tribulations; after which |
|---|---|

* Höchst merkwürdige Prophezeiungen . . . Vom Heiligen Malachias. Wien (Vienna), 1861.

Then will be seen one pastor of the people in Celtic-Gaul.

The man whose strength is of God will rule well; many wise laws will secure peace. God will be believed to do battle with him, so prudent and so wise will be the scion of the Cape.

Thanks to the Father of mercy, Holy Sion sings again in her temples the praises of the one great God.

A flock of scattered sheep will come to drink of the fountain of living waters.

Three princes or kings will lay aside the mantle of error, and will see clearly into the faith of God.

In those days two-thirds of a great people beyond the sea will receive the true faith.

God will still be blessed during fourteen times six moons and six times thirteen moons.

God is tired of bestowing mercies, and still for the sake of the good He wishes that peace should continue during ten times twelve moons.

God alone is great.

The good things are done, the saints are to suffer.

The man of evil, come of two bloods, gains growth.

The white lily wanes during ten times six moons and six times twenty moons, and vanishes to appear no more.

In those days there will be much evil and scarcely any good; many cities will perish by fire.

At last Israel shall return to God.

The accursed sects and the faithful people will take two separate sides.

But it is done, then God alone will be believed; and the third part of Gaul, and again the third part and a half will have no belief; neither will the other nations.

And, lo! six times three moons and four times five moons and all is separated, and the final period has commenced.

After a number not full of moons, God fights through those two just men, but the man of evil has conquered.

It is done. The Most High places a wall of fire before me which clouds my understanding, and I can see no longer. Let his name be for ever blessed. Amen.

THE AUTHORSHIP OF THE PROPHECY.

As St. Malachy is usually mentioned in connexion with this prophecy, it will be necessary, in order to discuss this question properly, to give some particulars regarding St. Malachy's life. The saint is known to the Christian world as Sanctus Malachias, or St. Malachy, and as there is no other saint in the Christian Church of his name, it is idle, I should think, to append O'Morgair—thus, St. Malachy O'Morgair—to it. He was the first saint who was solemnly canonised. His biography was written by his contemporary and friend, St. Bernard, and subsequent biographers are dependent mainly on St. Bernard for the facts of his life. A life of St. Malachy, replete with historical, archæological, and philological notes, has been written by the learned hagiographer, the Rev. J. O'Hanlon, M.R.I.A., of Dublin. A good deal of the work is, of course, taken from the Latin original of the Abbot of Clairvaux. St. Bernard wrote the life at the request of an Irish monk named Conganus, to whom he addresses the

Preface. "It is always a useful task," he says "to write the lives of the saints, so that they may serve as a mirror and a guide to us and flavour our lives on earth." The saint laments the state of things in his own beloved France. Fervour had died out among all classes, priests as well as people, for the prophet Osee says, "Like priest, like people." In the midst of this state of things, St. Malachy breathed his last in the Monastery of Clairvaux, surrounded by St. Bernard and his companions. His light was removed, not put out; and St. Bernard, in writing his life, meant to bring it back. St. Bernard was dependent in a great measure for his information on Conganus, on whom he places every reliance. St. Bernard learned from the Irish monks particulars respecting the morals and customs of their country. Irishmen, it has been remarked, are not so much given to defending their country and countrymen *per fas nefasque* as other people. However this may be, the monks left St. Bernard under a very bad impression regarding a country he had never seen, and of whose people, from the specimens *he* saw of them, he could have formed nothing but the highest opinion. We are not told in what part of Ireland Malachy was born, though it is likely in Armagh,* and about the year 1094. He

* St. Bernard says St. Malachy was born in the midst of a

was blessed with a good mother, and she, of course, had her share in training his mind to virtue. Near Armagh, where, according to St. Bernard, Malachy was reared, was a village, to which the saint and his tutor frequently took a walk, and the youth in his holy ardour used at times to step behind the master and raise his hands to heaven in ejaculatory prayer. At an early age he placed himself under the direction of a holy hermit named Imar. The austerities of the master were freely practised by the disciple, and there were those who were indignant that the youth should attempt things which were beyond his age and strength. Still in a short time he had several imitators. It was now time to honour Malachy with a dignity in the Church, and after a

barbarous people. *Gens barbara, populus rudis* are words the holy abbot uses when talking of our countrymen. Is this language to be confined to the north or extended to the whole island? Father O'Hanlon discusses the subject in his "Life of St. Malachy." Did St. Bernard, we may also ask, get a glimpse of the future and see our endless party riots? *Gens barbara!* The English papers have repeated the expression in another language. St. Bernard has not much to say in favour of our language either. In chap. xxi., speaking of a certain miracle, he says, "Factum est hoc, loco quodam, cujus nomen tacemus quod nimis barbarum sonet sicut et alia multa."

St. Bernard's "Life of St. Malachy," making abstraction altogether from the holy subject of it, gives us some interesting particulars about the state of our country in that remote period.

good deal of persuasion he was ordained deacon. When elevated to the priesthood, he was appointed by Celsus a kind of vicar-general, and in this capacity he devoted all his energy to rooting out the abuses which had crept in everywhere. Under his fostering hand, the people were again taught the use of the Sacraments, especially of Confession and Confirmation, and certain abuses regarding the sacrament of Matrimony were done away with. (See the Rev. J. O'Hanlon's "Life of St. Malachy.") As the difficult task of restoring ecclesiastical discipline required learning as well as tact, St. Malachy determined, with the consent of his superiors, to leave the North and travel southward to the famous Bishop of Lismore, named Malchus. Though a native of Ireland, Malchus had spent a good deal of his life in England in a monastery in Winchester, whence he was elevated to the See of Lismore. From Lismore Malachy was recalled to the North again, where he restored the old Abbey of Bangor, and became its abbot. It was founded by St. Comgall in the sixth century, and a short time after its foundation contained several thousand monks. However, it was pillaged by pirates, who, as the story goes, massacred nine hundred of the monks in a single day.

During this time Celsus was Archbishop of Armagh. A vacancy having occurred in the See of

Conor, Malachy, though declining the honour, was consecrated its bishop. Here was a wide field for his zeal. The people, through sheer want of priests, had relapsed into a state of half-paganism, from which it was harder to draw them than if they had never got the faith. He went about from town to town, and from village to village, not on horseback, but on foot, as became a true apostle. He had to suffer much from insults, blasphemies, cold, and want, but, as St. Bernard remarks, "he kept constantly knocking" (Luke, xi. 9), and at last it was opened to him. The old clannish customs were abolished, the laws of the Church were respected, churches were built, priests were ordained, the Holy Sacrifice was offered up, confessions were heard, and people were married as they ought to be. In a word, those who were not before God's people were now become his people (Osee, ii. 24.)—St. Bern. in Vit. S. Mal., c. viii.

Though St. Patrick, who was first Bishop of Armagh, must have placed the government and regulation of the diocese on a firm footing, still abuses in the course of time crept in; and owing to the disturbed state of things in the North, which was caused, we are to presume, by the Danish incursions, things arrived at such a sad state of laxity, that it was customary to permit nobody to occupy the vacant See of Armagh unless he belonged to a

certain tribe ; and if ecclesiastics failed in the said tribe, laymen took upon themselves the management of the affairs of the diocese. It would be too long to mention here the difficulties and dangers St. Malachy had to encounter before he got lawful possession of his See. After Malachy had ruled with wisdom and fruit in the archdiocese he resigned in favour of a successor named Gelasius. After Malachy's resignation the dioceses of Down and Conor were separated, and Malachy chose to be Bishop of Down. Having had some doubts about which he wished to consult the Holy See, our saint set out for Rome, and on his way stopped at the celebrated Abbey of Clairvaux, where he first met St. Bernard and cemented that holy friendship of which we have such pleasing testimony in the writings of the holy abbot. Pope Innocent II., at that time the reigning Pontiff, received Malachy very warmly, made inquiries regarding the state of religion in Ireland, and promised two palliums for the two metropolitan sees of Armagh and Cashel. When Malachy returned to his diocese of Down he applied himself with fresh zeal to meet its spiritual wants. His labours and prayers were crowned with—in St. Bernard's language—miracles. St. Malachy, as Primate of Ireland, set out on another visit to the Pope, who at this time was Eugene III. He had heard that the latter was in France, and he wished

to obtain from him the pallia which had been promised by Innocent II. On his way, however, he was delayed in England, on account of some misunderstanding between the Pope and the English king. When he arrived in France the Pope was gone back to Rome. The saint now wended his way to his dear monastery of Clairvaux, where he was to end his days. He died as he himself had foretold on the feast of All Saints—the year of his death being, as St. Bernard tells us, 1148. St. Bernard's account of the latter days of St. Malachy is one of the most beautiful things written. May I be pardoned for inserting the following description of St. Malachy, which I have translated from St. Bernard's Latin, with what success can be seen, for I give the original below. "In my opinion he was himself as great a miracle as any he performed. To say nothing of the interior man, whose beauty, fortitude, and purity were sufficiently indicated by his morals and his life, his whole exterior was so uniformly modest and becoming, that there was nothing in it which could in the least offend. And truly he who offends not in words, 'the same is a perfect man' (James, iii. 2). But whoever noticed an idle word—ay, or even an idle nod in Malachy, carefully as he may have watched him? Was he ever seen to move hand or foot without a cause? Rather should I ask, what was

there in his gait, gaze, dress, and aspect, which did not edify? In a word, grief never dimmed, or laughter ever heightened the joyful expression of his countenance. Everything in him was regulated, everything emblematic of virtue, everything the image of perfection. Serious in all things, but not austere. Relaxed at times but always self-possessed. If necessary, pretending not to mind things though minding everything. Quiet he may be, easy-going never. . . . If he laughed, it was to arouse charity in others or to manifest his own—rare was his laughter even then. It may be *occasionally* at times, but *caused* never, so that it showed the joy of his heart, while it heightened rather than lessened the grace of his features. So chaste was it, that to dream of levity in his case was impossible. And still his very smile was able to remove every shade and shadow of sadness from the face of others.”*

* The description is idealistic. This is the original: Et meo quidem iudicio primum et maximum miraculum, quod fecit ipse erat. Ut enim taceam interiorem hominem ejus, cujus pulchritudinem, fortitudinem puritatem satis indicabant mores ipsius et vita, ipsum exteriorem, ita uno semper modo, ipsoque modestissimo et decentissimo gessit, ut nil prorsus appareret in eo quod possit offendere intuentes. Et quidem qui non offendit in verbo ille perfectus est vir (Jac. iii. 2). At vero in Malachia, quis unquam etiamsi curiosius observarit, deprehendit otiosum, non dico verbum sed nutum. Quis manum pedemve moventem

Such is St. Bernard's appreciation of an Irish ecclesiastic of the 12th century. But there is nothing about the prophecies in all this, though. It is not, I should think, necessary to mention here that St. Bernard makes no special allusion to the particular prophecy we have been considering. The following are passages where mention is made of Malachy's prophetic spirit, but very little can be made out of them after all. I italicise, however, what I at one time considered as favouring the supposition of Malachy's authorship:—"Hæc dicta sunt, pauca quidem de pluribus, sed multa pro tempore. Non enim signorum tempora hæc, secundum illud; signa non vidimus jam non est propheta. (Ps. lxiii. 9.)

frustra? Imo quid non ædificans in ejus incessu, aspectu, habitu, vultu? Denique vultus hilaritatem nec fuscavit mœror nec levigavit risus. Totum in eo disciplinatum, totum insigne virtutis, perfectionis forma. Per omnia serius, sed non austerus. Remissus interdum, dissolutus nunquam. Negligens nihil etsi pro tempore multa dissimulans. Quietus sæpe, sed minime aliquando otiosus (Vit. Mal. cap. xix.) Nempe (quod non mediocri laudi inter sapientes ducitur) oculus ejus in capite ejus (Eccl. ii. 14), nusquam avolans nisi cum virtuti paruisset. Risus aut indicans charitatis aut provocans; rarus tamen et ipse. Equidem interdum eductus, excussus nunquam, qui ita nuntiaret cordis lætitiā ut ori gratiam non minuerit, sed augeret. Tam modestus ut levitatis non posset esse suspectus; tantillus tamen ut hilarem vultum ab omni tristitiæ nævo vel nubilo vindicare sufficerit (2 Serm. in Trans. Mal.).

Unde satis apparet Malachias meus quantus in meritis fuit, qui tam multis in signis extitit et in *rari-
tate tanta*. *Quæ enim antiquorum genera miraculorum* Malachias non claruit? Si bene advertimus pauca ipsa quæ dicta sunt non prophetia defuit illi, non revelatio, non ultio impiorum, non gratia sanitarum, non mutatio mentium, non denique mortuorum suscitatio. (S. Bern. in Vit. Mal. cap. xxix.) Esto nobis, quæsumus Malachia Sancte, alter Moyses vel alter Elias impertiens et tu de *spiritu tuo* nobis; *ipsorum siquidem in spiritu et virtute venisti*." (Serm. in trans. Mal.)

I forgot to mention that Malachy spent a month in Rome visiting and praying in the holy places. It was while in Rome that he got (according to the Abbé Cucherat) that strange vision of the things which were to be. The dear Abbé draws upon his imagination for a good deal of the following, but it reads very beautiful all the same:—"The sight of the ruins of Pagan Rome, the tombs of the Apostles, the thought of so many thousands of martyrs, the presence of Innocent II., who had been obliged to wander so many years in France and elsewhere on account of the anti-pope Anaclete—all this, I say, filled the mind of St. Malachy with deep and sad reflections, and he was forced to cry out, in the words of the old prophets: '*Usquequo, Domine non misereberis Sion.*'—"How long, O Lord! wilt Thou not have

mercy on Sion ?' And God answered : ' Until the end of the world the Church will be both militant and triumphant. Until the end of time the sufferings of my passion and the mysteries of my cross must be continued on the earth, and I shall be with you until the end of the world.' And then was unfolded before the gaze of the holy bishop of Armagh the long line of illustrious pilots who were to guide the storm-tossed bark of Peter until the end. It was to Innocent II. that St. Malachy gave his MSS., in order to console and strengthen him in the midst of his tribulations, as he has wished to guide and console in our day Pius IX. through the secret revelations of La Salette and those of the Ven. Maria Taigi. The document remained unknown in the Roman Archives until its discovery in 1590." (Cucherat, *Proph. de la Succession des Papes* chap. xv.) With regard to Cucherat's assertions, it may be remarked, that the prophecies may as well not have been discovered in 1590, for they have served no purpose. They are ignored at Rome, and the Church somehow gets on without them. Some of the predictions attributed to the Ven. Maria Taigi turned out to be false. She was said to have given the late pope only 27 years to reign, and to have foretold that he would be in possession of the patrimony of Peter before his death, &c. Pius IX. is said, on a certain occasion, to have drawn his pen

across one of her supposed prophecies, remarking : "*Questo e troppo*"—"This is too much." To return, nothing can be made out of St. Bernard's biography to militate against the authenticity of the prophecy if we adopt Cucherat's hypothesis that it was while in Rome that Malachy was favoured with the vision. There are many wonderful things the saints did which were not known until long after their deaths, and many things which may not be known about them until the day of judgment. So the argument deduced from the silence of St. Bernard, and also the silence of Irish writers, is thus cleverly got rid of by Cucherat's hypothesis, though I do not believe that the dear Abbé ever meant it as a clever thing.*

The greatest onslaught has been made on the prophecies by the Jesuit, Menestrier. He seems to have made heraldry the study of his life. A catalogue of his works will be found in some late vol. of "*Notes and Queries*." In his work on the prophecies, the Jesuit proves that the prophecies got up *après coup*, or the made-up ones for the time which had elapsed

* "Malachy is said to be the author of the following works :— '*Multas epistolas ad Div. Bernardum*;' '*Constitutiones Communium*,' Lib. I.; '*De legibus Cœlibatus*' Lib. I.; '*De traditionibus*;' '*Vita S. Cuthberti*,' dedicated to David King of Scotland, and [*'De peccatis et remediis*,' Lib. I.; '*Conciones plures*,' Lib. I.] both of which are attributed to him by Stanihurst."—Harris' Ware, Writers of Ireland.

from 1143 to 1590, are nearly all incorrect or founded on blunders in chronology, history, geography, &c. Heraldry being his *forte*, he examined the tombs of the popes, in some instances, in order to find out their arms, if they had got any; and in cases of this kind he found the prophecy to be at fault. Menestrier's "*Traité sur les Prophéties attribuées à S. Malachie*," published with approbation, is found in the library of the British Museum. Menestrier's arguments have been reproduced in a condensed form by Moréri.

Louis Moréri, doctor in theology, author of the famous "*Dictionnaire Historique*," was a native of Provence, and was born in 1643. He studied at Lyons, where he received holy orders. In 1673, he published the dictionary which has made him universally known. This dictionary contains information of several kinds, and is said to have first suggested the idea of an encyclopædia. It was the great work of the author's life, who died in 1680. From the 1759 ed. of his work* I translate the following:—"They attribute to him [Malachy] a prophecy concerning the popes from Celestine II. to the end of the world, but the learned know that this prophecy was forged, during the conclave of 1590, by the partisans of Cardinal Simoncelli, who was designated by these words: '*De antiquitate Urbis*,' because he was of Orvieto;

* In 10 vols., a splendid copy of which I found near at hand, in the Linen Hall Library, Belfast.

in Latin, ‘*Urbs vetus.*’” It is certain that no author speaks of these prophecies before Arnold de Wyon, a religious of the Benedictine Order. He was a Fleming from Douay, who left his own country on account of the troubles there, and came to Italy, where he entered the Congregation of St. Justin of Padua, or, as also called, of Mount Cassino. There he wrote two books, the first, a genealogy of the family of the Anicians, from whom he traces St. Benedict; the second, a history of the illustrious men of his Order. He called these two books the *Lignum Vitæ*, and dedicated them to Philip II. of Spain. In the second work he speaks of St. Malachy, monk of Bangor, Bishop of Conor, and afterwards Archbishop of Armagh. He inserts the prophecy of the Saint, because he says it has not yet been published, and many have been curious to see it. The learned know that this work has been forged, and remark that Arnold de Wion was right in saying that the work had not been published before his time, which is easy to believe, seeing that the work had had no existence before 1590, and everything before Gregory XIV.’s time was got up *après coup*, that it is easy to be a prophet of the past, that the application of the prophecies is correct enough up to this pope, but after that forced. Moreover, St. Bernard, who wrote the life of St. Malachy, and who gives his least predictions* (*qui a rapporté ses moindres prédictions*),

* Moréri is brought to task here by Cucherat, and it seems

says nothing about these prophecies. No author of those days speaks of them. Neither John of Scariberi, Bishop of Chartres, nor Peter the Venerable, Abbot of Cluni, nor so many others who have written about the popes from Malachy's death say anything about them. Nor does the continuator of Marianus Scotus, or Bordini, or Platina, or Papyrus Masson, or Onuphrio Panvinio, or Joannel, who wrote in 1570, say anything about them. The Irish, who have been so careful in writing the wonderful things of the saints of their country, and who have written the lives and revelations of St. Patrick, St. Columba, and St. Bridget, are silent regarding the revelations of St. Malachy. Thomas of Messingham appended to his "Lives of the Saints of Hibernia," published in 1624, the history of St. Patrick's Purgatory and the prophecies of Malachy. Robert Rusca gives this prophecy in his "History of the Cistercians," but Angelo Manriquez, who composed the annals of this Order, looks upon it as apocryphal. Card. Baronius, Spondo, Bzovius, and Raynaldus make no mention of them. Neither does Ciacconius in his "Lives of the Popes and Cardinals." So this silence of 400

with justice. St. Bernard clearly gives us to understand that he does not narrate *all* Malachy's prophecies. The argument holds equally good; if he gives the small prophecies *à fortiori* he should give the great one.

years on the part of so many learned authors is a great argument against them. Moreover, there are blunders and anachronisms in these predictions : eight anti-popes are mixed up with the real popes, if we are to follow the interpretation there given. The names of the anti-popes are Victor IV., Paschal III., Callixtus III., Nicholas V., and Clement VIII. With regard to the chronology, Victor IV., Paschal III., and Callixtus III., are named before Alexander III., who went before them. Clement VII., Benedict XIII., and Clement VIII., anti-popes, are placed before Urban VI., crowned in Rome on Easter Sunday, 1378. With regard to the interpretation of the prophecies, Arnold de Wyon says the author of it was the Dominican Ciacconius, who lived about the year 1595. The learned, however, remark that Ciacconius does not speak of the interpretation in his "Lives of the Popes and Cardinals," nor is there mention made of it in any catalogue of his works.*

The foregoing is what Moréri has to say against the prophecies, and nearly every thing which has been said against them since his time is merely a repetition of his words. His objections may be summarized as follows : 1, The silence of St. Bernard ; 2, the silence of those whose relations with the Holy See were of such a nature that they would surely have

* Moréri, "Dict. Hist." art. Malachie.

heard of those prophecies if they had existed ; 3, the silence of those who wrote about the popes, especially of Ciacconius ; 4, the silence of Irish writers ; 5, internal evidence : (a) anachronisms ; (b) prophecies founded on false assumption of facts ; (c) non-fulfilment of prophecy from 1590. It will be necessary to say something regarding each objection in detail. With regard to the silence of St. Bernard enough has been said already. The holy abbot simply proves St. Malachy to have been, what we read of him in his office, *prophetiæ spiritu insignis*. The list of names given in the second objection proves very little if we adopt Cucherat's theory, that the prophecy lay hid for over 400 years. But why should we adopt it ? Was it not given to the Holy Father (according to Cucherat) to console him, or rather to strengthen his shaky faith ? A prophecy coming from so great a saint would be carefully treasured up, and surely such a prophecy would be a great consolation in the troubled times which were at hand. Hence Menestrier argues that such holy persons as Peter, Abbot of Cluni, who flourished about St. Malachy's time, and whose relations with the Holy See were of so intimate a nature, would surely have heard of it. "What was the necessity for St. Malachy's prophecy at all," Menestrier asks. "Was not the schism at an end and Anaclete no more ?" With regard to the other names which

Moréri seems to have taken from Menestrier, the silence of those writers would prove little. Refuge can be always taken in the hypothesis or theory that the prophecy was unknown to them. The silence of Irish writers, who have written about the prophecies of their own saints, proves at any rate a total want of tradition in Ireland regarding St. Malachy's prophecy. With regard to the third objection of Moréri's, we may suppose that Ciacconius's "Life of the Popes and Cardinals" had been written before Wion published the prophecy. In those early days of printing, works remained in MSS. for a long time. Thus, Ciacconius's work was only printed in 1601. In any case, it is more than likely that this writer has had nothing to do with the prophecies, though his name may have been surreptitiously used to give them weight. It may even for the sake of argument be assumed that he was a firm believer in them. What of that? Could not Ciacconius have written a history of the popes and cardinals without introducing the prophecies? Did they necessarily come within the scope of his work? Though no believer in the prophecies myself, I would like to argue fairly, and I should think that whether or not Ciacconius should introduce the prophecies (assuming that he believed in them) into his "Lives of the Popes and Cardinals" was a mere matter of taste. Writers are naturally chary about in-

introducing into their works accounts of prophecies as well as of miracles which have not been supported by the authority of the Church, no matter what their own private belief may be. The difficulty regarding the antipopes seems at first sight to be the greatest, for surely the Holy Ghost would not point out as popes those who were not popes at all. This objection is unanswerable as it stands. But suppose the prophet foretold antipopes as well as popes, and designated the antipopes in such a way that there would be no mistaking them, then the difficulty would be nil. For instance, if all the antipopes got such names as *Corvus Schismaticus* (the Schismatic Corbiera), there could be no objection raised to the prophecy, for we have a distinction made between the white and black sheep. Abbé Cucherat has very cleverly seized on this idea, and has tried to prove from the prophetic description of the antipopes that the prophet really wished to point them out as such. The only case where he makes no attempt of this kind is in that of *Luna Cosmedina* (Peter de Luna). But it will be seen that he is at fault, for the antipopes are designated by the title of their cardinalate, family name, country or arms, just like the real popes. In the prophecies, together with their interpretations as given by Wion, no distinction is made between antipopes and others. It may be remarked here, that it seems un-

fair that the Abbé Cucherat should reject the oldest interpretation of the prophecies known, namely, that published by Wion. But Cucherat, as it is plain from his work, never saw the *Lignum Vitæ*. Another view may be taken of this question. Suppose the prophet, were he acquainted with our art of printing, intended that his prophecy should be printed in this style—

“Columna veli aurei
Lupa Cœlestina [Amator Crucis]
De modicitate lunæ, etc.”

And suppose (there is no proof to the contrary) the prophecy is not so much a list of popes as a series of visions of the future, what objection could be taken to giving the antipopes, as they played such a sad part in the history of the Church? **Another objection regarding the antipopes is the want of chronological arrangement. This is an insurmountable difficulty.** The prophets of old, it is true, did not observe chronological order; they wandered at times from the type to the anti-type; but chronological order must be an essential element in this prophecy, if true, or to serve any purpose. A loophole of escape may still be found in the fact that typographical errors are found in Wion’s book, and one legend may have got before the other somehow. This is not worthy of notice, for the antipopes (with

one slight exception) are ranked in Panvinius's *Epitome*, as in the *Lignum Vitæ*, and in both cases subvert chronological order. The greatest objection against the prophecies is the non-fulfilment. This does not seem to be such a difficulty with some, for something or other can be found in each pope's reign, from 1590, to chime in with the legend pointing out the pope. Now, it must be borne in mind that the Latin words used by the supposed prophet in designating popes up to 1590, have the very same meaning, when used in the prophetic utterances from 1590 down to the present. This is so easily conceded that it seems strange that I should insist on it. And still it is the very thing that we all seem to have lost sight of. To explain what I mean : in the language used up to 1590, *Bonus* does not mean "good," it simply means one of the Ottobono family ; *crux* does not mean the Christian emblem of redemption or suffering, it simply means an heraldic charge on the pope's shield ; *Fides* does not mean "faith," it means only one of the Caraffa family ; *Columna* does not mean a "pillar," it simply means one of the great Italian family of the Colonnas, and so on. By giving the words these meanings, how few of the prophecies can we explain from 1590 down to the present ; and still, in all the prophecies, from 1590 back, must the words get the queer significations I have given them. How many well-known

Italian names may be contained in the legends from 1590 onwards, I do not pretend to say, as I am not well acquainted with Italian names.

Now we come back to the main question, who is the author? Wion, as has been stated, published his book in 1595. Still the interpretation of the prophecy is only continued down to 1590, and Wion gives three popes after that without any explanation, thus (I append dates):—

| | |
|-----------------------|------------------------------|
| Ex antiquitate urbis. | Gregorius XIII. (1590-1591). |
| Pia civitas in bello. | Innocentius IX. (1591). |
| Crux Romulea. | Clemens VIII. (1592-1605). |

Now, why did not Wion give an interpretation of these three legends? We may suppose that, as he was not skilled in heraldry, he would not think of giving an explanation of his own. At all events, he may not have thought himself qualified for venturing on an explanation; or, the old monk busily engaged with his own work, may not have bestowed a thought at all on the matter. He may, though, have sought for an interpretation of them, and, what was natural, did not succeed in finding it. This would have shaken the faith of another, perhaps, but not of the simple-minded Fleming. Wion, at any rate, had nothing to do with forging the prophecy, otherwise he would not have written *pia civitas in bello*, which simply meant, as far as the pope it referred to

was concerned, nothing at all. From Menestrier the story of the prophecies having been got up during the Conclave seems to have first come. It was usual for outsiders, he tells us, to amuse themselves by forging prophecies, &c., during that exciting time. These prophecies, then, may be looked upon in the light of a kind of electioneering squib, which, however, did not influence the cardinals. Likely it fell into, or was put into, the hands of Wion, and he treasured it up as coming from the great St. Malachy. The prophecy may have been the work of several hands, or of one hand; it would be difficult to find the author of it out now. An old French writer calls him, "*un fourbe et un ignorant.*" Search for him may be in vain. It has been asserted, however, that Jean Aymon, in his *Tableau de la cour de Rome*, hints that he had in his possession some clue to the real author of the prophecies. This work I have not been successful in seeing, but I should hope the real author will be found by a patient search through the writers of the 17th century, who have referred to these prophecies, and their name is legion. It is strange that the learned Bollandist, Papebroke, who makes a terrible onslaught on these prophecies in connexion with those of the Abbot Joachim, has nothing to say about their being forged during the Conclave. His words are: "*Unde is illam habuit? ex quo manuscripto? quam antiquo? ubi*

inveniendō? qua fide transcripto? Nihil horum quærere curavit Wion, nihil alii post eum illius pseudo-prophetiæ assertores. Quis autem iste F. Alphonsus Ciacconius? Utique idem ille qui patruī sui ejusdem secum nominis et ordinis sed, magistri titulo in eodem præminētis, opus insigne de Vitis S. P. et S. R. E. Card. Romæ anno 1601 evulgavit, sex annis post editum Lignum Vitæ et decem post obitum Urbanum VII. qui ultimus explicatur. Quomodo autem hic talis neque patruo suo perusadere unquam potuit ut illius vellet meminisse in suo opere, nec ipse est ausus saltem ad calcem libri rem a Wione vulgari cœptam attexere, et variis ubique sermonibus exceptam propugnare aut stabilire? cum sine dubio fides ejus appellaretur a multis, eamque liberare moneretur. Nempe ad præsagium Urbani VII. torquens se ingenium Ciacconius ægre aliquid explicationis invenerat, tribus vero aliis nulla dabatur vel per umbram tolerabilis quod idem reperies in iis qui hactenus secuti sunt.”*

From the above it will be seen that there were two Alphonsi Ciacconii, though all the writers I have consulted speak of only one. Biographical Dictionaries, however, speak of a Peter Chacon, who was a man of great learning, but no relation of Alphonsus. It is hard to believe that either one or the other of the Ciacconii has had anything to do with the prophecy.

* “Acta Sanctorum,” Conat. chron. hist. in propyl. ad Act. SS. Mai.

It may be asked, why should St. Malachy's name have been selected before any other saint in order to connect it with these forgeries? Well, it may be answered, that wherever the works of the Abbot of Clairvaux were read, Malachy was a popular saint. Dom Feijoo, the learned Spanish Benedictine of the last century, after having treated of the so-called prophecies of Nostrodamus, introduces St. Malachy's prophecy in the following words:—"El mismo concepto, que de las passadas, se debe hacer de aquellas profecias de reyes y de Papas, que comunemente se atribuyen à San Malachias." "The same opinion as the foregoing is to be formed of those prophecies relating to the kings and the popes which are commonly attributed to St. Malachy." Those prophecies relating to the kings of Spain, which, according to Dom Feijoo, were attributed to St. Malachy, have been little heard of outside that kingdom.* It was not an unusual thing, then, to attribute false prophecies to St. Malachy.

To sum up, and bring our task to a conclusion, I may add the following reasons for rejecting the prophecy to those already given: According to Wion, Malachy's prophecy was a mere string of meaningless Latin phrases. How did the supposed interpreter know with what pope to commence? How was he persuaded to take up the antipopes?

*Feijoo, "Teatro Critico," vol. ii.

Menestrier, in order to show the absurdity of the prophecy, makes some of the popes change places, so that a different legend will apply to each, and shows that the legends could, with more *propriety* even, be applied to the popes in the new order. These prophecies have served no purpose. They are absolutely meaningless. The Latin is bad. It is impossible to attribute such absurd triflings as *Picus inter escas, De Craticula Politiana*, to any holy source. Those who have written in defence of the prophecy, like Germano, Gorgeu, O'Kelly, and Cucherat, have brought forward scarcely an argument in their favour. Their attempts at explaining the prophecies after 1590 are, I say it with all respect, the sorriest trifling. True, the works of Germano and Gorgeu were published with ecclesiastical approbation ; but that does not prove much. Menestrier's work bears the highest approbation, and yet it tears the prophecies to shreds. The principle at starting is admitted on all hands, that God *may* make known, and *has* made known, the future to his chosen servants. Enough has been said now about these prophecies. Every person has heard of them. Few, comparatively few, perhaps, have known their history. May it not be our duty to give as little countenance to any reference to them as possible ? Certain well-known Catholic writers like Fleury and Rohrbacher seem to have studiously avoided making any mention of them. That there

may be something in them, though they never came from St. Malachy, is a theory put forward by some,* but how can that be sustained? No matter how false these prophecies are, they have the dust of antiquity on them. There is no suspicion that anything has been added to them as the years have gone by. In this respect they differ from Herman de Lehnin's. These latter are given by Gfrörer among the spurious prophecies, and in the same list come those of St. Malachy. Gfrörer's remark at the end of St. Malachy's prophecy is interesting, though we should hope the fact he alludes to is slightly exaggerated. It helps to show, at all events, how "St. Malachy's Prophecy" still lives, and may be spoken of, gentle reader, when we are dust. Human nature will be ever the same. "Norunt," says the learned German, "ii quibus unquam contigit, almam adire Romam, in comitibus papalibus hunc librum, quamvis spurium, anxie a Cardinalibus consuli solere; tanta est, ægrorum mortalium in superstitionem proclivitas."†

* Goshler, "Dict. Encycl." art. Malachie.

† Gfrörer, "Prophetæ veteres pseudepigraphi." Stuttgart, 1840.

THE END.