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### **Oratio ad Innocentium VIII**

Francisci Patritii Episcopi Caietani Oratio Serenissimi Regis Ferdinandi ad Innocentium

Octavum Pontificem Summum.

Non sum nescius, sanctissime ac beatissime Pater, quale onus mihi incumbat, qualemque provinciam sustineam. Et plane video ingenii mei vires impares esse atque omnino ex parte deficere. Quis enim tanta mentis acie præstaret, tantaque disciplinarum omnium ubertate polleret, qui se sibi ipsis esse polliceretur ad dicendum coram numine maiestatis tuæ? Et præsentium in tam celebri clarissimorum virorum consessu, tantaque hominum expectatione, vel in theatro potius totius orbis terrarum.

Accedit etiam ad hoc quod vices in præsentia gero Serenissimi atque Invictissimi Regis Ferdinandi, cuius sapientiam, consilium, magnanimitatem, potentiam omnis Italia admiratur. Et ceteræ quoque gentes, barbaras nationes, summopere verentur. Eius modo iussu atque imperio huc accessimus, ut procumbentes ante sanctissimos pedes tuos, te ut Dei Optimi Maximi Vicarium, Christianæ religionis Antistitem, Summum atque Unicum Romanæ Ecclesiæ Pastorem veneraremur, coleremus atque omni pietate ac devotione observaremus. Et eundem Regem imprimis, Serenissimam coniugem, liberos, proceres, regnum, urbes, oppida, fortunasque omnes celsitudini tuæ commendamus, voveremus, dicarémus; præterea tibi summopere gratularem pro hoc divino munere tuo, profusum eius gaudium efferentes mirificamque eius spem indicantes, quam iure optimo in hoc sacratissimo pontificatu tuo collocaverit.

The Oration of Francesco Patrizi, Bishop of Gaeta, delivered on behalf of the Most Serene King Ferdinand, to Pope Innocent VIII, the Supreme Pontiff.

Most holy and most blessed Father, I am well aware of the heavy burden that lies upon me and the serious duty I must undertake. And I clearly see that the powers of my talent are unequal and in every respect deficient. For who would excel with such sharpness of mind and possess such richness of all learning as to promise himself sufficient for speaking before the divinity of your Majesty? And before those here present, in so distinguished an assembly of the most renowned men and amid so great an expectation of the people, or rather, upon the theatre of the whole world itself.

There is also added to this, that I, in the present, bear the role of the Most Serene and Most Invincible King Ferdinand, whose wisdom, counsel, magnanimity, and power all Italy admires. And the other peoples also, the barbarian nations, greatly fear him. By his command and authority alone, we have come here, so that, prostrating before your most holy feet, we might venerate you as the Vicar of God the Best and Greatest, the Prelate of the Christian religion, the Supreme and Sole Pastor of the Roman Church, and that we might honor and with all piety and devotion revere you. And that same King above all, his most serene consort, his children, his nobles, his kingdom, his cities, his towns, and all his fortunes we commend, we vow, we dedicate to your Highness; moreover we would greatly congratulate you for this divine gift of yours, expressing his abundant joy and declaring his wondrous hope, which with the best right he has placed in this most holy pontificate of yours.

Hæc tam multa et tam præclara omnia quis explicare poterit nisi adiutus fuerit a numine illo tuo præstantissimo, cuius vices geris, cuius providentia Summus Pontifex destinatus constitutusque es: ut scilicet is esses qui externis seditionibus diuturnisque Italiæ bellis finem aliquando præscriberes et universæ Christianæ reipublicæ optime consuleres. Atque ut tu ipse, pro ingentissima clementia tua, mitissimus placidissimusque mihi eris veniam dabis, si quid inepte aut minus decore inter agendum effuderim. Gratissimum tamen optatissimum mihi extitisset, ut hic reverendissimus dominus meus Archiepiscopus Lapusanus, vel alius quispiam, bonum Illustrissimorum dominorum munus hoc dicendi suscepisset, qui pendencia doctrinæ atque eloquentiæ longe melius satisfecisset et serenissimi regis mentem clarius lucidiusque expressisset. Sed malo equidem parendo haberi videri quam prudentior. Si minus eorum dictis auscultavero, subiciens tamen me semper eorum emendationi paternæ increpationique.

Verum ne nimis multa profitear, reliquis omnibus omissis dicas quam certo, Pater Sanctissime, felicitatem lætaque omnia sperare possit Ferdinandus Rex, omnes Christianæ religionis principes ac populi. Deinde subitam quam laeto animo hilarique vultu obsequium utramque obedientiam Celsitudini tuæ præstare polliceatur. Deinceps vero sermonem meum perstringam, ad metas properare properabo, ne nimia verborum prolixitate mentem tuam maximis in rebus occupatam tædio afficiam.

Si quis, divine Pontifex, recte considerare velit diligenter omnia animo et cogitatione metiri, intelliget profecto mortalium omnium spem irritam, vanam atque imbecillam esse, nisi a Deo rerum omnium conditore, artifice, architecto, motore posita fuerit.

These so many and so splendid things, who will be able to explain them unless he shall have been aided by that most excellent divinity of yours, whose role you bear, by whose providence you have been appointed and established the Supreme Pontiff: so that you might be he who should at length set an end to foreign uprisings and Italy's long wars, and should most excellently provide for the whole Christian commonwealth. And that you yourself, by your very great clemency, most gentle and most gracious, will show yourself to me; you will grant pardon, if I have poured forth anything foolishly or less fittingly in the course of delivery.

Yet it would have been most pleasing and most greatly desired by me, had this most reverend lord, my Archbishop of Lopus, or some other person, undertaken this duty of speaking on behalf of the most illustrious lords; for he would far better have met the demands of learning and eloquence, and would have expressed more clearly and brightly the intention of the most serene king. But for my part, I would rather be thought obedient than appear more prudent. Even if I shall have listened less to their words, yet I always submit myself to their correction and fatherly rebuke.

But lest I set forth too many things, with all else omitted, you may declare, most holy Father, how surely King Ferdinand and all the princes and peoples of the Christian religion may hope for happiness and all joyful things. Then he pledges to Your Highness immediate obedience, obedience of both kinds, with a glad spirit and cheerful countenance. Next, indeed, I will touch my discourse briefly; I will hasten toward the goal, lest by excessive prolixity of words I weary your mind, occupied with the greatest matters.

If anyone, O holy Pontiff, should wish to consider rightly and to measure all things with mind and reflection, he will surely understand that the hope of all mortals is null, vain, and feeble, unless it has been placed by God, the maker of all things, craftsman, architect, and mover.

Proinde cernimus innocentes viros et optimo numini conciliatos semper bene sperare, et siccirco e manifestis periculis sæpe evadere, et ad optatum exitum res nonnumquam profligatas atque afflictas perducere. Hæc quidem spes illa habetur, quam Simonides lyricus poeta hominum reginam esse dixit, et Græcorum nonnulli oratissimi viri affectum omnium dulcissimum esse putaverunt. Cuius sententiæ adstipulator Bias Prienensis, unus e septem Græciæ sapientibus, fuisse dicitur. Quandoquidem communis spes inter probos homines mutuam quandam benevolentiam conciliat. Arbitrantur siquidem tunc Deum rebus eorum consulere et præsentī auxilio optime prospicere. Non erit igitur admirandum veteres Academicos spem ipsam tot tantisque laudibus extulisse, et eandem etiam inter morales virtutes connumerasse. Ipsa enim divino præsidio multorum bonorum sæpe numero potentissima causa esse censetur. Eiusmodi verba eo consilio dixi, ut omnes intelligant in numine maiestatis tuæ spem pertinentem collocandam esse.

Therefore, we see that innocent men, reconciled to the best divinity, always hope well, and for that reason often escape from manifest dangers, and sometimes bring affairs that are ruined and afflicted to a desired outcome. This hope indeed is held to be that which Simonides, the lyric poet, said was the queen of men, and which some of the most eloquent men of the Greeks thought to be the sweetest affection of all. Of which opinion a supporter is said to have been Bias of Priene, one of the seven sages of Greece. Since common hope among good men brings about a certain mutual goodwill, they think indeed that then God takes thought for their affairs and with present aid provides for them very well. It will not, therefore, be a wonder that the ancient Academics exalted hope itself with so many and such great praises, and also counted it among the moral virtues. For hope itself, through divine aid, is often deemed the most powerful cause of many blessings. Words of this sort I have spoken with this purpose: that all may understand that hope reaching so far must be placed in the divine majesty of your authority.

Age, ut a præstigiis quibusdam auguria nunc non intelligat felicissimum sidus per te nobis illuxisse, ex quo Christiani omnes pacem, quietem atque otium sperare possint. Ardebat omnis Italia terra marique sævissimis ac diuturnis bellis. Nullæ pacis conditiones afferebantur; neque non quam plurimi intræ insidias reddebantur. Armis omnia strepebant; urbes diræ, oppida intestinis seditionibus laborabant. Itinera ac viæ omnes obsidebantur. Prædo aderant, latrones, sicarii, grassatores. Et miseros, quos viatores spoliabant, omnibus exutis cedebant, ut subinde nudos ac perfusos ad Penates reducere incolumes ne ad proprios lares eos domesticosque penates redire sinebant. Quin etiam piratæ per summum bonum genus universum mare infestabant. Monoporonii, lembis, triremibus atque omni navigiorum genere litora invadebant. Prædas agebant, pecora abligebant, captivos abducebant, et barbarorum more longipedibus cateniquis vinctis remigio adigebant. Quo quidem servitio nihil miserius dici aut etiam excogitari potest. Mercaturam vero, optimum mortalium commercium, omni ex parte prohibebant. Commercia ususque rerum omnem frumentariam adeo arcebant, ut admiranda penuria intolerabilis sane fuerit, universam paene Europam vesci adeo prohibuerit, ut nullus omnino panis in pretio esset et multi ceterisque victu perirent. Addebat etiam hisce erumnis fames gravissima, dura atque omnino inexplicabilis. Intra pomerium cuius agrimos etiam sacratissimæ urbis Romæ, quæ sane extitit in magno victus defectu, cibaria etiam ovibus imperium terrarum omnium præstitit, ut bestiis bella civilia congeri agebantur.

Come, as though by certain portents, who now does not understand that through you the most fortunate star has shone upon us, from which all Christians may hope for peace, tranquility, and repose? All Italy was burning, on land and sea, with the most savage and long wars. No conditions of peace were being brought forth, and indeed, very many were delivered into ambushes. Everything resounded with arms; the cities in dire plight, and the towns suffered from internal strifes. All the roads and ways were beset. Brigands, robbers, assassins, and marauders were present. And the wretched travelers whom they plundered, stripped of all they had, they left behind, so that time and again they did not permit them, naked and battered, to return safe to their homes and household gods. Indeed, also the pirates, by every kind, were infesting the whole sea. With monoporoi, skiffs, triremes, and every kind of vessel, they were attacking the shores. They drove off booty, they carried away cattle, they led away captives, and after the manner of barbarians, with long leg-chains and shackles, they forced them to row. In which slavery, nothing more wretched can be said or even imagined. And they prohibited commerce, the best exchange among mortals, in every respect. They so greatly hindered commerce and the use of goods, and all grain-supply, that an astonishing and truly intolerable scarcity arose, nearly the whole of Europe being prevented from eating, so that no bread at all was to be had at a price, and many perished for want of food and other necessities. Also to these miseries, a most grievous famine was added, harsh and utterly unbearable. Within the pomerium of that most sacred city of Rome, into which we even heap [supplies], which indeed was in great want of food, provisions were furnished even for sheep as though they held dominion over all lands, so that among the beasts civil wars were being waged.

Tanta sævitia ut unus innumeras insidias in insidias reconditas impingeret. Ad erant truculentissimi etiam latitantes, sacrilegi, impietatis aras violantes. Summi, templa latentes, sacerdotes atque antistites; et sacratissimi sacerdotes punico galero insigniti, septem armis satellitibus stipati, vix impias sacrilegasque manus evadere poterant.

Complura alia consulto præterita, aut quibus animus indignatus potius abhorret. Et ingenuæ auditorum aures omni ex parte formidantur. Dicendumque profecto arbitror omnia hæc divina providentia, quæ te nobis Antistitem maximum destinavit, delectisque quievisse, pacatasque a Deo esse. Ut aurea sæcula, si poetis auscultare volumus, sperare possumus, et iustitiam illam, quæ propter hominum cædem terras reliquerat et ad superos migraverat, ad nos aliquando redituram. Quo optimum quidem cæleste illud tuum sidus enituit: pacis condiciones ultro citroque datæ acceptæ sunt; Italicus omnis furor cecidit; intestinæ seditiones quieverunt; libera sunt viatoribus itinera. Latrones capti fugatique pœnas dederunt. Piratæ subductis navibus mare liberum nautis institutoribusque reliquerunt. Annona ipsa et esculenta poculentaque omnia sic abundanter affluunt, ut non e virga vindicis sed virgula quadam divina, ut dicitur, e cælo prolapsa esse videantur. Romæ quoque discordiæ sedatæ sunt: principes maiestatis tuæ nutum observant, et populus nullum obsequii munus detrectat. Venisse Octavii Cæsaris tempora omnes vulgo exclamant. In quibus omnia pacis quietisque bona affatim consulebantur, his præstigiis divinisque monitis percurrentibus.

So great was the savagery that one man thrust innumerable plots into hidden plots. And there were present also the most savage men, lurking in ambush, sacrilegious violators of the altars of impiety. The chief priests and bishops, hiding in the temples, and the most holy priests, adorned with the scarlet cap, surrounded by seven armed attendants, could scarcely escape the impious and sacrilegious hands.

Many other things have been deliberately omitted, or from which the indignant mind rather recoils. And the noble ears of the hearers are in every respect feared. And indeed, I judge it must be said that all these things are by divine providence, which has appointed you for us as the supreme prelate, and that the chosen have found rest and have been pacified by God. As for the golden ages, if we wish to listen to the poets, we may hope; and that Justice, which on account of the slaughter of men had left the earth and had migrated to the gods above, will someday return to us. Then that most excellent heavenly star of yours shone forth: the conditions of peace were given and received on both sides; all Italian fury fell; the internal strifes subsided; the roads are free for travelers. The bandits, captured and put to flight, paid the penalties. The pirates, their ships hauled away, left the sea free for sailors and the more experienced. The grain supply itself and all foods and drinks flow so abundantly, that they seem not to have come from a rod of chastisement, but from a certain divine wand, as it is said, fallen from heaven. At Rome, also, discords have been calmed: the princes obey the nod of your majesty, and the people refuse no duty of obedience. All commonly cry out that the times of Octavian Caesar have returned, when all the blessings of peace and rest were abundantly provided, as these wonders and divine warnings coursed through.

Quid aliud dicere possumus, nisi prospera lætaque omnia speranda esse, te duce, te auctore, et vice Salvatoris nostri Christi inter mortales gerente? Augentur præterea hoc cæleste testimonium opinione virtutum tuarum, quæ quidem peculio omnium, qui tecum aliqua consuetudine versati sunt, divinæ potius quam humanæ haberi possunt. Nam prudentia, fortitudine, iustitia, gravitate, severitate, magnanimitate, pietate et reliquis omnibus principibus præstans. Clementia autem te similem Julio Cæsari esse prædicant: quod adeo clemens et bonas species extitit, ut quasi pro numine quodam coleretur. Quod quidem ut ostenderet, Romana plebs eidem commune templum cum deæ Clementiæ ædificavit. Sunt etiam qui opinentur hanc virtutem præter ceteras omnes Cæsari suffragatam esse, ut rerum imperio potiretur.

At vero tamen magnitudinem tuam coeperim ulterius laudare, pater clementissime, ne adulator aut assentator potius esse videar, cum laudatorum ac testis verissimarum virtutum tuarum.

Proinde alteram partem breviter attingam, ne multus in dicendo esse videar. In qua quidem propositum fuerat Ferdinandum Regem inclitum obsequium utramque obedientiam. Celsitudini tuæ pollitum obsequium, utramque obedientiam. Neque hoc ulla ex parte ambigendum esse duco. Nouit siquidem a teneris annis ex paterna disciplina nihil esse quod magis regem commendet, et eum magis Deo gratum conciliet atque faciat, quam si Christianæ religioni eiusque Summo Pontifici omni studio omnisque diligentia obsequatur. Nec enim vera pietas est iustitiæ pars potissima, quam quidem ex Sexti Empirici philosophi gravissimi opinione dicimus. Scientia est se colendi telum, ut Hermes Trismegistus theologus acutissime docet. Nec quidem ex omnibus animalibus soli homini contingit.

What else can we say except that all prosperous and joyful things are to be hoped for, with you as leader, you as author, and bearing among mortals the office of our Savior Christ? Moreover, this heavenly testimony is increased by the reputation of your virtues, which, being the common possession of all who have been in some association with you, can be considered divine rather than human. For in prudence, courage, justice, dignity, severity, magnanimity, piety, and in all other things, you surpass princes. But in clemency, they proclaim you to be like Julius Caesar, because he was so merciful and of such noble qualities that he was revered almost as a certain divinity. And this indeed, in order to show it, the Roman people built a common temple for him together with the goddess Clementia. There are also those who suppose that this virtue, beyond all others, lent its support to Caesar so that he might obtain the rule of affairs.

But indeed, however, if I should begin to praise your greatness further, most clement father, lest I may seem rather to be a flatterer or sycophant, since the praisers and the witness of your truest virtues [are already present]. Therefore, I will briefly touch on the other part, lest I may seem too lengthy in speaking, in which indeed the purpose had been that the renowned King Ferdinand pledged obedience, both obediences. Nor do I think this in any respect to be doubted. He knows indeed, from earliest youth and from paternal discipline, that there is nothing which more commends a king, and makes him more pleasing to God, than if he obeys the Christian religion and its Supreme Pontiff with every zeal and all diligence. For true piety is the greatest part of justice, which indeed we affirm according to the opinion of the most weighty philosopher Sextus Empiricus. Knowledge is the instrument for cultivating oneself, as Hermes Trismegistus, the theologian, most acutely teaches. Nor indeed does this happen to any of the animals except to man alone.

Proinde qui Deum ignorat aut despicit, is nomen dignitatemque hominis amittit et nullo modo censendus est homo. Enim ad Dei contemplationem creatus est, quod et forma corporis indicat. Et immortalis mens nostra declarat, nec divinorum est capax sensus. Semper meditatur, nunquam quiescit. Firmaverunt hanc Regis Ferdinandi opinionem illustrissimorum maiorum suorum exempla. Qui semper Christianæ religioni dicatissimi extiterunt et summis Pontificibus obsequentes. Testis mihi sit omnis Italia, et veteraque innumerabilia exempla omittam.

Rex Alfonsus, Ferdinandi regis pater, omnium regum temporibus suis præstantissimus extitit. Et Alexandro Macedoni, Hieroboamo, Manolo, atque quibuscumque aliis vetustissimis regibus virtute et rerum gestarum gloria adæquandus. Is, cum cerneret Eugenium Pontificem Maximum Roma egredi et per alienas urbes quasi errabundum vagari, et alia ex parte Campaniæ, Umbriæ, Flaminiaeque, Picenique agri urbes omnes partim ab Ecclesia aperte defecisse, partim hostili ferro expugnatas esse, primum quidem graviter doluit. Deinde, cum cerneret Romanam Ecclesiam omnibus principibus ducibusque populisque neglectui esse, celeri exercitu contracto et non parva classe egit ut Romanus populus timore percussus Eugenium per legatos summis precibus magnis etiam pollicitationibus revocaret. Et sic eundem ope consilio auxilioque suo Apostolicæ Sedi restituit, cum magna omnium Italicorum lætitia. Formidabat namque Eugenius, tantis iniuriis lacessitus, relicta Italia in transalpinam Galliam transmittere atque abdicare omnino de re Romana. His rebus peractis Alfonsus Rex nequitiam per otium quiescendum esse duxit, sed celeri cursu maximo cum exercitu in agrum Picenum contendit ut impios hostes congregaretur.

Therefore, whoever does not know God or despises Him loses the name and dignity of man, and in no way is to be considered a man, for he was created for the contemplation of God, which also the form of the body shows. And our immortal mind declares this, nor is sense capable of divine things. It always meditates, it never rests. The examples of his most illustrious forefathers confirmed this conviction of King Ferdinand. They have always been most devoted to the Christian religion and obedient to the Supreme Pontiffs. Let all Italy be my witness, and I shall pass over the innumerable ancient examples.

King Alfonso, the father of King Ferdinand, was in his own time the most excellent of all kings. And to Alexander the Macedonian, to Jeroboam, to Manolo, and to whatever other most ancient kings, he is to be compared in virtue and in the glory of deeds. When he saw Pope Eugenius the Supreme Pontiff departing from Rome and wandering through foreign cities as though in exile, and when on the other side he saw that all the cities of Campania, Umbria, and the Flaminian and Picene territories had partly openly defected from the Church and partly been stormed by hostile arms, then indeed at first he grieved deeply. Then, when he saw that the Roman Church was disregarded by all princes, leaders, and peoples, with a swift army assembled and with no small fleet, he brought it about that the Roman people, struck with fear, recalled Eugenius through envoys with the greatest entreaties and also with great promises. And thus he restored him, by his own help, counsel, and aid, to the Apostolic See, with the great joy of all Italians. For Eugenius, harassed by such great injuries, was fearing to cross into Transalpine Gaul, leaving Italy, and altogether to withdraw from Roman affairs. With these matters accomplished, King Alfonso judged that he must by no means rest in leisure, but with a very swift march and with a great army hastened into the Picene territory to engage the impious enemies.

Verum ille, ut primum Regis adventum per exploratores cognovit, relicto Piceno agro ad proprias sedes remeavit. Et hoc pacto urbes omnes et oppida quæ in potestate hostium erant, cum præsidio auxilioque destituta essent et omni spe frustrarentur, partim bello compulsa, partim autem venia a Rege impetrata ad Romanam Ecclesiam rediere: quo quidem beneficio affecta pristinas vires suas, quæ iam ceciderant, recuperavit. Et in dies magis magisque aucta est. Ferdinandus vero Rex, paterna terens vestigia, Romanæ Ecclesiæ semper paruit partesque eius tutatus est, et summis Pontificibus ultro adstitit. Maximo Pauli Pontificis exercitui contumaces iniurias ulciscenti mille circiter delectos equites et pedites complurissimos in Umbriam misit: qua quidem manu aditus hostem perflagitavit celerique victoria potitus est. Nihil tamen tacitus præterire potest quod Sixto, prædecessori tuo, præstitit, qui socius ac non minimo summaque potentia non dubitaverit Ecclesiæ partes suscipere eiusque dignitati consulere. Quibus in rebus maxime emicuit virtus ac magnanimitas clarissimi atque illustrissimi Ioannis Calabriæ ducis, eius primogeniti, qui consilio, fortitudine, scientia rei militaris et rebus gestis non modo duces et imperatores omnes nostri temporis superavit. Verum cum omni antiquitate certare potest, et Hannibali, Marcello, Sertorio, atque quibuscumque pugnacissimis ducibus omnino ex parte conferendus est. Sed ne, dum cruda vulnera quæ nondum cicatricem obduxerunt retrahere videar, paucis rem perstringam: verèque affirmabo nullum Romani Pontificis exercitum uspiam visum esse, in quo non socia Ferdinandi Regis arma statim apparuerint, et communi semper Marte pugnatum sit. Adeo ut inimici omnes Romanæ Ecclesiæ offensui semper eidem longe ante extiterint, Bercennumque inter prius cum eo concurrere quam impia arma in Pontificem movere.

But he, as soon as he learned through scouts of the King's arrival, abandoned the Picene territory and returned to his own strongholds. And in this way, all the cities and towns which were in the power of the enemies, since they were left without garrison and aid and deprived of all hope, partly compelled by war, partly having obtained pardon from the King, returned to the Roman Church; and by this benefit indeed they recovered their former strength, which had previously fallen. And from day to day it grew ever greater. King Ferdinand, following in the footsteps of his father, ever obeyed the Roman Church, defended its cause, and willingly stood by the Supreme Pontiffs. To the mighty army of Pope Paul, as it avenged stubborn injuries, he dispatched about a thousand chosen horsemen and a great number of foot soldiers into Umbria; with this force, he routed the enemy at the approaches and swiftly secured the victory. Yet nothing may be passed over in silence of what he rendered to Sixtus, your predecessor, who, as an ally and with not small but with the greatest power, did not hesitate to take up the cause of the Church and to safeguard its dignity. In these matters especially shone forth the virtue and magnanimity of the most renowned and most illustrious John, Duke of Calabria, his first-born son, who in counsel, in courage, in knowledge of military affairs, and in deeds accomplished surpassed all leaders and commanders of our time. Indeed, he can contend with all antiquity, and is to be compared in every respect with Hannibal, Marcellus, Sertorius, and with whatever most warlike generals. But lest I appear to reopen wounds still raw and not yet scarred over, I shall touch briefly upon the matter; and I shall truly affirm that never has an army of the Roman Pontiff been seen in which the allied arms of King Ferdinand were not immediately present, and that the battle has always been fought together. So much so that all the enemies of the Roman Church have always stood forth against it long beforehand, and Bercennum, among the first, clashed with him, rather than raise impious arms against the Pontiff.

Denique ad exitum perducenda est oratio nostra; devotissime perorandum dicendumque Ferdinandum Regem inclitum hunc illustrissimum filium suum misisse, ut clarius lucidiusque animi sui affectum erga sanctitatem tuam exprimeret, et nos eius comites, oratores, officiales, ut obsequium et veram obedientiam sanctitati tuæ polliceremur, et vere sincerèque fidelia officia sponderemus numquam defutura. Ad quod quidem in præsentia eius nomine efficimus. Leges ut Christi Vicarium, Petri successorem, Pontificem Summum, Sacerdotem Maximum, Romanæ Ecclesiæ Antistitem, universæ religionis Christianæ præfulgentem recognoscimus. Fatemur, veneramur, et cultu ac pietate prosequimur. Providentes denique nihil gratius, nihilque iucundius Ferdinando Regi futurum quam si senserit Maiestatis tuæ numen eius vota atque oblationes læto animo atque hilari vultu suscipere, et eius opibus, regno, copiis, classe, exercitu, liberis, sociis, rebus omnibus ita uti ac si propriæ ac peculiare sacrosanctæ Romanæ Ecclesiæ essent.

Finally my speech must be brought to an end; most devoutly it must be concluded and said that Ferdinand, the renowned King, has sent this most illustrious son of his, so that he might express more clearly and more brightly the disposition of his spirit toward your Holiness, and that we, his companions, envoys, and officials, might promise obedience and true submission to your Holiness, and might pledge faithful services, truly and sincerely, never to fail. This indeed we now perform in the present moment and in his name. We acknowledge by law the Supreme Pontiff as the Vicar of Christ, the successor of Peter, the High Priest, the overseer of the Roman Church, shining forth as head of the whole Christian religion. We confess, we venerate, and with reverence and piety we honor you. Finally foreseeing that nothing will be more pleasing or more delightful to King Ferdinand than if he should perceive the divine majesty of your Highness to receive his vows and offerings with a glad spirit and cheerful countenance, and to use his wealth, kingdom, forces, fleet, army, children, allies, all his resources, as if they were the proper and peculiar possessions of the most holy Roman Church.