

## Origin of the Title of the Grand Duke of Tuscany.

*From an Italian Paper.*

Pietro Carnesecchi, a name celebrated in and beyond Italy, born of a noble Florentine family, in the beginning of the sixteenth century, was a friend of Cosmo de Medici, beloved by Clement VII., a Pontiff of that family, and to whom he was Secretary, as also Prothonotary to the Apostolic See. His family were always faithful and loyal to the Medici. He was himself an able statesman. Clement VII. was succeeded by Paul III., (Alexander Farnese,) a cruel and corrupt Prince, and father of Pier Luigi, Gonsalviere of the Holy Church (Santa Chiesa.) The corruptions of the Papal Court drove Carnesecchi in disgust from Rome to his Abbey at Naples, where he gave himself up to his beloved studies, which brought him once more into close connection with men of letters, and warm friendship with Valdez, a Spaniard, and Secretary to Don Pedro, the Viceroy, and also with Pietro Martiro, and Ochino, men of great wisdom, and indefatigable preachers of the Gospel. They were the first to open his mind to truth, and his heart to sound faith. Pietro Carnesecchi's exalted name and great zeal made him the light and centre of all those in Italy who sighed for reform in the Church; he could not escape, therefore, the vigilance of the Inquisition, and was summoned, in 1546, to appear at Rome before Cardinal Burgos. Numerous were the demands that he should be imprisoned, put to torture, &c.; but Paul III., a crafty Pontiff, would not dare to inculpate so illustrious a personage, but prudently drew a veil over the past. Thus ended the first trial. Too well he knew the danger he ran by continuing in Rome, where his presence might also excite fresh cruelties against the dispersed members of the Evangelical Church. He determined on exiling himself, and went to Piedmont, to the Duchess Margaret, thence to France, where the favor of Henry II. and Catherine de Medici, the friendship of men of letters, and the admiration there felt for the followers of the Gospel, softened his exile. His great—his Christian spirit, finding the time propitious, generously turned towards Italy. In 1552, braving all dangers, he went to Padua, (then belonging to Venice,) as less exposed to the intrigues of the Roman Court, and the most safe abode for the disciples of the Gospel. There he remained for many years. Paul IV. (Cardinal Caraffa) now ascended the Pontifical throne, beginning his reign with persecutions and terror. Italy became the theatre of arrests, imprisonments, persecutions, torments of every description, exile, &c. The congregations of Naples, Modena, and Ferrara were dissolved, the church of Locarna dispersed, and a second trial of Carnesecchi, attempted by the Pope. Carnesecchi, not appearing within the prescribed time, was excommunicated, in 1559, as a contumacious heretic, and given up to the secular power. *This time* he was saved from the hands of the Inquisitor, Fra Michele, through the friendship of Cosmo de Medici. Pius IV. becoming Pope, Carnesecchi, trusting in the favor of Cosmo de Medici, went to Rome to defend his own cause, that Pontiff being a Medici. He was a *worthy successor* of Paul IV., not sparing the Evangelical Christians of Rome, Venice, and the other cities of Italy, and even issuing orders for the massacres in the Calabrias. On his death the Papal sceptre passed into the hands of the atrocious Ghislieri, styled Pius V., who resolved to stifle the growth of the Reformation by torrents of blood. Carnesecchi, hoping to find in Cosmo de Medici a strong protector against the troubles that were coming on him, retired to Florence. Pius V., however, finding that persecution was fruitless so long as this faithful follower of the Gospel remained at liberty, determined to sacrifice this illustrious and dreaded apostle of the truth. He used every persuasion to induce Cosmo to surrender him into his hands, as guilty of heresy. The unfortunate Carnesecchi was seated at table with Cosmo, when the Head of the Sacred Palace arrived with a letter written by the Pope, requiring him to be given up. The sacred rites of hospitality, friendship, gratitude, humanity, honor,—all were set aside—Cosmo well knowing that giving his faithful friend and virtuous subject into the hands of the Inquisition was sending him to death. But ambition was the ruling passion of this Prince; in the enmity of the Pontiff he saw an obstacle to his political views; it was therefore necessary to make him his friend. State policy, that counsellor and justifier of many a crime, required this sacrifice of duty and of virtue to Pius V., and Cosmo thus consummated this monstrous and shameful act of treachery.

Shortly after, Cardinal Pasco sent Cosmo de Medici, in the Pope's name, a letter of thanks, with the reward of infamy—the diploma by which, in 1569, Pius V. granted him the present title, that of Grand Duke of Tuscany.

Carnesecchi was taken to Rome, laden with chains, and thrown, like a malefactor, into a horrible prison. A Capuchin friar was appointed to visit him frequently, to try and restore him to the Church; but remaining firm, and resisting every means employed by the Holy Office, (Inquisition,) moral and physical, to subdue his spirit, he was, on the 3d October, 1567, led to the Piazza di Ponte Sant' Angelo, attired in the san-benito, (the dress worn by those condemned by the Holy Office, and painted with flames and devils,) and there beheaded, his body burned, and his ashes scattered to the winds by the Inquisition. Italy now glories in the memory of Pietro Carnesecchi, as it will hereafter in that of the Madiai.