

Concordia

Theological Monthly

Continuing

Lehre und Wehre (Vol. LXXVI)

Magazin fuer Ev.-Luth. Homiletik (Vol. LIV)

Theol. Quarterly (1897—1920)-Theol. Monthly (Vol. X)

Vol. II

January, 1931

No. 1

CONTENTS

	Page
KRETZMANN, P. E.: Vorwort	1
DALLMANN, WM.: How Peter Became Pope.....	9
BRAND, FREDERICK: Religious Education in Mission- schools in China	25
BERNER, E.: Abhaltung einer Gemeindevisitation. (Schluss.)	30
KRETZMANN, P. E.: Josiah and the Battle of Megiddo	38
Entwurf zu einer Silvesterpredigt ueber Ps. 103, 2.....	45
Dispositionen ueber die von der Synodalkonferenz ange- nommene Serie alttestamentlicher Texte.....	47
Theological Observer. — Kirchlich-Zeitgeschichtliches.....	56
Book Review. — Literatur.....	72

Ein Prediger muss nicht allein *weiden*, also dass er die Schafe unterweise, wie sie rechte Christen sollen sein, sondern auch daneben den Woelfen *wehren*, dass sie die Schafe nicht angreifen und mit falscher Lehre veruehren und Irrtum einfuehren. — *Luther*.

Es ist kein Ding, das die Leute mehr bei der Kirche behaelt denn die gute Predigt. — *Apologie, Art. 24.*

If the trumpet give an uncertain sound, who shall prepare himself to the battle?
1 Cor. 14, 8.

Published for the
Ev. Luth. Synod of Missouri, Ohio, and Other States
CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.



ARCHIVE

Weile genügen, daß er die Wahrheit erkannt, derselben nicht widerstrebt und sie nicht verdammt hat. Was wir darnach tun, das ist ein Werk der Liebe, welche ihn vermahnt, daß er das auch tue, was er erkannt hat. . . . Aber für die, welche die Lehre und das Amt des Wortes verachten oder verdammen oder listiglich verfolgen, haben wir weder Gnade, Liebe noch Gültigkeit, wiewohl auch das die höchste Liebe ist, daß man ihrem Bösen und ihrer Gottlosigkeit mit allen Kräften auf jede Weise widerstehe. . . .

„Ich bitte dich, lieber Fabricius, suchst du einen solchen Mann an Luther, der zu alle dem, was ihr vornehmst, durch die Finger sehe, wenn er allein mit einem Schmeißelbriefe bestrichen wird, obgleich ihr so unsäglich böse Dinge vornehmst und euch nicht genügen laßt, daß wir bereit sind euch um der Liebe willen zu vergeben und mit euch Geduld zu haben? . . . Wenn ihr Christum nicht einfach bekennen und ihm folgen wollt, so folgt euren Dingen nach und macht nur euch Verdruß. Sonst werden wir unserm Amt die Bügel schießen lassen und die göttliche Lehre verfechten mit allen Kräften, es mag der Himmel oder die Erde oder die Hölle zürnen.

„Deshalb hast du an Luther, wie zuvor, allezeit einen ganz gehorsamen Knecht, sofern du der göttlichen Lehre hold bist; dagegen aber einen gewaltigen Verächter, wo du und dein Cardinal fortfahren werdet, mit dem Heiligtum euren Spott zu treiben. Summa, dabei soll's bleiben: Meine Liebe ist bereit, für euch zu sterben; wer aber den Glauben anrührt, der tastet unsern Augapfel an. Die Liebe soll euch preisgegeben sein, die mögt ihr verspotten oder ehren, wie ihr wollt; den Glauben aber und das Wort, das wollen wir, die sollt ihr anbeten und für das Allerheiligste halten. Zu unserer Liebe verfehlet euch alles Möglichen, aber unsern Glauben fürchtet immerdar.“ (St. Louiser Ausgabe, XIX, 554—561.) Vgl. sonderlich auch Luthers Auslegung zu Gal. 5, 9.

Summa, es soll auch im neuen Jahrgang für diese Zeitschrift gelten, was die alten Zeitschriften die vielen Jahre hindurch festgehalten haben: „Wir können nichts wider die Wahrheit, sondern für die Wahrheit“, 2 Kor. 13, 8, und: *Scriptura locuta, causa soluta.*

P. C. R e z m a n n.

How Peter Became Pope.

V. From Victor III to John XXII, 1086—1334.

Desiderius, Abbot of Monte Cassino, later Pope Victor III, writes:—

“The Italian priesthood, and among them most conspicuously the Roman pontiffs, are in the habit of defying all law and all authority, thus utterly confounding together things sacred and profane. During all this time the Italian priesthood, and none more conspicuously than the Roman pontiffs, set at naught all ecclesiastical law and

authority. The people sold their votes for money to the highest bidder; the clergy, moved and seduced by avarice and ambition, bought and sold the sacred rights of ordination and carried on a gigantic traffic with the gifts of the Holy Ghost. Few prelates remained untainted with the vile pollution of simony; few, very few, kept the commandments of God or served Him with upright hearts. Following their chiefs to do evil, the great sacerdotal herd rushed headlong down the precipice into the quagmire of licentiousness and profligacy. Priests and deacons, whose duty it was to serve God with clean hands and with chaste bodies to administer the Sacraments of the Lord, took to themselves wives after the manner of the laity; they left families behind them and bequeathed their ill-gotten wealth to their children; yea, even bishops, in contempt of all shame and decency, dwelt with their wives under the same roof—a nefarious and execrable custom, prevailing, alas! most commonly in that city where the laws thus shamefully set at naught first issued from the sacred lips of the Prince of the Apostles and his holy successors.” (Greenwood, IX, chap. 3; Flick, 442.)

He opposed Gregory’s dealings with the Normans and Kaiser Henry. In May, 1086, he became Pope Victor III. After only four days he threw away the papal robes and ran away from the papal chair. In March, 1087, he was reelected, and he died in September. He began the crusades against the Moors in North Africa.

Of the eighty councils held in France during the eleventh century, every one denounced the unchastity and simony of the clergy. (Alzog, II, § 200; Flick, 421.)

In the eleventh century, the writings of St. Peter Damiani, Cardinal Bishop of Ostia, paint the lives and morals of the bishops and clergy in the most revolting colors. (Littledale, 209.)

Urban II, 1088—99, cursed Clement III with holy curses, and that Holy Father did the same for his brother Pope. Urban favored the treason of Empress Adelheid against her husband and the rebellion of King Conrad against his father. He laid down the rule that it is no murder to kill excommunicated persons, provided it be done from religious zeal only. It stands in the revised edition to which Gregory XIII prefixed the injunction that nothing should ever be omitted. (Lord Acton in *London Times*, November 24, 1874, p. 6.)

Pope Sylvester II, in 999, blew the first trumpet to free Jerusalem from the Mohammedans; Gregory VII, in 1074, also urged “all Christians” to drive out the Turks; Victor III, in 1087, offered forgiveness of sins to all taking part in the good work; on his return from Jerusalem, in 1095, Peter the Hermit of Amiens won Urban II for the crusade. In his great speech at Clermont in November the Pope roused the crowds to shout, “God wills it!” And the first of about eight weird crusades was on.

The crusades gave to the Popes a vast increase of power and influence. Urban II placed himself at the head of this great movement and left it as a legacy to his successors. The Pope was commander-in-chief of the armies of the faith. The crusader was the soldier of the Church, and this allegiance released him from all other, and from all civil and social, obligations. The Pope became liege lord of Christendom, invested with a kind of supremacy, new and unprecedented, and furnished with a fresh and rich source of revenue; for it was the custom of the crusader on starting to entrust his estate to the Church: if he died, the Church kept it; if he returned, he allowed the Church to keep it, and he entered a cloister. For two centuries this went on, the Church ever receiving, rarely returning.

The crusades furnished the Popes with a welcome pretext for sending legates into every country for exacting permanent tribute from monks and clergy and for inquiring into all church incomes in order to settle the proportion of the tribute for the Holy War. Much of this money found its way to other uses. Bishops *in partibus infidelium* were appointed in the East; also the Latin patriarchates of Jerusalem and Antioch were established. The sale of indulgences became a regular traffic, and the traffic in relics became enormous.

The great military orders of the Knights Templars, St. John Hospitaler, and Teutonic Knights placed themselves under the authority of the Pope and increased his glory with their wealth and power.

Besides many others, the Dominicans, Franciscans, and Augustinians were directly responsible to the Pope alone and used by him to raise money; preach crusades; sell indulgences; execute excommunications; serve as spies, and secret police, and papal legates, and missionaries, and political plotters.

Paschal II, 1099—1118, imprisoned his rival Theodbrink. When Albert of Sabina was elected, his followers were bribed to deliver him to Paschal, who promptly imprisoned him also. When Maginulf was elected, Paschal fled. Kaiser Henry IV forced Maginulf to submit to Paschal. The Pope broke faith with the Kaiser, called on Count Robert of Flanders for a "holy war" on the "head of heretics," banned him, and sided with the Kaiser's traitor son. The traitor son, Henry V, for breach of faith threw the Pope into prison, despite the Roman riots. After two months in prison the Pope changed his mind and crowned Henry V in St. Peter's, 1111. In 1112 he again broke faith and decided to condemn his agreement with the Kaiser. When Henry V marched on Rome, the perjured Pope fled. He said in the most execrable bull *Execrabilis*: "It is a most execrable thing that those hands which have received power above that of angels, which can by an act of their ministry create God Himself and offer Him for the salvation of the world, should ever be put into subjection of the hand of kings." (Wylie, 410.) "Whoever does not agree

with the Apostolic See is without doubt a heretic." He heard of the capture of Jerusalem and died in 1118.

Gelasius II was elected in 1118 and at once put into prison. He fled from Henry V, who made Gregory VIII Pope. Gelasius banned both Pope and Kaiser and ran off to France. Gregory VIII was delivered to Pope Calixtus II, placed on a camel, given the tail as reins, taken to Rome, with Pope Calixtus riding ahead, imprisoned in the Septizonium, then in Passarano, then in Cava, then in Janula, then in Fumo.

After the smaller synods in the Lateran, in 649 and 1112, Calixtus II held the first Lateran Council in 1123, where he confirmed the Concordat of Worms of 1122, according to which the Pope was to invest the bishops with the ring and staff, the emperor with the scepter, whereby the clergy were emancipated from the secular rulers and subjected wholly to the Pope. It was ended in 1806, at the dissolution of the empire.

He was the first to publish the decrees in his own name. He forged many letters, also deeds for property against Hugo of Grenoble.

In the quarrel between Anselm of Canterbury and William Rufus and Henry I, all appealed to Rome time and again, and thus Rome's influence grew apace. Under Henry I, William of Corbeil, Archbishop of Canterbury, betrayed the rights of the English Church by permitting the Roman legate, Cardinal John de Crema, to convene a synod and to preside at Westminster, in 1126, in such a haughty manner as to call forth indignant protests of the bishops and barons. Rome shrewdly made Canterbury *Legatus natus*. (*Angl. Br.*, 190.)

Henry, Bishop of Winchester, in his capacity as Pope's legate, deposed his own brother, King Stephen, from the throne.

Up to the time of Gregory VII it had been the custom to get the emperor to confirm the election of the Pope; now a deputation was sent to the Pope to confirm the election of the King of the Romans, the future Emperor Lothar, in 1125. (Robertson, *Growth*, 225.)

Innocent II, 1130—43, was made Pope, Kaiser Lothar deciding against Pope Anencletus, who had been elected by a majority. The Pope gave Matilda's lands to Lothar for a yearly tribute, which made the Kaiser a vassal of the Pope. Innocent condemned Abelard and Arnold of Brescia.

The Second Lateran Council, in 1139, in the 8th canon, forbade Christians to hear mass of married clergy. Priests had to do penance for marrying; the marriage was held invalid.

Anencletus II, 1130—1138, a Jew, used church property to get elected by bribery. St. Bernard calls him immoral and avaricious. He was excommunicated by Pope Innocent II.

Victor IV, 1138, after two months submitted to Pope Innocent II

upon advice of Bernard of Clairvaux, who addressed him: "All justice is annihilated; the episcopal office has sunk into contempt; the guilt is laid on thee, Pope Victor, and thy court." (J. F. Clarke, *Events and Epochs in Rel. Hist.*)

Eugenius III, 1145—53, had his election disputed by the Senate and had to flee, two times. St. Bernard writes his former pupil: "Who art thou? Thou art the prince of bishops, the heir of the apostles. Thou art Abel in primacy, Noah in government, Abraham in patriarchal rank, Melchizedek in order, Christ in unction."

"You, who were ordained to be the shepherd of souls, go about dressed in gold and jewels; you are better suited to be a shepherd of devils than of sheep; you stand in Peter's place, yet you are a fitter successor of Constantine than of Peter.

"A fatal pestilence has gone through the whole church body. You call yourselves servants of Christ; you are rather servants of Antichrist!" (J. F. Clarke, *Ev. and Ep. in Rel. Hist.*)

In 1147 Bernard said of the region of the Count of Toulouse: "The churches are without people, the people are without priests, the priests without the reverence due them, and the Christians without Christ. The churches are regarded as synagogs, the sanctuary of the Lord is no longer holy; the Sacraments are no longer held sacred; feast days are without solemnity; men die in their sins, and their souls are hurried to the dread tribunal neither reconciled by penance nor fortified by the Holy Communion." (Lea, *Hist. Inq.*, I, 39, quot. Flick, 516.)

In his *Of Consideration* he freely showed up the defects of the Papacy and made it an arsenal for critics of the whole system.

Eugene said the Lord gave to Peter, the heavenly porter, the rights of the heavenly and of the earthly kingdom.

St. Bernard of Clairvaux said: Both swords belong to the Church — one to be used *by* her, the other *for* her; one by the *hand*, the other by the *nod* of the priest. (Hauck, *Der Gedanke*, 33. 35.)

Hadrian IV, 1154—9, Nicholas Breakspear, son of Priest Robert, only English Pope, was elected over Arnold of Brescia, who would reform the hierarchy's riches, arrogance, vices, and papal political power. The Pope hanged and burned him. When Frederick I, Barbarossa, was crowned, he refused to hold the stirrups for the Pope. Cardinal Roland, the Pope's envoy, asked, "From whom, then, does the emperor hold his crown if not from the Pope?" "Redbeard" held the stirrup, to own the Pope is over the Kaiser. In 1155, basing on the "Donation of Constantine," Pope Hadrian claimed all islands, and accordingly gave Ireland to Henry II of England — for a tribute, of course. At the Diet on November 11, 1158, Frederick laid down the Kaiser's rights, which made the Kaiser the fountain of all earthly power. The Pope died before he could ban the Kaiser.

John of Salisbury addressed his countryman, Pope Hadrian:

"You ask me what people think of the Church of Rome and the Pope? I reply: They look upon her rather in the light of a step-mother than of a mother . . . and of the Roman Pontiff as an universal oppressor that cannot be borne with much longer." (*Prot. Treas.*, p. 127.)

In 1156 the prince-electors are mentioned as a distinct and important body.

Alexander III, 1159—81, had four anti-Popes. His power was just below the highest point. He gave his blessing to the new Portuguese kingdom of Alfonso I and in a solemn bull rejected the claims of Castile and Leon. He forced Henry II of England on July 12, 1174, to go bareheaded and barefooted to the Cathedral of Canterbury, kneel a whole night at the grave of Thomas à Becket, and be scourged by eighty monks, though Henry swore to his innocence. On May 29, 1176, the Pope at Legnano defeated Kaiser Frederick I, and in July, 1177, in St. Mark's Square in Venice, "Redbeard" kissed the Pope's toe, shown in a great fresco in the Doges' Palace; poets and painters tell how the Pope set his foot on the neck of the kneeling Kaiser with the words, "The young lion and the dragon shalt thou trample under feet."

His great Lateran Synod of 1179 decreed that at visitations, archbishops might bring 50 horses, cardinals 25, bishops 20 to 30, archdeacons 5 to 7, deacons only 2.

His loving Romans drove out their Holy Father and cursed and stoned his coffin.

Gregory VIII, 1187, returned the benefice to priests deprived for being married.

On July 4, 1187, Saladin crushed the Christian army at Hattin, in Galilee. On October 2 Jerusalem fell.

Lothario Conti, Innocent III, in 1197, in his consecration sermon from Luke 12, 42, said: "I sit on high above kings and above all princes. For of me it is written in the prophets (Jer. 1, 10): This steward is the viceroy of God, the successor of Peter; he that standeth in the midst between God and man. He is the judge of all, but is judged by no one." Again: "I have not wed my bride, the Church, dowerless; she has indeed brought me priceless gifts, fulness of spiritual and abundance of temporal possessions. As mark of the temporal she has given me the diadem; the miter is the sign of the sacerdotal. The crown is for establishing me vicar of the kingdom of Him on whose garments and on whose thighs was writ King of kings, Ruler of rulers." (B. Willard-Archer, 84. 85.) "The Church without the Pope were a body without a head." "The royal power borrows all its dignity and splendor from the pontifical," as the moon from the sun. The difference between Popes and kings is the difference between the sun and the moon, and a commentator figures out that the Pope is 1744 times more exalted than the emperors and all kings.

The Pope declared that the empire had been transferred from the Greeks to the Germans by papal authority, and he claimed the right of "principally and finally" disposing of the imperial crown.

"Christ has committed the whole world to the government of the Popes." "I alone enjoy the plenitude of power, so that others may say of me, next to God, 'And of his fulness have we received.'" (*Angl. Br.*, 93.)

Ere this every bishop called himself the vicar of Christ, now the Pope arrogated that title to himself alone; he alone was now the successor, not of an apostle only, but of Christ, the almighty Ruler of the world. The kingly priest became a priestly king; like the Caesars of old, the Pope was now the *Imperator* and also the *Pontifex Maximus*.

"The Pope holds the place of the true God," and a gloss in the canon law calls him "our Lord God." At his last synod, in 1217, he said, "Disobedience to the Pope is idolatry." "The State rose through human extortion."

The crusaders took Constantinople in 1204 and crowned Baldwin of Flanders, and the Pope sanctioned this Latin empire and made a Romanist the Patriarch of Constantinople and excluded the hated Greek hierarchy. Through the crusaders he baptized the Livonians in 1206 and the Letts in 1208.

Under Innocent III the hellish Inquisition arose, and the devilish slaughter of heretics began and went on for three hundred years. Men would earn heaven by laying waste the earth. Says the leader of the war against the Albigenses: "Neither sex nor age nor rank have we spared; we have put all to the sword." In 1207 the Pope took their lands.

Pope Innocent ruled in Portugal, not King Sancho. Peter of Aragon and also the Prince of Bulgaria received their crowns from the Pope. Emperor Frederick II, a mere boy of seventeen, marched into Germany to carry out the sentence of excommunication against Otto the Guelf and in the Golden Bull of Eger, in 1213, acknowledged all the spiritual and temporal claims of the Pope, with the assent of the princes.

The Pope compelled Philip Augustus of France to submit and do tardy justice to his Queen Ingelburga, a Danish princess, who had been supplanted by Agnes of Merania.

In England, in 1213, the Pope forced Stephen Langton into Canterbury despite the rights of the Church and the crown, and he forced John Lackland to resign his crown into the hands of the Legate Pandulf and receive England and Ireland from the Pope for a heavy yearly tribute of 1,000 marks. He denounced Magna Carta.

When John Lackland gave his kingdoms into the hands of Innocent III, the Pope praised him for acting inspired by God. To the great gain of the realm and the Church both are now united,

as soul and body, in the hand of Christ's vicar. The Pope's ideal was the direct rule of the world.

Pope Innocent III became the real founder of the States of the Church. (Doellinger, in Acton's *Hist. Freedom*, 354.)

Greater than the pagan Roman empire at its greatest height was the papal Roman Church in the 13th century, including Italy, Sicily, Spain, France, Germany, Hungary, Poland, England, Ireland, Scotland, Scandinavia, Iceland, the Eastern Empire, and Palestine. This vast extent was widened by missions among the Slavs, Prussians, Finns; the Mohammedans in Sicily and Spain; among the Tartars, Mongols, and Moslems in Asia; among the Mohammedans in Africa; and in America, in Iceland, Greenland, and "Vineland" — possibly even on the New England coast. (Flick, 573.)

The height of the Papacy was reached in the Fourth Lateran Council, in 1215, the greatest ecclesiastical assembly the world has ever seen. It was attended by far more than a thousand delegates and also by envoys of the temporal powers. This council officially formulated the doctrine of transubstantiation and demanded confession at Easter, cursed and damned all heretics, and forced the secular powers to swear to root out all whom the Pope would point out as heretics.

In 1215 the papal penitentiary, or court, originated at Rome, grounded on the "power of the keys," having original and appellate powers of first instance and last resort, composed of a body of canonists and theologians.

Pope Innocent III is responsible for the maxim that faith is not to be kept with heretics.

The Fourth Lateran Council, in 1215, determined that the Pope might depose any prince who neglected the duty of exterminating heresy and bestow his state on others. The same canon appears in the Decretals of Gregory IX, 1227—1241, and St. Thomas declares that the loss of all claim to political allegiance is incurred by the fact of excommunication. (Lord Acton, in *London Times*, November 24, 1874.)

De Maistre compared the Church in the time of Charles the Great to an ellipse, with the Pope in one of the foci and the emperor in the other. But in the days of Innocent III it had become a circle, and in the governing center stood the Pope. The reign of Innocent III was one unclouded display of the glory of the Popedom. He ruled the kings of France and of England; he compelled a citizen of Pisa to restore goods mortgaged on the receipt of the money, and he decided the case of a simple maiden of Ferretino for whose hand two lovers contended.

Ranke writes (*Hist. Popes*, I, 22): "After long centuries of confusion . . . the independence of the Roman See, and that of its

essential principle, was finally attained. The position of the Popes was at this moment most exalted; the clergy were wholly in their hands. In the beginning of the twelfth century, Provost Gerohus ventured to say: 'It will at last come to this, that the golden image of the empire shall be shaken to dust; every great monarchy shall be divided into tetrarchates, and then only will the Church stand free and untrammelled beneath the protection of her crowned high priest.'"

Innocent III could boast with more justice than the proud Assyrian: "By the strength of my hand I have done it and by my wisdom, for I am prudent; and I have removed the bounds of the people and have robbed their treasures, and I have put down the inhabitants like a valiant man. And my hand hath found, as a nest, the riches of the people; and as one gathereth eggs that are left, have I gathered all the earth, and there was none that moved the wing or opened the mouth or peeped," Is. 10, 13, 14.

From the regulations of the great Lateran Synod in 1215 under Innocent III it is clear that immorality, drunkenness, gluttony, gambling, luxury, neglect of duties, was common among the clergy of the thirteenth century. The Pope blamed the bishops for the abuses in connection with the indulgences.

Cardinal de Vitry says the older monastic orders were unfit for a decent man or woman to live in and the new orders of Francis and Dominic were soon corrupted. The clergy owned brothels. Papal authorities at Rome taxed the earnings of prostitutes. (McCabe, 71. 72.)

Jacob of Vitry in 1216 wrote to a friend that the Roman court had lost every vestige of real church spirit, and its members busied themselves solely with politics, litigation, and processes and never breathed a syllable about spiritual concerns. (Janus, 218.)

Innocent III was called the most insatiable of mortals by a French chronicler, and Walther von der Vogelweide raged in noble indignation against the collection sticks which the Pope had sent into Germany to procure him money. (Krueger, 129.)

Honorius III, 1216—27, is the author of the famous *Liber Censuum*, an inventory of the incomes, donations, privileges, etc., of the Roman Church, continuing the *Liber Pontificalis*. He confirmed the Dominican Order and the Minorites.

Gregory IX, 1227—41, was elected by a committee of three, of which he was one. He was the great patron of the mendicant monks, and he transferred to the Dominicans the powers of inquisition, hitherto exercised by the bishops, 1232, and made the bloody institution permanent.

Kings holding their realm as a fief of the Pope paid him a yearly sum of money, *e. g.*, England, Poland, Norway, Sweden, Naples,

Aragon, Portugal. The Peter's pence, paid by every house of Northern Europe, was also a sort of feudal tax to the Pope.

The Pope furthermore demanded the tenth of all church incomes whenever he needed the money, *e. g.*, during the crusades, first in France, in 1188. (*Realencyc.* I, 94.)

Henry III offered Gregory the tenth of all church benefices as a bribe to confirm Richard Grant, Chancellor of Chichester, as Archbishop of Canterbury. These payments the Pope claimed as an annual tax due him. In 1234 he had Raymond of Pennaforte officially codify the decretals of the canon law, most important for papal autocracy. When Raphael at the command of Julius II decorated the hall in which the Pope's mandates were sealed, he immortalized the granting of the canon and the civil law in two pictures: on the left Emperor Justinian is handing the Roman code to Tribonian, on the right Gregory IX gives his code to one of his jurists. What Gelasius said and Gregory VII repeated to William of England appears to be coming true—the State receives its light from the Papacy as the moon from the sun.

Does not Constantine's Donation prove, wrote Gregory, that he to whom God has given the direction of heavenly things shall also rule over earthly things? "Vicar of Christ" was not strong enough for Gregory IX; he preferred the more sonorous title "Vicar of Almighty God."

He compared Emperor Frederick II with the beast of the Apocalypse, accused him of treachery to the Church, of perjury, of heresy and blasphemy, and banned him two times.

St. Francis himself had been compelled to resign his generalship on account of the abuses and offered to resume it only on condition of reformation. Within fifty years after the death of St. Francis, Governor-general Bonaventura complained that the vow of poverty had broken down; that the Franciscans were more entangled in money matters than the older orders, and that vast sums were lavished on costly buildings, that the friars were idle, lazy beggars, given to vice and so brazen that they were feared as much as highway robbers, that they gave rise to grave scandals and were greedy of money. The general Elias was removed by Pope Gregory IX, who also told the Dominicans, in 1233, their poverty should be genuine and not hypocritical. (Flick, 637.)

In 1237 Cardinal J. de Colonna wrote the Pope's legate in England: "It is well that you are removed from these troubles and that you have gone to a distant country. We wished, as we have often tried to do, to reform the condition of things into which a shapeless desolation has crept. (*Anglican Brief*, 298.) The Romans drove him out three times.

In 1232 the Greek Patriarch Germanus wrote to the cardinals:

"Your tyrannical oppression and the extortions of the Roman Church are the cause of our disunion."

Dennis gives an awful description of the cardinals of Gregory IX. The Pythagoreans were the "pagan Jesuits." The hermits in the fourth century, the Benedictines in the sixth, the Clugniacs in the eleventh, the begging orders in the thirteenth,—they all fled from the world within the Church.

Innocent IV, 1243—1254, fled from Kaiser Frederick II and called him Antichrist, and the Kaiser called the Pope the Antichrist. The Pope would have the Kaiser assassinated, and he rewarded the assassins. He sent Legate Martin to collect the 1,000 marks from England; he was sent out of the country by Henry III.

In 1245 Earl Bigod headed English barons to the Council at Lyons to complain to Pope Innocent IV of the extorting of large sums of money and thrusting foreigners into English benefices, who received at least 60,000 marks yearly, more than the king himself. In 1250 Bishop Grosseteste of Lincoln protested before the Pope himself at Lyons against the shameful and simoniacal practises carried on in England for the benefit of the Pope. He also called attention to the fact that the king's revenue was only one-third of the enormous sum yearly extorted by the Pope from England. (*Angl. Br.*, 260. 258.)

He said the low morality of the priesthood was due to the purchasable pardon. "Rome was a fountain of pardon for all the infractions of the Decalog." (Flick, 590.)

On his death-bed in 1253 he reproached the Pope with his tyrannical conduct and sharply warned him to repent and prophesied that the Egyptian bondage, to which the whole Church had been degraded by the Roman Curia, would become yet worse. John of Parnia, general of the Minorites, refused to become a cardinal. "The Roman Church hardly concerns itself with anything but wars and juggleries; for the salvation of souls it takes no care." (Janus, 219.)

The Council of Lyons, in 1245, resolved to celebrate the octave of the birth of the Virgin Mary.

In 1250 Gratian, a Camaldolensian monk and professor at Bologna, published the *Decretum Gratiani*, a scientific digest of all canon laws, which soon took the place of all others.

About 1250 "Antichrist" was a general name for the papal chair. (Chamberlain, 642.)

Alexander IV, 1254—1261, broke his promise to protect young Conradin; promised Conradin's inheritance to Edmund, a son of Henry III of England; bribed by Henry III, the Pope favored Henry's brother, Richard of Cornwall, for emperor instead of the lawful Conradin. The Pope's wars against the Hohenstaufen destroyed all moral conditions. The Flagellants appeared even in Rome.

Bishop Guelelar of Luettich boasted at a banquet that fourteen

sons were born to him in twenty-two months, according to Foulton, quoted by Engert, Vol. II, 34.

Pope Urban V, in 1264, instituted the festival of Corpus Christi.

In 1269 St. Louis IX of France in the "Pragmatic Sanctions" forbids the Pope to exact money from the French Church. He thus asserted the principle that "the King of France holdeth of no one but of God and of his own sword."

Gregory X, 1271—1276, had no time for reform of morals. The Greek Emperor Michael Paleologus under oath renounced the schism and received the Roman faith and Gregory as "Chief Shepherd, universal Pope."

Bowing of the head at the name of Jesus began.

At the Synod of Lyons, in 1274, confirmation was made a sacrament.

Here General Humbert of the Dominicans drew up a memorial: "The Roman Church knows only how to make the yoke she has laid on men's shoulders press heavily; her extortions, her numberless legates and nuncios, and the multitude of her statutes and punishments have deterred the Greeks from reunion."

Nicholas III, 1277—1280, was luxurious, nepotistic, used property of the Church for himself. Dante placed him in hell.

Cardinal Simon of Beaulieu in France said, 1283, that all ecclesiastical discipline was ruined and that one might well call the Church a monster. (Janus, 271.)

In 997 the Prussians along the Baltic showed they really disliked Christians by murdering Bishop Adelbert of Prague and his successor Bruno. From 1230—1280 the Knights of the Teutonic Order made them "Christians" with the gospel of the mailed fist.

Martin IV, 1281—1285, was not received by the Romans. For services at his election the Pope made Charles of Anjou a Roman senator. In 1282 the people ended the tyranny of Charles of Anjou in the "Sicilian Vespers," slaughtering the French in batches, even ripping open Italian women pregnant by French soldiers.

About 1240 the *Sachsenspiegel*, the great law book of North Germany, puts Pope and prince on an equal footing, the *Schwabenspiegel* of about 1290 places the prince under the Pope.

Celestine V, July 5 to December 13, 1294. The Apostolic Brethren said all Popes from Sylvester had been remiss in their duties, except Celestine V. He abdicated on December 13—unheard of. Dante thought it cowardice; Petrarch, humility, and placed the hermit higher than the apostles and many saints. He was imprisoned in a close cell near Anagni by Pope Boniface VIII—and killed by the Pope?

In the 13th century the letters and sermons of Popes, bishops, abbots, priests, and monks reveal flagrant abuses in the Church. The acts of councils and synods show the general knowledge of the grave

evils and their destructive tendencies. The satirical poems of the popular troubadours and the sprightly versifiers of the courts reflect the wickedness of the Church. Lay critics said the Church was the creation and home of the devil; that no one ought believe salvation came only through sacerdotal work; that the masses, relics, holy water, and indulgences were mere priestly tricks for money and not certain means of gaining paradise. (Flick, 571.)

Boniface VIII, 1294—1303, raised 10,000,000 dollars for his nephew to buy property in Latium. Albrecht of Hapsburg admitted "the Apostolic Chair received the Roman empire from the Greeks and gave it to the Germans and granted the electors the right to elect the Roman king," and he was recognized by the Pope.

Boniface was the first to give the shape of a crown to the papal miter.

As in heathen Rome the pontifical and the imperial dignity were one person, so now Boniface appeared the first day in pontifical garb, in vestments similar to the classic ones worn by the emperors in celebrating Jupiter or Ceres feasts, and the next day he appeared in the insignia of the emperor at some state function. (B. W.-A., 85.) Seated on the throne of Constantine, with crown, sword, and scepter, the Pope shouted, "I am Caesar, I am emperor."

Toward the end of 1299 a rumor spread through the Western World that every one visiting St. Peter's at Rome on the first day of the new century would thereby get full forgiveness of all his sins. Dante uses the vast crowds with gold that crowded Rome as an illustration of the great numbers he met in the Inferno. The Pope vainly searched the archives for any basis for the rumor. But a man 107 years old told the Pope his father had been to Rome hundred years before for the jubilee and its indulgence. Splendid! What more would you? Boniface, accordingly, issued a bull granting a plenary indulgence, which was to be repeated every hundredth year. Every Roman who for thirty days that year, and every pilgrim who for fifteen days, would visit the churches of St. Peter and St. Paul reverently, penitently, and with confession should receive full remission of sins. "Not only full, but fuller, yea, the fullest, forgiveness of all his sins."

Gibbon says at the Pope's jubilee "two priests stood day and night with rakes in their hands to collect, without counting, the heaps of gold and silver that were poured upon the altars." (Preston, 300—309.)

A hundred years seemed a long time between such golden harvests, and so Pope Clement VI, in 1343, decreed a jubilee every fifty years. Even fifty is quite too long for some, and so Pope Urban VI, 1378—1389, reduced the time to thirty-three years, and Paul II to twenty-five.

In a speech before the Pope a cardinal said the Vicar of Christ

is spiritual and temporal ruler and must use both swords against the deniers of this double rule.

In the same year a lawyer would make Philip IV of France Universal Monarch and secularize the *Patrimonium Petri*. The Pope is to absolve, preach, pray, not set an evil example by making war.

On the advice of canonists, Philip appealed to a general council—the first time this had been done.

In 1296 William of Mecheln, Bishop of Utrecht, complains to the Pope of the scandalously immoral priests, who get their sons into the priesthood.

Claiming supreme control over all church property in the world, Boniface in his *Clericis Laicos* forbade the clergy to pay taxes for war. Philip of France countered by forbidding the export of money. In his *Ineffabilis Amoris* Boniface modified his former bull—it did not apply in case of need, and the king was to decide the need, and the clergy could give presents to the king for war.

In the *Ausculta Fili* the Pope called the bishops and Philip to Rome, since God had set the Vicar of Christ “over kings and realms.” Philip would not permit the bishops to go to Rome. The Pope would “depose the fool king as a garçon.”

On November 18, 1302, he issued the famous bull *Unam Sanctam*, embodied in the canon law, in which he sums up the claims of the Pope to supremacy over the State, adding that the Church cannot have two heads, for otherwise she would be a “monster.” “Feed My lambs,” we hear once more. Jeremiah witnesses: “See, I have this day set thee over the nations and over the kingdoms.” Paul testifies: “He that is spiritual judges all things; yet he himself is judged of no man.” The theory of the two swords is spun out at length, and he closes with the statement of Aquinas: “We declare, say, define, and pronounce it to be necessary to salvation that every human creature be subject to the Roman Pontiff.” (Emil Reich, *Sel. Doc.*; Wylie, 100; Gieseler; Krueger, 125; Janus, 254; Thompson.) This is the pinnacle of papal pretensions, expressed *ex cathedra*.

When a thing is “defined,” it is *de fide*, of faith.

Philip was banned. Philip called a meeting, and William du Plessis read an accusation, the Church lacks a proper head, since Boniface had gotten the election by corrupt means and desecrated Peter’s chair by numberless crimes. Twenty-four specifications accused him of various heresies, favoring idolatry, consorting with demons and sorcerers, of the crassest simony, bloodthirstiness, incest with his niece, sodomy, the murder of Pope Celestine V, contempt of penance and fasting and of the whole clerical and monastic estate.

Philip de Nogaret imprisoned the Pope in his own palace at Anagni. He was freed, and he died at Rome a few weeks later. They said of him, “He slipped in like a fox, ruled like a lion, died like a dog.”

In 1308, five years after his death, Boniface was tried, and many of the highest clergy said under oath that this Pope laughed at the idea of heaven and hell and said Christ was a very clever man, but no more.

By the way, Sainte-Beuve in his *Port Royal*, Bk. III, chap. 3, shows very clearly that one can be a good Catholic and at the same time hardly a Christian. (Chamberlain, 646.)

Clement V, 1305—14, began the "Babylonian Captivity" of seventy years exile in Avignon and became wholly dependent on the king of France. He gave his nephew 1,774,800 gold florins of papal money, according to Pope John XXII. He was avaricious, simoniacal, luxurious, vain, immoral with Countess Talleyrand-Perigord. Dante bitterly denounced this change of residence.

In 1307 the Synod of Cologne says: "Many nuns of our city and diocese are seduced and taken from the convents. They have to be brought back by force and imprisoned, so that they may not be contagious examples."

In 1310 Bishop Durandus blamed the example of the Pope's court for the great mass of corruptions in the Church. (*Angl. Br.*, 298.)

In the fourteenth century the great Catholic Petrarch speaks of the Pope's court at Avignon as the Babylon of the Apocalypse, "which had filled the sack of God's anger with impious vices, following as its own gods not even Jupiter or Pallas, but Bacchus and Venus." Again: "Fountain of grief, river of wrath, school of errors, temple of heresy, formerly Rome, now false and guilty Babylon, forge of lies, horrible prison, hell upon earth." (Littledale, 209.) And Petrarch was not a shining success as a saint himself.

In 1312 the Earl of Lincoln on his death-bed complained that "the Church of England, once honorable and free, is now, alas, enslaved by the oppressions of Rome." (*Angl. Br.*, 281.) Though the Council of Vienne in 1311 almost unanimously declared the Knights Templars innocent, the Pope in 1312 suspended the order, and many were imprisoned for life, tortured, burned.

In 1313 a bishop of Luetlich paid Pope Clement 7,200 gold gulden for the Pope and the cardinals and 1,385 gold gulden for the employees of the Pope and the cardinals, about 257,550 marks. Add to this vast sum the fee for the pall and also the annates! (Engert, II, 53.) As the Popes, so the cardinals.

Nicholas V, 1328, was made Pope by Louis the Bavarian; he had to flee. He had left his wife after five years to become a monk; now she claimed her husband, and the bishop sentenced him to her. He was delivered to Pope John XXII and imprisoned.

John XXII, 1316, began his rule by boasting that from all parts of the world men flocked to Rome for "graces," and he skilfully announced that he had reduced the fees. (Lea, p. XXIII.) He

claimed the revenue of three years from every dying cleric. He began building the great palace at Avignon. He was deposed by Louis the Bavarian. He left from 8 to 25 million marks, scraped together by graft. (Hauck's *R. E.*, 9, 270.)

In 1327 the Synod of Trier resolved: "No priest is to be in office at the same time with his father." In 1331 the secretaries were forbidden to keep mistresses *publicly*. Cardinal Alvarez Pelajo asks, "What priest is chaste?"

On the suggestion of John XXII, Pelajo wrote his *Complaint of the Church*, 1330—1332, wherein he says: "Formerly the cardinals were poor, nowadays they have incomes from 10 to 30 thousand gold gulden, besides presents of gold and jewelry, etc., to the value of 1,000 gold gulden.

"The poor man cannot come near the Pope because he has nothing wherewith to pay. The fees are so high that spiritual graces are sold indirectly; in addition, most officials are cheats and oppressors, who demand sums in excess of the excessive prices." (Engert, II, 55.)

Nowadays prelates are not pastors seeking to gain souls, but mercenaries only demanding gold. The holy mysteries must be paid for; they sell the body of Jesus Christ. For nothing they give nothing; but they do not sell grace. One cannot trade in what one does not possess. (B. W.-A., p. 62.)

Since 1181 the Pope had an income from cloisters and exempt bishoprics, since 1230 for renewals of provisions he might cancel. In 1305 Clement V demanded the first year's salary of all bishops in England, in 1319 John XXII that of the whole world. From this developed the papal annates.

Pope Urban IV sent to Aquinas a chain of forged passages from the Greek councils and Fathers; and from these forgeries, made in 1261 by a Dominican monk, Aquinas built up the papal system: 1. that the Pope is the first infallible teacher of the world, 2. that he is the absolute ruler of the Church, and introduced it into dogmatic theology.

Pope John XXII in his delight uttered his famous saying that Thomas had worked as many miracles as he had written articles, and in his bull, that Thomas had not written without a special inspiration of the Holy Ghost. (Janus, 261—271.)

Sir John Mandeville, on his return from the East, related that the Greeks had answered laconically to Pope John XXII's demand for submission: "Thy plenary power over thy subjects we firmly believe; thine immeasurable pride we cannot endure, and thy greed we cannot satisfy. With thee is Satan, with us the Lord."

Benedict XII, 1334, taught the souls of the saints see the deity of Christ perfectly after death; John XII had taught, not till after the Judgment.