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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 verfuehren 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.

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ARCHIVES

halt der Confessio Augustana, deren vierhundertjähriges Gedächtnis wir heute begehen. Der Darlegung und Sicherung des Friedens mit Gott dienen nicht nur die einundzwanzig Lehrartikel der Augsburger Konfession, sondern auch die folgenden sieben Artikel, in denen auf Mißbräuche hingewiesen wird, die den durch Christum erworbenen Frieden gefährden. Um diesen Frieden war es den Bekennern von Augsburg zu tun, insonderheit auch den lutherischen Fürsten. Auch die Fürsten wollten Christum bekennen. Sie waren durch Gottes Gnade bereit, auf den Frieden in dieser Welt, auf Land und Leute und das eigene Leben zu verzichten. Aber sie wollten sich nicht vom Bekenntnis des Evangeliums ausschließen lassen. Vom Kurfürsten Johann von Sachsen werden die Worte berichtet: „Gott hat mich zu einem Kurfürsten des Reiches gemacht, was ich niemals wert geworden bin. Er mache ferner aus mir, was ihm gefällt!“

Ja, es war den Bekennern von Augsburg, den Bekennern der Confessio Augustana am 25. Juni 1530, um den Frieden des Gewissens mit Gott und den ewigen Frieden im Himmel zu tun, den sie durch den Glauben an das Evangelium erkannt hatten. Wir können deshalb den Augsburger Reichstag den Reichstag des Friedens mit Gott und des ewigen Friedens im Himmel nennen durch den Glauben an das Evangelium von der Vergebung der Sünden, die Christus allen Menschen erworben hat. Gott verleihe Gnade, daß wir alle durch den Glauben an dieses Evangelium hier auf Erden den Gewissensfrieden mit Gott und nach diesem Leben den ewigen Frieden im Himmel haben!

Frieden dem Herzen,
Frieden dem Gewissen,
Gib zu genießen!

Amen.

Œ. P.

How Peter Became Pope.

IV. From Karl the Great to the “Hyena of the Papacy.”

Hadrian I, 772—795, had his rival Paul Afiarta executed. When the Lombards again besieged Rome, the Pope called Karl the Great, who overthrew King Desiderius and annexed his kingdom. Karl visited the Pope, kissed the stairs of St. Peter's as he went up, and ratified and enlarged the gift of his father Pepin in 774. In 781 Karl had to help again, and rumor had it he planned to depose the Pope.

Till December 1, 781, the Pope had counted his office from the years of the rule of the Greek emperors; now he dated it from the years of his own reign.

Empress Irene called the Seventh General Council, at Nicaea, in 787. The Patriarch Tarasius of Constantinople led the proceed-

ings, together with Petronas and John, the imperial commissioners. Though the Pope's legates were present, Karl presided and directed the synod at Frankfurt in 794, which "condemned the decrees of the Second Council, of Nicaea, which had been approved by Pope Hadrian, and without excluding images from churches, altogether forbade them to be worshiped or even venerated. He pressed Hadrian to declare Constantine VI a heretic for enouncing doctrines to which Hadrian had himself consented." (Bryce, *Holy Roman Empire*, p. 70, 8th ed.)

He lectures the Pope and orders him to pray for the monarch in establishing sound doctrine throughout the Church. Hadrian says Pope Stephen admitted ordering the eyes of Christopher and Sergius cut out, and for the sordid reason that King Didier would restore the disputed lands if he did so. (*Liber Pontificalis*, McCabe, p. 34.)

On April 25, 799, Bishop Leo III rode in a procession, armed men dragged him from his horse, and tried to cut out his eyes and tongue. Paschal and Campulus, two leading clerics, dragged him into a chapel and "in front of the altar" tried to finish the job of cutting out the eyes and tongue and left him in a pool of blood. Leo fled to Germany, to Karl the Great. The Romans sent a committee accusing the Pope of adultery and simony. Karl came to Rome to try the Vicar of Christ, who cleared himself by an oath. Two days later, Christmas, 800, Leo crowned Karl — the most important day for the next thousand years of the world's history. Formerly Peter was confirmed by the emperors, now Peter has crowns to give away! Times change!

When the Pope rejected the beautiful, capable, and criminal Irene, who had blinded and deposed her own son Constantine VI, he made a *Renovatio Romani Imperii*, a second birth of the Roman Empire.

From the crowning of Karl later Popes claimed Leo had the right to transfer the empire from the Greeks to the Romans and founded "The Holy Roman Empire of the German Nation," which lasted till Francis II of Austria resigned the imperial crown in August, 1806.

The *Chronicle of Moissac* tells us at his coronation Emperor Charles "was adored by the Pope after the manner of the emperors of old." Charles exercised jurisdiction over the Pope. An interesting instance of this jurisdiction was the veto of Austria, at the instance of Emperor William II, of the election of Cardinal Rampolla; as a result Pope Pius X was elected. This right of veto was abolished by a papal bull dated June 20, 1904, but only recently promulgated, in *Acta Pii X*, Vol. 3. (*Literary Digest*, April 17, 1909.)

Karl the Great summoned councils and sat in them, examined and appointed bishops, settled by capitularies the smallest points of church discipline and polity. . . . In extant letters he lectures Pope

Leo III in a tone of easy superiority and admonishes him to obey the holy canons. Pope John VIII admitted and applauded the despotic superintendence of matters spiritual which Karl was wont to exercise and which led some to give him playfully a title that had once been applied to the Pope himself, *Episcopus Episcoporum* (Bishop of bishops). (Bryce, *Holy Roman Empire*, p. 70, 8th ed.)

A satirical priest complained the power of Peter was confined to heaven, while the Church Militant was the property of the king of the Franks.

Theodulf of Orleans, an author of that time, ascribes to Karl an almost papal authority over the Church itself. He was called *Ecclesiae ensis clypeusque*, the sword and shield of the Church. He forbade the bishops to have several wives and to seduce the wives of others. (Schick, 241.)

The minutes of church synods are full of censures and punishments for clerical sins and vices, like fornication, intemperance, avarice, hunting and hawking, gambling, betting, attending horse-races, going to theaters, and keeping houses of prostitution.

Alcuin advised Karl to send a work by Bishop Felix of East Anglia to Pope Leo III, 795—816, to Paulinus of Aquileja, to Theodore of Orleans, and to Richton of Trier. "If they agree in their arguments, that will be evidence of the truth of their conclusions. But if they do not agree, then that ought to stand valid which is most fully in accordance with the testimonies of Holy Scripture and of the ancient Fathers." (*Ang. Br.*, p. 140.) Evidently Alcuin knew nothing of an infallible Pope.

Karl knew nothing of getting his empire from the Pope. Feeling his end coming in 813, he took the crown from the altar of the Aachen *Dom*, and with his own hands placed it on the head of his son Ludwig, thereby showing that he and his held their titles neither from the Pope nor from the Romans, but directly from God.

Karl was buried in the choir of the great *Dom*, sitting on a marble throne, robed and crowned, before him the open Gospel-book — "What shall it profit a man if he gain the whole world and lose his own soul?"

Karl held his imperial trust from God. He regarded his sovereignty as the highest thing on earth, higher even than the spiritual sovereignty of the Vicar of Christ.

In his preface to the famous Carolingian books he candidly states that the Church has been committed to his care and that he controls the rudder. He brought one Pope to judgment before him in his camp, and he wrote often to another to point out to him the defects of his pontifical administration. He presumed to give Pope Adrian a lesson in orthodoxy on the question of the veneration of images, and he interfered unduly in the *Filioque* dispute. At his synod at Frankfurt he condemned the Second Council, of Nicaea, although it had the sanction of the Holy See.

It is not too much to say that more than once it seemed as if Charlemagne ruled the Church while the Pope was the imperial chaplain. The plain fact is that the reign of Karl the Great was one of the principal scenes in the dramatic struggle between the Church and the State. In the eighth century the secular arm won the dispute. Three centuries later Hildebrand was able to reverse the decision. One wonders how even the great Charlemagne would have fared had he tried to dictate to Pope Gregory VII.

C. F. R., reviewing Charles Edward Russell's *Charlemagne*, in *Milwaukee Sentinel*, June 7, 1930.

The missionary work of Boniface was carried on by his convert, Abbot Gregory of Utrecht, a Merovingian prince. Willibald, a relative of Boniface, was made bishop of Eichstaedt in 741. He called his brother, sister, and others from England as missionaries to the Germans. The sturdy Saxons in Hanover, Oldenburg, and Westphalia hated the Franks and Rome. Karl the Great made war on them for thirty-three years, 772—805. He made them see the light by slaughtering five thousand and exiling ten thousand families in 804. Then he gave them the bishoprics of Osnabrueck, Muenster, Minden, Paderborn, Verdun, Bremen, Hildesheim, and Halberstadt.

The Danes raided Ireland and traded with Holland and thus heard of Christianity. When Willibrord was expelled from Friesland in 700, he became the first missionary to Denmark. He was favored by King Yngvin, organized a church, and brought thirty boys to be educated as missionaries. St. Sebaldus, son of a Danish king, was a product of this effort. In 800 King Harold Klak brought a Frank of Amiens, who became Ansgar, the "Apostle of the North." He was expelled in 829 and went to Sweden till he was elected bishop of Hamburg in 831, with all Scandinavia for his see. About 1150 all Sweden was under papal power. Karl the Great subdued the Moravians, converted their chief, Moymir, and founded the bishoprics of Olmuetz and Nitra.

In 816 Stephen IV went to Reims to beg pardon for taking the papacy without the consent of the kaiser. But Ludwig the Pious went out to meet the Pope, kneeled three times, and then embraced him. The next Sunday the Pope placed the crown on the kaiser, who thus forewent the independence his father had won.

Stephen held the papal power the living power of the Apostle Peter, nay, God Himself, giving the Pope jurisdiction over all, and exemption from all, human judgments. (Hauck, *Der Gedanke*, 9.) In maintaining the superiority of the papal power over the imperial power, Stephen took the first step on the road to the Pope's world rule.

Paschal I, 817—824, had to make oath to his innocence of the murder of two men favoring King Lothar.

Eugene II, 824, faced serious tumults at his election. Emperor

Lothar hastened to Rome to settle the riots. He decreed the Pope was to be elected by the Roman clergy and nobles, but bound them by an oath not to consecrate until allegiance to the emperor had been sworn.

Gregory IV, 827, was the first one to be elected according to the Constitution of Lothar. The emperor denied an appeal of the Pope. German bishops threatened to depose him as an ally of the rebellious sons of the emperor.

In 836 the synod of Aachen protested against the contempt into which the clergy had fallen with the ungodly laity.

Sergius II, 844, got the chair of Peter with force of arms and was consecrated without the approval of Kaiser Lothar, who justly judged it treason, and sent his son Ludwig with an army as into an enemy's country.

Leo IV, 847—855, built a wall around the Vatican against the Saracens, who had sailed up the Tiber in 846, but were unable to force the walls of Rome, and this is called the Leonine city to this day. Leo IV was the first to use in his documents the papal reckoning of years beside the imperial, putting his own name before that of the emperor, and he omitted the word *Dominus*, to show he no longer owned any earthly ruler.

Agnes of Mainz, or England, studied at Athens, gained fame through her learning at Rome, became Pope John Anglicus in 855, gave birth to a child during a procession, and was buried forthwith. Luther saw her statue when in Rome. This story is shown by Doellinger to be a fable, but it was believed by all good Catholics. What a light that fact throws on the moral conditions of the Papacy!

Benedict III, 855—858, opposed the immorality of the high clergy and the princes, *e. g.*, Hucbert, brother-in-law of Lothar II. Benedict held that the Pope confirms the emperor and the emperor supports the Pope.

Anastasius, in 855, tore Benedict III from the papal throne in the Lateran, robbed him of his papal robes, abused and arrested him. Later Hadrian banned Anastasius for new crimes.

As the worldly power of the Popes increased, Christianity decreased. Fighting bishops now appear: one day they would wear the miter and conduct cathedral services, the next they would wear the helmet and wield the lance and sword on the bloody field of battle.

Nicholas I became Pope in 858. The Emperor Ludwig II held his bridle, walking by his side as he rode—after the example of Constantine the Great, according to the forged "Donation."

Nicholas asserted that, with or without appeal to him, the Bishop of Rome had an inherent right to take notice of all cases affecting bishops, even to the exclusion of the provincial synods, in whose courts, according to the canons and customs of the whole Church, the

cases of bishops had, as a matter of right and custom, been finally tried. (*Angl. Br.*, 51.)

Hincmar of Reims was compelled to concede the principle of an appeal from the Frankish Church to Rome, according to the canon of Sardica, contrary to the law of France, for Karl the Great had expressly cut that out of the code of France; it was inserted in the Frankish code by the forger Benedict, the Levite of Mainz. In the trouble with Bishop Rothad of Soissons, Pope Nicholas claimed rights which went far beyond the Sardican canon, and he maintained the genuineness and binding force of the Sardican canons.

Nicholas said the Pope is "spiritually omnipresent and omniscient"; he might have justly added, "omnipotent." Disobedience to the Pope is idolatry; opposition to him is blasphemy. Peter himself lives in the Popes and acts through them. The Pope is to be obeyed even when he is in the wrong, even if he acts so here and otherwise elsewhere; for he owes no one an explanation and justification. "*Ita volumus et ita decernimus.*" From the Pope's spiritual duty grows a political right to decide who can be king, the right to revolt. The emperor has his office from the Pope. Peter used the secular sword to punish Malchus, the spiritual sword to punish Ananias and Sapphira. Peter lives and acts in the Popes. (Hauck, *Der Gedanke*, 13—22.)

When the emperor complained of the Pope's tone, Nicholas replied the king must submit patiently, as Job submitted to the chastisement of God.

The Bulgars, Slavic in institutions, but not in origin, captured Adrianople in 813 and carried away many Christians, even the bishop, who began to convert his captors. In 861 a Bulgarian princess returned from Constantinople as a Christian, converted her brother, the Duke Bogoris. The Greek emperor Michael III sent two missionaries, Cyrillus and Methodius, brothers and educated monks, and the Latin priests were driven out. In 865 the baptized duke wrote Pope Nicholas I for Roman missionaries and for answers to 106 questions about doctrine, ritual, and morals. He assured the Bulgarians baptism in the name of Christ only was valid. (Gore, p. 124.)

In 868 Pope Nicholas I made Methodius the Roman archbishop of Pannonia, agreeing to Slavic in the Mass and to the independence of the Slavic Church under papal control.

Nicholas I seems to have been ignorant of the False Decretals in 859 and to have known them well in 860. In the summer Bishop Rothad of Soissons brought them to Rome, and the Pope publicly and solemnly lied they had for long lain in the Roman archives. He used them against the Gallic Church and the Greek patriarch Photius, who was deposed "in virtue of the judgment of the Holy Ghost talking through Nicholas." (Hauck, *R. E.*) From that time may be dated the decided separation between the East and the West.

Writers of the time likened Nicholas to Elijah, but Guenther of Koeln defied this "new emperor of all the world." About a century later Abbot Regino of Pruem wrote: "He gave his commands to kings and tyrants and ruled over them with authority as if he were lord of the world." (Robertson, *Growth*, 170.)

Archbishop Hincmar of Reims told Nicholas his power was just when agreeing with Scripture, the Fathers, and the councils, but no "compilation" or "confection" of decrees was to be admitted.

Now, what are these False Decretals?

To the Pseudo-Clementines of about 200 were added the Pseudo-Isidorian Decretals in the first half of the ninth century.

The Roman abbot Dionysius Exiguus, who died in 556, gathered the decrees of the general councils as the law for the whole Church, but he wove into them the papal decretals from Siricius, 384, to Anastasius, 498. One of the completest editions was known as that of Bishop Isidore of Seville, who died in 636. Under the name of this Isidore there suddenly appeared another collection in 840 by one Benedict of Mainz, set on by Archbishop Otgar.

"Isidor Mercator" forged fifty-nine letters and decretals of the twenty oldest Popes, from Clement I to Melchiades, 90—314, and included in his collection the Donation of Constantine, and thirty-nine false decrees, and the acts of several unauthentic councils, from Sylvester, 314, to Gregory II, 731, and attributed them to Isidore of Seville, hence called Pseudo-Isidorian Decretals.

As the Pope's political power was founded on fraud, so it was the purpose of this forgery to heighten the papal spiritual power. Here we read: "The Church of Rome, by a unique privilege, has the right of opening and shutting the gates of heaven for whom she will." Here we read that Christ made Peter the ruler over the others and that the Roman bishop has the rule over the whole Church. Disobedience to the Pope is disobedience to Christ Himself; clerics and laics, people and princes, must obey him in all spiritual matters. And the Pope's rules were placed alongside of God's commandments, and therefore the emperor had to obey them also.

The Pope is subject to no human jurisdiction; his decrees are binding; the emperor may not do anything against the Pope's laws.

By this forgery the papal powers were increased so as to remind one of the universal bishopric proclaimed by the Vatican Council in 1870.

This is the greatest literary forgery in the history of the world, representing, for the first time in history, that from the first the Roman bishops had supreme authority over all bishops. On this large swindle the whole Papacy is built.

Pope Gregory VII based his far-reaching claims on these forgeries. Thomas Aquinas, Bellarmine, and others were misled by these

spurious documents, and the whole fabric of the Canon Law is reared on this rotten foundation. Gratian's *Decretum* of 1151 quotes 324 times epistles of the Popes of the first four centuries, and of these 313 are from letters now known to be spurious. (Robertson, *Growth*, 158—165.)

And Gratian's *Decretum*, full of admitted forgeries, became the great authority on church law throughout the Middle Ages.

Hincmar of Reims at once showed their falsity, called them a honeyed poison cup, and gained the ill will of Pope Nicholas; Cardinal Baronius spoke with indignation of the fraud; Cardinal Fleury in the 17th century also proves them to be forgeries; the Romanist Scherer says: "He that knowingly lies and forges as does Pseudo-Isidore gives up all claim to the title of an honest man"; the Jesuit Father de Regnon of Paris confesses, in 1865, that "the impostor really gained his end and altered the discipline of the Church, as he desired, but did not hinder the universal decay. God blesses no fraud; the false decretals have done nothing but mischief."

Antonio Pereira, of Lisbon, says the Roman doctrine was introduced by these false decretals of Isidore in the ninth century and by Gratian's *Decretum* in the twelfth century. (Schick, 86—89.)

Father Franz Wenzeslaus Barkovich says: "The decretals are full of principles hitherto new in the Church of Jesus Christ."

Cardinal Bellarmine admits the forgery; nay, Pope Pius VI in 1789 said, "Let us put aside this collection, to be burned with fire."

"All these canons are apocryphal," shortly and dryly replied the Greeks to the passages from pseudo-Isidore and Gratian at Florence. (Janus, 321—323.)

Hadrian II, 867—872, was married when he became a cleric. Duke Lambert of Spoleto sacked Rome; the Pope's daughter was seduced and murdered with her mother Stephania.

Hadrian had a dispute with the French bishops, who set aside the false decretals and confined appeals to the Pope strictly within the limits of Sardica, and Hadrian was humiliated and made concessions.

The Emperor Basilius called the Eighth General Council, at Constantinople, in 869. The last councils were poorly attended by the Westerners.

According to history the emperors were either blissfully ignorant of, or they calmly ignored, the "Vicar of Christ."

John VIII, 872—882, cared for a fine new organ almost as much as for a fine Arabian war-horse. He crowned Kaiser Karl the Bald on December 25, 875, and arrogantly told him he owed his crown alone to the Pope. "We are ever ready to obey your Holiness." (Krueger, 61.) He surrendered for himself and his successors all rights of interfering in the election of the Popes. In 878 Karl

addressed an earnest remonstrance to John VIII; he described the deplorable effect on the morals and discipline of the cisalpine churches when priests who had been sentenced at home hastened to Rome and obtained letters setting aside the judgments. (Lea, *Papal Pen*, p. vi.)

In the newly converted kingdoms of Hungary and Poland the papal pretensions were introduced as a part of Christianity, and from these countries the Pope drew tribute. He permitted the Gospel to be read in public worship first in Latin and then also in Slavic. The dirty politician was poisoned and then finished with hammer-blows on the head, December 15.

Marinus I, or Martin II, 882—884, was elected after much bloodshed, and protests against his election came from the East and from the West.

Hadrian III is said to have blinded one Gregory of Aventine and whipped naked through the streets of Rome the wife of a Superist.

Formosus, 891—896, had been deposed and excommunicated by Pope John VIII in 876 and again in 878; yet he was elected Pope in 891.

In Germany, in 895, the great national council of Tribur denounced this supreme jurisdiction of Rome as a burden scarce to be endured. (Lea, p. vi.)

Boniface VI, 896, had been deprived of office two times for his immoral life by John VIII; yet he was elected Pope. Cardinal Baronius calls him a "monster of vice."

Stephen VI, 896, tore the corpse of Pope Formosus from the grave; dressed it in the papal robes; placed it on the papal cathedra; accused it of illegal possession of the chair, changing sees, breaking oath to Pope John VIII; condemned it; deposed it; declared consecrations null and void; the apostolical garments were torn from the corpse and lay clothing put on; the three fingers of the right hand, with which he had sworn, were chopped off; the corpse was buried in an out-of-the-way place, later thrown into the Tiber.

The people dragged Stephen from the Church into prison, where he was murdered — "the hyena among the Popes."

Cheer up; the worst is yet to come.

Milwaukee, Wis.

WILLIAM DALLMANN.

Adolf Harnack.

Die Affoziierte Presse meldete am 10. Juni aus Heidelberg: „D. Adolf von Harnack, der bekannte deutsche Theologe, ist hier heute nach zweiwöchiger Krankheit gestorben. Er war neunundsiebzig Jahre alt.“ Daß der Berichterstatter der Affoziierten Presse Harnacks Tod der ganzen Welt meldet, begründet er mit den folgenden Mittheilungen