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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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ARCHIV

Widerstreben in der Befehung wegnimmt und ihnen dabei den Glauben schenkt. Warum freilich das Widerstreben in dem einen Fall unter Wirkung der allmächtigen Gnade Gottes (Eph. 1, 19. 20; Phil. 1, 29) sich ändert in ein Annehmen der Vergebung der Sünden, in dem andern Fall aber weiterbesteht oder sich gar zu einem trotzigem Beharren im Unglauben verstärkt, das kann des Menschen Geist nicht begreifen. Das gehört zu den Geheimnissen Gottes,²⁾ die wir Menschen nicht erforschen können. Wir halten nach der Schrift fest: Die Gnade ist für alle Menschen ernstlich gemeint, aber es kann ihr widerstanden werden; darüber hinaus vermögen wir nichts zu sagen. Hönedé sagt korrekt: „Freilich bleibt es uns ein Geheimnis, wie das sein kann, daß der Mensch, der doch nur der Gnade widerstreben kann, wenn er bekehrt wird, doch nicht gewaltsam und durch unwiderstehliche Gnade bekehrt wird, wie die lutherische Kirche nach deutlicher Lehre der Schrift bekennet. Dieses Geheimnis kann niemand aufklären.“ (Ev.-Luth. Dogmatik III, 297.) Das eadem culpa der Konfordinformel (*Trigl.*, 1080, § 57) bleibt bestehen, weil es schriftgemäß ist. Wir können nur sagen, daß die Mitteilung des Glaubens trotz gleicher Schuld auf seiten der Menschen erfolgt auf Grund der Gnadenwahl Gottes, wie Eph. 1 deutlich gesagt wird, daß der Glaube und die ganze Ausführung des Heilsrates Gottes an denen, die selig werden, die Folge der Gnadenwahl Gottes ist. Und dabei lassen wir es bewenden. „Unser Wissen ist Stückwerk, und unser Weissagen ist Stückwerk. Wenn aber kommen wird das Vollkommene, so wird das Stückwerk aufhören“, 1 Kor. 13, 9. 10.

P. E. Ar e g m a n n.

How Peter Became Pope.

VI. 1342—1513.

Clement VI, 1342—52, said, “My predecessors did not know how to be Pope.”

Villari says the Countess of Jurenne was the Pope's mistress. The Pope absolved Queen Johanna of Naples for murdering her husband; the queen sold the vast Avignon to the Pope for a beggarly 80,000 florins.

The Pope's table, horses, pageants, and ladies made his court look like that of a king. Of the twenty-five cardinals created by

2) Wir vermeiden dabei den Ausdruck „theologisches Geheimnis“ sowohl in dem Sinn, als könne die Theologie, als Wissenschaft, dies Geheimnis erklären, als auch in dem Sinn, als läge der Grund der Nichtbekehrung in Gott; wie auch den Ausdruck „psychologisches Geheimnis“, als läge der Grund für die Befehung eines Menschen in irgendeiner Weise in seinem freien Willen, in seinem guten oder besseren Verhalten, in seinem „Sich-zur-Gnade-Schicken“, auch mit geschenkten Gnadenkräften.

Clement twelve were relatives, who led the most scandalous lives. Clement said, "The monks behave like a herd of bulls that rage against the cows of the people."

Clement soon used up the immense fortune of Benedict XII and got more easy money by quickly reducing the jubilee from one hundred years to fifty, which brought in a flood of gold. In addition he received in the first nine years of his office 430,000 gold gulden. How? For *servitia*. What's that? Fees for "giving away" offices. His cardinals made the same amount in the same time.

Though begotten in adultery and therefore not eligible for a church office, John of Bonn held an office in the Church; according to law only one office could be held by one man, but John of Bonn held twelve. Of course, he had to pay Clement.

The Dominican Henry of Herford writes: "Anybody could buy and sell anything spiritual, just as if simony were not heresy, but holy. They traded these holy things for women and concubines and diced for them."

Pope John XXII, who died 1334, published a price-list of dispensations for various crimes. The systematic compilation of this list dates from Alexander VI. (*Realeencyc.* I, 94.)

Pope Victor III, 1085—87, paved the way for indulgences, and Alexander of Hales († 1245) furnished the material by his theory of a treasury of superfluous good works earned by Christ, Mary, and the saints.

Pope Clement VI, in 1343, sanctioned the new doctrine and reserved for the Pope the privilege of managing this new treasury. How did he manage it? From 1471 to 1820 no fewer than forty-seven impressions of the "Taxes of the Roman Chancery" were printed; here are a few items of this price-list of sins:—

	£	s.	d.
17. For simony or fornication of priests	36	9	6
22. For keeping concubine	4	5	6
28. For murder by bishop, abbot, etc.	50	12	6
34. For murder of father, mother, brother, wife	4	1	6

One of the satires that will never die is aimed in Boccaccio's *Decameron*, 1350, at the sacerdotal corruptions of Rome. Of this Milman says: "Nothing, however, told in satire, verse, or prose against the court of Rome can equal the exquisite malice of the story of the Jew converted to Christianity by a visit to Rome because no religion less than divine could have triumphed over the enormous wickedness of its chief teachers, the cardinals and the Popes." (*Hittel, Spirit of Papacy*, p. 251.)

This is no malicious invention, but it is recorded as a literal historical fact by Benvenuto da Imola, in his commentary on Dante, written in 1376. (Littledale, 210.)

Innocent VI, 1352—62, broke his election agreements with the cardinals. The kaiser told the Pope to reform his clergy before asking ten per cent. The Pope had to pay tribute to French brigands to save Avignon. He said on July 29, 1353: "It has come to our ears that some of our officials are not satisfied with their salaries, but collect a penny every week from the public women who live from the shameless traffic of their bodies."

In 1357 Abböt William of Muenchen-Gladbach complains his monks frequent saloons and keep concubines.

In 1359 Charles IV, "the priest's emperor," reproached the legate of Innocent VI at Mainz with the unchecked license and vileness of the clergy, for Rome was solely occupied with seizing the fleeces of the flock and cared nothing about the salvation of the sheep. (Lea, p. X.)

Urban V, 1362—70, admitted the sad condition of the Church and said that the cessation of councils was to be blamed for it. (*Angl. Br.*, 299.) About 1366 the annates of the diocese of Koeln amounted to about 2,015 gold gulden. About this time the Greek emperor John Palaeologus became a Romanist.

About 1180 Alexander III put on the Pope's miter the first crown; Boniface VIII, about 1300, added the second crown; Urban V, about 1370, added the third crown. The triple crown signifies the Pope's power over heaven, earth, and hell.

Gregory XI, 1370—8, was against John Wyclif. Catherine of Siena told the Pope that she found in Avignon "the stench of infernal vices"; on his replying that she had only been there a few days, she rose majestically and said, "I dare say that in my native city I have found the stench of the sins committed in the *Curia* more oppressive than it is to those who daily commit them." (Janus, 341.)

The saint describes the clergy as follows: "Given to love of self, they are full of pride, covetousness, and avarice, careful about worldly things, careless about the souls in their charge, oppressive against the poor, unjust toward their subjects. They go about like worldly lords and courtiers, on proud steeds, practise usury, in saloons they gamble away the property of the Church and their own souls to the devil, dress up their she-devils that come to the altar with a crowd of children or commit sins against nature! The monks, too, preach only to tickle the ears of the lay people with fables. Their god is their belly; during the night, when, according to the rules, they ought to chant psalms, they have unfortunate creatures visit them, and nuns have become public prostitutes. They that ought bring life, bring death." (Engert, II, p. 67.)

Under date of 1379 Meyer in his *Annals of Flanders*, speaks of "the prevalence everywhere of perjuries, blasphemies, adulteries, hatreds, quarrels, brawls, murder, rapine, thievery, robbery, gambling,

whoredom, debauchery, avarice, oppression of the poor, rape, drunkenness," etc. In the space of ten months there occurred in the territory of Ghent 1,400 murders in the brothels, gambling-houses, taverns, etc. (*Prot. Treas.*, p. 126.)

Under Edward III, who died 1377, the Pope's yearly revenue from England was five times greater than the income of the crown. A secret society of armed men was formed to punish the Pope's legates, representatives, and collectors, and they professed themselves "ready to die rather than be plundered by the Romans." (*Angl. Br.*, 237. 238.)

The Church actually owned about one-third of Germany, nearly one-fifth of France, the greater part of Italy, a large section of Christian Spain, about one-third of England, important regions in Scandinavia, Poland, and Hungary. (Flick, 574.)

In Goethe's *Tasso*, Alphons says to Antonio:—

He that has his master's interests at heart
In Rome has a very hard stand;
For Rome will ever take and never give;
If you go there to receive,
You get nothing unless you bring,
And happy if you will then get something.

In *Faust*, Goethe says: "The [Roman Catholic] Church has a good stomach, has devoured whole countries, but has never over-eaten, can alone digest unrighteous goods."

The clerical chancellor wrings one concession after the other from the emperor, who at last says, "I may as well sign over my whole kingdom."

Urban VI, 1378—89, was elected by Italian cardinals. Thirteen French cardinals called him Antichrist and elected Clement VII, and the Great Schism began and lasted till 1414, and the rival Popes cursed and banned one another to the great scandal of Christendom. Urban had five cardinals strangled in prison and the bodies covered in a horse-stable.

He had the jubilee come every thirty-three years. He began the Feast of the Visitation of Mary. "Antichrist" is the title given to Clement VII by St. Catherine of Siena.

In 1389 Boniface IX became Pope and sold "expectations," the right to succeed to an office on the death of the holder. But if a man paid a larger sum, he got the "preference."

If a man could not journey to Rome, he could give the price of the journey instead and get the same pardons as if he had made a personal visit. The Romans drove the Pope out, but recalled him, and he wholly destroyed the republican freedom of Rome.

Pope Benedict XIV allowed as authentic the revelations of St. Bridget, 1302—73. She says: "The Pope is a murderer of souls;

he destroys the flock of Christ; he is more unjust than Pilate. All the Ten Commandments he has changed into this one, Money, Money. The Pope and his clergy are rather the forerunners of Antichrist than the servants of Christ; the Pope's worldly court plunders the heavenly court of Christ; the clergy read no more in the Book of God, but in the book of the world; the reason of God is foolishness to them; the care for souls, a fable." Litledale, 210.)

An eminent French Catholic in the fourteenth century says of the pilgrimages: "On festival days they make pilgrimages to distant churches in order to abandon themselves to all vices of shameful immorality; the virtue of young men and the innocence of the boys is destroyed; things go on as at the festivals of Venus and Bacchus." (Schick, 235.)

A famous monastic writer of the fourteenth century testified that the laity led better lives than the clergy. . . . It became intolerable to them to see the Sacrament administered by the sacrilegious hands or to let their daughters go to confession to an unclean priest. . . . They felt that the organization provided for the salvation of souls was serving for their destruction and that, the more people sought the means of grace in the manner provided, the greater risk they incurred of imbibing corruption. (Acton, *Lect. Mod. Hist.*, p. 90.)

Peter de Luna became Antipope Benedict XIII a, 1394—1417; he broke his election promises; made new ones and broke them; was held a prisoner in his own palace at Avignon.

The Council of Pisa, in 1409, declared: "From the sole of the feet to the crown of the head there is no soundness in the Church," and on June 5 deposed the rival Popes Gregory XII and Benedict XIII as heretics, perjurers, and schismatics and elected Alexander V. The deposed Popes would not be deposed, and now there was the "Papal Trinity" in deadly conflict. Pope Alexander was soon murdered by Pope John XXIII. The council was not able to reform the Church.

Innocent VII, 1404—6, broke his election promises and had to flee from Rome.

Gregory XII, 1406—15, was deposed at Pisa, and he banned the council. At Constance he retired from the papacy. Alexander V, 1409—10, broke his promise to reform the Church and dismissed the Council of Pisa. He was the tool of Baldassare Cossa, who was accused of murdering the Pope.

On the death of Alexander V Baldassare Cossa was elected Pope John XXIII.

A bull of Alexander V brings the documentary proof of a publicly acknowledged son and daughter of Baldassare Cossa. Dietrich of Nieheim, "the greatest journalist of the Middle Ages," says Cossa kept at Bologna a harem of two hundred girls. He seduced three hundred nuns and made them abbesses and prioresses.

Monsignor W. H. Cologan, in his outspoken essay on "The Schism in the West," in *Folia Fugitiva*, p. 186, says John XXIII had been a pirate in the pay of Charles Durazzo. He "was utterly unfitted for the sublime dignity to which he was elected"; for was he not "worldly, self-seeking, lawless, *irreligious*, lewd? Pirate he was, and pirate he remained to the end." (*Prot. Treas.*, p. 240.)

Kaiser Sigismund, with a brilliant retinue of 1,600 horses, on October 28, 1414, rode to the Council of Constance, which he forced Pope John to call in order to reform the Church in head and members. It was composed of 29 cardinals, 183 archbishops and bishops, 134 abbots, 100 learned doctors of law and divinity—from 50,000 to 100,000 strangers. Clowns and jugglers came to entertain the holy fathers.

According to a MS. journal in the library of Vienna the number of courtizans at the Council of Constance exceeded 1,500. (Lenfant, *Hist. du Concile*, tom. I, p. 50, in *Pope Joan*, p. 94; Van Dyke, 211.)

Von der Hardt gives the documents for the scandals among the clergy.

John Gerson, Chancellor of the University of Paris, who died in 1429, said: "Though the apostle says: 'Let every soul be subject to the higher powers,' yet this is to be understood with the limitation, when such obedience does not turn out to be blasphemy against God, the Creator, or to be a slander of our faith and our Savior. But, really, can there be a greater blasphemy against the Creator than when our rulers without a difference put up the Church for sale as merchandise in the markets, for money give her over as a whore to the murderers, adulterers, criminals,—the Church, which is the glorious bride, the elect daughter of Christ, which He has of pure mercy bought with His precious blood, with His suffering and shame, finally with His death on the cross. Judas sold Christ *once* for thirty pieces of silver; they sell Him every day a hundred times; sometimes they sell to one and, when they have his money, take it again from him in order to offer Him to another for money the next hour. Therefore I conclude that obedience to superiors ends when their works are plainly wicked and an offense to the whole Church; when the shepherds are shearers; not sheep, but wolves; not sober, but drunk; not prelates, giving their lives for the sheep, but Pilates, serving the passions of others; throwing out nets to catch, not souls, but money.

"The present-day Church is not apostolic, but apostatic, in which one may not remain, but from which one must flee far, far!" (*De Reformatione Ecclesiae in Concilio Universali*, c. 24, p. 25; in Schaf's *Das Prinzip des Protestantismus*, pp. 21. 22.)

He boldly said the Papacy was founded on fraud—the pseudo-Isidorean Decretals. He is careful to include the penitentiary among

the instrumentalities by which the wholesome discipline of the Church was destroyed and the Curia, more depraved in morals than any secular court, was rendered a market-place for the sale of its spiritual wares to the highest bidder. (Lea, p. XI.)

Commissioners of the Council of Constance charged Pope John XXIII with a schedule of crimes under seventy-two heads, afterwards reduced, "on account of the honor of the Apostolic See," to fifty-four, each said to be proved by many irreproachable witnesses. The schedule ranges from unnatural crimes down to robbing the Bolognese professors of their stipends and the sale of the head of John the Baptist to the Florentines for 500 ducats. He was described as "wicked, irreverent, unchaste, a liar, disobedient, and infected with many vices." As cardinal he was "inhuman, unjust, and cruel." He got to be Pope by "violence and fraud." As Pope he was an "oppressor of the poor, persecutor of justice, pillar of the wicked, statue of the simoniacs, addicted to magic, the dregs of vice, . . . wholly given to sleep and carnal desires, a mirror of infamy, a profound inventor of every kind of wickedness." He sold indulgences "from sin and punishment." On May 29, 1415, "our Lord Pope John was deposed as unworthy, useless, and harmful, a receptacle of all kinds of sin."

The other two Popes were also deposed. Cardinal Oddo Colonna became Pope Martin V. On April 22, 1418, he closed the council and made the Vatican suburb the center of the administration of the See of St. Peter.

For a large sum of money he made Pope John XXIII the Cardinal-bishop of Tusculum. Florence built him "a monument of sublime beauty."

This is the council that condemned the memory of John Wyclif and burned John Huss and Jerome of Prague.

Must we say it? There was no reform of the Church, neither in head nor in members.

The *Catholic Dictionary* says: "Down to the Middle Ages the faithful usually received the Eucharist under both kinds." Leo I, 440, and Gelasius, 490, expelled the Manicheans from fellowship for receiving the bread only. The Council of Clermont, 1095, and Paschal II, 1118, condemned it as "a human and novel institution, . . . departure from what Christ, the Master, ordained and did." Pope Paschal II said: "In receiving the Lord's body and blood, let the Lord's tradition be observed; nor let any departure be made from what Christ, the Master, ordained and did. For we know that the bread was given separately and the wine given separately by the Lord Himself, which custom we therefore teach and command to be always observed in Holy Church." (*Living Church*, April 24, 1926, p. 865.)

And yet the Council of Constance took the cup away from the

communicants, but not from the priests. The Greek Orthodox Confession asks: "What answer will the superstitious Pope be able to give at the dreadful Day of Judgment for having, in evident opposition to the Lord, taken away the cup of the Communion from the laity?"

Martin V, in 1423, called another council to Pavia, but stifled it in its cradle. There was no reform.

In 1430 the representative at Rome of the Knights of the Teutonic Order wrote his superior: "Dear master, send me money, for at this court all friendship ceases when the cash is gone," and Canon Hemmerlin of Zurich complained that "benefices were sold in Rome as publicly as pigs in the market." (Krueger, 130. 138.)

Eugenius IV, 1431—47, convoked the Council of Basel, which he called "Satan's crowd," which deposed him in June, 1438. It declared general councils alone are infallible, not the Pope; but it could not reform the Church.

Gratian's *Decretum* says that, as Christ submitted to the Law on earth, though in truth He was its Lord, so the Pope is high above all laws of the Church and can dispose of them as he will, since they derive all their force from him.

When King Charles VII appealed to the laws of the Church, Pope Eugenius IV, in 1439, answered it was simply ludicrous to come with such an appeal to the Pope, who remits, suspends, changes, or annuls these laws at his good pleasure.

In 1443 it was written: "The Roman harlot has so many paramours drunk with the wine of her fornications that the Bride of Christ, the Church, and the council representing her, scarcely receive the loyal devotion of one among a thousand. The German emperor, in accordance with 'legendary and forged decretals,' was compelled to swear obedience to the Pope." (Janus, p. 338.)

When the Pope made bishops, many of them made him a present. In time the Pope demanded such a present from all office-holders. In time that present was the salary of a whole year from every office-holder, called annates, or first-fruits.

This abuse was ended by Gregory the Great, 590—604; it grew again and was forbidden by the Council of Basel in 1435; the Popes demanded it again.

Tertullian names but two Sacraments, Baptism and the Lord's Supper. Cyprian added confirmation; the Vulgate, marriage. Rabanus Maurus († 856) counted four; Paschasius Radbertus, two; Dionysius Areopagita, six; Peter Damiam, 1072, twelve; Hugo of St. Victor, 1141, thirty; Peter Lombard, 1164, and Thomas Aquinas, 1274, seven — officially adopted in 1439 at the Council of Florence.

Nicholas V, 1447—55, had his bedchamber in the Vatican decorated by Fra Giovanni of Fiesole, the Angelic.

He went into debt for manuscripts and with 9,000 volumes founded the Vatican Library. "What he doesn't know is beyond human knowledge," said Aeneas Silvius, later Pope Pius II. Nicholas surrounded himself with men like Poggio.

Alfred Baudrillart, rector of the Catholic Institute of Paris, admits that in Pope Nicholas V paganism took possession of the chair of St. Peter.

About this time Lorenzo Valla proved the Donation of Constantine to be a huge forgery — which made Luther stagger and stare.

Calixtus III, on the advice of Aeneas Sylvius, granted to the laity the cup in the Holy Communion because it was apostolic and therefore Catholic.

In 1457 the Reichstag of Frankfort drew up an indictment of the Papacy very like the one against John XXIII.

When the Archbishop of Mainz complained of the concordat's being violated by the Pope, Calixtus III answered him, in 1457, that he must know this was an attack on the authority of the Pope and that he thereby committed a flagrant crime of heresy and incurred the penalties prescribed for it by divine and human laws. (Janus, 245. 246.)

Conrad, Archbishop of Usberg, apostrophized the Curia thus: "Rejoice, O Vatican! All the riches of the world are open to thee; thou mayest seize upon them as thou wilt. Delight thee in the children of men, for then thou findest thy profit; thy wealth is built upon their transgressions and crimes. Sow among them discord, for it will bring thee piles of gold. Rejoice, sing paeans of joy, for all mankind submits to thy rules. Neither religion nor piety, but shameful desires and depravity have brought rich profit to thy net. All men are subservient to thee, knowing that so they may commit every crime and get absolution for a little gold. If only they give thee money, thou openest to them the gates of heaven. What do I say? Verily, for a little gold thou sellest to them the very Christ."

Alanus de Insula, Bishop of Auxerre, describes Rome's use of the Office of the Keys as follows: "But now those keys have become adulterous because they now no longer bind by the impulse and decree of God, but for the love of money; they bind that which is loose, and they loose that which is bound, so that it may be said of them, Whatsoever ye bind on earth shall be loosed in heaven, and whatsoever ye loose on earth shall be bound in heaven." (B. Willard-Archer, pp. 67. 87.)

Enea Silvio de Piccolomini was accused of unnatural vices by Filelfo and had several illegitimate children. He was a heretic; several of his books were put on the Index. For some indecent verses he was made poet laureate by King Frederick III and his secretary. His *Chrisis* is a comedy worthy of acting in a brothel. In 1458 he

became Pope Pius II, taking his name from the "*pius*" Aeneas of Vergil. He was a simonist. He demanded 20,550 gulden for annates, and Diether von Isenberg, Archbishop of Mainz, opposed him. He denied the cup to the Bohemians, though earlier he had favored it. In his execrable bull *Execrabilis* he condemned all appeals to a council against the frightful papal abuses. In 1460 he had to scold cardinals for the scandal of having young women perform indecent dances for them. His nephew, Cardinal Rodrigo, openly had for his mistress Vannozza dei Catanei, and their first child was born the same year.

He said "scarcely a single prince in Italy had been born in wedlock." He said: "The court of Rome permits everything for money; it sells the Holy Ghost, sacred ordinations, and sacramentals; it forgives sins of every sort to the criminal who pays." (B. Willard-Archer, p. 62.) According to Platina he said: "There was cause for taking marriage from priests; there is more cause for permitting it again to them." On his death-bed he cried out, "O Gabriel, how much better were it for thy soul's salvation, hadst thou never become cardinal and Pope!" (Janus, p. 332.)

Paul II, 1464—71, swore twice to observe eighteen points, broke his oath, and the cardinals never trusted him again; he gave them their purple mantles. He imprisoned Platina and others on rumor of treason. He prosecuted as heretic Georg Podiebrad for holding to both kinds, granted by Rome to Utraquists at Basel. He humiliated Kaiser Frederick III, forcing him to sit at the Pope's feet at Rome in 1468. He loved carnivals, races, banquets, luxury; he powdered himself and was immoral.

Attilio Alessio of Arezzo says Pope Paul II made the papal chair into a sewer by his debaucheries. (Janus.) He took the heathen title *Pontifex Maximus*.

When the Duke of Lueneburg and the bishop would reform a convent in 1470, the monks put them to flight. The nuns resisted with similar violence, and when the reforming bishop arrived, they sang a hymn of cursing against him. (J. F. Clarke, *Ev. and Ep. in Rel. Hist.*, 254.)

Jacob of Jueterbogk, a Cistercian and later a Carthusian, who died 1465, says the proverb is true, "What a hardened devil is ashamed to do a monk will do without shame." (Schick, 244.)

Sixtus IV, 1471—84, had Botticelli, Signorelli, Ghirlandajo, Pinturicchio, and Perugino decorate the walls of the Sistine Chapel, named after him. He filled the College of Cardinals with the most vicious men — Pietro Riario, Guiliano and Christofero della Rovere, Sanseverino, Giovanni Cibo, Venier, Ascanio Sforza, Battista Orsini, Savelli, Sclafenati, Giovanni Colonna. He sold offices and pardons, was a usurer and an assassin of Cardinal Guiliano de Medici, as he

raised the consecrated wafer in church, and killed Colonna. Infessura accused him of unnatural vice and general wickedness.

For a stiff tax he permitted several cardinals to practise immorality with boys during the hot months. He is accused of having gotten annually 40,000 scudi for "milk tax" from houses of ill fame which he permitted to be erected. Such a "milk tax" became an episcopal institution. Bishop Weigand of Bamberg complained to the Swabian *Bund* of Margrave George of Bayreuth's hindering his clergy in the payment of this episcopal tax. Hugo of Landenberg, Bishop of Constance, had a fixed scale: For sinning with a pure virgin a priest had to pay sixteen gulden; for every child a priest had to pay four gulden, raised to five in 1522.

Sixtus appointed Torquemada chief inquisitor in Spain, and from 1481 to 1498 10,220 heretics were burned alive, and 97,371 were sent to the galleys, according to Llorente.

Sixtus heaped riches on his nephews, who squandered them — Pietro 12,000,000 franks in two years.

In 1484 a Dominican monk, in view of the deplorable state of the Roman Church, cried out: "The world cries for a council; but how can one be obtained in the present condition of the heads of the Church? No human power avails any longer to reform the Church through a council; God Himself must come to our aid in some way unknown to us." (*Anglican Brief*, p. 58.) He did. The Reformer was born the year before — Martin Luther.

Giovanni Battista Cibo, in 1484, became Innocent VIII — not so very innocent. They sang cynically: —

Eight boys, eight girls the Pope in sinful love
Begot; thus Rome him "Father" rightly calls.

That seems to be saying a little too much; only two can be proved before he was a priest. He married his children and grandchildren with great banquets in the presence of women in the Vatican. He took from Bajacetz II 40,000 ducats yearly for keeping his brother Djem in prison and at the same time preached a crusade and sold indulgences against him. In 1492 the Sultan sent the Pope the spear which pierced the side of Christ. In 1484 he issued *Summis Desiderantes*, the famous witchcraft bull, on the complaint of Jacob Sprenger and Henry Kramers (*Institoris*), which led to the *Witches' Hammer*, the *Malleus Maleficarum*, the handbook for the trial of witchcraft, and "the most horrible book of the world's literature, which has demanded more human sacrifices than all the human butcheries of history." He confirmed Thomas Torquemada as Grand Master of the Inquisition and sent Legate Albert de Capitaneis with 10,000 soldiers on a crusade against the Waldenses in Piedmont.

He sold everything and created new offices in order to sell them. He got up the notorious *Sin Taxes* in twelve chapters, in which, *e. g.*,

the murder of a father was taxed one gold gulden and twelve groschen. "God does not desire the death of the sinner, but that he live and — pay."

The Norwegians had Mass without wine.

Alexander Borgia was the nephew of Calixtus III, who made him a cardinal. This position he used to amass a vast fortune, squandered on fast women. With Vanozza de Catanei, a married woman, he had four children; with other women he had other children. Another favorite was Julia Farnese, also a married woman.

Pope Pius II, in a letter of June 11, 1460, rebukes him for taking part in a most immoral banquet and sharply reprimands him for caring for nothing but every kind of immorality. "Through graft and a thousand crimes," as a contemporary writes, he became Pope Alexander VI on August 11, 1492.

On a triumphal arch in honor of his inauguration was this inscription: —

Rome was great under Caesar; now she is greatest.

Alexander VI reigns. The former was a man; this, a god.

He kept right on in his wicked courses. His daughter Lucretia was married to John Sforza with great pomp right in the Vatican.

The papal official Burkard says in 1501 the Pope gave a banquet in the Vatican on a high church festival at which fifty public women danced with the servants, first in their clothes and then naked, while the Pope, Cesare, and Lucretia looked on.

Eighty new offices were created and sold for 760 ducats each. Nine cardinals were made for 120,000 to 130,000 ducats. A current saying was: —

Alexander sells the keys, the altars, even Christ Himself.

Well, he bought them, so he has a right to sell them.

Of this Nero of the Papacy, Savonarola said: "Alexander is no Pope; first, because he has bought the papal chair by simony; and secondly, because he has disgraced it by abominable vices."

In 1496 Savonarola said in the Duomo in Florence: "The scandal begins at Rome and goes throughout the whole. They, the bishops, are worse than the Turks and Moors. They have won all their spiritual benefices by simony. The priests go for money to the choir, the vespers, and their office. They sell the benefices, they sell the Sacraments. They traffic in the Mass; in short, everything is done for money. At Rome it has become a saying, 'If you will ruin your son, make him a priest.'" (*Angl. Br.*, 299.)

Alexander had Savonarola strangled and burned in the marketplace of Florence.

The Pope and his son Caesar Borgia divorced Lucretia from Sforza and married her to the Duke of Biseglia. Caesar murdered

his brother-in-law, and the Pope excused his son by saying his son-in-law deserved his fate. By means of poison, the dagger, and force of arms, Caesar Borgia gained principalities, and his father, Pope Alexander VI, helped him. The Pope killed Cardinal Orisini. The Pope died on August 18, 1503. For a long time it was believed he died of poison which he had intended for the rich Cardinal Hadrian. Even in modern times, Catholics have praised this monster as a follower of Christ. (Hauck and Pastor.)

"All Rome ran with indescribable gladness to visit the corpse. Men could not satiate their eyes with feeding on the carcass of the serpent who, by his unbounded ambition and pestiferous perfidy, by every demonstration of horrible cruelty, monstrous lust, and unheard-of avarice, selling without distinction things sacred and profane, had filled the world with venom." (Guicciardini in Hare's *Walks*, p. 593.)

Julius II turned the body of Alexander VI out of its tomb. King Charles of France kissed the Pope's hand and foot. Ollivier praises this "Nero of the Papacy" as a true follower of Christ, but the *Civiltà Cattolica* of March 15, 1873, admits his vices. An archbishop wrote to this monster: "We shall ever regard thee as a second god on earth," writes the Roman Catholic Lord Acton in the *North British Review* (Oct., 1869, p. 134).

This god on earth, on May 4, 1493, gave America to Spain — all lands a hundred miles west of Cape Verde and the Azores.

Because the archdeacons neglected their duties, many never seeing their place of work, but spending their incomes elsewhere, they in time lost their hold on the people, and in the beginning of the sixteenth century the secular dukes did the church-work. (From Dr. Lohr's *Verwaltung d. köln. Grossarchidiaconats Xanten*, in *Theol. Literaturbericht*, June, 1910, p. 174.)

Pius III, 1503, had twelve children, says Gregorovius. "He found the Vatican completely plundered, the apostolic treasury deep in debt," says Pastor.

Pope Julius II, 1503—13, the nephew of Sixtus IV, fled from the poison and dagger of Pope Alexander VI and then spent enormous sums to buy his way into St. Peter's chair. He needed money and "made the indulgence business a financial operation," as Pastor writes.

The Italian head of the Carmelites said under Julius II all things at Rome were venal, that priests, sacrifices, and prayers were all bought and sold.

Ulrich von Hutten wrote: —

The tradesman Julius cheats the credulous world;
He locks up heaven, which *he* possesses not.
Sell what is thine, O Julius! Shameless 'tis
To sell to others what thou lack'st the most.

He was a cruel, bloodthirsty tyrant, who waged war and himself headed the soldiers in battle. He swore at God for giving the victory to the French troops and said, "Holy Swiss, pray for us!" (Clarke, p. 248. *Ev. and Ep. in Rel. Hist.*)

The Pope would strike a deadly blow against the hated Council of Pisa and in May, 1512, called his own "reform" council, the Fifth Lateran, where the bandit heard a speech that the Pope must be "like a second god on earth." (Krueger, p. 157.)

He had Michelangelo decorate the ceiling of the Sistine Chapel; he had Raffael do his deathless paintings; he had Bramante draw the plan for the new St. Peter's on the site of the old, which was built by Constantine the Great in Nero's circus. Despite the protests of Michelangelo, old St. Peter's was pulled down, old mosaics and venerable tombs, even that of Pius II, were carted off. On April 6, 1506, Julius laid the foundation-stone and spent 70,000 ducats on the building — finished a hundred and fifty years later.

The Laocoon was dug up from the baths of Titus.

The custom of kissing the Pope's toe on Good Friday had to be given up. Why? The Pope's master of ceremonies says the holy Father's foot was covered with sores of "the disease of the Curia." What's that? Syphilis.

"The terrible Pope," as the Italians called him, was thought to be at the point of death in 1511, and Kaiser Maximilian had the weird plan of taking the tiara himself and uniting the Papacy and the empire.

"The old lion with the white mane," as Luther described him, died on February 20, 1513, leaving 400,000 ducats.

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Concerning the Doctrine of Inspiration.

Under the heading "The Place of the Holy Spirit in Biblical Inspiration" J. Huebner of Lincoln, Nebr., in the *Lutheran Church Quarterly*, presents to his readers for renewed consideration and study the doctrine of the inspiration of the Bible. The article is clearly written and challenges the Lutheran Church of to-day to express her mind on "the question of the place of the Holy Spirit in the creation of the sacred Scriptures." In spite of the author's efforts to remain conservative, the essay is somewhat imbued with the spirit of modern German theology. While space does not permit a detailed discussion of the points we take exception to, they should at least be briefly pointed out. The author writes: "Lutheranism has, strictly speaking, no dogma on the subject, although it has from the beginning recognized the Bible as God's Word, unique in origin and character.