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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 ein-
fuehren. — *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

how the views of the Lambeth Conference will be received there and what will happen in the course of further negotiations between the episcopal and other churches.

We are interested in the reference to the Church of Sweden. The conference went on record with a vote of thanks to the Church of Sweden for the visit of the Bishop of Lund and expresses its hope "that the existing fraternal relations with that Church will be maintained and that relations may also be strengthened with the other Scandinavian churches with a view to promoting greater unity in the future." From the conference report we gather the information that a great deal of unionism is even now being practised by the Swedish state churches and the Church of England. "Since 1920 Swedish ecclesiastics have preached in our cathedrals and churches and Anglican ecclesiastics in theirs. Advantage has also been taken of the recommendations with regard to admission to Holy Communion. Further, two Anglican bishops took part in the consecration of two Swedish bishops in Upsala Cathedral on September 19, 1920, and a Swedish bishop took part in the consecration of three Anglican bishops in Canterbury Cathedral on November 1, 1927" (p. 148).

THEODORE GRAEBNER.

How Peter Became Pope.

VII. 1515—1650.

Giovanni de Medici was made Abbot of Fonte-dolce at the age of seven, Pope Sixtus IV confirming the grant. When thirteen, he was made a cardinal by Pope Innocent VIII.

Lorenzo the Magnificent sent his boy cardinal to Rome with a warning against the fashionable society in "that sink of all iniquity." An Italian proverb ran, "Rome seen, faith lost." Froude declares that "no imagination could invent, no malice could exaggerate, what the papal court really became under Alexander VI and Julius II and Leo X."

Leo X became Pope in 1513 and had to swear to reform his court from top to bottom. As early as 1516 Jerome Aleander told Leo thousands in Germany were only waiting the word to cry out against Rome.

Cardinal Pucci said at the Lateran Council in 1516: "Rome, the Roman prelates, and the bishops sent out daily from Rome, we together are the causes of so many errors and corruptions in the Church. If we do not regain our good name, which is almost wholly lost, everything will be ruined." (Engert, II, 188.)

In the session of March 16, 1517, a speaker pointed to the Gospel as the only source of wisdom and reform; but the council did not reform, it went on to deform.

"To thee is given all power in heaven and in earth," said the Lateran Council to Pope Leo X, who says: "We, with the approbation of the present holy council, do renew and approve that holy constitution" — the "Unam Sanctam" of Boniface VIII, which defines it is necessary to salvation to believe every human being is subject to the Pope. And Baronius says: "There can be no doubt of it but that the civil principality is subject to the sacerdotal and that God hath made the political government subject to the dominion of the spiritual Church." Doellinger says the last hopes of a reform of the Church were carried to the grave.

At the council Marcellus told Leo, "Thou art another God on earth." And Leo would prove from Deut. 17, 12 that whosoever disobeyed the Pope must be put to death. Cardinal Cajetan said, The Church is the born handmaid of the Pope."

Leo said: "God has given us the papacy; let us enjoy it!" which could only mean sensual pleasures, adds his biographer. Leo was syphilitic. In the reception-room of the Vatican he recited "Syphilis," a poem of Fracastore describing the dread disease and its cure with mercury and sulphur.

Leo enjoyed "the obscenities of the *Calandria* and the *Mandragora*, plays which, in the most corrupt of modern cities, would in our day be stopped by the police." (Andrew D. White, *Seven Great Statesmen*, p. 10. Century Co. 1910.)

Fra Paolo Sarpi says Leo would have been a good Pope if he had had some knowledge of religion and a little more inclination to piety, for neither the one nor the other of these things gave him much concern.

This Pope said of the papal system: "It is an affair that is so fruitful that it would be sheer folly to open the eyes of the ignorant."

Leo said to Cardinal Bembo: "It is known on all sides how well the fable of Christ has served us and ours." (Krueger, p. 166; Schick, p. 241.)

The wedding of a nephew cost Leo hundreds of thousands of pounds. (Roscoe, *Life of Leo X.*) Money given by Christians for war on the Turks was spent by Leo X on his own family. (Ranke, *Hist. Ref.* I, p. 332.) Leo X created 1,200 new offices that brought him in 900,000 scudi, so that there were 2,150 offices bringing him a yearly income of 320,000 scudi. (Schick, 271.) Guicciardini, a high official of the Medicean Popes, describes in his *Ricordi* how a bishopric was bought in Rome for a fixed sum, and this was the usual provision for the younger son of an aristocratic family. His relative Rinieri Guicciardini bought the See of Cortona of the Pope for 4,000 ducats. (Janus, 365.) He sold the rights of the French Church to the French king. Cardinal Petrucci headed a conspiracy to murder the Holy Father. Leo killed Petrucci and pardoned the other cardinals for large sums — Riario alone paid 150,000 ducats.

A man might be a cardinal at Rome, a bishop in Germany, an archbishop in England, something else in several other places. Of course, he could not live at all these places, but for his absence and yet taking the income he had to pay the Pope a yearly tax. (*Real-encyc.* I, 95.) While at Rome, Luther learned of one man who had twenty-two parishes, seven provostries, and forty-two prebends! (Hausrath's *Luther* I, 86.)

The pall, or pallium, was a collar of white lambs' wool and part of the imperial dress. Constantine the Great gave it to patriarchs of various churches as a symbol of honor. Later, bishops of Rome gave it to their vicars. The Paris Council of 829 and Letter 133 of Ivo of Chartres complain of the great sums that had to be paid the Pope by bishops and abbots ordained in Rome. Since the ninth century all metropolitans had to get the pall from Rome, and the price grew so great that in 1027 King Canute tried to get a reduction for the English bishops. (*R. E.* I, 93.) Later Popes sold the pall for enormous sums to all metropolitans and brought them under their power, and enormous sums from all parts rolled into the Pope's treasury. During one generation, Mainz paid seven times 25,000 Gulden for the pall; there were about fifty other bishoprics in Germany, besides the abbacies. (Gebhardt, *Gravamina*, p. 85.) At the beginning of the sixteenth century the See of Mainz became vacant three times in ten years. Each time the vacancy was filled, 14,000 ducats had to be paid to Rome for the pall.

Albrecht of Hohenzollern was under age to hold a church office, but in 1514 he was confirmed as Archbishop of Mainz, the Primate of all Germany, and Bishop of Madgeburg. Of course, he had to pay his 14,000 ducats, 300,000 marks. It was against the law to hold more than one office, but he was also made administrator of Halberstadt, for which he had to pay another 10,000 ducats, \$125,000 in all. He was a gay young bird and always broke—where did he get the money? He borrowed 29,000 from the Fuggers of Augsburg. How could he pay the international bankers? The Pope proposed to cede to him the sale, in his diocese, of the indulgences "for the building of St. Peter's in Rome," to pay the bankers and to divide the net profits equally. The bargain was struck on April 15, 1515. Tetzels sold the indulgences, the Pope got his share, the Fuggers' agents were on the spot to scoop in Albrecht's share.

If there ever was a more gigantic swindle in history, it is not known to the present writer. It was called the "holy business." The poor people thought they got forgiveness of sins and were helping build St. Peter's Church. The Catholic Professor Ludwig Pastor calls it "an extremely discreditable business on both sides." The "holy business" was fairly good; from 1515 to 1520 the net profits amounted to 600,000 marks.

Leighton Pullan says that Leo X had before offered an indulgence for all sins and "reconciliation with the Most High" without even mentioning confession or contrition, and if not in intention, yet in effect the preaching by Tetzels meant that the pardon won by the precious blood of Christ could be secured for souls in purgatory by a piece of money and a scrap of paper.

In Spain you can buy in shops a *bula* giving a plenary indulgence for yourself or for a dead friend, a *bula* releasing you from fasting, a *bula* permitting you to keep any ill-gotten property. If that is a larger sum, you must pay a tithe to the Church. Many wicked Spaniards say: "I have a *bula* to cover everything" — bought deliverance from the consequence of sin. These *bulas* are authorized by the Vatican. The Jesuit Father S. Smith admits the fact, but denies it is "a sale." (McCabe, *The Popes*, pp. 185—189.)

Through Rom. 1, 16, 17 the spirit of Paul entered Martin Luther and rebuked Peter's successor before them all, because he was to be blamed, and he denounced the successor of Simon the sorcerer for his simony, selling spiritual things for money.

On October 31, 1517, Luther nailed his ninety-five protesting theses to the door of the Castle Church at Wittenberg, and the Reformation was on. With the knocks of his little hammer, Luther shook the world. Champion knocker, this Luther.

Luther protested against — what? Not against the "holy business," but only against the shameful abuse of it as a money raiser.

On December 1, 1521, Leo died — of poison, it was whispered, as so often. What had been said of Boniface VIII was said of Leo X: "You slipped in like a fox, ruled like a lion, died like a dog." An epigram reads: "You ask why Leo in his last hours had no sacraments? He had sold them."

In 1492 Alexander VI was elected through the bribery of twenty-two out of twenty-seven cardinals, as recorded by Von Eggs, the Catholic historian of the cardinals. Alexander then sold the cardinalate to the highest bidders, Guicciardini tells us, and thus his own popedom and their cardinalates were all void. Julius II was elected in 1503 by thirty-seven cardinals, of whom twenty-six were of Alexander VI's unlawful creation, as Palatius tells us. Leo X was elected by cardinals all of whom had been created by Alexander and Julius. Leo V sold many of the cardinalates which he bestowed. There has thus been no possibility of a legitimate election and transmission of the papacy since 1492, when the electoral body was vitiated at its very source. (Littledale, *P. R.*, p. 222.)

Cardinal Bellarmine wrote: "A few years before the heresies of Luther and Calvin there was, according to the testimony of contemporary writers, neither justice in the ecclesiastical courts nor discipline in the morals of the clergy nor knowledge of sacred things

nor respect for holy things; in short, there was scarcely any religion left." (Concio XXVIII. Opp. tom. VI. Littledale, *P. R.*, p. 211.)

Another Catholic says: "Before the Reformation there was no science of research at all, only one of gathering, or compiling." The "learned" Catholic Conrad von Heresbach says: "They have invented a new language called Greek, of which one must beware; for that is the mother of all heresy. I see in the hands of many a book they call the New Testament; it is a book full of thorns and poison. Of Hebrew it is certain that all that learn it at once become Jews." (Schick, 198.)

Even after Luther's Ninety-five Theses, in 1517, Leo X enacted that for certain offices the recipients should pay a thousand ducats, one half to the papal camera, one-fourth to its president, and one-fourth to the masters of ceremonies; and this simoniacal exaction was enforced by excommunication. Finally Jesuit casuists were found to argue away all simony and prove that there was no sin in the sale of benefices or in promotion gained by bribery. (Lea, xxiii.)

It was the tone of good society at Rome to question the evidences of Christianity. "No one passed," says P. Antonio Bandino, "for an accomplished man who did not entertain heretical opinions about Christianity. At the court [of the Pope] the ordinances of the Catholic Church and passages of Holy Writ were spoken of only in a jesting manner, the mysteries of the faith were despised. (Ranke's *Hist. of Popes*, I, 2. Littledale, *P. R.*, p. 218.)

Erasmus found that he might get drunk as often and as openly as he pleased, but study was a forbidden indulgence (in the monastery). A great many of them were no better than *bripanaria*. If you desire particulars, you will find particulars more than enough in Cardinal Morton's account of the Abbey of St. Albans at the end of the fifteenth century. Sir T. More fixes a hundred years before this time as the period at which monastic degradation began. In the fifteenth century the degradation had become universal. (Froude's *Erasmus*, 17—19.)

A famous Jesuit in his day thought Luther did well to attack the idea that by committing a sin one may save a soul. (Lord Acton, Roman Catholic, *Letters*, p. 239.)

At the Diet of Augsburg in 1518 the Bishop of Luettich complained of the Roman knavery so passionately that Luther doubted the authenticity. "The corruption when Luther came on the scene was indeed terrible, and leading ecclesiastics were deeply involved in it." (Roman Catholic *Month*, May, 1908, in *Prot. Treas.*, p. 129.) The Jesuit Father J. Rickaby says, "Infamy had invaded the papal court, and even the papal chair," about the year 1500. (*Oxford and Cambridge Conferences*, 1899, p. 385, in *Prot. Treas.*, p. 128.)

The American Catholic Dr. Brownson in *Brownson's Quarterly Review*, Vol. 3 (1855), p. 76, tells us that St. Liguori somewhere says that from the tenth century to the sixteenth those who received Holy Communion even once during their whole lives were rare exceptions. Very few except religious ever approached the sacraments. We may judge from this in what moral and spiritual state the monk Luther found the Catholic world. And yet these were called the Ages of Faith, as Dante, Petrarca, and the Provengal Troubadours are called *Catholic poets and bards!*"

The Roman Catholic W. S. Lilly, M. A., in the Catholic *Dublin Review* for July, 1891, wrote: "At the end of the fifteenth century the Church in England, as in the greatest part of Europe, was in a lamentable condition. There is a mass of evidence that multitudes of Christians lived in almost total ignorance of the doctrines and in almost complete neglect of the duties of their faith. The *Pater noster* and *Ave Maria* formed the sum of the knowledge of the religion possessed by many, and not a few passed through the world without receiving any sacrament save that of Baptism."

Cardinal John Henry Newman wrote: "For a while the papal chair was filled by men who gave themselves up to luxury, security, and a pagan [?!] kind of Christianity." (*Letter to the Duke of Norfolk*, p. 61, 1875.)

The Jesuit J. Bourg said: "Popes lived as great lords, as artists, as semipagan *dilettantes*; Alexander VI, Julius II, even Leo X, are open to just blame. Prelates, priests, and monks imitated their example." (*Lutheranism*, Cath. Truth Soc.)

"Christianity no longer sat in the chair of the Pope. . . . Christianity was vanquished in its very capital by the Renaissance." So writes Friedrich Nietzsche in *Der Antichrist*, § 61, and bitterly curses Luther for reviving Christianity, and he calls Protestantism "the most incurable, the most irrefutable form of Christianity. . . . If we cannot get rid of Christianity, the Germans will be to blame."

Hadrian of Utrecht was the tutor of Kaiser Karl V and professor of theology at Louvain. As inquisitor of Aragon he condemned 25,000 people; Deza burned 2,500; Cardinal Ximenes, 3,000. On January 9, 1522, he became Pope Hadrian VI. As cardinal he denied the Pope was infallible; when Pope, he republished the work. He thought Luther's heresies hardly possible in a student. Krueger says he looked on Luther as the "carnal man," who "ceaselessly indulged in wine and drunkenness" and "wished to introduce the unrestrained life of wild beasts." Did he not say well in saying he was not infallible?

Carrere says, for him, "as for Luther, the luxurious Rome of the sixteenth century was the sewer of the world, the sink of Satan, the Babylon of all the vices, the great prostitute of the Apocalypse that the fire of heaven alone could purify." (*The Pope*, p. 123.)

He instructed Francesco Chieragato, the apostolic legate to the Diet of Nuernberg in 1522, as follows: "You will likewise say that we frankly confess that God has suffered this persecution [the Lutheran Reformation] to befall His Church because of the sins of men, and chiefly of the priests and bishops of the Church. . . . Nor is it wonderful that sickness should have descended from the head to the members, from the chief Pontiffs to the other inferior prelates. . . . We will use every effort that first this court, whence perhaps all this evil has proceeded, may be reformed; that, as corruption has streamed thence over all the lower orders, so the health and reformation of all may flow from the same source." (Littledale, 212.) And then he cheerfully demanded Luther be burned like John Huss and Jerome at Constance.

How did the *Reichstag* react? The Roman Catholic princes of all Germany presented to the Pope the famous "Hundred Grievances," which they wanted adjusted. They complained that by the exemption of ecclesiastics from jurisdiction of temporal courts they were enabled to commit all kinds of crimes with impunity. Amongst the specified crimes, alleged as widely common, are counterfeiting, theft, abduction, adultery, rape, arson, and murder; while, even when bishops were willing to bring such offenders to justice, their chapters hindered them, so that they could not. (Littledale, 211.) They declared, "The indulgences preached by the Pope exert a demoralizing influence on the people." (Schick, 240.)

In 1522 the *Reichstag* of Nuernberg complained to the Pope that the bishops for money permitted priests to have concubines and also collected this whore-tax from priests who remained chaste. Therefore Erasmus shrewdly opines the ending of celibacy might fail for the fear of bishops losing their "milk-tax." (Engert, II, p. 88.)

In January, 1523, the *Reichstag* resolved nothing was to be preached but the true, pure, unadulterated Gospel. The Pope's life was in danger from dagger and poison. The Kaiser's ambassador hindered the cardinals from insulting the dying Pope.

Clement VII, 1523—1534, was the bastard of that Giuliano Medici who was murdered by Alexander VI and Cesare Borgia. He dispensed the King of France from his oath to Charles V in 1526; in 1527 Rome was sacked by the troops of Charles V. Cardinal Cajetan said the sack of Rome was a just judgment on the sufferers. (Acton, *Mod. Hist.*, 49.)

In 1527, Charles V's Spanish minister at Genoa wrote him: "The sack of Rome must be regarded as a visitation from God to teach His vicar on earth and others that their wicked purposes shall be defeated. I have lived twenty-five years in Italy, and I have observed that the Pope has been the sole cause of all the wars and miseries during that time." (*Ang. Brief*, 310.) Cardinal Caraffa left the papal court be-

cause there was no hope of a reformation of the Church under Clement VII. Guicciardini writes at that time [1528] that the strongest he could say respecting the papal court [under Clement VII] must appear too weak, that the life at the Vatican was infamous and a type of everything condemnable. Falsehood and treachery were as daily bread [to Clement VII]. (Herman Grimm's *Life of Michelangelo*, II, c. 1.)

The Catholic soldiers of the Catholic Kaiser imprisoned the Catholic Pope and freed him for 400,000 scudi on June 6, 1527. On February 24, 1530, Clement crowned Karl at Bologna, and the Kaiser kissed the feet of Clement! In 1530 Clement saw the Lutherans present their great Augsburg Confession to the Catholic Kaiser. In 1534 Clement lost England by a law of Henry VIII, who wrote Cuthbert Tunstall, Bishop of Durham: "We are informed by virtuous and learned men that, considering what the Church of Rome is, it is no schism to separate from her and adhere to the Word of God. The lines of Christ and the Pope are the very opposite." (*Ang. Brief*, p. 327.)

Alessandro Farnese offered large bribes to the Kaiser and Francis for help into the chair of St. Peter. He was made Pope Paul III on October 13, 1534, and at once made cardinals of two grandsons, one fourteen, the other sixteen — "Children in the cradle had been cardinals." In 1540 he confirmed the Jesuits. In 1541, at Regensburg, Contarini tried to agree with the Lutherans, even on justification, but failed. In 1542 Paul founded the Roman Inquisition and in 1548 began the Index of Forbidden Books. He was accused of poisoning Cardinal Balbina. His daughter Constanza sold the spiritual offices. For years he lived in adultery with the married sister of his favorite, Julia. He drew considerable revenue from the Roman brothels; during the hot season he permitted sodomy. (Schick, 241.)

A consultation submitted to Paul III in 1536 argues that it is perfectly legitimate to receive money for the pardon of sins and the granting of dispensations. (Lea, p. X.)

The Pope saw the need of a reformation and in 1538 appointed Cardinals Sadolet, Contarini, Pole, Giberti, Fregosa, Badia, Aleander, and Caraffa a committee to investigate affairs and report to him and make suggestions. The cardinals reported that the root of all the evils of the Church was in the Roman court itself because former Popes, having itching ears, had heaped themselves teachers for their lusts, not to learn their duty, but that by their craft and cunning some reason might be found for their doing just as they pleased; that one such artifice was to declare that, as the Pope is lord of all benefices and a lord may sell his property, therefore a Pope cannot be guilty of simony; and, accordingly, that and countless other abuses had come from the Curia as from the Trojan horse into the Church, brought it

to the brink of ruin, and scandalized the very heathen themselves. If the Pope wants to reform things, he must begin at home by renouncing his vast gains and ceasing to issue dispensations for money. They add the simony of the Roman Church was intolerable; that men of the most abandoned character were freely ordained; that depraved priests and bishops were too commonly found; that the sacraments were openly sold for money; that the conventual orders had become such a pestiferous example to the world, and so greivous a scandal, that the whole of them without exception ought to be summarily abolished; that the theological seminaries were at once schools of immorality and skepticism; that in Rome itself divine service was celebrated in a sordid and irreverent fashion by ignorant priests and notorious courtesans rode about in the streets openly squired by the household retainers of cardinals and other ecclesiastics. (Little-dale, 212.) This commission of cardinals also told Paul III that pardons and dispensations produced indescribable scandals, and they adjured him by the blood of Christ to put an end to them. (Lea, page IX.)

Cardinal John Peter Caraffa said: "A reformation is now so necessary that it cannot be omitted without mortal sin." (Schick, 165.)

In the Scriptural language of Cardinals themselves in 1538, "The Popes heaped up for themselves teachers after their lusts, having itching ears, to invent cunning devices for building up a system which made it lawful for the Pope to do exactly what he pleased." This opinion was drawn up by Cardinal Caraffa, with the help of the most respected men in Italy. When Caraffa became Pope Paul IV, he put his own work on the Index. (Janus, 232, 233.)

The Jesuit Peter Favre wrote from Worms in 1540: "I can only wonder that the number of heretics is not ten times greater than it is, since a bad life naturally leads to a false belief. The apostasy of so many countries, the rebellion of so many cities and provinces, is to be attributed, not to the garbled Scriptures, not to the plots, open or secret, or to Lutherans, but to the scandalous lives of the clergy. Would to God that there were in this city of Worms but two or three priests not living in concubinage or guilty of other public and notorious crimes! I feel convinced that, if even those two or three possessed a little fire of zeal for the salvation of souls, they could do what they liked with this simple people." (Roman Catholic Tablet, March 21, 1874, in *Prot. Treas.*, p. 128.)

In 1542 the Pope began the Counter-Reformation and in 1545 was forced to call the Council of Trent in order to reform the Church "in head and members," but he fought all reforms. The Bavarian delegate gives details of the gross immoralities of the holy fathers at Trent. (Schick, 242.)

Julius III, 1550—1555, was unnaturally immoral; he made an

immoral street boy a cardinal. There were papal brothels. He granted privileges to the house of Loretto. Under him Cardinal Reginald Pole returned England to Rome.

The friar Pablo de Leon writes, in 1553: "What shall we say of those who come from Rome, as well bishops as canons, archdeacons, and others, bringing dignities away with them? They are nothing but idiots, soldiers, stewards of cardinals, jockeys, grooms, and hostlers, adepts in wickedness and crime, but blockheads in science and virtue; and yet with these all Spain and her cathedral churches are filled." (Señor Don A. De Castro's *Spanish Protestants*, London, 1851, in *Prot. Treas.*, p. 129.)

Marcellus II in 1555 cried out he could not see how a Pope could be saved. (Janus, 185.)

Giovanni Pietro Caraffa was a member, with Prierias, Aleander, and five others, of a committee to destroy the "hydra of heresy" of Luther, and he worked out the bull against Luther. When 79, he was so surprised at his election in 1555, that he was convinced the Popes were appointed by God. As Paul IV he began to reform the Church by promoting nephews of such character that his successor had to put them to death. He forbade all translations of the Bible into the language of the people. He never forgave King Ferdinand for helping in the Peace of Augsburg, 1555. Karl V and Philip II were then the only two champions of the papal system. With these he quarreled; is it not the office of the Pope to tread under foot kings and emperors? (Janus, 417, 418.)

Paul IV risked the patrimony of St. Peter and involved himself in a war with Spain for the only purpose of having his notorious niece Catherine di Medici reach the throne of France. Why? Castelar says she was the Pope's own daughter. (Fradryssa, p. 186.)

In his eyes even the Jesuits failed to find favor. He doubted the orthodoxy of Loyola, for a time suspect of the Inquisition. But Lainez was always chanting the sweet music of the infallibility in the ears of the Pope.

Pope Paul IV declared the Inquisition to be the one support of the Papacy in Italy. In 1558 he issued his Bull *Cum ex Apostolatus Officio* ("Out of the Plenitude of His Apostolic Power"): 1. The Pope, who as "Pontifex Maximus" is God's representative on earth, has full authority and power over nations and kingdoms; he judges all and can in this world be judged by none. 2. All princes and monarchs as well as bishops, as soon as they fall into heresy or schism, without the need of any legal formality are irrevocably deposed . . . and incur sentence of death. In case of repentance they are to be imprisoned in a monastery and to do penance on bread and water for the remainder of their lives. 3. None may venture to give any aid to a heretical or schismatical prince, not even the mere services of com-

mon humanity. Any monarch who does so forfeits his dominions and property, which lapse to princes obedient to the Pope on their gaining possession of them.

This horrible bull, which Cardinal Manning attributes to the direct inspiration of the Holy Ghost, is a deliberate and official sanction of the murder of all princes who may deny the faith and the jurisdiction of the See of Rome.

With dying breath he urged the Inquisition. After his death the Romans stormed the prisons, freed the prisoners, threw the Pope's statue out of the Capitol, and dragged the head through the streets.

John Angelo Medici became Pope Pius IV, 1559—65, and killed the nephews of his predecessors. He resumed the Council of Trent.

In 1562, at the Council of Trent, the Bishop of Paris declared that for 150 years the world had demanded a reformation of the Church in head and members. (*Ang. Brief* 300.)

Claude d'Espence of the Sorbonne, at the Council of Trent, said of Rome: "The sins of men are her golden harvest, as the chancellor himself declares, the evidence of which is her superabundant wealth, not to be refuted or disproved by argument. . . . When money is the object, everything is permitted; there is no crime for which one cannot buy a dispensation at Rome. As soon as the money is paid into the chest, the sin is forgiven; the only unpardonable offense is to be poor. Infamous is it that for a yearly payment priests are allowed to keep concubines, with whom they live and by whom they have children." (B. Willard-Archer, p. 62.)

The Spanish Cardinal Pacheco regretted that only few fathers were present at Trent (180 at best), and then often were absent from the council. Even the Jesuit Cardinal Pallavicino is forced to confess in numberless passages of his *History* that the Popes, either directly or through the legates, emperors, and princes, brought pressure to bear on the fathers of the Council. Even Cardinal Borromeo, the Pope's nephew and secretary, admonished the three legates not to expect everything from Rome, lest the fathers should have reason to believe that not they were the council, but the Pope alone. Bishop Martelli of Fiesole rose to say with great force: "Not only were they not allowed freely to manifest their opinions and decisions, but while discussing, they were shut up in private meetings, as if in so many jails." Those who spoke freely were styled heretics, ill-bred, fools, rascals," and worse, according to the *Diary* of Angelo Massarelli, secretary of the council. The French ambassador Lansac said the Holy Ghost arrived from Rome at Trent in the mail of the legates. (Bartoli, 236—265.)

The Council of Trent confirmed the teaching of the scholastics as to penance. Trent also made marriage a sacrament, though

Durandus, Peraldus, Jacobus a Vitriaco in the previous century, and even Erasmus, opposed it.

For 1,200 years the form of absolution was that of a prayer, as in the Greek Church; but the Council of Trent defines it as "*a judicial act by which the priest as judge passes sentence on the penitent.*" (Dearden, 120.)

St. Bernard wrote: "Thou art as strong to justify as Thou art to pardon. Wherefore whosoever, smitten with compunction for his sins, hungers and thirsts after righteousness, let him believe on Thee who justifiest the ungodly; and being justified by faith alone, he will have peace with God." (Swete's *England v. Rome*, quoted in Dearden, 185.) Yet Trent condemned and cursed justification by faith alone, worded by the Jesuit Salmeron.

At Trent, in 1545, none of the thirty bishops knew Hebrew, few Greek; yet they canonized the Apocrypha. They also placed tradition on a level with the Bible, and Abbé Migne's *The Catholic Tradition* amounts to 220 thick volumes! When they spoke of depriving the Pope of the right of placing bishops, Julius III, 1550—1555, cried out, "None of that; rather shall the world go to ruin!" (Hase I, 198.)

Among the novel doctrines of the creed of Pius IV is the vow of obedience to the Pope as successor of St. Peter and "vicar of Christ on earth"; thereby the clergy are more firmly fettered to the papal idea.

Though Trent decreed, in the 5th chapter of the 24th session, that the Pope is to grant dispensations rarely, and without a fee, in matrimonial matters, the Pope in the year 1768 granted 580 such dispensations — for 1,050,000 francs.

According to a report made to the Republic of Venice the following sums went out of that little country to Rome in ten years:—

| | | |
|----|---------------------------------------|-------------------|
| 1. | 28 bulls for bishops, etc. | 5,000,000 francs. |
| 2. | 42 bulls for abbeys, etc. | 50,000 " |
| 3. | 110 bulls for pensions | 78,000 " |
| 4. | 225 bulls for parishes | 130,000 " |
| 5. | 127 bulls for collegiate churches ... | 80,000 " |
| 6. | 45 bulls for transfers | 12,000 " |
| 7. | 1130 indulgences, etc | 44,500 " |

(Schick, 90.)

In six years the Pope amassed 6,000,000 gold scudi. He was jealous and passionate. Freed from the hated Council of Trent, he gave himself up to vulgar sensuality and lusts, ate and drank immoderately, became imperious and crafty, and withdrew himself from divine service in the chapel. (Janus, 418.)

The decrees of Trent were the first to be published against the will of the emperor and, after publication, to lack the confirmation of the emperor and the empire. (Schick, 171.) King Henry II of

France denied it was a general council and called it a "convention." (Dearden, 82.)

Melchior Cano, one of the most learned theologians of the sixteenth century, said to King Philip II of Spain concerning the Council of Trent: "We cured Babylon, but it did not heal. Let us give her up. The Vatican could only be corrected by famine. Its epicurean dignitaries are more sensitive to physical pain than to the evils of the faith. Let no one send one cent of money to Rome. Let the monarchy take the proceeds of the annates, benefices, patronages, etc., and Your Majesty will see how promptly Rome softens and enters the right road." (MS. National Library of Spain, in Fradryssa, R. C. Capit. before Prot., 1908, Mobile, So. Pub. Co., p. 155.) "He who thinks that Rome can be healed knows little of her; the whole administration of the Church is there converted into a huge trading establishment engrossed in a traffic forbidden by all laws, human, natural, and divine." (B. Willard-Archer, p. 87.)

In 306 the Synod of Elvira in Spain decreed "pictures ought not be placed on a church lest that which is worshiped and adored be painted on the walls."

When Constantia, the widow of Licinius, desired a picture of Christ, Eusebius asked her did she ever see one in a church, and he advised her to seek the picture of Christ in the Bible. Epiphanius tore the curtain in a church which had a painting of Christ. Bishop Serenus of Massilia destroyed the pictures in his church because the people adored them.

In the fifth century Cyril of Alexandria so urged images that he is called the "Father of Image-worship"; the Nestorians even accused him of being the author of idolatry.

In 723 Caliph Jezid II forbade pictures in the Christian churches. In 726 Leo III, the Isaurian, did likewise, again in 730. Pope Gregory II in 729 earnestly opposed the emperor. So did Gregory III, with the loss of Illyria and income. In 754 Constantine V had 338 bishops declare adoration of pictures to be heresy and idolatry; the only permissible picture of Christ is the bread and wine in the Lord's Supper. Relics were thrown into the sea, monasteries were turned into barracks. Irene, the widow of Leo IV, favored pictures; Leo V forbade them; so did Michael the Stutterer; under Theodora they were restored, in 843. The Russian calls the picture his "god." The picture of the "Mother of God of Kasan" saved Russia in 1812; the picture of the Iberian Mother of God is the most celebrated physician of Moscow. Thomas Aquinas declares the picture of Christ is to be adored the same as Christ.

Michaele Ghislieri served in the Inquisition for many years and at last was the head of the Holy Office in Rome. In 1566 he became Pope Pius V and continued his murders. Under him died Pietro

Camesecchi, and Bartolomeo Carranza, Archbishop of Toledo, languished in the dungeons of the Inquisition. He looked upon the scandals in Rome as an abomination in the Holy Place.

Pius V added the Lutherans to the heretics condemned in the bull *In Coena Domini*, read every Maundy Thursday. He let Charles IX use church property to war on the Huguenots, gave the Duke of Alva a consecrated hat and sword, and prayed for Spanish victories in the Netherlands. In his bull against Queen Elizabeth he wrote: God hath made the Pope to be "prince over all nations that he may pluck up, overthrow, disperse, destroy, plant, and rear. . . . We deprive the Queen of her pretended right to the kingdom and of all dominion, dignity and privilege whatsoever and absolve all the nobles, subjects, and people of the kingdom, and whoever else have sworn to her, from their oath and all duty whatsoever in regard of dominion, fidelity, and obedience."

History gives us a list of sixty-four emperors and kings deposed by the Popes. (Wylie, 101. 102.) Pius was made a saint, but "his halo is bloody." About half a year before his death he heard of the battle of Lepanto, October 7, 1571.

Pope Pius V — the ruthless inquisitor, the stirrer-up of war and rebellion, the encourager of Philip II in his many crimes, including the slaughter of his own son Carlos, the instigator of the emperor in breaking his treaty with the Turks on the ground that no faith or oath need be kept with an infidel, the plotter against the life of Queen Elizabeth. (Littledale, p. 36.)

"Pope Pius V inspired the Ridolfi conspiracy to assassinate Queen Elizabeth after reigning ten years. He was willing to spare a culprit guilty of a hundred murders rather than a single notorious heretic. He assured the King of France that he must not spare the Huguenots, because of their offenses against God. He required that they should be pursued until they were all destroyed. It was a cruel mercy, he said, to spare the impious. It is a mercy to heretics to shorten their opportunities to sin. A declared heretic was considered a public enemy, whom any private person might rob or kill. (Lord Acton in *London Times*, Nov. 24, 1874.)

Pius V held that it was sound Catholic doctrine that any man may stab a heretic condemned by Rome and that every man is a heretic who attacks the papal prerogatives. Borromeo wrote a letter for the purpose of causing a few Protestants to be murdered. Newman is an avowed admirer of St. Pius and St. Charles, and of the Pontiffs who canonized them. (Lord Acton, *Letters*, p. 242.)

The Catholic *Dublin Review* for October 1866, p. 287, says: "The holy city lay desolate under the curse of her children's sins," at the time of Pope Pius V, 1566—72. "Usury, assassination, and immorality of every kind disgraced the papal dominions and desecrated the very streets of Rome." (*Prot. Treas.*, p. 128.)

Under Bloody Mary, from 1555 to 1558, at least three hundred persons were burned in England, an average of about a hundred a year, or two a week. The nuncio in Paris, a bishop, wrote to a cardinal, nephew of Gregory XIII, that the dukes of Guise and Niayenne, in the interests of Mary Stuart, have a plan for killing the Queen of England by the hand of a Catholic, though not outwardly, who is near her person. He was to have 100,000 crowns, of which 50,000 were deposited with the Bishop of Glasgow. (Galton, 72. 85.)

Ugo Buoncompagni had a bastard son before becoming a priest. He was made Pope Gregory XIII, 1572—85. When he heard of the massacre of thousands of Protestants on St. Bartholomew's Eve in 1572, he sang a solemn *Te Deum* and had a medal struck. He founded twenty-three Jesuit colleges and sent missionaries to India and Japan. In 1582 he reformed the calendar of Julius Caesar. The barons of the Pope's states turned robbers and brigands, and the Pope was helpless.

Gregory says in a bull about the nuns of the Benedictines in Bremen, Utrecht, and Muenster: "It has come to our ears that in these twenty-two convents formerly only nuns lived, but later on monks also. . . . But what is to be deplored most is that some nuns have so far forgotten the sense of motherhood that, heaping evil on evil, they have killed the fruit of their bodies or murdered their new-born children." (Engert, II, 80.)

Felice Peretti was the swineherd who became Pope Sixtus V, 1585—90, brought water from the Alban Hills in his Aqua Felice, placed the obelisk with the cross in St. Peter's Square, blessed the Armada against Elizabeth, and promised 700,000 scudi; but Philip could never collect them. The Pope was worth 3,000,000 scudi in three years. He sold offices formerly given away and created new salable offices; *e. g.*, eleven Monti brought 2½ million in five years. He raised the price of the office from 15,000 to 72,000 scudi.

When the Dominican Jacques Clement assassinated King Henry III of France in 1589, Pope Sixtus V eulogized the assassin and compared the dastardly murder to the birth and resurrection of Jesus Christ. The Jesuit Mariana opines Clement secured deathless glory. (Schick, 190.) Like Alexander VI, Sixtus V was credited with a compact with the Evil One, and his statue was destroyed after his death. (Krueger, 191.) Guicciardini, speaking of the Popes of the sixteenth century, says: "He was esteemed a good Pope in those days who did not exceed in wickedness the worst of men."

"Pope Sixtus V, 1585—1590, said Clement VII had upheld the marriage of Henry VIII with Catherine from a sordid motive, whereas it was a sinful and invalid union, which Rome had no right to tolerate." (Lord Acton, *London Times*, November 24, 1874.)

"The only thing to say to the Roman Catholic who brings this

charge is, first, that Luther did very wrong in allowing the divorce [of Philip of Hesse] and, second, that the Popes have committed far more enormous sins and that, therefore, if this fault proves that Luther was not an instrument in God's hands to reform the Church and preach the truth, it proves more conclusively that the Popes cannot be vicars of Christ and the living oracles of His Church." (Clarke, *Ev. and Ep.*, in *Rel. Hist.*, p. 256.)

Cardinal Bellarmine writes: "The first opinion is that the Pope has a most full power, *iure divino*, over the whole world in both ecclesiastical and civil affairs. The second opinion is that the Pope's *immediate* and *direct* jurisdiction extends to ecclesiastical matters only, but that he possesses a *mediate* and *indirect* authority over temporal affairs also. This *indirect* temporal power is supreme and enables the Pope, for the welfare of the Church, to annul laws and depose sovereigns. Count de Maistre, Abbé Gosselin, and Cardinal Wiseman say, as the third opinion, that the Pope has the *direction* of the conscience of every Catholic. (Wylie, 109—111.) But what is the difference between a *director* and a *dictator*?

Sixtus V, 1585—1590, thought it high treason for Bellarmine to twist the universal dominion of the Papacy, set forth by Pius V, into the view that spiritual power alone belonged directly and immediately to the Pope as Pope, while temporal power, though of the most exalted kind, only belonged to him indirectly, just because of his spiritual power. He did not see that it was only a question of an extraordinarily skilful maneuver which led to the same goal by a roundabout road without contradicting too flatly the modern conception of the state, and that in practise no Jesuit would ever think of distinguishing between "direct" and "indirect." (Krueger, 194.)

Gregory XIV, 1590, banned Henry of Navarre, which helped that "Protestant" to turn Romanist, in order to become King of France. "Paris is worth a mass." Clement VIII, 1592—1605, did not protest against the Edict of Nantes, by which Henry IV tolerated the Protestants. In return Henry permitted the return of the Jesuits, who had been driven out by the infuriated people. On February 17, 1600, Giordano Bruno was burned for a heretic at Rome.

Paul V, 1605—21, promptly killed Piccinardi for his biography of Pope Clement VIII and placed the works of Copernicus on the Index of Forbidden Books. The Spanish Jesuit Mariana's *On the King* taught tyrants may lawfully be killed, as Clement assassinated King Henry III of France. The Jesuit Ravallac murdered King Henry IV of France, in 1610, and the Pope wept publicly and rejoiced privately. The book was publicly burned by the hangman. So was Suarez's *Defense of the Catholic Faith*, aimed at James I of England, in which the Roman subjects were stirred to rebel. In spite of the Pope's orders the English Romanists took the oath. He made war on

Venice for driving out the Jesuits and granted dispensations and pensions to any who would assassinate Fra Paolo Sarpi. When wounded, "the greatest Venetian" said, "I know the Roman style" — pen or dagger. The Pope rigidly refrained from denouncing Guy Fawkes's Gunpowder Plot and abstained from pronouncing one single word of censure upon its would-be perpetrators, although his own archpriest, Blackwell, and his adherents earnestly wished him to do so. (*Ang. Brief*, 449.)

In 1609, 384,000 Moors were driven out of Spain and 50,000 were most cruelly killed. The Pope called on Catholics to war on Frederick of the Palatinate, King of Bohemia, and with a procession celebrated the victory of the White Mountain, November 8, 1620. He completed St. Peter's Cathedral through Carlo Maderno. He gave vast sums to a brother and to a nephew. He permitted himself to be called "Vice-God." A Catalonian Doctor of Theology publicly doubted whether Paul V were a rightful vicar of Christ.

Rather than give up their concubines, many priests freely gave up their parishes and with their families went to other places where people were more tolerant. Some even served the churches of heretics, to the great shame of Catholics. (From Dr. Schmidli's *Kirchl. Zustände Deutschlands vor dem Dreissigjaehrigen Kriege*, from bishops' reports to the Pope, in *Theol. Literaturbericht*, June, 1910, p. 175.)

Gregory XV, 1621—3, became like the king in chess, guarded by the "Black Pope" of the Jesuits. He received from Maximilian of Bavaria the captured Heidelberg library and made the Bibliotheca Palatina part of the Vatican Library. He canonized Loyola, founded the *Congregatio de Propaganda Fide*, ordered the Conclave as it is to-day, introduced the secret Scrutinium.

Urban VIII, 1623—1644, busied himself with cannon and soldiers; he fitted up the rooms of the Vatican as an armory; he composed verses and sought after wealth and splendor of his family, which he had raised to princely rank. He would not look on the Thirty Years' War as religious, though Ferdinand II waged it as such; he even sympathized with Gustavus Adolphus. He founded the Order of the Immaculate Conception of Mary. In 1642 he censured the "Augustinus Redivivus," Jansenism. He condemned Galileo. In 1627 he gave final form to the bull *In Coena Domini*, in which he excommunicates and curses all heretics and schismatics as well as all who favor or defend them — all princes and magistrates, therefore, who allow heterodox persons to live in their country. It excommunicates and curses all who keep or print the books of heretics without papal permission, all, whether private individuals or universities or other corporations, who appeal from a papal decree to a future general council. (Janus, 385.) Let him alone, and let him curse. It may be that the Lord will look upon our affliction and that

the Lord will requite us good for his cursing this day. 2 Sam. 16, 11. 12.

Innocent X, 1644—65, in the bull *Zelo Domus Dei* wailed over the "serious hurt done to the Catholic religion and the papal rights" by the Peace of Westphalia in 1648; but no one heeded him. Doellinger called that "one of the glories of the Papacy." (Acton, *Hist. Freedom*, p. 324.) He persecuted the nephews of Pope Urban VIII for embezzlement and took their property when they fled from Rome. In seven years he made more than 1,000,000 scudi by selling pardons to civil criminals. He was ruled by his sister-in-law, Donna Olympia Maidalchini, who amassed a vast fortune by selling offices and protecting brothels. At the Pope's death she took all his property, but refused to bury him — she was a "poor widow."

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Suggestions Concerning Courses for Better Indoctrination.*

The question of preparing courses of instruction for adequate indoctrination in the various institutions which have been found available for this purpose in the Church is a rather difficult one, but it can be solved successfully if everything is taken into consideration that is now at our disposal in the field.

With regard to the whole question of indoctrination the Lutheran Church has always adhered to the great principles laid down in Scripture and stated time and again in the publications of its various teachers. The Bible itself states the minimum requirements for the admission of believers to adult membership when we are told that he who would be a communicant member of the Church must be able to examine himself and must be in a position to discern between the Lord's body and blood in, with, and under the consecrated elements in the Lord's Supper. In addition, the circumstances connected with the Holy Communion demand that all those who enjoy the privilege of adult membership must also be familiar with the outstanding

* BIBLIOGRAPHY. — *Elementary Bible History*. *Bible History for Parochial and Sunday-schools*. *Comprehensive Bible History*. Rupprecht, *Bible History References*. Two volumes. Mezger, *Lessons in the Small Catechism*. Mezger, *Katechismusentwurfe*. Jesse, *Catechetical Preparations*. Fehner, *Outlines for Catecheses*. Koehler, *Luther's Small Catechism*, with additional notes for students, teachers, and pastors. Wessel, *Proof-texts of the Catechism with a Practical Commentary*. Kretzmann, *Knowledge unto Salvation*; Vol. V of *Concordia Teachers' Library*; *The Religion of the Child*.