

THEOLOGICAL QUARTERLY.

10237
02-14

VOL. XV.

JANUARY, 1911.

No. 1.

THE DOCTRINE OF CONVERSION ACCORDING TO Eph. 1, 19. 20 and 2, 1—10.

(From Stoeckhardt's Commentary.)

Eph. 2, 1—10, together with ch. 1, 19. 20, is a section of Scripture which at all times has passed in the Church for the principal *locus Scripturae classicus* on the doctrine of conversion. Accordingly, we shall summarize the dogmatic yield of our exegetical disquisition in the following main points.

1. Conversion is a change, a transformation of the ethical condition and conduct of man, and this change is not rightly understood except when we bear in mind the ethical character and condition of man prior and up to his conversion, *viz.*, the natural, corrupt state out of which we are removed by conversion. We are by nature spiritually dead. That is the leading thought in Eph. 2: ὄντας νεκρούς. We are by nature alienated from the life that is of God; we have become dead unto God and unto everything good. Man was originally created for God and for a life in communion with God. The *Apology* says: "The chief distinction in that noble creature, the first man, was a clear light in his heart whereby he understood God and His work, possessed a genuine fear of God, a very cordial trust in God, and in every respect an upright and firm mind, a fine, noble, and cheerful courage toward God and all divine affairs." (Mueller, p. 81.) This concreated righteousness man has lost by the fall. That is original sin, *viz.*, that man by it "has lost these gifts: true knowledge of God,

THE RISE OF ANTICHRIST.

Tu regere imperio populos, Romane, memento,
Hæc tibi erunt artes. — *Aeneis*, VI, 852. 853.

II.

When, in 813, Charles the Great felt his death approaching, he took with his own hands the crown from the high altar of the minster at Aachen and placed it on the head of his son Louis, thereby asserting that he and his posterity derived their title neither from the Pope, nor from the Romans, but directly from the will of God Himself. But when, in 816, Pope Stephen IV went to France, Louis did not wait for the Pope's submission, but thrice prostrated himself at Stephen's feet before venturing to embrace him. The next Sunday the Pope placed the crown on Louis, and thus the Emperor gave up the independence which Charles the Great had so anxiously secured for him. Stephen IV held the papal power the living power of the Apostle Peter, nay, of 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 IV took the first step on the road to the Pope's world rule.

Until now it had been the custom of Popes to begin their letters to princes by putting first the name of the prince, calling him Lord, and putting their own names afterwards; now Leo IV (847—855) put his own name first, and omitted the title Lord. He also began to use in his documents the papal reckoning of years beside the imperial reckoning. He fortified the mouth of the Tiber and walled the quarter around St. Peter's, called after him the "Leonine City." Benedict III held that the Pope confirms the Emperor and the Emperor supports the Pope.

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.

Under the warrant of the forged "Donation of Constan-

tine," the custom of crowning the Pope at his enthronement in Peter's chair began with Nicholas I, 858—867, the Emperor acting as equerry, holding the stirrup for the Pope.

Pope Alexander III († 1181), was the first to place a crown round the ordinary papal miter; Boniface VIII (1294—1303) added a second crown; Urban V, about 1370, added the third crown which adorns the tiara, to signify the Pope's power over heaven, earth, and hell.

When Emperor Louis II was visited by Pope Nicholas I, he held the Pope's bridle and walked at the side of the riding Pope, after the example of Constantine the Great—according to the forged "Donation."

Nicholas I 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 Rheims 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 Charles 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 I claimed rights which went far beyond the Sardican canon, and he maintained the genuineness and binding force of the Sardican canons.

In his fight with Photius of Constantinople, Nicholas declared to the Greeks that the Roman Church is the head of all churches, and that on it all churches depend. From this quarrel dates the separation between the churches of the East and the West.

Regino, Abbot of Pruem, writes of Nicholas I: "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.)

The bishops of Cologne and Treves complained that the Pope "set himself up as the lord of all the earth."

Emperor Charles the Bald wrote to him: "We are ever ready to obey the commands of your Holiness." (Krueger, 61.)

Nicholas I 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.)

In 876 Pope John VIII really nominated Charles the Bald as Emperor in succession to Charles the Great, and also Carloman, and Charles the Fat. In return for this service, Charles the Bald surrendered for himself and his successors all rights of interfering in the election of the Popes.

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.

Pope John XV, in the contest for the archbishopric of Rheims, established the principle of exclusive jurisdiction over all bishops, which had been asserted for the papacy by the forged decretals.

In the first three centuries it is impossible to find an invocation of a saint. Pope John XV, 985—996, was the first to canonize one—Ulrich of Augsburg. The "Hail Mary!" dates from about 1000, and the "Holy Mary, pray for us!" was added after 1520.

Pope Gregory V, 996—999, compelled Robert I of France to separate from Queen Bertha on the ground that they were

related in the fourth degree, and that he had contracted a spiritual affinity by being sponsor for one of her children by a former marriage.

Otto I, the Great, 936—973, labored to convert the heathen on his borders. Otto III enriched the Church by large grants and privileges.

Henry II, 1002—1024, was a devout and ascetic champion of the papacy.

In 1022, the Council of Seligenstadt complained that Rome had extended her rule even over the laity. (Flick, 590.)

After the middle of the eleventh century "Curia," or court, came into use, in spite of the opposition of many clergy of the old school who thought it a degradation to apply such a worldly expression to the Holy Roman Church.

Under Leo IX, 1049—1055, a new era of papal power began. On July 16, 1054, the papal envoys laid the papal sentence of excommunication of the Patriarch Michael Caerularius on the altar of St. Sophia at Constantinople, where it has been in force up to the present day.

At this time the Cardinal Bishop Humbert, in his "Against the Simonists," says the priestly order is like the eyes in the human body, while the laity resemble the breast and arms and must obey and defend the Church. Peter Damiani for the first time uses the idea of the two swords, the king using the sword of the world and the priest the sword of the Word.

Pope Victor II, 1055—1057, continued the aggressive reform policy of Cluny under Hildebrand's guidance; so did Stephen IX, 1057—1058. Pope Benedict X was imprisoned by Hildebrand and Nicholas II elected, who was under the influence of Hildebrand.

Under Nicholas II, in 1059, the Lateran Council enacted that the Pope's election should first be treated by the cardinal-bishops, *i. e.*, the bishops of the seven dioceses which formed the Pope's immediate province, Ostia, Porto, St. Rufina, Albano, Sabina, Tusculum, and Palestrina; that they should then call

in the lower cardinals, and that afterwards the rest of the clergy and the people should be asked to assent to the choice.

Thus the influence of the Emperor was reduced to practically nothing. This was the greatest revolution ever attempted in the hierarchy.

In the same year Nicholas II made a treaty with the Norman Robert Guiscard, giving him Apulia, Calabria, and such other Italian territory as he might take from the Greeks and Saracens, while Robert swore to take his land as a fief of the Roman Pope and pay a yearly quit-rent. This lasted until the first French Revolution. — Ranke writes: “In the defection of the Normans from the German Empire it sustained one of its greatest losses, and through the alliance with them the Pope became Emperor of Southern Italy.”

Nicholas II declared that papal bulls had the same force as acts of councils — the first expression of that kind.

Under Pope Nicholas II Berengar was forced at the Lateran Synod, in April, 1059, to confess the Capernaïtic heresy that Christ’s body is sensibly touched by the hands of the priest and broken by the teeth of the communicant.

Alexander II was the first Pope elected by the College of Cardinals, and the Empress, feeling that the royal prerogatives had been encroached upon, had Pope Honorius II elected; but Alexander II was at last recognized. “Hildebrand found the Church a handmaid and left her free.”

Alexander II, 1061—1073, gave William of Normandy the right to assume the crown of England, exacting a yearly tribute. Godfrey of Lorraine took his duchy in fee from Pope Alexander II.

Du Fresne proves that in the fifth century all bishops were called *Papa*, as to-day the local clergy are called *Papa* in the Prussian Middle Mark and along the river Havel. (Schick, 114.)

Papa is short for *pater patrum*, father of fathers, and was a title of respect for all clergy, as it is in the Greek Church to this day. Later it was restricted to bishops. In the fourth

century it was reserved for metropolitans and patriarchs. After the fifth century it was claimed by the Pope. In 1073 Gregory VII formally forbade its use by others; he also assumed the title of "Bishop of bishops."

While under the weak Henry IV the German empire was torn by tumults, the papal chair was filled by the astute Gregory VII, in 1073. The Catholic Du Pin says: "No sooner was this man made Pope, but he formed a design of becoming lord, spiritual and temporal, over the whole earth; the supreme judge and determiner of all affairs, both ecclesiastical and civil; . . . the disposer not only of . . . ecclesiastical benefices, but also of kingdoms, states, and the revenues of particular persons." (Wylie, 73.)

"What belongs to the Pope" was laid down in 1087 by Cardinal Deusdedit in 27 short sentences and included in the state papers of Gregory VII and known as "Dictatus Gregorii Papae." Here are a few:—

9. That all princes should kiss the feet of the Pope alone.
12. That he can depose emperors.
17. That no book can be held to be canonical without his command.
19. That he can be judged by no one.
22. That the Roman Church has never erred, and will never err in all the future.
27. That he is able to absolve subjects from their oath of fealty to wicked rulers.

According to Gregory VII, the Pope is the only ruler in the world; as all bishops are his servants, so also all rulers, even the emperor.

Gregory VII said: "The Church cannot be freed from servitude to the laity unless the clergy are freed from their wives." (Bain, *Devel.*, 122.)

The first thing done by Gregory to strengthen the papacy, to detach the clergy from the world, and attach them to the Pope, was to call a council, in 1074, and pronounce the marriage of priests unlawful, and he sent his legates through

Europe to compel bishops and all others to put away their wives.

At a synod at Erfurt, called by the Archbishop of Mainz, there were tumultuous protests against the Pope, who tried "to make wives prostitutes and children bastards." The Archbishop nearly lost his life. The Archbishop of Rouen was stoned and compelled to flee; an abbot was beaten, spit upon, and dragged to prison; so everywhere.

In 1075 Gregory forbade secular rulers to confer bishoprics, and he excommunicated the Emperor's councilors. He accused the Emperor of crimes in his private life and threatened to excommunicate him. At Worms Cardinal Hugo Candidus heaped the most serious charges on Gregory, even laying at his door the death of his predecessor. In reply the Pope deposed the Emperor.

When Henry IV was excommunicated, he crossed the Alps to Canossa and with bare head and with bare feet stood outside for three days begging for pardon while Pope Gregory VII was inside with the beautiful Countess Matilda of Tuscany. On the fourth day the Emperor was admitted and forgiven by the Pope.

Pope Gregory VII himself writes to the German princes that Emperor Henry IV came to Canossa. "And there, having laid aside all the belongings of royalty, wretchedly, with bare feet and clad in wool, he continued for three days to stand before the gate of the castle. Nor did he desist from imploring with many tears the aid and consolation of the apostolic mercy until he had moved all of those who were present there, and whom the report reached, to such pity and depth of compassion that, interceding for him with many prayers and tears, all wondered indeed at the unaccustomed hardness of our heart, while some actually cried out that we were exercising, not the gravity of apostolic severity, but the cruelty, as it were, of a tyrannical ferocity. Finally, conquered by the persistency of his compunction and by the constant supplications of all those who were present, we loosed the chain of anathema and at

length received him into the favor of communion and into the lap of the holy mother church." (*Ideas that have Infl. Civilization*, vol. 41, p. 333.)

The Countess Matilda was the richest heiress of the age and an enthusiastic admirer of Gregory VII; while he was her guest at the Apennine fortress of Canossa, in 1077, she executed a deed of all her territories to the Pope after her death; and this "Donation of Matilda" was afterward renewed, in 1115. This added to the papal power and wealth.

Pope Sylvester II, in 999, blew the first trumpet to free Jerusalem from the Mohammedans; Gregory VII, in 1074, also urged "all Christians" to drive out the Turks; Victor III, in 1087, offered forgiveness of sins to all taking part in the good work; Urban II in his great speech at Clermont, in November, 1095, made the multitude shout, "God wills it!" and the first of about eight crusades was begun.

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

The crusades furnished the Popes with a welcome pretext for sending legates into every country for exacting permanent tribute from monks and clergy, and for inquiring into all church incomes in order to settle the proportion of the tribute for the Holy War. Much of this money found its way to other uses. Bishops "in partibus infidelium" were appointed in the

East; also the Latin patriarchates of Jerusalem and Antioch were established. The sale of indulgences became a regular traffic, and the traffic in relics became enormous.

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

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

Pope Paschal II († 1118) said: "It is a most execrable thing that those hands which have received power above that of angels, which can by an act of their ministry create God Himself, and offer Him for the salvation of the world, should ever be put into subjection of the hand of kings." (Wylie, 410.)

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

He was the first to publish the decrees in his own name. Three successive Lateran Councils,—held 1139, under Innocent II; 1179, under Alexander III; 1215, under Innocent III,—were little more than mediums for publishing papal decrees. The same may be said of the two Councils of Lyons, in 1245, under Innocent IV, and in 1274, under Gregory X, and the Council at Vienne, in 1311—1312, under Clement V, who suppressed the Knights Templar "by the mere plenitude of his power." (*Angl. Br.*, 57.)

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

Spain was reclaimed from Islamism, Prussia was rescued from paganism, and both submitted to the rule of Rome.

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

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

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

Frederick I Barbarossa held the stirrup of Pope Hadrian I, Nicholas Breakspear, and thus admitted superiority of the Pope over the Emperor. Cardinal Roland, the Pope's envoy, asked, "From whom, then, does the Emperor hold his crown, if not from the Pope?" Basing on the "Donation of Constantine," Pope Hadrian claimed all islands, and accordingly gave Ireland to Henry II of England — for a tribute, of course. On the same principle, three centuries later, Pope Alexander VI parceled out America among the Spaniards and the Portuguese.

Eugene III, 1145—1153, said the Lord gave to Peter, the heavenly porter, the rights of the heavenly and of the earthly kingdom.

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

The Pope increased his power by Letters Expectative; by

Mandates; by Provisions, begun by Hadrian IV, 1154—1159, and by filling vacancies on death at Rome. (*Angl. Br.*, 233.)

Besides the appeals to Rome by Archbishop Becket and King Henry II, the murder of Becket in his own cathedral on December 29, 1170, by four knights of the King, gave Pope Alexander III a good opportunity to exalt Rome and humiliate the King of England. The Pope also defeated Frederick Barbarossa at Legnano, on May 29, 1176, and in St. Mark's Square at Venice, in July, 1177, the Emperor kissed the Pope's toe, immortalized in a great fresco in the Doges' Palace; it is even said that the Pope put his foot on the neck of the Emperor.

Alexander III gave his blessing to the new Portuguese kingdom of Alfonso I and in a solemn bull rejected the claims of Castile and Leon. He held a great synod, in 1179, in the Lateran; his power was just below the highest point. The Lateran Synod of 1179 decreed that at visitations archbishops might bring 50 horses, cardinals 25, bishops 20 to 30, archdeacons 5 to 7, deacons only 2.

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

Innocent said the difference between Popes and kings is the difference between the sun and the moon, and a commentator figures out that the Pope is 1744 times more exalted than the emperors and all kings.

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

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

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

Pope Innocent III sanctioned the establishment of a Latin empire at Constantinople, with a Latin patriarch and clergy intruded to the exclusion of the hated Greek hierarchy.

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

In England, in 1213, the Pope forced Stephen Langton into Canterbury despite the rights of the Church and the crown, and he forced John Lackland to resign his crown into the hands of the legate Pandulf and receive England and Ireland from the Pope for a heavy yearly tribute of 1000 marks.

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

When John Lackland gave his kingdoms into the hands of Innocent III, the Pope praised him for acting inspired by God. To the great gain of the realm and the Church both are now united as soul and body in the hand of Christ's vicar. The Pope's ideal was the direct rule of the world.

And yet, in the quarrel between Philip of France and the English king, the Pope shrank from acting according to his principles.

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

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

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

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

De Maistre compared the Church in the time of Charles the Great to an ellipse, with the Pope in one of the foci and the Emperor in the other. But in the days of Innocent III it had become a circle, and in the governing center stood the

Pope. The reign of Innocent III was one unclouded display of the glory of the popedom. He ruled the kings of France and of England; he compelled a citizen of Pisa to restore goods mortgaged on the receipt of the money, and he decided the case of a simple maiden of Ferretino for whose hand two lovers contended.

Ranke writes (*Hist. Popes* I, 22): "After long centuries of confusion . . . the independence of the Roman See, and that of its essential principle, was finally attained. The position of the Popes was at this moment most exalted; the clergy were wholly in their hands. In the beginning of the twelfth century Provost Gerohus ventured to say: 'It will at last come to this, that the golden image of the empire shall be shaken to dust; every great monarchy shall be divided into tetrarchates, and then only will the Church stand free and untrammelled beneath the protection of her crowned high priest.'"

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

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

In 1215 the papal penitentiary, or court, originated at

Rome, grounded on the "power of the keys," having original and appellate powers of first instance and last resort, composed of a body of canonists and theologians.

Excommunication and the interdict were powerful weapons to increase the power of Antichrist.

The College of Cardinals was created in 1059; foreigners were first appointed in the 13th century; the red hat was given by Innocent IV in 1245; the purple robe by Boniface VIII in 1297; the white horse, red cover, and golden bridle by Paul II in 1464; the title of "Eminence" was added by Urban VIII in 1630. (Flick, 580.) Since Sixtus V, 1586, this college numbers seventy; the Cardinal Secretary of State arose in the beginning of the 15th century, and the partition into Home and Foreign dates from 1833. (Schick, 115.)

Auricular confession was fully developed by the time of Innocent I, 402—417, and required of all members at least once a year by Innocent III after 1216. The Synod of Toulouse, in 1229, insisted on compulsory confession at Christmas, Easter, and Pentecost. It was the bridle by which the people were led, and it gave tremendous power to the Pope. Honorius III, 1216—1227, ordered kneeling before the host. During the 13th century the communicants were deprived of the cup, earnestly opposed by Leo I, Gelasius I, and Paschalis II.

Gregory IX compared Emperor Frederick II with the Beast of the Apocalypse, accused him of treachery to the Church, of perjury, of heresy, and blasphemy, and excommunicated him.

Gregory was the great patron of the Mendicant Monks, and he transferred to the Dominicans the powers of inquisition, hitherto exercised by the bishops, 1232. Does not Constantine's Donation prove, wrote Gregory, that he to whom God has given the direction of heavenly things, shall also rule over earthly things? "Vicar of Christ" was not strong enough for Gregory IX; he preferred the more sonorous title, "Vicar of Almighty God."

The papal Canon Law that culminates in this claim was

officially put together for the first time by Gregory, 1234. When Raphael, at the command of Julius II, decorated the hall in which the Pope's mandates were sealed, he immortalized the granting of the Canon and the Civil Law in two pictures: on the left Emperor Justinian is handing the Roman code to Tribonian, on the right Gregory IX gives his code to one of his jurists. What Gelasius said, and Gregory VII repeated to William of England, appears to be coming true—the state receives its light from the papacy as the moon from the sun.

Kings holding their realm as a fief of the Pope paid him a yearly sum of money, *e. g.*, England, Poland, Norway, Sweden, Naples, Aragon, Portugal. The Peter's Pence paid by every house of Northern Europe was also a sort of feudal tax to the Pope.

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

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

Henry III offered Gregory IX, 1227—1241, the "tenth" of all church benefices as a bribe to confirm Richard Grant, Chancellor of Chichester, as Archbishop of Canterbury. These payments the Pope claimed as an annual tax due him. In 1245 Earl Bigod headed English barons to the Council at Lyons to complain to Pope Innocent IV of the extorting of large sums of money and thrusting foreigners into English benefices, who received at least 60,000 marks yearly, more than the king himself. (*Angl. Br.*, 260.)

In 1250 Bishop Grosseteste of Lincoln protested before the Pope himself at Lyons against the shameful and simoniacal practices carried on in England for the benefit of the Pope. He also called attention to the fact that the king's revenue

was only one-third of the enormous sum yearly extorted by the Pope from England. (*Angl. Br.*, 258.)

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 overeaten, 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."

In 1231, in a bull, the Pope settled the constitution of the newly founded University of Paris, where studied Thomas Aquinas, who fixed the idea of the world-rule of the papacy from a theological point of view, and gave to papal infallibility a dogmatic basis on the strength of the Gregorian Canon Law, and of a forgery which he accepted as genuine, and which led him to believe that the Fathers of the fourth and fifth centuries had already supported the doctrine. He also penned the proposition that subjection to the Pope is necessary to salvation. That is the limit.

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

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

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

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

Boniface VIII, 1294—1303, was the first to give the shape of a crown to the papal miter.

As in heathen Rome the pontifical and imperial dignitaries were united in one person, so now Boniface appeared the first day in pontifical garb, in vestments similar to the classic ones worn by the emperors in celebrating Jovinian or Ceres feasts, and the next day he appeared in the insignia of the emperor at some state function. (B. W.-A., 85.)

(To be concluded.)

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