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How Peter Became Pope

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How Peter Became Pope.

V. From the "Rule of the Harlots" to the "Rule of the Monks."

In the tenth century came "the rule of the prostitutes"—Theodora and her daughters, Theodora and Marozia. As ambitious as they were beautiful, they obtained the greatest influence in Rome by a prodigal prostitution of their charms. The supreme power in Rome was for a while practically in the hands of these licentious women. "Rome," says a contemporary chronicler, "fell under the yoke of women. As we read in the prophet: 'The effeminate shall rule over them,'" Is. 3, 4.

Cardinal Baronius says of this period: "Before commencing this unhappy century, the reader must allow me to warn him lest his very soul be scandalized when he sees the abomination of desolation in the very temple of God. How deformed, how hideous, was the aspect of the Church of Rome when it was governed solely by shameless prostitutes, who at their pleasure changed and changed again the Popes, disposed of bishoprics, and, what is still more terrible, placed in the holy seat of St. Peter their paramours and their bastards. . . . What unworthy, vile, unsightly, yea, execrable and hateful things the sacred Apostolic See, on whose hinges the universal Apostolical Church turns, has been compelled to see! . . . How many monsters, horrible to behold, were intruded . . . into that seat which is revered by the angels! The Holy See is bespattered with filth, infected by stench, defiled by impurities, blackened by perpetual infamy! . . . Thus lust, relying upon the secular power, and mad and stimulated with rage of dominion, claimed everything for itself. Then, as it seems, Christ evidently was in a deep sleep in the ship, when, these winds blowing so strongly, the ship itself was covered with the waves." (*Ann. Eccles. Ann. 912.*)

The eminent Roman Catholic historian Du Pin quotes Cardinal Baronius and adds: "In such terms as these does this cardinal, who cannot be supposed to be an enemy of the Church of Rome, lament its sad state during the tenth century."

Platina and others write in the same strain; there were in that period "at least thirty Popes who were robbers, murderers, secret poisoners, magicians, simonists, monsters, perjurers, church-plunderers, and infamous criminals." (*B. Willard-Archer, 40; Little-dale, 208.*)

Gilbert Genebrard, Archbishop of Aachen, 1537—97, says of the same era: "This age has been unfortunate in so far that during nearly a hundred and fifty years about fifty Popes have fallen away from the virtues of their predecessors, being apostates, or apostatical, rather than apostolical." (*Little-dale, 209; Van Dyke.*)

In this dark age the Popes and the bishops became the creatures,

not simply of emperors or kings, but of petty local barons. . . . The tenth century saw an episcopate largely composed of men who cared not for the glory of God, . . . who had no concern for the spiritual and temporal welfare of their flocks, and who held learning in no esteem. . . . Under such bishops there can be no difficulty in imagining what their priests were like. And when the salt of the clergy had lost its savor, the great mass of the laity necessarily became acquainted with corruption (pp. 6. 7). (*Lives Popes, Early Middle Ages*, by the Rev. H. K. Mann [Roman Catholic], Vol. IV. *Kegan Paul*, Trench, Trubner & Co., London, 1910.)

Ratherius, of Verona († 974), gives us a striking picture of Italian prelates of the tenth century—eating and drinking out of vessels of gold, entertained by dancing girls, hunting, and traveling in gorgeous carriages. . . . Needless to say that the grossest simony was practised and that matters went from bad to worse. St. Peter Damian has left on record the depth of ignorance and intemperance to which the clergy had sunk.

Gregorovius cites the words of “the Gallic bishops of Reims”: “There is no one at present in Rome who has studied the sciences, without a knowledge of which, as it is written, a man is incapable of being even a doorkeeper. The ignorance of other bishops is in some degree pardonable if we compare their position with that of the Bishop of Rome. In the Bishop of Rome, however, ignorance is not to be endured since he has to judge matters of faith, mode of life and discipline, the clergy, and, in short, the universal Catholic Church.”

For above seventy years (883—955) the Roman Church was enslaved and degraded, while the Apostolic See became the prey and the plaything of rival factions of nobles and, for a long time, of ambitious and profligate women. It was only renovated for a brief interval (997—1003) in the person of Gregory V and Sylvester II, by the influence of the Saxon emperor. Then the Papacy sank back into utter confusion and moral impotence. The Tuscan courts made it hereditary in their family; again and again dissolute boys, like John XII and Benedict IX, occupied and disgraced the “apostolic throne,” which was now bought and sold like a piece of merchandise, and at last three Popes fought for the tiara, until Emperor Henry III put an end to the scandal by elevating a German bishop to the See of Rome. (Janus, 100.)

Sir James Stephen — “He has more completely mastered the subject as to research than any other Protestant writer”—says in an article in the *Edinburgh Review*, April, 1845: “Except in the annals of Eastern despots no parallel can be found for the disasters of the Papacy during the century and a half which followed the extinction of the Carolingian dynasty. Of the twenty-four Popes who during that period ascended the apostolic throne, two were murdered, five

were driven into exile, four were deposed, and three resigned their hazardous dignity. Some of these vicars of Christ were raised to that awful preeminence by arms and some by money. Two received it from the hands of princely courtesans; one was self-appointed. A well-filled purse purchased one papal abdication, the promise of a fair bride another. One of these holy fathers pillaged the treasury and fled with the spoils, returned to Rome, ejected his substitute, and mutilated him in a manner too revolting for description. In one page of this dismal history we read of the disinterred corpse of a former Pope brought before his successor to receive retrospective sentence of deposition; and in the next we find the judge himself undergoing the same posthumous condemnation, though without the same filthy ceremonial. Of these heirs of St. Peter one entered on his infallibility in his eighteenth year and one before he had seen his twelfth summer. One, again, took to himself a coadjutor that he might command in person such legions as Rome then sent into the field. Another, Judas-like, agreed, for certain pieces of silver, to recognize the Patriarch of Constantinople as Universal Bishop. All sacred things had become venal. Crime and debauchery held revel in the Vatican, while the afflicted Church, wedded at once to three husbands, — such was the language of the times, — witnessed the celebration of as many rival masses in the metropolis of Christendom."

Sergius III was elected by a part of the people in 897; he fled before the Emperor Lambert, who favored Pope John IX; he returned in 904 and became Pope. He rebuilt the Lateran, which had been destroyed by an earthquake. He was a lover of Marozia and father of Pope John XI. Theodora was the real Pope, also under Anastasius III, 911—13, and under Laudo, 913.

John X, 914—28, was made Pope by the elder Theodora in order that she might more comfortably keep up her adulterous relation with him, says Liutprand, of Cremona. He confirmed the election of the five-year-old Count Hugh of Vermandois to be Archbishop of Reims. His mistress's daughter, Marozia, intrigued against him; his brother was murdered before his eyes; he was imprisoned and strangled with a pillow (?).

Stephen VII, 929—31. The adulterous women Theodora and Marozia ruled so thoroughly that nothing is related of this Pope.

John XI, 931—36, natural son of Pope Sergius III and Marozia, was made Pope through his mother. The Pope's half-brother, Alberich, decided all important matters, *e. g.*, giving the pallium to the sixteen-year-old Patriarch Theophylact of Constantinople.

John XII, 955—64, was the bastard of Alberich, the bastard of Marozia, "the shameless whore," as Baronius calls her. Alberich was the master of Rome and forced his eighteen-year-old son Octavian into Peter's chair — the first Pope to change his name, from Octavian.

to John. The papal Don Juan made the Lateran a house of ill fame and desecrated St. Peter's with orgies. He founded the archbishopric of Magdeburg and the bishopric of Merseburg. He crowned Otto I on February 2, 962, turned traitor. Otto marched on Rome; John fled to Tivoli.

Emperor Otto the Great ordered a trial and cited him in these words: "You are charged with such obscenities as would make us blush were they said of a stage-player. I shall mention to you a few of the crimes laid to your charge, for it would require a whole day to name them all. Know, then, that you are accused, not by some few, but by all the clergy as well as by the laity, of murder, perjury, sacrilege, and incest with your own sister, etc. We therefore entreat you to come and clear yourself of these imputations."

Pope John's reply was very simple: "I excommunicate you all in the name of the Almighty."

A synod in St. Peter's on November 6, 963, proved John XII guilty of bribery, adultery, incest, making the Lateran a brothel, blinding his own godfather, murdering an archdeacon, setting fire to houses like Nero, drinking to the health of the devil, when gambling, invoking Venus and Jupiter — and deposed him as a "monster of iniquity."

A layman became Pope Leo VIII, who owned the Kaiser as his ruler.

When Otto left, John returned and took cruel revenge. He had a stroke during adultery and died eight days later without the viaticum, May 14, 964.

Otto I confirmed the Donation of Pepin and Karl, provided no Pope be recognized without oath of loyalty to the Kaiser.

John XIII, 965—72, was a son of the younger Theodora.

Benedict VI, 972—74, was imprisoned and strangled by Crescentius, son of Theodora, and the deacon Boniface.

Boniface VII, 974, who strangled Pope Benedict VI, took the church treasures and fled to Constantinople. He came back in 983 and killed Pope John XIV. He was murdered, his body pierced with holes, dragged through the streets of Rome, and left before the statue of Marcus Aurelius. "He was a horrid monster above all other mortals in wickedness," writes Gerbert, later Pope Sylvester II.

John XV, 985—96, according to Abbo, abbot of Fleury, was avaricious and venal in all things. Bishop Arnulf of Orleans, at the great synod at Reims, June 17, 991, calls him "the Antichrist in the temple of God, acting as if he were God." He canonized the first saint, Ulrich of Augsburg.

John XVI, 997—98, reputed lover of Empress Theophano during the life of her husband, Otto II. He was arrested in March, 998, lost nose, ears, eyes, tongue, was deposed by a council, dragged through

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 the streets in a disgraceful condition, and incarcerated in a cloister
 till he died — 1013.

Sylvester II, 999—1003, was elected Pope by the help of the devil, to whom he sold himself to be elected, — at least so we are told by the papal historian Martin the Pole, by Cardinal Benno, and William of Malmesbury. (Janus, 251; Robertson, 51.)

Otto the Great founded bishoprics among the Wends at Havelburg, Oldenburg, Meissen, Merseburg, Zeitz, and an archbishopric at Magdeburg in 968, with Adalbert at the head. Mistiwoi, an apostate, burned churches and monasteries and killed priests and monks in 983. Later Gottschalk, his grandson, an educated Christian monk, angered at the murder of his father in 1032, led an antichristian crusade, but was defeated. He repented and ever after labored hard to plant Christianity; it was established about 1150.

The Bohemian duke Borziway was converted, but reaction followed under Boleslav the Cruel. Otto I, in 950, defeated Boleslav, recalled the priests, rebuilt the churches, and founded the bishopric of Prague.

The first missionaries to Poland were Slavic, perhaps Cydillus and Methodius. In 965 Duke Mieczyslav married a Bohemian princess, who took priests with her. The duke was baptized, and paganism was destroyed by force. The first Polish bishop was at Posen, under the Archbishop of Magdeburg.

The Magyars settled near the mouth of the Danube in 884 and finally held present Hungary. Otto the Great forced on them missionaries from the Bishop of Passau. King Stephanus, in 997, made Christianity legal and founded ten bishoprics and the archbishopric at Gran on the Danube. In 1000 Pope Sylvester sent him a golden crown as "His Apostolic Majesty."

The Russians claim St. Andrew for their apostle. In 867 Photius told the Pope they were already Christians. A church was built at Kief on the Dnieper, the Russian capital, and in 955 the Grandduchess Olga went to Constantinople for baptism. Grand Duke Vladimir married Anne, the daughter of Emperor Basil, was baptized at his wedding in 988, and established Christianity at one sweep. In 1325 Moscow became the Russian Rome.

About 1100 the papal Church had displaced the Slavic, and the Slavic priests were driven out; they went to Bulgaria to build up a new Church.

Pope Gregory V, 996—99, 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.

Henry II had "fa" erased from the mass for the dead, so that *famuli* became *muli* and *famulae*, *mulae*. Bishop Meinwerk of Pader-

born did not know Latin and so offered up prayers for he and she mules. (Flick, *The Rise*, p. 400.) Henry was crowned in 1014 and tried hard to reform the Church. He was a devout and ascetic champion of the Papacy.

Benedict VIII, 1012—24, renewed the prohibition of clerical marriage and declared the children of priests to be slaves. He was very bloodthirsty; he made much money by selling the pallium at a high price. St. Peter Damiani accuses him of robbery; the monks of reform thought him ripe for the fires of hell.

In 1022 the council of Seligenstadt complains that sinners guilty of capital offenses refuse to submit to the penance imposed by their confessors, preferring to go to Rome in the full confidence that all sins are pardoned there.

That this evil did not decrease may be seen from St. Ivo of Chartres a century later. (Lea, p. vi.)

John XIX, 1024—32, bribed himself into Peter's chair. Bribed by Emperor Basilius II, he recognized Eustathius, of Constantinople, as ecumenical bishop, as Pope of the Orient. A storm of indignation forced John to desist. A papal bull declared the mythical St. Martial to have been an apostle. At the Lateran Synod in 1027 King Canute of England and Norway complained to the Pope of the amount of money demanded for the pall.

The holy St. Fulbert, Bishop of Chartres, with scant courtesy adjures John XIX not to commit the offense of receiving a notorious sinner to Communion. About the same time Stephen, Bishop of Clermont, excommunicated Pons, Count of Auvergne, for abandoning his wife and taking another, whereupon the offender betook himself to Rome and obtained absolution from John XIX.

In 693 the Synod of Toledo forbade duels and private feuds.

In 989 the Synod of Charroux proclaimed the "Peace of God," and in 1000 the Synod of Poitiers ruled that law, not force, should decide questions of justice.

In 1033 the "Truce of God" began in Aquitania — all feuds were to cease from Wednesday evening till Monday morning. The time was extended to the periods between Advent and Epiphany, Ash Wednesday and Easter, Ascension and Pentecost.

Benedict IX, 1033—48, bought the papal chair when eighteen. On May 1, 1045, he sold it for a thousand pounds of silver to his uncle John Gratian, Pope Gregory VI, who held the church of Santa Maria Maggiore. In 1046 Benedict IX came back and held the Vatican. Sylvester III was elected anti-Pope, and he held St. Peter's.

Gebehard, later Pope Victor II, writes: "To me it is horrible to say how shameful, how detestable, how dissolute, was the life of Benedict IX." "After he had a long time wearied the Romans by his robberies, his murders, his abominations, the excesses of his wicked-

ness became so great that he was expelled, and John, Bishop of Sabina, was elected in his stead by bribery and contempt of the holy canons." (B. Willard-Archer, p. 48.)

Benedict was called "the devil on the chair of St. Peter" by Abbot Desiderius of Monte Cassino, later Pope Victor III. "A perfect monster of iniquity, his removal was the greatest blessing the Church could have," said the Jesuit organ *The Month*, January, 1903, p. 95.

A Hercules was needed to slay this three-headed hydra of "holy fathers." The Hercules came in the great Emperor Henry III in 1046. He held the Council of Sutri, in which Pope Gregory acknowledged that he had bought the papacy of Benedict IX for a thousand pounds of silver and had bribed the people to approve his action; and he took off his papal insignia and begged forgiveness. Popes Benedict IX and Sylvester III were declared usurpers, simoniacs, and intruders and were deposed.

The synod decreed to the kaiser the right of nominating the Popes. Henry asked the Romans for a man fit for the papacy; they could not think of a single one. The kaiser made Bishop Suidger of Bamberg Pope Clement II, and "the rule of the harlots" gave place to "the rule of the monks."

In 1048 Leo IX began the fight on married priests. When he attacked the officials who had bought their offices, the synod answered with a tumult; the synod of 1053 threatened his life. After the battle of Civitate the Normans imprisoned him for nine months.

When Michael Caerularios renewed the old complaints against Rome, Leo sent Cardinal Bishop Humbert, Archbishop Peter, and Archdeacon Frederick to Constantinople, who finally, on July 16, 1054, laid on the altar of St. Sophia the bull banning the Eastern Church, and until this day there yawns the split between the Greek Catholics and the Roman Catholics.

On his return 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. "Well is it when the sword of the kingship is so allied with the sword of the priesthood that the sword of the priest softens the sharpness of the emperor's sword and the emperor's sword gives an edge to that of the priest."

Leo, in 1050, approved the *Liber Gomorrhianus* of Damianus, showing that most clerics were guilty of the crime, and for many years candidates for high office were obliged to swear to their innocence of those specific sins. (B. W-A., p. 49.) He declared all wives of priests to be slaves of the Lateran.

The biographer of Leo writes of the times: "The world lay in wickedness; holiness had disappeared; justice had perished; truth had been buried; Simon Magus lorded it over the Church, whose bishops and priests were given to luxury and fornication." In Rome the churches were neglected and in ruins, sheep and cattle went in and out of the broken doors, and the monks and clergy were steeped in immorality. (Flick, 435.)

Gebhard of Eichstaedt, who in 1054 became Pope Victor II, wrote: "Love of gold has at all times been the scandal and opprobrium of the sacred chair; he who can give neither money nor presents will get nothing from Rome."

Baptist Prior of the Carmelite monastery at Mantua says: "Everything is sold in Rome—temples, priesthood, altars, sacraments, incense, prayers, heaven, even God Himself." (B. W-A., p. 61.)

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.

Hildebrand imprisoned Benedict X, elected Nicholas II, 1058—61, and led him.

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.

At the same synod, in April, Nicholas forced Berengar of Tours to confess the Capernaitic heresy that Christ's body is sensibly (*sensualiter*) touched by the hands of the priest and broken by the teeth of the communicant.

Nicholas declared that papal bulls had the same force as acts of councils—the first expression of that kind. He got Milan under Rome rule.

In 1059 Nicholas 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."

Alexander II, 1061—73, was the first one elected by the College

of Cardinals and enthroned at once. Empress Agnes felt the royal rights had been flouted and had Honorius II elected. Both Popes pelted each other with papal curses till Alexander was at last recognized. To William of Normandy he gave a blessed banner and the right to conquer England — for a yearly tribute.

Italian bishops accused the Pope of simony.

The mighty Hildebrand became Pope Gregory VII, 1073—85.

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 VIII formally forbade its use by others; he also assumed the title of "Bishop of bishops."

Gregory said: "The Church cannot be freed from servitude to the laity unless the clergy are freed from their wives." 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, even in Rome.

Gregory fought simony. In a bull he rebuked bishops and others for their immorality. He wrote the Mohammedan King Anazir of Mauretania: "We believe and confess one God, though in different manner."

In a letter to King Sancho of Aragon, Gregory for the first time calls Peter "prince over the kingdoms of the world." Gregory was the special representative of God; disobedience to the Pope is idolatry. As the sun gives light to the moon, so the Pope gives power to the prince; he has direct power over Church and State. There is the papal world-power. He claimed England because he had induced Pope Alexander II to send a blessed banner to William of Normandy for his raid on England in 1066. He claimed all princes were under the Pope and bound to kiss his feet. The priesthood is of God, the princes are of the devil.

Bishops Bonitho and Anselm and Cardinal Deusdedit used forgeries to prove the Pope's claims.

In 1075 Gregory declared it a sin for any churchman to receive

his benefice under conditions from a layman and so condemned the whole system of feudal investitures to the clergy and thus struck a deadly blow at all secular authority, for by the eleventh century a full half of the land and the wealth of Germany was held by churchmen. All this would pass from the control of the kaiser to the Pope, making government itself impossible. He banned the kaiser's councilors, accused the kaiser of crimes in his private life, and threatened to ban him.

Kaiser Henry IV called the Synod of Worms in 1076, where Cardinal Hugo Candidus heaped the most serious charges on Gregory, adultery, and even the death of his predecessor. German bishops called him a crazy tyrant and renounced obedience to "Brother" Hildebrand. The kaiser commanded the Pope to leave Peter's chair and told the Romans to get a new Pope. The Pope banned the kaiser and freed his subjects from their oath of loyalty. The princes deserted their kaiser, and the titular lord of the world hastened across the Alps and went to Canossa.

Gregory himself writes the German princes Henry 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.)

Empress Agnes and Beatrice and Matilda of Tuscany aided Gregory, and the Synod of Worms in 1076 said, "Through this new senate of women the world is ruled."

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 willed all her territories to the Pope, and this "Donation of Matilda" was renewed in 1115. This added to the papal power and wealth.

Henry's Council in Brixen gathered up all accusations against the Pope and deposed him. In 1083 Henry took Rome, the clergy and thirteen cardinals rebelled against the Pope, and the Romans gave the city to Henry, who was crowned kaiser by Pope Clement III,

enthroned as anti-Pope by the kaiser. Gregory called Pope Clement III "the Antichrist."

Gregory called Robert Guiscard with his Normans and Saracens from Sicily, who gave Rome a terrible siege and sacking and finally burned it. Gregory feared his Roman children, fled with the Normans, and died at Salerno on May 25, 1085. "I have loved righteousness and hated iniquity; therefore I die in exile."

"What belongs to the Pope" was laid down in 1087 by Cardinal Deusdedit in 27 short sentences, included in the state papers of Gregory VIII, 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 in all future will never err.

27. That the Pope is able to absolve subjects from their oath of fealty to wicked rulers.

Berengar of Tours calls the papal chair "not apostolic, but the seat of Satan." (Chamberlain, *Grundlagen d. XIX. Jahrh.*, p. 642, note 2.)

"Saint Satan," flattering tyrant, who showed mercy with the love of Nero, petted with boxing the ears, stroked with the claws of an eagle, is what Gregory was called by Cardinal St. Peter Damiani.

The Catholic Du Pin says: "No sooner was this man made Pope than 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.)

When Gregory was canonized in 1728, objections were raised to his praise by France, Austria, Sicily, and Venice—all Roman Catholic.

Milwaukee, Wis.

WILLIAM DALLMANN.

Clerical Vestments in the Lutheran Church.

The Lutheran Church has a wonderful liturgical heritage. Because it is the true Church of the Reformation, it did not resort to unmotivated iconoclasm, preferring, instead, to reform conditions, customs, and usages, cleansing them from additional and incidental impure features and thus preserving the historical and liturgical continuity which is bound to have at least a confessional value.