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### Boniface the Apostle of Romanism

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**BONIFACE THE APOSTLE OF ROMANISM**

**A Thesis presented to the  
Faculty of Concordia Theological Seminary**

**in partial fulfillment of the  
requirements for the degree of**

**Bachelor of Divinity**

**by**

**William E. Meyer**

## BONIFACE, THE APOSTLE OF ROMANISM.

In the person of Boniface we find a factor prominent in the rearing of that strange edifice which succeeded an uninterrupted series of great civilizations extending from the dawn of history to the fall of Rome. Never during those long ages was the face of the world entirely devoid of a people renowned for temporal greatness. Egypt alone kept the lamp of civilization burning brightly during the greater part of these 4000 years; and parallel to it stand the mighty empires of the Chaldeans, Babylonians, Assyrians, Greeks, and Persians. In addition to these the Jewish race, separate from the rest because of its personal relationship to God, blazes its trail among the changing races of the Old Testament era. Finally the Roman Empire appeared and threw its military control over all the nations which were known at that time. Rome, the city on the Tiber, became the mistress of the world. With power came wealth, luxury, vice, decay. Rome fell. And now instead of seeing a new civilization rising from its ruins, a civilization nobler than before because of the new leaven of Christianity, instead of this expected result we see one millenium in which the torch of humanity burned very low. During that time Constantinople indeed saw the purple of the Caesars, but it was faded and torn. The crescent of the Mohammedans also flashed briefly across the sky, but it left a trail of darkness and despair rather than of light. No great civilization followed Rome's destruction. Instead, on these crumbling ruins of that iron kingdom a new mysterious power silently built a vast destruction. Satan in scarlet guise reared himself a kingdom and burdened Rome, formerly the imperial seat of the

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Caesars, with the iniquity of harboring his human representative. With the advance of this power a palor spread over Europe blighting religion, morals, and culture. This power was no other than Roman Catholicism. To the advance guard of this destructive force subduing the world of the Roman Empire belongs Boniface, Germany's apostle of Romanism.

Winfrid (Boniface) was born of a noble family in Devonshire about 680 A.D. From his early youth he was inclined to the study of spiritual things rather than to temporal knowledge. His father was disappointed at this predilection in his son, since he had intended to make him successor of his estate. Softened by sickness the father finally consented to his son's ecclesiastical ambition and sent him to the monastery Adesconcastre. There he showed earnestness and zeal for learning so that his abbot sent him to the advanced school at Nhutscele.

At Nhutscele he applied himself eagerly to the study of the Scriptures and became versed in the threefold exposition of the Bible - the literal, allegorical, and mystical. By his diligent study and gentle manners he earned the respect of his acquaintances. At thirty years of age he was ordained a priest and officiated as such in the parish at Nhutscele. Willibrod gives us an example to show the confidence which was his at that time: When some trouble occurred in Wessex, probably about the succession of bishops or priests, a council was summoned and Winfrid was unanimously appointed to carry news of the trouble to Berchtwald, archbishop of Canterbury, and to obtain his judgment. Winfrid was successful in his mission and obtained such a fair decision that all Wessex rejoiced. So gradually his reputation grew.

Up to the age of thirty-five Winfrid stands before us as a moderate monk, fashioned after the order of the day, possessing

no prominent characteristic, satisfied to be active as a priest in his home country. Now in the cloistered walls the desire gradually grew upon him to carry his faith to foreign lands. He mentioned this desire to his abbot who at first was surprised but later granted him his wish. So in the spring of 716 Winfrid took with him two monks and crossing the green country of South England came to Lundenwich (London). There they embarked and after a short journey they arrived at Dorstat, Frisia, hoping to find a fruitful field of labor among the Frisians, the dwellers of the coast regions of Northwest Germany and Holland. But his first attempt was destined to fail. The Frisians under their leader Radbod were engaged in a fierce struggle with Charles Martell, king of the Franks. Radbod himself was hostile to Christianity persecuting the churches that had been founded by the Franks. So after a brief survey Winfrid returned to England. The passion for converting the Frisians, however, never left him and in his later life he returned again and again to the land of his first missionary venture.

The two years following his return from Frisia Winfrid spent in Nhutscelle. Then the urge to evangelize the heathens again became insistent. That time marks the crisis of his life. Prior to this the spirit that motivated his actions was an independent spirit similar to that of the Celtic and Iro-Scottish missionaries in which love for the lost souls was dominant. Henceforth abject obedience to the pope at Rome and a fanatic desire to enlarge his satanic kingdom became the driving power of his life-long activity. This strange perversion was not the birth of a moment but a gradual process augmented by his three visits at Rome.

When, as was mentioned above, the desire to become a missionary again put forth a strong claim Winfrid heeded it and in the

summer of 718. he left Nhutscelle for the last time. He carried with him letters of recommendation from Daniel, bishop of Winchester, to the pope at Rome, Gregory II. He embarked at London and crossing the English channel arrived at Etaples in northern Gaul where it was customary for the pilgrims of northern Europe to assemble and from thence to march jointly to Rome. With them Winfrid journeyed to the city on the Tiber. He was well received by Gregory II and was honored with the papal blessing. From that time his life was fashioned by the vicar at Rome. Winfrid humbly submitted his desire to do missionary work to Gregory. The latter granted him his wish and commissioned him to examine "the extremely barbarous nations of Germany". At that time neither Winfrid nor the pope were informed of the conditions as existing among the Teutonic nations, as shall be seen from the consequent study of his life.

Full of zeal Winfrid marched northward across the Alps in the fall of 719. His main object was to explore the boundaries and learn the conditions of these German tribes, and of course also to proclaim his faith. He passed by Bavaria because it was already christianized; so Willibald reports. So he came to Thuringia which at that time included much more territory than the modern boundary circumscribes. There in an assembly "he spoke to the tribal chiefs and to the leaders of the christian congregation and to all people... calling them to return to the true faith which had been preached unto them long before, but which they had partly lost again because of the seduction of false priests" (W 236). This statement is corroborated as we shall see later by letters of Gregory II to the bishops in Bavaria, Thuringia, and Germany.

When this exploration journey among the German tribes was finished Winfrid came to the Franks on the Rhine. Here he heard the news that Radbod of Frisia had died and that the Franks were in

control of the greater part of that country. This was joyful news <sup>to</sup> to Winfrid who at once went to Frisia and labored there as an assistant <sup>-and</sup> to Willibrod, <sup>-frid</sup> archbishop of Utrecht. It was mentioned above that Winfrid had been unsuccessful in his attempt to evangelize the Frisians in the year 716. Willibrod had come to Frisia before this time but his sphere of activity had lain in the more inland portions of this country subject already at that time to the Frankish princes. That is the reason why Willibrod was successful, while Winfrid had failed. <sup>-sd.</sup> Now in 716 Willibrod was already old, and looking around for a successor his choice fastened on Winfrid whom he wished to consecrate. This honor Winfrid humbly refused. A spiritual battle followed in which Willibrod tried to persuade this travelling priest to accept this position of honor. But Winfrid excused himself saying that he was not fit and too young for that distinction. Finally he gave Willibrod the true reason for his refusal. He said: "O most holy <sup>bishop</sup> bishop I have received a commission from pope Gregory II of sainted memory to labor among the Germanic nations; and although I have temporarily <sup>-in</sup> submitted myself to your authority . . . . yet a vow binds me to fulfill this my commission. Hence I cannot accept this honored position unless the apostolic chair gives me permission to do so." Hence the previous excuses were really no excuses. Would it be unfair to formulate the charge of hypocrisy against Winfrid since he withheld the knowledge that he was apostolic legate to the barbarous nations and offered instead fictitious excuses? <sup>-brod</sup> Willibrod now no longer urged him to accept the bishopric.

After Winfrid had labored three years among the Frisians he proceeded to various parts of Germany. At Amanaburg he found <sup>-men</sup> brethren who were leaders of a number of Christians. For a time he was actively engaged there preaching to the Saxons and after he had gathered a number of converts he built the monastery of Amanaburg

His activity also touched the country of the Hessians which of all people among whom Winfrid labored were the least christianized. In a letter which Winfrid sent to Rome he announced that "a great multitude of people had been converted and baptized". As we shall see a little later the credit for converting these heathens does not belong to Winfrid. The messengers who carried Winfrid's letter of self-commendation to Gregory returned with a message of praise and a summons for Winfrid to appear at Rome.

As a faithful son he at once obeyed the summons and marched to Rome (723) protected by armed men. In Rome he was well received. At the invitation of the pope he entered the Lateran and after a brief greeting Gregory asked him for his confession of faith. Instead of repeating it orally Winfrid begged permission to submit it in writing, because he wanted to make a good impression on the <sup>pope</sup> pope and feared that he might blunder if he confessed it orally. This was granted him. When Winfrid was summoned to the Lateran a few days later to hear the verdict of his written confession, he at once fell prostrate at the feet of the pope to show his submission. But the pope was well pleased. He now learned from Winfrid himself of the great success among the Teutonic people. To Gregory it really spelled success for it was a return of straying sheep to the fold of Rome. In reward for his labor Gregory promised to consecrate him bishop of the Germanic nations. The thirtieth of November 723 was the day appointed for the consecration. On that day "the chief shepherd of the apostolic chair conferred on him the dignity and rank of a bishop and the name Boniface." From henceforth he is called by that name. Gregory II in his letter to Charles Martell recommended Boniface to his gracious protection (5).

Highly honored Boniface returned to the Hessians and was

successful there in his romanizing endeavors. Willibald reports that among these people who, as said above, retained many of their <sup>pagan</sup> pagan practises, Boniface chopped down the sacred oak of Geismar and that by this act many heathen abandoned their rites and became obedient to the faith of Rome. That Boniface had little to do with converting "heathen" is evident from the letter that Gregory II sent to the various bishops of Germany (6) : " We have been informed that east of the Rhine several people at the instigation of the old enemy walk about in the shadow of death under the guise of the Christian religion." Gregory here refers to the Culdees who were <sup>had long been active</sup> already active in evangelizing the Germans. Gregory continues: " Boniface is commissioned to teach them the doctrine of the apostolic chair and to urge them to adhere steadfast to the catholic faith." This is not converting the heathen but romanizing the Christians.

From the Hessians Boniface went to Thuringia. But here the leaven of Christianity had also been at work. Gregory wrote to the whole nation of Thuringia (?) : " We sent our brother Boniface to baptize you and teach you the faith in Christ and to lead you from your error into the narrow way of salvation." This letter taken alone gives the impression as though the Thuringians were still pagans. But Gregory wrote another letter to the clergy, government, and people of Thuringia (10) in which he instructs the whole nation in regard to baptism and the income of the church and asks them to be obedient to Boniface. This shows that Thuringia was christianized and the error referred to in the previous letter must be the doctrine of the Celtic missionaries. Willibald confirms this. Speaking of the period following the subjection of Thuringia to the Franks (530) he says: " After this false brethren secretly <sup>en-</sup> entered leading the people into error, and under the ruse of religion which in reality was flagrant heresy they succeeded in gaining a

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great following. Such false brethren were Trohtwine and Berthere<sup>l</sup>, fornicators and adulterers." No doubt remains but that these "false brethren" were our Culdees. Willibald, the catholic biographer, calls them adulterous, referring to their marriage. From these passages we see Boniface in his true light as a teacher of the Roman Catholic faith.

Boniface also made an expedition to the Saxons; but they were stubborn in their heathen practises and so Boniface returned without counting much success. Then for ten years Boniface was active among the Thuringians. A combat was waged there between two great spiritual armies, the Celtic and the Roman; and sad to say Boniface and his workers succeeded gradually in winning over the Culdees to Romanism. Boniface had received aid from England. Early in his activity among the Thuringians he had founded the monastery of Orthorp. As the news of his success spread to England the former admirers of his diligence and earnestness resorted to Orthorp. Among them were teachers, copyists, and females; the last for the purpose of instructing the women of Thuringia.

In the year 731 Gregory II died. Boniface sent messengers to his successor Gregory III asking that the bond of friendship between him and the inmate of the apostolic see might continue. Gregory III received these messengers with grace and listened to their portrayal of the wonderful success of Boniface. The pope rewarded Boniface with the archepiscopal pallium. On his part Boniface as a token of appreciation built two churches and two monasteries.

From Thuringia Boniface went to Bavaria. Here also the <sup>Culdees</sup> had been at work. Willibald says: "In Bavaria Boniface was an itinerant preacher, visiting a great number of churches in order to

win them for the catholic see." Boniface in a letter to Egbert of York writes: " I am sorely in need of your advice. On these broad plains there are many believing nations who however are subject to error. If I would remove their priests then many children for lack of true priests would die unbaptized. What should be done? After considering matters we took it upon ourselves to retain <sup>these</sup> these priests, although they are unworthy, in order not to cause disruption which might mean the destruction of many souls."

In the year 735 Boniface wrote to the bishop Daniel (12): "There are not only fightings without and fears within, as the <sup>apostle</sup> apostle says, but in addition to the fears within, hard battles with the false priests and hypocrites who resist God and lead the people into manifold errors." Since these "false brethren" were highly honored at the court of the Franks Boniface continues: " Since we seek protection in the palace of the Franks we can hardly avoid physical contact with such people. But I am afraid that some will reproach me on account of this fellowship, especially because my oath of consecration on the body of the holy apostle Peter demands that I avoid the contact of such people." He asked Daniel for advice in this predicament. The following is the advice that Daniel gives commending Boniface's action: " Augustine said both clean <sup>and</sup> and unclean animals entered the ark; the parable of the tares among the wheat points out that good and evil men will always be mixed. Hence if we find evil men in the church we should not let the dangerous thought arise in our hearts that these must be separated from the church. And even as it is legitimate to dissemble in order that numbers may not be lost to the church, so also such a manner <sup>of</sup> of correction is advocated whereby the evil men may not be lost to the <sup>the</sup> the unity of the catholic faith. If anyone should accuse us of

dissembling or feigning certain knowledge, remember that such beneficial hypocrisy at (that) the right time is sanctioned." In Daniel's advice the germ of the Jesuitical formula, "The end justifies the means" is found. And Boniface certainly was well pleased with this advice because it would tend toward the glorification of the Roman Catholic Church, his idol.

In 738 after fifteen years of uninterrupted labor among the Germanic nations Boniface pilgrimaged to Rome for the third time. His stay in the "Holy City" lasted about a year during which <sup>the</sup> time the honored Boniface prayed much, preached often, and frequently visited the relics of the saints. He consulted Gregory concerning the organization of the churches and about minor regulations of the daily life. Absorbed with such details he returned to Bavaria and there continued his work of gaining the Christians for Romanism. Since he had a large retinue of his own priests he now deposed the "adulterous priests" which he had been compelled to <sup>retain</sup> retain during his previous visitation. Bavaria was gradually falling prey to Catholicism. Willibald tells us that he divided Bavaria into four dioceses. But this is not historical. When Boniface returned from Rome 739 Gregory gave him a letter which was addressed to the various bishops in Bavaria and Thuringia (54); so those <sup>dioceses</sup> dioceses already existed. Boniface retained their geographical divisions. His work merely consisted in making those bishops subject to the pope or in appointing Catholic bishops to those dioceses. Gregory III writes: "I beseech you to receive the consecration to the various church offices together with the catholic confession <sup>-in</sup> of faith according the custom and example of the holy apostolic church from Boniface and that you hinder the work of the Briton missionaries." In Bavaria Boniface merely elevated Catholic

clergy to the various bishoprics: John was made bishop of Salzburg which at that time was vacant; Erembrecht received Freisingen - his brother Carlinian had founded it in 718; Gaibald became tenth bishop of Regensburg; the bishopric of Passau Boniface indeed founded and made Vivilo its first bishop (W 253, Seiters). In this manner Boniface clinched Bavaria for Romanism.

From Bavaria<sup>4</sup> again went to Thuringia, where he had labored the longest. He dissolved the marriage of the Celtic clergy and those who followed his orders were retained as priests. Even at that time, Willibald tells us, "heresy cast a gloom over a great number of people." This gloom was the light of Christianity brought over by the Iro-Scottish missionaries. Two "false priests" especially were a cause of much trouble to Boniface - Adelbert and Clemens. Zacharias, successor to Gregory III, wrote to Boniface in 743: "You report that you found two false prophets, which we cannot call false prophets but must term false priests." And Boniface wrote to Zacharias: "I am troubled with two heretics, one Adelbert a Gaul, the other Clement by birth a Scott. Clement opposes the Catholic Church and rejects the decrees of the churches of Christ." Zacharias came to Boniface's rescue and in a council threatened both with the ban unless they repented and stopped preaching falsehood. So it was "heresy" and not heathenism against which Boniface labored. Charles Martell had died in the year 741. He had permitted missionaries to work among his subjects, but had not materially assisted them. His two sons Carloman and Pippin succeeded him. To Carloman fell the country of the Eastern Franks (Austrasia) and since he was interested in church activity Boniface could proceed with still more aggressiveness in romanizing Germany. Carloman himself later entered the clerical order.

In the year 742 Carloman summoned a German council in order to receive advice " in what manner the law of God and the discipline<sup>-disc</sup> of the church, which had been thrown into disorder, might be reestablished and how the Christian people might attain to their soul's salvation which was endangered by the deception of false priests." Boniface was papal legate to this council. Referring to this council Zacharias<sup>wrote</sup> to the Franks and the Gauls (50) : " We thank God that you have been obedient to the admonitions and corrections of Boniface insomuch as you have expelled the false, apostate, lewd, and murderous priests from your midst. "Not with one syllable is any mention made of the conversion of heathen. Zacharias continues: " As a result of your sins these false and heretical priests remained among you, and hence it is that you were unable to be victorious over the heathen nations. But if you rid yourself of these "licentious priests " as the church laws prescribe (# not God's Word<sup>Word</sup>) and as Boniface our representative preaches then all heathen will perish at your appearance. " Then Zacharias advised them to assemble once a year in order to keep the unity of the church intact. The acts<sup>acts</sup> of this council reveal that these "false priests" were expelled and that measures were taken to reorganize the church on the basis of Roman Catholic regulations.

The council of Liftina in the following year corroborated the action of the first council. Boniface was also legate at this council. There also it was evident that the basis of their doctrine and rules of life was not the Bible but the decrees of the Fathers.

In the year 743 Boniface took over the archbishopric of Mainz. He had already received the archepiscopal pallium in 732, but with no definite province. Now because of his age he confined himself to a restricted sphere. In 744 Carloman summoned the council<sup>-al</sup> of Soissons at which Boniface again presided. Carloman did not

assemble this council on his own account. Boniface had induced him to this action. Since he had been successful with the assistance of Carloman to place Austrasia (Germany) under the regulations of the Roman church discipline, he now looked westward to the country of the Gauls of which Pippin was king. He laid his plans before Zacharias who not only permitted this course of action, but appointed him legate of Gaul. Zacharias in a letter (60) wrote to Boniface that he could not understand why in a previous letter Boniface had petitioned him to send three palliums to the three archbishops in Gaul and that in his last letter Boniface asked for only one. The reason is that neither Boniface nor Pippin were able to expel the laybishops from Rouen and Sens because of their strong following and so the archbishops, which Boniface had appointed to these provinces, were not able to occupy them. To romanize Gaul, that was the purpose of Boniface, and the council of Soissons endorsed this course of action.

An interesting notice is found in the letter of Zacharias to Boniface (quoted above): "We found remarks in your letter that <sup>are</sup> are a cause of much sorrow to us. You write as though we had perverted the law of the church, namely that we and our clergy have become guilty of simony, because we demanded that those to whom we send palliums must pay for them in money. We admonish you as a brother never to bring that accusation again. It is an abuse and an insult to accuse us of that sin which we abhor, and henceforth we do not want to hear the charge of simony again. For we anathematize all those who for money's sake sell the gift of the Holy Ghost." This sounds like irony when we think of the long catalogue of popes behind whose names no more fitting epithet could be placed than "simonist".

At the council of Soissons Roman Catholic formalism was foisted upon Gaul, as mentioned above. In addition, the heresies of Adelbert and Clemens were condemned. The heathen songs and practises which in some measure still clung to the converted heathen were also condemned; which was right. But the method of procedure advocated by Boniface was antisc<sup>ri</sup>ptural: not patient instruction from God's Word but the threat of cruel punishment unless instant abjuration was promised.

The council of Soissons was partly successful, yet it could not silence the voice of the "heretical priests". Although condemned they continued preaching and were successful in winning converts and thus checking the onward march of Romanism. In fact Boniface felt so helpless against these foreign priests that he wrote to the pope imploring his aid in stopping the mouths of these "perverters", especially of our old acquaintances Adelbert and Clemens. Heeding his request Zacharias assembled a council at Rome (745) and denounced their doctrine and promised excommunication to these two "thorns" of Boniface unless they recanted from their heretical views. Whether this threat silenced them is not reported. Undoubtedly not. Then too they were getting old and probably death accomplished what the councils had attempted in vain.

Boniface was also getting old and was unable to visit the various church assemblies. So he petitioned Pippin, who in 747 came into possession of the provinces of Carloman, to ordain a substitute. Lullus was appointed and was raised to the rank of bishop. Lullus had come from England and was the most zealous and able disciple of Boniface and his faithful companion in all his journeys. This man now walked in the footsteps of his esteemed teacher and assisted

in making the kingdom of the Franks safe for Romanism.

Because of his age Boniface was not active to such a high degree in enforcing the measures of the Roman council. Mainz had become the center of his labor and his active horizon was limited <sup>to</sup> to that province. Only by report he remained in contact with that vast "barbarous" country to which he had been appointed legate by Gregory II. Yet his sphere was not entirely confined to Mainz. The passion of his first youthful enterprise had not left his aged breast. While bishop at Mainz he had occasionally visited Utrecht to inform himself concerning the conditions of the <sup>Frisians</sup> Frisians. Now on the eve of his life the desire once more flashed in his breast to labor in the land of his first disappointment. Nothing could thwart his plans. So he instructed Lullus to govern the church according the precepts of the church councils and the church Fathers, to place himself under the complete subjection to the Roman pope, and to officiate at Mainz until his return from the Frisians. With tears in his eyes, as Willibald tells us, his flock bade him farewell. So Boniface sailed the Rhine to the country of the Frisians.

In Frisia he had many assistants who labored successfully under his supervision for the greater glory of Rome. Utrecht, the city of Willibald's activity, was vacant at that time. Naturally then Boniface filled this vacancy. His work among the people of Southern Frisia was not very difficult. Many missionaries had labored therebefore him. Furthermore the Franks had obtained control of the greater part of Frisia and so his work was comparatively easy and safe.

In the spring of 755 Boniface and a number of helpers visited the northerly regions of Frisia. He placed his camp on the shores

of the Bordeau river. Some success attended his labors in that region. So he announced to his hearers that a certain day had been set apart for their confirmation. When that day approached a great number of persons appeared; not the friends to whom he had preached, but enemies well armed. A skirmish ensued between the servants of Boniface and the enemies. When Boniface himself appeared with his clergy and the relics of the saints which he always carried with him, he forbade his servants to fight, saying: "Do not defend yourself, for Scripture says, 'render not evil for evil to any man'." While he admonished his servants and clergy and encouraged them to receive the crown of martyrdom willingly, the band of heathen fell upon them and massacred them. So Boniface died June 5, 755 in that country which first saw him as a missionary.

As the news of Boniface's death spread through the country the Christians banded themselves into an army to wreak vengeance on the murderers of their beloved apostle. The Frisians were not able to resist the Christian army and so a great number of heathen were slaughtered and their goods plundered and their wives and children carried into captivity. This action of the Christians shows us the character of the converts of Boniface. Instead of letting the government adjust matters the Christians as a spiritual <sup>-uel</sup> army took the case of temporal punishment into their own hands.

The revenging army found the corpse of Boniface and deposited it in Utrecht. Later Lullus, successor to Boniface of the archbishopric of Mainz, sent messengers to Utrecht to take the corpse and carry it to Fulda, where Boniface himself wanted to lie buried. Utrecht at first was unwilling to surrender the body to these messengers, since the relics of a great apostle

always bring great honor to the place of its burial. So a discussion arose and a miniature battle was fought over the dead body of this apostle. Then a strange incident occurred, as Willibald states, which settled the fray. The bell in the church began to toll, unaided by human hands. This was interpreted to mean that the body should be removed from Utrecht. A great procession followed the relics to Fulda and there in mournful pomp they were deposited in a new vault. Catholic tradition now informs us that many miracles occurred at the grave of Boniface, which of course are to be discredited.

Boniface is usually termed the "apostle of Germany" and that because the primary sources for a study of his life issue from either such men as deify the apostolic chair or from the very occupants of that chair. Another reason for that misapplied title is the modern catholic bias found in many historical works concerning the growth of the Roman Catholic Church. On the basis of the above study of his life the correct title would read Boniface, Germany's apostle to Romanism.

As already mentioned in the beginning Boniface during the first thirty-five years of his life in England was merely a monk, possibly a little more diligent and sincere than most others. However, as soon as he came in contact with the pope a certain slavish, fanatic submission to the antichrist at Rome took possession of his whole life. The groundwork on which Boniface then moved were the legalistic and antisciptural regulations not so much of doctrine as of life: what kind of fowls and animals should not be eaten; how many lamps should burn at Easter time, whether it was permitted to wash one another's feet; at what time pork may be eaten; and such minute details of the daily life.

This overburdened ritualism and formalism Boniface foisted upon <sup>the</sup> Germans, teaching them that by the observance of such things they would merit eternal life; this he enforced in Germany which country long before his arrival had heard the true doctrine from the Culdees and the Iro-Scottish missionaries. He can well boast of progress in bringing the Teutonic nations into the pale of the Roman Church: after his first visit in Rome he explored the "barbarous peoples" of Germany; after his second visit in Rome he succeeded in romanizing a great multitude of these people, mostly Christians; after his third journey he organized his converts in parishes, dioceses, and provinces. Boniface deserves credit for his activity, for his leadership, and for his ability to organize and unify. But all these abilities were in the employ of Satan. Was it the love for lost souls or was it the glory of the Catholic Church that motivated all his activity? If it was for the glory of the papacy then he failed in the first activity of a Christian, that of giving all glory to God. And if it was the love toward the individual soul that prompted his missionary enterprise then how absolutely must Satan have blinded the eyes of his understanding so as to make him believe that he was leading souls to heaven, while in reality he was forcing them into the kingdom of Satan where terror and despair hold their sway. That he was sincere we can't deny. Those contradictions found in him as in other prominent Roman Catholic men can hardly be explained. It is "a mystery of iniquity".

From whatever angle we look at Boniface, praise can never be <sup>his</sup> Germany would have fared much better if Boniface had never entered there. But he came and in many instances eclipsed the sun

of righteousness which was already shining above the Teutonic people; he opened the door that left in the gloomy morbid shadows of the dark ages which brought untold vice, suffering, despair, and sadness to the people of Germany. Boniface, call him not the apostle of Germany, but the apostle of Romanism.

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