

the prophecy Henry IV's soul had died within him, that is, died in the good, charitable, priestly fashion—gone to eternal perdition. It can scarcely be possible to reflect without compassion on the fate of this unfortunate emperor, who, with his soul in this unhappy state, survived his slayer twenty-one years.

Henry IV. now met with but little opposition in Germany, and devoted the whole of his efforts to obtaining possession of Rome. He reached the Holy City, as it was called, four years in succession, and on three different occasions was obliged to withdraw without effecting an entrance. The pope had found himself obliged to make advances to the excommunicated Robert Guiscard, who consented to come to his assistance, and before whose hardy and well-trained soldiers and the malaria prevalent at times, Henry deemed it prudent to withdraw. At last, however, in 1084, he succeeded in gaining possession of Rome. Guibert was consecrated with all due ceremony in the Lateran, as Clement III., and afterwards crowned Henry IV., as emperor, in the Vatican. Poor old Gregory VII. had meanwhile found refuge in the castle of St. Angelo. The approach of Guiscard again compelled Henry to retreat. The capture of the city by the hostile Imperialists proved but a mild aggression compared to its rescue by the Normans and Saracens. These savage allies are said to have burnt from the Flaminian Gate to the Antonine column, assaulted with barbarian violence both the Capitol and the Colosseum, and laid waste the area of the city from thence to the Lateran. The poor old pope, freed from his confinement, refreshed himself by once more excommunicating Henry IV. and Clement III. After this, scarcely knowing whom most to dread, his civilized foes or barbaric friends, he resolved to leave Rome, and retired to Salerno, where he died the following

year. His last words were :—“ I have loved righteousness and hated iniquity, and therefore I die in exile.”

In stature Hildebrand is said to have been considerably below the medium, but of an active, energetic temperament, and thoroughly fearless. His life was supposed in those days especially, when the clergy were by no means so careful as they now are of giving scandal, to be one of exemplary virtue. The only scandal connected with his name is his intimacy with Countess Matilda, which certainly must be looked upon as most suspicious.

His character has, of course, been differently judged by different men. Sir James Stephen, one of those who have considered his career in the most favorable light, thus sums up his opinion :

“ He found the papacy dependent upon the empire ; he sustained her by alliances almost commensurate with the Italian peninsula. He found the papacy electoral by the Roman people and clergy ; he left it electoral by a college of papal nomination. He found the emperor the virtual patron of the Holy See ; he wrested that power from his hands. He found the secular clergy the allies and dependants of the secular power ; he converted them into the inalienable auxiliaries of his own. He found the higher ecclesiastics in servitude to the temporal sovereigns ; he delivered them from that yoke to subjugate them to the Roman tiara. He found the patronage of the Church the mere desecrated spoil and merchandise of princes ; he reduced it within the dominion of the supreme pontiff. He is celebrated as the reformer of the impure and profane abuses of his age ; he is more justly entitled to the praise of having left the impress of his own gigantic character on the history of all the ages which have succeeded him.”

On the other hand Bolingbroke speaks of him in the following terms :—

“ Gregory the Seventh, in the next