

rivals became friends. Photius now in power convened a large council which annulled the decrees of the council of 869 and reaffirmed the ancient form of the Nicene creed, i.e., the form without the *filioque* clause. The pope was deceived into ratifying the action of the council through misrepresentation by the papal delegates, but on discovering the deception he despatched bishop Marinus to declare invalid what had been done. Marinus was seized and thrown into prison by Photius, whom the pope therefore anathematized. Before his death in 891 Photius was destined to be deposed once more. Five years before his death he was removed by the new emperor Leo IV to make room for the youngest brother of the emperor. His last years were spent in a cloister, and thus ended the life of the man who perhaps more than all others was the means of bringing about the separation between the Eastern and the Western Churches.

The quarrel about the election of the patriarchate and the respective rights of Rome and Constantinople over Bulgaria lingered for some time. Friendly relations were reestablished in 900 A.D., but the reconciliation was neither cordial nor complete, and throughout the tenth century there was but little intercourse between the two churches. At the beginning of this dark century in the church's history a circumstance arose which tended to further estrange them. Leo the emperor had married a fourth wife in violation of the laws of the Greek Church, which forbade fourth marriages. The patriarch of Constantinople protested against the emperor's action, and as a reward for his med-

dling was deposed by the emperor. To justify himself, Leo appealed to pope Sergius III, who sanctioned the marriage. Constantine, the son and successor of Leo, prohibited fourth marriages by an edict; in this the pope acquiesced, so the schism slumbered during the dark tenth century.

In the following century both the emperor and the patriarch of Constantinople were much annoyed at the increasing power of the papacy and at the threatened loss of Italian possessions through the progress of the Normans in Italy. In 1024 the proposal was made to pope John XVIII, that the title *episcopus ecumenicus* should be enjoyed equally by the bishops of Rome and of Constantinople. With this proposal was sent a considerable sum of money to help him come to a decision. The mercenary John was ready to accept the proposal and to renounce all claim of superiority over the eastern patriarchs, but the negotiations came to nought when the treasonable plot was discovered.

And now we come to the man who really completed what Photius had done so much to bring about, *Michael Cerularius*, the patriarch of Constantinople. Cerularius and Leo, the metropolitan of Bulgaria (the metropolitan was the presiding bishop of a province, so called because in early times his see was commonly fixed in the civil metropolis), addressed in 1053 a letter to the bishop of Trani in Apulia, a diocese then subject to the Eastern Church, warning him of the errors of the Church of Rome. These errors they grouped under four main heads; (1) that, following the practice of the Jews, unleavened bread is used in the Eucharist, (2) that the Romans fast on