

subjects. Henry, deserted by his army, repudiated by his people, betrayed by his family, found himself obliged to fly, and in the depth of winter, accompanied by his wife and a handful of followers, crossed the Alps, to beg pardon from the pope. The humiliations he was made to undergo at the hands of the arrogant pontiff, and the actual physical sufferings he was made to endure, one finds it difficult to believe. For three days the unfortunate Henry, unattended, almost unclad, in the depth of winter, without food or drink, was kept in an outhouse, calling for pardon. After that time, more worn out by the importunity of his counsellors, than touched at heart or relenting, Gregory was pleased to be softened, and condescended to administer the exhausted sovereign absolution.

That there was good ground of complaint in the indiscriminate sale of sees, resorted to as a means of obtaining revenue, there is no denying. But although that was the offence first complained of, the cause of the summons was widely different; it was not to answer for infringing the powers of the Church and making an ill use of its dignity that Henry was summoned to Rome; it was to answer to another monarch, and that monarch his vassal, for his conduct as king, and his treatment of his subjects. The student of history, keeping this fact before his mind, cannot but feel the conviction forced upon him, that what Hildebrand most sought was not the abolishment of an abuse so much as the assertion of a power; not a reformation in the Church so much as a proclamation of clerical supremacy, not the greater purity of the episcopacy so much as the more unquestioned superiority of the pope. In the words of Hallam, "the disinterested love of reformation, to which candor might ascribe the contention against investitures, is belied by the general tenor of his conduct, exhibiting an arrogance without parallel,

and an ambition that grasped at universal and unlimited monarchy."

The lesson was a severe one, but it was not lost upon Henry, who set to work at once reforming the abuses which had cost him his popularity, and soon regained the confidence and affection of his subjects. He was absolved in 1077, the same year he was elected emperor, in spite of the strenuous efforts of Rodolph of Suabia, who opposed him, and was in so doing backed by the pope and what might be called the whole priest-party. This contest led to a war, during which, for a short time, it seemed uncertain which party victory would ultimately favor. It became at last evident, however, that Henry was the stronger. The pope, vexed at seeing the ill-success which attended his favorite, and doubtless aware that the Emperor's attention would be turned towards him as soon as his other enemies were disposed of, resolved to try again the strength of the papal anathema. The Emperor was, therefore, formally excommunicated a second time in 1080, three years after the first, his subjects forbidden under the severest ecclesiastical penalties from holding communication with him, and Rodolph of Suabia declared King of Germany. The pope further sent his newly nominated sovereign a magnificent gold crown with a semi-blasphemous inscription declaring that "Jesus Christ, the mystical Rock, having given the diadem to Peter, in the person of Gregory, he transferred it to Rodolph." The inscription is in Latin, and there is a pun on the word *petrus* which it is impossible to render in English. It soon became evident, nevertheless, that a favorite emperor, at the head of a victorious army, is not so easily overthrown by an excommunication as an unpopular and enervated king. Henry almost immediately carried off two complete victories, one over Rodolph, the other over the troops of his cousin, Countess Matilda. The Ger-