

III became emperor. Ignatius refused communion to Michael's uncle, Bardus, on the ground of drunkenness and immorality. The emperor interfered and banished Ignatius, putting in his stead Photius, an exceedingly clever and learned man, but ambitious and unscrupulous. The legitimacy of Photius' elevation to the see was questioned and Ignatius' supporters who thought him wronged appealed to Pope Nicolas I; but Photius had anticipated them, having already laid the matter before the Pope. Nicolas as mediator assumed a haughty dictatorial air, but finally confirmed Ignatius' deposition, having been deceived by a false report brought to him by his legates. On discovering the fraud in 863, he reversed his decision, deciding in favor of the deposed Ignatius, pronouncing sentence of deposition against Photius and threatening excommunication in case of disobedience.

Meanwhile another cause for ill-feeling between the Roman see and that of Constantinople had arisen. The Bulgarians, a Slav people, had been converted to Christianity by the Byzantine missionaries, St. Cyril and Methodius about 850. The Bulgarian king, after his conversion applied to Rome for teachers and asked for the pope's opinion regarding Photius' right to the patriarchate. Nicolas considering this a golden opportunity to increase his jurisdiction, replied that Photius had not been lawfully appointed and had no right to confirm candidates who presented themselves for confirmation. Angered at this, as he thought, unjust intrusion of the pope, Photius held a synod and deposed in turn the head of the Roman see. Further, he issued a circular letter to

the eastern patriarchs, denouncing the interference of the pope in Bulgarian affairs and accusing the Roman church of irregular practices and heretical doctrines. He charged the Latin Church with fasting on Saturday, shortening the time of Lent by one week, using milk, cheese and butter during the forty days fast, enforcing celibacy of the clergy, despising priests already married, and above all corrupting the Nicene creed by adding the "*filioque*" clause. These accusations practically include the main differences between the Eastern and Western Church to this day.

In 867 the emperor Michael was murdered and with his death came the downfall of Photius. The new emperor, Basil, deposed Photius and recalled Ignatius. Two years after his accession the emperor convened a general council and confirmed the papal decrees against Photius; but the council was not representative and but poorly attended, so that the formula of union between the east and the west, drawn up and signed, was barren and short-lived. The Bulgarian question soon came up again. In 869 it had been agreed that Bulgaria belonged to the Byzantine see and that Roman clergy were to withdraw from the country. Pope John VIII refused to ratify this agreement and demanded the recall of Greek bishops and priests from Bulgaria, claiming the right of jurisdiction over it. Friend as Ignatius was of the Pope, his love of power was too great to allow him to make such concessions to him, so the quarrel continued. In 877 Ignatius died and Photius again obtained the patriarchate. It may be worth noting that before Ignatius' death, after so many years of alternating fortune, the two