

peror's death in 1282 came the formal revocation of the act of submission to the Pope.

During the fourteenth century, when the Mohammedans were pressing hard upon the East, several appeals were made to the Pope, the Emperor, John Palaeologus, in 1369 going so far as to acknowledge the supremacy of the papacy and the "filioque" clause, but the obstinacy of the Greeks and the deep-set animosities, prevented anything in the way of union being accomplished.

In the fifteenth century another attempt was made to bring about a reunion, a Council was convened at Ferrara in 1438, when it was agreed that twelve champions from each party should debate the theological differences. The disputed questions were ranged under four heads, (1) the procession of the spirit (filioque) (2) purgatory, (3) the use of unleavened bread, (4) Papal supremacy. The Council lasted nearly a whole year, and it was not until February, 1439, when the Council had transferred its sitting to Florence on account of a plague then raging at Ferrara, that an agreement could be arrived at. The Western Church seems to have carried the day on almost every point, articles of agreement were drawn up and signed by the Pope, the Emperor, bishops and archbishops, also by the representatives of the Eastern patriarchs, except by the patriarch of Constantinople, who had died while the Council was in session. In return for these concessions made by the East the Pope promised to send help against the Mohammedans. But these articles of union proved as ineffectual as their predecessors. As soon as the terms of

union were made known, Russia, which had not given its consent, and the Eastern Church as a whole refused to accept them, declaring that their representatives were traitors. They soon felt themselves the more justified in their course as the Pope had failed to keep his promise to send help to the East. The capture of Constantinople by the Turks in 1450, which was destined to mean so much for modern Europe in opening up the stores of Greek philosophy, literature, culture and art, by driving Greek scholars to the West and producing the Renaissance, put an end to all political schemes for reunion. The Greek Church had never been possessed of any great vitality, but the fall of Constantinople was a blow from which it has never recovered. Since then the patriarch of Constantinople has been in such abject subjection to the Sultan that his freedom and power are very limited. He is now a mere creature of the Sultan; for though he is appointed for life, he can be deposed at the arbitrary will of the Turkish ruler.

About the middle of the seventeenth century Pope Urban VIII made an effort to win over the Eastern Church to the Roman see, but met with vigorous opposition from the learned Cyril Lucar, patriarch of Constantinople. Lucar's enemies ingratiated themselves with the Sultan and had the patriarch executed. His successor actually apostatized to the Roman faith; but the next patriarch to occupy the see was animated by the hereditary hostility of his countrymen toward the Western Church, and all his successors have remained rigidly opposed to any concessions to Rome. As time has gone on the breach has continued to widen.