

against her." Even well-meaning monarchs sometimes did her more harm by their injudicious zeal than hostile ones by their malice. Thus, Otho the Great found the Holy See held in degrading servitude by an Italian baronial faction, but in order to set it free he used such drastic measures as deposing a lawfully elected Pontiff and keeping another in confinement till his death, thereby claiming for Cæsar the right of choosing the Vicar of Christ. "It might have been easily seen," says Frederick Schlegel, "that so extended a prerogative, little compatible as it was with the independence of the Church, would in the sequel provoke a strong reaction." For Cæsar was logical enough to conclude that, possessing the power of selecting the Chief Bishop, he also had the right of naming the subordinate bishops. But both of these rights were vigorously denied by Pope Gregory VII. to the reigning Kaiser, Henry IV., and hence began the famous struggle concerning Investitures which was to last for half a century. The courageous Pontiff decreed that "if any person should accept a bishopric or an abbacy from the hand of a layman, such one should not be regarded as a bishop or an abbot, nor should he enter a church till he had given up the benefice thus illegally obtained. And, if any person, even though he were king or emperor, should confer the investiture of an ecclesiastical office, such one should be cut off from the communion of the church." The angry Kaiser, to whom had been permitted the ratification of Gregory's election, now declared the Pontiff deposed, and announced the fact in a letter beginning: "Henry, not by usurpation, but by God's ordinance, King, to Hildebrand, no longer Pope, but a false monk." But when he found nobles and people falling away from him as from a leper, he was glad to implore pardon of the magnanimous Gregory, in so humble a manner that "going to Canossa" has passed into a proverb. And though he used the new lease of power acquired by his mock repentance to drive the Pontiff into the exile in which he died, yet imperial interference with ecclesiastical elections had received a deadly blow, and succeeding Kaisers understood that they could no longer practice simony with impunity. From time to time, however, the lesson was forgotten. Frederic Barossa had two anti-popes set up; Fred-

eric II. was continually at war with the Holy See, and on one occasion imprisoned more than one hundred bishops on their way to attend a council called by the Pope.

The first principle of Cæsarism, so firmly held by the German Emperors, *quod principi placuit legis habet vigorem*, led also several kings to France to assume control over spiritual matters within their own dominions. Philip the Fair, finding Pope Boniface VIII. an obstacle to his designs, tried to have him deposed, and failing in this, succeeded in influencing the election of Clement V, who took up his residence in Avignon. This was the beginning of what Italian writers call the *Babylonish Captivity*, which was to have a very serious effect upon the future of the Church. Just as one of the chief causes of the Greek schism was "the despotical interference of the Byzantine emperors in purely religious matters, and the state of servitude to which they had reduced the clergy by honors and riches as well as by menaces and persecutions," so the beginning of the great schism of the West, which distracted the church for a period of forty years, during which there were as many as three claimants for the Papacy, is directly traceable to the sinister influence of the French court over a portion of the Sacred College, rendering them unwilling to see the Pope leave Avignon.

In England, the Norman and Plantagenet monarchs were not behindhand in asserting their claims to spiritual jurisdiction. William the Conqueror prohibited appeals to Rome; his sons plundered churches and monasteries, and twice exiled the saintly Anselm of Canterbury, who resisted their encroachments. Henry II. aimed at the complete subjection of the hierarchy to the crown, and was brought to his senses only by finding himself responsible for the murder of the courageous primate, Thomas à Becket. And Richard II., to guarantee "the rights of the Crown," had passed the statute of *Præmunire*, which afterwards did such excellent service in the hands of Protestant sovereigns.

Looking back upon the conflict unceasingly carried on between successive Vicars of Christ and the German, French and English Cæsars, our only surprise must be that the great religious revolt did not occur earlier than the 16th century. True,