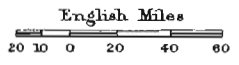






# ITALY

C. 1060 - 1167



**Explanation**  
 Districts held by the Pope   
 " " " Emperor

THE  
LIVES OF THE POPES  
IN THE MIDDLE AGES

BY THE

REV. HORACE K. MANN

"De gente Anglorum, qui maxime familiares Apostolicæ Sedis semper existunt" (*Gesta Abb. Fontanel. A.D. 747-752*, ap. M.G. SS. II. 289).

HEAD MASTER OF ST. CUTHBERT'S GRAMMAR SCHOOL, NEWCASTLE-ON-TYNE  
CORRESPONDING MEMBER OF THE ROYAL ACADEMY OF HISTORY OF SPAIN

THE POPES OF THE GREGORIAN RENAISSANCE  
ST LEO IX. TO HONORIUS II.  
1049-1130

VOL. VI.—1049-1073

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To

HIS ALMA MATER

ST CUTHBERT'S COLLEGE, USHAW

THIS VOLUME

Is respectfully Dedicated

BY

A GRATEFUL SON



## PREFACE.

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By way of preface to this additional series of *The Lives of the Popes in the Middle Ages*, which is now offered to the public, I will simply say, in the words of an old Norse monk who wrote the history of the kings of his country, that "it may be taken as certain that I wish that someone other than myself had undertaken to tell the story of these events; but, as this task has not yet been attempted, I prefer to make the attempt myself rather than that it should not be made at all."<sup>1</sup>

This much of a preface has been penned that I might find another opportunity of tendering my sincerest thanks to my friends, C. Hart, Esq., B.A., F. F. Urquhart, Esq., M.A., and E. Weidner, Esq., and to the Rev. A. Chadwick and A. Harding, Esq., who have with such ungrudging kindness again helped me either with the literary or with the artistic side of these volumes. And I am, moreover, only too glad once more to have a chance of expressing to the authorities of the Public Library of Newcastle-on-Tyne, and of St. Cuthbert's College, Ushaw, my grateful sense of their readiness to give me any assistance in their power.

H. K. MANN.

<sup>1</sup> Theodoric, *Hist. de antiquit. regum Norwag.*, p. 68, ed. Storm, Kristiania, 1880.





A LIST OF THE PRINCIPAL ABBREVIATIONS  
USED IN THIS VOLUME.

- Jaffé, or Regesta . . . = *Regesta Pontificum Romanorum*, ed. Jaffé, 2nd ed., Lipsiæ, 1885.
- Labbe . . . . . = *Sacrosancta Concilia*, ed. Labbe and Cossart, Paris, 1671.
- L. P., Anastasius, or the } = *Liber Pontificalis*, 2 vols., ed. L. Duchesne, Paris, 1886.  
*Book of the Popes* }
- M. G. H., or Pertz . . . = *Monumenta Germaniæ Historica*, either *Scriptores* (M. G. SS.) or *Epistolæ* (M. G. Epp.) or *Poetæ* (M. G. PP.).
- P. G. . . . . = *Patrologia Græca*, ed. Migne, Paris.
- P. L. . . . . = *Patrologia Latina*, ed. Migne, Paris.
- R. I. SS. . . . . = *Rerum Italicarum Scriptores*, ed. Muratori, Milan, 1723 ff.
- R. S., following an } = The edition of the Chronicles, etc.,  
 edition of a book } published under the direction of the Master of the Rolls.

The sign † placed before a date indicates that the date in question is the year of the death of the person after whose name the sign and date are placed.

The sign \* placed before the title of a book indicates that the author of these volumes has seen the book in question well spoken of, but has not had the opportunity of examining it himself.



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## INTRODUCTORY CHAPTER.

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THE century of papal history which it is hoped will be illustrated by the following pages was the age dominated by the great name of Hildebrand, and hence is often described as the *sæculum Hildebrandicum*. It was the age in which that high-minded<sup>1</sup> and pure-souled monk strove, either by his own exertions or by those which he inspired, to promote that reform in the Church which had been inaugurated by St. Leo IX. The efforts at reform took the shape of a determined struggle against the triple scourge of simony, clerical incontinence, and the tyrannical interference of the powerful in the domain of the Church, and were at length focussed in the fight against lay investiture. But the attempt to stifle this abuse which was begun under the saintly Pontiff from Lorraine, was not destined to be concluded either in his reign, during which Hildebrand was trained, or in those of his immediate successors who were under the influence of Hildebrand, or in that of Hildebrand himself. It was not to be terminated till the pontificate of Calixtus II.; while the general contest between the Papacy and the Empire which took its rise in this attempt at reform was to last till the fifteenth century, and was, in the temporal order, to exhaust both.

<sup>1</sup> Such is Bowden's invariable description of him, ap. *Life of Gregory VII.*, i. pp. 11-13, etc.

Resistance  
to the  
Gregorian  
reform.

The reforming zeal of the Popes of the school of Hildebrand almost everywhere encountered the most stubborn opposition; so deep-rooted were the evils they strove to eradicate, so dear were they to the passions of the clergy, or to the interests of the great. And nowhere did they meet with greater opposition than in Italy. If simony was rife in France, it was worse in Germany, and worst of all in Italy<sup>1</sup>; and if the spectacle of married priests and bishops was not uncommon in other countries of Europe,<sup>2</sup> it was nowhere more obvious than in Italy, and especially in Milan and in Lombardy generally. The reason of this is not far to seek. Though the Church

Italy, especially in its northern portion, had, owing to the power of its bishops, and to the comparatively rare interfering visits of the German emperors, been free to a very large extent from the royal oppression under

<sup>1</sup> "Per universam Galliam atque Germaniam symoniace philargirie crassari cupiditatem." . . . "Hec pessima . . . nequicia . . . multo amplius totam occupaverat Italiam." R. Glaber, *Hist.*, v. 5.

"Sed et omnis episcopus urbis  
Plebes (parishes) vendebat."

Donizo, *in vit. Mathild.*, i. c. 15.

"Venenata illa hæresis præsertim in episcopali ordine" (S. Petr. D., *in vit. S. Romuald.*, c. 35). "Regnabat iniquitas, avarita dominabat, Symon magus æclesiam possidebat, episcopi et sacerdotes voluptati et fornicationibus dediti erant" (S. Bruno of Segni, *Libell. de symoniac.*, c. 1, ap. *M. G. Libell.*, ii.). Gerhoh of Reichersberg, who wrote about 1150, speaks of ecclesiastical dignities which kings, emperors, and bishops sold from the days of Otho I. to those of Henry IV., and of almost the whole Church being infected by this vice of simony till the days of Gregory VII. (*Comment. in Ps.* 39, ap. *ib.*, iii. 436).

<sup>2</sup> "Non erubescabant sacerdotes uxores ducere, palam nuptias faciebant," etc. (Bruno, *l.c.*). Cf. the *Liber Gomorrhianus* of St. Peter Damian. On it, see *infra*, under Leo IX. Andrew, abbot of Estrun (Strumensis), in his life of St. John Gualbert (c. 3), says: "Quin potius perrarus (clericus) inveniretur (proh dolor!) qui non esset uxoratus vel concubinatus. De Simoniaca quid dicam? Omnes pene ecclesiasticos ordines hæc mortifera bellua devoraverat, ut qui ejus morsum evaserit, rarus inveniretur."

which it groaned in other countries, it had become thoroughly demoralised by the terrible anarchy of the tenth century, and its bishops were, for the most part, as loose in their morals as their secular compeers.

Though, then, the fight for independence and reform upon which the Popes had entered was to be long and bitter, and was to bring upon them a very large share of suffering from the Franconian emperors and their contemptible antipopes, they were not to stand alone in the combat. The words of such fiery champions of reform as St. Peter Damian must never be taken too literally. There were always good priests and even good bishops, and that too even in Italy, who were longing for a reformation in manners, and who were only waiting for an opportunity to help to promote it. Especially were the Popes supported by the religious orders, by the Camaldolese, founded by St. Romuald (1009), by the Premonstratensians (1125), and especially by the Benedictines, revived by the reforms of Cluny and by those of the Carthusians (1084), and of the Cistercians (1098), and producing from such centres as Bec and Clairvaux men like Lanfranc and SS. Anselm and Bernard. They were sustained also in their conflict against the powers of evil by men deservedly conspicuous for their sanctity, by St. Peter Damian, by St. Bruno of Segni, by St. John Gualbert, with his order of Vallombrosa,<sup>1</sup> and by St. Bruno with his Carthusians, who by their silence and penitential life protested loudly against the disorders of the age.

The era of which we are now about to write in detail was an era not only of ardent work for reform, but of great and glorious deeds, the soul of which was faith, both in the social and political as well as in the ecclesiastical order. It was the age in which the Crescent began its

An epoch  
of vigorous  
life.

<sup>1</sup> Confirmed by Victor II. Jaffé, 4346.