

but we will look at that in the next heading. His name was worth remembering here and he was an unfortunate man in several ways a man who certainly can not be said that he deserved his misfortune by the skillful ~~way~~ and underhanded ways that he used to make himself bishop. It is also possible that Vigilius is a man who wanted to be bishop in line with the old tradition with the ~~style~~ church of Rome and to do what was right and to have to stand for the orthodox doctrines but he couldn't get chosen by Boniface choosing him, the church would not stand for that and when they elected him he did not get in and the only way he got in was making all kinds of promises to the emperress which was just the exact opposite of what he believed but he really did believe the other things. He really wanted to stand for the policy of the church of Rome standing for the orthodox faith and so his life from this time on was a constant switching back and forth between what was right and what would promote his thought and interest or perhaps make him continue in this position and there was vacillation back and forth, Schaff says his ministration was a vacillation between the dignity of office and subservience to an alienated theological and political influence and time after time his agreements to that which the church of Rome has always felt was wrong and time after time he and really suffered often as a result of his retraction and one time according to western accounts at least his ~~will~~ violently pouring from the in Constantinople upon which he was holding with both hands so firmly that the above it dragged through the streets with a rope around his neck and cast into prison and then after he had been there a while he decided that he had better give in and so he gave in and did what they wanted him to. (~~something~~)

Interruption by an announcement by Mrs. Field.

So this gives an idea of the miserable lot that Vigilius had through a good many years of life, but to see how this was and why this was we need to go on to D, and it is a little hard to entitle D, because there are three subjects coming under it and I will name two of them in the title.

D I will call the emperor Justinian and the Monophysite controversy.