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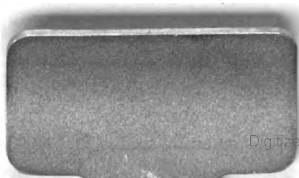
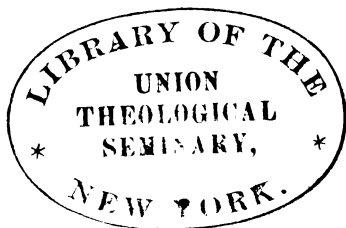
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Outline Studies in
CHURCH HISTORY

HENRY E. DOSKER

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Outline Studies

In

CHURCH HISTORY

By

DR. HENRY E. DOSKER

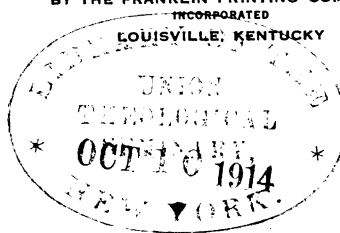
Professor of Church History

In the

Presbyterian Theological Seminary of Kentucky

LOUISVILLE, KY.

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PREFACE.

With some hesitancy these "*Outline Studies in Church History*" were prepared for the press. I was urged to do so by my pupils, who had used them in the class-room in the study of Church history.

They do not pretend to be a class-book. They are merely a *foundation or frame work*, upon which and around which the knowledge of the subject is to be built up by the individual efforts of the students.

The magnificent "Manual" of Dr. Kurtz is recommended to the student, for side-reading, to fill out these Outlines.

Reference is further made to other books, familiar as household words to the student of Ecclesiastical History, such as—*Neander's* "History of the Christian Religion and Church," *Mosheim's* "Institutes of Ecclesiastical History," *Guericke's* "Church History," *Gieseler's* "Text-book of Ecclesiastical History," *Hase's* "History of the Church," *Schaff's* "History of the Christian Church," *D'Aubigne's* "History of the Reformation," *Fisher's* "History of the Christian Church," and "History of the Reformation," etc. A few references are further made to *Bryce's* "Holy Roman Empire," especially in the Carovingian period, *Cutts's* "The Middle Ages," a unique volume invaluable for the study of the dark centuries, and to the "Schaff-Herzog Encyclopaedia," for individual topics.

It is customary in most of our theological seminaries to follow the university *lecture-plan* in these studies and to treat certain portions of the great field of Church history *exhaustively*, rather than to attempt to survey the whole field. But thus the student is unable to obtain that general grasp of the subject, without which the mastery of details is impossible. The partial supply of this lack is my modest aim.

HENRY E. DOSKER.

Louisville, Ky.
January 25, 1913.

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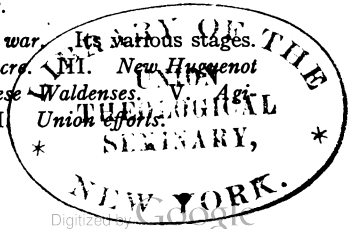
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Outline Studies in Church History.

CHAPTER I.

INTRODUCTION.

THE SUBJECT.

I. THE CHRISTIAN CHURCH is the aggregate of believers in Jesus Christ. Its manifestation is in the communion of saints; every sect is, in some sense, a revelation of the life and spirit of Christ. Its *teacher* is the Holy Spirit; its *head*, Christ. The *means of grace* are the Word and the sacraments.

II. CHURCH HISTORY is the systematic narration, in the order of their sequence, of the events which indicate the organic development of the Kingdom of God. It differs from sacred history in its *sources*, from profane history in its contents and object. Church history records both the *normal* and *abnormal* developments in the organism of the Church.

Hence its threefold aspect:

- (a) CRITICAL, where it sifts evidence.
- (b) GENETIC, where it describes the organic connection between the events and facts, of which it treats.
- (c) THEOLOGICAL, where it views these matters in their mutual religious bearing.

III. BRANCHES.

- (a) HISTORY OF MISSIONS, the outward development.
- (b) ARCHAEOLOGY, the inward development. (Constitution, worship, forms.)

(c) HISTORY OF DOCTRINE, the tracing of the doctrinal developments of the Church.

1. *History of dogmas*, the history of the development of individual doctrines.

2. *Symbolics*, the tracing of the faith of the Church, as it is developed in creeds.

3. *Patristics*, the tracing of this same faith, as it is developed in the writings of the Fathers.

4. *History of Theology*, the history of doctrinal developments, as traced in theological systems.

IV. SOURCES.

(a) WRITTEN. Documents, inscriptions, secular history, Church historians, quotations from lost works, testimony of eye witnesses, "Pastorals", "Decretals", "Regesta",* sermons, monastic vows, etc.

(b) UNWRITTEN. Monuments and buildings, oral tradition, Church furniture, art, etc.

V. DIVISION OF THE SUBJECT.

(a) ANTECEDENT, the history of preparatory events, both under heathenism and Judaism.

(b) PRIMITIVE, the history of the apostolic age. 1-100 A. D.

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**Pastorals*. Letters of pastors to their people.

Decretals. Decisions of councils.

Regesta. Royal acts and decrees.

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(i) Gregory to Charlemagne—600-800.

(ii) Charlemagne to Hildebrand—800-1070.

(iii) Hildebrand to the Reformation—1070-1517. The Franco-Germanic period. Evangelization of Europe. Culmination and decline of papal power. Development of monasticism, scholasticism and mysticism. The ferment of new ideas.

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(ii) Seventeenth Century. The age of orthodoxy and of Protestant scholasticism.

(iii) Eighteenth Century. Deism, rationalism, sectarianism, revolution.

(iv) Nineteenth Century. Revival of faith. Missions. Christian associations. Contest between faith and science.

VI. A FEW PROMINENT HISTORIANS. (Kurtz I, 11.)

Fourth Century. *Eusebius*—339. "Ecclesiastical History," "Life of Constantine." *Rufinus*, his translator (unreliable). Also Socrates, 439, Sozomenes, 429, Theodoret 430, his followers.

Fifth Century. *Boetius*—525. A connecting link between the ancient and mediaeval eras.

Sixth Century. *Gregory of Tours*—591. History of the Latin Church.

Eighth Century. *The Venerable Bede*—731. History of the English Church.

Sixteenth Century. *M. F. Illyricus*—1575. "Magdeburg Centuria" (partisan). Protestant. *Caesar Baronius*. "Ecclesiastical Annals" (partisan). Catholic.

Seventeenth Century. *Natalis Alexander*. "The Church and Her Doctrines," 24 vols. *Fr. Spanheim*. "Summa Hist. Eccl."

Eighteenth Century. *Gottfried Arnold*, "Impartial History of the Church and of Heresy," (very partial). *J. L. Von Mosheim*, "the Star of the century," "History of Ecclesiastical Institutions."

Nineteenth Century. *Ch. W. Niedner*—1865. "Lehrbuch," useful but unattractive. *J. K. L. Gieseler*—1854, who wrote a skeleton of history, with rich notes. *C. A. Hase*, "Kirchengeschichte," vivid and useful. *J. A. W. Neander*—1850, the greatest historian of the century, a close student of the original sources, "History of the Christian Religion and Church." *C. R. Hagenbach*—1874, "History of Doctrine," "Kirchengeschichte." *H. E. F. Guericke*—1878, "Handbuch." *J. H. Kurtz*, "Manual," an encyclopædic treatment of Church history, very useful. *A. Harnack*, the great patristic scholar, foremost among living Church historians. Among English Church historians we name *H. H. Milman*—1868. "History of Christianity to the Abolition of Paganism in the Roman Empire," "History of Latin Christianity to Nich. V." *Geo. P. Fisher*, "History of the Christian Church." *Ph. Schaff*—1897, "History of the Christian Church," "Creeds of Christendom," etc., America's greatest Church historian. It was chiefly he who inoculated our Christian scholarship with German thought and German methods.

CHAPTER II.

ANTECEDENT HISTORY OF CHRISTIANITY.

All revelation, as an organic development, looks forward to Christ. Its consummation means the identity of nature and grace, the ultimate indwelling of God in man. Hence the propriety of the term "Antecedent History." A preparation of the world for the fullness of time is afforded both by Judaism and heathenism.

I. HEATHENISM. (Kurtz I, 23; Schaff I, 71; Neander I, 1-29.)

Heathenism deifies nature (Rom. I). Polytheism does not precede monotheism, but the reverse.* The *esoteric* speculative faith of the priesthood is to be distinguished from the *exoteric* mythical faith of the masses. The immorality of heathen religions is a necessary consequence of their conception of God and nature.

Heathenism affords a double preparation for salvation.

(a) NEGATIVE. It proves that man cannot save himself.

(b) POSITIVE. It prepares man for salvation, in two ways.

1. *Intellectually.* *Greek philosophy* was the sublimest attempt ever made by unaided human reason to penetrate the divine mysteries. *Socrates*, 399 B. C., *Plato*, 348 B. C., *Aristotle*, 322 B. C., were its chief exponents. Then came the decline of philosophy. *Epicurus*, 271 B. C. (Epicureans); *Zeno*, 260 B. C. (Stoics); *Arcesilas*, 241 B. C. (Skeptics). Thus philosophy came to an absolute bankruptcy.

2. *Physically.* The influence of the great world powers. The Roman Empire furnished the Church with a universal language and ready means of communication.

* Polytheism—The worship of many gods.
Monotheism—The worship of one god.

II. JUDAISM. (Kurtz I, 28; Schaff I, 59; Neander I, 35.)

It is both seclusive and exclusive. It possesses the light of revelation, characterized by the theophany, prophecy and miracles. Its preparation also is twofold:

(a) NEGATIVE. The insufficiency of the law for salvation.

(b) POSITIVE. The organic development of revelation from Abraham to Malachi, under divine tuition.

The dark period from Malachi to Christ without divine tuition.

In this latter period the Synagogue became a missionary institution.

III. SECTS. (Kurtz I, 31; Bissell Biblical Antiquities, 384.)

(a) PHARISEES. The Talmud gives 7 classes: 1, Shechemites; 2, Tumblers; 3, Bleeders; 4, Mortars; 5, Searchers; 6, Fearers; 7, Lovers. Similarity to the Stoics (Jos. Vita, Sec. 2.) For their doctrines see Math. 15, 1-20; Acts 23, 8.

(b) SADDUCEES. Akin to the Epicureans. They were Hellenistic and liberal. The name is derived either from Zadok or from "Tsaddik", righteous. For their doctrine see Math. 22, 23; Luke 20, 27; Acts 23, 8; Mark 12, 18-27.

(c) ESSENES. Not mentioned in Scripture. Related to Rechabites. (Jer. 35.)

IV. CONTACT BETWEEN JUDAISM AND HEATHENISM. (Bissell Biblical Antiquities, 380.)

(a) SAMARITANISM. The story of the origin of the Samaritans is found in II Kings 17. In Ezra's day they were willing to co-operate with the Jews in rebuilding Jerusalem, Ez. 4, 1-5. In Nehemiah's time the rupture became complete, 13:28. Manasseh, son-in-law of Sanballat

the Honorite, brother of Jaddua the high priest, reorganized Samaritanism and a temple was built on mount Gerizim. The Samaritans believed in and expected the Messiah, they observed the seven national feasts of the Jews, they kept the Sabbath and practiced circumcision. Their literature consists of a "Samaritan Pentateuch" of considerable critical value, of the "Samaritan Chronicle", the "Chronicles of Abul Fath", a book of prayers, etc.

Later attitude to the Church. (Kurtz I, 95.)

In this later period three men principally figure, (a) *Dositheus*. A contemporary of the apostles, given to excessive asceticism, which, according to Origen, caused his death. (b) *Simon Magus*. Acts 8. Perhaps identical with "Simon the Magician", mentioned by Josephus. He figures in the "Pseudo Clementine books" and in the "Acta Petri and Pauli". Ireneaus calls him the "master and progenitor of all the heretics". For fuller information see Kurtz. (c) *Menander*. Apparently a disciple of Simon, but very much milder in his antagonism to the Church. He made Messianic claims and taught that in his baptism lay the secret of eternal youth.

(b) THE HELLENISTS. Jews who had come completely under the influence of the Greek life and spirit, after the world conquest of Alexander the Great. The Jewish colonies especially in Egypt fostered this spirit. Alexandria was its chief center. To it we owe the Septuagint (LXX) the Greek translation of the Hebrew Scriptures. It is of considerable critical value, but the date of its origin is shrouded in mystery. As a means of spreading the knowledge of God among the heathen its value was incalculable.

(c) PHILO AND JOSEPHUS (Kurtz I, 35; Neander I, 49). *Philo*, a contemporary of Christ, sought to rehabilitate

Judaism by dressing its principles in the garb of Greek philosophy. He exerted a great influence on the Alexandrian school.

Josephus did the same, by writing the history of Judaism in Greek ("History of the Jews," "Jewish Antiquities," "Life").

(d) THE THERAPEUTAE (Kurtz I, 35). Mentioned only once, in Philo's "De Vita Contemplativa." Since Lucius (1879) attacked the authenticity of this passage, the whole subject has been considered mythical. The question, however, is still unsettled. The Therapeutae may perhaps form the link between the Essenes and the Anchorites (Eusebius History II, 17).

(e) PROSELYTES. Converts to Judaism. "*Proselytes of righteousness*," were circumcised heathen. "*Proselytes of the gates*," were mere adherents.

CHAPTER III.

PRIMITIVE HISTORY OF CHRISTIANITY.

I. CONTENTS.

This period approximately covers the first century. Oral traditions are reduced to permanent forms. Thus our Gospels were born. The dispensation of the Spirit came in fulfillment of the Master's promise. (John 14, 16, 17; 15, 26; 16, 7-15; Acts 2, 1-21, etc.) The apostolic writings were added to the Gospels. Judaism was overwhelmed, as a national force, 70 A. D.

II. THE FULLNESS OF TIME.

By it we mean the physical and spiritual preparation of the world for the coming of Christ. The gates of Janus were closed for the third time in 700 years.

III. THE LIFE OF CHRIST.

Date of Christ's birth. Names "*Jesus*" and "*Christ*". His ministry. Relation to the prevalent Judaism. Miracles (1 nature, 2 disease, 3 death). His mode of teaching. His death. He founded the Church, as an institute, in the *Apostolate* (Math. 10, 2; Luke 6, 13). He gave the first Liturgical prayer, He instituted the Sacraments and set forth the germs of the Creed of the Church (Math. 16, 16, 17; 18, 19), (Schaff I, Ch. 2).

IV. EXTRA-SCRIPTURAL TESTIMONY CONCERNING CHRIST. (Kurtz I, 39; Schaff I, 171.)

(a) SYRIAC EPISTLE OF MARA. Tired of philosophy, this man, in exile, directed his son, Serapion, to Christ. Apparently authentic. Date, 73 A. D. (?)

(b) TESTIMONY OF JOSEPHUS. (Jew. Ant. 18, 3, 3.)

(c) ACTA PILATI. Purporting to be an official report of Pilate. Very likely spurious.

1. *The heathen form.* Slanders Christ. Widely distributed during the great persecutions.

2. *The Christian form.* Found in the Apocryphal Gospel of Nicodemus. Well known by the Fathers.

(d) CHRIST'S CORRESPONDENCE WITH ABGAR. Apparently spurious. The finding of the letter of Abgar, cut in an entablature at Ephesus, has recently reopened the question.

It is significant in this connection that Armenia received Christianity long before the Roman empire.

V. EARLY DAYS OF CHRISTIANITY. (Schaff I, 194-199, 224.)

(a) EARLY CONDITIONS. The effect of Pentecost was marvelous. The apostles became "witnesses of the resurrection" (I Cor. 15). Their mission was attested by miracles. Rapid growth of the Church (Acts 2). Circumcision and baptism, the Sabbath and the Lord's day, among Jewish Christians, first went hand in hand (Acts 13, 42; 16, 13; 18, 4. Acts 20, 7; I Cor. 16, 2; Rev. 1, 10).

(b) THE DEACONATE. (Schaff I, 499.)

As to its origin see Acts 6. The martyr-death of one of the first deacons, Stephen, introduces us to Paul, with whose conversion the Jewish persecution ends. Purposes of the diaconate. 1. Relief of the apostles. 2. An evangelizing agency (Acts 8).

The conversion of the Gentiles begins with Cornelius (Acts 10). Peter claims the title of "Apostle of the Gentiles," but was unfit for the task it implies (Gal. 2, 11-16); it belongs to another.

(c) PAUL THE APOSTLE. (Kurtz I, 42; Schaff I, 199 p.)

The typical Christian of the ages. "The Christian Plato." Birthplace. His educational advantages were

great, since Tarsus stood close to Alexandria as an educational center. And at Jerusalem he sat at the feet of Hillel and Gamaliel. Conversion (Acts 9). After an interval of three years, apparently spent in Arabia (Gal. 1, 15-17), Paul returned to Damascus, thence to Jerusalem, and, at the command of Christ (Acts 22, 18-21), went to Asia. Barnabas brought him from Tarsus to Antioch.

First Journey.—48-50. *Companions.* Barnabas and John Mark. Places visited. Results. (Acts 13, 14.)

Second Journey.—52-55. *Companions,* Silas, Luke, Timothy. (Acts 15, 37.) Asiatic churches revisited. Troas. Europe invaded. Places visited. Stay at Corinth. Contact with Gallio, brother of Seneca, who is said to have mitigated the conditions of the first Roman imprisonment. *Thessalonians I and II*, written from Corinth. Return to Jerusalem and thence to Antioch.

Third Journey.—55-58. *Companions,* same as before. Stay at Ephesus, whence he wrote *Galatians*, *I Corinthians* and *Titus*. Revisits Greece. At Troas he writes *II Corinthians*. From Corinth he writes *Romans*. Return to Jerusalem by way of Illyricum and Macedonia (Rom. 15, 19).

Imprisonment and death. Immediate cause of captivity. Festus and Felix. Appeal to Rome. Journey to Rome. During his first Roman imprisonment he writes *Ephesians*, *Colossians*, *Philemon* and *Philippians*, which are called "The Captivity Epistles". The Acts evidently does not carry us to the close of Paul's life. (Clem. Rom. I Cor. 5; Euseb. 2, 22.) After his release Paul apparently first went eastward, wintering perhaps in Greece. In 64 he may have visited Spain, perhaps even Britain. Somewhere on these journeys *I Timothy* and *Titus* were written. The fire of Rome as the cause of which Nero was suspected.

had been laid to the charge of the Christians and thus the great persecution broke out, which finally caused Paul's second imprisonment, during which *II Timothy* was written. Death—64-67.*

All the above dates are approximate. The chronologies of Zahn and Harnack differ considerably.

(d) THE OTHER APOSTLES. (Kurtz I, 45.)

James was beheaded by Herod, 44 A. D. (Acts 12, 1-2.)

James the Just. The Lord's brother (?). (Gal. 1, 19; Jas. 1, 1; Gal. 2, 9-12.) Suffered martyrdom at the Passover, 63 A. D.

Peter was the head of the Jewish Christian Church (Gal. 2, 7-9). As to Roman episcopate, see the discussion in Kurtz. The tradition of his martyrdom is very ancient. Whilst Paul, as a Roman citizen, was beheaded, Peter, as a Jew, was crucified, but according to tradition, at his own request, head downward, because he felt himself unworthy to die as his Master had done.

John, the leader of the Asiatic churches, labored at Ephesus (Patmos exile, Rev. 1, 9), till his death in Trajan's time, 98 A. D. Testimony of Eusebius, V, 24. Many traditions concerning his last days were cherished in Asia. When, too weak to speak aloud, he was carried into the church of Ephesus, he was wont to say—"Little children, love one another".

Thaddaeus or *Lebbaeus*, *Bartholomew* and *Simon Canaanites*, are named as the apostles of Armenia.

Thomas died in India,

Andrew in Scythia, the legends tell us.

All the apostles obeyed the Lord's last command.

* As to lost epistles of Paul, see 1 Cor. 5, 9; Col. 4, 16.

(e) **LIFE AND WORSHIP.** The early Church is characterized by great simplicity, charity, piety and missionary zeal.

1. *Charismata.* Gifts of divine grace. (Kurtz I, 51.) (Schaff I, 436.)

(i) Natural, based on the spiritual life and special gifts of the individual.

Temporary. Tongues. Prophecy. (I Cor. 14, 26.)

Lasting. (a) "Gnosis", spiritual insight into the Scriptures. (b) "Pistis," faith.

(ii) Supernatural. Miracles. Gift of healing.

2. *Worship.* (Schaff I, 460.) The Church patterned after the Synagogue. The Lord's day supplanted the Sabbath in Gentile churches. Driven from the temple and synagogues, the Christians met in private houses and hired halls. There were two parts of worship:

(i) The Didactic. Open to all.

(ii) The Sacramental. For believers only. "Psalms, hymns and spiritual songs" were used. (Eph. 5, 19; Col. 3, 16.) The elements of the supper consisted of common bread and mixed wine. (I Cor. 11, 23.) The consecrating prayer *eucharistia* finally gave to the supper one of its most familiar names. (I Cor. 11, 24.) The "agape" or love-feast and the "philema hagion" or holy kiss accompanied the supper. (Rom. 16, 16; I Cor. 16, 20). There is inferential proof of *infant baptism*. (Acts 2, 39; 16, 33; I Cor. 7, 14.) Adults were baptized by immersion or affusion, as is proved by early Christian art, especially in the Catacombs. The *Didache* or Teaching of the Twelve Apostles is of the greatest value in settling the moot point of the manner of early Christian baptism.

3. *Discipline.* Strictly enforced, (I Cor. 5, 4-13) but sinners were pardoned. (Gal. 6, 1, 2; II Cor. 2, 10.) (Schaff I, 501.)

4. *Offices.* (Kurtz I, 57.) Hase, § 42.)

Presbuteroi and *Episcopi*, presbyters and bishops, were added to the deacons. They were essential to organized Church-life (Phil. 1, 1). Originally the two terms were apparently interchangeable. (Phil. 1, 1; Acts 20, 17, 28; Tit. 1, 5, 7; I Pet. 5, 1.) Later distinct. *Deaconesses* were demanded by the state of society (I Tim. 5, 9; Rom. 16, 1). As early as 58 A. D., they were found at Rome. Their age of eligibility was subsequently fixed at 60 years. (I Tim. 5, 9.)

The Ancient Period.

CHAPTER IV.

CHRISTIANITY OPPOSED.

This opposition arose both from the Jewish and heathen side. The exclusive claims of Christianity caused it to be universally hated.

I. JEWISH OPPOSITION.

(a) PHARISAIC JUDAISM. (Kurtz I, 66.) In its simplest form it was an attempt to judaize Christianity. (Gal. 5, 3.)

(b) JEWISH GREEK PHILOSOPHY. Here we find an expressed desire for Hellenistic culture. (I Cor. 2, 1-10; 3, 11-14; II Cor. 10, 3-5.)

(c) JEWISH GENTILE GNOSIS. Oriental views of life and religion, expressed in Christian language. This was the earliest type of heresy. (II Tim. 2, 18; I John; II Pet.; Jude; Rev. 2, 5, 14, 15, 20.)

(d) JEWISH CHRISTIAN SECTS. (Kurtz I, 120; Schaff II, 428; Neander I, 344.) Sectarian in their origin and fundamentally wrong.

1. *Nazareans*. Christ was believed to be divine. Paul was accepted as an apostle, the law as binding on Jewish Christians only.

2. *Ebionites* ("Ebion," or from "Ebiohn", poor). The law was considered as binding on all. Offended at the cross, they still looked for the Messiah. Paul was repudiated. Both sects disappeared about 150 A. D.

3. *Elkesaites* (Elchasai). A mixture of Christianity, Essenism and paganism. The Sabbath and circumcision were believed to be binding forever. They baptized for sin and disease, with oil and salt, in the "name of the Father and Son and five elements". Flesh was forbidden.

Some identify them with the Sampseans, Sabeans and Mandaeans.

4. *The Pseudo Clementines*. As a Jewish product they may be mentioned here. Written at Rome in the second century, they are evidently forged. Strongly Judaistic, they try to identify Judaism and Christianity. Very ascetic in tone. Paul is set aside, Peter and James are highly exalted. Peter's Roman pontificate and his struggle with Simon Magus, at Rome, are magnified. (Kurtz I, 123; Hase § 72; Schaff II, 435; Neander I, 32.)

II. GENTILE INTELLECTUAL OPPOSITION. An attempt to revitalize Greek philosophy. Two attempts, *Neo Pythagoreanism*, in the Christian era; *Neo Platonism*, in the middle of the third century.

(a) NEO PYTHAGOREANISM. (Kurtz I, 90; Hase, § 49; Schaff II, 99 p.) The doctrine of Pythagoras (504 B. C.) had been both esoteric and exoteric. God was conceived as a "monas", thus the unity of creation was established. He also taught the doctrine of Metempsychosis, the transmigration of the soul. The soul stands related to the body, as God to the world. Revised in the Augustan age by

1. *Apollonius* of Tyana, a heathen Christ. Prophet, miracle worker, traveler. †96 A. D. (?)

2. *Alexander* of Nabonotichus. A marvelous impostor, unmasked by Lucian.

(b) NEO PLATONISM. (Kurtz I, 91; Hase, § 50; Neander I, 19, 160; Schaff II, 95 p.) A vast philosophical syncretism. The problems it occupied itself with were the world, life, death, eternity. There were three schools:

1. *The Alexandrian-Roman School*. *Ammonius Saccas*, †250. *Plotinus*, †270; his pupil, wrote the system (The *Enneades*). All things emanate from God. Asceticism

and virtue destroy corporeity, thus salvation is attained.

2. *The Syrian School.* *Porphyry*, †304, disciple of Plotinus, a renegade Christian.

He bitterly attacked the Church and her doctrines in his writings. Under the leadership of his pupil *Jamblichus*, †330, the system degenerated into polytheism and magic.

3. *The Greek School.* *Proclus*, †485, was its main representative. The whole movement now degenerated into a lifeless scholasticism.

Neo Platonism exerted a powerful influence on the philosophically inclined Fathers and, through them, on the development of the thinking of the Church. Its traces are found in the middle ages and even in modern times.

III. HEATHEN POLEMICS. (Kurtz I, 88; Hase, § 51; Schaff II, 89, 93, 101.) The attitude of the heathen to Christianity was practically everywhere antagonistic. The term "Asinarii" was first applied to the Jews, later on to Christians. Tertullian describes a picture, seen at Carthage, of a human figure with the head and hoofs of an ass, inscribed—"Deus Christianorum Onochoetes", "Onochoetes the God of the Christians".

The three great opponents of Christianity were—Celsus, Lucian and Porphyry.

(a) CELSUS, †180. In his "Logos alethes", largely preserved for us through the quotations of Origen, he bitterly assaults Christianity. He caricatures the hopes and claims of Christians, holds up Christ as a demented visionary and in the main uses all the arguments, which infidelity has later on launched at Christianity.

(b) LUCIAN of Samosata, †165. Here the weapons of ridicule and sarcasm are freely used. His book on "The

Death of Peregrinus"* is a covert satire on Paul and on the martyrdoms of Ignatius and Polycarp.

(c) PORPHYRY, †304. Strong in critical acumen, which is applied like a biting acid to the Scriptures of the Christians. Contradictions between Paul and Peter are pointed out and the unhistoricity of the book of Daniel is skilfully proved. All Christian exegesis, especially the Alexandrian allegoristic tendency, is held up to ridicule.

IV. THE ROMAN EMPIRE AND THE CHURCH. (Kurtz I, 75 p.; Schaff II, 32, 52, 60, 63 p.; Hase, § 41, 47, 48, 55.) Everywhere, as has been said, a violent antagonism against Christianity revealed itself.

Reasons. 1. Difference between Christian and pagan views of life. 2. The mysteries of Christian worship. 3. Purity of Christian morals. 4. Calumnies against Christianity spread especially by the Jews.

Tiberius and Claudius were tolerant in their attitude to Christianity, although the latter, confounding the Christians with the Jews, expelled them from Rome.

In the persecutions that followed, the laws against (a) Illicit religions, (b) Secret societies and (c) Magic were invoked against Christianity. It was charged with (1) *Sacrilege* and (2) *Lese majesty*.

PRINCIPAL PERSECUTIONS.

First century.

(a) NERO. (54-68.) This tyrant permitted the fire of Rome, set by his own orders, to be charged to the Christians. A fiery persecution ensued, characterized by the most brutal cruelty. Of the countless martyrs the chief were Peter, Paul and, perhaps, Linus.

(b) DOMITIAN. (81-96.) He introduced espionage and confiscation of property into the persecution. Flavius

*"De Morte Peregrini."

Clemens was perhaps one of the victims. There is an affecting legend that relatives of Jesus were sent for from Palestine by the jealous emperor, but were at once returned with gifts, when he saw their impoverished state.

Second century.

(a) TRAJAN. (98-117.) This persecution began with edicts against the "hetaerae" or secret societies. Pliny's letter from Asia drew forth the imperial command that Christians were only to be persecuted when accused. A fierce persecution, however, was aroused, mainly in Asia. Martyrs—Simeon of Jerusalem and Ignatius of Antioch.

(b) MARCUS AURELIUS. (161-180.) The joy and emotionalism of the Christians were abhorrent to the Stoic emperor. In the persecution which he ordered, all confiscated property was given to informers. Martyrs—Polycarp of Smyrna, whose death was marvelously embellished by tradition; Justin Martyr, hounded to death by Crescens, and, in Gaul, Pothinus, bishop of Lyons, Blandina and Ponticus.

(c) SEPTIMIUS SEVERUS. (193-211.) His attitude originally was friendly, especially through the influence of a Christian slave Proclus, through whom the emperor had been healed from serious illness. There was a slowly increasing persecution, especially in Africa. Martyrs—Leonidas, the father of Origen, Potamioena and Marcella at Alexandria; and Perpetua and Felicitas at Carthage, whose wonderful courage in the face of death has been the wonder of the ages.

Third century.

(a) MAXIMINUS THRAX. (235-238.) The remarkable thing in this persecution is the fact that it was almost wholly directed against the leaders of the Church.

(b) DECIUS. (249-251.) His was the first absolutely

general persecution. The Empire and the Church joined in a veritable death-grapple. Unparalleled horrors ensued. Here we first come face to face with the "*Lapsi*" i. e. apostate believers. They are classified as (1) *Sacrificati* or *Thurificati*, who sacrificed to idols to avoid death, (2) *Libellatici*, who had bribed the magistrates to sell them a certificate of sacrifice, (3) *Acta facientes*, who had escaped persecution by giving false information against the Church, (4) *Traditores* (in a later persecution) who had handed over the holy Scriptures for destruction.

The persecuted become *Martyrs*, when they forfeit life; *Confessors* when they survive martyrdom. The latter were very influential in the Church and were venerated with almost idolatrous reverence.

(c) VALERIAN. (253-260.) The early friendship of this emperor was changed into bitter hatred, through the machinations of his favorite, Macrianus. The most illustrious martyrs of this reign were Cyprian of Carthage and Sixtus II of Rome. Also Laurentius a deacon at Rome, who was frightfully, but vainly tortured to reveal the hiding place of the treasures of the Church.

(d) DIOCLETIAN. (284-305.) Neo Platonism exerted a powerful influence on him. He charged Christianity with many of the evils of the day; and yet his wife Prisca and his daughter Valeria were Christians. Galerius his son-in-law exerted a pernicious influence over him. The persecution began with an intolerant decree to the soldiers in Nicomedia, which caused many Christians to leave the army. It soon became general, except in Spain and Gaul. It was the death-throe of persecuting paganism. *Galerius*, who succeeded Diocletian in 305, issued an edict of toleration in 311. He was succeeded by *Licinius*, whilst *Constantine* in the West took the place of Chlorus. Meanwhile the Pretorians proclaimed *Maxentius* emperor.

In the three-cornered fight which ensued, Maxentius was vanquished by Constantine. A final struggle now began between the latter and Licinius, between Christianity and paganism, in which Christianity was victorious. A legend tells us that Constantine was warned in a vision to substitute the cross for the eagle on his standards (the labarum). The victory of Constantine in 323 clothed the Church in royal purple.

Effects of persecutions. 1. Purification of the Church. 2. Attestation of its powerful faith. 3. An unholy desire for martyrdom. The reaction caused by the sudden cessation of persecution and the influx of worldliness gravely endangered the best interests of the Church. (Dr. James Orr—"Neglected Factors in the Study of the Early Progress of Christianity.")

CHAPTER V.

GNOSTICISM.

(Kurtz I, 98; Schaff II, Ch. XI; Hase, § 76, Guericke Anc. Ch. 157; Neander I, 366 p.)

Two questions demanded a solution, by Christian as well as by pagan philosophers: (1) The origin of matter; (2) the origin of evil. A corollary of these questions was this: How can a perfect God impregnate evil matter with the seeds of life? Hence, the idea of the "dymiurg" or world-creator. Gnosticism is a spiritual aristocracy. Its disciples claim to be possessed of *gnosis* not attainable by the masses. It blends Christian ideas with pagan cosmogony, philosophy, theosophy and mythology. In all its variations it is *dualistic*. *God* and *hyle*, good and evil, are forever struggling for the mastery. All divine revelation is by means of emanations, aeons. In some systems the "dymiurg" is identified with the Old Testament Jehovah, thus antagonizing the Old and New Testaments, the law and the Gospel. Redemption comes by a high aeon, the "soter" or savior; who suffers docetically.* It consists of the victory of *mind* over *matter*, of the spirit over the body. Sanctification is therefore an ascetic process. All gnosticism divides mankind into three classes—(1) *hylics*, the irredeemable; (2) *psychics*, the redeemable; (3) *pneumatics*, those assured of redemption.

Benefits:

1. The Church brought in contact with art and science.
2. Development of self-consciousness in the Church.
3. Repression of Judaism.

Harm done by it:

1. Misrepresentation of the Church.
2. Pandering to Hellenistic pride.
3. Aristocratic pretensions.

* A "docetic" savior is one who suffers in appearance only and not in reality.

The Fathers opposed it and defended the faith of the Church. In the third century it had lost its originality, in the fourth it declined, in the fifth it vanished. The patristic attacks on it prove its original strength. It is only fair to state that we know gnosticism only from the writings of the Fathers, who bitterly opposed it. A single gnostic work "Pistis Sophia" of Valentine survives. All the rest is hopelessly lost. In Germany the theory has lately been advocated that it was an extra-ecclesiastical rather than an ecclesiastical movement. (Theologische Rundschau, Jan. 1899, 13 p.)

Division, (a) *Egyptian* or Alexandrian gnosticism. (b) *Syrian* or Asiatic, (c) *Christian*. In the first Greek philosophy preponderates, in the second Parseeism, in the last Christianity.

I. EGYPTIAN GNOSTICISM.

(a) THE OPHITES (Sethites, Cainites). In doctrine they were akin to Valentine. Jaldabaoth, the son of Sophia, figures here as a dyymiurg. *Jesus* is the psychic; *Christ* is the pneumatic Savior. The sect is named from the identification of Sophia and the Serpent.

(b) CARPOCRATES, 150 A. D. He identified Christ with the great philosophers. His followers called themselves gnostics, whom he teaches the way of liberation from the power of evil and how to find peace with God (Monas). The sect was accused of immorality.

(c) BASILIDES, 120-130 A. D. Author of an evolutionary system, further developed by his son *Isidorus*. The *Theos arretos*, the unrevealed God, emanates 7 aeons, *mind, word, understanding, wisdom, power, righteousness and peace*. These form the spirit-world *ouranos* and emanate 365 other "heavens". The last "Septad", at whose head stands the Jewish God, creates the kosmos.

Now comes the solution of the problem of the delivery of the soul, confined in all matter. A docetic Christ is emanated, after the failure of the Jewish God to save the soul. He brings about salvation by docetic suffering. The disciples of Basilides completely antagonized Judaism, thus going beyond their master. After the completion of the process of salvation God pours great ignorance, *megale agnoia* upon all men, whereby complete peace is guaranteed to the redeemed universe.

(d) VALENTINE, 160 A. D. The most complex and poetic of all the gnostic systems. He taught at Alexandria and Rome and died in Cyprus. He teaches that sexuality pervades all existence. Hence the doctrine of "*Syzygies*". The *Buthos* or *proarche* is the beginning of all things. Thirty pairs form the cycles of eight and ten and twelve, the Ogdoads, the Dekas and the Dodekas, e. g., "Nous"—"Aletheia," "Logos"—"Zoe," "Anthropos"—"Ecclesia". The last aeon, "Sophia," through a passionate impulse, tries to throw herself upon the "Buthos", and thus Achamoth, the helpless one, is born; who originates matter and brings forth the dymiurg. In this system also are found the inevitable pneumatics, psychics and hylics. Redemption consists in separating the first two classes from the third, and in bringing the first back to the "pleroma," and the second to the place where Achamoth dwells. Meanwhile the two aeons, Christ and the Holy Spirit, were created to save the disturbed "pleroma". All the aeons together create Jesus, the *savior*, whose espousal of Achamoth is to complete redemption. His person is docetic; his doctrine, gnostic. By *gnosis* the pneumatics are saved; by *pistis*, the psychics. The hylics are destroyed by fire. It is easy to trace the elements of Christian truth, interwoven in this system. In its fullness it must have been very impressive.

II. SYRIAN GNOSTICISM.

Characterized, as might be expected from its affiliation with Parseeism, by a positive dualism and by a docetic Christology. The asceticism of the Syrian gnostics is more pronounced and their systems lack the sweep and boldness of the Alexandrian gnostics.

(a) SATURNINUS, 125 A. D. (Kurtz I, 115.)

He lived at Antioch in Hadrian's day. Two eternally hostile domains exist, that of *the good God* and of *Satan*. On the confines of the spirit-world, a divine emanation, lies the kingdom of the seven planet-spirits, in raging conflict with hyle, the domain of evil. In an invasion of the latter, they have created the visible world and man. The impotence of the latter arouses the pity of God. He sends down the "*spinther*" or ray of divine light and thus causes man to stand upright. Thus man is elevated to a pneumatic condition. Satan effects the counter-creation of another race, after his own image. Vain is the struggle of the Archon, the Jewish God, against the forces of evil. He is overwhelmed. Christ, a high aeon, now appears docetically and brings to the pneumatic race *gnosis* and *the law*. Strict asceticism is enjoined by the latter, *e. g.*, abstinence from meat, marriage, etc., and thus salvation is brought about.

(b) TATIAN, 172 A. D. Originally a Christian, Tatian was led into gnosticism by exaggerated views of the Pauline antithesis between the Old and New Testaments, law and grace. The Old Testament God is identified, in his system, with the dymiurg; the New Testament God, with the *soter*. His followers developed into the sect of the *Encratites*, who flourished at Rome, 172 A. D. They taught abstinence from wine, flesh and marriage. Water was used at the Lord's supper. Adam was considered irredeemable.

(c) BARDESANES, 172 A. D. (Kurtz I, 110.)

He belonged to the school of Edessa and was considered orthodox; although he held dualistic views and strictly gnostic tenets. His doctrine is known from the 56 Hymns of Ephraem Syrus. Bardesanes spread his views, in metric form, of which a portion is preserved in the "Acta Thomae". His son, *Harmonius*, succeeded him in teaching a mild gnostic system.

III. CHRISTIAN GNOSTICISM.

Marcion, 170 A. D. (Kurtz I, 116.)

The son of a Christian bishop at Sinope, excommunicated by his own father. At Rome, about 145 A. D., he attached himself to *Cerdo*, the gnostic. He bitterly antagonizes the Old with the New Testament, the pre-Christian with the Christian doctrine. Three powers exist: 1. The holy God. 2. The just World-creator. 3. Diabolos, ruler of hyle. The dymiurg creates and governs Israel. The holy God incarnates Christ for its redemption. Docetic suffering is predicted of Christ, as in all the other gnostic systems. His descension into Hades makes the salvation of those who died before his advent possible. The Messiah of the Old Testament and the Christ of the New Testament are distinct. Marcion accepts ten Pauline epistles and a modified text of Luke's gospel. He taught an exaggerated Paulinism. His views are embodied in his "Antitheses". Strict asceticism is demanded. The Marcionite Church existed till the sixth century, and split into numerous fragments. Chief among his disciples is Apelles, 180 A. D., who softened the antithesis between the Old and New Testaments, whose Christ is no longer docetic and whose doctrine is nearly scriptural (Euseb. V, 13). In his old age he confessed that he "had lost himself in speculations, from which he could find no escape."

IV. MANICHAEANISM. (Kurtz I, 126; Schaff II, 503 p.; Hase, § 82; Neander I, 478 p.)

Manichaeism is related to gnosticism and yet differs from it. It originated in the struggle between the Sasanidae and the Arsacidae in Persia and is a *rival* rather than a *branch* of the Church. It *resembles* gnosticism in its dualism, its doctrine of aeons, its conglomerate character and its doceticism. It *differs from it* in its antagonism to the Church, in its freedom from the Greek spirit, in its Eastern theosophy, in its plebian character and in its fully developed hierarchical organization. This explains its large place in patristic literature.

(a) ITS FOUNDER.

1. *The Christian account*, derived from bishop Archaelaus of Cascar.

Scythianus, a Saracen, originated the first ideas, which were written down by his pupil *Terebinthus* (Buddas)—“*Mysteria, Capitula, Evangelium, Thesaurus.*” These were appropriated and tinged with Christian doctrine by *Corbicus*, his slave. The latter claimed to be the paraclete and began to make propaganda. He was captured and killed by the Persians.

2. *The Persian account.* Mani is the son of Fatak, a noble Persian of the house of the Arsacidae. From childhood he had visions and was impelled to found a new religion. Long laboring in vain, he attained success in 272 A. D. In a reactionary wave he was captured and flayed alive and crucified by Baranes I in 276 A. D. His gospel is known as the “*Ertenki Mani*”.

(b) THE SYSTEM. (Kurtz I, 128; Hase, § 82.)

Sharply dualistic. The kingdom of light opposes the kingdom of darkness. The latter is invaded by the former. The first-born son of God, the original man, fought with

the five pure elements (light, fire, water, hot air, soft wind) for the light-realm, but was conquered and part of his own being was absorbed by the kingdom of darkness. Redemption consists, therefore, in the reclamation of these elements of light. The creation of the world was accomplished by utilizing the elements of hyle, which had absorbed a portion of the essence of the Son of God. The lost element of light is the power of its life. Salvation is wrought by two emanations, *Christ* and the *Holy Spirit*, the former is enthroned in the sun and moon, the latter in ether. The revolution of the planets has a definite mission. They sail through the universe, forever gathering loads of light and emptying them into the sun. Man's continual sinking, by the loss of light, necessitates the descent of Jesus from the sun, for his salvation, in order that he may die a docetic death. Salvation is now complete, but the disciples of Christ lost the track, whose writings are therefore repudiated by Mani, except some of Paul's epistles. The consummation of salvation consists in the eternal separation of light and darkness.

Organization. A perfect hierarchy. "Perfecti" and "Electi" are those who have come into full communion of the Manichaeon Church. "Catechumens" and "Auditores" are in the way of preparation for such communion. The first were bound by the threefold oath, "Signaculum sinus, oris et manus." Their food consists of olives and grains. They baptized with oil, they celebrated the Lord's supper without wine. Mani is their invisible head; his martyr day, their great festival. They had a pope or *Iman* at Babylon, 12 magistri, 72 bishops, presbyters and deacons, a complete organization therefore.

The sect continued to exist under steady persecution, till the middle ages. Their antithesis between spirit and

matter and their identification of sin with the latter led to immorality. They revived in the *Catharistic sects* of Southern France in the later middle ages, and exerted a powerful influence on the general anti-Catholic spirit of that period. Between the Manichaeans and the Mohammedans a strange similarity of origin, of swift development and especially of geographical extension, through North Africa and even into Spain, may be noted.

CHAPTER VI.

INTERNAL LIFE OF THE ANCIENT CHURCH.

I. INTERNAL CONSTITUTION. (Kurtz I, 184; Guericke Anc. Ch., 106 p.; Schaff II, Ch. IV; Neander I, 249.)

The promiscuous and disturbing right of teaching was early restricted (James 3, 1; I Cor. 4, 1; Tit. 1, 9; Eph. 4, 11). The development of the hierarchical idea, after the apostolic age, was occasioned (1) by the *disappearance of charismata*; (2) by the conception of a *New Testament priesthood*, in connection with the doctrine of the eucharist. *Presbyter* and *bishop* became distinct offices, there was a slow expansion of the deaconate and a growing antithesis between the *people* (laos, plebs) and the *clergy*. The clergy, following the Levitical priestly ideas, were separated into *ordines*.

(a) ORDO MAJOR. *Bishop* (originally elected by the people and clergy), *Presbyter*, *Deacon*. "*Metropolitans*" and "*Country-bishops*" (*chorepiscopi*) were sharply distinguished and the influence of the latter was small in comparison to the former. The episcopal revenues were originally freely *contributed*, later on *taxed* on the people, and were generally large.

(b) ORDO MINOR. *Lector*, *Subdeacon* (2d C.), *Cantor*, (3d C.), *Exorcist*, *Janitor*, *Acolyth* (Episcopal servant). All of these offices survive, in some form, not only in the Roman Catholic and Greek Churches, but also in the Protestant Churches. Communication between the various churches was kept up by letters and messengers. "*Epistolae formatae*" were first given to traveling believers in order to safeguard the churches against spies and traitors.

II. FESTIVAL DAYS.

(a) THE "LORD'S DAY" replaced the Sabbath even in the

apostolic age (Rev. 1, 10). It was universally observed in the second century as the "*Christian Sabbath*" (monumentum creationis, monumentum consummationis).* (Just. Mart., Tert., Irenaeus.) Wednesday and Friday were recognized as "fast days".

(b) THE PASCHAL CONTROVERSY. (Kurtz I, 210; Hase, § 69.)

This controversy lasted from the second century till Nice, 325.

Three modes of observance:

1. *The Ebionite Christian way.* Easter always on Nisan 14th, in accordance with the law of the Jewish Passover.

2. *The Asiatic Christian way.* Nisan 14, but ending at 3 P. M., the hour when Jesus died. (Matt. 27, 45; Mark 15, 34; Luke 23, 44.) Thus the name "Quatuordecimans" originated.

3. *The Western way.* A double festival. "Pascha staurosimon," the festival of the *crucifixion*, always on Friday after Nisan 14, later on called "Good Friday". "Pascha anastasimon," that of the *resurrection*, on the Sunday following. The name "Easter" is derived from "Ostara", the Goddess of Spring (Kurtz I, 355). Nice settled in favor of the Western way.

Rule. "Easter falls on the first Sunday after full moon, after the vernal equinox." The *Quadragesima* were the forty days preceding Easter, commonly called Lent. Introduced since the fourth century by *Ash Wednesday*, preceded by the *Carnival*. "*Shrove Tuesday*" was the day of confession.

The *Quinquagesima*, the fifty days elapsing between Easter and Pentecost. A period of joy, as the former was a period of penance and fasting.

*"The monument of creation." "The monument of the consummation."

(c) THE SACRAMENTS. (Kurtz I, 196.)

1. *Baptism*. Adult baptism for converts, presumably accompanied by infant baptism, in the case of households. (Acts 10, 47; 16, 15, 33.) As the unity of the Old and New Testament Churches and the immutability of the Covenant were more fully appreciated (Rom. 4), infant baptism took the place of circumcision. Tertullian's polemic proves its general acceptance from the second century. ("De Baptismo.") *Mode of administration*. Threefold *immersion* (especially in the East) was deemed necessary. The Council of Neo-Caesarea, 314, barred all persons who were sprinkled from the priesthood. *Affusion* was, apparently, practiced everywhere, with *sprinkling* in case of sickness. (Baptismus clinicorum.) The "Didache" permits sprinkling or affusion, in case of lack of abundant water. Immersion, evidently, remained the general practice of the Church, till the Council of Ravenna in 1311 left the mode of baptism free. Since, however, the subject was a matter of debate in nearly every council of the Church, it is evident that the three modes of baptism were used from the very beginning. The *Chrism*, holy anointing, followed baptism after the second century. *Sponsors* originated from the appreciation of the great responsibility of the act and the irresponsibility of the child. *Catechumens* were those who were preparing for baptism. They are divided into three classes: 1. Audientes, those who listened to the preaching. 2. Genuflectentes, those who on bended knee were permitted to take part in the true worship of the Church. 3. Competentes, those who, their probation being ended, were ready for the profession of faith.

Baptism of Heretics. 1. The Asiatic Churches denied its validity. 2. The Western Churches recognized it, "if the proper formula was used." (Councils of Arles,

314; Nice, 325; Constantinople, 381). The excepted cases were those of Antitrinarian heretics (Samosatians, Montanists, Eunomians, Sabellians, etc.).

2. *The Lord's Supper.* (Kurtz I, 202.)

(i) The *missa catechumenorum*. Open to all. In this part of worship the Scriptures were read and a homily was preached. Voluntary prayers were made interrupted by the words "Lord have mercy on us". At the close, the audience was dismissed, with the words "*Missa est*". from which comes our word "mass". The second part of the service was closed to the general public.

(ii) The *missa fidelium*. Believers only were admitted. The Lord's supper was preceded by the "agape", or "love feast" and the "philema hagian" or holy kiss. Both were apparently discarded after the Second Trullian Council, 692 A. D., but were generally observed during the first three centuries. *Elements*. Common bread (*koinos artos*), and mixed wine (*krama*) were used, as in the apostolic age. In Africa and Asia children were allowed to partake (John 6, 53), lest they be cut off from salvation.

The notion of the "*disciplina arcani*", the mystery of the supper, arose in Tertullian's day and was apparently unknown before, though Rome claimed it to be an apostolic institution. As has been said, ecclesiastical sacerdotalism was built on the conception of the eucharist as a *sacrifice*.

III. WORSHIP. After the second century, the *sermon* replaced the "*homily*".* At first the Old Testament Scriptures alone were used, of which the canon was considered fixed. The LXX contained the Apocrypha, hence the question of their canonicity remained an open one. The Jews recognized, however, only twenty-two Bible

* The first is a discourse built on a text or a small portion of Scripture, the latter is a running comment on the text of Scripture, as it was read in course.

books (Melito of Sardis, 2nd cent.; Origen, 3rd cent.). The most ancient New Testament canon is that of Marcion, 150. Its heretical subjectivism invalidates its value. The "*Muratorian fragment*" 170, and Eusebius (4th century) agree as to the reading of non-canonical books in public worship. *Irenaeus* 202, and after him *Eusebius*, distinguish between:

(a) HOMOLOGOUMENA. Four Gospels, Acts, 13 Pauline Epistles, Hebrews, I Pet., I John, Revelation.

(b) ANTILEGOUMENA. James, II Pet., II and III John, Jude. The latter still indicate the great critical battlefield.*

Athanasius in 367 recognized both (a) and (b) as canonical, distinguished from the Apocrypha of the Old and New Testaments. This canon was soon after endorsed at Laodicea, with the exception of Revelation. The Council of Hippo, 393, fixed the canon as we now have it.

The question of *inspiration* was unsettled. (a) The mechanical theory (Athenagoras. Just. Martyr), (b) ecstasism (Montanus), (c) individualism (Origen). In this last theory there are grades of inspiration as the human element comes forward or recedes.

Prayer became liturgical with the rise of sacerdotalism.

Songs. *Antiphonal* music, introduced by Ignatius or Diodorus, replaced the early hymns of faith (Eph. 5, 19).

(a) *Heretical hymn writers.* Bardesanes, Harmonius, Arius.

(b) *Orthodox hymn writers.* Athenagoras, Nepos, Clement Alex., Ignatius.

IV. HOUSES OF WORSHIP.

The Acts and Epistles abundantly prove that the earli-

*Some included Revelation in the latter class as also many non-apostolic writings, e. g., I Clement, the Shepherd, Acts of Paul, etc.

est Christians worshiped in private houses, in the open air (Acts 16, 13), or in public places (19, 9). The latter may have been "*scholae*" (clubhouses). The persecutions drove the Church into hiding. Worship of the *Catacombs* ("The Catacombs of Rome". Withrow. ch. II; Kurtz I, 212 p.; Schaff II, ch. 7), extends over periods from the second to the fifth centuries. Their secrets were lost in the eighth century and by chance rediscovered in 1578. Their great explorers are A. Bosio (16th century) and De Rossi (19th century). A rich mine of information, abounding in (a) *Emblems*—the cross, the fish (*ichthus*), lamb, sheep, dove, olive, palm, lily, ship, anchor, balance, etc. (b) *Monograms*—various letters woven into one, usually *chi* and *ro*, the first two letters of Christ's name; sometimes flanked by the letters α and ω , *Alpha* and *Omega*. (c) Early Christian art, which was pervaded by life and hope. No reference to Christ's cross or death is found in the paintings of the Catacombs. There was a rapid change after 323 A. D.

The Basilica. Long before the downfall of the empire, Christians everywhere had begun to build churches for themselves. Tertullian even makes mention of houses of worship, which were most likely built after the general plan of the Jewish synagogue. In the beginning of the third century Rome alone had forty Christian churches. In Diocletian's day, a Christian church adjoined the imperial palace at Nicomedia. After the triumph of Christianity under Constantine, church buildings, of course, arose in every city. Their prevalent form was that of the *basilica*, but no one knows whence this conception of a house of worship came or who originated it. In shape the *basilica* was rectangular and it always faced West to East. The interior was divided by rows of pillars into three parts or *aisles* and at the east end these pillars were

wanting, so as to form a cross-aisle or *transept*, thus roughly shaping the interior of the church like a cross. The central portion between the pillars was called *navis* or *ship*. The east end was raised above the level of the church and was called *bema*. In shape it was usually semi-circular, built out like a recess from the east wall, thus forming an *apsis*. On the *bema* was the *pulpit* and usually by its side the *lectern* for the reader. Back of it was the *thronos* or episcopal seat and on either side of it lower seats for the presbyters. Beneath the *bema* usually a *crypt* was located for the preservation of bones of martyrs and of the bishops of the church. From the fifth century the *altar* occupied a prominent place on the *bema*, which place, inclosed in railing, was called the *chancel*. This altar was usually highly artistic and frequently overlaid with gold or silver. On it was the *ciborium*, the sacred canopy, which sheltered the sacred elements of the supper. Altar-cloths, vessels for burning incense, vestments and all the other accessories of a highly ritualistic service were slowly evolved and the ritual of the Church grew in pomp and majesty. From the fifth century the churches began to be artistically decorated, pictures and images made their appearance and especially the *cross* and its sacred burden began to occupy a prominent place in the church. From this period also dates the *halo*, a reminder of the classic-nimbus of Roman literature, which now surrounded the head of Christ and of the figures of the saints. In Augustine's day the tendency to image-worship had to be combated. Thus the Christian churches were evolved, city striving with city for the mastery, in regard to beauty and adornment. Sometimes double basilicas were built, when one was erected across the other at the eastern end thus forming a perfect cross. *Baptisteries* were built apart from the church, specially destined for adult baptism, whilst infants were baptized

from baptismal fonts in the churches themselves. The cemetery was usually located around the church.

V. DISCIPLINE. (Kurtz I, 220; Hase, § 66; Guericke Anc. Ch. § 33).

(a) OBJECTS OF EARLY DISCIPLINE. All those who were connected with heathen temples or theatres, heretics, apostates, hardened sinners. Dancing, games, etc., were avoided ("pompa diaboli"). The Christian life was viewed as a "militia Christi", a warfare for Christ (Eph. 6, 13-18).

The Church held that "*excommunication*" might become "*reconciliation*", against the rigorists (Montanists, Novatians, etc.), except in case of idolatry, willful murder, and (sometimes) adultery.

(b) PENANCE had four stages. 1. *Proclausis* (Fletio). 2. *Akroasis* (Auditio). 3. *Hupoptosis* (Substratio). 4. *Sustasis* (Consistentia). 1. (Penitential weeping and prayer at the church-door). 2, 3 and 4 were the regular stages of the Catechumenate. Then followed absolution, imposition of hands by the bishop, the brotherly kiss, and communion. During the great persecutions the "sacrificati" could be absolved only at death; the other "lapsi" after full penance. A repetition of the offense meant final excommunication. The "*libellum pacis*", a recommendation of mercy, of confessors had great weight with the Church. Discipline was ever the fruitful source of schism.

VI. ASCETICISM. (Kurtz I, 221; Schaff II, Ch. IX.; Neander I, 273, 713; Hase, §§ 63, 64.)

Two views of the Christian life prevailed—common and special grace. Asceticism has a *positive* aspect (consecration, prayer, meditation, etc.), and a *negative* aspect (self-denial, continence, fasts, etc.). The cessation of persecution greatly promoted asceticism. Ignatius (2nd

century) still denied its special merit, but the other view soon prevailed. In the third century the change was complete.

Scriptural basis. I Kings 17, 3; 19, 4; Luke 1, 80; 4, 1, etc.

Legends preserved the memory of *Paul* of Thebes of whom marvelous things were told. (Kurtz I; 223.) The true father of asceticism is *St. Anthony the Great*, 356 A. D. (Kurtz I, 249.) Thousands flocked to the deserts. The ascetic life was called the "melior vita". Its climax was reached in the *Stylites* or pillar saints (Kurtz I, 254). Simon Stylitis, †459, originated this extravagant form of asceticism near Antioch. In the West *hermitism* took the place of *pillarism*, through climatic influences. The great Western prophet of asceticism was *Martin* of Tours, 370. Two great ends were attained by monasticism—(1) evangelization and civilization of barbarians; (2) guardianship of literature, both classic and ecclesiastical. To it we owe the preservation of the classics, of whatever remains of patristic literature and above all the preservation of the Scriptures, till the invention of the printing press, in the fifteenth century. But for the patient pens of the monks in their seclusion, very little would remain of the writings of the past.

CHAPTER VII.

SCHISMS.

(Schaff II, 193, 415; Neander I, 221, 508; Hase, § 75; Kurtz I, 225 p-)

Derivation of word from *schidso*, to tear. All schisms attack the character of the Church and destroy its unity. The word *sect* may have an *innocuous* meaning (derived from *sequor*), or a malignant meaning (derived from *seco*). The schisms form a counterbalance in the development of the Church.

I. THE MONTANISTS, 150 A. D., arose in Phrygia in Asia Minor. Caused by laxity of discipline, gnostic heresies and hierarchical tendencies in the Church.

Postulates: 1. Ecstatic prophecy; 2. Literal interpretation of Scriptures; 3. Premillenarianism; 4. Asceticism; 5. Progressive divine revelation.

Montanus claimed to be the "paraclete" (John 14, 16). Aided by Maximilla and Priscilla (Prisca). Condemned by the Church he was forced into an independent organization, 170 A. D. Sectarianism may be guided, it cannot be compelled. *Alcibiades* succeeded Montanus. The sect was bitterly opposed by the Alogians and terribly persecuted. Although opposed at Rome by Praxeas, the Montanists were tolerated in the African Church till 206, where Tertullian defended their rigorism. They existed till the sixth century.

II. THE HIPPOLYTAN SCHISM, 217-235, Rome. (Kurtz I, 232.)

Causes: 1. Character of the bishop Callistus (accused of hypocrisy, theft, craftiness, deceit); 2. Laxness of discipline.

Leader. *Hippolytus*, one of the Church Fathers. The factions reunited in 235.

III. THE FELICISSIMAN SCHISM, 250, Carthage. (Kurtz I, 233; Hase, § 84.)

Causes: Official jealousy and Church discipline. Cyprian's departure during persecution had been greatly criticized (250). His sternness to the "lapsi" after his return caused him to be accused of inconsistency.

Leaders. *Novatus, Felicissimus and Fortunatus.* The second was elected deacon, the last bishop, of the schismatic congregation. Novatus went to Rome whose bishop, Stephen, had sided with the rigorists. Cyprian healed the schism by kindness and, refusing to leave the city a second time, was beheaded in 258 in the Valerian persecution.

IV. THE NOVATIAN SCHISM, 251, Rome. (Kurtz I, 233; Hase, § 67.)

Causes: Official jealousy and church discipline.

Leaders. Novatian, the presbyter, aided by Novatus of Carthage. They opposed the mild attitude of Cornelius, successor of Fabianus (250 A. D.). The Novatians called themselves *Katharoi* or Puritans and were much admired for their consistent ascetic views. In the Arian struggle they sided with the orthodox. They existed till the sixth century and may be connected with the "Cathari" of Southern France in the middle ages.

V. THE MELETIAN SCHISM OF EGYPT, 306. (Kurtz I, 234; Hase, § 67.)

Causes: Inter-episcopal friction. Discipline.

Leader. Meletius of Lycopolis in the Thebaid was a rigorist. He opposed *Peter* of Alexandria, who accepted penitent "lapsi", and he appointed counter-bishops in Peter's see. All Egypt became involved. Nice (325) sided with Peter, but provided for the succession of Meletian bishops in orthodox sees, if the regular incum-

bent died before them. Thus the schism was healed. Meletius with a large following joined the Arians.

VI. THE MELETIAN SCHISM OF ANTIOCH, 360, Syria. (Kurtz I, 325; Guericke Anc. Ch., 327.)

Causes: Arianism. Invalidity of Arian ordination.

Leader. Meletius of Sebaste.

Eustathius, the orthodox bishop, was driven away in 330. His orthodox followers clung to him and called themselves "Eustathians" after his death in 360. They were led by *Paulinus*, a presbyter. The Arian bishop Eudoxius was called in 360 to Constantinople. His followers called the supposed Arian, *Meletius* of Sebaste. When he was found to be orthodox, they rejected him and appointed *Euzoias* as his successor. But on the accession of Julian the apostate, Meletius returned to Antioch and was received by a portion of the Church. The "Euzoians" slowly disbanded, but the Church was now divided into "Paulinians" and "Meletians". The East sided with Meletius, the West with Paulinus. The schism lasted till 415, when Alexander, the Meletian bishop, joined in the worship of the Paulinians and thus won them over. Arianism had run its course and, therefore, the schism had lost its life. The healing of the wound was a natural process.

VII. THE DONATIST SCHISM, 311-415.

North Africa (Kurtz I, 394; Schaff III, 360; Hase, § 142; Neander II, 216.)

Causes: Influence of confessors. Rigorism. Montanistic influences. Desire for martyrdom.

Leaders. *Lucilla*, a wealthy woman, *Majorinus*, *Donatus*.

Mensurius, bishop of Carthage, was tolerant and opposed the frantic desire for martyrdom. He was

bitterly opposed by Lucilla. *Caecilian* succeeded *Mensurius*, 311 A. D., and was ordained by the "traditor", *Felix* of Aptunga. *Majarinus* was elected counterbishop and was succeeded in 313 A. D. by *Donatus*, the real founder and organizer of the party.

Principles. 1. No person under discipline or worthy of it, can hold an ecclesiastical office. 2. Strict discipline of "lapsi". 3. Church and state to be wholly separated. 4. Donatism claims to be the true Church. The schism was condemned at Rome, 313, and at Arles, 314. Force applied by Constantine failed as well as bribes. His son *Constans* was no more successful. *Julian* the apostate naturally favored the separatists and restored them to their churches and offices, and also allowed them to revenge their past injuries on their oppressors. But *Honorius*, his successor, renewed the persecutions. The Fathers, especially *Augustine*, contended with the schismatics, but in vain. ("Collatio cum Donatistis." 411, Carthage.) The schism continued to exist and involved the whole Church. The pressure of the Vandal persecutions slowly healed this, the greatest of all ancient schisms. Donatism was more than a schism, it became a revolution. It affected especially the heavily taxed middle and lower classes of society, who were swept into a mad fanaticism by the so-called "Circumcelliones" and "Milites Christi", who everywhere spread the doctrine of revolt. Donatism was beyond question the greatest and most far-reaching of all the schisms.

CHAPTER VIII.

THE FATHERS AND THE SCHOOLS.

(Schaff II, 631 p.; Neander I, 656 p.)

The great teachers of the schools of the ancient Church are called "*Church Fathers*". The immediate disciples of the apostles are called "*Apostolic Fathers*".

I. APOSTOLIC FATHERS. (Kurtz I, 135; Guericke, 210 p.)

(a) CLEMENT OF ROME. There is considerable uncertainty about him. He must have been a disciple of Paul or Peter. He may have been the third bishop of Rome. He may be identical with Titus Flavius Clemens, cousin of Domitian, who suffered martyrdom, 95 A. D.

Writings. "*Corinthians I and II.*" Complete text discovered by Bryennios of Constantinople, 1875. The first is a true epistle, indicating an undeveloped theology, especially as regards Christ. The second is a sermon, whose genuineness is much doubted. Harnack dates it 144-150.

(b) BARNABAS. Paul's companion (?).

Writings. "*Epistle of Barnabas.*" Also found by Bryennios, 1875. Date 96-125. Allegorical in its interpretation of the Old Testament and bitterly opposed to the ceremonial law. More advanced in its Christology than Clement's epistle. Its genuineness is in doubt.

(c) HERMAS. Disciple of Paul (?). (Rom. 16, 14.) Brother of Pius (?). No one can answer these questions.

Writings. "*The Shepherd*", a book, consisting of four visions, twelve mandates, ten similitudes. Highly valued in early Church, so highly indeed, that Irenæus, Clement and Origen considered it inspired, and that the African Church in the third century put it in the canon of the New Testament. Millennial, legalistic, ascetic. Zahn dates it 100; Harnack 130-160.

(d) **IGNATIUS OF ANTIOCH**, said to be a disciple of John, died a martyr at Antioch, 115 A. D.

Writings. Seven epistles (five to Asiatic churches, one to Rome, one to Polycarp) are considered genuine; eight others spurious. Date 150-200. Ignatius antagonizes Judaism and doceticism and defends the divinity of Christ.

(e) **POLYCARP OF SMYRNA**. Disciple of John. Martyred, 166, at the age of 86 years.

Writings. "*Epistle to the Philippians.*" Mainly valuable for its New Testament quotations. Its genuineness stands or falls with that of the first seven epistles of Ignatius.

(f) **PAPIAS OF HIEROPOLIS**, martyred in the Aurelian persecution, 163 A. D.

Writings. "*A Recital of the Words of the Lord.*" Extravagant in its premillenarianism.

(g) **THE DIDACHE**. "*The Teaching of the Lord to the Nations through the Twelve Apostles.*"

Early lost, though often quoted by the Fathers, its contents in the main were preserved in the "*Ecclesiastical Constitutions*" of the fourth century. It was discovered and edited by Bryennios of Constantinople, 1883. It contains a set of rules for gentile converts—for moral, religious and congregational conduct and is very valuable. Harnack dates it 140-145; Zahn at close of first or the beginning of second century.

II. **CHRISTIAN APOLOGETES.** (Kurtz I, 144; Schaff II, 104, 708; Neander I, 174-178, 661-674.)

Apologetics is the scientific defense of Christianity against its enemies. In the nature of the case, its field is ever shifting in accordance with the attacks of the enemy.

Its historical value lies in the fact that it is a mirror of contemporaneous conditions.

Aims of early apologetics: 1. Refutation of heathen accusations and calumnies. 2. Opposition to Hellenism. 3. Proof of divine truth of Christianity.

(a) MINOR APOLOGETES. *Aristides* and *Quadratus* in Hadrian's day, 117-138, who defended the faith in a treatise addressed to the emperor.

Apollinaris of Hierapolis and *Miltiades* of Athens, who wrote apologies in defense of Christianity, addressed to Marcus Aurelius, the emperor. *Melito* of Sardis, who defended the Hebrew Scriptures as a witness for Christ.

(b) GREATER APOLOGETES.

1. *Justin Martyr*, born at Shechem of Greek parents. Educated as a philosopher. Converted at 30. He aroused the bitter enmity of *Crescens* who hounded him to his death. Died a martyr in the Aurelian persecution, 165 A. D.

Writings:

(i) "Apologies" addressed to Antoninus Pius and Marcus Aurelius.

(ii) "Dialogue with Tryphon," vs. false Jewish theology.

(iii) "A Defense against All Heresies."

(iv) "An Advice to the Greeks," in which the Scriptures of the Old and New Testaments and not the classics are indicated as the source of the knowledge of God.

(v) "A Word to the Greeks," against the immorality and irrationality of pagan mythology.

Four and five are doubtful.

2. *Tatian*. An Assyrian Greek, disciple of Justin, 150.

Writings:

(i) "A Word to the Greeks," a scornful attack on paganism.

(ii) "Diatessaron," thus named from the title, "The Gospel by Four". The earliest Gospel-Harmony. Found by Zahn in the Vatican library. Studied and described by Father Ciasca, who edited the document from a superior Arabic copy found at Cairo, 1888. Its critical value is great. Was it written in Greek or Syriac? This question till now has not been answered.

3. *Theophilus* of Antioch, 180 A. D. A pagan by birth.

Writings. "To Autolicus Concerning the Christian Faith." A valuable fragment of a commentary on the Gospels, treating only certain select passages. Zahn defends, Harnack denies its authenticity.

Besides these, all the Fathers, in the nature of the case, are more or less apologetic.

III. THE SCHOOLS AND THE FATHERS.

The cessation of the "charismata" created the need for special training. The catechetical schools laid the foundation for the scientific development of the doctrine of the Church. This development was free and gave life to many distinct types, within fixed geographical limitations. We may, for convenience sake, classify the great-teachers of the Church as follows: (a) Asiatic Roman Fathers; (b) Alexandrian Fathers; (c) Antiochian Fathers; (d) Syrian Fathers; (e) Latin Fathers; 1. African-Latin; 2. Italian-Latin Fathers.

(a) THE ASIATIC ROMAN SCHOOL.

Characteristics. Practical and traditional in theology and exegesis, greatly influenced by the Johannine writings.

Center. Lyons in Gaul.

Teachers.

1. *Irenaeus*, †202 A. D. (Kurtz I, 150; Schaff II, 746; Neander I, 677; Hase, § 83.)

A disciple of Polycarp. Successor of the martyred Pothinus of Lyons (†202 A. D.). Tolerant, but a strong opponent of gnosticism and all heresies. Chiliastic in his theology. His works, written in Greek, are mostly lost and are known only by title.

Chief work: "Trial and Conviction of a Falsely Called Gnosis",* five books. It is a general attack on gnosticism, especially that of Valentine. The work survives in a barbarous Latin translation which existed in Tertullian's day and was quoted by him in his fight against the gnostics.

2. *Hippolytus*, †235. (Kurtz I, 151; Schaff II, 757; Neander I, 681.) We have found him at the head of a schism. He died a martyr's death. A scholarly and zealous disciple of the former.

Chief work: "A Refutation of All Heresies."† Another attack on gnosticism. Its authenticity is questioned.

(b) THE ALEXANDRIAN SCHOOL. (Kurtz I, 153; Neander I, 527, 691 pp.; Schaff II, 777; Hase, § 85.)

Characteristics. Influence of Greek philosophy and culture and an allegorical exegesis. The whole development of the Alexandrian school has evidently been influenced by Philo Judaeus.

Center. Alexandria.

Teachers.

1. *Pantaenus*, †202. He was singularly successful as a teacher in the catechetical school at Alexandria, a great

* "Elenchos kai anatropē tes psseudonomou gnoseos."

† "Kata pason haireseon elenchos."

missionary enthusiast, and had great influence in his day. None of his writings are left. Jerome mentions his commentaries.

2. *Titus Flavius Clemens*, †220. As a pagan philosopher he came to Alexandria and was converted by the teaching of Pantaenus. He exceeded his master's fame and was a tireless worker.

Writings. "An Urgent Word to the Greeks", in which a vigorous attack is made on heathenism; "The Instructor", a book on the Christian life; and "Patchwork", a defense of the Christian life and faith against gnosticism.*

3. *Origen*, †254. Surnamed "The Adamantine", he was perhaps the greatest of all the Fathers. As a child of fourteen he encouraged his father Leonidas, as he was tortured to death. He was a pupil of Pantaenus and Clement, but far outstripped them both. Of a speculative mind and marvelous activity, he soon became famous as a teacher. On account of his self-mutilation (Ma 19, 12) and freedom of thought, he was forced to resign his office as a presbyter by Demetrius, bishop of Alexandria. He founded a great school at Caesarea and finally died of a brutal scourging in the Decian persecution.

Writings. It is impossible in this brief sketch to mention all his works, of which only a few have been preserved. Suffice it to say that he covered nearly all the fields of theological activity. He was great as a critic, as a pure theologian, as an exegete, as an apologete and as an ascetic. His greatest work perhaps was "*The Hexapla*", a comparative text of the Scriptures of the Old Testament in six columns—Hebrew, a Greek transliteration, the LXX., and the Greek renderings of Aquila, Symmachus and Theodotion. Here and there it became an *Octopla* and

*"Logos protreptikos pros Hellenas," "Ho Paidagogos," "Stromateis."

a *Henneapla*, where still other translations were added to it. It occupied fifty volumes and was of priceless critical value, but has been, alas, destroyed, as is supposed, in the Mohammedan sack of Caesarea in the seventh century. Of his exegetical work brief "*scholia*", some commentaries on whole books and some homilies remain. He considered the inspiration of the New Testament of a higher grade than that of the Old Testament and found a threefold sense in the Scriptures—literal, topical or moral and mystical. His chief theological work was the book of "Principles", † left only in the mutilated and interpolated translation of Rufinus. Some of the ideas of Origen later on were developed into heresies, e. g., the eternal existence of the soul, the transmigration of the soul, the undue extension of the atonement, the subordination of the Son, the restoration of the lost, etc. In his definition of the relations between the persons of the Trinity, Origen propounded the doctrine of the "eternal generation" of the Son, which, although generally used in Christian theology, seems somewhat of a contradiction in terms.

Among his *immediate disciples* may be mentioned *Dionysius* of Alexandria, †265 A. D., a faithful bishop of great organizing talent; *Gregory Thaumaturgus*, †270 A. D., called a "second Moses," and reported to have been a miracle-worker. The attitude of Origen's successors to his doctrine split the Alexandrian school into two factions.

(i) The Old School. It remained faithful to Origen and was semi-Arian.

Eusebius of Cæsarea, †340 (Kurtz I, 279; Schaff III, 871) was its chief representative.

He is called "the father of Church history", and is

† "Peri Archon."

to be distinguished from Eusebius, the head of the homo-ousian party.

Works: (a) "Ecclesiastical History", (b) "Life of Constantine"; (c) an apology in 15 books, (d) several tracts. By far the most important is his historical work.

The Old School became extinct in the fourth century.

(ii) The New School. It discarded Origen's subordinationism and affiliated itself with the Western Fathers. (Kurtz I, 281.)

Teachers.

(a) *Athanasius*, †373. (Schaff III, 884; Hase, § 103; Neander II, 423 p.; Kurtz I, 281.)

He was surnamed "Pater Orthodoxiae". A staunch defender of Christ's divinity, whose life-motto was—"Athanasius against the world". It was his influence at Nice, 325, which saved the orthodox cause. Without him the Council would have been swept off its feet by the Arian heresy. Of the 45 years of his episcopate of Alexandria (328), 20 were passed in exile. He wrote against the Arians and the Greeks. Also a series of "festal letters" of great archaeological value, discovered in 1842. The "Athanasian Creed", although breathing his spirit, was apparently not written by Athanasius.

(b) *Basil the Great*, †379. (Schaff III, 893; Kurtz I, 281.)

A great philanthropist. He built a hospital at Caesarea which he maintained from his episcopal revenues. Ardent foe of the Arians that he was, he *wrote* in defense of the divinity of Christ, also of the Holy Spirit, and, besides this, epistles, homilies, tracts, monastic rules and a liturgy. He was very allegorical in his exegesis.

(c) *Gregory Nazianzen*, †390, surnamed "the theologian". (Kurtz I, 282; Schaff III, 909; Neander II, 462.)

With decided monastic predilections, he became bishop of the Nicene Church at Constantinople (379), where his *five sermons* on the divinity of Christ *immortalized* him. Driven away by his opponents, he withdrew to his father's church at Nazianzen. He wrote an "Appeal to Julian, the Apostate", concerning classical culture among Christians.

(d) *Gregory of Nyssa*, †394. (Kurtz I, 283; Schaff III, 903.)

He was a younger brother of Basil the Great, a man of great talents and culture, and deeply attached to the teachings of Origen. Bishop of Nyssa after 371 and a zealous opponent of Arianism.

He *wrote* a "Catechetical Treatise for Unbelievers", also on "The Soul and the Resurrection", and a defense of the Trinity. He was strongly allegorical in his exegesis. Basil and the two Gregories are called—"the three great Cappadoceans".

(e) *Apollinaris* of Laodicea, †390. (Kurtz I, 284; Schaff III, 709.)

A man of fine education and a strong defender of Christ's divinity. An apologete of renown, he defended Christianity, especially against the attacks of Porphyry. His excessive zeal to defend Christ's divinity led him into the heresy named after him (Kurtz I, 330). He is the author of several works ascribed to others, *e. g.*, on the development of faith and on the incarnation.* The first was ascribed to Gregory Thaumaturgus, the second to Athanasius.

(f) *Didymus the Blind*, †395. (Kurtz I, 284; Schaff III, 922.)

Blind since his fourth year, yet very learned. A stout

*"he kata meros pistis," and "Peri tes sarkoseos tou Theou Logou."

defender of the Nicene faith. Most of his works are lost. We possess those on the Trinity which were found in the eighteenth century, and on the Holy Spirit which is still extant in a Latin translation of Jerome.

(c) THE SCHOOL OF ANTIOCH.

Characteristics. A free spirit, tending to liberalism. Grammatico-historical exegesis of the Scriptures.

Center. Antioch.

The school was founded at the close of the third century by *Dorotheus* and *Lucian*. The latter died a martyr, 312 A. D.

Great Teachers.

1. *Eusebius* of Emesa, †360. (Kurtz I, 287.)

An educated, modest Syrian. He refused the see of Alexandria to accept that of Emesa. Accused of witchcraft, he was driven away and taught at Antioch till his death. Only fragments of his writings remain.

2. *Diodorus* of Tarsus, †394. (Kurtz I, 287.)

Disciple of Eusebius, bishop of Tarsus. Bitterly opposed to the Alexandrian allegorical exegesis. He gave to the school of Antioch its rationalistic cast by his polemic against Apollinaris. As in the above case, only fragments of his writings have come down to us.

3. *Theodore* of Mopsuestia, †429. (Kurtz I, 288.)

Disciple of Diodorus and of the Sophist Libanius. He was surnamed "the master of the Orient", also "the interpreter". He treated the Scriptures as literature rather than as revelation, thus foreshadowing modern criticism. He used the critical knife on Job, Chronicles, Ezra, Psalms, Song, James and on the Catholic epistles. The imputation of rationalism, which he brought to his school, was partly removed by the next two Fathers. His commentaries on the minor prophets and on the

Romans remain, as well as Latin translations of his commentaries on the minor epistles of Paul.

4. *John Chrysostom*, †407. (Kurtz I, 287; Hase, § 108; Schaff III, 933; Neander II, 753.)

Also a disciple of Diodorus. His eloquence earned him the name "Chrysostomos". Originally he was called "John of Antioch". Since the sixth council, 680 A. D., he was always named with his surname. Ascetic. The only father of Antioch, whose orthodoxy was never questioned. Fragments of his exegetical work on Isaiah and on Galatians remain. His exegesis is grammatical and experimental. He was greatly handicapped by his deficiency in Hebrew.

Besides his exegetical work some controversial and hortatory tracts remain in translations, "De Statuis ad Populum Antiochen", "Quod Christus Sit Deus", "De Sacerdotis", etc.*

5. *Theodoret*, †457. (Kurtz I, 289; Schaff III, 881.)

A disciple of Theodore. The most erudite and prolific Father of his day. He excelled in scholarship, judgment and prudence. Some exegetical work remains on the Prophets, Song, which he considers an allegory, and on the Pauline epistles. Besides these, he wrote apologetical, historical and ascetical tracts. He continued the history of Eusebius down to his time (428), confining himself, however, to the Eastern Church.

(d) THE SYRIAN SCHOOLS. (Kurtz I, 294.)

Characteristics: Poetic, mystic and decidedly oriental. In exegesis the allegorical or typological tendency prevails.

Centers: Nisibis, later the seat of the independent

* "About the Statues to the People of Antioch," "That Christ is God," "Concerning the Priesthood."

Nestorian Church, and Edessa (Urfa). Both in Mesopotamia.

1. NISIBIS.

Teachers:

(i) *Jacob* of Nisibis, †338. Founder of the school. Nicene in doctrine.

(ii) *Aphraates*, †345. A converted magician who adopted the name "Mar Jacob". A prolific writer of homilies. He makes no reference to the Arian controversy.

In 350 A. D. the school of Nisibis was transferred to Edessa, but was revived after Zeno, the emperor, had destroyed the latter place in 489 A. D. Among its later teachers the chief one is—

(iii) *Barsumas*, bishop of Nisibis (Kurtz I, 334), the great defender of Nestorianism.

2. EDESSA. When, in 350 A. D., the Persian king Sapor had destroyed Nisibis, this school was founded by Ephraem Syrus.

Teachers: (Kurtz I, 294; Schaff III, 950.)

(i) *Ephraem Syrus*, †378. Surnamed "the prophet of the Syrians". He followed the school of Antioch in his exegesis, though he was somewhat typological.

Writings: (a) Commentaries on nearly all the Scriptures. Also on the "Diatessaron of Tatian". (b) Homilies and sermons. (c) Hymns.

(ii) *Ibas* of Edessa, †457. Translator of Diodorus and Theodore. Deposed by the "Robber Synod" of Ephesus, 449. He was restored to office by that of Chalcedon, 451.

(iii) *Jacob* of Edessa, †708. The greatest of the later Syrian fathers, renowned as historian, exegete, translator, etc.

Some of his works are still extant, the most important of which are:—"Treatises on Church-Law", and "The Continuation of the Eusebian Chronicle".

(e) THE LATIN FATHERS.

Characteristics: Opposed both to Alexandria and Antioch. Sober and practical in their exegesis, strongly in favor of asceticism.

I. AFRICAN-LATIN FATHERS.

Center: Carthage.

Teachers:

(i) *Tertullian*, †230. (Kurtz I, 160; Schaff II, 818; Neander I, 683.)

Educated in the best possible way, he was converted to Christianity at a mature age, c. 190. He left the profession of the law and of rhetoric and devoted himself to the defense of the Christian truth. In 220 he was elected presbyter at Carthage. He was possessed of all the qualities necessary for a great polemic and fought for Christianity with a power and skill that made him the dreaded opponent of pagan philosophers and Christian errorists alike. His style was terse, witty, pungent or dramatic and rhetorical, as occasion demanded. He has been surnamed "the Western Origen" and "magister" or "master". He created ecclesiastical Latin and thus opened a new literary era. Tired of the laxity and superficiality of the life of the Church around him, he eagerly joined the ascetic Montanistic movement and became its chief defender. His voluminous writings cover practically the entire field of ecclesiastical life. He attacked the docetics in his book on "The Flesh of Christ"; he wrote on "Baptism" against the gnostics and Paedobaptists. Polemically he attacked the gnostic Marcionites, the Sabellians and Christian cowardice; the latter in his "Of Flight in Persecution". He also attacked both paganism

and Judaism in defense of Christianity. Among his practical works are those on "Idolatry", "Penitence", and "Patience"; perhaps his courage is nowhere more clearly exemplified than in the two tracts specially addressed to women—"On the Dress of Women" and "The Wife", an attack on second marriages. With Origen and Augustine he ranks as one of the most fertile minds among the Church Fathers.

(ii) *Cyprian*, †258. (Kurtz I, 162; Neander I, 685; Schaff II, 842.)

A converted rhetorician; after 248 bishop of Carthage. As we have seen in the chapter on "Schisms", he fled during the Decian persecution; was blamed for it and voluntarily became a martyr under Valerian, 258. He defended the visible unity of the Church. He was not original but followed Tertullian, except on Montanism, to which he was bitterly opposed.

Writings: Varied, but not very valuable. He defended Christianity against paganism, upheld asceticism, exhorted to martyrdom, etc. His treatment of the vexed question of the "lapsi",* during the persecutions, and his work on the merit of good works,† are the most important of his writings. The last named writing is one of the chief supports of the Romish doctrine of works of supererogation.

(iii) *Lactantius*, †330. (Kurtz I, 164; Schaff III, 864.)

He was surnamed "the Christian Cicero". On account of his brilliant diction he was appointed tutor of Crispus, the fated son of Constantine. A showy, but not profound writer.

Writings: He wrote an exposition of Christian doc-

*"De Lapsis."

†"De Opere et Eleemosynis."

trine, a martyrology, an attack on the Greek theology,* etc.

2. GENUINE LATIN FATHERS.

(i) *Hilary* of Poitiers, †366. (Kurtz I, 296; Schaff III, 959.)

Of noble Roman origin. Bishop of Poitiers (Pictavium), in 350. He was an undaunted opponent of Arianism, for which cause he was surnamed "the Athanasius of the West". A close student of Origen. Pope Pius IX in 1851 made him a "Doctor Ecclesiae".

Writings: 1. Commentaries on the Psalms and on Matthew, characterized by an allegorical type of exegesis. 2. A work on the Trinity.†

(ii) *Ambrose* of Milan, †397. (Kurtz I, 297; Schaff III, 961, 991, 533.)

Elected bishop of Milan without being a church member, through the exclamation of a child. A model bishop, who ruled with absolute impartiality. His conduct toward Theodosius after the Thessalonican massacre, when he refused the emperor admission to the Church, except as a penitent, caused the latter to say—"Ambrose alone is worthy the name of bishop". He was very ascetic. Specially great in the department of liturgics. With Hilary, Damasus, Augustine, Prudentius, Fortunatus, and Gregory the Great, he laid the foundations of the Catholic hymnary. He is the author of the "Cantus Ambrosianus", which, till the time of Gregory, absolutely characterized the musical service of the Church. (See Kurtz I, 375-378.)

Writings: 1. Hymns and liturgy; 2. Sermons and 92 epistles of great historical value; 3. On pastoral theology; 4. On the sacraments; 5. Several theological

*"Institutionum Divinarum, Libri VII." "De Mortibus Persecutorum."
"De Ira Dei."

†"De Trinitate."

works on the Holy Spirit, on the Incarnation, on faith, etc.*

"*The Ambrosiaster*", an allegorical commentary on Paul's epistles, has been wrongly ascribed to Ambrose and was written by various other and later writers. (Schaff III, 965.)

(iii) *Jerome*, †420. (Kurtz I, 299; Schaff III, 205, 967, 972.)

He was born in Dalmatia and was educated at Rome. As a youth he was converted to Christianity, but became a backslider. He was reclaimed during an illness at Antioch, in which he saw a vision, which showed him his true condition. After much wandering he established a monastery at Bethlehem and became a stout defender of asceticism. He became very proficient in Hebrew and translated the Scriptures in Latin. (Vulgate.) As it rests on an older text of the Hebrew Bible than we now possess, and as Jerome must have had access to Origen's "Hexapla", its critical value necessarily is considerable, if the translation was a competent one.

Writings: Besides the "Vulgate", he made translations of some works of Origen and Didymus. His hastily written commentaries are of questionable value. His polemical works are coarse and personal. He wrote a Latin adaptation of the Eusebian chronicle, "Lives of Biblical and Ecclesiastical Writers", and "Legends of the Saints".

(iv) *Tyrannus Rufinus*, †410. (Kurtz I, 300; Schaff III, 698, 884.)

Ascetic and full of combativeness. He figures unpleasantly in the Origenistic controversy of Palestine and is

*3. "De Officiis Ministrorum."

4. "De Mysteriis."

5. "De Spiritu Sancto." "De Incarnationis Sacramento." "De Fide."

mostly known for not very reliable translations of Greek works.

Writings: A translation and continuation of Eusebius' Church History; a translation of Origen's *Peri Archon* ("De Principiis"); "Vitae Patrum", an original composition, and also an original exposition of the "Apostolicum" or apostolic confession of faith.

(v) *Aurelius Augustinus*, †430. (Kurtz I, 301; Hase, § 110; Schaff, 988, 1003 pp.)

Chief among the Latin Fathers. In his own life his favorite theme—God's sovereign grace—was abundantly illustrated. Born November 13, 354 A. D., at Tagasta, in Numidia. Monica and her faith are still the example of the ages. The early sinful life of Augustine has been depicted in his own immortal "Confessions". Attracted in turn by Roman philosophy, Manichaeism and Platonism, in 385, at Milan, he came under the influence of Ambrose. He now began to study Paulinic literature. The child's cry—"Tolle, lege" struck the hour of his conversion. (Rom. 13, 13, 14.) Baptized by Ambrose, 387, he was elected presbyter of Hippo, 391, and bishop, 395 A. D., as the successor of Valerius. He died during the Vandal incursions. The entire Western Church came under his influence.

Writings: Only a few are mentioned.

He is perhaps the most prolific of all the Fathers in his literary activity. He was far better known in the West than in the East, largely because he wrote only in Latin. His writings, like those of Origen and Tertullian, practically cover the whole field. As an exegete he was, however, weak through his lack of knowledge of Hebrew. And yet he wrote a voluminous commentary on Gen. I-III and a wonderfully experimental commentary on the Psalms. His chief theological works are on the

"Trinity" and on "Christian Doctrine". He wrote in defense of celibacy and against second marriages. In his controversial tracts he combated the Arians, the Manichaeans, the Origenists, the Marcionites, the Donatists and all heresies known in his day. Pelagianism found in him its chief opponent. His "*City of God*", a work against pagans and Jews, is considered the greatest apology of ancient Christianity. His "*Confessions*" stand alone as a self-revelation in all Christian literature, read as eagerly today as when they were first written. The West has ever considered him the "greatest of the Fathers".*

(vi) *Leo the Great*, †461. (Kurtz I, 307; Schaff III. 314.)

Bishop of Rome since 440. Very talented and a great organizer. He was the founder of the spiritual and ecclesiastical power of the papacy.

Writings: Polemical tracts against the Manichaeans, Eutychians, and Pelagians. He was perhaps the author of "*De Vocazione Gentium*", which was conciliatory in tone toward semi-Pelagianism. He left us 96 sermons and 176 epistles of great historical value.

(vii) *Gregory the Great*, †604. (Kurtz I, 308; Schaff IV, 211-229.)

He was born of an old Roman stock and possessed great mental powers and was pronouncedly ascetic in tendency. Elected first as deacon and later as pope of Rome, 590 A. D., against his will. He elevated the papacy to its full-fledged position of supremacy. But—"in him also the formation and malformation of doctrine, worship, discipline and constitution, peculiar to the ancient Church, are gathered up, completed and closed". He was "the last of the Fathers".

* Latin titles of some of Augustine's works: "De Trinitate." "De Doctrina Christiana." "De Bono Conjugali." "De Haeresibus." "De Civitate Dei." "Confessiones."

Writings: An allegorical exposition of Job in 35 books. "Regula Pastoralis", on pastoral theology, greatly valued in the Western Church. His "Dialogues", partly legendary, partly visionary, afford a curious insight into the prevailing conditions and beliefs of the sixth century.

CHAPTER IX.

INTERNAL AFFAIRS OF THE CHURCH.

I. THE EMPIRE AND THE CHURCH. (Kurtz I, 236 p.; Eusebius' Vit. Const.; Guericke Anc. Ch. § 61-63; Schaff III, II.)

Heathenism slowly decayed. Constantine was baptized only near the end of his life, 337 A. D. A later chronicle puts the date 20 years earlier. Tradition records many unchristian acts of Constantine, as the killing of Fausta, his second wife, and Crispus his son. In fact he seems to have been a nominal christian only. From policy he tolerated paganism. During his reign Constantinople became the capital city. He was succeeded by his sons *Constantius*, *Constantine II*, and *Constans*. At the death of the two others, the first became sole emperor, 350 A. D. Now only paganism was suppressed by imperial edicts.

He was succeeded by his cousin *Julian the Apostate*, 361-362, who made the restoration of paganism his life-aim. His method consisted in 1. the restoration of heathen temples and rites; 2. the fomentation of trouble in the Church; 3. the rejuvenation of heathenism by preaching, charity, etc. He died in the Persian wars, with the cry on his lips—"Tandem vicisti Galilaeë".

Under *Jovian*, *Valentinian II*, and *Gratian*, the Church flourished. *Theodosius II*, †450, made "every species of heathen worship a treasonable offense". During this reign the tragedy occurred of the assassination at Alexandria, by infuriated monks, of Hypatia, "the last of the philosophers", 415. By the fifth century paganism had practically disappeared in the East; in the West it lingered till the seventh. The closing of the "Academy of Athens", by *Justinian I*, 527-565, was the death knell of pagan philosophy.

II. THE "JUS CIRCA SACRA". (Kurtz I, 243.) The pagan emperors were "Pontifices maximi". Their Christian successors held the same office in the Church till Gratian, 383, declined the honor. His successors, however, demanded sacerdotal rank and dignity; a claim strenuously defended by the court theologians. Here is the origin of all State Churches and of all State interference in the rights of the Church. The Jus Circa Sacra consisted in (a) the privilege of fixing the relations between Church and State; (b) the guardianship of orthodoxy; (c) the maintenance of ecclesiastical laws and interests; (d) the right of episcopal appointments in capital cities; (e) the calling of councils and presiding thereat, personally or by proxy.

The decisions of councils were called: (a) *Dogmata*, when they had reference to faith; (b) *Symbola*, when they referred to creed; (c) *Canones*, when they regarded the worship and life of the Church.

III. CLERGY AND LAITY. (Kurtz I, 257 p.; Schaff III, 238.)

The distance between clergy and laity slowly, but steadily, increased.

(a) CANONICAL LAWS. For presbyters and priests the canonical age was set at 30, for deacons at 25. Neophytes, *clivici*,* the mutilated and objects of discipline were excluded from office. Ordination was elevated to sacramental rank and became an episcopal privilege. Missionaries were ordained without a fixed charge. The tonsure was required from the fifth century. When the forehead was shaved, it was called the "Tonsura Pauli", when the crown was shaved, the "Tonsura Petri". Beards were demanded in the East, forbidden in the West.

(b) CELIBACY. (Kurtz I, 258; Schaff III, 242; Neander II, 180.)

* Those baptized by sprinkling during mortal illness.

It became obligatory in the West for all the higher clergy, from the seventh century. The controversy about it had lasted from Nice, 325, till this time. There its injunction had been defeated by the influence of Paphnutius, the confessor. The East was more lenient. Married bishops were found there in the fifth century. After 692, however, marriage was forbidden to bishops and second marriages to all the lower clergy. The British clergy were allowed marriage till the triumph of the Romish confession over the British in the seventh century.

In demanding celibacy for its clergy the Romish Church violated the laws of nature and laid up for itself a wealth of sorrow, which has steadily increased with the ages.

(c) EXTENSION OF ORDINES. Since the fourth century the *Ordo major* had arch-bishops, arch-presbyters and arch-deacons. The *Ordo minor* now had "visitors of the sick", trustees, lawyers, notaries, archivarians, librarians, etc.

(d) PATRIARCHATES AND PRIMATES. (Kurtz I, 261, 265 p.; Schaff III, 271 p.)

The "sedes apostolicae" were the result of the rise of the hierarchy. Capital-bishops stood above the metropolitans, these again above rural bishops. Thus the "Patriarchal Constitution" originated, which, since Nice, 325, assigned special authority to *Rome*, *Antioch* and *Alexandria*. Chalcedon, 451, added to these *Jerusalem* and *Constantinople*. *Rome's* claim was her position in the Church and State; *Antioch* was the cradle of gentile Christianity; *Alexandria* was the intellectual center of the Church; *Jerusalem* was the scene of Christ's suffering; *Constantinople* was the capital of the empire. Each "seat" therefore had its own claim and the bitterness

between its bishops was great. The Saracen conquest in the seventh century, wiped out all these "sedes", except Rome and Constantinople. The continual contest between these two ultimately led to the "Great Schism".

The impregnable rock of Romish claims was Matt. 10, 18. *Coelestine*, †432, had referred this, at the Council of Ephesus, 431, to Peter's person. Rome's claims were supported by apostolic history, tradition, popular favor, by the unity of the West as compared with the East, by the martyrdom of Romish bishops and by the appeals of the Church to the Roman pontiffs, in matters of dispute.

Leo the Great, 440-61, based his claims on Peter's episcopacy and thus built on the foundations laid by *Coelestine*. *Gregory the Great*, 590-604, saw the question virtually settled. Refusing the title "Universalis Papa", he assumed that of "Servus Servorum Dei", the pontifical title of the popes till this day.* Since Gregory, all the Church, except the Greek portion, recognized Rome's supremacy.

IV. THE LIFE OF THE CHURCH. (Kurtz I, 211, 356; Schaff II, 377; Neander II, 337.)

(a) FAST DAYS were inherited from Judaism and were originally confined to Wednesday and Friday, the so-called "Dies Stationum". The fast ended at 3 P. M. Wednesday and Friday were kept as fast days in the East, Friday and Saturday in the West.

(b) SAINTS. (Kurtz I, 360; Schaff III, 428.)

Their worship arose from the consciousness of retrogression in the Church. Perhaps as early as the third century such worship had become quite universal. Churches were built on their graves, their bones became relics, their death was commemorated. Thus arose

* "Universal Father." "The Servant of the Servants of God."

martyrology and the legends of the saints. The three great Cappadocians, Basil and the two Gregories of the New Alexandrian school, and Augustine greatly advanced the movement. A distinction was made between *adoration* which was given only to God and *invocation* which was given to the saints.*

Festivals. November 1, "All Martyrs"; June 24, "John the Baptist"; June 29, "Peter and Paul", etc. In the course of time the calendar included practically the whole year.

(c) MARIOLATRY. (Schaff III, 422, 946; Neander II, 376, 502, 506, etc.)

Since the fourth century Mary's "perpetual virginity" was established. The Fathers had greatly exalted Mary. Augustine had even proclaimed her "sinless". From the fourth century her "perpetual virginity" had become a fixed dogma. Her own sinless conception was claimed like that of her child Jesus. Thus Anna, her mother, shared in her veneration. Since the Nestorian controversy, Mariolatry became firmly established. In Arabia a female sect, called *Collyridians*, from the cakes of bread offered to her, as to a new Ceres, converted her absolutely into a pagan divinity.

Festivals: Annunciation, May 25th (fifth century); Purification (Candlemas); February 2 (fifth century); Ascension, August 15th (sixth century); Nativity, September 8th (seventh century).

(d) ANGELOLATRY. The Fathers taught the doctrine of "guardian angels", Ambrose that of their invocation. Its idolatrous abuse led to its restriction. A single day, September 29th, "St. Michael's Day", has been set apart for them collectively since the fifth century.

* "Adoratio or latreia." "Invocatio or douleia."

(e) IMAGES AND RELICS. (Kurtz II, 364; Schaff III, 571; Neander II, 322.)

Not till the fifth century did Christian art triumph over the leaven of Judasim. Then the "miraculous pictures" of Christ, etc., made their appearance, the "images made without hands", and with them begins image-worship proper. The West was more conservative in its opposition than the East. *Helena*, the mother of Constantine, gave a great impetus to relic-worship. September 14th was set apart as the day of "the invention of the cross" in the East, May 3rd in the West. From the fourth century pilgrimages to the sacred spots became meritorious, although some Fathers foresaw the dangers of the new tendency and fought it.

(f) SACRAMENTS AND WORSHIP. (Kurtz I, 367; Schaff III, 474 p.; Neander II, 258, 355, 722.)

From the sixth century (Pseudo Dionysius) six sacraments were recognized,—*Baptism, Confirmation, Lord's Supper, Ordination, Marriage, Extreme Unction*. Penance was only so considered in the thirteenth century (Fourth Latin Council, 1215; Florence, 1439.) (Kurtz II, 111.)

1. *Baptism*. (Schaff-Herzog Encyclopaedia Art. in loco.)

It was often postponed for various reasons, the main reason being the fear of falling in sin again, when the latter had been washed away by baptism. The Fathers bitterly opposed the anti-paedo-baptistic tendency. Laymen even might administer the Sacrament, "in periculo mortis" or danger of death and later on even women. All candidates were immersed, sprinkling being confined to the sick. The Greek Church still immerses infants, and in the West they were not sprinkled till the twelfth century.

2. *Lord's Supper.* (Schaff-Herzog Encyclopaedia Art. in loco.)

Christ's mysterious presence in the supper was considered impenetrable and awe inspiring, as is proved by the terms describing it.* It was taken either in a *dynamic* sense, in the West, or in a *realistic* sense, in the East. The latter view again was *diophysitic* (consubstantiation) or *monophysitic* (transubstantiation). The dynamic view was espoused by the school of Origen, by Augustine and even Leo the Great. Among the defenders of "realism", the view of transubstantiation was held by Cyril of Jerusalem, Chrysostom, Hilary and Ambrose, whilst among others, Theodoret and Pope Gelasius defended the idea of consubstantiation. From the fourth century the Mass was considered as a sacrifice; this view was fully rounded out, when Gregory the Great connected it with the doctrine of purgatory and prayer for the dead. Thus arose "masses for the dead". In the East children partook of communion, not so in the West. The supper was administered under both forms, except in sporadic cases in Africa. The cup was withheld from the laity only in the twelfth century. The East used common bread; the West unleavened bread, after the fifth century. (Kurtz II, 110.)

3. *The Scriptures.* (Kurtz I, 370; Schaff III, 608 p.)

Hilary, Rufinus and Jerome defended the distinction between canonical and apocryphal books. The African Fathers and Innocent I, of Rome, canonized the apocrypha. Till the Council of *Trent*, 1545-1563, however, the Athanasian distinction prevailed in the West, and it is still held by the Protestant Churches. The reason of the change was doctrinal, since many of the extra-Scriptural doctrines of Rome are only taught in the

* "Frictio," "Tremendum."

apocrypha, e. g., *Good works*, Tob. iv:11, 12; *Intercession of Saints*, II Macc. xv:12, 14; *Relics*, Eccl. xlvi:14; Prayers for the dead, II Macc. xii:43, 46; etc. The first division of the Scriptures into chapters dates from 460 A. D., and was made by Euthalius, an Alexandrian deacon.

The Lector read the Scriptures after the fifth century; the sermon had now wholly replaced the homily. It was received with loud applause and acclamation, when the preacher touched the hearts and quickened the emotions of his hearers. Psalms and hymns were sung at worship. The symphonic song service made way for a responsive service. The intonation of prayers, Scripture readings and consecrations date from the sixth century. Gregory the Great replaced the popular "Cantus Ambrosianus" with the "Cantus Romanus" or choral chant still prevailing in the Romish Church. His "Neumai", were a system of musical notation perfectly amazing and confounding to us, but which fixed the score for the singers in his noble choirs. Choristers of trained ability were now required. Hence the decay of popular singing.

CHAPTER X.

HERETICAL DEVELOPMENTS.

The early ages of the Church were naturally marked by great doctrinal subjectivity. Not a single doctrine was fully formulated. Errors were bred by continual contact with paganism in its most cultured form. During the ages of persecution, no doctrinal settlement was possible. This opportunity came with the accession of the Church to power. To the doctrinal heresies and the ensuing struggles, we owe a scientific theology. We may divide heresies into: I, *Monarchial or Trinitarian*; II, *Christological*; and III, *Soteriological heresies*.

I. MONARCHIAL OR TRINITARIAN HERESIES. (Kurtz I, 175; Hase, § 90; Schaff II, 571 p.; Neander I, 573, 590, 608.)

They arose from the consideration of the relation between the "Trinitas", so called since Tertullian's day, the three persons in the Godhead, and the "Monarchia" or divine unity. Liberal views had prevailed in the early Church, as regards the Logos, the second person of the Trinity, and the Spirit. Both were considered persons, but as subordinated to God the Father. Especially the relation between the Father and the Son was a matter of dispute in this respect.

(a) THE DYNAMISTS. As the name indicates, they considered Christ a mere man, but endowed with divine power and wisdom.

1. *The Alogians* of Asia Minor. 170 A. D. As a sect they were bitterly opposed to Montanism. They were denounced as heretics by Epiphanius, who gave them their name, but they were considered orthodox by Irenaeus and Hippolytus. They denied the Logos-doctrine and rejected both the Gospel and Revelation of John.

2. *Artemon* of Rome, 260 A. D. The last great representative of the Theodotian sect, founded by *Theodotus*, the tanner, who saw in Christ only a power of God, and later led by *Theodotus*, the money-lender, whose idea that Melchisedec, as a revelation of God, was superior to Christ, gave to the sect the name Melchisedechians. The Artemonites claimed to be orthodox on the basis of the old Catholic "Regula fidei", (Kurtz I, 198). The Church, however, branded them as heretics.

3. *Paul* of Samosata, †269. He was protected by queen Zenobia of Palmyra. He may well be called a primitive Socinian and he was charged with the immoral practice of the maintenance of "sorores".

(b) THE PATRIPASSIANS. Also called "Modalists", since they held that the Father suffered in the Son, and that the Son and Spirit were modes of divine revelation.

1. *Praxeas*, †190 A. D. His opposition to Montanism led him to reject the Logos-doctrine. In Christ, the Father is the spiritual, the Son, the carnal element; according to his teaching, therefore, Christ is only a revelation of the Father, and thus only he can be called divine. Victor, bishop of Rome tolerated him, but Tertullian bitterly opposed him. The latter, in endeavoring to explain the mystery of the divinity of Christ advanced the theory of the three-fold "Filiation": (i) in the bosom of the Father; (ii) in creation; (iii) in the incarnation.

2. *Noetus* of Smyrna, †240, was a strong modalist. He completely identified the Father and the Son. He was tolerated by Callistus, bishop of Rome, and bitterly opposed by Hippolytus. The mediation-theory, discovered by Callistus, foreshadowed the position later occupied by Dionysius of Rome in the controversy concerning Christ of the Arian struggle.

3. *Sabellius*, †260 A. D. The greatest modalist. He aroused the bitter opposition of Dionysius of Alexandria and Dionysius of Rome, in that he held that God is one and indivisible. (Monas.) For the purpose of redemption this Monas reveals himself as Father, Son and Spirit. These three are not "*hypostaseis*", persons; but "*prosopa*", masks. All anti-trinitarian heretics have been named, after him, "Sabellians".

II. CHRISTOLOGICAL HERESIES.

Closely related to the above. The Alexandrian fathers had a decided leaning to the doctrine of the consubstantiality of the Father and the Son. Origen's subordination theory, however, tended the other way, and it is but fair to say that Arianism is its necessary and logical development. All these Christological heresies are connected through a principle of inevitable reaction.

(a) ARIANISM. (Kurtz I, 318 p.; Hase, §101; Schaff III, 618 p.; Neander II, 403, 507, 740 pp.)

The principle involved is that of the *true divinity of Christ*. The Arians were willing to call Him "Logos", "Word" and "Theos", "God", but only in a secondary sense.

Arius, †336 A. D., disciple of Lucian of Antioch. He was elected presbyter at Alexandria, 313, but was accused of heresy, 318. Condemned and deposed by Alexander, his bishop, 321, he was actively defended by Eusebius of Nicomedia, passively by Eusebius of Caesarea. "*The Homo-ousiists*". "*The Homoi-ousiists*"; "*The Subordinationists*"; "*The Hetero-ousiists*";—these were the names given to four parties in the struggle. The first believed that the Father and the Son were of the *same* substance, the second of *like* substance, the last of *another* substance; whilst the subordinationists held that, as Son, Christ was subordinate to the Father.

The Council of Nice, 325 A. D., settled this heresy with 318 bishops present. The Homoi-ousian minority conquered through the influence of *Athanasius*. Arius was condemned. But the struggle was continued. Constantia, the emperor's sister, was an ardent admirer of Arius and threw all her influence in his favor. This led to his recall from Illyria, whither he was exiled in 328. On the day before his restoration to office he died mysteriously 336. The controversy, however, was not ended and Athanasius continued to be the storm-center, till the well-known words, "Athanasius against the world" had become his battle-cry. The West in the main was loyal to Nicea, although Arianism swept the semi-barbarous Christians of Germany.

The most dangerous period of the controversy was that of the semi-Arian or homoi-ousian ascendancy. Its leader was *Basil* of Ancyra and the emperor favored it. After the death of Constantius, 361 A. D., the Nicean doctrine grew in power. Two causes hastened this: (1) competent leadership and (2) the introduction of a new controversy, viz., that of the homo-ousia of the Spirit. Those who denied it were called "*Macedonians*" (after Macedonius of Constantinople) or "*Pneumatomachians*", opponents of the Spirit. The question was finally settled at the Council of Constantinople, 381 A. D.

(b) APOLLINARIANISM. (Kurtz I, 330; Schaff III, 708; Neander II, 484.)

The principle involved is that of the *true humanity of Christ*. A decided reaction, therefore, from Arianism.

Apollinaris of Laodicea, 390 A. D. A friend of Athanasius. Noetus had already foreshadowed the error of Apollinaris, who taught that in the man Christ, the "Logos" took the place of the mind. Thus he tried to explain the sinlessness of Christ. He was condemned at

the Council of Constantinople, 381, and deposed. With his party he later on joined the monophysites in the Eutychian struggle.

(c) NESTORIANISM. (Kurtz I, 332; Hase, § 113; Schaff III, 729; Neander II, 184, 504, 557.)

Principle involved—*the unity of the person of Christ*. The two natures of Christ are separated by Nestorius till they form two persons, thus invalidating the substantiality of the atonement.

Nestorius, †440 A. D., was bishop of Constantinople from 428.

The rivalry of Proclus and the jealousy of the patriarchs of Rome and Alexandria fanned the flames of the controversy, which arose about the term "Theotokos", or "mother of God", applied to Mary. The free use of this term, by the clergy, was criticized by *Anastasius*, a presbyter of the church at Constantinople, and by Nestorius himself. *Eudocia*, the empress, and the Syrian bishops sided with Nestorius. *Pulcherria*, the emperor's sister, *Cyril* of Alexandria, and *Coelestine* of Rome opposed him.

The Council of Ephesus, 431, met to settle the dispute. When Nestorius and his party tarried beyond the time set for the council, he was hastily condemned by Cyril and his party. The latter in turn was excommunicated by the counter-council, held by the tardy Syrians. Great disorders resulted at Constantinople.

The "*mediation creed of Theodoret*", prepared by order of the emperor, recognized the name "Mother of God" as proper and postulated "an unmixed oneness" in the two natures of Christ.* Nestorius refused to subscribe to the new formula and died in exile.

The Persian Church accepted Nestorianism. Thus a

*"Asynchutos Henosis."

complete schism was created. From Persia it spread to India, where the "Thomas Christians" accepted it as their creed.

(d) EUTYCHIANISM. (Kurtz I, 334; Hase, § 114; Schaff III, 734 p.; Neander II, 560-583.

Principle involved—*the distinction of the natures of Christ*. Eutychianism is a reaction from Nestorianism. It so combines the natures of Christ that the human is absorbed by the divine, or that the body of Christ is deified.

First Stage. 448-451. *Eutyches*, an aged archimandrite at Constantinople, opposed the doctrine of the Antiochians. He taught that, in the incarnation, the divine nature of Christ had absorbed the human and that thus Christ's humanity essentially differs from ours, somewhat after the manner, in which copper and zinc form brass.

He was accused by Eusebius of Doriläum in Phrygia. *Flavian* of Constantinople thereupon condemned and deposed Eutyches and in this condemnation he was supported by *Leo* of Rome. But Alexandria supported Eutyches; and *Dioscurus*, its patriarch, presided at the "Robber Synod" of Ephesus, 449, in which Eutyches was reinstated, whilst *Flavian* died of the injuries received at the Synod at the hands of an infuriated mob of African monks. But a reaction set in and the Council of Chalcedon, 451, deposed and banished *Dioscurus*, whilst it condemned both Nestorianism and Eutychianism. Here the doctrine was formulated that—"the unity of Christ's person consists in two natures, which are conjoined without confusion and without change, but also without rending and without separation".

Second Stage. 451-519. *Monophysitism*, a new name for the heresy, expresses the oneness of the natures of

Christ. Imperial influence was now felt. *Leo I, the Thracian*, advocated the orthodox doctrine, but *Basilicus*, the usurper, sided with the heretics. *Zeno*, Leo's son-in-law, again favored *diophysitism*, or the doctrine of the two natures. His ideas were embodied in the "*Henoticon*," 482, a statement of the orthodox faith which does not mention the Chalcedon creed. *Felix III* of Rome, however, rejected it and thus a schism arose between the East and the West, which lasted till, in 519, *John* of Constantinople rejected the "*Henoticon*" and reaffirmed the Chalcedon creed.

Third Stage. 519-633. Justinian, 527-565, devoted his life to the unification of the Church. He made concessions to both parties. The East obeyed the imperial mandates, the West refused. In the so-called "*Three Chapters*", the heresies of Nestorius, embodied in the writings of Theodore, as well as the attacks upon Cyril by Theodoret and the Epistle of Ibas to Maris were collected, and they were jointly condemned. The outraged Fathers, however, found strong defenders and Justinian called the Council of Constantinople, 553, which confirmed the imperial decree. *Vigilius* of Rome was forced to submit and Rome's influence was greatly shaken. Separate monophysite organizations now arose, especially in Egypt. Thus originated the *Coptic Church*. Their main defender in Syria was *Jacob Zanzalus* (El baradai, the beggar), †538, from whom the Syrian monophysites were called "*Jacobites*".

Fourth Stage. 633-680. Monothelitism. The theory that Christ had two natures, but only one will, now arose. *Heraclius*, 611-641, the emperor, supported the new movement; also *Sergius* of Constantinople, *Cyrus* of Alexandria and even *Honorius* of Rome. The "*Ecthesis*", an imperial edict, gave the new faith the force of law, 638.

Africa under *Maximus*, the monk, revolted. *Theodorus* of Rome and the West in general now also opposed *monothelitism*. Emperor *Constans II*, 642-668, substituted for the "Ecthesis" a new decree the "*Typus*", 648, which rejected both the one- and two-will doctrines. *Maximus* in Egypt and the new Roman pope, *Martin I*, resisted the "*Typus*", as they had resisted the "Ecthesis"; the first was horribly tortured; the latter deposed and exiled. Finally, however, another Council of Constantinople was called, 680, where *monothelitism* was condemned and *diothelitism* was accepted as the doctrine of the Church. This decree has never been changed and embodies the faith of the entire Christian Church, till this day. A mere remnant of the monothelites survives in the *Maronites* of the Libanon.

Thus ended the Christological controversies which had disturbed the Church for nearly four centuries.

III. SOTERIOLOGICAL HERESIES. (Kurtz I, 343; Hase, §§ 109-112; Schaff III, 783, 816 pp.; Neander II, 638-658 pp.)

Meanwhile a bitter controversy had sprung up in the West concerning the doctrine of grace. The question at issue was this: does God save a man notwithstanding himself (divine monergism); or with his assistance (human synergism); or does man save himself (human monergism)? The conception of the relation between the fall of Adam and sin had ever been very indefinite. In the East *creationism** prevailed and, therefore, this whole controversy awakened only a passing interest. But Tertullian had advanced *traducianism* in the West and had first taught the doctrine of hereditary sin (*vitium originis*). Augustine abandoned the prevailing synergistic theories and

* *Creationism* is the doctrine that every human soul is created for the body, which is transmitted to the child by his parents. *Traducianism*, on the other hand, holds that the soul and body alike are transmitted by the parents to the child.

carried the views of the West to their logical consequence, viz., *the divine monergism* (God alone saves man).

(a) PELAGIANISM, 411-431.

Principle at stake: What is man's relation to his own salvation? The two leaders were *Augustine* and *Pelagius*. *Augustine's* experience had led him to believe in the futility of man's efforts to save himself. Man had, so he taught, been created in a state of *probation* (*Posse non peccare et mori*). The fall had decided this probation negatively (*Non posse non peccare et non mori*). Grace fixes forever the status of the elect in heaven (*Non posse peccare et mori*). All humanity was potentially contained in Adam and sinned in him. Man, however, after the fall, retained the power of exhibiting the grace of an outward righteousness, "*justitia civilis*", which, however, has no saving power. Salvation is accomplished by grace alone. "*Gratia preveniens*", the arousing and awakening of the soul; "*gratia operans*", which reveals itself in regeneration; "*gratia co-operans*", which operates in sanctification. The elect are saved by irresistible grace. *Predestination is absolute.* Sometimes Augustine leans to the *double* and sometimes to the *single* decree. This has created some confusion as to his position on the doctrine of predestination.

At times it seems as if he teaches that both election and reprobation are the objects of predestination. At other times he seems to teach that God elects to eternal life, but does not predestinate to eternal death.

Pelagius (Morgan), a British monk, with a different history, held radically different views. The fall, as he saw it, had not affected Adam's posterity. Sinlessness is absolutely conceivable, and grace is only relatively necessary. It consists in *enlightenment by revelation*. Man is to be ceaselessly active to work out his salvation.

Pelagius came to Rome, 409, and gained over *Coelestine*, a man of unquestioned talent and ability. With the latter he visited Africa and in 411 left it for Palestine. Coelestine was condemned at Carthage, 412 A. D. Augustine now entered the lists and wrote and preached against the new heresy, with all his might. Meanwhile Pelagius had joined the *synergistic Origenists* in Palestine.

Honorius, the emperor, issued his "*Sacrum rescriptum*" against the Pelagians in 418. *Zozimus*, bishop of Rome, who originally had been friendly to the new doctrine, now changed base and exiled 18 Italian bishops, infected with the heresy. The Pelagians allied themselves with the Nestorians and, with them, were condemned at Ephesus, 431. The great opponent of the heresy, next to Augustine, was a layman, *Marius Mercator*.

(b) SEMI-PELAGIANISM. 427-529 A. D. (Kurtz I, 348; Hase, § 112; Schaff III, 857 p.; Neander II, 687-692.)

Principle at stake: Human synergism. It originated from the discussion of Augustine's doctrine of grace *John Cassianus*, †432, of Massilia, after whom the new sect were called "Massilians", opposed this, in his preaching and writings. A new test of orthodoxy was now introduced by *Vincentius* of Lerinum, it was constancy and universality of tradition.* Augustine, Hilarus and Prosper Aquitanicus opposed the Massilians. The latter, however, toned down his Augustinianism. This toning-down process was continued by *Leo the Great*.† The last defender of pure Augustinianism was *Fulgentius* of Ruspe in his work on the subject of predestination.‡ The *Moderates*, led by *Avitus* of Vienna and *Caesarius* of Arles won the day. Since the Synod

* "Quod semper, ubique et ab omnibus."

† If he at least is the author of the keen and widely read book, "De Vocatione Gentium," there can be no doubt of it.

‡ "De Veritate Prædestinationis et Gratia Dei," Lib. III.

of Orange, 529, predestination covered election only; reprobation was conceived as the object of divine foreknowledge.

IV. THE GREAT COUNCILS. (Schaff III, 330 p.)

Recapitulation.

- (a) Nicea. 325. Arianism.
- (b) Constantinople. 381. Homo-ousiism of the Son and Spirit. Apollinarianism.
- (c) Ephesus. 431. Nestorianism. Pelagianism.
- (d) Chalcedon. 451. Nestorianism. Eutychianism.
- (e) Constantinople. 553. Monophysitism. Confirmation of all previous decrees.
- (f) Constantinople. 680. Diothelitism.

V. ALLIED CONTROVERSIES.

(a) ORIGENISTIC CONTROVERSIES. (Kurtz 326; Schaff III, 698; Neander II, 595, 739 pp.; Hase, § 107.)

They are connected with Arianism, through the views of Origen. The latter were opposed in the West, but especially by the *Scethian* monks, led by *Pachomius* and *Epiphanius*. The *Nitrian* monks sided with Origen.

1. *The Palestinian phase.* 394-399.

John of Jerusalem and *Rufinus* upheld Origen. *Jerome* originally also sided with them. On the arrival of *Epiphanius* the leader of the *Scethic* monks, however, in 394, he took the other side. A bitter controversy followed. *Jerome* and *Rufinus* were reconciled, 396. Returning to Italy, *Rufinus* published an emended edition of Origen's "*Peri Archon*". *Jerome* was now thoroughly aroused and published a literal translation of the same work. The former has remained, the latter, alas, is lost.

2. *Constantinopolitan phase.* 399-438. (Kurtz I, 327.)

Theophilus of Alexandria turned against Origen in 399

and persecuted the Nitrian monks, who fled to Chrysostom at Constantinople. *Eudoxia*, the empress, also befriended them, but was soon won over by the crafty Theophilus; and Chrysostom was condemned by the Synod of Drys (Chalcedon), 403, on a trumped up charge of "immorality, heresy and high treason". A terrific earthquake and subsequent popular tumult in his favor stayed the execution of his sentence of exile. Once more incurring the disfavor of the Court, by a bold sermon, in which he compared his case to that of John the Baptist, he was again condemned and exiled in 404. The West took his side, but in vain. He died in exile in 407. His life-motto is found in the words: "God be praised for all things".

(b) REVIVED MANICHAEBANISM. (Kurtz I, 351; Schaff III, 143, 1013; Neander II, 768 p.)

This movement had no direct connection with the great heretical controversies, but resulted from the unrest pervading the entire Church. Under Constantine, the Manichaeans were tolerated, but after Valentinian I, repeated edicts were issued against them. In North Africa especially they had obtained a foothold, where *Faustus* of Mileve had engaged in a sharp controversy with Augustine, who was their great antagonist. Here they were persecuted by Christians and Vandals alike. In the fourth century they penetrated into Spain, through Marcus, an Egyptian zealot. *Priscillian* there became their great apostle. They grew rapidly, but were finally accused of immorality, apparently with abundant evidence, and were formally condemned at the Synod of Saragossa, 380. *Priscillian* was beheaded at Treves in 385, by order of the emperor *Maximus*, together with some of his adherents. This is the first case of death-punishment for heresy in the Christian Church. *Leo the Great* finally succeeded in apparently conquering the sect

at the Synod of Braga, 563. The name of "Priscillianists" thenceforth disappeared but, by way of Italy and Spain, Manichaeism had passed into Southern Europe, where it reappeared under the various names, which characterize the *Catharistic sects* of the middle ages.

CHAPTER XI.

MISSIONS.

From the day of Pentecost, the Church was characterized by a burning desire for world-conquest. The weapons in this warfare were wholly spiritual. The old Jewish *particularism* made way for broader ideals. Peter had sounded the key-note of the new order of things, Acts 10, 35; but Paul was its true apostle. The struggle thus begun, will only end, when "the kingdoms of this world have become the kingdoms of our God". In the early Church every believer was a missionary, hence its rapid growth. Monasticism was a great factor in later missionary endeavors, especially in the West.

1. ORIENTAL MISSIONS. (Kurtz I, 397 p.; Neander II, 124 p.; Encyclopaedia of Missions I, 96.)

(a) ARMENIA.

In Tertullian's day the Church had already obtained a strong foothold in Armenia. In the days of *Tiridates III*, the "persecutor", *Gregory Illuminator* was her great apostle. Armenia was the first nation to receive the Gospel, as such, 302 A. D. Its history was written by *Agathangelos* (fourth century). *Miesrop* translated the Scriptures, 440. Then followed the *Sassanidan* persecutions, but the Armenians remained loyal to Christ. *Islam*, in the seventh century, even failed to crush the Armenian Church, which had now become monophysitic. To the Armenian literature we owe our knowledge of many works of the Fathers, only remaining in these translations. Till this day Armenia is "the lone sentinel of Christ" in the East.

(b) ABYSSINIA. (Neander II, 143; Encyclopaedia of Missions I, 2.)

A shipwreck brought *Aedesius* and *Frumentus* to the

inhospitable shores of Abyssinia, 316. In 338 Athanasius ordained the latter as bishop of the country. The early Abyssinian missionaries must, therefore, have been zealous workers. The Abyssinian Church is allied to the Coptic Church. It accepted monophysitism and retained various Jewish practices, such as circumcision, the Sabbath, etc.

(c) PERSIA. The Persian Church was founded in the third century. It suffered severe persecutions. 1. That of *Sapor III*, 343, lasting 35 years in which tens of thousands were killed. 2. That of *Baranes V*, 420, lasting 30 years. 3. That of *Peroz*, 465. This was a persecution of the orthodox by the Nestorians. By 498 A. D. the entire Church of Persia had accepted the latter faith.

(d) ARABIA. Christianity was established here in the fourth century. The kingdom of Yemen adopted the new faith, as is attested by numberless relics. The Jew king *Dhu Nowas* blotted out Christianity, but it was revived by the Abyssinian conquest. Islam finally crushed the Church in the seventh century. (See "Arabia, the Cradle of Islam", Ch. xxix.)

II. WESTERN MISSIONS. (Schaff IV, Ch. II; Hase, § 148.)

Humanity was rejuvenated by the migration of nations. The effect of this churning of the nations on the history of the Church is incalculable. The *Sagas* of the North give us a clear idea of the religious ideas of the semi-barbarians of Northern Europe. *Odin* (Sun) is the great father. *Thor* (thunder) represents the destructive powers of nature. *Freyer* and *Frya*, brother and sister, stand for the productive forces of nature. The *Norns* weave the tissues of the life of heroes. *Hela* is the queen of the realm of gloom, opposed to *Walhalla*, heaven, where heroes resume the old life, brought thither by the *Valkyries*, who pick the loved ones from the battling throngs. *Baldur*,

the best of the gods, falls through the wiles of *Locke*, the embodiment of evil. Every existing thing is finally overwhelmed in a terrible catastrophe, and from the ruins a new creation arises, wherein the resurrected *Baldur* dwells with a new humanity under the sheltering wing of the *Alfadur*. As is easily seen all this is an etherealized nature worship, intermixed with spiritual elements. In the British Isles and along the Baltic Sea, the *Druids* held sway and human sacrifices were common. Christianity found here a rich maiden soil. It is true, Arianism exerted a tremendous influence on the barbarians through the *Goths*, but the conversion of the *Franks* assured the future to Catholic Christianity.

(a) THE GOTHs. (Kurtz I, 444; Neander II, 150; Schaff IV, 77; Hase, § 150.)

They are divided into *Ostro-* and *Visigoths*. The first or East Goths inhabited lands along the Danube, the second or West Goths lived in Gaul and Spain. *Theophilus*, a Gothic bishop, was present at the Council of Nicea, 325. Christianity must, therefore, have had quite a hold upon these people in the fourth century. But the German races naturally seem to have had a tendency to Arianism. And it swept the Goths completely through two causes: (1) the work of *Ulphilas*, †381, the translator of their Scriptures into Gothic; and (2) the assistance of the Roman empire under *Valens* against the Huns, who had overwhelmed the Ostrogoth power in 376. *Chrysostom* labored in vain to gain them over to orthodoxy. But a century later *Theodoric* conquered Ravenna, 489 A. D., and established an Ostrogoth kingdom in Italy, which was Arian, but tolerated the orthodox faith. *Narses*, general of *Justinian*, crushed this kingdom, 554, and on its ruins in 567 the "*Exarchate of Ravenna*" was built, which figures so largely in later Church history. The

Visigoths were crushed by the Gauls under Clovis in the battle of Poitiers, 507, a remnant escaping into Spain. There they accepted the Catholic faith and were finally absorbed by the Saracens in the eighth century.

(b) THE FRANKS. (Kurtz I, 448; Schaff IV, 80; Hase, § 151.)

Odoacer, the Scyrian, destroyed the Western empire in 476 A. D. *Clovis* (Clodwich), the Merovingian, crushed the last remnant under *Syagrius*, the proconsul of Gaul, in the battle of Soissons, 486. Married to *Clotilda*, a Burgundian princess in 493, he was almost lost to Christianity through the death of his first born who died shortly after baptism. The second child was saved by prayer. Then ensued a period of doubt. He finally decided for Christianity in the desperate battle of *Tolpiac* with the Allemani, 496, and was baptized at Rheims, by Rhemigius, 496. The conversion of the Franks was the sunrise of a new ecclesiastical life in the West.

(c) IRELAND. (Kurtz I, 451; Smyth. Short History of Missions, 59; Schaff IV, 43 p.)

British Christianity evidently antedates Catholic Church life on the islands. Its peculiarities prove it. According to *Gildas the Wise* ("History and Epistles"), *Cunobelinus*, a hostage, sent to Rome by *Suetonius*, 59 A. D., stayed there seven years and may have been taught by Paul. Or Paul himself may have visited the islands in accordance with the words of Clement of Rome, "coming to the extremest limits of the West". In any case the British Church has a marked Pauline cast.

Palladius, 431, was the first missionary to Ireland, but failed. Its apostle was *St. Patrick* (Succat), †465. He was the grandson of a priest and the son of a deacon. He was captured in a raid by the Irish, but made his

escape. Called back by a dream, he reached Ireland, 432. The *Druids* were conquered and the mission became a great success with *Armagh* as its center. Ireland was called "insula sanctorum", "the island of the saints". The Norse invasions broke the power of Irish monasticism in the ninth century.

(d) CALEDONIA. (Kurtz I, 452; Schaff IV, 61-75.)

The mission of *Ninian*, 430 A. D., proved a failure. The apostle of Caledonia was *Columba*, †597 A. D. He was trained in the schools of Ireland, got involved in a battle with the natives and killed many. His missionary work was a penance imposed by the Church. In a "curach" or native boat, made of basket work covered with pitch, he reached Caledonia, or rather the Island of the *Hi* (Iona), 563. This became the center of a new missionary activity for the northern part of Great Britain. His theology was anti-Roman and strictly evangelical. Does the name "*Culdees*" ("Cultores Dei") point to the apostolic origin of British Christianity? Or is it derived from "*Dei colae*", a type of mystic monks? Who can tell? The name appears only in the eighth century. Columbanus, St. Gall, Kilian, Fridolin, and Willebrord were all "Hi-monks".

(e) ENGLAND. (Kurtz I, 454; Schaff IV, Ch II.)

Hengist and *Horsa*, West Frisian Saxon leaders, came over in 449 to help *Vortigern* and the Britons against the Picts and Scots. The Anglo Saxons remained in the conquered territory and crowded the Britons into Wales.

Gregory the Great saw British captives at Rome. Struck by their beauty he is said to have exclaimed—"They are Angli, but they would be angels, if they were only Christians".* His sudden elevation to the papacy hindered him from becoming a missionary himself, but

*"Angli sunt, sed angeli forent, si Christiani essent."

Augustine was sent—"the apostle of Kent"—596-605. Kindly received by *Ethelbert* and his wife Bertha or Bereta, who was a Christian princess, he made the mission a great success. The arch-episcopal see of *Canterbury* was established in 597. Four years later the sees of *Rochester* and *London* were founded. Thus the *Roman confession* began its struggle with the *British confession* for the mastery in Great Britain, a struggle which was to last throughout the history of the English Church.

PART II.

The Middle Period.

Perhaps it might be preferable to divide Church history into "Ancient" and "Modern", although all Church historians still seem to follow in the accustomed way. For the Middle Period, so-called, has nothing absolutely new and is only an exhibition of the forces, institutions and tendencies at work in the first period. Patristic theology changes in this period into scholasticism. The papacy reaches the climax of its power, and towards its close a combination of causes and circumstances leads to the open door of the Reformation, which marks a true epoch in the history of the Church.

CHAPTER I.

MOHAMMEDANISM.

(Kurtz I, 400; Schaff IV, 155 p.; Hase, § 99; Neander III, 84, 88; Zwemer, "Arabia, the Cradle of Islam", 169-202, 258-314.)

I. ITS RISE AND PROPHET.

Mohammed (Muhammad. Abu Al Kassim). Son of a poor widow *Amina*. Born 570 A. D. His youth was spent in drudgery. He was apparently a victim of epilepsy and hallucinations. When he was twenty-five years old he married *Khadyah*, a rich widow. At 40 he assumed the role of prophet. His first converts were his wife and her father *Abu Bek'r*, his adopted sons *Ali* and *Jayd* and his daughter *Fatima*. The *Hegira* (Hedshra) in 622 marks the true beginning of Mohammedanism as one of the great ethnic religions. In 630 he triumphantly returned to Mecca. Now begins the antagonism to Christianity. Polygamy was introduced by Mohammed, who himself

took 11 wives. He died at the age of 62 in the Syrian campaign in 632.

II. HIS SYSTEM. (Schaff IV, 182, 188.)

Strictly monotheistic. Abraham, Moses and Christ were all prophets; Mohammed was *the* prophet and paraclete. Fanatical intolerance and fatalism ("Allah wills it") are the fundamental characteristics of the religion. No atonement is needed, only faith in God and Mohammed. The only religious observances prescribed are prayer, fasting, purifications, benevolence, pilgrimages to Mecca, and, if possible, extension of the faith. It is sensualistic, both in its conceptions of this life and of the life to come. Only Mohammedans are saved. A final judgment, heaven and hell are taught. Its Scriptures, the *Koran* (alcoran) of 114 Suras, were collected by Abu Bek'r, but they were gradually revealed to Mohammed. By its side stands the *Sunna* (oral traditions), which form a commentary on the text of the Koran. This feature is apparently borrowed from Judaism in imitation of the Talmud.

III. ITS SPREAD. (Schaff IV, 172.)

It has well been called "the scourge of the Church". In twenty years it had conquered almost all of Asia Minor, Palestine, Egypt and Persia. Within 75 years, North Africa was conquered and in 711 A. D. all of Spain. Two causes saved Europe: (a) the defense of Constantinople, 669-676, 717-718 and again in 732. (b) The battle of Tours, 732, where under Charles Martel Christianity brought it to terms. A look at the map, in the sixth and eighth centuries, however, gives a mournful significance to Christ's words. Rev. 3, 11—"Hold fast that which thou hast, that no one take thy crown".

IV. WHAT WE OWE TO IT.

(a) The decadence of the effete Oriental Churches.

- (b) The overthrow of idolatry wherever it appeared.
- (c) The advance of science, neglected by the Church.
- (d) The impetus given to intellectual pursuits in general.
- (e) *Iconoclastic Controversy*, resulting from it. (Kurtz I, 403; Schaff IV, 451, 454 p.; Neander III, 197 p.)

The abuse of image worship was a special offense to Mohammedans.

Leo the Isaurian, 717-741, found this an obstacle in his efforts to convert the Mohammedans. By the edict of 726 images were elevated in the churches beyond the reach of the people. Images, as objects of worship, were defended by the people, by Germanus, patriarch of Constantinople, and by John Damascenus, the great dogmatician. The rebellion of Cosmas arose from this cause, but was ruthlessly quelled in blood. The sweeping edict of 730 absolutely forbade images in the churches. Rome decided in favor of images. *Constantine V.* (Copronymus), 741-775, like his predecessor, antagonized image-worship. The rebellion of Artabardes, his brother-in-law, followed, but was again crushed by superior force. The council of Constantinople, 754, took the emperor's part.

Leo IV, 775-780. A reaction now set in through the influence of his wife *Irene*. Leo died suddenly under suspicious circumstances and Irene became regent. The seventh oecumenical council of Nice, 787, restored images to the churches. But the distinction between "latreia" and "douleia" was sharply accentuated.

A generation later the iconoclastic army placed *Leo V, the Armenian*, on the throne, 813-820. Images were again suppressed. Under *Michael Balbus*, 820-829, private worship of images was allowed. *Theophilus*, 829-842, his son, bitterly opposed images. He was succeeded as regent by his wife *Theodora*. Through her influence the Council of Constantinople, 842 (February 19), formally

reinstated the images in the churches. This day became the memorial-day of images. Since then they were tolerated and revered, both in the Greek and the Catholic Churches.

CHAPTER II.

MISSIONS.

I. ORIENTAL MISSIONS. (Kurtz I, 431; Schaff IV, 134 p.; Hase, § 225; Neander III, 307 p.)

(a) BULGARIA. Its apostles were the Greek missionaries, *Cyril* and *Methodius*. The first had labored among the Chozars of the Crimea. *Bogaris* was converted through the influence of his sister and of a somewhat lurid picture of the judgment, 861. When the missionaries left for Moravia, the Bulgarian Church joined Rome, 866. Three years later it rejoined the Greek Church. The two missionaries translated the Scriptures in Slavic and founded the Slav literature.

(b) RUSSIA. (Kurtz I, 432; Neander III, 327; Schaff IV, 138.)

Photius places the beginning of the Russian Church at 866 A. D. A century later *Olga*, widow of the Grand-duke Igor, was converted at Constantinople in 955. On her return she is said to have worshiped Christ in private; the Church, therefore, must then have been practically extinct. *Vladimir's* conversion marks a new epoch in 988. He is surnamed "the apostolic". Wholesale compulsory conversions now took place and Kiev, the capital, was made a metropolitan see. The great Russian school was that of Petschera (eleventh century). *Jaroslav I*, son of Vladimir, still further extended the Church. After the burning of Kiev, 1170, first *Vladimir* and then, in 1328, *Moscow* became the capital and metropolitan see of Russia. Till this day it is the center of the Russian Greek Church. In 1589 it became independent of Constantinople and practically the head of the entire Greek Church. The ecclesiastical necessity explains the aims of Russia, in regard to Constantinople. Both as the ancient seat of the empire and as the historic center of Eastern Chris-

tianity, this city is indispensable to the ideals of the Greek Church.

II. WESTERN MISSIONS.

(a) GREAT BRITAIN. (Kurtz I, 454; Schaff IV, 22 p.; Neander III, 10-25; see further *Encyclopaedia Britannica* art. in loco.)

Augustine's missionary success was followed by a reaction, during the reign of *Eadbald*, Ethelbert's successor. Augustine died in 605. The enmity of Eadbald threatened the mission with extinction; his conversion, at the last minute, when *Laurentius* was ready to abandon England, saved it.

The other kingdoms of the heptarchy (Kent, Sussex, Wessex, Essex, Northumbria, East-Anglia, Mercia) were reached from Iona. Northumbria was reached through *Edwin*, who was converted through his wife *Ethelberga*, daughter of Bertha of Kent. *Paulinus*, her confessor, became its apostle in 625. When the King and *Coisi*, the Druid chief-priest, were converted, the people quickly followed. The Church of Northumbria was temporarily extinguished, when the Mercians under *Penda* conquered the country. But it was resurrected by *Oswald*, conqueror of Penda, son of a former king. He was converted at Iona and brought *Aidan*, a tactful monk, along, who was the second great apostle of the Northumbrians. The monastery of *Lindesfarne*, founded by him, became the center of missionary operations for the whole kingdom. Oswald was succeeded by *Oswy*. The whole of England, except Kent, now held the British confession. That of Rome obtained the supremacy through the influence of *Eanfled*, granddaughter of Bertha of Kent, and of *Wilfrid*, abbot of Lindesfarne, who had visited Rome and had succeeded in transforming his monastery into a Romish institution. Augustine in 603 had already demanded the

submission of the British Cult to that of Rome, but his superciliousness had defeated his plans. (Kurtz I, 455.) The Synod of Whitby (Streoneshalch), 664, decided in favor of Rome; *Ireland* followed in 701, *Scotland* in 710 and *Iona* in 716. And yet the scarlet thread of this dualism runs through the entire history of the English, and even of the Continental Church.

THE TWO CONFESSIONS. (Kurtz I, 452; Neander III, 23.)

The two cults were sharply distinguished in the following particulars:

- | | |
|----------|---|
| Rome | (a) Clerical control by archbishops. |
| | (b) Romish Easter-reckoning. |
| | (c) "Tonsura Petri", a shaven crown. |
| | (d) Celibacy of priests. |
| | (e) Rigid canonical laws. |
| | (f) Liturgical administration of mass. |
| | (g) Patristic theology. |
| British. | (a) Clergy controlled by abbots. |
| | (b) "Quatuor-deciman" Easter. |
| | (c) "Tonsura Pauli", a shaven forehead. |
| | (d) Married clergy. |
| | (e) Elastic ecclesiastical life, through the separation from Rome since 449 A. D. |
| | (f) Simple administration of mass. |
| | (g) Apostolic faith. |

(b) GERMANY. (Kurtz I, 457; Neander III, 29 p.; Schaff IV, 84 p.; Hase, § 154.)

Its pioneer was *Fridolin*, the Celt, who labored among the Visigoths. Its true apostle, however, was *Columbanus*, †615. Starts from Bangor (South Wales) with twelve companions, 590. Founds Luxeuil in the Vosges Mountains. Opposed by Romish clergy. Leaves Gallus (St. Gall) in Switzerland. Goes to Italy and founds

monastery of *Bobbio* (vs. Arianism). Since Whitby, 664, large numbers of British monks went forth as missionaries. Thus the struggle against Rome was kept up. Great rivalry between the two parties.

(c) BAVARIA. (Kurtz I, 462; Neander III, 38.)

Columbanus had first preached the Gospel along the Danube and was succeeded by *Eustasius* of Luxeuil, 615 A. D., who contended with the last remnants of Arianism. Fifty years later *Emmeran*, bishop of Poitiers, labored in Bavaria, protected by Theodor I, the reigning duke. Accused of immorality, he was murdered on a pilgrimage to Rome in 652. The apostle of Bavaria is *Rupert* of Worms, †717. Duke Theodor II was baptized, 695. The founding of the see of Salzburg marked the ascendancy of Christianity all over the realm. The whole Bavarian Church originally had a decided British cast.

(d) FRISIA. (Kurtz I, 464; Neander 40, 44, 71, 79, 81.)

Amandus, †648, accompanied *Dagobert I* and the conquering Franks into Frisia, 630 A. D. He was very unpopular, but founded the monastery of *Elno* (St. Amandus). On his way to Rome *Winfred*, who claimed the see of York, was cast away by a storm on the Frisian coast, 677 A. D. His success as a missionary, brief though it was, was phenomenal. *Adgild* and hosts of Frisians were baptized. A reaction set in under *Radbod*, Adgild's son, who fought the Franks all his life. The Church found temporary relief through the Frankish victory at *Dorstad* (Duurstede), 689. *Wulfram* then entered the country, but had only indifferent success.

Willebrord, †739, a British (Roman) monk, was the apostle of Frisia; he was in sympathy with the Franks and loyal to Pepin of Herstal. Consecrated Bishop of Utrecht by Sergius I, 696 A. D. The legend of Radbod's

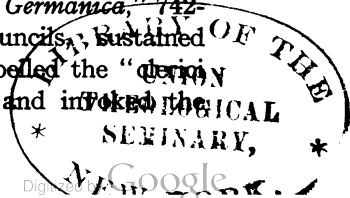
conversion is affecting. Before the baptismal font in answer to his question, he was informed that all his forefathers were in hell, whereupon he refused baptism. From that time dates his keen antagonism to Willebrord's labors. A sharp reaction against Christianity set in after the Frankish defeat at *Cologne*, 715, which ended only at Radbod's death, 719. From that date till his death, Willebrord labored with great success for the conversion of the Frisians.

(e) AUSTRASIA. (Kurtz I, 465; Schaff IV, 92 p.; Neander III, 46 p.; Hase, § 154.)

Boniface (Winfred), 680-755, was the apostle of Austrasia, Hestia, Thuringia, Bavaria, etc. He was a British (Roman) monk, loyal to the core to the Roman curia. His first attempt among the Frisians, 716, was disappointing. He made antagonism to the British confession his life-work. In 718 he visited Rome and was fully authorized by Gregory II for his German missionary work. Disappointed of success in Thuringia, for a while he assisted Willebrord in his work.

He began a successful mission among the *Hessians* in 722 and was appointed primate of all Germany in 723.

Returning to Hestia he felled the *holy oak of Gessinar*, the national idol, in 724. Utilizing the wood of the tree for a chapel, he soon won over the Hessians to Christianity. All his labors were both for the extension and unification of the Church, hence his attacks on Celticism. In 735 he entered Bavaria, the stronghold of the British confession on the Continent. *Carloman*, "more monk than king", had succeeded *Charles Martel*, 741 A. D., on the throne of Austrasia. The "*Concilia Germanica*," 742-743, the two Austrasian Church-councils, sustained Boniface, uprooted the British cult, expelled the "*Germani vagi*", regulated the monastic orders and invoked the



aid of the state against paganism. *Fulda*, the celebrated monastery, was founded 744, whose first abbot was *Sturm*, a disciple of Boniface. Pepin the Short first supported Boniface, later on he antagonized him and his ambition to fill the see of Cologne was thus frustrated.

His chief opponents. (Kurtz I, 470; Neander III, 57-63.)

They were all representatives of the hated British cult. In this bitter struggle Boniface was supported both by the State and by pope Zacharias.

1. *Adelbert* of Franconia, a thorough Celt, who openly mocked the Romish cult.

2. *Clement* of Scotland. Against popes and councils he was married and defied all the rules of Rome.

3. *Virgilius* of Ireland, bishop of Salzburg. A favorite at the court. A lukewarm adherent of the papacy and an open enemy of Boniface. He was evidently a man of great tact and greater intelligence, since his views of the universe approach the Copernican system.

The first two were crushed by Boniface, the last defied him and maintained his position to the last. Embittered by these disappointments, in disfavor with his king and pope Stephen II—Boniface now appointed *Lullus* bishop of Mainz and legate of Germany and sailed down the Rhine, forewarned of coming death. After a brief successful missionary tour among the Frisians he was killed by them June 5, 755. A simple monument to his memory still stands near Dokkum in the northern part of the Netherlands, near the shores of the Baltic.

(f) SAXONY. (Kurtz I, 474; Schaff IV, 102 p.; Neander III, 74, 272 p.)

The Saxons, through national hatred of the Franks, resisted all missionary efforts. Even Boniface had failed to reach them effectively. They were first crushed, then

converted. The *Saxon wars* lasted from 772-804. *Alcuin* had advised Charlemagne against this course, but in vain. The first shock which the Saxons received was the destruction of their stronghold *Eresburg* and of their sacred idol, the *Erminsul*. At the Diet of Paderborn, 777, the Saxons agreed to forfeit life and liberty if they rebelled anew. *Albion* and *Wittekind* were, however, absent. A new war was begun by them. The Saxon victory at Mount *Sunthal* encouraged their hopes of national independence, but a terrible vengeance was taken by the Franks at *Verdun*, where the Saxons were literally crushed. *Albion* and *Wittekind* now submitted and were baptized, 785. Rebellions, however, still occurred, till in 804 Charlemagne resorted to deportation. Saxony was then amalgamated with the empire and the Saxons became staunch defenders of the new faith.

(g) SCANDINAVIA. (Kurtz I, 478; Schaff IV, 111 p.; Neander III, 272 p.)

Its apostle was *Ansgar* of Corvay, 801-865, prior of New Corbie in Picardy. From early youth he had had visions and he developed a strange longing for martyrdom. His first mission to the Norsemen, 826, was begun under the protection of *Harald*, a protege of Louis the Pious. Harald ruled the coast of Jutland. The enemy attacked and destroyed both his kingdom and the mission. *Ansgar* now accompanied Harald to *Rüstingen* on the Weser. At the request of Louis, *Ansgar* in 830 went to King *Bjorn* of Sweden. He achieved success in the face of great obstacles and the see of *Hamburg* was established in 834, with the abbey of Turholt, in Flanders, for its maintenance. In 840 Louis died and the vikings destroyed the mission, but *Ansgar* labored on. *Eric I* died in behalf of the missionary work of *Ansgar* in a battle against pagan rebels, who resented his attitude to Christianity, although

he himself was never baptized. *Jovi*, the regent, during the minority of *Eric II*, antagonized Christianity. *Eric II* tolerated it. Ansgar now turned to Sweden again, where he was kindly received by *Olaf*. At the advice of an aged Druidical priest, the decision of the sacred lot was invoked, and when it favored Christianity, the Swedes were quickly converted to the new faith. At the death of Bishop *Leuterich* of Bremen, 846, Ansgar succeeded him; but only in 864 did Pope Nicholas I firmly establish him in the see by uniting it with Hamburg. Ansgar stands out as one of the most heroic figures of European missions.

(h) MOHAMMEDAN MISSIONS. (Kurtz II, 13; Neander IV, 59 p.)

Since the battle of Tours, 732, repeated efforts were made to convert Islam. They failed because of (1) Mohammedan bigotry, (2) the conception of Islam as a later development of Christianity, (3) the sensual character of its tenets, (4) its infinite adaptability. The crusades were not calculated to win Islam over and only in the thirteenth century were Mohammedan missions seriously considered.

The work of *St. Francis* and the Franciscan monks during the reign of Sultan Camel left no tangible results; no more did the missionary work of the Dominicans. *Raymond de Pennafort*, †1273, the founder of casuistry and the general of the Dominican order, labored for Mohammedan missions by personal effort and by the establishment of schools for Oriental languages. But his work perished with him. Islam from the very beginning was the dark spot in Christian missions.

Their greatest missionary in the middle ages was *Raymond Lullus* in North Africa. His "Ars Magna" was a curious cabalistic system, intended for the conversion

of Mohammedan scientists. He finally died a martyr in 1315 at the age of 81. The problem of Mohammedan missions remains unsolved till this day.

CHAPTER III.

THE CHURCH AND THE FRANKISH EMPIRE.

I. THE EXARCHATE OF RAVENNA AND THE PAPACY. (Kurtz I, 483 p.; Bryce, "The Holy Roman Empire" Chap. iv-vi; Hase, § 160-162.)

The Western power had passed from the Romans to the Franks. They had their great national source apparently in the warlike Sicambri, who had befriended Rome. Their power soon extended from the Bay of Biscay to the Ems and the Inn. *Pepin* of Herstal and *Charles Martel* created an empire from the power of the Austrasian Franks, who from the beginning had accepted orthodox Christianity. The founding of the "Exarchate of Ravenna" by Justinian, 567, had been the last effort of the old empire to rehabilitate itself. About the same time the *Longobards* entered Italy and menaced both Ravenna and the "Patrimonium Petri", that is the traditional donation of Constantine to the papacy of Rome and all Italy, whereby the popes were created temporal sovereigns, as well as spiritual Fathers. (See Kurtz I, 514.) The growing power of the popes, nominally still subject to the Greek emperors, had already outstripped theirs in the West. Hence their new alliance with the Franks.

(a) FIRST STEP. As we have seen, the popes took sides with the people in the East in the iconoclastic struggles. *Pope Gregory III* (731-741) actually excommunicated *Leo the Isaurian*, the then reigning emperor at Constantinople. This pope called in the aid of Charles Martel, though in vain, against the Longobards under *Luitprand*.

Since the two had fought side by side at Tours, 732, against the Mohammedans, Charles would not fight his comrade-in-arms.

(b) SECOND STEP. Pope *Zacharias* connived at the extinction of the last of the Merovingians, Childeric III,

by Pepin the Short (Schaff IV, 232 p.) in 752. When, therefore, the Longobards under *Aistulf* once more menaced the Roman territories in 751, after they had conquered Ravenna, pope *Stephen II* in 754 called in the aid of Pepin. The latter now conquered the enemies of Rome and bestowed the greater part of the Exarchate on the popes. For this he was made a Roman patrician, and with his sons, *Charles* and *Carloman*, was anointed by the pope. Thus the temporal power of the papacy was firmly established by the Franks. Pepin died in 768. New Longobard incursions followed under *Desiderius* of Tuscany, who had usurped the Longobard throne with the connivance of Stephen II. His craft, which was phenomenal, was displayed in the intermarriages with the Frankish house which he planned and carried through. *Gisela*, a daughter of Pepin, married the son of Desiderius, whilst Charlemagne himself married *Desiderata*, daughter of the Longobard king, 770, but divorced her the next year. Desiderius now sided, with Carloman's widow and sons, in the struggle for the Frankish succession, against Charles and invaded the papal domains.

(c) LAST STEP. (Schaff IV, 250 p.; Neander III, 120 p.)

Hadrian I, 772-795, invoked the aid of Charles. Desiderius was conquered and imprisoned at Corbie and all his territories were annexed by the Franks. The donation of Pepin was renewed in 774. All of Italy, except Lombardy, was now apparently given to the pope. (Kurtz I, 486.) The Frankish kings thus became the virtual temporal lords of the popes, a relation which was destined to mould the history of Europe. Charles was crowned as "Roman Emperor", Christmas 800, by pope Leo III. *Irene*, the Jezebel of the Byzantine empire, had usurped the throne at Constantinople, and the papacy, deprecating

the "monstrous regiment" of this woman, once and for all, transferred its allegiance to the new Western empire.

II. THE CARLOVINGIANS. (Kurtz I, 488; Schaff IV, 264 p.; Neander III, 351 p.)

Louis the Pious, 814-840, succeeded Charlemagne. Friction between the popes and the Frankish kings frequently occurred. The "*Constitutio Romana*", 824, bestowed the right of papal elections on the clergy and nobles of Rome. This proved a source of continual interference. The change of the law of election (of 817), by Louis in 829, in favor of *Charles the Bald*, caused great trouble. *Louis the Germanic* and *Lothair*, the other sons, aided and abetted by abbot Wala of Old Corbie, himself related to the royal house, and other influential clerics, and even by pope Gregory IV, revolted. Louis was humbled, resigned the throne, 833, and did penance at Compiègne. Louis the Germanic liberated him the next year from filial affection.

The Treaty of Verdun, 843. Three kingdoms were now created:

1. *Lothair* obtained Italy and the land between Neustria and Austria, with the title of emperor. His sons subdivided this kingdom as follows: (a) *Louis II* took Italy with the imperial title; (b) *Lothair II*, Lotharingia; (c) *Charles*, Burgundy and Provence.

2. *Louis the German* took Germany.

3. *Charles the Bald* took the Romanic states.

When the two last named children of Lothair died in 869, a new arrangement was made.

The Treaty of Mersen, 870. Under it (a) *Charles the Bald* took all the Romanic states (France); (b) *Louis the German* all the Germanic states (Germany); (c) *Louis II* retained Italy with the imperial title. A disintegration

of the Carolingian empire took place in the next century. *Otto the Great*, 962, absorbed the Italian provinces and assumed the imperial title. It is easy to recognize the origin of the jealousies between the great powers of Europe, especially of the historic antagonism between France and Germany.

III. CHARLEMAGNE AND THE CHURCH. (Kurtz I, 487; Schaff IV, 238 p.; Neander III, 95 p.)

Charlemagne revived the "Jus circa sacra", since it was in fullest accord with his theocratic conception of the empire. Hence his theory of the defense and extension of the faith by the worldly power. The pope is the spiritual head of the Church, but as a subject, he owes obedience to the emperor. Charlemagne recognized both clergy and laity on State commissions. Education was fostered and supported by tithes. He revived the right of "ecclesiastical asylum" and thus placed churches and holy places between sudden violence and its victims. Passionately fond of learning, he drew learned men about him e. g., *Alcuin* of York, later of Tours; *Theodolphus* of Orleans, *Paulus Diaconus*, and *Benedict* of Aniana, the great monastic reorganizer. Chief in this work of reorganization was *Chrodegang* of Metz. The entire monastic world was rescued from the chaotic condition into which it had fallen, and was placed on a firm footing. Meetings for the clerics at stated times and places, set hours for their devotions, a fuller organization of their lives, especially the regulation of the notorious "vagrant-clerics",* men of loose ordination and looser habits—all this resulted from the monastic reforms instituted by Charlemagne. Charlemagne was a second Constantine. His influence on the development of the Western Church was inesti-

*"Clerici vagi."

mable and unique. Like Constantine, however, his own personal Christianity was of a very questionable type, as is evinced by his life.

CHAPTER IV.

THE PAPACY IN THE MIDDLE AGES.

The papacy attained its commanding position (1) by a desire for the visible unity of the Church, (2) by its arbitration of dogmatic and temporal disputes, (3) by its close affiliation with the growing power of the new Western empire.

The outward power reached its climax in *Hildebrand* and maintained itself with frequent interruptions, till the death of *Innocent III*, 1216. Its theocratic ideals were wellnigh attained in this period. From that date to the Reformation it slowly wanes.

Its inward condition was deplorable. The ninth to the tenth century is the "*saeculum obscurum*", the dark age, in the truest sense, whilst the century preceding the Reformation reminds us of dense darkness, which heralds the break of day. We mention only a few of the most prominent popes and events in the various periods.

I. THE DARK PERIOD.

The moral degradation of the Church and the Christian world, in the years after the extinction of the Carlovingian line, was indescribable. Baronius tells us: "Christ was as if asleep in the vessel of the Church". The churches were in ruins in many cases; the clergy was corrupt and immoral; simony prevailed; the word of God was hidden. Roman and Protestant historians alike draw frightful pictures of prevailing conditions.

(a) THE FEMALE POPE JOANNA. 852-855 (?). (Kurtz I, 491; Hase, § 174; Schaff IV, 265.)

It is claimed that a clever adventuress, adopting male attire, attained to great learning and by degrees made her way to the papal throne and that, in that position, she gave birth to a child and died in child-birth.

In defense of the legend we name the following facts: 1. It has a place in "Liber Pontificalis". 2. Repetition of legend by ecclesiastical chronicles. 3. Ecclesiastical origin of the same. 4. The pierced seat at papal inaugurations. 5. Prevailing conditions at the time might have made it possible.

In opposition. 1. Late origin. 2. Lack of support of critical value. Spanheim, †1689, defends it. Hase allows its possibility. Blondel in 1649 critically destroyed it. Neander considers it a fable.

(b) NICHOLAS I, 858-867. (Kurtz I, 493; Neander III, 353; Hase, § 175; Schaff IV, 273.)

The strongest pope of the period. During his entire pontificate he struggled with *Lotharius II* of France, who tried to divorce his queen Thielberga in order that he might marry his mistress Waldrade. Hincmar of Rheims advised and sustained the pope in his defense of the queen. Here we find the first authoratitive use made of the

"*Pseudo Isodorian Decretals*". (Kurtz I, 511; Schaff IV, 266; Hase, § 173; Neander III, 346.)

A code of ecclesiastical laws favoring the papal theocracy, falsely ascribed to ancient popes. Under it all "causae majores", or major causes, are referred to the pope for judgment. Priests are not amenable to civil justice.

From Nicholas to Hildebrand the papacy was in a chaotic condition. *John VIII*, †882, liberated papal elections from imperial intervention, but made the papacy a plaything for the wildest passions of men. The popes of the "*Pornocracy*", the rule of women, were the creatures of *Theodora* and her daughters, *Marozia* and *Theodora*. Says Kurtz—"For half a century they filled the papacy with their paramours, sons and grandsons". Surely the pictures drawn of the papacy, in the middle

ages are not too vividly colored, when statements like this go unchallenged. The creation of the German Roman empire by *Otto I*, 936-973, affords a temporary relief, but under his successors the papacy again presents a picture of shameless egotism, venality and immorality. Men like *Benedict VIII*, 1012-1024, sought in vain to stem the deadly current.

II. THE GREGORIAN PERIOD.

We may thus define it, because the papacy of the period, whatever its moral character may be, clings to the theocratic claims advanced by Gregory VII.

(a) HILDEBRAND (Gregory VII), 1073-1085. (Kurtz II, 36; Hase, § 181; Neander III, 379, 395, 514 p.; Schaff IV, 343, 368, 791 p.)

For years Hildebrand had dominated the papacy before he ascended the papal throne. He was treasurer under *Leo IX*, 1049-1054, and exercised a paramount influence over the papacy under *Victor II*, 1055-1057, and *Nicholas II*, 1058-1061. Under the last pontiff he became arch-deacon of Rome and the virtual head of the hierarchy.

Hildebrand was elected pope in 1073 A. D. He fought the two great sins of the Church: *Simony* and *immorality* (Nicolaitanism) and postulated two things: *absolute reform* and *absolute emancipation* of the Church from the State. He enforced celibacy in 1074. And no one who knows the state of the clergy in the eleventh century, can underestimate the confusion which was created by this papal law. A year later he attacked the right of "temporal investiture", 1075. His life and death-struggle with *Henry IV* of Germany now began. King Henry had the pope deposed by the Synod of Worms, 1076, but Hildebrand in turn excommunicated him. Rejected as their sovereign by his proud nobles, in deadly fear of losing his crown, Henry finally did penance before the

proud pope at Canossa, Jan. 25-27, 1077. *Rudolph* of Suabia had meanwhile been elected king by the Germans. Civil war now ensued in which Henry was victorious at Merceburg, 1080. He crossed the Alps to wreak vengeance on the hated pope. Rome was taken, and retaken by the papal allies. Hildebrand finally died of a broken heart in 1085. He conceived of the papacy as a vast theocracy. The pope is liege-lord of all temporal kings by divine right.

(b) URBAN II, 1088-1099. (Kurtz II, 40; Hase, § 182; Neander III, 529; IV, 125 p.)

Like Hildebrand, he was a Cluniacensian monk with practically the same ideals. He struggled with Philip I of France, and also with the German emperor and succeeded in getting the better of both. The origin of the names "*Guelfs*" and "*Ghibellines*" is to be found in the powerful support which Urban II received from duke Welf of Bavaria. The Ghibellines were the opponents of the papal party. Here then lies the beginning of the age-long struggle between *nationalism* and *ultramontan-ism*. It was Urban II, who by his marvelous preaching at Clermont in 1095, set the world of knighthood aflame with longing to wrench the holy places of Palestine from the hands of Islam. Thus began the crusades.

(c) ALEXANDER III, 1159-1181. (Kurtz II, 47; Hase, § 188, 189; Neander IV, 167, 194, 207 p.) The half century after Urban's reign was chaotic. The temporal powers defied the papacy in Italy, France, Germany and England. Popes and counter-popes struggled for the seat of Peter. Alexander succeeded Hadrian IV, 1154-1159, the only Englishman who ever was elected pope (Nicholas Breakspear).

In Germany Alexander struggled with the emperor, *Frederick Barbarossa*, about imperial prerogatives. Fred-

erick invaded Italy, but a pestilence in 1168 decimated his army and forced him to return. When he came back in 1174, he was defeated at *Legnano* and was forced to submit to the pope in 1177. The next year the Lateran Council decided that two-thirds of the cardinal votes were necessary for a papal choice, 1178, thereby restricting, to some extent at least, the corruption of papal elections.

In England Alexander likewise defeated *Henry II* (1154-1189) who claimed the State's supremacy over the Church. To strengthen himself *Thomas à Becket*, a royal favorite, was appointed archbishop of Canterbury by the king, 1162. Thomas, turning the tables on the king, submitted to papal investiture at Tours, 1163. "*The Clarendon Constitutions*", a set of anti-papal ecclesiastical laws, passed with the approval of the higher clergy at the Diet of Clarendon in 1164 were a practical declaration of independence of the English Church. Thomas refused to sign them, was deposed, fled to the pope in France, returned at Henry's request, 1170, and was murdered at the altar in the same year. Henry was put under the ban and was forced to do penance on the grave of his victim and was publicly scourged by the monks. Henry VIII in 1534, when the ideals of the Clarendon resolutions were finally realized in the independent establishment of the Anglican Church, avenged this dishonor, by exhuming the ashes of Thomas and scattering them.

(d) INNOCENT III, 1198-1216. (Kurtz II, 49; Hase, § 192; Neander IV, 173, 277, 317, 643.)

Count Lothair of Segni assumed this name as pope and raised the papacy to the highest pinnacle of its political power. He was courageous, cultured, pious and fortunate. The lost papal territory was regained and the Gregorian ideal approximated its realization.

In Germany he supported *Otto IV*, the Guelph candi-

date for the crown, against *Philip* of Suabia, the Ghibelline candidate; and when Otto played him false he raised his own ward, *Frederick II*, son of Henry VI, to the throne, 1215.

In England *Stephen Langton* was appointed archbishop of Canterbury, instead of *John* of Norwick, the king's candidate. *John Lackland* was put under the ban in 1208, and when he still rebelled, the pope absolved his subjects from their oath of allegiance, 1212. The frightened king now did penance and received the kingdom back at the pope's hand. Thus began the English "*papal tax*", which was to bear such terrible fruit in the days of Wickliffe.

In France *Philip August II* sought to divorce *Ingeborg*, the queen, to marry his mistress *Agnes* of Meran, 1200. Innocent blocked the way, as his predecessors had done, and ultimately, twelve years later, forced the king to receive back his legitimate wife.

III. THE PERIOD OF DECLINE.

The sixteen popes between Innocent III, 1198-1216, and Boniface VIII, 1294-1303, struggled unavailingly with the temporal powers. Intrigues, scandals and nepotism prevailed. Not even the popes of the Gregorian period had dared to claim infallibility. The public enunciation of this doctrine was left to Thomas Aquinas, the scholastic theologian. And even he deemed concurrence between pope and Council necessary. After Innocent III the papacy declines; the very pride of the popes worked their ruin as a political power. This period witnesses the scandals of the "*Babylonian Exile*" and of the "*Great Schism*". In vain did the Reformatory Councils endeavor to stay the corrupt current of papal history, which in the pre-reformatory age, reached a stage of decay which appalled even its staunchest friends and finally led to the Reformation and, through it, to a reac-

tion which was to save at least the ecclesiastical side of the papal life.

(a) BONIFACE VIII, 1294-1303. (Kurtz II, 140; Hase, § 237; Neander IV, 67, 632; Holy Roman Empire, 109, 248.)

The papacy was terribly shaken. A deadly struggle ensued with the *Colonna family*, a noble Italian house of which two members were cardinals, which was crushed in 1299. In his struggle with *Philip IV*, the Fair, the pope was, however, shamefully beaten. His bull ("Ausculta fili") was burned by the king, all of whose subjects resolved to defend him against the papal assumptions, 1302. Boniface was captured by the French, rescued by the Romans and died shortly after in 1303. The prediction of his predecessor, *Coelestine V*, was thus fulfilled;—"Thou hast ascended as a fox, thou shalt reign as a lion, thou shalt die as a dog".*

(b) THE BABYLONIAN CAPTIVITY, 1305-1377. (Kurtz II, 142; Hase, § 246.)

Clement V, 1305-1314, succeeded *Benedict XI*, but never crossed the Alps. He removed the Holy Chair to *Avignon* in Naples, where it was to remain for 70 years. France exerted a preponderating influence on the papacy, in this period. Under *Benedict XII*, 1334-1342, a return to Rome seemed certain, but instead of that he built a papal palace at Avignon. Efforts in behalf of the holy city were unceasingly made. *Urban V*, 1362-1370, actually did return, but was forced to leave Rome again. He died at once on his return to Avignon under very suspicious circumstances. Only in 1377 did *Gregory XI*, 1370-1378, transfer the chair of Peter again to Rome, driven to the change by popular clamor, fear of schism and superstitious fears.

*"Ascendisti ut vulpes, regnabis ut leo, morieris ut canis."

(c) THE FORTY YEARS' SCHISM, 1378-1417. (Kurtz II, 146.)

This schism was founded on the conditions which led to the Babylonian captivity. It began in 1378 when Clement VII, 1378-1394, was elected counter-pope by the disappointed cardinals over against *Urban VI*, 1378-1389, their original choice. France, Naples, Savoy, and later Spain and Scotland, sided with Clement; the rest of Europe with Urban. *Rome* and *Avignon* thus became the two centers of a mutually antagonistic papacy. The Councils of Pisa and Constance vainly tried to heal the breach. The schism came to its close with the election of *Martin V*, 1417-1431, although *Benedict XIII*, the pope at Avignon, continued to exercise papal functions till his death in 1424, and his successor was even appointed. The nations of Europe, by that time, however, had tired of the schism and repudiated the new selection.

(d) THE REFORMATORY COUNCILS.

They aimed at a reformation—"in capite et membris"—in the head and members alike, and were largely dominated by the *university of Paris*.

1. *Pisa*, 1409. (Kurtz II, 147; Hase, §250.)

It maintained the *supremacy of councils over popes*. It deposed both *Gregory XII* and *Benedict XIII*, the schismatic popes, and elected *Alexander V*, 1409-1410, thus creating a three-headed papacy. No reforms whatever were effected.

2. *Constance*, 1414-1418. (Kurtz II, 148, 209; Hase, § 251; Holy Roman Empire, 220, 254, 301.)

Numerically the strongest council ever held. Its environment was, however, shocking to Christendom, since the hosts of men and women, who flocked about it, but too plainly showed the necessity of radical reforms. French domination through *d' Ailly* and *Gerson* of Paris,

was evident throughout the deliberations. All votes taken were by *nations*, not by *individuals*, to destroy the Italian preponderance. It healed the papal schism, by electing Martin V, but it also burned *John Huss* and *Jerome* of Prague, the Bohemian reformers.

3. *Basel*, 1431-1449. (Kurtz II, 148, 212; Hase, § 253.)

Originally Pope *Eugenius IV*, 1431-1447, called the Council at *Bologna*; the protest of the Germans brought it to *Basel*. The pope, however, harassed by a revolution at Rome, adjourned the Council to *Ferrara*. A minority refused to obey, and led by *Louis d' Aleman*, archbishop of Arles, elected *Felix V*, 1439-1449 (Amadeus of Savoy), as counter-pope. The Church, however, refused to recognize the schism and the council slowly melted away. *Felix* resigned in 1449 and died two years later, in ascetic seclusion. *Basel* gained over the "Callixtine Hussites", but failed to place the councils above the popes in authority. As "reformatory councils" all these three were absolute failures. The reformation was to come in God's own way.

(e) THE PAPACY IN THE FIFTEENTH CENTURY.

This century offers a sad papal picture—vanity, greed, sensuality, nepotism and extravagance prevailed. There were noble exceptions like that of *Nicholas V*, 1447-1455, the founder of the "Vatican Library", a man fully deserving of the title he bore and of the office he honored. But the main tendency was downward; and towards the close of the century the papacy reached its lowest moral ebb. The numerous illegitimate children of *Innocent VIII*, 1484-1492, gave rise to the witticism, "This man Rome justly might call 'father'".*

Alexander Borgia VI, 1492-1502. (Kurtz II, 152; Hase, § 255.)

* "Hunc merito poterit dicere Roma patrem."

The wickedest of the popes beyond compare, he was a simonist guilty of unmentionable crimes. The names of his illegitimate children—Lucretia, Caesar and Geoffrey, carry their own offending stories. The deeds done in that pontificate made the ears of Rome ring. Alexander VI was an open defender of the practice of nepotism. He was killed at last with poison prepared for one of his cardinals and drunk in a glass of wine by mistake by the pope. Such hands held the helm of the vessel which approached the breakers of the Reformation.

And when a Gregory should have been pope, the chair of Peter was filled by *Leo X*, 1513-1521, (Kurtz II, 154); a man of ease, indulgence, extravagance, filled with humanistic negations, which in his estimate had replaced the ancient Christian faith. Like all his recent predecessors, he was a bare-faced nepotist.

Surely a glance at the papacy in the middle ages must assure one of the foolishness of Rome's claims, and at the same time causes us to wonder at the strength of an organization, which could survive such a history.

CHAPTER V.

FANATICAL MOVEMENTS.

The middle ages specially lent themselves to the development of popular fanaticism, on the one side by the absolutism of political and ecclesiastical power and on the other by popular ignorance. There are specially three movements worthy of notice in this connection:—the *Crusades*, *Flagellantism* and the *Inquisition*. All are disciplinary in character. The first stands for *political* discipline, the second for *self-discipline*, and the third for *ecclesiastical* discipline.

I. THE CRUSADES. (Kurtz II, 14 p.; Neander IV, 205, 233, 293, 591; Guizot History of Civilization, 179 p.; C. Mills. History of Crusades.)

(a) CONDITION OF SOCIETY.

The real power of government after the collapse of the Carolingian dynasty was not in the hands of the emperors or kings, but in those of the barons and great nobles of the realm, who were always at war amongst themselves. It is impossible, at this distance, to fully understand the system of division of conquered lands. By it the king remained the nominal center, surrounded by numberless autonomous spheres of power.

The *allodial* barons held their lands in perpetuity; the *feudal* barons only for a set time at the pleasure of the kings. The latter barons always encroached on the rights of the former; who, taking refuge under the protection of the crown, were slowly changed into *feudal lords*. The *feudal system* culminated in the tenth and eleventh centuries.

It might, rightly applied, stand for great power; but it might also mean anarchy. Might was right. The common people were *serfs*, belonging to the soil. From the

excesses of the feudal system *chivalry* was born in the tenth century, for the protection of the weak and especially of women. It formed the basis of the crusades, which were created by

1. The abuse of the Christian pilgrims at the hands of the Seljuk-Turks.

2. By the appeal of the Byzantine emperor, Alexius Comnenus;

3. The preaching of Peter the Hermit;

4. And especially by the irresistible eloquence of pope *Urban II*, at the *Council of Clermont*, 1095 A. D.

(b) RESULTS OF THE CRUSADES.

Some of these were good:

1. The introduction in Europe of Eastern civilization.

2. Contact with literary and scientific developments of Islam.

3. The practical collapse of the feudal system by the great destruction wrought among the privileged classes.

4. The centralization of power.

5. The origin of the third estate.

Some were evil:

1. New diseases like syphilis and leprosy.

2. Increase of skepticism.

3. Sectarian divisions in the Church.

4. Decimation of the population of Europe.

5. Widening of the breach between Islam and Christianity.

PRINCIPAL CRUSADES.

1. *First crusade*, 1096-99. The regular crusaders were preceded by a horde, led by *Walter the Penniless*, and another led by *Peter the Hermit*. These perished almost to a man.

Leaders. Godfrey of Bouillon, duke of Lorraine, and Robert of Normandy. Six hundred thousand men went out. *Nice, Edessa* and *Antioch* in turn were taken. *Jerusalem* was stormed July 15, 1099. True to his promise it is said that Peter the Hermit, one of the few survivors of the hordes, which preceded the regular army, was the first to enter the city. Godfrey was elected as the first king of the kingdom of Jerusalem, succeeded by *Baldwin*, his brother. The *Patriarchate* of Jerusalem was revived; four archbishops and numerous episcopal sees were created.

2. *Second*, 1147-49. Necessitated by the fall of Edessa. Started by the preaching of St. Bernard.

Leaders. Louis VII of France and Conrad III of Germany. 1,200,000 men went out, but the undertaking proved a dismal failure and only a handful of crusaders returned.

3. *Third*, 1189-1192. The kingdom of Jerusalem was crushed by *Saladin*, 1187. Europe once more was aroused through the influence of *Gregory VIII*. *Leaders.* Philip August of France, Frederick I Barbarossa of Germany. Henry II of England, later on succeeded by his son, Richard Coeur de Lion.

Acre (Ptolemais) was taken 1191. Internal dissensions arose and destroyed the efficiency of the army. Philip cowardly left with his forces under pretense of illness. Frederick had already died, 1190, being drowned in the Calycadnus. Richard struggled on, and after the victorious battles of *Ascalon* and *Joppa* concluded a three years' truce in 1192. Richard fell in the French wars, 1199.

4. *Fourth*, 1203. Inspired by *Innocent III*.

Leaders. The Barons of France.

This whole crusade was diverted by *Dandolo*, Doge of

Venice, toward the establishment of a "*Latin Kingdom*" at Constantinople (1204-1261) of which *Baldwin* of Flanders became the first king. The *Children's Crusade*, 1212, is the climax of this fanaticism. Thirty thousand children are said to have been ruthlessly sacrificed to it, most of whom ended their days in Moslem slavery.

5. *Fifth*. 1228-1229. A heartless attempt. *Leader*, *Frederick II* of Germany, under compulsion of Gregory IX. Sultan *Camel* permitted the re-establishment of the kingdom of Jerusalem, 1228, with a mere shadow of power. *Frederick* crowned himself king, 1229, and returned to Europe.

6. *Sixth*. 1248-1250. The impulse now had practically expended itself. This crusade and the next were *personal* rather than *popular* efforts.

Leader. *St. Louis IX* of France. The *Chowaresmians*, a branch of the horde of Tartar invaders, under Genghis Khan and Octai and Baton, his generals, had conquered Asia Minor and Palestine. Turks and Christians united against this new and terrible foe. The invaders were aided by *Ayoub*, Sultan of Egypt. *Louis*, therefore, attacked the latter. *Damietta* was taken in 1249, but the French army melted away by a dreadful epidemic of bubonic plague. The remnant was forced to surrender to the Sultan. *Louis* was permitted to return to France, only after the payment of a heavy ransom in 1254.

7. *Seventh*. 1270. Final attempt made by *Louis IX*. Delayed by a storm at Sardinia, he resolved to attack Tunis and the Moors of North Africa. Himself and practically his whole army were swept away by "black death".

The fall of Acre, May 18, 1291, sounded the death-knell of the entire movement of the crusades. It had been a war to the death between Islam and Christianity;

the latter was vanquished and Palestine remained in the hands of Mohammed.

II. THE FLAGELLANTS. (Kurtz II, 124, 191, 440; Neander V, 412. Hase, § 271.)

Penitential scourging has been administered by the father confessor since the eighth century. (Heb. 12, 6.) Three centuries later the monks began *self-castigation*. (1 Cor. 9, 27.) They were imitated by zealous laymen. It had three things in view: Atonement for personal sins, for those of others and imitation of Christ's sufferings.

Damiani, in Italy, was its great patron in the eleventh century, as were also the Mendicant orders. *Antony* of Padua, 1225, made it a public spectacle. Then it became a *popular fanaticism*.

Followers of *Joachim* of Floris, in 1260, led bands of *Flagellants*, through Italy during the great struggle between the Guelphs and Ghibellines. Hence the original papal approval of the fanaticism, since they took the side of the pope in the struggle. But soon they became *heretical* and were persecuted. The fanaticism culminated during the terrors of the "black death" in 1348-50. From Hungary it spread over all Europe. The *prohibitory bull of Clement VI*, 1343-1352, finally checked the movement.

It reappeared, however, in *Lombardy* in 1399, amid popular calamities. The Flagellants now were named "*Bianchi*" or "*Albati*" from their white dress. They were now avowed heretics, called the pope "Anti-Christ", and were exterminated by the Inquisition. The Jesuits labored for the restoration of self-castigation, and it is practiced till this day by Catholics and Anglicans alike.

III. THE INQUISITION. (Kurtz II, 138, 194; Hase, § 264; Neander IV, 643; Schaff-Herzog Cyclopaedia.)

It originated in the thirteenth century, was aimed

originally at the *Albigenses* and was held responsible directly to the pope. Its history begins at the *Synod of Toulouse, 1229*, where the following laws were laid down for the control of heresy.

1. Forfeiture of possessions for harboring heretics.
2. Such a house to be leveled.
3. Under no condition whatever must a heretic be aided.
4. Communion is obligatory for all members of the Church, thrice per year.
5. The oath of allegiance to the Church must be renewed every two years.
6. Penitent heretics are compelled to wear a special dress, and possess no civil rights.
7. Penitents from mere fear were to be imprisoned for life.

Gregory IX in 1232, committed the enforcement of these rules to the *Dominicans*. The *Inquisitorial tribunal* was thus established, the members of which were popularly dubbed "God's sleuth hounds" (*canes Dei*).

The *Tribunal* consisted of one priest, two laymen and a monk as secretary. Heretics, Jews and witches were the objects of its investigations.

Its operation. Arrest was made on suspicion and confession was extorted by torture without specific accusation. Testimony of criminals, dishonored persons, and even partakers of the crime, was allowed. After 1252, by permission of Innocent IV, even that of *unknown witnesses* was admissible.

Punishments. Death, fines and confiscation of goods. In *France* the *Albigenses* revolted again and again and killed their inquisitors. *Bernard Delicieux* was imprisoned for life for advocating its suspension, 1300-1320. In *Italy* it did not mature till after the Réformation. In

Germany, Conrad of Marburg, "the severe confessor of Elizabeth," was killed in 1233. The Germans always resisted the Inquisition. In 1368 *Urban V* sent two inquisitors (increased to five by Gregory XI in 1372) to operate against the Beghards and Beguins. But even the five imperial edicts of Charles IV, 1369-1378, failed to place this yoke on the necks of the free Germans.

In *Spain* it culminated under *Torquemada*, the grand inquisitor, 1483-1499, during the reign of Ferdinand and Isabella. Spain was literally drenched in blood. Forcible conversion of the Moors and Jews, as well as suppression of heresy, were there the aims of the Inquisition. It arose perhaps to a still higher point of frenzy under *Cardinal Francis Ximenes*, †1517, "a noble friend of science". The "*auto da fes*", wholesale burnings of victims of the fanaticism, became popular festivals. The "*Santo Benito*", the hideous dress, specially designed to frighten others, was specially designed for acquitted victims of the Inquisition. Up to 1808 it had destroyed 31,912 lives, burned in effigy 17,659 persons and severely punished 291,456 persons. (Llorente.)

In the *Netherlands* it destroyed thousands of martyrs, but indirectly led to the emancipation of the provinces. In all the *Indian* colonies its name was uttered in whispers by Indians and Spaniards alike. It marked for centuries the character of the nations who bowed under its yoke.

The data we possess are naturally meager and unreliable, because the Inquisition knew how to keep its secrets. Wherever it obtained a firm hold, it crushed both popular intelligence and popular liberties.

CHAPTER VI.

MONASTICISM.

(Kurtz I, 251; Cutts "The Middle Ages", Chs. 1-7; Hase, § 134-136.)

Monasticism originated in the ascetic life of the Anchores, who buried themselves in the solitudes of the Thebaid in upper Egypt.

Paul of Thebes was their probable pioneer, *St. Anthony the Great*, 356, their true founder. Around the saintly retreats of the great ascetics, slowly communities of like minded men grew up. Before the close of Constantine's life monasticism does not appear to have attracted universal attention. *Athanasius* seems to consider it yet largely as an Egyptian institution. *Pachomius*, †348, seems first to have organized his monks on the island of Tabennae in the Nile. *Hilarion*, †371, organized the Palestinian monks. Originally the Church looked askance at monasticism, but in twenty years, 384-404, Jerome saw such a change that he wrote that the gateway of shame had become the gateway of glory.* The Church fathers promoted its cause. Soon the ascetic life was extolled as the "angelic" or "better" life.† *Isidore* of Pelusium, 450, and *Nilus* of Sinai greatly enhanced its influence. The Council of *Chalcedon* (451) placed all monasteries under episcopal control. Only in the sixth century, however, monastic vows were made binding for life. A *novitiate* was then established. The head of a monastic colony was called "*Archimandrite*" or "*Abbas*" (abbot); that of a nunnery "*Ammas*" or "*Mother*". *St. Paula*, the friend of Jerome, was the great patroness of female asceticism. The *eremitic* or solitary life, however, was but rarely led by women. Among the history-making monasteries

* "quod prius ignominiae fuerat, esset portia gloriae."

† "Bios angelikos," "Melior vita."

we may mention that of Mount Sinai, of *Serinum* on the island of Lerina, of *Massilia* at Marseilles, of *Monte Cassino* in Campania, of *Armagh* in Ireland, of *Iona* in Scotland, of *Fulda* in Germany, of *St. Gall* in Switzerland, of *Luxeuil* in the Vosges Mountains, of *Bobbio* in Italy, etc.

During the migration of nations monasticism saved Christian civilization and perpetuated it among the barbarians. As has been said before, it preserved *classic* and *sacred* and *patristic literature* and promoted the study of the arts and the sciences. Its influence on the intellectual progress of the world in the middle ages is indeed incalculable.

By the sixth century, however, monasticism needed a strong reorganizing hand. Such a man was provided in *Benedict* of Nursia, "the father of Western monasticism", who in 529 rebuilt the entire monastic system of the West.

I. THE BENEDICTINES. (Kurtz I, 505; Schaff III, 216 p.; Neander II, 283, 296; Hase, § 136.)

Benedict founded his order in the convent of *Monte Cassino* in Campania, 529 A. D. His monks have been called "the knighthood of asceticism".

Characteristics: (a) Their chief occupation was agriculture. (b) They maintained a very strict asceticism—two meals per day, meat only when sick or weak, silence at meals and after the completion of the religious duties of the day,* sleep in full dress, strict discipline. (c) They had a novitiate of one year. (d) They swore a vow of stability, morality and obedience to abbot and bishop.

The Benedictines derived their intellectual zeal from *Cassiodorus* of Vivarium, †575, whose monastery was a veritable treasure house of classical and patristic manuscripts. (Schaff III, 225; Neander II, 183, 639.)

*"Completorium."

In Charlemagne's day the order had degenerated and was reorganized by *Benedict* of Ariane, †821 (Witiza), the trusted counselor of Louis the Pious. From the tenth century the monks became a distinct religious order ("ordo religiosorum"), divided into "*patres*", ordained, and "*fratres*", unordained brethren. Their relation to the regular clergy was often strained, but they were the strong defenders of the papacy and stood, therefore, in high favor with the popes. The "*mitred abbots*" held episcopal rank and were subject to the popes alone. The degeneracy of the Benedictine orders in the tenth century demanded reformation. Thus arose the

II. REFORMED BENEDICTINE ORDERS.

(a) THE CLUNIACENSIS. (Kurtz II, 66; Neander III, 381, 417; Hase, § 205; Schaff IV, 367.)

Thus named from the monastery of *Clugny* (Cluniacum) in Burgundy, founded 910 A. D. by *William* of Aquitaine, in commemoration of the efforts at monastic reformation of *Count Berno*, †927. The second abbot of Clugny, *Odo*, †942, perfected their organization.

Characteristics. (a) They were subject to the pope alone, (b) had a strictly ascetic ritual, (c) followed scientific pursuits, (d) made education and agriculture their aims in life, and (e) stirred up a reformatory agitation in all departments of Church life.

They were called "*Black Monks*" from their cowl, spread over southern Europe, and prided themselves on such names as *Odilo*, †1048, and *Peter the Venerable*, †1156.

(b) THE CISTERCIANS. (Kurtz II, 67, Neander IV, 251, 324 pp.; Hase, § 207.)

A rival of the above order. Named from the monastery of *Citeaux* (Cistercium) which was founded in 1098 by *Robert*, their first abbot.

Characteristics. They were (a) subject to local bishops,

(b) rigorously simple in worship, (c) strictly ascetic, (d) and they showed their missionary spirit in their efforts in behalf of the conversion of heretics.

Their name, "*White Monks*", was derived from their white cowl. *St. Bernard* of Clairvaux, †1153, belonged to this order. In the thirteenth century they numbered 2,000 monasteries and 6,000 nunneries.

(c) THE CARTHUSIANS. (Kurtz II, 68; Neander IV, 264 p.; Hase, §206.)

They were not properly speaking a reformed Benedictine order, but may be classed as such, because they sprung from the reaction against Benedictine corruption.

They were the strictest order which till now had arisen. The first house of the order was built by *Bruno* of Cologne, 1084, in a wild gorge, near *Grenoble*, called *Chartreuse*.

Characteristics. (a) Strictest asceticism. They ate solitary meals, their food consisting of bran-bread and vegetables. Rigid silence was kept except for two hours on Thursdays and on high festivals. They observed at least one weekly fast. (b) Their written rules, differing from the Benedictine, were given them by *Guido*, their fifth prior in 1134.* (c) They spent a solitary life in their cells during the week and met in community only on Sunday. They were called "*Brown Monks*" from their brown cowl.

Their very austerity made them popular among seriously minded Churchmen.

III. THE MENDICANT ORDERS. (Neander IV, 270 p.; Hase, §265; Kurtz II, 69 p.)

As the name implies, these orders subsisted on alms. The begging brethren were called "*Terminants*". Their original founder was *Francis* of Assisi, 1182-1226, one of the most interesting characters in the history of monasti-

*"*Consuetudines Carthusiae.*"

cism. He "left all to follow Christ", as an ascetic and as a preacher. He lived close to nature and befriended birds and beasts. He braved everything in his Mohammedan missions, and was found dead at last, before the altar of the *Portiuncula Church* at Assisi, which became the center of his order. He made a deep impression on the extravagant age in which he lived. Gregory IX canonized him in 1288. The singular phenomenon of "stigmatization" in the body of St. Francis was the first case of this kind on record. Whether the signs of the wounds of Christ found on him after death, were self-inflicted or the result of mental suggestion, is till this day an open question.

Domingo Guzman, commonly known as St. Dominic, 1170-1221, followed the same path in Southern France. His missionary work among the Albigenses led him to believe that heretics might be reclaimed by a renovated priesthood and a renewed monasticism. Clergy and monks should be absolutely poor. His character was stern and forbidding, in contradistinction from that of St. Francis. From a different standpoint, both reached the same results. Thus the two great Mendicant orders were born.

(a) THE FRANCISCANS. (Kurtz II, 69 p.; Neander IV, 270, 290, 420 p.)

The new order was organized by *Honorius III*, 1223. Their vows comprised obedience, chastity, poverty. They dressed in a brown habit with capouch and rope-girdle. They are known by various names—"Frères Mineurs", or "Minorites", from their relation to existing orders; "Franciscans" after their founder; "barefooted monks" from their unshod feet; "seraphic monks" from their zeal and unworldliness. A female branch of the order was organized by *Clara* of Assisi in 1212, to which St. Francis gave a rule in 1224. The "Tertiaries" were the lay-brethren of the order. The Franciscans split on the

question of poverty into two factions. (a) "*Fratres de Communitate*", who believed in permitting the usufruct of worldly possessions (*usus moderatus*). (b) "*Zelatores*", who demanded absolute poverty (*usus pauper*). The bitter controversy between these parties led the latter to denounce the pope as the Anti-Christ. These zealots were led by men of fanatic asceticism, such as *Anthony of Padua*, *Oliva* and *Casale*.

(b) THE DOMINICANS (Kurtz II, 72; Neander IV, 268, 422, 618 p.)

This order, as was said, arose from the struggle between the Church and heresy. *St. Dominic* received rules from *Innocent III*, 1215, and from *Honorius III*, 1216. The order followed intellectual pursuits. They vowed obedience, chastity and (after 1220) poverty. Called "preaching brethren", ("*ordo fratrum praedicatorum*") and "*Dominicans*". In common with the Franciscans they had "Tertiaries", among whom later on a band of converted Albigensians were received under the name "Brothers and Sisters of the warfare of Christ".* The Dominicans exhibited great zeal for missions, in which they, at a later period, competed with the Jesuits. Their intolerant spirit made them the agents of the Inquisition.

Both orders had "*generals*" at Rome; "*provincials*" in separate States; and "*guardians*" (Franciscan) and "*priors*" (Dominican) in individual monasteries.

(c) THE CARMELITES. (Kurtz II, 73; Neander IV, 266; Hase, §208.) This order was founded by *Berthold* of Calabria, 1156, during the crusades. The first house of the order was built on Mount Carmel. They adopted the rule of *St. Basil* (Kurtz I, 252) in 1209. Twenty years later the Saracens forced them to leave Palestine and to go to Europe.

* "*Fratres et sorores de militia Christi.*"

A new name was now adopted, "The brothers of Mary of Mount Carmel".* They now claimed Elijah as their founder and Mary as one of their members. They even exhibited a scapular, bestowed by her on *Simon Stock*, their general in 1251. Their wealth ultimately destroyed them and they split into many factions. They were reorganized in 1562 by *St. Theresa de Jesus*; as "*Barefooted Carmelites*". Teaching and charity was their new aim.

(d) THE AUGUSTINES. (Kurtz II, 73, 161.)

Organized as a new order in 1256 by *Alexander IV* from scattered remnants of various decadent Italian orders, as the "Order of Hermit Brothers of Augustine".† They were from the start distinctly mendicant. They grew to be very popular as well as the *Servites* (1233) who specially cultivated the worship of Mary, and the Franciscans. The Dominicans were dreaded rather than loved and respected.

IV. KNIGHTLY ORDERS. (Kurtz II, 75; Neander IV, 45, 258; Hase, §211.)

Organized from knights and nobles during the crusades, they formed the most spectacular and incongruous exhibition of asceticism. They vowed poverty, chastity, obedience and war against infidels. The protection of pilgrims and care for the wounded were their main aims.

(a) TEMPLARS. Founded 1118 by *Hugo de Payens* and *Godfrey de St. Omer*. Known by their *white cloak with a red cross*, they were the terror of the Saracens by their desperate bravery. Their name may be derived from their stronghold on the temple site at Jerusalem.

(b) HOSPITALLERS. "Knights of St. John". Organized in 1118, by *Raimond du Puy*. Their distinctive

*"*Fratres Mariae de Monte Carmelo.*"

†"*Ordo Fratrum Eremitarum Augustini.*"

mark was a *black cloak with a white cross*. They entertained pilgrims and cared for the sick and with the Templars were known for their intrepid courage. The question for all these holy knights was only, "Where is the enemy?" never, "How strong is he?" On leaving Palestine they settled at Rhodes, 1310, and in 1530 on Malta. Their later history is very romantic.

(c) TEUTONIC KNIGHTS. *Henry* of Walpot founded this new order in 1120 at Acre. They were known by their *white cloak with a black cross*. In their later European history they extirpated paganism in its last northern strongholds. They settled at *Culm*, in Prussia, in 1228 and were pressed into service against the pagans by *Christian* of Oliva, a Cistercian monk—"the apostle of Prussia". Thus began the final struggle in Europe between Christianity and Druidism, which had survived in Prussia longer than anywhere else on the continent of Europe. It lasted from 1230 to 1283, when most of the pagans had been converted by extirpation.

CHAPTER VII.

INTERNAL LIFE OF THE CHURCH IN THE MIDDLE AGES.

The effect of the migration of nations on the condition of Europe and of the Western Church is incalculable. Conditions were completely altered and the West drifted away from the East, which, lying outside of the current of the great national movements, had not been similarly affected.

I. RUPTURE BETWEEN EAST AND WEST. (Kurtz I, 396, 406 p.; Schaff IV, Ch. V; Hase, §234, 235.)

“The Great Schism.” Thus is called the partition by which the Catholic Church was split into two bitterly hostile camps.

(a) CAUSES OF IRRITATION. (Schaff IV, 507.)

When Ignatius, the faithful patriarch of Constantinople, had been exiled for his courage in exposing the signal wickedness of Bardas the regent, and when the patriarch of Rome, Nicholas I, refused to recognize the appointment of Photius as successor of Ignatius, Photius called a Council of the Eastern bishops at Constantinople, in which Rome was bitterly antagonized.

1. *Decrees of the Council of Constantinople, 866.*

(i) Rome is equal to Constantinople. 2. All the papal decretals were rejected. 3. The same fate befell the doctrine of celibacy. 4. Fasts on Saturday of the Quadragesima, which had been enjoined by Rome, were interdicted. 5. The Noachic law, as regards eating of blood was declared binding for all time. 6. Christ was not to be depicted as a lamb, according to the Roman custom. Practically all the decisions of the council of 692 were reiterated.

(ii) “*Filioque.*” (Schaff IV, 306 p.)

Far more serious than these canonical matters,

however, was a doctrinal error of which Constantinople accused Rome.

After the Council of Constantinople, 381, the doctrine of the "procession of the Holy Spirit from the Father" was modified by adding "*filioque*". The change had been defended by Augustine, embodied in the Athanasian Creed and was generally accepted in the West. It had been sanctioned at *Toledo*, 589, and again, 809 A. D. The East considered it a *falsification* of the Creed. Then there was a difference as to shaven (West) or bearded (East) priests; and the grave question of the *relation of Rome to the Frankish empire*.

(b) BEGINNING OF SCHISM. (Schaff IV, 312 p.; Neander III, 559-578.)

As has been said, *Bardas*, the regent of the Eastern empire for Michael III, was disciplined in 857 by *Ignatius* of Constantinople. The latter was exiled and *Photius* appointed his successor, who is said to have been "the greatest scholar of his day". *Nicholas I* sided with *Ignatius*, for which a Council of Constantinople, 866, deposed him. The pope appealed to the Franks. Meanwhile *Michael III* was assassinated and succeeded by *Basil* of Macedonia. *Photius* was now deposed in turn and *Ignatius* restored, 869. The first bore his captivity nobly and, on the death of *Ignatius*, succeeded him as patriarch, 878. Through mere nepotism *Leo the Philosopher*, (886-911,) once more deposed him and he died in exile, 891 A. D. The reason of this treatment ostensibly lay in the "binding character of the ban of the Council of 869". As this affected Rome also, the estrangement grew more intense.

(c) CONSUMMATION. (Kurtz I, 409; Schaff IV, 318.)

A patched-up peace lasted for one hundred and fifty years. *Michael Caerularius*, the patriarch of Constantinople, renewed the quarrel. The special issue now was

the use of *unleavened bread* in the Lord's supper, in the West, on which account the East called the Western Church members, "Azymites". *Leo IX* and *Caerularius* mutually excommunicated each other, 1054. The schism was never healed.

II. ECCLESIASTICAL CONDITIONS. (Kurtz II, 59.)

The moral condition of the clergy in the middle ages was deplorable. Celibacy, theoretically one of the doctrines of Rome, was in no wise enforced. Immorality of the clergy was everywhere complained of, as well as nepotism in high places. The *College of Cardinals* was created by *Nicholas II* in 1059, and thus some check was laid on the irregularity of papal elections. The office of arch-deacon was abolished in the twelfth century. Monasteries and cathedral churches grew very wealthy through tithes, gifts and legacies. The wealthy cathedral clergy demanded and obtained in the thirteenth century the right of electing their own bishops. Throughout the middle ages serious men called for reforms. Among the leaders in these movements we may name *Ratherus* of Verona, †974, *Petrus Damianus*, †1072, *Hildebrand*, †1085, etc.

Discipline. (Kurtz II, 123; Schaff IV, 371.)

The "*excommunicatio major*", "anathema" or "ban" was the highest form of ecclesiastical discipline. It meant the deposition of kings, the absolution of all allegiance of subjects and complete exclusion from all rites of the Church and of Christian burial. When countries were affected by it, all religious exercises ceased, marriage was forbidden, the eucharist and penitence were only granted to dying people, Christian burial was interdicted, except for priests, strangers and children under two years. It fell, therefore, like a blight on the life of a whole people. When it fell

on individuals it cut off their hope of salvation and yielded them body and soul to the power of the devil.

The "*excommunicatio minor*", which was the punishment for minor offenses, simply excluded from participation in the sacraments.

Witchcraft. (Kurtz II, 195; Neander IV, 90-91; Hase, §269.)

Faith in witchcraft was general and proved the most obstinate form of superstition. Witches were ruthlessly persecuted, and multitudes of innocent people were thus destroyed by the Inquisition.

The Church and the Masses. (Kurtz II, 118 p.) The rudeness of the times is shown by the character of the popular festivals. "All fools' day", January 1; "the feast of the innocents" and "the feast of the asses", both on December 25 were all festivals in which the Church and her sacred rites were almost blasphemously caricatured. They were relics of paganism and died a slow death by the united efforts of the higher clergy and Church councils. The "*Peace of God*", an ecclesiastical law promulgated in France in 1041, in part at least restrained the general bloodshed from Wednesday evening to Monday morning. In 1179 this "Peace" was made the universal law of the Church. The "*right of asylum*", during the whole week, belonged to churches, convents, hospitals and graveyards.

Ordeals. (Kurtz I, 526; Schaff IV, 341 p.)

Justice was arbitrary, blood-revenge common; feuds, however, could be settled by "*composition*", that is to say, by the payment of a mutually fixed sum of money. The "*oath of purgation*" was freely used in the practice of law. By it one could purge himself from guilt. We find a relic of it in many popular forms of speech, intended to convey the impression of innocence of a crime charged

to some one. Only freemen could swear it. Where it was impracticable, ordeals were substituted, such as—ordeals of the sword, of fire, of water, of the eucharist, of the cross, of the bier-test.

Ordeals were opposed by *Agobard* of Lyons, 840, and forbidden by Nicholas I, in the ninth century.

III. WORSHIP.

Architecture. (Kurtz II, 117; Art. Sch. Herz. Enc.)

The Romance style of church architecture in the twelfth century had replaced the basilica type. Towers were built in the twelfth century. Meanwhile the Gothic style of architecture had sprung up. Its original idea was undoubtedly conveyed by the massive arches and naves of the living forest. The lofty church with its colored windows and dim lights imposed reverence. The architectural climax was reached in the thirteenth and fourteenth centuries. The Benedictines were the great leaders in this movement. Thus arose the order of "Free Masons". They were free from all jurisdiction, had their own lodges, originally under monastic (Benedictine) control, later on in the hands of laymen. By degrees they fell under papal and ecclesiastical disfavor.

Music. (Kurtz II, 116, 182.)

The solemn Gregorian chant made place for the "cantus figuratus", in which broken measure was introduced and singing in harmony took the place of the chant with one voice. *Guido* of Aresso, 1000-1050, introduced the notation of music. *Harmony, concord and intervals* had already been established by *Hincbald* of Rheims four centuries before. *Franco* of Cologne discovered measure two centuries later. The first *organ* was introduced in France by Pepin the Short (8th cent.). The Dutch took the lead as organmakers, after the "grand organ" was practically completed about 1500 A. D.

Hymns. Among the great hymn writers of the middle ages we may mention *Odo* of Clugny, king *Robert* of France ("Veni Creator", "Sancte Spiritus"), *Abelard*, *St. Bernard*, *Bonaventura*, *Thomas Aquinas*, *Thomas* of Celano ("Dies Irae"), *Jacopinus* ("Stabat Mater"), etc. Hymns were mostly written in Latin; yet vernacular songs also appeared, mostly, however, for use in heretical gatherings. *St. Francis*, however, recognized the potency of popular songs and tried to reach the masses by songs; so did the *Flagellants*. The *Hussites* promoted the creation of a national hymnology.

Preaching. (Kurtz II, 109, 179; Schaff IV, 399.)

The members of the great "Orders" preached in the vernacular. This style of preaching was evolved from the eleventh to the thirteenth centuries. Even in churches, except on special occasions, the sermon was in the vernacular. It was the people's portion of worship. *Berthold* of Regensburg, †1272, a Franciscan monk, was the greatest mediæval preacher in the vernacular. Another noted preacher was *Vincent Ferrer*, †1419, who addressed himself especially to the conversion of the Jews.

Scriptures. (Kurtz II, 180; Schaff IV, 613; Neander IV, 320-324, 611.) The study of Hebrew and Greek was neglected in the middle ages. Even the Vulgate text was rare and found only in monasteries and ecclesiastical libraries. The effect of the invention of the art of printing in the first half of the fifteenth century was inconceivable. The first books printed in large numbers were Bibles. The first versions of the Bible were heretical (*Albigenses*, *Waldenses*, *Wickliffites*, *Hussites*). The people's Bible of the middle ages was the illustrated "*Biblia Pauperum*", which consisted of a central illustration on the page, around which a descriptive text was written. They date mostly from the fourteenth and fifteenth centuries.

The Brethren of the Common Life in the Netherlands translated large portions of the Scriptures. From the middle of the fifteenth century translations and their editions multiply.

IV. DOCTRINAL DEVELOPMENTS.

Distinct doctrinal activity was naturally associated with the development of the Western Church. This activity appeared in the fields of Christology, Eschatology, Soteriology and Sacramentology.

(a) ADOPTIONISM. (Kurtz I, 543; Schaff IV, 511 p.; Neander III, 156, 430.)

It postulates that Christ, as to His divine nature, *is God's son*; as to His human nature, *he is adopted*, as we are. (*Filius Dei natura, filius Dei adoptivus.*) As to his divinity he is the "only-begotten", and as to his humanity he is the "first-begotten". It stands related to mono-physitism. (Neander, Hagenbach.) The doctrine had been taught in the West before, but opposition matured it in the eighth century (782-799).

Leaders. *Elipandus* of Toledo and *Felix* of Urgel. The activity of the first and his debates on the subject called attention to the matter and *Alcuin* bitterly opposed it. Pope *Hadrian I* condemned it, 786, as did also the Synods of *Regensburg*, 792, *Frankfort*, 794, and *Achen*, 799. *Felix* recanted and died in seclusion, 818. Papers found after his death indicated, however, his adherence to the heresy to the last. *Elipandus*, safe in Saracen territory, defied his opponents and defended adoptionism to the last. For the connection between this view and that of "consubstantiation" see Kurtz II, 96.

(b) PURGATORY AND INDULGENCES. (Kurtz I, 390; II, 123; Schaff IV, 381 p. Neander III, 135, 442, 486.)

The Church taught that venial sins might be expiated

after death. The Fathers had mentioned *purgatorial fire*, but had never given it this meaning. *Augustine* had expressed a hope in that direction, but had not dogmatized on the subject. *Caesar* of Arles first developed the doctrine and Gregory the Great in the sixth century made it a dogma. The theory was advanced that purgatorial suffering might be shortened by prayers and masses of the living. These prayers for the dead had been known even to Tertullian and were tolerated in the East, hence the connection between *purgatory* and *indulgences*. When *Alex. of Hales*, *Albertus Magnus* and *Aquinas* formed the connecting link of "works of supererogation", the problem was solved. The principle of "composition", or a money-equivalent borrowed from physical law, was applied spiritually, and indulgences were bought and sold for the benefit of lost souls and later for living souls for sins yet to be committed. *Innocent III*, 1215, allowed bishops, by indulgences, to limit purgatorial pains to forty days. The popes alone could give a *plenary indulgence*. From the actual application of this doctrine the Reformation was to be born.

(c) PREDESTINATION. (Kurtz I, 546; Neander III, 472; Schaff IV, 522, 530 pp.; Hase, §213, 214.)

Gottschalk, son of *Count Berno* of Saxony, was in the monastery at Fulda, but was released from his vows in 829 by the Synod of Mayence. The decree was annulled through the influence of *Rabanus Maurus* by Louis the Pious. *Gottschalk*, imprisoned at Orbais, studied *Augustine*. The Church held vague views on the doctrine of grace, since the semi-Pelagian controversy. *Gottschalk* now taught the *two-fold decree*, i. e., that both *election* and *reprobation* are the objects of predestination. (*Prædestinatio duplex*.) *Rabanus* defended the *single decree*. *Gottschalk* was condemned at Mayence in 848, terribly

scourged by order of *Hincmar* of Rheims, and finally imprisoned at *Hautvilliers*. A reaction in favor of *Gottschalk*, led by *Ratramnus*, *Servatus Lupus*, etc., set in. *John Scotus Erigena*, dragged in by *Hincmar*, proved a poor aid. *Remigius*, archbishop of Lyons, now sided with *Gottschalk* and thus two hostile parties were created, who contended for the mastery. The Synod of *Quiersy* sided with *Hincmar* in 849 and in 853, that of *Valence* in 855 with *Remigius*. The factions made peace, but the poor monk died in prison in 868. *Gottschalk* was the fore-runner of Calvinism.

(d) TRANSUBSTANTIATION. (Kurtz I, 545; Neander III, 494; Schaff IV, 543, 546, 741 p.)

1. The *realistic view* was held in the Church long before the ninth century, but *Paschasius Radbertus*, †865, first publicly formulated it in his book, "About the Blood and Body of the Lord"* in 831. The doctrine of the real presence was thus advanced. It was bitterly controverted by *Ratramnus* of Corbie, one of his monks, by order of Charles the Bald. The faith of the Church at this period was evidently that of the *dynamic presence*. Of all the churchmen only *Hincmar* and *Haymo* sided with *Radbertus*; all the rest were with *Ratramnus*, whilst *Walafrid*, *Strabo* and *Christian Druthmar* advocated consubstantiation. The doctrine of transubstantiation, however, was formulated, and in two centuries the views of *Radbertus* had totally permeated the Church.

2. *Berengarius* of Tours. (Kurtz II, 87; Schaff IV, 554; Neander III, 502.)

The controversy here assumes a new phase. In 1040 *Berengarius* tried to defend the views which the Church held when it condemned *Radbertus*. What a change! He reasserted the dynamic view of the supper. His

*"De Sanguine et Corpore Domini."

friend, *Lanfranc* of Bec, at once sided against him. Berengarius was accused of heresy and condemned at Rome, 1050, without a hearing and imprisoned, but liberated through political influence. Hildebrand now befriended him. All untaught by the bitter experience of the past, in 1059 Berengarius tried to establish his doctrine at Rome, "as that of the Church". He was immediately condemned anew by the *Lateran Council*, 1059, and was compelled to recant. Scarcely arrived at home, he began new agitation in France. He was now finally condemned by the Synod of Rome, 1079, and allowed his liberty under promise of *perpetual silence*. Weak and aged, Berengarius retired to the island of St. Come in the Rhone, where he died in 1088. Thus the doctrine of transubstantiation was established in the Romish Church. What a lesson this change of front conveys in regard to Rome's claim of the perpetuity of her doctrine from apostolic times.

CHAPTER VIII.

SCHOLASTICISM AND MYSTICISM.

I. DEFINITIONS. (Kurtz II, 80; Hase, §218, 277.)

The name is derived from the cathedral or cloister schools. Celebrated teachers attracted pupils, who organized themselves into corporations. How vast were the numbers of these brain-hungry men can be determined by the sudden growth of the cities, where these schools were located in the middle ages. Thus arose the "universitas literarum". Originally there were no "faculties" in these schools. They were dominated by individuals of outstanding ability who attracted the students. Yet almost every school had a specialty, *e. g.*, *Paris* and *Oxford*, theology; *Bologne*, law; *Salerno*, medicine.

Naples had the first true university, founded by *Fredrick II*, 1224. As the courses of study developed, the church utilized these schools to prepare her priests for their work. Thus the *Council of Tours*, 1236, made a five years' course of study obligatory for candidates for the priesthood.

Dialectic scholasticism was an attempt to resolve the truth into elementary ideas and to defend it against unbelief. Faith was thus raised to knowledge—"I believe that I may understand".*

Mystic scholasticism. Here the same end was to be attained by spiritual contemplation. The results of this contemplation, scientifically stated, produced a scholastic mysticism.

Nominalism and realism. (Neander IV, 355 p.)

These two present different views of the idea and of the essence of things. The nominalists held that general ideas (universalia) are simple abstractions (nomina) and

*"Credo ut intelligam."

are, therefore, not essentially real (Stoics)—“General ideas after the things”.*

The realists held that these general ideas have an objective or real existence.

(a) THE PLATONIC REALISTS saw in the “universalia” the archetypes, both in the divine and human sphere, which are to be reached by pure thought. “General ideas before the things”.†

(b) THE ARISTOTELIAN REALISTS held that they exist in the thing itself and are empirically discovered. “General ideas in the things”.‡

II. PERIODS. We may divide scholasticism into three periods:

(a) FIRST. FROM BERENGARIUS TO 1230. In this period tradition was stated in dialectic form. *Paris* was the scholastic center. In the second half of the period mysticism arose as a rival. Only Aristotle's *Organum* was known. His other works reached Europe through Arabic translations and commentaries. This retarded his conquests and his works were finally prohibited by the Council of Paris, 1209. But the new-born scientific spirit defied the Church authorities and Aristotle continued his onward march.

(b) SECOND. 1230-1320. Aristotle's works were now available in Latin translations. The Mendicant orders worshiped him and he ruled supreme in the schools. “He was given by a divine providence, that we might know what there is to be known”, said Averroes in his “Acta philos”, 1720. In this period mysticism moved side by side with scholasticism.

(c) THIRD. 1320—FIFTEENTH CENTURY. Nominalism

*“Universalia post res.”

†“Universalia ante res.”

‡“Universalia in rebus.”

was now revised by *William Occam*, "the rare and invincible doctor".* Violent and aimless contentions prevailed about abstract points of doctrine and their definition. Mysticism had begun to overshadow scholasticism and everywhere there was evident a deep longing for reformation, both in doctrine and morals.

*"Doctor singularis et invincibilis."

I.

FIRST PERIOD.

I. DIALECTIC SCHOLASTICS.

(a) ANSELM OF CANTERBURY, †1109. (Kurtz II, 86; Neander IV, 361 p.; Mosheim II, 212.)

In the tenth century skepticism and licentiousness prevailed. *Berengar*, with his sacramental controversy, had broken in upon this period of stagnation and the restatement of doctrine began. *Anselm* was a pupil of *Lanfranc*, abbot of Bec in Normandy, the strong opponent of *Berengar*. He was surnamed "the second Augustine". In 1093 he became Archbishop of Canterbury. Faith precedes knowledge, according to his theory, but must be converted into it. "Credo ut intelligam". He was the father of the celebrated "ontological argument" for the existence of God. Two tracts remain of his works—"Cur Deus Homo", on the necessity of the incarnation, and "De Fide Trinitatis", about faith in the Trinity, against the nominalism of *Roscelin*.

(b) ANSELM OF LAON, †1117. (Kurtz II, 87.)

A pupil of the former. He was a very popular teacher at Paris and the founder of its university, also the founder of the theological school at Laon. His chief work was the "*Glossa interlinearis*", an exposition of the Vulgate.

The work had very little originality, but was generally used with an older, similar work of *Walafrid Strabo*, †849, and added much to the fame of *Anselm*.

(c) WILLIAM OF CHAMPEAUX, †1121. (Kurtz II, 87.)

A pupil of the above. His fame as a dialectician and as the chief opponent of *Roscelin's* nominalism, drew thousands of students to the cathedral school of Notre Dame and thus he became the true founder of the University of Paris. Defeated in a debate with *Abelard*, his pupil, he

went into a monastery and later died as bishop of Chalons.

(d) PETER ABELARD, 1079-1142. (Kurtz II, 90; Neander IV, 373, 453, 458, 501 p.; Mosheim II, 274, 295 p.; Hase, §220.)

One of the greatest scholastics. Born at Palais in Bretagne he was taught by Roscelin, Anselm of Laon and Champeaux. Without comparison he was the most popular of the teachers of the middle ages. He was acute, witty, learned, daring and was the idol of Paris and of the French people in general. Secretly married with *Heloise*, niece of canon Fulbert, the latter, believing that Abelard had betrayed his foster-child and intended to confine her in a nunnery, inflicted on him an unmentionable injury, and thus checked his public career. Abelard now hid himself in a cloister at St. Dennis. Compelled to resume teaching by his pupils, he exercised on the youth of France and of Europe his old magic power, till he was condemned for heresy at *Soisson*, 1121. Released from prison through powerful friends he returned to St. Dennis. But when his own imprudent criticism drove him away from there, he built the Abbey of the Paraclete and again thousands of students flocked to him. Later on he became abbot of *St. Gildasius* at Ruys. He resumed teaching at Paris in 1136, was accused of heresy by St. Bernard and condemned at *Sens* in 1141. Excommunicated by Innocent II he found refuge with *Peter the Venerable* at Clugny, died on a journey at Chalons, 1142, and was buried in the Abbey of the Paraclete, where *Heloise* was laid by his side in 1162.

Principal works. "*Sic et non*," an attack on traditional theology; "*Theologia Christiana*," a theological system; "*Dialogos*," a comparison between classical and biblical characters.

System. *Rationalistic.* A forerunner of Des Cartes,

he said, "By investigating we see the truth".* He was a Sabellian in regard to the Trinity, and he taught a docetic Christ. The classics for him were equal to the apostolic writings. Christ was a reformer, rather than a founder of a new religion. He taught a moral influence-theory of the atonement and placed ethics above dogmatics.

II. BIBLICAL SCHOLASTICS. (Kurtz II, 97.)

A few men in this period built on the Scriptures rather than on tradition.

(a) ALGER OF LIEGE, †1130. A Cluniacensian monk. Teacher in the cathedral school at Liege. *Works*. "On the Sacraments of the Body and Blood of the Lord", † on the Supper; and "On Mercy and Justice", ‡ on Church discipline.

(b) RUPERT OF DEUTZ, †1135. (Neander IV, 79, 411.)

He was enthusiastic in defending the study of the Scriptures. He taught that the incarnation of God would have been necessary regardless of sin; he also defended consubstantiation in the doctrine of the supper. His chief work was a theological treatise, "On the Trinity and Its Works". ¶

III. MYSTICAL SCHOLASTICS.

(a) ST. BERNARD OF CLAIRVAUX, †1153. (Kurtz II, 92, Neander IV, 252, 337, 393, 503, 509 p.; Hase, §207, 219, 220.)

The most renowned ecclesiastic of his day. Humble, pious, and talented, he was idolized by the mass of the people and was the means of reviving a decadent monasticism. He was devoted to the doctrine of the Church, but mystical in its representation. Naturally opposed

*"Inquirendo veritatem percipimus."

†"De Sacramentis Corporis et Sanguinis Domini."

‡"De Misericordia et Justitia."

¶"De Trinitate et Operibus Eius."

to Abelard, when once he had entered the lists against him, he spared no pains to undo him, and in trying to attain this end he appears not to have been over-scrupulous as regards the means. In expounding his mysticism, he laid down the maxim that, "God is sought after and found more easily and in a worthier way by prayer than by disputation".*

Works. He left us a number of sermons; a dogmatic treatise on "Grace and Free Will"; a purely mystical treatise on "The Choice of God"; some writings of a practical nature and a guide for papal conduct, written for pope Eugenius III.

He was further celebrated as a hymnwriter and as a missionary among heretics.

(b) HUGO ST. VICTOR, †1141. (Kurtz II, 94; Hase, §219.)

He was surnamed "the other Augustine", and was very learned in theology and in the sciences. Mysticism preponderates in him over scholasticism.

Works. He wrote on the art of teaching; a book of "Sentences", consisting of quotations of the Fathers, and a work on the Sacraments, as the starting-point of dogmatics.†

(c) PETRUS LOMBARDUS, †1164. (Kurtz II, 95; Hase, §218; Neander IV, 409, 437 p.)

A mystic with scholastic preponderance surnamed "the master of the sentences", "magister sententiarum". Thus called from his celebrated theological system, built up entirely from the writings of the Fathers.‡ This work was officially adopted by the Lateran Council in 1215 as

*"Orando facilius quam disputando et dignius Deus queritur et invenitur."

† Hugo's chief works—"Eruditio Didascalica," "Summa Sententiarum," "De Sacramentis Chr. Fidei."

‡"Sententiarum Libri IV."

the textbook for candidates for the priesthood, and it retained this position till it was pushed aside by the greater work of Thomas Aquinas. It is very systematic and treats, in order, the subjects—God, the creature, redemption, the sacraments, and the end of all things.

II.

SECOND PERIOD.

Aristotle had at last been liberated from his Saracen translators and commentators. The monks were studying and translating him. The Dominicans and Franciscans now contended for the mastery in the leading universities.

I. DIALECTIC SCHOLASTICS.

(a) ALEXANDER OF HALES, †1245. (Kurtz II, 102; Neander IV, 420, 462, 476, 488, 518.)

He was a Franciscan monk and his power as a debater earned him the name of the "irrefragible doctor", "Dr. Irrefragibilis". His skill in applying dialectics to theology earned him another name, "the king of theologians". His chief work is entitled "*Summa Theologica*". It is faultless in construction and treats of: 1. God and His works. 2. Christ and His works. 3. The sacraments.

(b) ALBERT THE GREAT, †1280. (Kurtz II, 103; Neander IV, 421, 449, 468.)

He was a Dominican monk, widely celebrated for his learning, and was surnamed "the universal doctor", "Dr. Universalis". Of noble birth, like Abelard he disdained castles and knightly pursuits to become a voracious student. He taught theology at Cologne, but was a specialist in natural science.

Works. He wrote an incomplete system of theology and, for that day, a full treatment of the natural sciences.*

(c) THOMAS AQUINAS, 1227-1274. (Kurtz II, 104; Neander IV, 421, 445, 477, 512, 519, 524; Hase, §277.)

He belonged to the Dominican order and for the sweetness of his disposition was surnamed "the angelic doctor", "Dr. Angelicus". He was a pupil of Albert the Great and an intimate friend of Bonaventura. After taking

* "*Summa de creaturis.*"

his doctoral degree in 1257 he taught at Rome, Bologna, Pisa and Naples and is reported finally to have been poisoned for political reasons. His was the profoundest mind of the century. A close student of Augustine, he was with the heart a mystic, with the head a scholastic. He first raised the papal hierarchy to the dignity of a doctrine. His system was decidedly ethical, and he paid more attention to Aristotle's politics than to his natural science.

Works. "*Summa Theologiae.*" This work was far and away the best theological system of the middle ages, supplanting that of Lombard. Besides he wrote a commentary on the Gospels and Paul's epistles.† All the orders, except the Franciscans, followed the theology of Aquinas.

(d) JOHN DUNS SCOTUS, 1266-1308. (Kurtz II, 167; Hase, §278.)

For his subtlety he was surnamed "Dr. Subtilis". He belonged to the Franciscan order and was presumably a Briton. He appeared suddenly at Paris in 1304 and obtained his degree. Subtle and penetrating, rather than profound, vain and showy, he was bitterly opposed to the Dominicans. Like Ritschl, at a later day, he tried to sever theology and philosophy, but was unable to do so. The Scriptures, he taught, are the *norm* of our faith, but the Church advances steadily, led by the Holy Spirit. Scriptural proof, therefore, is not needed to establish a doctrine, since there is a progressive revelation in the Church. He contradicts the Fathers and his own contemporaries without fear, if the occasion demands it.

† "*Catena Aurea.*"

Difference between Thomists and Scotists:

<i>Thomists.</i>	<i>Scotists.</i>
Platonic realists.	Aristotelian realists.
God's choice makes the thing chosen good.	God chooses what is good.
Moderate Augustinians.	Semi-Pelagians.
"Satisfactio superabundans", the endless inherent power of Christ's sacrifice.	"Satisfactio gratuita", the acceptance, on God's part, of Christ's sacrifice as sufficient.
Mary a sinner.	Mary immaculately conceived.

(e) ROGER BACON, †1291. (Kurtz II, 106.)

Surnamed "Dr. Mirabilis" or "profundus", "the wonderful" or "profound" doctor. He was a Franciscan monk, extensively learned in physics, chemistry and astronomy. In searching out natural or scientific subjects, he did not depend on the testimony of the Fathers, but went to the original sources. He is said to have been the discoverer of the law of refraction and of a substance like gunpowder. Insufferably arrogant, he has been called the "Ishmael" of scholasticism. Imprisoned for heresy and witchcraft, he was only liberated after the death of Nicholas IV, through strong political patrons. His chief work had for its aim the clarifying of the scientific atmosphere.*

(f) RAIMUND DA PENNAFORTE, †1275. (Kurtz II, 169.)

He was a Dominican monk and was called "*The father of casuistry*". This new science was a natural result of scholastic investigations in the field of ethics. It guides or rather endeavors to guide, the conscience in making moral decisions, where duties conflict.† Raimund be-

*"Opus Majus sive de Emendandis Scientiis."

†"Summa de casibus poenentialibus."

came general of his order in 1238. He devoted a goodly portion of his life to missionary work among the Moors and Jews.

II. BIBLICAL SCHOLASTICS.

(a) HUGO ST. CARO, †1263. (Kurtz II, 107.)

A Dominican monk and a close student of Scripture. It was he who first divided the Scriptures into chapters.

Works. A brief commentary and a concordance on the Vulgate.*

(b) ROBERT OF SORBONNE, †1274. (Kurtz II, 107.)

As professor at Paris, he founded the *Sorbonne*, originally a seminary for poor priests, later a theological faculty. This school ruled in Catholic theology till the eighteenth century. It endeavored to mediate between science and faith. Robert strongly advocated the study of the Scriptures. Through the irony of fate this same corporation in the days of the Reformation became the bitterest opponent of Biblical investigation and religious liberty.

III. MYSTICAL SCHOLASTICS.

Bacon perhaps excepted, all the scholastics of this period have a mystical vein. But some of them were decided in their tendency to or open avowal of mysticism.

(a) JOHN FIDANZA, surnamed Bonaventura, †1274. (Kurtz II, 102.)

He was a Franciscan monk and the student-world called him the "seraphic doctor"—"*Dr. Seraphicus*". He taught at Paris after 1253 and became Cardinal Bishop of Ostia in 1273. Pure in life, sweet in temperament, he was idolized by the university and the city alike.

Works. He wrote a Commentary on Lombard; on theology as the queen of sciences; a treatise on the

*"Postilla in Univ. Biblia." "Concordantie Bibliorum."

rationality of faith; he gave a mystical description of the way of life and wrote on the beatific vision of God.*

(b) DAVID OF AUGSBURG, †1270 (?). (Kurtz II, 107.)

A speculative mystic. He belonged to the Franciscan order and wrote in Latin and German in a pious, deeply earnest strain on contemplative mysticism.

(c) THEODORE OF FREIBURG, †1320. (Kurtz II, 108.)

From what remains of his writings we may judge that he was a very original thinker. He was a pupil of Albert the Great. His work on the beatific vision of God foreshadows Eckhart's pantheism.†

*"De Reductione Artium ad Theologiam." "Breviloquium." "Itinerarium Mentis in Deum." "Dioetae Salutis."

†"De Beatifica Visione Dei per Essentiam."

III.

THIRD PERIOD.

Scholasticism in this period degenerated into quibbling. Mysticism separated from it and completely overshadowed it.

I. DIALECTIC SCHOLASTICS.

(a) WILLIAM OCCAM, †1349. (Kurtz II, 168; Neander V, 25, 38, 135 p.)

He was an English Franciscan monk, surnamed the "singular doctor", "*Dr. Singularis*", a pupil of Scotus. The reactionary movement in favor of nominalism found in him a strong leader. He taught at Paris and took the side of the "zealots", in their struggle with the "moderates", among the mendicant orders. This led him to the "spirituals" and he barely escaped the Inquisition. Died at Munich in 1349.

System. God cannot be empirically known. In this regard he foreshadowed Kant. The *noumena* and the *phenomena* do not agree, any more than ideas and things. All our "general ideas" are, therefore, mere imaginings, without a shadow of substance. He radically opposed existing scholasticism and was bitterly attacked by the mendicants.

(b) RAYMOND OF SABUNDE. (Kurtz II, 169.)

First a physician, then a theologian. He bitterly opposed the scholasticism of his day and specialized in natural theology. This chief remaining work establishes the union between natural and revealed religion*. Trent placed its prologue on the Index.

(c) NICHOLAS OF CUSA, †1464. (Kurtz II, 170.)

Bred as a disciple of the "Brethren of the Common Life" he was learned and tactful and became a cardinal

*"Theologia naturalis sive liber creaturarum."

in 1448. He was distinctly pantheistic in tendency* as may be seen from his chief remaining work in which he strongly argues against the claim that reason may understand God. As a historical critic he rejected the "*Pseudo Isidore*" and the "*donatio Constantini*".

This attitude, of course, aroused against him, highly placed as he was in the Church, a bitter ecclesiastical opposition.

II. BIBLICAL SCHOLASTICS.

(a) NICH. DE LYRA, †1340. (Kurtz II, 171; Neander V, 149.)

A learned converted Jew who had joined the Franciscan order. He taught at Paris and became famous through his "*Postilla*", whose exegetical value Luther acknowledged. Rome ascribed to Lyra a great influence on the course of events which led to the Reformation.†

(b) JOHN TRITHEMIUS, †1516. (Kurtz II, 171.)

Prior of the Benedictine monastery of Sponheim after 1488. Driven away by his monks in 1505. Wessel Gansford wholly influenced his career. He urged the study of the Scriptures, although he remained loyal to Rome and Mariolatry. The old and the new conflicted in him. He stands at the parting of the ways.

III. MYSTICS.

Mysticism culminated in the fourteenth century. Germany was its true home. The German mystical monks broke with scholasticism and popularized their systems. They used the vernacular. They prepared the way for the Reformation.

(a) MEISTER ECKHART, †1327. (Kurtz II, 173; Neander V, 393 p.; Ullmann "Ref. bef. the Ref'n" II, 23.)

* "De docta ignorantia."

† "Si Lyra non lyrasset Lutherus non saltasset."

A pupil of Albert the Great and a member of the Dominican order. He taught at *Paris* in 1311, later at *Strasbourg* and *Cologne*. He was evidently a daring and original thinker. He was related to the "Beghards" and the "Brethren of the Free Spirit". Accused of heresy and acquitted, but accused again after his death and convicted as a pantheist. His doctrine of perfect knowledge seems to lead to it. He exerted a wide influence through his pupils.

(b) JOHN TAULER, †1361. (Kurtz II, 174; Neander V, 391, 407 pp.; Ullmann II, 204.)

His early history seems legendary; the only thing we are assured of is that he was a member of the Dominican order. The "*Master's Book*", in which the story of his life is told, seems to be spurious. Although the book was long ascribed to him, it is questionable whether he wrote "*The German Theology*". He rejected the pantheistic doctrines of Eckhart, his master, and taught at *Basel* and *Cologne*. Chief work, "*The Imitation of the Poverty of Christ*".

(c) RULMAN MERSWIN, †1382. (Kurtz II, 175; Neander V, 387.)

He became a monk late in life, with his wife's consent and was very pious and ascetic and a true mystic. He was the author of "*The Book of the Nine Rocks*", a protest against prevailing conditions. This book was formerly ascribed to Suso.

(d) HENRY SUSO, †1366. (Kurtz II, 176; Ullmann II, 187; Neander V, 388, 411.)

A pupil of Eckhart and also a Dominican. Exiled from Constance for siding with the pope against *Louis* of Bavaria, he wandered all over Europe. Contact with mystics was thus established. He returned to Constance

in 1346, was falsely accused of immorality, and died in the monastery of Ulm in 1366 of a broken heart.

Writings. “*The Book of Truth*” and “*The Book of Eternal Wisdom*”, popular expositions of mysticism.

(e) JOHN RUYSBROEK, †1381. (Kurtz II, 177; Ullmann II, 32; Neander V, 396 p.)

He was surnamed “Dr. Ecstaticus”, “the ecstatic doctor”, Originally a secular priest he entered a convent of regular canons at 60. He bitterly attacked the ecclesiastical corruption of his day and considered himself inspired, hence his name. His doctrines were propagated in Holland by the “Brethren of the Common Life”.

(f) THOMAS À KEMPIS, †1471. (Kurtz II, 178; Ullmann II, 114; Mosheim II, 518, 534.)

Born at Kempis (Campis) near Cologne, where his lowly little home is still pointed out. Educated in the schools of Deventer among the “Brethren of the Common Life”. He was a mystic of the widest popularity, a popularity which the ages have been unable to destroy.

Sub-prior of the convent of St. Agnes, near Zwolle, where he died at 92 and where his grave is pointed out till this day.

Works. “The German Theology”, the authorship of which is, however, disputed and the “Imitation of Christ” which is the first part of a larger work entitled “The Contempt of the World”.*

It has been ascribed to Gerson, but the consensus of criticism seems to point to Thomas. Next to the Scriptures and Bunyan’s “Pilgrim’s Progress”, it is the most frequently printed book of the ages.

(g) JOHN STAUPITZ, †1524. (Kurtz II, 162; Ullmann II, 234.)

*“Theologia Germanica.” “De Imitatione Christi.” “De Contemptu Mundi.”

The celebrated vicar-general of the Augustinians. He was the founder of the university and professor of theology at Wittenberg in 1502 and became the early patron and friend of Luther. He was a follower of St. Bernard, rather than an exponent of the contemporaneous mystical tendency. He lacked the courage of his convictions and while he saw others enter in, he himself never found the liberty of the new gospel of the Reformation.

Writings. “*On the Imitation of the Willingly Dying Christ*,” 1515, “*On the Love of God*,” 1517. He laid stress on the life of Christ *in us* rather than on His death *for us*.

CHAPTER IX.

HERETICAL AND REFORMATORY MOVEMENTS.

Numerous heretical and revolutionary movements heralded the dawn of the Reformation. They were both a sign of the times and a warning to Rome. They were in part extra-ecclesiastical; in part revivals of ancient sectarian or heretical tendencies; in part the result of the influence of strong and eccentric individualities. They may be arranged as follows:

- I. Revolutionary sectaries.
- II. The Catharistic sects.
- III. The Apocalyptic sects.
- IV. The Pseudo-monastic sects.
- V. The Waldenses.

I. REVOLUTIONARY SECTARIES.

These were one and all antagonistic to the Church, both in its doctrine and hierarchy. Some aimed at a social revolution as well, and were, therefore, suppressed by the Church and State alike.

(a) AMALRICH OF BENA, †1207. (Kurtz II, 128; Hase, §293; Neander IV, 221, 417, 445, 618.)

At Paris he taught "membership in the body of Christ" as the one condition of salvation (*naturale membrum*). He was fully imbued with the pantheistic ideas of Erigena. All believers are Christs, regeneration means resurrection, heaven and hell are inward moral conditions, he has a pantheistic conception of God, the external Church is unnecessary in this dispensation, the pope is Antichrist, whatever is done in love is pure, etc. A glance at these propositions shows that many doctrines called modern in our day are but the reiteration of ideas which are as old as liberalism itself. Amalrich was compelled to recant at Paris in 1204. His bones were exhumed, burned, and

scattered in 1209 by another Synod of Paris. Here also *David* of Dinant was condemned for teaching similar doctrines, strongly injected with gnosticism. He himself escaped the fate of nine other priests by flight.

(b) BROTHERS AND SISTERS OF THE FREE SPIRIT. (Kurtz II, 192; Hase, §293; Neander V, 393, 408.)

These immoral sectaries were followers of Amalrich. They were strong in Switzerland and along the Rhine. They antagonized the Church, her priesthood and sacraments and advocated a social communism, free love, sinlessness of theft, etc. Notwithstanding the bloodiest persecutions they survived till the Reformation. The "Libertines" of Geneva and the "Adamites" of Hussite days unquestionably are their spiritual progeny.

(c) PETROBRUSIANS. (Kurtz II, 131; Neander IV, 595, 602; Hase, §229.)

As the name indicates, they were the followers of *Peter* of Bruys, †1126, a disciple of Abelard and a bitter iconoclast who perished at the stake in a popular tumult. *Henry* of Lausanne, †1149, died in prison. *Arnold* of Brescia, †1155, the third leader, was more moderate. All of them taught revolutionary doctrines akin to those of Amalrich and were iconoclastic in tendency. Arnold was condemned with Abelard at Sens, 1141, but escaped to Zurich where he taught for years. Discovered by St. Bernard he was forced to take refuge with *Guido de Castella*, Abelard's protector. There he died in 1155.

(d) THE ORTLIBARIANS. (Kurtz II, 129.)

Named after *Ortlieb* of Strasburg who flourished in the thirteenth century. They were condemned as a sect by Innocent III, 1212. *Doctrines*. They believed in the eternity of matter, that Christ was a mere man imbued with their spirit, whose sufferings were to be taken in a

moral and mystical sense; they also held that the host in the Supper is but common bread. They specially aimed at the conversion of the Jews, denied the general resurrection and believed in a physical heaven. They were, however, moral and strictly ascetic.

(e) THE PASTORELLES. (Kurtz II, 131.)

These poor fanatics were a caricature on the crusades. Jacob of Hungary, in 1251, led a horde of peasants in a new crusade to the Holy Land. Almost at once the movement degenerated into a revolution. Castles, churches and convents were destroyed. The civil powers crushed them. They foreshadowed the more serious peasant wars of the Reformation.

II. THE CATHARISTIC SECTS. (Kurtz II, 126; Giese-ler II, 368; Neander IV, 565-592, 603, 610, 640; Hase, §228.)

A type of revived manichaeism in the eleventh century in Southern Europe. The "Tisserans", "Patarini," "Bulgari," "Albigenses"—all these belong to the Catharistic sects. They bore these different names in different localities. *Doctrines.* A Marcionite gnosticism, maintaining the New Testament over against the Old Testament. The ritual and sacraments of the Church are rejected. The means of grace are prayer, spiritual baptism, abstinence and preaching. Like the old manichaeans they were classified as "catechumens" and "electi". Marriage was rejected. They overran all Europe in the twelfth century and were cruelly persecuted.

Organization. A pope in Bulgaria, 12 magisters, 72 bishops with two assistants each, and the so-called major and minor son ("filius major et minor"). The Inquisition was organized against them. They existed till the fourteenth century.

III. APOCALYPTIC SECTS. (Kurtz II, 130; Neander IV, 220, 447, 617 p.)

They developed great strength among the Franciscans, who were indoctrinated with their ideas by the Cistercian monk, *Joachim* of Flores, †1202.

Doctrines. The history of the Church runs in three stages. (a) Of the Father, in the Old Testament, of which Peter is the representative; (b) of the Son, in the New Testament, of which Paul is the representative; (c) of the Spirit, in monasticism, of which John is the representative. The last dispensation begins in the year 1260. Partially the same views were held by

The Apostolic Brethren. (Kurtz II, 132; Neander IV, 219, 593, 604, 626 p.; Hase, §294.)

They antagonized the papacy as Antichrist. Their leaders were *Gerhard Sagarelli*, who was burned in 1300 and *Fra Dolcino*, who perished in the same way after a heroic defense. This sect adds a fourth period to the above three—that of *Sagarelli and Dolcino*. Secret adherents of these sects later on joined the pseudo-monastic sects.

IV. THE PSEUDO-MONASTIC ORDERS. Thus called because they simulated the monastic life.

(a) BEGHARDS AND BEGUINS. (Kurtz II, 74; Ullmann II, 9 p.; Hase, §275; Neander IV, 286, 303, 626, 633.)

They consisted of male and female associations. They took the *three monastic vows, but not for life* and lived in separate apartments around a central court. "*The Beguin house*" was superintended, as the case might be, by a priest and an "*abbot*" or a "*lady superior*". They supported themselves by physical labor and practiced communism. Their name is derived from "*beggan*", to pray, from *Begga*, daughter of Pepin of Lands in the seventh century or from "*Lambert la Beghe*" (the stam-

merer), 1180. They were suppressed in the fourteenth century, although a few Beguin houses survived till modern times.

(b) THE LOLLARDS. (Kurtz II, 191, 205; Neander V, 143, 160, 163, 250; Mosheim II, 373, 441, 454, 479, 508, 529.)

They originated at Antwerp during the frightful epidemic of the "Black Death" in 1300. They organized for the purpose of caring for the sick and of burying the dead. The name perhaps is derived from their monotonous songs when at work. (Dutch, "lollen", "lullen"; English, "lullaby"). They spread all over Northern Europe, imbibed heretical ideas and were extirpated by inquisitorial persecutions. The name was revived in England in Wickliffe's day. On insufficient historical grounds the Lollards have been identified with the peasant rebels.

(c) THE FRIENDS OF GOD. (Kurtz II, 191; Neander IV, 552; V, 42, 222, 360, 380 p.)

A mystical organization, originating in a revival of religion in Europe in the fourteenth century. They were loosely joined together without any vows, but kept in constant touch with each other. They remained in the Church, but freely criticised her errors. They were in close touch with the mystics of the period.

(d) BRETHREN OF THE COMMON LIFE. (Kurtz II, 165; Hase, §267; Ullmann II, 57; Mosheim II, 466, 509.)

They were a distinctly pseudo-monastic organization. They aimed at mystic communion with God and occupied themselves with the study, translation, and transcription of the Scriptures, the service of the sick and education. The three monastic vows were accepted, but were not binding for life. They also practiced communism. The

members of this association unquestionably were the pioneers of the Reformation in the Netherlands.

Gerhard Groote, †1384, who was converted by Ruysbroek, was their founder. He was a powerful advocate of reforms, and he was succeeded by *Floris Radewyns*, when he died of plague in 1384. The geographical center of the order was *Deventer*; the spiritual center, the convent of *Regular Choristers at Windesheim*. They were bitterly opposed by the monks, but survived all persecution and the remnants only died out in the seventeenth century.

V. THE WALDENSES. (Kurtz II, 133 p.; Hase, §230; Mosheim II, 313, 398, 478, 529, 539; Neander IV, 229, 272, 321, 605-616.)

Peter Waldus, †1170, is their traditional founder. They were a loose-jointed fraternity, originally aiming at evangelizing the masses. Various names were given to them—"Pauperes de Lugduno", from their poverty; "*Leonistae*", from the place where they originated (Lyons); "*Sabatati*", from sabots, their footwear. When they were refused recognition by the hierarchy of Rome, represented by the archbishop of Lyons and by pope Alexander III in 1179, and Lucius III in 1184, they rebelled against the Church. Vain attempts were made to reconcile them by Innocent III, 1209, by offering to organize them as *lay-preachers* under the name "*Pauperes Catholici*". They were now placed under the ban in 1215. They spread over all Europe. The Inquisition identified them with the Catharists, but failed wholly to suppress them. As a last resort they sought refuge in the Alps in *Dauphin*, *Provence* and *Piedmont*. All were exterminated in the sixteenth century, except the Piedmontese Waldenses, who survived nameless persecutions to become the evangelists of modern Italy. This band of Waldenses we will meet again in modern Church history.

CHAPTER X.

THE DAWN OF THE REFORMATION.

In the fourteenth century the conviction of the inevitable need of reformation had become universal. Some, like *Alvarus Pelagius* in 1330, proposed the restoration of absolute papal authority as the only saving remedy. Others like the great chancellors of the University of Paris, whom we have met in the "Reformatory Councils", proposed an outward moral reform touching the "head and members". They were *Peter d' Ailly*, †1425, *Nich. de Clamenge*, †1440, and *John Charlier Gerson*, †1429. Still others clamored for a spiritual reform, beginning at the doctrines of the Church, then affecting the whole of its life. These last men struck the keynote of the situation and through them originated the dawn of the Reformation. England, Bohemia, Italy, Germany and Holland produced its leaders. The study of Augustine's theology and that of the Scriptures was underlying the entire movement.

I. ENGLAND. (Kurtz II, 204; Hase, §297; Neander V, 122, 134, 240, 258, 343, 372, 376 p.)

JOHN WICKLIFFE, 1320-1384, surnamed "the evangelical doctor", "*Dr. Evangelicus*". He was a pupil of the fearless *Thomas Bradwardine* under whom he studied at Oxford both philosophy and law. He opposed the mendicant orders, especially the papal tax in 1366, which had been imposed on England by the papacy since John Lackland's humiliation in 1212. Wickliffe became Doctor of Divinity and professor at Oxford in 1372. He was a member of the papal commission which was appointed in 1374 to discuss with the papal legates the right of investiture, and became decidedly hostile to the papacy. On his return from the Continent, he declared the pope to be Antichrist. He was now condemned by Gregory

XI in 1377, but shielded by the Court. The organization of the Reformatory movement now went on apace. The name "*Lollards*", an opprobrious epithet even then on the Continent, was given by the Church to these apostles of reform who preached everywhere the renewal of the Church of Christ. The peasant-war of 1381 was unfortunately laid at Wickliffe's door. Growing bolder he attacked the doctrine of transubstantiation in 1382. He was now condemned and expelled from the University and retired to *Lutterworth*, where he died in 1384. His bones were exhumed and burned by order of the Council of Constance, 1415.

Writings. (a) *Translation of the Scriptures* in the vernacular; (b) "*Triologus*", a system of theology; (c) an anti-papal work entitled "*Of Christ and His Adversary, Antichrist*;"* (d) a number of tracts on theology and controversial subjects.

System. Absolute authority of the Scriptures. Vernacular to be used in worship. Adoration of saints and relics rejected. Also all ceremonies not warranted by the Scriptures. He likewise rejected the doctrines of indulgence, purgatory, celibacy and monasticism, auricular confession and the ban. He believed in the dynamic theory of the supper. He revived the Donatist doctrine of the invalidity of priestly acts, when the officiating priest is worthy of discipline. Augustinian as regards the doctrine of grace, he taught that all believers are priests. The State stands for Christ's power, the Church for his humility. A comparison between Wickliffe's doctrine and that of the old British confession is very suggestive.

II. BOHEMIA. (Kurtz II, 207; Hase, §298; Neander V, 235-371.)

JOHN HUSS, 1369-1415. He studied at Prague, became

*"De Christo et Suo Adversario, Anti-Christo."

professor in the University in 1398, priest in 1400, preacher in the vernacular in the "Bethlehem Chapel" in 1402, confessor to "*Queen Sophia*" in 1403, and also synodical preacher to *Archbishop Sbynko*, later his bitterest enemy. Through *Jerome* of Prague, in 1402, he became acquainted with Wickliffe's works and soon after defended Wickliffe's realism against the German nominalism. In 1403 the University condemned 45 positions of Wickliffe's writings as heretical. Huss entered the lists for the English reformer and defended Wickliffe. In 1408 he supported the neutral attitude of *King Wenzel* in the great papal schism. Cardinal Sbynko now turned against him.

A change was made in the vote of the University. Since its organization (1348) the *four nations* (*Bohemia, Saxony, Bavaria* and *Poland*) had each had one vote. Bohemia received three, the others one, in 1409. A great exodus of professors and students resulted to the number of several thousands, and the university of Leipsic was founded in 1409. Huss, cited to appear at Rome by pope John XXIII, failed to appear and was put under the ban in 1411. Shielded by the Court, he grew bolder and attacked indulgences in 1413. He was now expelled from the University, but fearlessly preached the new doctrine everywhere, till he was cited under imperial safeguard of *Sigismund* before the Council of Constance. There he was betrayed and burned July 6, 1415. *Jerome* of Prague was captured in the same year; he recanted, rallied again and was finally burned in 1416.

Most important work of Huss. "*Tractatus de Ecclesia*," 1413, an exposition of his doctrines.

System. It was not original, but was largely derived from Wickliffe, though less radical. Huss retains the *real presence*, maintains the necessity of good works, holds that all priestly acts are valid, tolerates the invoca-

tion of saints, opposes the pope as Antichrist and teaches the infallibility of the Scriptures. Wickliffe points to Zwingli, as Huss points to Luther.

The Hussites. (Kurtz II, 212; Neander 128, 130 p.)

Jacob of Misa, a fellow-priest of Huss, was their earliest leader. He gave the cup to the laity, hence the name "*Utraquists*", those who celebrate the sacrament by partaking of bread and wine alike. As we remember, Rome had taken the cup away from the laity. Bohemia refused to receive Sigismund as king, after the death of King Wenceslaw in 1419. The *Hussite wars* now broke out, in which *Tabor* was the stronghold of the Hussites. The one-eyed *John Ziska*, later on totally blind, performed almost incredible feats of heroism till he died of the plague in 1424. There were *two factions* in the party.

(a) The "*Callixtines*" or "*Utraquists*", led by *Bishop Rokycana* of Prague. Postulates. (1) The cup for the laity. (2) Vernacular preaching. (3) Priestly reforms. (4) Renunciation of property by clergy. This faction was received back into the Church by the Council of Basel in 1433 under the so-called "*Basel Compact*", which was canceled by Pius II in 1462.

(b) The *Taborites*. These were fanatic and wholly unwilling to return to Rome. *Procopius the Great* succeeded Ziska in 1424. The party was annihilated at *Bohmisch-brod*, 1434. Two years later by the *Treaty of Iglau*, Sigismund was recognized as king. A remnant of the Hussites belonging to the "*Orphans*", who had rejected Procopius as their leader, formed the "*Bohemian Brethren*" (*Unitas Fratrum*). They were cruelly persecuted after 1461, but they maintained their organization till the Reformation, and were kindly recognized and treated by Luther.

III. ITALY. (Kurtz II, 215; Hase, §301; Mosheim II, 515, 530, 533.)

JEROME SAVONAROLA. 1452-1498. A Dominican monk. There are two accounts of his life, one by his enemy, *John Burchardus*, and another by his friend, *Jo. Fr. Picus de Mirandola*. ("Diarium Curiae Romae" and "Vita H. Savonarolae".) He was a passionately eloquent preacher and became prior of the Dominican cloister of *St. Marco* at Florence in 1481. He developed into a politico-apocalyptic reformer, attacking the sins, both of the Church and the State. With uncanny accuracy he foretold the death of *Innocent VIII* and the fall of the *Medicis* in 1492. He grew tremendously popular with the masses. *Alexander VI* in vain tried to bribe him. His power culminated in the Lent season of 1497. Then came the reaction. The Franciscans and his political enemies intrigued against him. The papal ban of excommunication was launched against him in 1497. The mob, whose passions were aroused on the one hand by the stern asceticism of Savonarola and on the other by the failure of his later prophecies, took possession of Florence. Savonarola was tortured, hung and subsequently burned May 23, 1498.

Writings. "*The Triumph of the Cross*,"* 1497, a defense of Christianity against humanism and also a *partial exposition of Psalm 51*, on justification by faith, which was later republished by Luther.

System. Savonarola is fully Augustinian on the doctrine of grace, denies the efficacy of good works or of the intercession of saints, and clings to the Church, but rejects the hierarchy. There is great similarity between his doctrines and those of Luther's earlier years.

IV. GERMANY AND HOLLAND. (Kurtz II, 214; Hase, §300.)

*"Triumphus Crucis."

The close of the fifteenth century found Germany and Holland in a ferment of religious doubt and perplexity. The hold of the Church was broken and mysticism had created a deep longing for spiritual experiences, which were sought in vain in ecclesiastical channels. The understanding of this fact leads one to appreciate the sudden spread of the Reformation when it came.

(a) JOHN RUCHRATH OF WESEL, †1481, preached salvation by faith alone, was strongly Augustinian, rejected the power of the papal ban as inefficient in the case of the elect, and prepared the way for the Reformation at *Erfurt*, *Mainz* and *Worms*. He was fearless in his exposition of the sins of the Church, but was made to recant by the Inquisition and died in a monastic dungeon.

(b) JOHN WESSEL (GANSFORT) OF GRONINGEN, †1489. (Kurtz II, 215; Ullmann II, 263 p.)

Surnamed "*Lux Mundi*". Schooled by the "Brethren of the Common Life", he taught at Cologne, Lyons, Paris, Heidelberg and Groningen with great power. He was accused of heresy by the Dominicans and retired to the convent of St. Agnes, near Zwolle, 1487, where he died two years later.

Chief work. "*Farrago*," a collection of essays.

System. His ideas foreshadow those of Luther. He must have studied Wickliffe closely. He taught the absolute authority of the Scriptures, the doctrine of grace, the fallibility of popes and Councils; that God alone forgives sins, and that Rome's doctrines of justification, excommunication, purgatory, indulgence, etc., are to be rejected.

CHAPTER XI.

THE RENAISSANCE.

(Kurtz II, 217 p.; Hase, §281; D'Aubigne, "Hist. of the Ref." I, Ch. vii.)

During the middle ages the classics were but little studied. The founders of the Italian literature were the pioneers in the new field of research. The impetus thus given to learning created what is called—"The Renaissance", the "*Revival of Letters*" or "*Humanism*". It began with the Council of Greek and Italian scholars at Florence, 1439, and culminated with the fall of Constantinople, 1453.

Humanism stands for the emancipation of the human mind from the domination of scholasticism. This emancipation developed in many cases into hostility to faith, and thus prepared the way for a complete revolution in every sphere of life. A reformation along merely humanistic lines would have restored paganism. The current from the start had *two branches*: 1. On the one hand man is viewed in his *temporal relations* and the rediscovery and study of the classics is the great aim. The sacred languages, if studied, are only considered from antiquarian and linguistic standpoints. 2. On the other hand, man is viewed in his *spiritual relations*, the Scriptures are the main object of study, both linguistically and doctrinally.

These two movements inter-penetrate each other. Humanism is still pursuing its endless course. On the one hand, outside of the Church it exhibits the wonderful scientific progress of the ages, mostly in antagonism to faith. On the other, within the Church it gave rise to the Reformation, it created a scientific free theology; but, in its negative aspects, also exhibits the destructive rationalism and criticism of later days.

The original movement was accelerated by swarms of students who crossed the Alps and spread the new light far and wide. The discovery of America, 1492, and the invention of the printing-press by L. J. Koster at Haarlem, Netherlands, 1423, or J. Gansfleisch, Germany, 1438, gave a special impetus to humanism.

I. ITALY. (Kurtz II, 218; Mosheim II, 487 p.; Sch. Herz. Cycl. Art. in loco.)

Italian humanism was largely a revived paganism with Florence as its center. Its early apostles were *Bessarion* and *Gemisthus Pletho*, teachers of Platonic philosophy.

(a) TEMPORAL HUMANISTS.

1. *Niccolo Machiavelli*, †1527, historian and statesman. He taught complete separation between Christianity and politics, Church and State, morality and statecraft in his "*Il Principe*". "A Machiavellian policy" thus became synonymous with absolute unrectitude.

2. *Peter Pompanazzo*, †1526, questioned the immortality of the soul on philosophic grounds.

3. *The lewd trio*—*Poggio*, *Boccadelli*, and *Pietro Aretino* broke down all barriers and exceeded the classics in immorality. Kings and popes came under their debasing power. Aretino was honored by his admirers as the "divine". *Pope Leo X*, who greatly admired him, spoke of the life of Christ as a "fable" of great value to the hierarchy.

(b) SPIRITUAL HUMANISTS.

1. *Laurentius Valla*, †1457, the founder of the Latin grammar and the destroyer of the barbarism of mediaeval Latin. His "*Adnotationes N. T.*" marked a new departure in New Testament exegesis. As a historical critic, he attacked the authenticity of the "*Donatio Constantini*" and the "*Areopagite Writings*" (Kurtz I, 291) and of the "*Correspondence between Christ and Abgar*".

2. *Joh. Picus Mirandola*, †1494, was the friend and biographer of Savonarola, a cultured and learned man. He ascribed a sevenfold sense to the Scriptures. All science, according to him, is deducible from Genesis I. (Heptaplus.) His last year was solely devoted to the Scriptures. He died suddenly at 31.

II. GERMANY. (Kurtz II, 220; Hase, §282.)

Here humanism was purer and more practical. It opposed the false pretensions of scholasticism and antagonized ecclesiasticism and monasticism. It focused itself at the university of *Erfurt* in Pistorius, of *Gotha* in Mutian and of *Heidelberg* in Agricola.

(a) JOHN REUCHLIN, †1522. (Mosheim II, 488, 525; III, 14; D'Aubigne I, 112 p.)

The "prince of German humanists", the founder of the Hebrew grammar. He taught at *Tübingen*, *Heidelberg* and *Ingolstadt* and died at *Tübingen* in 1522.

Works. "*The Rudiments of the Hebrew Language*", 1506; "*About Hebrew Accents and Orthography*", and "*About the Cabalistic Art*".*

He had a bitter controversy with Pfefferkorn, a converted Jew, about the destruction of Jewish literature. Thus he came to write his "*Augenspiegel*", 1511, in reply to Pfefferkorn's "*Handspiegel*". Accused of heresy he attacked *Hoogstraten* (the Inquisitor) and the Dominicans. When he was cited to appear before the Inquisition he refused, but appealed to Leo X in 1513 and was vindicated. The Dominicans had the papal decree reversed and Reuchlin was condemned to eternal silence. He did not sympathize with the Reformation, although he powerfully prepared the way for it.

(b) "LETTERS OF THE OBSCURE MEN", † 1515, (D'-

*"Rudimenta Linguae Heb." "De Accentibus et Orthogr. Heb." "De Arte Cabalistica."

†"Epistolae Virorum Obscurorum."

Aubigne I, 133). Ostensibly written by monks in the jargon of the cloisters, they describe the affairs of monasticism. They crushed the old monastic orders by sarcasm. The book was indexed, but this only caused the sales to increase. Its authors are unknown. Were they perhaps *Crotius Rubianus* of Gotha and *Ulrich von Hutten*? The monks replied to the second edition of 1517 in their "Lamentations of the Obscure Men".* Its miserable failure but enhanced the fame of the "Letters".

III. THE NETHERLANDS. (Kurtz II, 224; D'Aubigne I, Ch. viii; Hase, §283, 284, 296, 326.)

As we have seen, humanistic studies were fostered by the "Brethren of the Common Life." Holland gave birth to the greatest of all humanists and the most widely influential.

Desiderius Erasmus, 1465-1536. A disciple of these "Brethren" at Deventer, fitly surnamed "the king of humanists".

He studied in England, France and Italy and taught at *Cambridge*. Finally he settled at Basel with *Frobenius*, his publisher. When Basel embraced the Reformation, he went to Freiburg, 1529, and died on a visit to Basel in 1536, suspected of heresy and without the last rites of the Church. His humanistic impulse carried him beyond the lines of ecclesiastical safety, but he never joined the Reformation. Intellectually, he was too strong to bow his neck under the yoke of Rome; spiritually, he was too weak to become a reformer.

His character was weak, vain, showy, egoistic, and pliable when patrons demanded it.

He was extensively learned, but ready and witty, rather than profound and original. As the highest development

*"Lamentationes Obscurorum Virorum."

of the humanistic impulse in his day, he stands at the parting of the ways, between the old and the new.

Works:

(a) *A critical edition of the Greek New Testament*, 1516.

(b) *Annotations and paraphrases on the whole Bible, except Revelation*, 1517. Very popular, especially in England.

(c) *Editions of the Fathers*.

(d) "*Ecclesiastes or the Evangelical Speaker*", 1535. A valuable homiletical treatise.*

(e) "*Praise of Folly*", 1511. A bitter sarcasm on prevailing conditions.

(f) "*A Manual of the Christian Soldier*", † 1502. A valuable treatise on practical Christianity.

IV. ENGLAND. (Kurtz II, 225. Sch. Herz. Enc. Art.'s on individuals.) Humanism reached England from Italy through *Colet*.

(a) JOHN COLET, †1519. A man of great power who opposed the prevailing tendencies of scholasticism at Oxford and advocated the study of the Scriptures. Founder of a renowned grammar-school at St. Paul's for these objects. He was opposed by the monastic orders and by the bishop of London, *Fitzjames*. *Henry VIII* suspected him of siding with the pope and his other enemies in the great struggle of obtaining his divorce from Catharine of Aragon, but he was shielded from the Inquisition by *Warham*, Archbishop of Canterbury.

(b) THOMAS MORE, †1535. With Erasmus and Colet he forms the trio of great Oxford humanists. He was both brilliant and powerful and enjoyed the protection of *Cardinal Wolsey*. He was elected Lord High Chancellor

* "*Ecclesiastes sive Concionator Evangelicus*."

† "*Enchiridon Militis Christiani*."

in 1529. We make no mistake when we classify him as a social and political, rather than an ecclesiastical humanist. Erasmus stands midway between him and Colet. The literary treasure from his pen which remains is "*Utopia*", an incomparable satire on the existing state of things. Like Colet and Erasmus he never joined the Reformation, but supported *Henry VIII* in his struggle against Luther. When he sided against the king in the great divorce-question, he lost his head in 1535.

V. FRANCE. (Kurtz II, 227.)

Two Frenchmen deserve notice who greatly promoted the progress of the Reformation, though they never joined it.

(a) BUDAËUS, †1540. A great defender of pure science against the tyranny of scholasticism at Paris, and the founder of a college for its separate development.

(b) FABER STAPULENSIS, †1536. Compatriot of the above. A great classical scholar who voluntarily limited his field to the study of Biblical language and exegesis. Through his critical work in this new line, he was first suspected of heresy and later condemned by the *Sorbonne* in 1525. In 1523 he published a French translation of the New Testament; in 1528 of the Old Testament; and he was a staunch defender of the Augustinian doctrine of justification by faith. When the Inquisition took alarm at his writings and when persecution seemed inevitable, he was compelled to flee to Strasburg. He escaped martyrdom by court favor and died at the court of *Margaret* of Navarre in 1536.

It is plain that the humanists, who paved the way for the Reformation, were yet largely without sympathy for it, whilst none of their great leaders joined its ranks. They opened the door for others, but themselves were unable or unwilling to enter in.

PART III.
Modern Period.

The modern period of ecclesiastical history is ushered in by the Reformation. It marks an unequivocal epoch. All existing conditions are affected by it. We have seen its slow approach. The symptoms of its rise were a three-fold type of revolution:

1. The rise of the laical spirit, which affected all social conditions.
2. The rise of a free ecclesiastical spirit, which affected the Church in all departments, as we have seen in the "dawn of the Reformation".
3. The rise of the scientific spirit, which affected the intellect, as we have seen in the Renaissance. (Fisher Hist. of the Ref., 83.)

Why did Wickliffe, Huss, Savonarola, and Gansford fail?

Why did Luther, Zwingli, Calvin, and others succeed? The answer lies in these words: "Fullness of time". As we have seen before, each of the four centuries of modern ecclesiastical history has its own peculiar characteristics which sharply distinguish them.

CHAPTER I.

THE GERMAN REFORMATION.

I. THE ENVIRONMENT. (Kurtz II, 231; Fisher, 103-107; Merle D' Aub. I, 1, v; Schaff VI, 1-89; Hase, §306.)

First we have the historical antagonism between Germany and Rome and the universal condemnation of the conditions prevailing in the Church. Next we have the loyalty of the German nobility, whatever its religious faith might be, to the German name and the total collapse of the influence of the religious orders, through the "Let-

ters of the Obscure Men." Then the personality of Martin Luther and the pride of the Germans in him together with the unscrupulous conduct of *Tetzel*, his early opponent, and the personality of *Leo X.* Last of all the prudence, care and wisdom of *Frederick the Wise* and the character and political entanglements of *Charles V* (France, Italy, Mohammedans). This environment of the Reformation made its success possible.

II. THE PRINCIPLES. The German Reformation had two principles.

(a) The absolute authority of the Scriptures for life and doctrine.

(b) Justification by faith.

The first we call the *formal*, the second the *material* principle. The Calvinistic reformation recognizes *only the first* and has no material principle.

III. MARTIN LUTHER, 1483-1546.

(a) EARLY YEARS. (Kurtz II, 232; Fisher, 87-92; Merle D' Aubigne I, Bk. II, Chs. 1-7; Schaff VI, Ch. II; Hase, §308.)

Luther was born at Eisleben, November 10, 1483, in a comparatively humble home. He received his early training at Mansfield, Magdeburg and Eisenach, where he found a loving patron in a well-to-do woman, *Ursula von Cotta*. He entered the University of Erfurt in 1501 and studied law at the request of his father. In 1502 he obtained the Bachelor's degree, in 1505 the Master's. The sudden death of a friend in a thunderstorm and a nearly fatal accidental wound had aroused serious thoughts within him. Thus the monastic life drew him and in 1505 he entered the Augustinian Convent at Erfurt. There he found and studied the Bible, there he passed through terrible spiritual struggles and there also he

became acquainted with Staupitz, the general of his order. Through him he was appointed professor of Aristotelean philosophy in the newly created University of Wittenberg in 1508. A year later he became professor of Biblical exegesis (Baccalaureus Biblicus). His fame spread and he soon drew hundreds of students to Wittenberg. The journey to Rome in 1511 changed his whole view of the papacy and laid the foundation for the Reformation. In 1512 he became Doctor of Divinity.

(b) THE THESES. October 31, 1517. (Kurtz II, 233; Fisher, 92 p.; Merle D'A. I, Bk. III, Chs. 1-5; Hase, §309; Schaff VI, 146-170.)

The traffic in indulgences with its aims and evil results together with the shameless conduct of the Dominicans aroused Luther. Tetzel, an outcast monk, specially chosen for this work, opened the traffic in indulgences at Jütterbock near Wittenberg. Luther now nailed 95 theses to the door of the castle church. Their influence and popularity were phenomenal and, in an incredibly short time, they were spread all over Europe.

(c) EFFORTS TO SILENCE LUTHER. (Kurtz II, 234, 235; Fisher, 96, 97; Hase, §310, 311; Schaff VI, 170-183; Merle D'A. I, 307, 336 p.; II, 11-70.)

Leo X laughed at the whole matter, but the buttresses of Rome were shaken and serious men took the matter seriously. Four attempts were made to silence Luther. 1518-1519.

1. *That of the Dominican, Prierias.*

2. *That of Cardinal Cajetan (De Vio) at Augsburg.* Luther narrowly escaped the treacherous cardinal, who intended to capture him and to send him to Rome.

3. *The suave attempt of Miltitz.* Luther now agreed to keep silence, if his opponents would do the same. The Reformation was saved by the violence of its enemies.

4. *The Leipsic disputation*, 1519. John Eck of Ingolstadt, Carlstadt and Luther covered the whole field of doctrine in a lengthy debate. Many new friends were here made for the Reformation, Luther's convictions were deepened and the humanists, who had been indifferent, now came to his aid. Pirkheimer's "*Der Abgehöbelte Eck*", 1520, is a fair sample of this humanistic assistance. Fortunately, the Reformation soon broke away from these allies.

(d) LUTHER'S THREE GREAT EARLY PUBLICATIONS. (Kurtz II, 238; Schaff VI, 206-227; Fisher, 100 p.; Hase, §314, 315.)

1. "*To His Imperial Majesty and the Christian Nobility of the German Nation, on the Improvement of the Christian Condition*", 1520. Against the superiority of the Church over the State and against the papal right of interpreting the Scriptures and of summoning councils.

2. "*The Babylonish Captivity of the Church.*" Against the Romish doctrine of the sacraments. Luther retains only three—baptism, penance, the Lord's supper.

3. "*On the Freedom of a Christian Man.*" Ethical. The believer, by reason of his faith in Christ, is absolutely free; but for Christ's sake is servant of all.

IV. PHILIP MELANCHTHON, 1497-1560. (Kurtz II, 236; Fisher, 97; Schaff VI, 183-196; Merle D'A. I, 355; II, 115; Hase, §305.)

His German name was "Schwartzerd". He was related to Reuchlin, studied at Heidelberg and Tübingen. Very precocious, he published a Greek grammar at sixteen. He was called as Greek professor to Wittenberg in 1518. His inaugural took the university by storm. He became the intimate friend and counterpart of Luther and fully accepted Luther's views after the Leipsic disputation, 1519.

His pliability offset Luther's obstinacy, but in the great crises through which the Reformation passed, it proved a serious menace to its success. He remained Luther's intimate friend, almost without interruption, to the end of his career. At heart, however, he was always more of a humanist than a theologian.

V. WORMS AND THE WARTBURG. (Kurtz II, 240; Fisher, 108 p.; Merle D'A. II, 178-280; Hase, §318, 319; Schaff VI, 287-368.)

Luther was excommunicated, June 16, 1520, on account of 41 heresies pointed out in his writings. After mature thought he burned the papal bull in public, December 10, with the words, "Because thou hast troubled the saints of the Lord, let eternal fire consume thee". (Kurtz II, 239.)

Luther at Worms. April 16-26, 1521. His heroic resolve to attend seemed suicidal to his friends. Sturm, the imperial herald, summoned him and attended him on the way. He was accompanied by Justus Jonas, Nicholas Amsdorf and Jerome Schurf. His journey was a triumphal procession. His simple, but daring defense before the diet made a deep impression on the nobility. *Aleander*, the nuncio, was disappointed. The emperor was true to his promise and Luther returned homeward, but he was captured on the way. Then followed the *Wartburg exile*, 1521-22, beneficial for Luther and the Reformation both. Luther draws back, the Scriptures come forward. During this captivity he was not idle, and on the Wartburg his greatest labor, the German translation of the Scriptures, was begun.

VI. THE WITTENBERG DISTURBANCES. (Kurtz II, 246; Fisher, 113; Merle D'A. III, 34, 73; Schaff VI, 378 p.; Hase, §319.)

Fanaticism lurks in every reformatory movement. It

proved so at Wittenberg. Abrupt changes were made in the ritual of the Church. Infant baptism was attacked. Images were removed. The mass was abolished. Learning was rejected. *Gabriel Didymus*, aided by the scholarly but erratic *Carlstadt*, were leaders in this movement. Then the *Zwickauer fanatics* invaded Wittenberg. (Nicholas Storch, Stübner, Münzer.) Against the will of the elector, Luther returned and, in one week, had exorcised the fanaticism. *Carlstadt* was wholly estranged from Luther and finally died a wanderer at Basel in 1541. Thus one of the early leaders of the Reformation was lost. Münzer's fanaticism finally cost him his life.

VII. POLITICAL AGITATIONS. (Kurtz II, 247-249; Hase, §325; Merle D'A. III, 179-199; Fisher, 133; Schaff VI, 440.)

Two political rebellions accompanied the Reformation.

(a) THE NOBILITY ROSE AGAINST THE PRINCES OF THE EMPIRE. An attack was made by *Von Sickingen* on *Richard von Greifenklau*, archbishop-elect of Treves. The nobles were defeated. *Von Sickingen* died at the storming of *Ebernberg*, May 7, 1523. Luther refused to interfere.

(b) THE PEASANT WAR. It raged especially in Bohemia, Franconia and Suabia: The peasants embodied their demands in "the twelve commandments". Terrible atrocities were committed and Germany was deluged in blood. Luther's appeal in behalf of order aroused all Germany to the danger of the situation and the revolt was crushed by the nobles. Münzer perished at *Frankenhausen*, May 15, 1525.

VIII. LUTHER'S CONTROVERSIES. (Kurtz II, 251; Merle D'A. III, 83, 274 p.; Fisher, 124; Schaff VI, 396 p.; Hase, §324, 326.)

(a) WITH HENRY VIII. Henry attacked Luther's book

on "The Babylonish Captivity" in defense of the seven sacraments of Rome and thereby received the title "Defensor Fidei". Luther's crushing reply in 1522 completely dumbfounded the king by its severity.

(b) WITH ERASMUS. The latter was indebted to Henry VIII and reluctantly took up his quarrel. He wrote in 1524 in defense of the "Free Will", to which Luther replied the next year by a treatise on the "Enslaved Will". Erasmus had the final word in 1526 to which Luther did not deign to reply. From that time on Erasmus was completely estranged from the Reformation.*

(c) THE ATTACK OF THE SATYRIST, THOMAS MÜRNER. "*On the Great Lutheran Fool, As Exorcised by Dr. Mürner*", 1522. Luther left him to the humanists and lampoonists, who replied in kind.

IX. STRUGGLE BETWEEN THE TWO PARTIES. (Kurtz II, 253-56; Fisher, 115, 116; Schaff VI, 683 p.)

The two parties were struggling in the diets for and against the enforcement of the decrees of Worms and for the control of the "Imperial Court" founded at Worms, which directed imperial affairs in the emperor's absence. The majority in it favored the Reformation, hence the struggle.

DIET OF NUREMBERG, 1522-23. It was marked by the pernicious influence of the legates *Chieregati* and *Campeggio*, who, however, failed to hinder the calling of a national diet at *Spires* to consider the religious situation. Two leagues were now born.

1. *That of Regensburg* (Catholic), through the influence of *Campeggio*, the papal legate.

2. *That of Torgau*, 1526 (Protestant), whose leaders

* Erasmus.—"Diatribes de Libro Arbitrio."

Luther.—"De Servo Arbitrio."

Erasmus.—"Hyperaspistes Diatribes Adversus Lutheri Servum Arbitrium.";

were Philip of Hesse and John of Saxony, the successor of Frederick the Wise in 1532.

The emperor now had his hands free. *Francis I* had been defeated at Pavia and had made a forced alliance with Charles against the Reformation, which seemed doomed, but when the *Diet of Spires* was convoked in 1526, the treason of the pope, who had absolved Francis I from his oath, compelled Charles to abandon his plan and to decree practical territorial liberty to the Protestants, whose aid he needed in Italy. Thus God again and again saved the cause of the Reformation in the nick of time.

X. ORGANIZATION OF THE WORK. 1527-29. (Kurtz II, 257; Schaff VI, 484 p.; Hase, §329.)

Luther prepared two books for popular instruction, *the Larger and Smaller Catechism*; he also laid the foundation of the *Hymnal*. Church visitation was inaugurated. The tree took firm root. *Lambert* of Avignon did for Hesse what Luther did for Saxony. The same work was done to a greater or lesser degree in all the Reformed territories and cities and thus a new epoch dawned. The name "*Protestant*" was adopted at Spires in 1529, where the balance again turned against the Reformation, from their protest against the arbitrary decisions of the diet. The parties now stood arrayed against each other and the bomb had even before this nearly prematurely exploded through the "*Otto Von Pack incident*", in which forged letters furnished by Von Pack, an officer of duke George of Saxony, incriminating the Catholic princes, had almost plunged the two parties into open war. (Kurtz II, 271.)

The narrowness of Luther kept him apart from the Swiss reformers as was sadly proven at the *Conference at Marburg* in 1526, when Luther stubbornly refused to

consider the Scriptural and other arguments of the Swiss reformers against his peculiar views of the Lord's supper. (Kurtz II, 273; Schaff VI, 629.) Thus, at the very beginning, the Reformation was split into bitterly hostile camps, to the great joy of Rome.

XI. THE CRITICAL PERIOD. (Kurtz II, 275-278; Hase, §330; Fisher, 118-120; Merle D'A. IV., 103-261; Schaff VI, 695 p.)

Once more Charles had a free hand. Peace had been made with the pope at *Barcelona* and with France at *Cambray* in 1529.

(a) THE DIET OF AUGSBURG was thus convened in 1530. Charles V was present in person for the first time since the Diet of Worms. *Campeggio*, the papal legate, exerted a strong reactionary influence over the emperor.

"*The Augsburg Confession*" of 21 articles, by Melancthon ("Augustana") was presented in two copies, one in German, the other in Latin. It is a concise and clear statement of the evangelical faith, and has ever remained the confession of the German churches.

It was controverted by Faber, Eck, Cochlaeus and Wimpina. Charles resolved to stand by the views of the Romanists and to enforce them. *Luther*, on whose head was a price, was all this time at *Coburg*, where he is said to have written the "Marseillaise" of the Reformation, "Ein Feste Burg." Melancthon's "*Apology*" in answer to the Romish controversion of the confession was refused a reading.

The *Schmalcald League* was now formed in 1531 for protection against the Augsburg decrees (Saxony, Hesse, Luneberg-Anhalt, Mansfelt, eleven free cities). The bold invasion of the empire in 1532 by *Soliman* and the Turks, completely charged the situation, and necessitated the forced *religious peace of Nuremberg*, July 23,

1532. *Conditions*: (1) peace in religious matters; (2) annulment of all religious persecutions; (3) a free general council.

(b) VAIN EFFORTS AT PACIFICATION. (Kurtz II, 282, 286; Fisher, 157.)

The emperor insisted on and the pope evaded the calling of a general council. It was finally called at *Mantua* for May 23, 1537. The Protestants boldly stated their demands in the *Schmalcald Articles* in which the claims of the Romish church were handled without gloves, and declined to attend except in a German city. "The Holy League of Nüremberg" was now formed in 1538, mainly through the influence of chancellor Held.

1. *Religious Conference at Worms*, 1540. Melancthon, Bucer, Capito, Brenz, and Calvin appeared on the Protestant side; Granvella, Eck, Gropper of Cologne, etc., on the Catholic side. Once more the whole aim of the conference was aborted through the meddling of *Marone*, the papal nuncio.

2. *Conference at Regensburg*, 1541. Melancthon, Bucer and Pistorius appeared on the Protestant side; Eck, Gropper, Von Pflugk, Granvella, etc., on the Catholic side. Contarini, the papal nuncio, was willing to make certain concessions, especially on the doctrine of justification. But it was found impossible to reach any agreement whatever on the Sacrament of the supper and thus this second conference proved abortive.

(c) CAUSES WHICH IMPERILED THE REFORMATION.

1. *The Münster fanaticism* (Kurtz II, 280), 1534.

One wing of the Anabaptists was decidedly revolutionary. Holland appears to have been its true home. The sect nestled itself in Münster in 1534 and, under the leadership of John of Leyden, it effected a revolution,

and established a short-lived "millennial kingdom," with John as king. Gross immorality attended the movement. But the bishop of Münster and his allies took the city by surprise in 1535. The Anabaptist leaders were cruelly executed and the city from that time on ever remained loyal to Rome.

2. *Failure of Wittenberg Concord, 1536.* (Kurtz II, 281.) It was an attempt to bring the Swiss and German Protestants to a point where union would be possible by concessions, especially on the subject of the supper. Although it brought the parties momentarily closer together, it perpetuated the breach between the Swiss and the Germans by the secession of Bullinger, Myconius and Grynaeus, who laid down their faith in the "Confessio Helvetica prior."

3. *Bigamy of Philip of Hesse, 1540.* (Kurtz II, 285.)

This great scandal nearly wrecked the Reformation. With the grudgingly given consent of Luther and Melancthon, Philip entered into a bigamous marriage with Margaret Van der Saale, with the consent of his wife, Christina of Saxony. The death penalty threatened by the emperor was only averted by shameful concessions to Rome on the part of Philip in 1541 at the diet of Regensburg.

(d) LUTHER'S DEATH. (Kurtz II, 290; Fisher, 123, 159-162; Hase, § 327.) In 1525, Luther married Catherine von Bora, who had been a nun in the convent of Nimptschen. Several children were born of the marriage. She proved a worthy helpmate of the great reformer. So happy was this union that Luther has been called "the father of the German family life." His last days were full of trouble and disappointment. He was ill in body and sick at heart, and utterly disliked the political turn events had taken. Called to Eisleben to settle a quarrel be-

tween the counts of Mansfield, he suddenly died at his birthplace, February 18, 1846. The return of his dead body to Wittenberg was like a triumphal procession. Melancthon preached his funeral sermon, on II Kings 2, 12. Luther was the great pioneer of the Reformation; without his courage and iron determination it could not have succeeded. His body lies buried under the altar of the church in which his clarion voice called the hosts of the Reformation to the battle of liberty. He himself was buried in the hearts of a grateful people. (Schaff VI, 460 p.)

XII. REVERSES AND FINAL VICTORY.

The Turks had overrun Hungary in 1541 and continued to harass the eastern frontier of the empire. With the aid of the Protestants, who were pacified by concessions at the Diet of Spires in 1544, with the promise of relief from all disabilities and of a genuine free Council (Kurtz II, 289), Charles crushed France at Crespy, 1544. The very next year he concluded a truce with Soliman, 1545. His hand free again, he at once showed his deathless hatred of the Reformation by having a council called at Trent, 1545, against the will of the nobles. All pacific efforts failing, the sword was now unsheathed.

(a) THE SCHMALCALD WAR, 1546-47. (Kurtz II, 291, 292; Hase, § 340; Fisher, 164.)

The treachery of Maurice of Saxony gave the emperor the long-coveted opportunity. His price was the possession of electoral Saxony. The allies neglected a golden opportunity of striking a telling blow and wasted their time. Schärtlin, Philip, and John Frederick of Saxony led the Protestant forces.

1. *Campaign of the Danube, 1546-47.* South Germany was quickly reduced by the imperial armies and

the Rhine provinces were lost forever to the Reformation.

2. *Campaign of the Elbe, 1547.* In the battle of Mühlberg, April 24, the Protestants were completely crushed. John Frederick was sentenced to lifelong imprisonment and Philip of Hesse surrendered. Alba's treachery caused Philip to be imprisoned, which proved a fatal mistake for Charles V.

(b) THE COUNCIL OF TRENT, 1545-47. (Kurtz II, 293; Fisher, 164; Hase, §384.) The Protestants were excluded against the will of the emperor.

It remedied some of the glaring ecclesiastical defects, settled forever the theology of Rome on the basis of tradition, reasserted the old doctrine of the Sacraments and the semi-Pelagian theory of justification, etc. But at the same time it proved to be, from the Romish standpoint, the most important of all Church councils, in that it laid down for all time the foundations of the future development of the Church.

(c) THE INTERIMS. (Kurtz II, 293-294; Fisher, 164; Hase, §341.)

1. *The Augsburg Interim, 1548.* A provisional measure in force till a proper council could settle matters.

Concessions—The pope is to be considered the highest bishop. The cup may be administered to laymen. Marriage for priests is permissible. *Demands*—The Tridentine view of justification is the only true one. The Church is the sole interpreters of the Scriptures. Seven sacraments must be recognized. Transubstantiation is the only permissible view of the supper. Mariolatry, the adoration of saints and Romish worship in general are obligatory. In this interim, as can be seen at a glance, Rome preponderates.

2. *The Leipsic Interim, 1549.* This was a private interim for Saxony. It is like the above on the Church and the hierarchy, but evangelical on the doctrine of justification. Many things are smoothed over as "adiaphora." The weakness of the character of Melanchthon is clearly shown in this Interim. Here Protestantism preponderates.

The Interims caused frightful sufferings among the faithful clergy who refused to accept them.

In 1551, when the Tridentine Council was about to meet again, Melanchthon gradually regained courage and sketched the Protestant faith in the "*Saxonica*," the Saxon confession. Suddenly everything was completely changed and night made place for the full day.

(d) NEW TREASON OF MAURICE. (Kurtz II, 296-299; Fisher, 167-168; Hase, §342.)

Causes. The impatience of Germany under the Spanish yoke, the conduct of the Spanish soldiery, the captivity of Philip of Hesse and the personal danger to which Maurice was exposed.

Maurice broke with the emperor after the surrender of Magdeburg, November, 1551, issued a proclamation against him and suddenly advanced upon the imperial forces. Charles V barely escaped from Innsbrück. All his plans were disconcerted. Maurice, however, did not live to reap the fruit of his double-dealing. He was mortally wounded in the battle of *Sievershausen* against *Albert* of Brandenburg, the new tool of Charles, 1553.

By the *Compact of Passau* in 1552, meanwhile, the two imprisoned princes, Philip of Hesse and John of Saxony, were liberated and unconditional religious toleration was granted till a German national assembly should meet.

The *Religious Peace of Augsburg*, 1555, was the result

of the diet under which the Reformation was finally established.

Provisions: 1. No one was to be interfered with on account of the Augsburg confession. 2. Each noble was to have territorial authority in the matter of religion ("cuius regio, illius religio"). 3. Subjects of a different faith were to be allowed unmolested withdrawal to another state.

The crushed emperor renounced all share in the diet in favor of his brother Ferdinand and shortly after abdicated the throne of Spain in favor of his son, Philip II, withdrawing into a monastery. It is said that in his last days he repeatedly bewailed the fact that he had not crushed the Reformation when he had the power to do so at Worms in 1521.

CHAPTER II.

THE SWISS REFORMATION.

(Merle D'A. II, 280 p.; III, 220 p.; IV, 261 p.; Fisher, 136-155; Schaff VII, 1-16.)

The Swiss Reformation, in the main, had the same origin as the German, but it was independent of the latter. Its great heroes reached the goal in a different way. The crystallized product of this Reformation differed in many respects from that of Germany; it had a totally different environment and created a tendency, which side by side with that of Lutheranism, has shaped the destiny of Protestantism. The environment of Luther was aristocratic, the *rulers* more than the *people* decided the destiny of his labors; that of Zwingli and Calvin was *democratic*; the *people*, through their representatives, settled the fate and extent of the Reformation.

Of the two German principles, the Swiss reformers adopt only the first—that of the *absolute authority of the Scriptures*. Their greatest divergence from Lutheranism was in the doctrine of the supper.

I. GERMAN SWITZERLAND.

(a) ULRICH ZWINGLI, 1484-1531. (Kurtz II, 262 p.; Schaff VII, 16-50; Hase, §332-335.)

Zwingli was born at Wildhaus. He enjoyed but meager educational advantages compared with the other reformers. Humanism did not strike Switzerland as early as other countries and the Swiss in this period had become exceedingly mercenary. His father desired him to be educated, although he was himself only in very moderate circumstances. But, like Luther's father, he was a man with a vision and thus made sacrifices for his son in whom he detected especial promise. At Bern he studied with *Lupulus*, at Basel with *Thomas Wyttembach*, thence he went to Vienna to complete his education.

Pastorates.

1. *Glarus*, 1506-16, where by hard labor, especially in Hebrew and Greek, he obtained a firm grip on the Scriptures. 2. *Einsiedeln*, 1516-19, the famous shrine of Mary. Here the Swiss Reformation began with Zwingli's protest against idolatry. 3. *Zurich*, 1519-31, where he attained his full powers and became the leader of the German Reformation in *Zwitzerland*.

Zwingli's reformation was two-fold: 1. *Political*, in opposition to the mercenary system of foreign service. 2. *Ecclesiastical* and *doctrinal*.

Chief writings. "A Commentary on the True and False Religion," 1525. "An Apology to Charles V," 1530. "A Brief and Clear Exposition of the Christian Faith," 1536, which was edited by Bullinger. A work "On the Divine Providence" and later, "Apologies."*

System. Unlike Luther's system, that of Zwingli was intellectual rather than experimental. The doctrine of grace is, therefore, not recognized as it is by Luther. His system is ethical, rather than theological. Zwingli tolerates only what is inculcated by the Scriptures. Hence his iconoclasm; pictures, altars, ornaments were all removed from the churches. Original sin is to him only a natural defect, hence the possibility of salvation for virtuous heathen. Justification has with him a negative meaning, *i. e.*, it opposes the doctrine of meritorious works of Rome. As a whole, Zwingli's doctrine is rationalistic and has been quoted by later rationalists in the Protestant Church in substantiation of their doctrines.

(b) PROGRESS OF THE REFORMATION.

Rome closed its eyes to the Swiss danger, because it

*"Comment de Vera et Falsa Religione." "Fidei Ratio ad Carolum Imp." "Christiani Fidei Brevis et Clara Expositio." "De Providentia Dei." "Apologeticus."

needed its sons to fight its battles, and the democratic form of government made popular movements specially dangerous. When the pope saw the danger, bribery was tried with Zwingli, whereas threats were tried with Luther.

Preaching from "the Scriptures alone" was ordered at Zurich in 1520. "*Lent*" was practically abolished in 1522; about this time also celibacy was discarded. The churches were "purified" in 1524, that is, all the images and paintings were removed from them and even the fine mural decorations were white-washed over and thus obliterated; the mass was replaced by a simple supper in 1525. In 1522 Zwingli had married a widow of 43, Ann Reinhardt, but kept the marriage secret for two years.

The two Zurich disputes which led to these changes were those of

1. *Lambert* of Avignon, the later reformer of Hesse, and Zwingli, in 1522. The subjects of debate were "Fasts" and "Celibacy."

2. *John Faber* against Leo Judae on images, and against Zwingli on the mass, 1523. (Schaff VII, 53.)

THE REFORMATION IN BASEL AND BERN:

Basel. (Kurtz II, 265; Schaff VII, 107 p.) Capito and Hedio began the work, who later, together with Bucer, became the Strasburg reformers. But the great reformer of Basel was *Oecolampadius* (Hausschein), the Swiss Melanchthon. Before 1524 the Basel preachers used the vernacular in the pulpit and in administering the sacrament; the mass was abolished, as were also monastic rules. Farel worked there for several months in 1524 with great success.

Bern (Schaff VII, 102 p.) and the lower cantons followed the example of Zurich, and before 1525 the Reformation had made great progress. For a time, as in the Ger-

man Reformation, fanaticism threatened to engulf the Reformed Church of Switzerland. The *Anabaptist* disturbances of 1525 under the leadership of Hätzer, Roublin, Grebel, Hubmeier, and Stor were for a time an absolute menace to its development.

The fanaticism spread with alarming rapidity. Scores were baptized. Like Luther in the crisis of the Zwickauer fanaticism, Zwingli took a decided stand against the Anabaptists and partly by moral suasion, but in the main by a sharp persecution and by the elimination of the leaders, they were suppressed in Switzerland.

(c) THE TWO GREAT DISPUTATIONS. (Kurtz II, 267; Schaff VII, 97 p.)

1. *That of Baden*, 1526. Zwingli was absent. Rome was represented by Faber and Eck; the Reformers by Haller of Bern and Oecolampadius of Basel. Impartial witnesses gave the palm to the latter, but it was claimed by Rome. The States decided against the Reformation.

2. *That of Bern*, 1528. Rome was weakly represented, whilst Zwingli, Oecolampadius, Haller, Capito, Bucer and Farel defended the Reformation. Great forward strides resulted. The Reformation which was inaugurated was both political and ecclesiastical. Iconoclasm banished all images from the churches. By the close of 1529 the process was complete in the lower cantons.

(d) THE TWO TREATIES OF CAPPEL, 1529, 1531, (Kurtz II, 268; Schaff VII, 165 p.; Hase §334.)

The Catholic cantons, Zweis, Uri, Unterwalden, Lucern, Wallis, Freiburg, were rabidly Catholic. Keyser, a Zurich pastor, was caught on neutral ground and burned. This overt act on the part of the Swiss Catholics was made possible, because the upper cantons had made a treaty in 1529 with Austria, the old enemy of Swiss liberty, at Innsbrück. Civil war was now threatened

and was narrowly averted by the "*first peace of Cappel*" in 1529.

Conditions.

1. Austrian alliance abrogated.
2. War expenses to be refunded.
3. A majority in each canton to determine the religious question.

But the upper cantons broke the pact and continued to persecute the Reformed. They were threatened with famine through a food-blockade by the lower cantons, and hence, in 1531 they treacherously resolved on war and rushed down upon Zurich with an army of 8000 men. A handful of Zurichers met them and were crushed at Cappel, 1531, October 11. Among them Zwingli fell. According to Swiss custom, he accompanied the troops of Zurich as chaplain and standard bearer. Found still living on the field of battle, he was dispatched by a fanatic, and his body was quartered and burned, the ashes being scattered. Zwingli was the only reformer who suffered a violent death. The strong lower cantons were forced to accept the humiliating "*second peace of Cappel*" in 1531. By its provisions the lower cantons were to be Reformed, the upper cantons to be Catholic. All war expenses were to be paid by the vanquished.

II. FRENCH SWITZERLAND.

The reformation of French Switzerland differs greatly from that of Luther and Zwingli. Both of these had a national coloring; the people stood back of the movement. Back of them, therefore, was national enthusiasm. The hero of the French-Swiss Reformation was an alien. He came to Geneva a refugee, he found indescribable moral conditions and fought the foe practically single handed. The reading of Schaff's seventh volume, but especially the biography of Calvin by Henry or Williston Walker

and especially the study of the monumental effort in this direction by Prof. Doumergue, "*Jean Calvin*," will convince the earnest student of the gigantic character of the labors of the great Genevan reformer.

(a) THE PIONEERS OF GENEVA. (Kurtz II, 301; Schaff VII, 232-255; Fisher, 209; Hase, §346.)

These pioneers were *William Farel*, † 1565, and *Peter Viret*, † 1571.

The first was born in Dauphin, a pupil of *Stapulensis* (Faber), expelled from Paris on account of his reformed views. He labored at Basel; at Neuchatel, where he started the reformation, and after the revolution of 1535, by which Geneva rejected episcopal authority, at Geneva. *Viret*, born at Orbe, was also expelled from Paris, joined Farel at Geneva and with him in 1535 defeated the Romish party in debate. Thus the foundations were laid of the Reformed Church at Geneva.

(b) JOHN CALVIN. 1509-64. (Kurtz II, 302; Fisher, 192 p.; Hase, § 346; Schaff VII, 255-347.)

Calvin was born at Noyon in Picardy, July 10, 1509. He was the son of Gerhard Cauvin or Chauvin, which name was Latinized into Calvinus. From his youth intended for the clergy, he was strictly educated. His uncompromising attitude to all evil earned him, even as a schoolboy, the surname—"Accusativus." He was a beneficiary chaplain at 12 and received the tonsure, but was never ordained as a priest. At his father's request, like Luther, he turned to the study of the Law and earnestly followed this course for four years at Orleans and Bourges. In the latter place he came under the influence of the celebrated Greek teacher, Melchior Wolmar, who introduced him to the New Testament. His father's death caused him to return to theology and to the University of Paris in 1532. The reading of an address

which he had prepared for the new rector, Nicolas Cop, compelled both to escape from Paris for their lives. He now became a wanderer. In 1535, we find him at Basel, where he met Erasmus who detected at once in him the latent possibility of being the most dreaded opponent of Rome among the reformers. In 1536, he sketched his "Institutes," which were dedicated to Francis II, in a wonderful French introduction. From Basel he went to the court of Rennata de Ferrara, who remained his life-long friend. Driven away from there by persecution, he returned to Paris and, on the way thence to Basel, he was detained by Farel at Geneva. Thus began his great life-work.

1. *First stay in Geneva, 1536-38.* (Kurtz II, 303; Fisher, 209-213; Schaff VII, 347-363.)

The Libertines of Geneva were the legitimate descendants of the "Spirituals" or "Brethren of the Free Spirit," whom we have met in the ecclesiastical deformations of the late middle ages. A desperate struggle now ensued. Calvin's task was a heroic one. Geneva was steeped in immorality. To remedy the evils, the so-called "Consistory" was created with almost inquisitorial powers. The *Synod of Lausanne* condemned in 1538 the Genevan practices of the abolition of all festivals and baptismal fonts, and of leavened bread in the supper. The Council and the Libertines used this as a pretext. Farel and Calvin were banished—the first went to Neuchatel the latter to Strasburg, where he became a co-laborer of Bucer, Capito and Hedio, as professor and preacher.

2. *Stay at Strasburg, 1538-1541.* (Kurtz II, 303; Fisher, 213, 217; Schaff VII, 363-433.)

Calvin's views here became mature. He came in contact with the German reformers, especially with Melancthon, to the great mutual benefit of the reformers.

His correspondence with Geneva was never interrupted and in 1539 Calvin wrote a burning, open letter to Cardinal Sadoleto, who begged the Genevese to return to Rome. In Strasburg, Calvin married *Idelette de Bures Storder*, 1540, with whom he lived nine happy years. One child, born from the union, died in infancy.

3. *Second Stay in Geneva, 1541-64.* The conduct of the Libertines after Calvin's removal was so extravagantly wicked that he was recalled October 20, 1540. Returns to Geneva, September, 1541. The Consistory was at once restored, with all its inquisitorial powers and rigorous persecution of opponents. (Castellio. Gruet. Bolsec. Servetus.) The latter was executed in 1553. In judging this lamentable occurrence we should beware of an anachronism. The struggle was one for existence. Servetus was identified with the Libertines; his victory would have been Calvin's undoing, and all the Reformers approved of the sentence. The final struggle of the opposition lasted from 1546-1555, in which Calvin was in continuous peril of his life. Then began his complete ascendancy. The slavish imitation of the consistorial laws of Geneva in other Calvinistic countries, under different conditions, has done much to bring Calvinism into discredit. *Theodore Beza*, † 1605, was Calvin's faithful friend, coadjutor and biographer. Calvin died May 25, 1564. His grave unmarked at his own request was forgotten in a few days. Geneva raised a monument to Rousseau; its greatest monument is the renewal of itself through Calvin's labors.

Works. It is impossible to enumerate these. From the time of his publication of Seneca's "*Clemency*," 1532, or from the date of his first theological work, "*Psychopannychia*," 1534, to his death, he was never idle. He wrote treatises on a variety of subjects, mostly polemical.

His correspondence fills volumes. His greatest works were undoubtedly the "*Institutiones Fidei Christiani*," the clearest and most comprehensive system of the theology of the Reformation, and his *Commentaries* covering nearly the whole Bible. "The prince of commentators of his period" he has deservedly been called.

System. The most logical of all contemporary systems. With the other reformers, he magnifies the absolute authority of the Scriptures. He has *no material principle*. Predestination does not occupy this place. Augustine's doctrine of sin and grace is carried out by Calvin to its logical conclusions. All the doctrines of the Reformation reach their fullest development in him. No other reformer has so completely had the courage of his convictions as Calvin. *The glory of God* is the center and mainspring of his entire system. Logical as is the system of Calvin, it is eminently practical. Calvin breaks completely with tradition. Dogmatics and ethics go hand in hand. His system is not scholastic in the old sense. It aims at the Christian life. God is sovereign in its every sphere. The Church is "the mother of us all," hence her ministry must be respected, her discipline obeyed. Thus the *theocratic idea* becomes prominent in the system. Luther's idea of the relation between Church and State is that of the Caeseropapy ("summus Episcopus"); Zwingli has the Erastian idea. With Calvin Church and State go *hand in hand*. Each in their own sphere, they do the will of God. On the sacraments Calvin is absolutely *dynamistic*, and yet, strange to say, he occupies a middle position between Luther and Zwingli. We feed on Christ in the supper, but in a spiritual way. The sacraments are to Calvin signs and seals of the grace of God. The relation between Calvinism and constitutional liberties is a matter of historical record.

CHAPTER III.

REFORMATION IN OTHER COUNTRIES.

After the death of Zwingli in 1531, *Henry Bullinger* largely shaped the development of the Reformation at Zurich. The influence of Calvin over him was pronounced and, under the compact of the "*Consensus Tigurinus*," 1549, drawn up by Calvin, the Zwinglian Reformation was gradually absorbed by that of Geneva. The work of *Peter Martyr* was largely in this direction. Under the "*Confessio Helvetica Posterior*," 1566, ultimately all Switzerland came under the Calvinistic banner, albeit the type of its doctrine was a modification of the stricter Genevese doctrines on the sacraments and predestination. Thus two main currents were created, which determined the development of the Protestant Churches—the Lutheran and the Calvinistic. The Lutheran Churches adopted the name of their founder, the Calvinistic Churches are known in history as "*Reformed*." The Teutonic race followed Luther in the main, the Romanic and Anglo-Saxon races followed Calvin, the Slavs were divided between the two. The Calvinistic faith was associated with popular liberty and democratic government; not so the Lutheran. (Kurtz II, 306, 308.)

I. THE LUTHERAN CURRENT.

(a) SWEDEN. (Kurtz II, 309; Fisher, 176; Hase, §358.)

Since the "*Calmar Union*," 1397, Sweden had been incorporated with Denmark. In 1470 this yoke had been broken and Sweden had been freed. The deposition of *Gustavus Trolle*, Archbishop of Upsala, caused Leo X to place the country under the ban, which was executed by *Christian II* of Denmark, who reconquered the country in 1520 and marked his coronation as king by the notorious "*Stockholm massacre*," 1520. *Gustavus Vasa*, † 1560, "the

liberator," drove out the Danes in 1523. Both from conviction and for political reasons he favored Protestantism. There was considerable popular opposition, but the *Diet of Westnaes*, 1527, decided in favor of Vasa and the Reformation. The Swedish Church retained the episcopate and many Romish forms.

The reformers of Sweden were *Olaf Peterson* and *Laurence*, his brother, who translated the Old Testament. *Laurence Anderson* translated the New Testament. The Catholic reaction under *Eric*, *John III* and *Sigismund* lasted from 1560 to 1593, when the nobles formally accepted the Augsburg confession. Sigismund, who continued to favor Rome, was dethroned in 1604, when his uncle, as *Charles IX*, became king. Since then the Reformation in Sweden had a normal and continuous development.

(b) DENMARK AND NORWAY. (Kurtz II, 311; Fisher, 170; Hase, § 359.)

Christian II, who persecuted Protestantism in Sweden for political reasons, favored it in Denmark, but encountered a strong opposition on the part of the clergy and nobles. In the revolution of 1523 *Christian II* was deposed and the crown was given to *Frederick I* of Schleswig and Holstein. Christian went to Wittenberg where he was completely converted with his wife, sister of Charles V. In an hour of weakness he abjured his faith at Augsburg, 1530, and with the aid of Charles V reconquered Norway, 1531, but was overcome again by Frederick in 1532. Imprisoned for life (27 years), he returned to the Reformed faith. Frederick favored Protestantism and his son *Christian III* openly embraced it and introduced it into his duchies. In 1533 Christian succeeded his father. In the struggle between him and the fanatical clergy, in the coup d'etat of 1536, all the bishops

in one day were imprisoned and deposed, their goods confiscated and all monasteries secularized. *Bugenhagen* was called in 1537 to organize the Church. The Augsburg confession was adopted. The Danish Church has *superintendents* instead of bishops. Norway followed suit in the same year (1536). The New Testament was translated by *Michelson* by order of Christian II in 1529. *Hans Tausen* had labored in Denmark since 1526 and it was he who wrote the first Danish confession, the "*Confessio Hafinca*," in 1530.

(c) POLAND. (Kurtz II, 331; Fisher, 185; Hase, § 360.)

The character of the Polish reformation was peculiar. It did not really originate in Poland, but was rather introduced by forces from without. The influence of Wittenberg was marked, also that of hundreds of Bohemian refugees who came to Poland during the reign of *Ferdinand*. The free cities, e. g., *Dantzic*, in 1525, took the earliest reformatory steps. *Sigismund I* bitterly opposed it, 1506-1548. His successor, *Sigismund Augustus*, 1548-1572, was personally favorable, studied Calvin's works and corresponded with him. The nobles openly embraced the new doctrine and in 1556 recalled the exiled *John à Lasco*, †1560, who had meanwhile been laboring at Embden, London and Frankfort-on-the-Maine. He tried to unite the Lutherans and Calvinists and, with the help of others, translated the Scriptures into Polish. The *Synod of Sendomir*, 1570, united the parties, but weakened the faith of Poland. Violent controversies continued between the Lutherans and Calvinists, which were finally settled by the "*Pax Dissidentium*," 1573. This peace included Romanists and Protestants alike and, as the law of the land, had binding force for all later kings. When, for instance, Henry of Anjou was elected king in 1573 and refused to swear the oath of observing the

peace, the imperial marshal said to him, "Si non jurabis non regnabis," "If thou dost not swear, thou shalt not reign." Like all mediating pacts, however, it defeated its own purpose and the Protestants, divided amongst themselves, gradually lost their prestige and privileges.

(d) BOHEMIA-MORAVIA, HUNGARY. (Kurtz II, 333 p.; Fisher, 183, 188.)

Luther was favorably inclined to the *Moravian Brethren*, although he differed from them in many respects. They believed in the seven sacraments, in good works associated with justification, in a dynamic view of the Supper and in an ascetic view of life. *Luke of Prague*, †1528, was their leader. Luther showed his good will when he prefaced their "Apology" to the margrave *George* of Brandenburg in 1532. The Lutheranizing tendency of *John Roh* and *John Augusta* showed itself in their confession of 1525, which they presented to King Ferdinand. They modified their views on baptism, on justification, and on celibacy, and in 1542 Luther extended to them the hand of fellowship. The persecutions of *King Ferdinand*, however, scattered them far and wide and only under *Maximilian II*, 1564-1576, the Reformation was welcomed in Bohemia. The great leader of the Bohemian Church, after *Luke's* death, was *John Blahoslav*, †1571, who translated the New Testament into Bohemian and was their Luther. In the last quarter of the century Lutheran influences were largely replaced by an increasing Calvinistic tendency. And when the persecution of *Rudolph II* fused all the Protestants together, the "*Confessio Bohemica*" was born in 1575, which became the bond of union between them. The revolution, which was born from *Rudolph's* repressive measures, forced from him the "*Letters of Majesty*" in 1609, under which religious liberty was guaranteed. This peace was to last scarcely a dec-

ade. The same liberty had been gained by the Protestants in *Hungary*, through the "Peace of Vienna" in 1606. There *Matthias Devay* had labored since 1521. *Erdosy* translated the New Testament Scriptures (1541), whilst *Martin Cyriaci*, after 1524, spread the doctrines he had brought from Wittenberg. Both Lutheranism and Calvinism found their adherents and the Reformation spread rapidly. The attempts of Rudolph II to crush it led to the revolution under *Stephen Bocskai* and to the above named "Peace of Vienna" in 1606.

(e) SPAIN. (Kurtz II, 336; Fisher, 385, 406 p.; Hase, § 367.)

Many things conspired to make Spain a specially hopeful field for the Reformation. (a) The latent influence of Arabian science, inherited from the Moors; (b) The reactionary spirit of the descendants of Moors and Jews, forcibly converted; (c) contact with England through *Catherine* of Aragon, wife of Henry VIII, and through *Philip II*, the husband of "Bloody Mary," and with Germany under Charles V. Especially at Seville and at Valladolid, the Reformation had thousands of adherents. Among their notable leaders we may mention *Roderigo de Valero*, who introduced the new doctrines at Seville, *John Egidius* and *Ponce de la Fuente*, its two greatest preachers, *Francis Enzina*, who translated the New Testament in 1543, and *Cassiodora de Reyna*, who published the entire Spanish Bible at Basel in 1569. Spanish Protestantism was crushed by the Inquisition during the reign of Philip II, 1555-98. Its first martyr was *Francisco san Romano*, burned at Valladolid in 1544. The great "auto-da-fes" of Seville and Valladolid, 1559 and 1560, accomplished their purpose. Covetousness became an ally to fanaticism, through confiscation of the goods of the accused in behalf of the accuser. But,

with the Reformation, all free intellectual life was stamped out in Spain. In its history it paid a terrible price for the irreparable mistake of the sixteenth century.

(f) ITALY. (Kurtz II, 338 p.; Fisher, 385-395; Hase, § 367.)

As we have seen, humanism in Italy followed two currents, the one paganistic, the other biblical. The latter party leaned to the Reformation. The influence of Germany and Switzerland on the drift of events in Italy was very marked, and the reformers' works were eagerly read in Italy. The efforts of the popes to have these works refuted, by giving dispensation to study them, converted many priests to Protestantism.

Among the Protestants of note in Italy we mention first of all *Rennata de Ferrara*, of Este, a cultured, pious, courageous French noble-woman and the loyal protectress of Calvin till 1536. She was confined by her husband, *Hercules d' Este*, in the castle of Este, in 1554. Exiled by her son Alphonso in 1560, she joined the French Huguenot party. She was a life-long correspondent of Calvin and survived him for many years, since she lived till 1575.

The "*Oratory of Divine Love*" was an association of pious priests for spiritual improvement. Its central idea was justification by faith. As the chief writing of these brethren may be named "*The Benefit of Christ's Death*," published at Venice in 1542. This work is generally ascribed to Aeonio Paleario. Ranke and Benrath proved the author to have been a Neapolitan monk, *Don Benedetto de Mantova*. The book was destroyed by the Inquisition after being "indexed," and Aeonio was executed as its author. In thirty years not a copy of the original remained; its translations were all destroyed a century later. A single copy was found at Cambridge in 1853 and published in 1855 with an English translation.

Among the noble names of Italian reformers we may mention:

Bernardino Ochino, general of the Capuchins, an eloquent preacher. Before he was elected as "Lenten preacher" at Naples in 1536 he had been converted to evangelical views by studying the Scriptures. He became acquainted with Reformed books through *Juan Valdez*. When the Inquisition sought to apprehend him, he escaped to Geneva in 1542. He taught at Basel, Augsburg, Strasburg and London, but became erratic toward the close of his life, being tainted with Socinian views, and died in Poland, in 1565.

Peter Martyr Vermilio. (Augustinian.) Converted by studying the works of the reformers. He escaped to Zurich and taught at Strasburg and Oxford. On Mary's accession he returned to Zurich where he died in 1562.

Peter Paul Vergerio, originally a strong opponent of the Reformation, in reward of which he became bishop of Capo d' Istria. He was present at the religious Conference of Worms in 1540, where the suspicions of Rome were aroused by his conciliatory conduct. He now studied Luther's works to clear himself; was converted and joined the Lutheran Church in 1548. He died as professor at Tübingen in 1565.

After the papal ascension of *Paul IV* in 1555, the Inquisition did its work so well that at the close of the century not a trace of the Reformation remained in Italy.

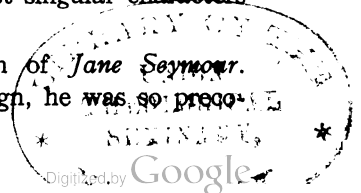
II. THE CALVINISTIC CURRENT.

(a) ENGLAND. (Kurtz II, 313, 374-376; Fisher, 316-350; Hase, §361.)

1. *Humanism*, as we have seen, rooted itself in England through the labors of Erasmus, Colet and More. The

younger humanists eagerly studied the works of the reformers. *John Fryth* and *William Tyndale* translated the New Testament in 1526. The first was burned at London in 1533, the latter beheaded at Brussels in 1536. *Henry VIII*, 1509-1547, embittered by his conflict with Luther, violently persecuted all Protestants. The Reformation, which he inaugurated, was political rather than ecclesiastical in character. Henry's character was impulsive, domineering, gross and passionate, although he was possessed of considerable intellectuality. Clement VII refused to sanction his divorce from *Catharine* of Aragon. Bishop Fisher of Rochester and Sir Thomas More were executed for opposing it in 1535. Meanwhile Henry had been recognized as head of the English Church by the "*Convocation*" of 1531. Romish "Annats" were forbidden, 1532. Henry was divorced in the same year and married Anna Boleyn. The papal ban followed. The independent "*Ecclesia Anglicana*" was established June 9, 1534. By the "*Confiscation Act*" of 1536, 376 convents were closed. The task of reconstructing the Anglican Church was entrusted to *Thomas Cranmer*, Archbishop of Canterbury. Protestant action and Catholic reaction struggled for the mastery, but the Romish principles conquered and thus the "*Six Articles*" of 1536 created in England a practically independent Catholic Church. (Transubstantiation. No cup for the laity. Celibacy. Vows of chastity. Private masses. Confession.) Persecution raged against Romanists and Protestants alike. Henry VIII was subsequently married to *Jane Seymour*, 1536, *Anna* of Cleve, 1540, *Catherine Howard*, 1540, and *Catherine Parr*, 1543. He died unmourned and was one of the most singular characters of that wonderful age.

2. *Edward VI*, 1547-1553. Son of *Jane Seymour*. A mere child when he began to reign, he was so precoc-



cious as to have a man's ability, recognized and wondered at by all. He threw himself, heart and soul, into the Reformation of the English Church. The "Six Articles" were repealed and foreign theologians called in to assist in the establishment of the needed doctrinal and ecclesiastical reforms. These men were Bucer, Peter Martyr, Ochino and John à Lasco. Calvin was in correspondence with the Duke of Somerset and superintended the reformatory work from a distance. The "Book of Common Prayer" of 1552 was practically Protestant, setting aside the practices of the old Church. The "Confession of Faith" of 1553 of 42 articles was decidedly a Reformed symbol and, in one of its articles, defined the king as the head of the Church. Edward VI died in 1553 at the age of sixteen.

3. *Bloody Mary*, 1553-1558. A terrible Romish reaction followed her ascension of the throne. Mary proved herself a true daughter of Spain. *Cardinal Reginald Pole*, successor of Cranmer, received England back into the Catholic Church in 1554, and an attempt was made to stamp out the English Reformation in blood. "Bloody Bonner," the English inquisitor, did his utmost to achieve this end. Among the chief martyrs of this brief but cruel persecution we find the names of bishops Cranmer, Ridley, Latimer, Ferrar and Hooper. Mary was married to Philip II of Spain in 1554, who left her in 1555. She died in 1558; the day after Pole died, and in a few weeks 13 of her bishops.

4. *Elizabeth*, 1558-1603. (Puritanism, J. Gregory.) She was a daughter of Anne Boleyn and her ascension was immediately attended by the re-establishment of the Reformation. Elizabeth was her father's child, thoroughly autocratic in spirit. Personally inclined to ritualism and Rome. Providence compelled her to turn away

from the old Church. The "*Act of Uniformity*" of 1559 overthrew the power of the papacy in England, reaffirmed the ecclesiastical supremacy of the sovereign and made it obligatory on all Englishmen to belong to the new national Church. Matthew Parker, †1575, Archbishop of Canterbury, supervised the revision of the 42 articles, which were reduced to 39 articles in 1563. Doctrinally they mediate between Calvinism and Lutheranism. The condition of the English clergy was pitiable, the majority of them were wholly illiterate, immorality prevailed, preaching was practically an unknown art. To remedy this defect "*Prophesyings*," popular meetings for Bible study, arose. These meetings were countenanced by *Grindall*, †1583, successor of Parker in the primacy, but wholly suppressed by the notorious *Whitgift*, †1603, who succeeded him. In this work he was assisted by the "*Court of High Commission*," which under his leadership assumed truly inquisitorial powers and brought about the banishment of hundreds of evangelical pastors, the execution of some martyrs and the ultimate establishment of separate Churches, antagonistic to the Anglican Church.

5. *Puritanism*. (Puritanism, J. Gregory. Hase, § 362; Fisher, 375 p.) The name was originally evidently a nickname. During the Commonwealth the Puritans constituted a political party opposed to the Royalists. The name was generic and included men of widely divergent views, e. g., Tyndale, Hooper and Coverdale. In general all were Puritans, who never entirely "conformed." In the reign of James I they increased prodigiously and had three characteristics.:

1. A firm adherence to the laws of the land.
2. A pure Calvinistic faith.
3. Great piety and austerity of life.

They were an offspring of the Reformation. And yet

Wickliffe was a veritable Puritan and it is interesting to compare their principles with those of the early "British confession." Their historical origin, as a party in the English Church, lies in Holland. Bishop *John Hooper*, †1555, of Gloucester, who was burned in the Marian persecution, was their founder in England. *Thomas Cartwright*, professor at Cambridge, †1603, and *Walter Travers*, master of the Temple, developed their principles. The following are the six principles of Cartwright:

1. Archbishops and archdeacons to be abolished.
2. The apostolic orders of bishops and deacons to be revived.
3. The Church to be governed by its own officers.
4. The autonomy of each individual ministry to be preserved.
5. No self-constituted candidates to be admitted.
6. Ministers to be chosen by the people, not to be appointed by the bishop.

The leaning of these principles to Presbyterianism is evident. They were rigidly discountenanced by *Bishop Hooker*, †1600, in his "*Laws of Ecclesiastical Polity*" (1594), in which the need of supremacy, unity and law is defended, and the Church and the State are identified. This book is the greatest prose composition of the age, but failed of its purpose. It is a mistake to think that *Puritanism* and *Separatism* are to be identified. Originally Puritanism was a Church polity, many noted Churchmen holding its views. Persecution changed it into a separation, for its spirit was imperishable and from the beginning it appealed strongly to the hearts of all liberty-loving Englishmen, as is indicated by its numerical strength. In Elizabeth's time it was supported by a majority of the country gentry. At the close

of her reign, Oxford was a "hotbed of Puritanism," as was also Cambridge, in spite of all the efforts of Whitgift to expel it. There were three parties in Puritanism:

1. *Dissenters*, who still clung to the Church, in hope of better things to come.

2. *Dissenters*, who had abandoned such hope and became seceders.

3. *Dissenters*, who saw in the established Church a violation of Christ's loyal rights, and who separated from it on principle.

THE MARTIN MARPRELATE CONTROVERSY. (PURITANISM, 152.)

As was the case in the "Literae Virorum Obscurorum" in Germany, and in Pascal's "Provincial Letters," in the Jansenist controversy, Puritanism had its satire of prevailing conditions. The anonymous "Martin Marprelate" tracts made a similar impression. Although the Puritans disavowed these bitter attacks on the character, learning and piety of the Anglican clergy, they greatly prejudiced the people in their favor. Their popularity was immense and although the whole machinery of the hierarchy of the English Church was put in operation, the author was never discovered.

THE SEPARATION.

The ultra Puritan spirit developed into separation. The "*Brownists*" were the followers of *Robert Brown*, chaplain to the Duke of Norfolk. Expelled from the country, he gathered a flock at Middleburg in the Netherlands. His followers split into two parties, the *conservatives* following John Robinson, †1625, pastor of the Leyden colony. Their principles were:

1. Equity of all Church members.
2. Independence of separate congregations.

3. Supremacy of the will of the people in Church affairs.

From Leyden these "Pilgrim fathers" went to America in 1620, to assist in founding a new commonwealth. Brown was reconciled to the Church and died in its ministry. The leader of the *radicals* then became *Henry Barrowe* who was executed in 1593, and whose followers were called Barrowists. In 1590 they published a symbol entitled "*The Confession of Faith of Certain English People Exiled.*" Many Puritans sealed their faith with their blood.

(b) SCOTLAND. (Kurtz II, 318-322; Fisher, 351-385; Hase, §363.)

Patrick Hamilton, a Wittenberg student, was its pioneer martyr, †1528. James V, 1513-1542, violently opposed the Reformation. *David Beaton*, Archbishop of St. Andrews, led the persecution. Henry VIII made war on his nephew in 1540 and crushed the Scottish resistance against the English Reformation. When James, who at the advice of Beaton, had married Mary of Guise to gain France as an ally, died of grief, Archbishop Beaton was to be guardian of *Queen Mary*, the child born of this union, then but seven days old. The Protestant nobles substituted the Earl of Arran. Beaton escaped, got possession of the child-queen, bitterly persecuted the Protestants, killed George Wishart, the famous Scottish Protestant preacher and leader, and was finally slain in 1546. By underhand measures, *Mary* of Guise, the queen-mother, superseded Arran in the regency in 1554. Protestantism was barely tolerated, but grew. The "*Solemn League and Covenant*" of December, 1557, aroused all Scotland and in the end proved the backbone of the Reformation. Mary, queen of Scots, married Francis II in 1558. A brief but violent persecution led to the revolt

of 1559, which opened an era of religious toleration. Scotch feudalism, expressing itself in the so-called "clans", exerted a great influence on the course of the Reformation. The type of the Scottish Reformation was Presbyterian.

Characteristics of Presbyterianism. Pure Calvinism, the lay-eldership, great simplicity of worship, the parity of ministry, a Presbyterian organization (Session, Presbytery, Assembly).

THE SCOTTISH REFORMER.

John Knox, 1505-1572. Converted by the study of Augustine and of the Scriptures, he joined in the rebellion against Beaton. Captured with many others after the surrender of the "Castle," he was a galley-slave in France, 1547-1549. He was freed by English mediation and became chaplain to Edward VI in 1551. On Mary's accession to the English throne, he escaped to Geneva, 1553. Calvin exerted a great influence on his theological development and after wandering for some time on the Continent, he returned to Scotland in 1555. In the next year he accepted the call of the Scottish refugees at Geneva and published his famous tract, "*The First Blast of the Trumpet against the Monstrous Regiment of Women*" in 1558. He returned to Scotland in 1559 to direct the affairs of the Scotch Reformation. Parliament adopted the Reformed faith, and ratified the "*Confessio Scotica*" in 1560 and also the "*First Book of Discipline*," a Presbyterian Constitution and Order of Worship. Knox later wrote the "*History of the Reformation*" up to 1567. In the troubles of 1570, when Murray was assassinated, Knox expatriated himself for a while, but returned during Morton's regency and died November 24, 1572. His system was thoroughly Calvinistic. He laid the founda-

tions of the Church of Scotland and also of her educational system.

Mary's career. Mary in secret made every effort to restore the papacy to its historic position in Scotland, but failed. Knox thwarted all her plans and baffled her at every step. She stood in mortal dread of the reformer. Her life was one of caprice and license. She married Darnley in 1565, but when Rizzio, her favorite and adviser, had been murdered by him in her presence, she connived at, if she did not instigate, the "gun-powder plot," in which he perished, February 9, 1567. In the same year she married Bothwell. Civil war now ensued in which Mary was taken prisoner, whilst Bothwell escaped to Denmark, where he miserably died. She now abdicated the throne in favor of her infant child, James VI. In a new rebellion in her favor by George Douglas, her small army was completely crushed at Langside by the regent Moray in 1568. Mary now fled to England, was imprisoned by Elizabeth, and was executed in 1587, after twenty years of confinement, by order of the latter, on the charges of murder and high treason.

With the ascension of *James I*, 1578-1625, who in 1603 also succeeded queen Elizabeth in England, a period of reaction and suffering set in for the Presbyterians of Scotland. Besides the Romanizing tendency of the Stuarts, the Scots had to contend with the aspirations of these kings to contest the supremacy of the Church within her own sphere.

(c) THE NETHERLANDS. (Kurtz II, 322 p.; Fisher, 285-316; Hase, §355.)

As hereditary lands the Dutch Provinces had passed from hand to hand. In the reformatory period they were in the possession of the house of *Hapsburg*, through the marriage of Maximillian I to Mary of Burgundy in 1478.

At his death in 1519, Charles V, his grandson, inherited them. The richness and power of the provinces and cities were secured by royal "grants and privileges." The pioneers of the Reformation in the Netherlands, as we have seen, were the "Brethren of the Common Life."

There are three distinct successive reformatory waves in Holland.

1. *The Sacramentists* or *Evangelicals*, 1518-1531. Largely influenced by the Lutheran Reformation. Crushed by persecution.

2. *The Anabaptists*, 1531-1560. Like their namesakes in Germany, they were originally guilty of great excesses. Their later development seems to be influenced by Waldensian refugees. Thus they became a pious, long-suffering people, who refused the oath and military service. *Menno Simons* reorganized them. They were finally practically extirpated by persecution.

3. *The Calvinists*, after 1560. The Dutch as well as the Scotch were adapted by nature to this type of religious faith. It reached Holland directly from Geneva by pupils of Calvin and by way of France.

The politico-religious character of the Dutch Reformation must always be kept in view, if we would fully comprehend it. Here we have the exceptional case of the Church giving birth to the State. The "Placards" of Charles V, 1519-1555, were cruelly executed and his son Philip II, who succeeded him in 1555, exerted himself to the utmost to do for Holland what he had succeeded in doing for Spain. The Inquisition is said to have destroyed in the Lowlands from 30,000 to 100,000 victims (Grotius), but all in vain.

(i) *Political revolution*. It really began with the "*Compromise of the Nobles*", 1566, and found its consummation in the "*Union of Utrecht*," 1579, when the seven provinces

were organized into a free State. The war of liberty lasted from 1568, when the people rebelled against Philip II to 1648, the "Peace of Westphalia." "Beggars." The guerilla warfare, both on land and sea, by the "Beggars," exhausted the best troops of Spain and finally conquered them. Alba came in 1567 with the best equipped army of the day. The "*Bloody Council*" of Brussels found almost its first victims in the *Counts Egmont and Horn*. Expatriation saved *William I* of Orange, whose character, sacrifices, faith and ability are the treasured memories of a free people. The great war of liberty finally lost the time element and was characterized by inconceivable heroism. Orange was outlawed and many attempts were made to assassinate him. These attempts were at last crowned with the success of the *Belthasar Gerards* in 1584. He was succeeded as "stad-holder" by *Maurice*. Requesens, 1573, Don Juan, 1576, Parma, 1578, each in turn succeeded Alba, but all failed to subdue the free provinces. After the "Union of Utrecht", the seven northern provinces were gained for Protestantism; the southern provinces remained under the yoke of Spain and zealously Catholic. Belgium's condition today, as contrasted with that of Holland, tells its own story.

(ii) *Ecclesiastical development.* Luther's New Testament was translated in Dutch as early as 1523. *Jacob Liesveld* translated the whole Scriptures 1545 and was killed for it. At Antwerp the first Protestant martyrs had been executed, *Henry Voes* and *John Esch*, 1523. The "Placards" grew in severity, but failed of their purpose. Chief among the early itinerant preachers is *Petrus Dathenus*, although *Pistorius*, *Arendsen* and *Du Jou* (Junius) and hosts of others were engaged in the same work.

The "*Belgic confession*" by Guido de Bres (1562), was

adopted by the Dutch Churches in a secret, mostly Walloon, Synod at Antwerp, in 1566. It is an elastic and comprehensive statement of the Reformed faith, written by one of the ablest men of his time. Together with the Heidelberg Catechism, and the later canons of Dordt, it forms the symbol of the Reformed Church. *Marnix* of Aldegonde, the trusted counsellor of Orange, was equally celebrated in theology and letters, as in statecraft. The organization of the Dutch Church is wholly presbyterial (consistory, classes, provincial synods, general synods). The Synods where this organization was perfected and where the "*Church order*" ("*Kerkenorde*") was developed, before Dordt 1618, were those of *Wesel*, 1568, *Embsen*, 1571, *Dordrecht*, 1574, *Dordrecht*, 1578, *Middleburg*, 1581, and *The Hague*, 1586.

The Dutch Church was purely Calvinistic and the relation between it and the State was Erastian.

(d) FRANCE. (Kurtz II, 324; Fisher, 242-285; Hase, §365.)

In France three forces were fighting for the mastery.

1. *Humanism*. Represented by men like Rabelais, who is the French Dante, and Montaigne. French humanism pointed directly to rationalism and the distant Revolution.

2. *Rome*. Represented by the powerful reactionary methods of Jesuitism, an extreme tendency, which could not control the volatile French people for a long period. And yet the traditions of Rome, as we have seen, were strong in France.

3. *Calvinism*. The influence of Geneve was great. The people, as a people, however, recoiled from the completeness of the change and of the sacrifices it required.

The pioneer of the French Reformation was *Jacques*

Lefevre (Faber), professor at Paris. He taught justification by faith, and the supremacy of the Scriptures.

Works. *Commentary on the Psalms*, 1509. *On the Pauline Epistles*, 1512. He was the teacher of Farel and other reformers. The works of Luther were eagerly read in France; the teachings of Geneva, however, were most potent in the country. Hundreds of Genevese were exiled French citizens.

Francis I, 1515-1547, followed a double-hearted policy. In Germany he supported the Protestants against Charles V, his life-long enemy. At home he bitterly persecuted them. The Inquisition was introduced in 1535, supported by the parliamentary "*Chambre ardente*". Francis was succeeded by *Henry II*, 1547-1559; who, as well as his sons, *Francis II*, †1560, *Charles IX*, †1574, and *Henry III*, †1589, was bitterly opposed to the Reformation. France was literally drenched with blood by persecution and by the religious wars.

The name of the French Protestants, "*Huguenots*", may be derived from a mythical king Hugo or from the German word, "*Eidgenossen*". The Bourbon branch of the royal house favored the Reformation. The *Guises*, dukes of Lorraine, were its bitter foes. *Catherine de Medici*, who was regent during the minority of Charles IX, 1560-1574, was forced to seek support among the Huguenots against the Guises. The edict of 1562 allowed Protestant worship outside of the towns. *Francis* of Guise now precipitated the civil (Huguenot) wars, by the massacre of *Passy*, May 1, 1562, of *Cahors* and of *Toulouse* in the same year.

Meanwhile, under the very shadow of the scaffold, the first French Synod had been held at Paris in May, 1559, where the "*Confessio Gallicana*" was adopted.

(i) *Louis Conde* and *Coligny* led the Huguenots; the

Guises, Montmorency and the court—the Catholics. *The first war* was ended by the peace of *Amboise*, 1563. Limited freedom of worship was thereby allowed.

(ii) *Second war*, 1567-1668. In it the battle of St. Denys was fought, in which the Catholic army was crushed and Montmorency killed. It was ended by the peace of *Lonjumeau*, 1568, under the previous terms.

(iii) *Third war*, 1568-1570. Caused by continuation of persecutions. The Huguenots again were victorious over the Catholics. Louis Conde was assassinated in 1569. By the *Peace of St. Germain*, 1570, complete religious liberty was given to the Protestants except at Paris and at court. Four strongholds were surrendered to the Huguenots as a guarantee, among them La Rochelle. *Henry* of Navarre was to marry Margaret, sister of Charles IX, and thus the peace between the two parties was to be cemented.

The massacre of St. Bartholomew, August 23, 1572. Thousands of Huguenots were killed, among whom was De Coligny. Henry of Navarre and Henry Conde chose Catholicism above death. Philip II is said to have laughed for the only time in his life when he heard the news. A "Te Deum" was sung at Rome and a memorial penny was struck by pope Gregory XIII with the inscription, "Ugonottorum strages". Europe stood aghast.

Fourth to eighth war. The religious war was now resumed, and lasted with brief intervals of peace from 1573-1576, when the fifth war was ended by a decree of religious liberty at *Beaulieu*. Conde and Navarre had returned to the Huguenot party and the sixth and seventh wars followed in quick succession. In the eighth war, which lasted with short intervals till 1598, Henry of Navarre annihilated the Catholics at *Courtras* in 1587. King *Henry III*, who had ruled since 1574, was now

forced to seek help from the Huguenots against the Guises, of whom Henry and Louis were assassinated at the Diet of Blois. Their death was avenged with the assassination of the king in 1589 at the siege of Paris. Henry of Navarre, 1589-1610, now ascended the throne and, after four years' struggle, turned Catholic. The *Edict of Nantes*, April 13, 1598, gave religious liberty to the Protestants and also civil rights and privileges. Henry IV was killed by the Jesuit Feuillant Ravaillac, 1610. For nearly a century, however, the Protestants had at least nominal religious liberty. The revocation of the Edict of Nantes in 1685 by Louis XIV tore the very heart from the bosom of France and prepared the way for her humiliation and decay.

CHAPTER IV.

DOCTRINAL CONTROVERSIES IN THE LUTHERAN CHURCH.

The middle position occupied by the Lutheran Church proved a continuous occasion of trouble and controversy. Two parties existed within the Church. (1) The *strict Lutherans*, whose strongholds were the universities of *Weimar* and *Jena*, and (2) the *Philippists*, whose strongholds were *Wittenberg* and *Leipsic*. The controversies between these parties were characterized by great bitterness. (Hase, §348.)

Melanchthon had been perceptibly influenced by his contact with Calvin. In the Augsburg confession of 1530, he taught of the body and blood of Christ and of the elements of the supper "that they are truly present and are distributed to those who eat".* In the so-called "*Variata*" of 1540, he said "that with the bread and wine the body and blood of Christ are truly exhibited".† This was taken as a concession to Calvinism. In the later editions of his "*Loci*" he taught a modified Augustinianism, and later on, in the "*Interims*", he conceded many things to Rome as "*adiaphora*". Thus the controversies originated which shook the Lutheran Church to its very foundation.

The Philippist leaders were *Paul Eber*, *George Major*, *Justus Menius*, *John Pfeffinger*, *Caspar Cruciger*, *Victorius Strigel*, etc. The great Lutheran leaders were *Nicholas Amsdorf* and *Matthias Flacius*.

I. THE ANTINOMIAN CONTROVERSY, 1537-1541.
(Kurtz II, 347; Hase, §347.)

Object. The meaning of the law for the Christian life. *John Agricola*, after 1526 professor at Wittenberg, taught that the "law had no longer any significance or authority

*"Quod vere adsint et distribuuntur vescentibus."

† "Quod cum pane et vino vere exhibeantur corpus et sanguis Christi."

for the Christian". Luther and his colleagues held that the law is the source of repentance, the "schoolmaster who leads us to Christ". Agricola left Wittenberg for Berlin and there retracted his error. The "Form of Concord" finally settled this controversy, as well as the subsequent ones.

II. THE OSIANDRIAN CONTROVERSY, 1549-1566.
(Kurtz II, 348; Hase, §347.)

Object. Justification and sanctification and their inter-relation. *Andreas Osiander*, after 1549 professor at Königsberg, taught that justification is not a forensic but a medicinal act; not a divine declaration, but a process of the new life. Luther held that justification is a divine act *for* man, sanctification a divine operation *in* man. Osiander lay special stress on the incarnation of Christ, rather than on his death. He held that the former was a necessary process of creation, and that God in Christ would have been incarnated even if sin had not entered the world. In a measure he foreshadowed the subjectivism of Schleiermacher. His bitterest opponents were *Martin Chemnitz*, *Jochain Morlin* and *Francis Stancarus*. The controversy waxed hot, Melanchthon occupying a conciliatory, though adverse, attitude towards Osiander. The latter died in 1552. *John Funk*, his son-in-law, succeeded him as leader of the faction. He mixed himself in political affairs, was accused of high treason and decapitated in 1566. The party of Osiander was now dispersed and the controversy died out.

III. THE ADIAPHORISTIC CONTROVERSY, 1548-1555.
(Kurtz II, 351.)

Named after the word "adiaphora", "indifferent things". As such Melanchthon characterized many things in the worship and constitution of Rome in the Interim period,

when his courage was at a low ebb. The peace of Augsburg in 1555, of course, ended this controversy.

IV. THE MAJORISTIC CONTROVERSY, 1551-1562.
(Kurtz II, 352.)

Object. The meaning and necessity of good works. In the Interim period, *George Major* of Eisleben advanced the Romanistic idea of the "necessity" of good works to salvation. *Amsdorf*, taking the extreme opposite position, declared them "hurtful" to salvation. The whole thing evidently rested on a misunderstanding and *Major* in 1562 recalled his statement. It was agreed that faith is the only ground of salvation, but that its value is attested by works.

V. THE SYNERGISTIC CONTROVERSY, 1555-1567.
(Kurtz II, 352; Hase, §349.)

Object. It was the question, "Does God alone save man or does man co-operate in it?" Divine monergism in salvation or human synergism, therefore. Here was a more serious error, with an evident semi-Pelagian tendency. In his original "Loci", 1521, *Melanchthon* had taught divine monergism. In the edition of 1535 and in the edition of the Augsburg confession of 1540, he had changed to a modified synergism, which was defined, in the edition of the "Loci" of 1548, as a "facultas se applicandi ad gratiam", a power of grasping grace.

This modified synergism was hotly defended in 1555 by *John Pfeffinger* of Leipsic. He was sharply opposed by *Amsdorf*, *Flacius*, *John Wigand* and others. The Lutheran manifesto of *John Frederick*, the elector, in 1559, contained the views of the so-called *Gnesio-Lutherans*, the old orthodox Lutheran party, and refuted this and all previous heresies.

Victorin Strigel of Jena was imprisoned for showing Philippist tendencies. The Philippists, however, pan-

dered to the ambitions of the elector and gained in influence till 1567, when John Frederick was imprisoned for life for taking part in a political conspiracy* and was succeeded by *John William*, who reinstated strict Lutheranism and recalled all the exiled Lutheran leaders. *Mathias Flacius* alone was excepted. He had taught at Weimar in 1560, that original sin is *substantial*, not *accidental*. On this account he was accused of Manichaeism, but refused to retract and died in exile.

In the midst of this controversy Melanchthon died, April 19, 1560. He had long sighed for rest, utterly weary of the "rabies theologorum", "the madness of the theologians", and undoubtedly frequently longing for the quiet humanistic studies he so much loved.

VI. THE CRYPTO CALVINISTIC CONTROVERSY, 1552-1574. (Kurtz II, 355; Hase, §350.)

Calvin had bitterly criticised the Lutheran doctrine of the "Communication of attributes"† on which consubstantiation rests. According to this conception all the attributes, which belong both to Christ's humanity and divinity, are the mutual possessions of the two natures. He considered this conception self-contradictory and his views slowly spread in the Lutheran Church.

The controversy opened with a bitter attack on the Calvinistic doctrine of the supper, by *Joachim Westphal* of Hamburg, 1552. Calvin and Bullinger were not slow in answering. Bremen took the side of Calvin.

In the *Palatinate*, *Tileman Heshussius*, appointed professor at Heidelberg on the recommendation of Melanchthon, came in conflict with *William Klebitz*, his deacon, who was a crypto-Calvinist. Their senseless fury caused *Frederick the Pious* to exile both from his territory in 1559. A complete change to Reformed practice and doc-

* "The Grumbach incident."

† "Communicatio idiomatum."

trine was inaugurated in 1560 and in 1562 appeared the immortal "*Heidelberg Catechism*", prepared by *Zacharias Ursinus* and *Caspar Olevianus*. It is the most practical and conciliatory catechetical treatise of the period, but its introduction occasioned the perpetual severance of the Palatinate from the Lutheran Church. (Kurtz II, 380.)

Meanwhile the trouble had penetrated Saxony. *Major, Eber* and especially *Caspar Peucer*, son-in-law of Melancthon, were its leaders. The entire Philippist party supported the movement. The "*Wittenberg Catechism*" of 1571 was written in its interest. The Lutheran cause seemed lost in its own birthplace. Suddenly a reaction set in. By the decree of 1574, the elector Augustus banished all Philippists and their leaders were imprisoned. A public thanksgiving was made and a medal was struck to commemorate the event.

VII. THE FORM OF CONCORD, 1577. (Kurtz II, 358; Hase, §351.)

Peace was finally restored to the Lutheran Churches by a compact which settled all differences—the *Form of Concord*. The idea originated with *Jac. Andrea* of Tübingen, who conferred with *Martin Chemnitz* and other theologians. This material was now committed to a select body of men, chief of whom were *Andrea* and *Chemnitz*, and was wrought into the "*Book of Berg*" or the "*Formula of Concord*" in 1577. It settles all the above controversies.

It ascribes to the law not only a political use but also a didactic use.* It repudiates synergism, leaving not even a little spark of life in the unregenerated man†; it teaches a relative predestination, under which conception God decrees the election of those who are to be saved, and

* "Usus politicus," "Usus didacticus."

† "Ne scintillula quidem."

foreknows the reprobation of those who are to be lost. Thus the Lutheran Church of Germany obtained a "corpus doctrinæ". The former confessions were set aside and an inevitable, although modified Protestant scholasticism took the place of the free theological life of the past.

CHAPTER V.

DEFORMATORY MOVEMENTS.

The Reformation emancipated the human mind. It was necessarily accompanied by extravagances and by a recrudescence of an anti-ecclesiastical mysticism. These movements antagonized the Reformation and have been fitly grouped together under the title, "*Deformation*". Where they came in contact with civil affairs, they generally exhibited a revolutionary spirit.

I. MYSTICISM.

The mysticism of the Deformation is to be sharply distinguished from the so-called "*evangelical mysticism*", which lays stress on the subjective experiences of the Christian life and has ever been valued at its true worth by the Church. The Deformatory type of mysticism was *pantheistic* and *libertinistic* in tendency.

(a) CASPER SCHWENKFELD, †1561. (Kurtz II, 386; Fisher Hist. Chr., Ch. 426; Hase, §373.)

A Silesian nobleman, at first very friendly to Luther, with whom he was personally acquainted, and to the other Reformed leaders, later on openly antagonistic. This bitter antagonism fitly expresses itself in his later maxim, "rather a papist than a Lutheran". He established a following in Suabia and Silesia and died at Ulm.

His system is developed in "Christian Orthodox Books and Writings of the Noble and Faithful Man, Casper Schwenkfeld", 1563.

Postulates. Rejection of the absolute authority of the Scriptures. The testimony of the Spirit is superior to the objective text of revelation. Rejection of all the external institutions of the Church. Justification and sanctification are identical. Christ is reincarnated in the believer. In his Christology he resembles the adoptionists. Rejec-

tion of infant baptism. The value of the supper depends on the inward operation of the Spirit. After 1728, when, after their expulsion from Silesia the Schwenkfeldians moved to America, they maintained themselves in small communities in Pennsylvania.

(b) OTHER MYSTICS. (Kurtz II, III, 387-390.)

Within the Roman Catholic Church we have *Agrippa von Nettesheim*, †1535, scholarly, vain, adventurous and bitterly anti-monastic. In his book about the uncertain and vain character of all science,* he lashed scholasticism, whilst his own mystic system is developed in his other work about occult philosophy†. *Bombastus Paracelsus*, †1541, extravagant in his views and claims almost to the suspicion of being unbalanced in mind, yet withal a profound thinker.

Within the Lutheran Church we have *Valentine Weigel*, †1588. He rejected all Church forms and all theology, laid stress on the inner life and, with Schwenkfeld, considered sanctification a process of the reincarnation of Christ in the believer. Chief among his works, printed after his death, is "*A Directory for Attaining the Knowledge of All without Error*".

The Dominican monk *Giordano Bruno*, †1600, was a bitter and open antagonist of most of the fundamental doctrines of Rome. He moved among the reformers, but never joined the Reformation, and was finally burned at Rome.

(c) THE SPIRITUALS OR LIBERTINES.

This sect originated in the Southern Netherlands. It invaded France in 1530, was fostered for a time by *Margaret of Navarre* and was finally crushed by the opposition of Calvin and by persecution. Its leaders were *Quentin*

* "De Incertitudine et Vanitate Scientiarum."

† "De Occulta Philosophia."

and *Pocquet*. Its doctrines were thoroughly pantheistic and libertinistic. They denied the chief doctrines and historical facts of the Gospel, but should not be confounded with the libertines of Geneva, the opponents of Calvin's rigorous Church laws.

(d) THE FAMILISTS.

An English mystical sect, founded in the Elizabethan era by *Nicholas* of Münster, who had imbibed his ideas from the Dutch Anabaptists. They laid little stress on the question of baptism, however; they considered Christ "a divine condition" and believed in the mystical indwelling of God in man. The accusation of immorality preferred against them is not fully substantiated.

(e) JACOB BÖHME, †1624. (Kurtz III, 45; Hase, §380.)

His system rested in part on the teachings of Agrippa, Paracelsus and Weigel, whether consciously or unconsciously, but it was far more original and thoroughly theosophistic. He is called "the inspired shoemaker of Görlitz". He dates his inspiration from an ecstatic trance in 1594. The whole system of Böhme is a revival of ancient gnosticism, mixed with Lutheran pietism. Regeneration through faith in Christ brings harmony in all the discordant elements of creation. Böhme exerted a far more lasting influence than the other mystics of his day and his life and works are studied till this time. *Martensen* wrote his biography and analyzed his system in his "Life and Works of Jacob Böhme".

II. THE ANABAPTISTS. (Kurtz II, 390-405; Fisher Hist. Chr., Ch. 424; Hase, §369, 370.)

A bitter antagonism against infant baptism had marked the wild excesses of the "Wittenberg Fanatics" in 1521, and of the popular disturbances in Switzerland in 1525, of which Grebel, Manz, Roubin and others had been the

leaders. In its most fanatic form we have met it in the Münster disturbances of 1534, where John of Leyden had established his sensual millennial kingdom. Wherever the Anabaptists appear, they stand for an extravagant and illogical type of the Reformation. They are historically related to the *Beghards* and *Lollards* and to the older German mystics. From Switzerland they spread over all southern Germany; they were cruelly persecuted by Catholics and Protestants alike, but survived all persecution. In Venice they were led by men like *Tiziano*, *Manelfi*, *Saga* and *Gherardi*. There, however, the Inquisition stamped them out. The postulates of Anabaptism may be mainly stated as follows:

- (a) The Church consists of baptized believers.
- (b) Church and State should be completely separated.
- (c) The separation between the Catholic Church and the Reformed Churches should be as complete as possible.
- (d) The Bible is the only code of laws and faith for the believer.
- (e) Christian ethics and practice are to be accentuated; dogmatics are of a secondary value.
- (f) The sacraments are to be conceived in the Zwinglian, rather than in the Lutheran sense.

(a) THE DUTCH ANABAPTISTS. (Kurtz II, 405; III, 68; Hase, §362, 458.)

In Holland the scattered remnants of the Anabaptists were collected and organized by the tender hand of *Menno Simons*, 1492-1559. The founder of the Dutch Anabaptists had been *David Joris*, a painter of Delft. From Holland the fanaticism had gone out which culminated in the disorders at Münster. Holland was also to save the Anabaptists from themselves. With the influx of Waldensian refugees a change came over the Dutch Ana-

baptists. Menno was born at Witmarsum. As a Catholic priest, he was converted by the sight of the martyrdom of an Anabaptist in 1536. By his patience and tact, and endless labors, he reorganized the sect. They were tolerated first in Holland, later also in Germany. Menno gave them a creed, "*The Fundamental Book of the True Christian Faith*". (1539.)

It teaches: The Church is a body of adult believers. She is a communion of absolute saints. Military service and civil offices are forbidden to believers. It further imposed foot-washing and inculcated a very strict discipline. On the question of Church discipline, the sect split into

1. *Fine* Anabaptists or *Flemingians*, and
2. *Coarse* Anabaptists or *Waterlandians*.

The latter, in the Arminian controversy, were divided again into

(i) *Gallenists*, thus named after their leader *Gallenus de Haan*, or "*Lammists*". These sided with the Arminians in their theology.

(ii) *Apostoolians*, after *Samuel Apostool*, or "*Sunnists*". These were orthodox in their faith. The names "*Lammists*", or "*Sunnists*", are derived from the symbol of a *lamb* or a *sun*, which is seen above every Mennonite church-door. In 1800 the two parties were reunited by a complete surrender to Arminianism.

An allied sect was founded by the brothers *Van Der Kodde* during the Arminian struggle, who were called "*Rhynsburgers*" from their place of baptism, or "*Colle-giants*" from their meetings. They were characterized by lay-preaching and adult baptism. It is from these that the English Baptists received the practice of baptizing by immersion in 1641. Up to that date all Anabaptists

merely re-baptized those who had received infant baptism by re-sprinkling.

(b) THE ENGLISH BAPTISTS were largely drawn from the Independents, who laid comparatively little stress on the sacraments. After the "*Toleration Act*" of William III, 1689, they enjoyed religious liberty. These also were split by the question of Arminianism into *Particular* or *Regular* and *General* or *Free Will Baptists*. In our American colonial history, the honor of colonizing Rhode Island belongs to the English Baptists under *Roger Williams*, 1630.

The so-called "*Seventh-day Baptists*" were founded on the principle of Sabbatarianism, from which they derived their earliest name. *Nicolas Bownd* defended this view as early as 1595.* From England they spread to North America.

III. UNITARIANS AND ANTI-TRINITARIANS.

Unitarianism was originally closely allied with Anabaptism. But it found its best soil among the Italian scholars, soaked with the negative spirit of humanism.

(a) SERVETUS, †1553. (Kurtz II, 408; Fisher Hist. Chr. Ch., 326; Hase, §371.)

A man of unquestioned ability, especially in the field of natural science. He is said to have been the discoverer of the principle of the circulation of the blood. In many respects his theories were in advance of his day. But he was vain, egotistic, unduly aggressive and abusive; and figures unfortunately in the history of Calvin. The council of Geneva, with the advice and consent of all the Reformers, Melanchthon included, executed him by fire, 1553. His principle works, from which his theological system is known, are these:

* "*Sabbathum Veteris et Novi Testamenti.*"

1. "*The Errors of the Trinity*,"* against the doctrine of the Church on the Trinity;

2. "*Two Books of Dialogues about the Trinity*,"† a partial reaction, or rather, a softening of his former position;

3. "*The Restitution of Christianity*,"‡ a bitter reassertion of his original ideas. The last book brought him to the stake. His system is a Neo-Platonic pantheism. Christ is an emanation from God, the incorporation of the divine principle of light. The Father alone is "Unus Deus" and "tota substantia". His views of the Trinity are wholly modalistic; the triune God of the creeds he calls a "*Triceps Cerberus*", a "three-headed hellhound". He repudiated original sin and infant baptism, spiritualizes the doctrine of the supper, denies the doctrine of the decrees and promulgates sundry Chiliastic extravagances.

His execution through the instrumentality of Calvin remains a matter of regret, but should not be viewed apart from its day and environment.

(b) SOCINIANISM. (Kurtz II, 412; Fisher Hist. Chr. Ch., 430; Hase, §372.)

The two Socini themselves were preceded by several German and Italian Anti-Trinitarians of note, e. g., Claudius of Savoy, Camillo Renato, Valentine Gentilis, etc.

Laelius Socinus, †1562, was a lawyer of Sienna, who early antagonized the doctrines of Rome, studied the original languages of the Scriptures and sketched the outlines of an anti-Trinitarian system.

Faustus Socinus, 1539-1604, a nephew of the former,

*"De Trinitatis Erroribus."

†"Dialogorum de Trin., l. i. II."

‡"Christianismi Restitutio."

adopted the views of his uncle and perfected the system. Up to 1579, his life was full of changes, of close study and courtly distinctions at the hands of the Medici at Florence. Then he went to Poland to labor for the reorganization of the scattered Unitarians. His patience, superior powers and the decision of his character finally made him successful. The accomplishments and labors and persecutions and patient endurance of Faustus Socinus entitle him to the name of "founder of Unitarianism". Its creed is contained in the "*Racovian Catechism*", 1605.

The System:

- (a) The Scriptures and reason cannot be contradictory, hence there is no Trinity.
- (b) Christ is a mere man, bearing divine honors.
- (c) The Holy Ghost is a power of God.
- (d) The image of God in man consists of dominion over nature.
- (e) There is no hereditary sin, only inclination and example.
- (f) There is no divine foreknowledge.
- (g) Redemption consists in imitating Christ. The doctrine of the atonement is a fallacy.
- (h) Conversion begins with man and is synergistically accomplished.
- (i) The sacraments are meaningless but fine customs.
- (j) Annihilation awaits the ungodly. There is no corporeal resurrection.

CHAPTER VI.

REVIVAL OF ROMANISM.

Action brings reaction. The terrible strain which the Roman Catholic Church endured in the sixteenth century brought about what all the efforts of the individual reformers within her bounds and of the reformatory councils, called for the expressed purpose of affecting a change, had been unable to accomplish. The papacy has, since the sixteenth century, never again degenerated into a "pornocracy", the most flagrant evils were remedied, and the scholastic theology of the Church was unchangeably fixed for all later times. The Romish Church entered a new phase of her history and exhibited a strength of purpose and of organization, for which her staunchest friends would scarcely have given her credit. The two main factors in the revival were *Trent* and *Jesuitism*.

I. THE COUNCIL OF TRENT, 1545-1563. (Kurtz II, 414-419; Hase, §384; Fisher Hist. Chr. Ch., 388.)

The calling of a general council of the Church had been a bone of contention between Charles V and the pope, almost from the beginning of his reign. But Leo X had craftily avoided the issue. *Hadrian VI*, "the anomalous pope", whose asceticism had almost reduced Rome to despair, had died before the machinery for its convention could be put into operation. *Clement VII*, 1523-1534, the emperor's own creature, proved shifty in policy and faithless to a degree and thus it was only during the pontificate of *Paul III*, 1534-1549, that the long desired council was finally called, but even he postponed the inevitable, under all sorts of pretexts, from 1537, when the first call was issued, till 1545, when finally it met at Trent.

The meetings were spread over several pontificates and were interrupted by long recesses.

- (a) Ten sessions, 1545-1547, under Paul III.
- (b) Six sessions, 1551-1552, under Julius III.
- (c) Nine sessions, 1562-1563, under Pius IV.

From the very beginning the craftiness of the Cardinal-legate *Del-Monte* cut off all hopes of conciliating the Protestants. The Italians were numerically the strongest, in the later sessions they had a majority of all the delegates and they forced through a decision that the votes were to be taken by *individuals* and not by *nations*, as heretofore. It was said that "the Holy Ghost came from Rome in a despatch-box".

Some of the most flagrant abuses were remedied, but the triumph of the hierarchy over the desires and hopes of the emperor was complete in every sense. The *scholastic theology* of the pre-reformatory period was unchangeably fixed as the doctrine of the Church. *Celibacy* was made binding on the priesthood for all time. The *cup* was denied to the laity.

It established an "*Index of Forbidden Books*",* and its theology was embodied in the "*Profession of the Tridentine Faith*",† 1564, and in the "*Roman Catechism*",‡ 1566.

System.

- (a) The Apocrypha are equal in authority to the Scriptures.
- (b) Tradition has equally decisive authority with the Scriptures.
- (c) Baptism extinguishes original sin.
- (d) Justification is a result, not of the imputation of Christ's righteousness to, but of the infusion thereof into the believer.
- (e) Synergism in conversion, etc.

*"*Index Librorum Prohibitorum.*"

†"*Professio Fidei Tridentinae.*"

‡"*Catechismus Romanus.*"

From that time till now the faith of the Roman Catholic Church has been fixed on the Tridentine basis.

II. JESUITISM. (Kurtz II, 425-434; Hase, §§382, 396, 431, 471; Fisher Hist. Chr. Ch., 386-409, 452, 457, etc.; Hist. of the Jesuits, Steinmetz.)

(a) NEW EFFORTS FOR HOME MISSIONS.

The old monastic orders had outlived their usefulness. The Franciscans and Dominicans mutually destroyed themselves by their endless feuds. Humanism had put monasticism to shame. The old bottles could no longer hold the new wine. Among the new monastic orders which arose and exerted themselves in behalf of Rome, we may mention:

1. *The Theatines*. (Kurtz II, 425.) A body of pious priests at Theate. They lived by faith, not by begging; thus prefiguring later Protestant pietistic departures, like those of Franke at Halle, Müller at Bristol, etc. Their aim was preaching, teaching, caring for the sick and criminals, and the uprooting of heresy. They were organized through the influence of *John Peter Caraffa*, later pope *Paul IV*, in 1524.

2. *The Barnabites*. (Kurtz II, 425.) Founded at Milan by *Zaccaria*, 1533, and confirmed by pope *Clement VII* in 1533. Their name is derived from the church of Barnabas. They devoted themselves to preaching, teaching, works of mercy and missions.

3. *The Capuchins*. (Kurtz II, 424.) Really an offshoot of the old Franciscans. Founded by *Matthias de Bassi*. They were independently organized in 1528 and derived their name from the "Capouch", a long peaked headdress attached to the cowl. They were earnest men, but despised culture and learning. The defection of their vicar-general *Bernardino Ochino* in 1536 brought the order into disrepute for a time.

Numerous orders besides these sprung into existence, but they seemingly only paved the way for the strongest organization which was ever created for the furtherance of the claims of Rome.

(b) THE JESUITS. This new order buttressed the tottering walls of Rome and on every hand resisted the further progress of Protestantism. From the day it was founded, till now, it has never ceased to exert its invisible and wellnigh irresistible power. To it, more than to any other agency, the Roman Catholic Church owes its rejuvenation and the cohesiveness which has marked its later history. It has inspired the Church, to whose sole support it consecrated itself, with its own spirit, and forms till this day the mainspring of its power.

1. *Its founder.* *Ignatius Loyola*, 1491-1556. *Don Inigo Lopez de Recalde*, of noble Spanish lineage, was born at Loyola in 1491. When still a courtier and soldier, a mystic vein in his make-up caused him to write odes to Mary. Wounded at the siege of *Pampeluna* by the French, 1521, he read the legends of the saints. This forms the turning point in his life. He became an ascetic and thus sought to quite the unrest in his soul. A comparison between Luther and Ignatius Loyola is very suggestive. With iron determination he acquired an education, beginning at the age of 33 and starting with a class of small boys. He studied at Complutum, Salamanca and Paris. At Paris he gathered around him six congenial spirits—Peter Favre, Francis Xavier, James Lainez, Simon Rodriguez, Alphonso Salmeron, and Nicholas Bobadilla. Together they formed the "*Compãnia de Jesus*", which they intended from the start to be the great general order of the Church.

They were solemnly organized in 1540 by *Paul III* as

the "*Ordo Societatis Jesu*". Ignatius became the first general of the order.

2. *Organization*. The key to their perfect organization lies in two words—espionage and obedience. No Jesuit is ever free from surveillance and every one of them loses his own will and identity entirely in the will of the order; he becomes absolutely passive, "*as if he were a dead body*".*

The head of the order is the "*general*", who has autocratic powers. Around him is the inner circle of one "*admonisher*" and four "*attendants*". These again are chosen from the "*professi*", who take three or four vows, four if they swear obedience to the pope on becoming foreign missionaries. These are the elect and experienced Jesuits. The next lower grade is that of the "*spiritual coadjutors*", who belong to the circle of "*scholastici formati*" or graduated scholars. Below them lies the circle of the "*scholastici approbati*", who may become "*secular coadjutors*", that is to say, practical workers. And below this circle lies the two-years' *novitiate*. Only those of healthy bodies and healthy minds can become novices. Surely the world has never seen a more compact and formidable organization! They have succeeded in harnessing science, art, state-craft, culture, absolutely everything, to the chariot of the Church.

3. *Its Ethics*. These can be compressed in four terms:

(i) Probabilism. The probability of a thing being good makes it good, when the conscience is uncertain as to the choice to be made.

(ii) Intentionalism. The end justifies the means.

(iii) Philosophical and theological sins. The latter

* "*Perinde ac si cadaver esset.*"

alone, as intentional and conscious transgressions of God's will, are sinful.

(iv) Mental reservation. The permission consciously to hide part of the truth, under oath or otherwise.

The chief endeavors of the Jesuits have been along the line of education, naturally always in favor of Rome and its institutions, and of foreign missions. Their conduct was mainly guided by the "*Excercitia spiritualia*", of Loyola.

4. *Jesuit Missions.*

(i) India. (Kurtz II, 441; Enc. of Missions, Art. in loco.)

Francis Xavier, †1552, was the great Jesuit missionary pioneer. With boundless zeal he labored in India for the conversion of the Pariahs. With his watchword "Amplius", "further, further", he was ever ready to invade new territory, and though his work lacked depth and thoroughness, he instilled his spirit into the hearts of his companions and successors. Miraculous powers were ascribed to him long after his death, which were wholly unknown to his immediate biographers. He died on the way to China in 1552 and was canonised by Gregory XV in 1622.

Nobili worked among the Brahmins, as Xavier did among the Pariahs.

(ii) Japan. (Kurtz II, 442; III, 27; Fisher Hist. Chr. Ch., 452 p.)

Xavier had invaded this country also, but with limited success on account of his ignorance of the language. Here he saw the "imitation of the Church by the devil", in bells, spires, rosaries, monasticism, the tonsure, celibacy, a hierarchy, etc. But in the effort of "*accommodation*", the Jesuit missionaries dug the grave of their own ultimate

success. Their immediate success, however, was phenomenal. By 1581 they had 200 churches and 150,000 converts. Two causes led to these results—plenty of money expended and the mutual jealousies between the *military* and the *priestly* parties in Japan. The first favored the missionaries and forcibly aided their cause. At the close of the century the Japanese Christians numbered 600,000. But then the reaction came. The military party under a different leadership, turned against the missionaries in 1587. Persecution arose. Then came the revolution and the crushing defeat of the Christian party in 1600. To these calamities was added the deadly strife between the *Mendicant Orders* and the *Jesuits* in Japan. In 1606 the Christian religion was interdicted by law. For a while the Church resisted the inevitable, but in the bloody persecution of 1624 the work of the missionaries was almost totally destroyed. Christianity was forbidden under the severest penalties, and remained under the ban till the opening of the doors of Japan in the nineteenth century.

(iii) China. (Kurtz II, 442; III, 28.) The Chinese are the conservatives of the East. It was then as it is now. Here the pliability of Jesuitism revealed itself. *Matthew Ricci*, †1610, opened the sealed doors by the use of mathematics, science, etc. In China, Christianity was represented as a "*reformed Confucianism*", and great concessions were made to heathenism. Accommodation here was, therefore, far more pronounced than in Japan. Ricci was succeeded by *Adam Schell*. But in China, as in Japan, the struggle began between the Mendicants and the Jesuits. The first even declared the latter heretics and accused them at Rome. The Jesuits, disregarding all papal decisions, obeyed only their own general. *Clement X* and *Innocent X* vainly tried to suppress accommodation. The Jesuits nullified all papal decrees and circumvented

the papal ambassadors by intrigues at court in Peking. Thus the struggle continued whilst the order, in the pride of its strength, defied the entire Church and hierarchy till 1742, when *Benedict XIV* succeeded in bringing it to terms. Accommodation was abolished, but with it the Chinese missions died.

(iv) America. (Kurtz II, 443; III, 27.)

The discovery of America by Columbus in 1492 was one of the causes of the great intellectual reaction of the sixteenth century. Its scientific and religious effects were incalculable; it opened a new world. It is, therefore, an epoch in human history. The conduct of the Portuguese and Spaniards towards the enslaved Indians has become a blot on their colonial history. In the virgin wilderness of the American continent, deeds of heroism were wrought, however, by monastic and Jesuit missionaries, which form a bright picture on the dark background of cruelty and oppression.

The apostle of the American Indians was *Bartholomew de las Casas*, 1474-1566, who devoted his entire life with marvelous heroism to their conversion. In behalf of his charges he made six journeys to Spain. The *Edict of Charles V* of 1517 by which Indian slavery was prohibited was enforced only in 1547, after a countless multitude of Indians had been sacrificed to Spanish greed and lust of power. A host of intrepid Jesuit missionaries labored among the Indians. The apostle of Brazil was the Jesuit *Emanuel Nobrega*, supported by a strong force of fellow missionaries. The success of this mission was complete.

In Paraguay the Jesuits established an "ideal Christian state", from which Spanish soldiers and traders were excluded, and which existed from 1610 to 1750. The natives, though not enslaved, were wholly deprived of their liberty under this "patriarchal government". This

mission was finally abolished by a treaty between Spain and Portugal in 1750; a rebellion, unquestionably due to the influence of the Jesuits, followed and its suppression led to the expulsion of the order from Portugal, which was the beginning of the strong anti-Jesuit reaction of the latter half of the eighteenth century. (Kurtz III, 87.)

Wherever the Jesuits went they spread civilization and culture and opened new marts of trade. Factories were established and, in violation of their vow of poverty, the Jesuits amassed immense wealth for their order. Thus they obtained the means of furthering their ambitious aims which, from the beginning of their history, had looked towards a world-conquest for Rome; but thus, also, they established a dualism of power in the Church, which remained a continual menace to the position of the papacy.

CHAPTER VII.

ROME AND PROTESTANTISM IN CONFLICT.

The new impulse which Rome received, chiefly through the organization of Jesuitism, made a heroic effort at restoration and a violent clash with Protestantism inevitable. The Jesuits naturally figure largely in these Catholic movements of the seventeenth century. The Peace of Westphalia (1648) proved a temporary check, but the silent energy of the "Society of Jesus" made itself felt in every direction. Many Protestant princes were won over to the old faith, among them *James III* of Baden (1590), *Christina* of Sweden (1660), daughter of *Gustavus Adolphus*, and *Frederick Augustus II* of Saxony (1697). In the spurious "*Vaticinium Lehninense*", the hope of the complete restoration of Romanism in Germany is fully expressed. (Kurtz III, 10.) This extremely curious work, published in the seventeenth century, presumably by a convert from Protestantism, indicates, however, the ambitious hopes of Rome two centuries after the Reformation.

I. THE THIRTY YEARS' WAR. 1618-1648. (Fisher Hist. Chr. Ch., 408; Hase, §§399-402.)

The provisions of the "*Treaty of Passau*" had been violated both by the Protestants and Catholics since it was made. The Emperor *Ferdinand I* (1556-1564) and *Maximilian II* (1564-1576) had tried to remain neutral between the parties. But *Rudolph II* (1576-1612) was trained by the Jesuits as a violent partisan of Rome. Nor was it different with the next two emperors, *Matthias* (1612-1619) and *Ferdinand* of Styria (1619-1637). When *Matthias* violated the "Letters of Majesty" by making *Ferdinand* king of Bohemia, the Bohemians rebelled. Then the tocsin of the Thirty Years' War was sounded. Certain parts of Germany till this day bear the marks

of the terrible devastation wrought in that fearful struggle. It has four stages:

(a) THE PALATINATE STAGE, 1618-1625. The Bohemians elected *Frederick V* of the Palatinate as their king. Ferdinand overran the country of his rival, who was the son-in-law of James I of England. Frederick fled to Holland and was supported by the Dutch Republic, to the everlasting shame of the English sovereign. *Mansfelt* fought in this stage of the war against *Tilly* and *Wallenstein*.

(b) DANISH STAGE, 1625-1629. *Christian IV* of Denmark was elected chief of the Protestant allies. He was defeated by *Tilly* in the battle of *Lutter*, 1626. *Wallenstein* quickly overran Denmark. But the imperial forces vainly besieged *Stralsund* with a loss of 12,000 men in 1629, who were mowed down by the fatal malaria of the region. *Christian* made peace with the emperor and retained all his dominions.

(c) SWEDISH STAGE, 1629-1632. The allies now invoked the aid of Sweden. *Wallenstein* was dismissed through the machinations of *Richelieu*. *Gustavus Adolphus*, "the snow king", now led the Protestant forces. New tactics of war were applied by this inventive genius and he attained a brilliant success. *Tilly*, however, took and sacked *Magdeburg* in 1631, but lost the battle of *Leipsic*, 1631, and was defeated and slain in the battle of the *Leck* in 1632. *Wallenstein* now was recalled to the command of the imperial army. He was defeated, however, in the battle of *Lützen*, November 16, 1632, in which *Gustavus*, alas, was killed. *Oxenstierna* continued the war.

(d) FRENCH STAGE, 1632-1648. *Louis XIII* and *Richelieu*, sought to humble the house of Austria and hence assisted the Protestants. The Rhine-district was fearfully devastated by the contending forces. With changing

fortunes the war was continued till 1648, when it was ended by the "*Peace of Westphalia*" at the same time, with the "Eighty Years' War", in which Holland, since 1568, had fought itself free from Spain.

Results. 1. A broken empire. 2. Southern Germany Catholic, Northern Germany Protestant. 3. Calvinism officially recognized. 4. A mixed Diet of Catholics and Protestants. 5. The balance of power in the hands of France.

II. THE VALTELINE MASSACRE, 1620. (Kurtz III, 4.)

A small Swiss repetition of the Bartholomew's night. All Protestants in the village were ruthlessly slain. The plot was instigated by the Jesuits.

III. NEW HUGUENOT PERSECUTIONS. (Kurtz III, 5; Fisher Hist. Chr. Ch., 493; Hase, §413.)

The provisions of the Edict of Nantes were never carried out after the death of Henry IV in 1610. The Huguenot rights were systematically violated by Louis XIII (1610-1643). Richelieu, who aided the German Protestants, was their sworn enemy at home. It was he, who in violation of all justice and honor, brought about the fall of *La Rochelle*, their last stronghold, in 1628, which sounded the death knell of the Huguenots as a political party. *Louis XIV*, 1643-1715, and *Mazarin* completed their destruction. Hundreds of thousands had already gone into exile before the formal revocation of the Edict of Nantes in 1685. Cruel persecutions raged. The stream of expatriation flowed uninterruptedly, draining off the very heart-blood of France. Holland and England were chiefly benefited by this immigration. A heroic remnant, under the name *Camisards*, continued to struggle as of old, ably led by *Jean Cavalier*. *Abbe du Chaila*, the inhuman inquisitor, was slain in 1702. Marshal Villars finally induced Cavalier to cease the war. The promises

of general religious toleration, however, were broken for the greater part, that of emigration excepted. Cavalier left the country, first for Holland, thence for England, where he died as governor of Jersey in 1740. By the loss of the Huguenots France paved the way for the revolution which a century later was to tear her very heartstrings.

IV. THE PIEDMONTESE WALDENSES. (Kurtz III, 6; Fisher Hist. Chr. Ch., 333.)

Towards the close of the fifteenth century the Waldenses had come under the influence of the Bohemian Brethren. The doctrines of saint-worship and purgatory were consequently rejected. Later on, through the influence of the Swiss reformers, they rejected the seven sacraments and in 1532 they openly joined the Protestants. This brought upon them the bloody persecution of 1545 in Provence, wherein thousands of their number were ruthlessly slain. The compact of 1654 insured religious tolerance to them, only to be broken almost immediately. The intervention of the *Protestant Swiss cantons* and of *Cromwell* stopped the cruel persecutions; but the revocation of the Edict of Nantes, 1685, caused their renewal with unmeasured severity. The Waldenses appealed to the privileges promised by the duke of Savoy in 1654, and defended their beloved valleys to the best of their ability. The persecutions of the early Church seemed to have returned. More than 14,000 were imprisoned and released only through the influence of the Protestant powers. The history of this war reads like a romance, especially the heroic defense of their last stronghold, Pra del Tor. The depopulated valleys were lost and recovered again by the Waldenses. *Henry Arnaud*, their pastor, led them from Geneva, where the remnant of the exiles had finally landed, along impossible mountain-paths to their beloved valleys. They stormed *Bobbio* in

1689 and since that day they have retained their country against all odds. The new persecution of 1696 had but a passing effect. *Victor Immanuel*, two centuries later (1848), gave them complete religious liberty. Today they are the evangelists of Italy.

V. AGITATIONS IN ENGLAND AND IRELAND. (Kurtz III, 6; Fisher Hist. Chr. Ch., 396 p.; Hase, §364, 415.)

The Roman Catholics in England never ceased to endeavor to recover their lost ground. During the reign of Elizabeth they were crowded into the background, but a considerable faction among the nobility and people remained secretly loyal to the old order of things.

King *James I*, 1603-1625, has been named the "wise fool" among the English sovereigns. He was a firm believer in the divine right of kings and was inflated with self-conceit. From political motives he maintained originally a conciliatory attitude to the Church of Rome. The *Puritans* were the special objects of his aversion. "No bishop, no king", was his maxim. One of the few credit marks during his reign is the celebrated rendering of the Scriptures in English in 1611 which is sometimes named after him. But when he felt the influence of Jesuitical intrigues in his court and kingdom, he resorted to violent anti-Catholic measures. Thus originated the ill-fated "*gunpowder-plot*" of November 5, 1605, which aimed at the destruction of the Commons and the Court alike. Its leaders were Guy Fawkes, Catesby, and Percy who all lost their lives when the plot was discovered. The persecution which followed led to a terrible reaction in Ireland. On *St. Ignatius Loyola Day*, October 23, 1641, the "*Irish Massacre*" occurred, in which from 40,000 to 400,000 Protestants perished, among them some of the best Protestant bishops, James Usher, William Bedell, etc. *Charles I*, 1625-1649, who married a Catholic wife

and who secretly favored Rome, was accused of having instigated the massacre. If so, his violent death in 1649 atoned for it. During the Protectorate of *Oliver Cromwell*, 1649-1660, Puritanism prevailed and the Church of Rome was wholly repressed, but under *Charles II*, 1660-1685, and especially under *James II*, 1685-1688, the Catholics intrigued with new courage for the mastery of the kingdom. The preferences of Charles II were decidedly in favor of Rome, to which he surrendered himself in the hour of death. James II was an open adherent of Rome and strove with all his might to bring England back in the old fold; the best offices were filled by Catholics; the cause of Protestantism seemed lost. Then came the revolution of 1688, which cost James a kingdom and placed *William III*, of Orange, his son-in-law, on the throne of England. Thus the Anglican Church was saved.

VI. UNION EFFORTS. (Kurtz III, 8; Hase, §414.)

Whilst the Jesuits intrigued and sought to force matters, irenic efforts at Church union were made in Protestant as well as in Catholic quarters. The first proposal in this direction came from Holland.

(a) HUGO GROTIUS, †1645, the great Dutch poet and jurist and theologian, was an ardent supporter of the cause of Arminianism and, after his escape from Loevensteyn, he became a refugee in France. He proposed an idealistic union between the two great contending parties in 1642.* It demanded reforms in the Catholic Church, but advised tremendous concessions on the Protestant side.

(b) "CONFERENCE OF THORN" of 1645. In this conference in Poland a similar attempt was made by king Wladislaw IV. A deeper schism only resulted, as is usually the case when the impossible is attempted. The ruling spirit in this conference was *George Callixtus*,

* "Via et votum ad pacem ecclesiasticam."

1613-1656, of Helmstad, liberal, traveler and historian. A controversy arose which is called the "*Syncretistic Controversy*". It was waged especially between the universities of Helmstad and Wittenberg. Callixtus held that the Church should be united on the basis of the history and doctrine of the first five centuries. At the death of Callixtus the struggle was continued by his son Ulrich and degenerated into mere personalities.

(c) OTHER ADVOCATES OF CHURCH UNION: Among them we may mention *Bossuet*, the celebrated bishop of Meaux; *Spinola*, bishop of Neustadt; and *Leibnitz*, the philosopher.

Reasons of failure. What was evident in all these efforts?

1. A manifest optimism and idealism which discounts the realities of history.
2. A denial of the organic character of history.
3. An insufficient conception of the causes which underlie the Reformation.
4. A superficial conception of the Church and of the truth.

CHAPTER VIII.

INTERNAL LIFE OF THE CATHOLIC CHURCH.

The power of the Roman hierarchy had been broken by the Reformation. The Jesuitical reaction of the sixteenth century had been powerless, strongly as it buttressed the walls of Rome, to regain the lost prestige of the papacy. The human mind was emancipated. *Urban VIII*, 1623-1644, might compel Galileo to recant, but could not rob the scientific world of the fruits of Galileo's researches. The papal "Interdict" had lost its terrors, as *Paul V*, 1605-1621, in his struggle with Venice had experienced. Among the great popes of the seventeenth century we may name *Innocent XI*, 1676-1689, who antagonized the immorality of the day, both among the clergy and laity, and who braved the hatred of the Jesuits as well as the arrogance of Louis XIV; *Alexander VIII*, 1689-1691, who continued the struggle against Gallican pretensions and who condemned the Jesuitical distinction between theological and philosophical sins; and *Innocent XII*, 1691-1700, who subjugated France and succeeded in crushing nepotism, which for centuries had disfigured the history of the papal hierarchy. The popes of the eighteenth century struggled for fifty years with the Catholic princes and during the second half of the century found the greatest difficulty in weathering the furious storms which tossed the ship of the Church and threatened her very existence. Jesuitism had become a menace to the papacy and to the world and was outlawed by nearly every European government. The century can boast but few truly great popes. *Clement XII*, 1730-1740, is noteworthy for the fact that he was raised to the papal chair when old and blind. In his brief reign he was the patron of art and literature and it was he who, first of all popes, put Freemasonry under the ban. His successor *Benedict XIV*, 1740-1758, is the great-

est pope of the eighteenth century. Noble minded, learned, liberal, he opposed the tactics of Jesuitism, fostered the education of the clergy and patronized art. *Clement XIV*, 1769-1774, at the instigation of the French court, suppressed the order of the Jesuits by the bull, "*Dominus ac Redemptor Noster*", 1773, and apparently was killed for so doing the very next year, 1774. *Pius VI*, 1775-1799, closes the century. He secretly befriended the Jesuits and although he failed to rehabilitate their order, he unquestionably paved the way for its restoration.

I. THE GALLICAN TROUBLES: (Kurtz III, 22; Fisher Hist. Chr. Ch., 494; Hase, §424.)

From the days of the Carolingians France had demanded special ecclesiastical privileges. Especially did her kings insist on the "*jus regaliae*", the royal claim to the income of certain vacant benefices. *Louis XIV*, 1643-1715, extended this royal prerogative in an unwarranted way to districts where it had not before been in vogue. He evidently desired ecclesiastical as well as political absolutism. Under the royal spur, the French clergy then passed, May 19, 1682, the so-called "*Propositiones Cleri Gallicani*", which embody the following principles:

(a) The power of the pope is only spiritual and ecclesiastical.

(b) The authority of the General Council is above that of the popes.

(c) France has special ecclesiastical privileges by virtue of its history.

(d) In matters of faith the pope is infallible, only when in harmony with the entire Church.

A bitter struggle now ensued, which lasted till 1693. *Innocent XI*, 1676-1689, *Alexander VIII*, 1689-1691,

and *Innocent XII*, 1691-1700, all alike resisted the French claims. In vain did Louis threaten and even use violence. At last the papacy triumphed and the old king was humbled. Through the influence of *Madame de Maintenon* the "propositions" were finally withdrawn in 1693. Among the great French ecclesiastics of the period we may mention Mabillon, †1707, the antagonist of relic-sales; Richard Simon, †1712, who antagonized the ecclesiastical doctrine and exegesis of the Scriptures; *Fenelon*, †1715, "the swan of Cambrai", who antagonized the educational system of the Jesuits and was a defender of the quietism of Madame Guion; *Bossuet*, †1704, "the eagle of Meaux", the defender of Gallicanism; *Bourdeloue*, †1704, a renowned Jesuit, and *Massillon*, †1742, bishop of Clermont; the last three were celebrated for their oratorical power, the last of the three being the greatest orator of the period.

II. MYSTICISM. (Kurtz III, 30; Hase, §427; Fisher Hist. Chr. Ch., 495.)

. The old mystical current, which had always accompanied scholasticism, flowed on uninterruptedly in the Catholic Church after the Reformation. Well down into the seventeenth century the Spanish mystics had been considered orthodox by the Church of Rome. The Jesuits, however, dreading the tendency and fully appreciating its historical import, had branded it as "Quietism", thus ridiculing its methods and hinting at its reformatory bias. It stands but indirectly related to Jansenism, which was simply a revived Augustinianism. Upon it the Jesuits emptied their vessels of wrath with unsparing venom, since it touched their very life.

(a) FRANCIS DE SALES, †1622. He was the titular bishop of Geneva and an avowed opponent of Protestantism, as he had shown at Chablais by his persecution of

Protestants. With the *Baroness de Chantal* he studied the works of St. Theresa and with her he later founded the new order of the "*Visitation of Mary*". He was canonized by *Alexander VII* in 1665 and was raised to the rank of "Doctor Ecclesiae" by *Pius IX*, 1877.

Works. "*Introduction à la Vie Devoté*" (Introduction to the Devout Life), a guide to the heavenly life for laymen; and "*Theotime*", a description of the perfect peace found in communion with God. Both books were written in the vein of Thomas à Kempis and were immensely popular. Henry IV in vain sought to tempt him by the offer of a French bishopric.

(b) MICHAEL MOLINOS, †1697. A Spaniard by birth, he came to Rome in 1669 and became very popular as a priest there. He was a follower and a disciple of Francis de Sales. His "*Spiritual Guide*", published in 1675, was stamped with the approval of the Inquisition and was translated in various languages. It was decidedly mystical and inculcated prayer, contemplation of divine things, a disinterested love of God and daily communion, as the way to peace of the soul. The book, however, awakened the anger of the Jesuits, who accused him of heresy. He was justified by the Inquisition. Then Pere *La Chaise*, the Jesuit father-confessor of Louis XIV, moved the king to approach the pope (Innocent XI) in favor of the Jesuits. Thus, in 1685, the matter was again referred to the Inquisition. The intrigues of the Jesuits now prevailed and, in 1687, sixty-eight propositions from the works of Molinos and from the utterances of his adherents were condemned as heretical. Molinos was forced to recant and incarcerated for life in a Dominican cloister, where he died in 1697.

(c) MADAME JOHANNA MARIA DE LA MOTHE GUION. After her husband's death she was converted to Molin-

ism. She traveled extensively on the Continent with her father-confessor *Lacombe*. Her mystical writings created a profound impression, but were disfigured by exaggeration and egotism.

She advocated both an active and passive service of God. The first consisted in the destruction of all carnal pleasures; the second in contemplation, unquestioning faith and disinterested love of God.

Her step-brother, *La Mothe*, a Barnabite monk, began to persecute and slander her and *Lacombe* was imprisoned in 1686 and two years later *Madame Guion* suffered the same fate. *Lacombe* died in prison, a maniac, in 1699. *Madame Guion* was released through the influence of *Madame de Maintenon* after ten months' imprisonment; her writings were examined by a royal commission on which both *Fenelon* and *Bossuet* had a seat. At the instigation of *Madame de Maintenon*, who, meanwhile, had turned against her, although the commission had cleared her of the accusation of heresy, she was imprisoned again in 1696. A violent controversy now arose between *Fenelon*, who defended mysticism, and *Bossuet*, who opposed it. *Fenelon's* book, in explanation of former similar doctrines held by the "saints" of the Church* was condemned by the pope (*Innocent XII*) in 1699. *Fenelon* now retracted his defense. *Madame de Guion* was only released from prison in 1701 and died at Blois, 1717.

III. JANSENISM. (Kurtz III, 34, 89; Hase, §425, 426; Fisher Hist. of the Chr. Ch., 436, 496.)

Jansenism was a revival of pure Augustinianism in the Catholic Church. *Cornelius Jansen* was born at Acquoy in the Netherlands in 1585, and died at Ypres in 1638. He was thoroughly educated, made a special study of the works of Augustine, and in 1630 became "Regius-pro-

*"Explication des Maximes des Saintes sur la Vie Interieur." 1697.

fessor of Biblical exegesis" at Louvain. He thwarted the purposes of the Jesuits whom he had hated since, in early youth, he left their school in disgust in the Netherlands. In a controversy with Voetius, the celebrated Dutch divine, on Protestantism, however, he was decidedly worsted. From 1636 till his death in 1638, he was bishop of Ypres. His life-long studies of Augustine were embodied in his posthumous work "*Augustine*", a work in three parts: I. History of Pelagianism, and semi-Pelagianism. II. Exposition of Augustinianism, as to Unfallen and Fallen Humanity. III. The Doctrine of Grace and Predestination. The book was published at Louvain in 1640 and was indexed by *Urban VIII*, in 1642 through Jesuitical influences.

(a) FIRST STAGE OF JANSENISM.

A distinct Jansenistic party now arose in France, led by such men as *St. Cyran*, the Benedictine abbot; *Antoine Arnauld* of the Sorbonne; *Angelica Arnauld*, his sister, abbess of the Cistercian cloister at Port Royal; *Racine*, the poet; *Pascal*, the mathematician, and *De Sacy*, the exegete. In Arnauld's book, "*On Frequent Communion*"* the Jesuits found the following heretical propositions:

1. Some commandments of God cannot be obeyed, because even just men lack the strength and grace to do so.
2. In the state of fallen nature inward grace is never resisted.
3. Merit and demerit, in sinful men, do not depend on liberty which excludes necessity; but on that which excludes constraint.
4. The semi-Pelagian position as to "*gratia preveniens*" is heretical, since they held that the will of man could either resist or obey it.
5. It is semi-Pelagian to hold that Christ died for all men.

Schaff-Herzog (Enc. Art. in loco.) Paschal now began to issue his "*Provincial Letters*" after Arnauld had been

* "*De la Frequent Communion.*"

expelled from his position in the Sorbonne in 1656. These letters did for Jesuitism what the "Letters of the Obscure Men" had done for monasticism in Germany. The Jesuits, who originally did not seem to apprehend the true character of these letters, were all the more furious when they did so. They had them burned by the hangman, both at Aix in 1657, and at Paris in 1660. The struggle now waxed bitter. The Jesuits had the royal ear and, in 1661, a decree was issued, commanding all priests and members of religious orders to sign the anti-Jansenistic bull of Alexander VII of 1658. The Jansenists were now cruelly persecuted, the Port-Royal circle was gradually broken up and, at the spiteful suggestion of the Jesuits, the central cloister was utterly destroyed in 1710 as a "nest of heresy".

(b) SECOND STAGE. (Kurtz III, 89.)

In his "*Notes on the New Testament*", 1675, *Pasquier Quesnel*, a Parisian priest, gave occasion to be accused of Jansenism. He fled to Holland, where he continued his "Notes". They were used and recommended by *Noailles*, Archbishop of Paris, and other French ecclesiastics to the utter disgust of the Jesuits. The book was indexed by *Clement XI* in 1708 and fully condemned by him in the bull "*Constitutio Unigenitus*" in 1713. The instigator of all this trouble was the confessor of Louis XIV, the Jesuit *Le Tellier*.

Two antagonistic parties now arose, the *Acceptants* and the *Appellants, i. e.*, those who received this bull and those who appealed to the "pope better informed". *Noailles* belonged to the latter party, since the "Notes" were in full harmony with Augustine. The pope demanded obedience, but *Noailles*, sustained by the universities of Rheims, Nantes and by the Sorbonne, continued his appeal from the "Constitution". The ban was issued against the

Appellants in 1718. Politics now were mixed with these affairs. The Jesuits prevailed on parliament in 1720 to receive the bull as French law, with an express reservation, however, of the Gallican privileges. Noailles submitted in 1728, one year before his death. In 1730 parliament formally ratified the bull, after which Jansenism rapidly degenerated. *Francis* of Paris, a young "Appellant" priest, died in 1727. He was canonized by his friends and his grave in the cemetery of St. Medard became holy ground. Miracles were said to be wrought there. The cemetery was walled in in 1732, but the excitement continued. *De Montgeron*, a member of parliament, was converted to Jansenism and defended the miracles of St. Medard in a work of three volumes. The party was now violently persecuted. Thousands fled to other countries. In 1752 the last sacrament was denied to every "Appellant" and thus Jansenism died, isolated remnants of it continuing till the revolution.

(c) DUTCH JANSENISM.

Jansenism had, meanwhile, found root in the Netherlands in the see of Utrecht.* *Peter Codde*, archbishop of Utrecht, was converted by a visit of Arnauld in 1681. He was decoyed to Rome, stripped of his see, and his bitter enemy, *Theodore de Cock*, was appointed his successor. The government of Holland refused to receive the latter and Codde came back, but conscientiously refused to exercise the functions of his office. After his death, the "Chapter" chose *Cornelius Steenoven* in 1723. The pope refused to give his sanction. Thus he and his three successors were consecrated by the French missionary-bishop *Varlet*. By supplying the sees of Haarlem and Deventer with bishops, the danger of not having an

† J. A. Gerth van Wyck, *J^{re} Hist. Eccl. Ultraject. Rom. Cath. male Jansenisticae dictae.*"

ordaining bishop was removed and the "*Old Catholic Church of Holland*" flourished in a small way. At their Council of 1765 the papacy was acknowledged, and the "Tridentine creed" was accepted. But the Jesuits thwarted all hopes of reconciliation. *Clement XII* replied in scorn to their friendly approaches. Whenever a new bishop was elected, the Curia was duly notified and the answer was an unflinching anathema from Rome. Thus they struggled on till this day. They have one archbishop, two bishops, twenty-six churches and some 6,000 adherents. When the "Vatican Council" on July 18, 1870, had declared itself for the dogma of "papal infallibility", a limited schism was caused in the Catholic Church, mainly in Germany, and the Dutch Jansenists joined this movement which called itself "The Old Catholic Church".

IV. ANTI-PAPAL TENDENCIES.

As the century advanced a widespread reaction against the Roman Catholic hierarchy asserted itself. The Church here but shared, perhaps through its peculiar position, in an aggravated degree in the general reactionary developments of license and revolution, which swayed the minds of men in every sphere of life and in every direction, as the century approached its close.

(a) ANTI-JESUITICAL AGITATIONS. (Kurtz III, 92; Fisher Hist. Chr. Ch., 499; Hase, §432.)

As has been said, Jesuitism had become a menace to the papacy. The order, established for the defense of the papacy, now virtually dominated it. The Jesuits were hated by pious men for their antagonism against quietism; by fair-minded men for their black intrigues; by rulers for their interference in governmental affairs; by merchants for their financial enterprise; by the religious orders for their assumption of supremacy. With numerous foes and few friends, the order was in danger of total extinction.

The war in Paraguay and the attempt on the life of king *Joseph I* gave *Pombal*, the state secretary, occasion to suppress the order and to confiscate its property in Portugal in 1759. France followed this example in 1764, when the failure of *La Valette* had been the source of untold misery to people of all social conditions, and declared the Jesuits enemies of the state. In vain did *Clement XIII*, 1768-1769, who had been elevated to the papacy by their influence, try to protect them. The Bourbon courts followed the example of France one after the other. *Spain*, *Naples* and *Parma* expelled them and confiscated their goods. Shiploads of exiled Jesuits were sent to the pope. *Clement XIV*, 1769-1774, pressed by the Bourbons, finally disbanded the order by the bull "*Dominus ac Redemptor Noster*", 1773. He died the next year under suspicious circumstances. All the Catholic courts, Austria included, executed the decree. By the end of the century the order seemed extinct. They were tolerated only in Prussia and Poland. Thence they were expelled during the "*Kulturkampf*" of Bismark in 1872. Meanwhile the popes had strenuously endeavored to restore the order. *Pius VI*, 1775-1799, had made a formal but futile attempt in this direction in 1792. *Pius VIII*, 1800-1823, in the thirteenth year of his reign, on his entrance of Rome after the Napoleonic episode, finally reestablished Jesuitism by the bull "*Solicitudo Omnium*", as if by request of all the Church. The Jesuits were sobered and made wiser by the experience of the past, and till this day exert a silent irresistible influence on the history of the Roman Catholic Church and of the world. (Kurtz III, 223.)

(b) THE EMS PUNCTATION. (Kurtz III, 93; Fisher Hist. Chr. Ch., 504.)

In various countries attempts were made to establish

national ecclesiastical independence. *Nicholas Von Hontheim*, bishop of Treves, in 1763, issued a treatise on ecclesiastical independence from the papacy and on the absolute supremacy of the Councils, "*De Statu Ecclesiae*"; under the nom de plume, "Justinus Febronius". In various translations it was eagerly read all over Europe. *Pius VI* succeeded in 1778 in compelling the aged prelate to recant, but when he tried in 1785 to strengthen the papal cords by placing Bavaria under the care of a nuncio, residing at München, the episcopal electors of Mainz, Cologne and Treves, and the archbishop of Salzburg met at Ems in 1786, and there, accepting the Febronian conditions, in the so-called "Ems Punctuation", declared themselves independent from the pope and proclaimed a free national German Church. The scheme failed through the opposition of the bishops, who preferred the government of a distant pope to that of nearby archbishops.

(c) THE AUSTRIAN CRISIS. (Kurtz III, 94.)

The reign of *Joseph II* of Austria proved well-nigh disastrous to the papacy. When he became sole ruler in 1780, he started out on a path of ecclesiastical reforms of a very radical character, in his domains. Under the "*Edict of Toleration*" in 1781, the Protestants obtained civil rights and liberty of worship. The work of the Thirty Years' war seemed undone. By a system of laws, the authority of the pope was so restricted as virtually to establish a free Austrian Church. All ecclesiastical institutions, which did not aim at the moral and religious training of the people, were abolished. Of the 2,000 monastic institutions 606 went down before this decree, the remainder were severed from the Curia and placed under civil control. The pope in vain made a personal effort in 1782 to change the attitude of the emperor and only the death of *Joseph* in 1790 and a strong reaction.

which followed it, saved the Catholic Church of Hungary-Austria from destruction.

(d) THE FRENCH REVOLUTION. (Kurtz III, 98; Fisher Hist. Chr. Ch., 527 p.; Hase, §434-470.)

The French revolution finds its earliest foundation in the repressing measures of Louis XIV in the revocation of the Edict of Nantes and in the persecution of Jansenism, by which thousands of the middle-class were exiled, and the Church was lowered in the eyes of all well thinking men and a silent antagonism to her interests was born, which boded ill for the future. Hase has correctly said that "the revolution was not occasioned by the collapse of the Church, but was made possible by it." French infidelity was utterly different from anything which had hitherto appeared. It is the most callous and radical type of rationalism which has ever been developed in the history of the Church. The "*Jean Calas incident*" in 1762 (Kurtz III, 88), in which a whole Protestant family was either destroyed or forcibly converted to Roman Catholicism by the fanaticism of the Dominicans, aroused all France to fury. Through the influence of Voltaire the wrong had been partly remedied, but the evil effects of the incident on Catholicism were incalculable.

1. *Precursors of the Revolution.*

The "Encyclopedie Francaise" was the organ of the French atheistic philosophy. It was edited by the talented *Diderot* and *D'Alembert*, assisted by *Montesquieu*, †1755, author of "Esprit des Lois" and "Lettres Per-sanes", a biting satire on prevailing conditions; by *Helvetius*, †1771, author of "De l'Esprit"; *Voltaire*, †1778, wit, satirist, poet, philosopher, boundlessly egotistic and tirelessly active. Side by side with these men wrought *Holbach*, †1789, author of the popular "Systeme de la Nature", and *Jean Jacques Rousseau*, †1778, who wrote

his "Confessions", a questionable and heartless autobiography, "Emile", on the ideal training of children, and especially the "Contract Social", 1762, a plea for a return to natural relations, *i. e.*, to savagery, which book, according to Prof. Stahl, is the full development of the principle first laid down by Grotius, the Arminian leader. The works of these men were eagerly read, they set afire the fierce French passions, and prepared the way for the revolution.

2. *The National Assembly, 1789-1791.* The Church was humbled. All tithes were abolished, all monasteries and convents suppressed, whilst their property was confiscated. The number of bishops was reduced by half; all salaries without actual labor were revoked. Absolute freedom was accorded in matters of faith. The voices of *Montesquieu, Maury and Seyes*, who counseled moderation and justice, were unheard. The ship of State was in the clutch of the breakers on a treacherous shore.

3. *The Legislative National Assembly, 1791-1792.* The clergy were humiliated, robbed of their special ecclesiastical rights, and put under civil oath. *Pius VI* interfered and declared the law void. He was laughed to scorn and priests, who refused to bow their heads under the new law, were exiled by the thousands. Rome now openly antagonized the revolution and thus evoked the final crisis.

4. *The Terrorist National Convention, 1792-1795.* The king and queen were beheaded. The "Christian era" was abolished, October 5, 1793; "Christianity", November 7, 1793. Reason was deified, churches were destroyed throughout France to the number of about 2,000. Archbishop *Gobel* of Paris joined the anti-Christian party. The noble example of Bishop *Gregory* of Blois, who steadfastly clung to the Christian faith and who protested

on all occasions against the new order of things, was an exception to the general rule of the defection of the French clergy.

5. *The Directory*, 1795-1798. It restored Christian worship, but favored the nature worship of the theophilantropists, whose course was run in seven years. They were banished from all the churches by the "Consul", 1802.

6. *The Republic*, 1798. A Republican form of government was now constituted and Napoleon Bonaparte became Consul. As by magic the anarchy of the Revolution was soon replaced by the absolutism of the empire. Meanwhile the French troops had overrun Austria and Italy. Napoleon demanded the repeal of all papal laws against France. When *Pius VI* refused, he humbled the papacy, denuded it of all its French possessions, demanded the payment of 30,000,000 francs and robbed Italy and Rome of their choicest art treasures. The killing of a French general in a popular tumult led to the establishment of a "Roman republic" in 1798 and to the abrogation of the temporal power of the papacy, which was only restored when the empire was at its last gasp on the 25th of May, 1813. Pius VI, the pope of the revolutionary period, died at Valence, August 29, 1799, from ill use received at the hands of the French troops.

CHAPTER IX.

INTERNAL LIFE OF THE LUTHERAN CHURCH.

The Form of Concord had unified the Lutheran Church. It had outwardly pacified the contending parties and created for practically a whole century a fixed type of orthodoxy. What the Tridentine creed was to Rome, the Form of Concord became to Lutheranism. But thus a Protestant scholasticism was born, "with both the excellencies and the defects of mediæval scholasticism"; and Protestantism and scholasticism are mutually repugnant ideas. The one rests on human authority, the other on divine authority alone. As of old, so now the mystical reaction asserted itself. Thus pietism was born and thus the current was created in Protestant Church life, which accentuates the practical and the emotional part of the Christian experience, to the exclusion often of the purely theological and scientific aspects of faith. In the beginning of the seventeenth century, the Lutheran Church was disturbed by two Christological controversies. The first, that of the "*Cryptists*" and "*Kenotists*", covered the question of the "kenosis" of Christ, *i. e.*, whether the humiliation of Christ is to be ascribed only to the human nature of Christ or to his two natures. The second, that of *Prof. Lütke mann* of Rostock, touched the point of Christ's humanity in death and affirmed that in that state Christ was not a true man; but that the incarnation was to be extended even to the dead human body of Christ. The first controversy was long continued; the second soon died out. (Kurtz III, 39.)

I. PIETISM. (Kurtz III, 41, 104; Hase, §409.)

(a) PHILIP JACOB SPENER, 1635-1705, was its father. At 31 he became president of a seminary at Frankfort-on-the-Main, court-preacher at Dresden in 1686, and Provost of Berlin in 1691. He had been influenced by Calvinism,

Labadism and English Puritanism and had noticed the discrepancy between the theology and the ethics of Lutheranism. His soul rebelled against the prevalent scholasticism of the universities. He laid great stress on the original principles of the Reformation, on the supremacy of the Scriptures and on the Christian life.

His views were embodied in his "*Pia Desideria*" ("Pious Desires"), 1675. Five years before he had begun to have private meetings at his own house for the promotion of personal piety. These views took root at the university of Leipsic. Their main defenders were A. H. Francke, Paul Anton and J. K. Schade. Their "*collegia philibiblica*", or "Bible-lovers' meetings", were conducted in the vernacular. Great opposition on the part of the authorities in the university was aroused. Prof. J. B. Carpzov II and the faculty of the university condemned these "innovations" and the trio were expelled. Spener had been forced to leave Dresden and was now at Berlin, when a new university was established by Frederick III of Brandenburg at Halle, in opposition to the older universities which were wholly dominated by the prevailing scholasticism. On this school he exerted a great influence and through this influence, among others, Francke and Anton were called as its professors.

Thus the struggle began. The name "*pietist*" was first given by the opposition in derision in the same way as the Jesuits had originated the name "*Quietist*", and was adopted by the party. Halle defended pietism against the attacks of Wittenberg and Leipsic.

In 1695 Spener was declared a heretic by the Wittenberg faculty, which pointed out 264 doctrinal errors in his writings. The studentry of Germany nevertheless, and perhaps in consequence of this very condemnation, flocked to the new school. More than 6,000 theologians were trained there, up to Francke's death in 1727. As a

matter of course the pietistic ferment led to some extravagances, as that of the "praying children of Silesia" in 1707; but it exerted a wholesome influence on the Lutheran Church. Francke's "orphan asylum" at Halle, later followed by that of *George Müller* at Bristol, and of *J. Van 't Lindenhout* at Nymwegen (Netherlands), was the first attempt to maintain a large institution by faith in God alone without assured means of support, and like the later attempts, it proved a complete success.

(b) POINTS OF DIFFERENCE BETWEEN PIETISM AND GERMAN LUTHERAN THEOLOGY.

1. As to *Regeneration*.

German theology. It is effected in baptism.

Pietism. Through conversion, by the word of God.

2. As to *Justification and Sanctification*.

German theology. The two are sharply separated. Justification is considered as an act of God for the believer, sanctification as an act of God in the believer.

Pietism. Largely identifies the two.

3. As to *Theology*.

German theology. Here it is considered as an exposition of Scriptural doctrine, symbolically expressed.

Pietism distinguishes between (a) *theologia viatorum* (the symbolical aspect of the truth); (b) *theologia regenitorum* (its experimental aspect).

4. *Grace*.

German theology teaches that there is unlimited grace during life and it allows great liberty to believers.

Pietism teaches the doctrine of "Terminism", a fixed day of grace, and inculcates ascetic denial of life's pleasures.

5. *The Church.*

German theology considers it as founded in the ministry and in the ordinances.

Pietism as founded in the membership. They denied the saving grace of an unconverted ministry and here followed the old doctrine of Donatism.

The Pietists were further strongly chiliastic; they antagonized all forms and orders in worship and laid great stress on the inner meaning of Scriptures revealed to the heart of the believer by the Holy Spirit.

II. THE MORAVIAN BRETHREN. (Kurtz III, 115 p.; Fisher Hist. Chr. Ch., 505, 585, 620 p.; Hase, §418.)

We have noted the relations between the old Moravians and the Lutheran Church. The new Moravians are an offshoot of the old Moravian Church; but they were wholly reorganized in the eighteenth century and stand doctrinally related to the pietistic movement. And it is an unanswerable proof of the inherent strength of Moravianism that it was enabled to survive, as an organization, the doctrinal and social extravagances which repeatedly threatened to swamp it. In this respect it stands alone in Church history.

(a) COUNT LOUIS VON ZINZENDORF, 1700-1760. Born at Dresden he early lost his father and was educated by his pious grandmother, the *Baroness von Gersdorf*. His early life was wholly dominated by pietism. As a boy, he learned from Francke the doctrine of the "ecclesiola in ecclesia" (the little Church within the Church). He studied for a while at Wittenberg, but tried in vain to pacify Halle and the old German university. The next two years from 1719-1721 were spent in extensive travels. After a brief military service which was wholly ungenial, he returned to his estates in Lusatia.

There, in 1722, a band of exiled Moravians had settled

under the leadership of *Christian David* and founded the town of *Herrnhut*. A conglomerate body of believers slowly assembled here, who were put under the care of *Rothe*, pastor of the Lutheran Church of Bethelsdorf.

They were organized August 13, 1727, by Zinzendorf, with a Moravian constitution under the name "*The United Brotherhood*".

Count Zinzendorf now studied theology, was examined at Tübingen in 1734, and ordained at Berlin in 1737 by *Jablonsky*, the court preacher, who was at the same time bishop of the Moravian Brethren.

For ten years Zinzendorf was in exile, 1737-1747, at the instigation of the Austrian government. In this period he traveled widely and created that Moravian missionary spirit, which has characterized the Brotherhood ever since. But in this period also, the extravagances were born which threatened the life of the organization. Here the doctrine of "the special covenant" originated, September 16, 1741, when in the London Conference of that date, after *Leonard Dober* had declared himself incapable to fill the office of chief elder, Jesus Christ was elected as such. This date is still the great festival of the Brotherhood. Count Zinzendorf was recalled in 1747; two years later the Moravians formally accepted the Augsburg confession and were recognized as an Episcopal church by the Saxon government. From that date till 1760, Zinzendorf directed the affairs of the Moravian Church at home and abroad.

(b) AUGUST GOTTLIEB SPANGENBERG, †1792. To this man, Zinzendorf's successor, the Brotherhood owes its preservation and later success. Well educated, balanced and resourceful, he was the very man the new Church needed after the death of its noble founder. At the Synod of *Marienborn*, 1764, the Moravian Constitution was

revised; the eldership now became supremely authoritative and many of the extravagances in doctrine and life were abolished. The "Special Covenant", however, was left unmolested. But many of Zinzendorf's heretical notions were eliminated from the Moravian faith, as the motherhood of the Holy Spirit, the fatherhood of Jesus Christ, the belittling aspect of Christ's human life on earth, the low estimate put on the Scriptures, the theory of the mystical marriage (Eph. 5, 32), etc., etc.

(c) PECULIARITIES OF DOCTRINE AND LIFE. Bengel's description is noteworthy, "They plucked up the stock of sound doctrine, stripped off what was most essential and vital and retained the half of it". All science is discarded. Theological systems and symbols count for nothing. It is a religion of *experience*, of the heart versus the head. Love and communion with Jesus Christ are the only essential requisites. Beyond that, all religious beliefs are tolerated. Salvation proceeds solely from the Son, and undivided stress is laid on His sufferings and death. His life and resurrection are passed by. Sanctification proceeds from the same source. The law is set aside, the Gospel fills the whole horizon of faith. Thus in their hymnology the references to the sufferings of Christ become crude and sometimes revolting. All this suffering of Christ, however, is for a moral example, and is never to be viewed vicariously. Through Methodist channels, many of these hymnological peculiarities of the Moravian theology have filtered into the songs of the Church. The Brotherhood revived the customs of the "agape" of the "holy kiss" and of the "foot-washing", while stated Scripture-lessons are assigned for each day. The Moravians withdrew from politics and society and wore a special dress. The lot is used to elect Church officers. The elders administer the affairs of the Brother-

hood. They have bishops, deacons, presbyters, acolyths, etc.

The Brotherhood is divided into well defined *circles* of men, women, widowers, youths, and children, who were all kept separate and, at Hernhut, were separately housed.

In the sphere of foreign missions, their zeal is unequalled. In Zinzendorf's day they had stations already in the West Indies, North and South America, Southern Africa, among the Eskimos, etc. Today they still hold the palm in this respect. The secret is explained when we know that every Moravian is a missionary and holds himself ready, whenever summoned, to go at once whithersoever he may be sent, there to support himself, in the main, and to do the work of an evangelist, coming down as much as is possible to the level of those among whom he is to labor.

CHAPTER X.

INTERNAL LIFE OF THE REFORMED CHURCH.

The Reformed Churches as well as the Lutheran were caught in the reactionary current which marked the seventeenth and eighteenth centuries. They had no unifying "Form of Concord". Their confessional life had developed itself in accordance with its environment in the various countries which were swayed by Calvinism. But as in the Lutheran, so in the Reformed Church a decided scholastic trend developed itself with its inevitable reaction. Semi-Pelagianism asserted its claims over against the doctrine of an absolute divine sovereignty. Arminianism prepared the way for rationalism in Holland, England, and France. Thus the internal life of the Reformed Churches in the period under consideration is worthy of our closest study.

I. ARMINIANISM IN THE NETHERLANDS. (Kurtz III, 51; Fisher Hist. Chr. Ch., 429; John of Barn. Martyr or Traitor. Presb. and Ref., Rev. 1898-1899; Hase, §356; see further Hagenbach and Neander Hist. of Doct.)

Intellectually it betrays its distinctly humanistic origin, theologically it is allied with semi-Pelagianism. It had a distinctly Zwinglian cast and its chief leaders were fond of appealing to Zwingli, rather than to any other reformer. Hagenbach groups it with Socinianism (206), whilst De Toqueville claims that it found its fullest development in American Unitarianism. (Letter written in 1831 on his American tour.) Its introduction in the Anglican Church paved the way for Deism and rationalism, whilst in the Netherlands itself, modernism found among the Arminians some of its greatest heralds and warmest supporters.

(a) THE ARMINIAN CONTROVERSY.

Its central point was the controversy about the doctrine of God's sovereign grace. Its pioneers were men like

Coolhaes, *Duifhuis*, *Sybrants*, *Wiggerts* and especially *Coornhert*, who attacked Romanists and Calvinists alike, and whose "*Wellevenskunst*", "Art of living well", furnished many of the fundamental ideas of Arminianism.

"The *Infra- and Supra-Lapsarian Controversy*", i. e., the discussion of the logical order of the component parts of the divine decree, had a very decided influence on the origin of Arminianism.

Jacobus Arminius, †1609. Able and well educated. He studied at Leyden, where, through *Danaeus*, he became an ardent "Ramist". At Geneva he was *Beza's* pupil. Called to Amsterdam, he was requested to refute *Infra-Lapsarianism* and *Coornhert's* humanistic universalism; but was himself converted to both. He was elected professor at Leyden in 1603, where he was opposed by *Francis Gomarus*, †1641. *Arminius* was succeeded by *Simon Episcopus*, †1643, who with the jurist-theologian, *Grotius*, and with the preacher, *Uitenbogaerd*, became the great leader of the party.

The Remonstrance of 1610, from which the party were called "Remonstrants", postulates as follows: 1. God predestines to life all who believe in Christ. 2. Universal atonement. 3. Partial depravity. 4. Resistible grace. 5. Believers may finally be lost.

A terrible controversy raged, which involved the whole Republic in all its social ranks. Politics were mixed with it. *Barneveldt*, the able pensionary of Holland and the States of Holland, espoused the cause of the Remonstrants and stood for the principle of decentralization; *Maurice* of Nassau embraced the cause of the established faith and his party stood for centralization. It is not correct to say that the Remonstrants were "republicans", the others "royalists". The struggle was rather the same

as in the American rebellion, that of "*States rights*" versus the "*Union*", or the "Federal Government".

The country was brought to the verge of ruin. The "Sharp Resolution" passed by the States of Holland, August 4, 1617, threatened civil war. It was answered by the "coup d'etat" of Maurice by which the leaders of the Remonstrant party were arrested. Barneveldt's trial and execution, May 19, 1619, remain till this day subjects of debate and the question, whether he was a martyr or contemplated treason, has never been answered with absolute finality on either side. Grotius was imprisoned in the strong fortress of Loevenstein, but escaped in a romantic way in a box destined for books. He was the most illustrious scholar of his day, excelling in jurisprudence, exegesis, history, belles lettres, etc.

(b) THE SYNOD OF DORDT, 1618-1619. Delegates from foreign Calvinistic countries (Germany, Switzerland, England) were present to the number of 28. Anglican bishops sat side by side with Reformed presbyters. 154 sessions were held. Arminianism was condemned.

Five points of Dordt. (1) Unconditional election; (2) limited atonement; (3) total depravity; (4) irresistible grace; (5) perseverance of the saints. The "Belgic Confession", the "Heidelberg Catechism", and the "Five Points", henceforth formed the "*Formulieren von Eenigheid*", the "Forms of Union", of the Dutch Church.

The post-Dordtrechtian period is the golden age of Dutch arts and letters.

The crowning glory of the Synod of Dordt is the monumental "*Bible-translation*", which was made by a committee appointed by it. The work was accomplished in 1637; though no professional Greek or Hebrew scholar was on the committee, it is of such singular merit that it challenges comparison even with the English revised text of

today. Even the Arminian scholars praised the absolute fairness and impartiality of the "*Staten-Bijbel*".

(c) EPISCOPIUS AND LIMBORCH are the great theologians of Arminianism. Besides the doctrine of grace there were several others which are characteristic of the Arminian faith, e. g., tradition as well as revelation is to be considered a source of truth (Hag. 219), the subordination of the Son and the Spirit (311), etc. It is wrong to identify *Arminianism* and *Methodism*. The latter is both historically and dogmatically differentiated from the former. (Hodge Syst. Theol. II, 327 p.)

II. AMYRAULTISM. (Kurtz III, 53; Fisher, 428; see Neander and Hagenbach, Hist. of Doct.)

The school of *Saumur* in France indirectly supported the Arminian contention by proposing a mediation scheme of the doctrine of grace. Its pioneer was the Scotchman, *John Cameron*, whose pupil, *Amyrault*, †1664, developed and perfected the new doctrine, whilst its corollaries were taught by *Placaeus* and *Cappel*. (Native depravity rather than Adam's fall, the ground of condemnation. The fallibility of the Masoretic Hebrew text, etc.) Amyrault taught a "*universalismus hypotheticus*" (a hypothetical universalism), which meant that God destined all men to salvation through Christ by a "*fides implicita*" (an implied faith). But since belief in Christ is the condition of salvation, resistible grace is given to all men. Since, however, men by nature will resist grace, irresistible grace is given to the elect. This tendency, which is evidently a modified Arminianism, was resisted by true Calvinists, notably by *Rivet* and *Spanheim* of Leyden and *Maresius* of Gronigen.

III. THE CARTESIAN CONTROVERSY. (Kurtz III, 54 p.; Fisher, 437, 439, 441; Hase, §410.)

The rationalistic tendency of Arminianism was largely

developed by the philosophy of *Descartes*, originally a French Catholic, who started with self-consciousness.* Beginning with doubt, pure thought led him to faith. From the consciousness of imperfection, we come to the abstract idea of absolute perfection; which is the "ontological argument" for the existence of God. The Reformed Dutch theology, which now had entered on its scholastic stage, saw in this philosophy, taught by Descartes since 1629 at Amsterdam, and which had invaded the universities, a distinct menace. Through the exertions of the greatest of all Dutch scholastic theologians, *Gysbert Voetius*, †1676, the great master of Reformed canon-law (*Politic. Eccl.*, 1663, 4 vols.), Cartesianism was banished from the universities by the States General in 1656.

IV. THE COCCEIAN CONTROVERSY.

Meanwhile this violent agitation had arisen in the Netherlands. Politics, philosophy and theology were mixed in it and it rivalled the Arminian controversy in the intensity of feeling which it aroused. On the one hand were the followers of *Voetius* of Utrecht, Orangemen, anti-Cartesian in philosophy, strictly confessional and Puritans in their daily lives. On the other hand, those of *John Coccejus*, †1669, professor at Franeker and at Leyden, States-rights men, leaning towards Cartesius, liberally confessional and socially very free and easy. Voetianism obtained the victory after a hard struggle, although the Cocceian principles were never uprooted.

"*Cocceianism*" was a reaction against reformed scholasticism, which had been introduced in the Netherlands by *Maccovius* (a Pole), †1644, in the University of Franeker. His methods had been condemned at Dordt, but the new trend of theology pervaded the schools. Cocceius and his followers reacted against scholasticism. They followed

* "Cogito ergo sum."

the practical rather than the scholastic method in theology. Cocceius did not *found* the federal theology. *Bullinger* and *Olevianus* had already taught such a scheme of theology. In England it was adopted by the Westminster Confession in 1648. But Cocceius introduced it in Holland. He taught that there were *two covenants*, one of *works* and another of *grace*, the latter subdivided into *three economies*; Patriarchal, Mosaic, and Christian. He repudiated philosophy in theology and held only to the Scriptures. Thus he is sometimes called "the father of Biblical theology". His system is Christo-centric, and since all the Scriptures revolve about Christ, his theology became necessarily typological. But this typological treatment of the Scriptures led him to many exegetical errors. Between the idea of the Mosaic economy, as abolished by Christ, and the looseness of the lives of many Cocceians there is an evident connection, producing an antinomian tendency.

V. THE CHURCH IN ENGLAND.

(a) THE ANGLICAN CHURCH. (Kurtz III, 59, 82 p.; Macaulay Hist. of Eng., I, 82; Fisher, 601; Hase, §415, 416.)

The anti-Puritan agitations in the Anglican Church had on the one hand shaken the loyalty of many to the faith of the realm, and had on the other hand dwarfed all theological development by reason of the deficiency of instruction, through the questionable character and low intelligence of the clergy. The sudden sweep of Arminianism in the Anglican Church is easily explained, when we remember that the English Romish clergy were forcibly converted to Protestantism and that the seeds of semi-Pelagianism were sown from generation to generation. The rise of *Deism* and *infidelity* in England is due on the one hand to the rationalistic tendency of Arminianism.

on the other to men's weariness of the protracted ecclesiastical struggles. The "*Levellers*" preceded the Deists. They stood outside the Church among the Independents, but exerted a great influence within the Church. They considered the law of nature as grounded in creation, the basis of all revelation and of all popular sovereignty. Thus they became political and ecclesiastical revolutionists.

Deism antagonized all positive Christianity. It denied the Trinity, revelation, inspiration, prophecy and miracles. Its *system* consisted of faith in God, the freedom of the will, virtue and immortality. Its main supporters were upper-class laymen.

Leaders.

E. H. Cherbury, †1648, who taught faith in God, virtue, repentance, eternal life.

Thomas Hobbes, †1679. He considered Christianity an oriental phantom. Religion was deemed necessary to maintain civil order, hence the supremacy of the State in religious matters. Individual faith, however, was absolutely free. His ideas were fully developed in his chief work, "*Leviathan*".

Charles Blount, †1693. A rabid enemy of revelation and finally a suicide. He was the author of several works, "*Oracles of Reason*", "*Great is the Diana of the Ephesians*," etc.

Thomas Browne, †1682. A mystical supra-naturalist, later a vulgar Deist who developed his system in "*Vulgar errors*".

In this period of decadence the sweet voice was heard of *Milton*, †1674, the wonderful blind poet, author of "*Paradise Lost*", "*Paradise Regained*" and of a number of other works; and of the tinker-allegorist *Bunyan*, †1688, whose immortal "*Pilgrim's Progress*" popularized the

religion of faith among the masses; whilst *Richard Baxter*, †1691, opposed the Deists in his "Saints Rest", "A Call to the Unconverted", etc. Driven from his charge at Kidderminster by the "Act of Uniformity" of 1662, he was only permitted by William's "Act of Toleration", 1689, to pass the last year of his life quietly at London.

(b) THE PRESBYTERIAN AND PURITAN OPPRESSION. (Kurtz III, 59; Fisher, Ch. VIII; Hase, §356; Puritanism, Gregory, 66, 69, 74, 79.)

The Presbyterian Church was the Church of Scotland. In England its glory was dimmed and even when, in Cromwell's day, it seemed about to come to its own, its main hold was in London and Lancashire. To the mass of Englishmen it was repugnant. It had been transplanted from the Continent. *Cartwright*, the Puritan leader, in his famous "Six Principles", had really outlined a Presbyterian form of Church government. But as we have seen before, Presbyterianism and Puritanism or Independentism are to be sharply distinguished, especially in regard to the principle, laid down by Cartwright, of the absolute autonomy of the local church. *James I* had followed the policy of *Elizabeth* in regard to non-conformists. Puritans and Catholics alike were rigorously repressed. In 1610 he drove the great leader of Scotch Presbyterianism, Andrew Melville, into exile. In 1620 he dissolved Parliament in a vain attempt to institute an autocratic royal government, whilst in Scotland he restored the mild form of episcopacy or superintendency which had been inaugurated by John Knox, but had been abolished by the Scotch Assembly under the leadership of Melville in 1568. When he died in 1625, he left the unsolved problem to his son *Charles I*, 1625-1649. In the first four years of his reign the latter dissolved three parliaments and from 1629 to 1640 none met. In this

nefarious policy of autocracy, he was supported by two men, the *Earl of Strafford* and *William Laud*, after 1633 archbishop of Canterbury. The latter in vain attempted to crush Puritanism by reviving the "*Book of Sports*" and thus compelling the Puritans to violate their consciences in regard to the Sabbath. "Conventicles" now began to be held. The Scottish rebellion against Laud's open attempt to saddle a true episcopacy on them began with the uproar in St. Giles' Cathedral in 1637. This was followed by the signing of the "National Covenant", in the same year and by the rejection of episcopacy and the return to the Presbyterian system by the Assembly of Glasgow in 1638. *Hampden's* resistance of illegal taxation forced the king to call the so-called "*Short Parliament*" in 1640. An army was raised to conquer Scotland and was defeated at *Newburn upon Tyne*. Then the "*Long Parliament*" was called November 3, 1640, which forced the king to agree not to dissolve it without its own consent. Strafford and Laud were indicted, convicted and executed. A terrible reaction set in, civil war raged for several years, from 1644 till 1649, and finally Charles I was tried by Parliament, convicted of high treason and executed in 1649.

Presbyterianism from Scotland now invaded England as an ecclesiastical force, through the close alliance between the Scotch Presbyterians and the English Puritans in the war of the revolution.

The ascendancy of the "parliamentary party", thoroughly dominated by Puritanism, had led in 1643 to the calling of an Assembly to settle the question of the government and liturgy of the English Church. This Assembly, called from the place of meeting the "*Westminster Assembly*", met in 1643 and sat for six years, till 1649. A "solemn league and covenant" with the Scots in the

same year assured the uniformity of the Church in both countries. Presbyterianism seemed victorious.

There were, however, four ecclesiastical parties in the English Church at this time: (a) *The Episcopalians* (not represented in the Assembly). (b) *The Presbyterians*. (c) *The Independents*. (d) *The Erastians*, who believed in State supervision over the Church. Four years were consumed before a form of Church government was adopted. Then the Standards were formulated, the "*Westminster Confession*",—the most rigidly Calvinistic confession of faith ever constructed—and the "*Longer and Shorter Catechisms*". The result had been a victory for English Independentism, rather than for Presbyterianism. During the eleven years of the "Commonwealth", Roman Catholicism was suppressed; Anglicanism was subjected to Puritanism and forbidden the use of the Prayer Book; whilst the Baptists and other sects were tolerated under restrictions. Virtually the *Erastian principle* prevailed and the dominant religious party, also charged with the functions of government, made its faith the faith of the realm.

A terrible reaction set in when Anglicanism regained its power under *Charles II*, 1660-1685. The "*Act of Conformity*" of 1662 ejected 2,000 ministers from their charges. Then followed the "*Conventicle Act*" of 1664 and the "*Five-mile Act*" of the next year, which forbade all non-conformist pastors to reside within five miles of any incorporated town, or to teach school.

In Scotland another drastic attempt was made to destroy Presbyterianism and to substitute Episcopalianism. Bloody persecutions ensued; and to Scotland's everlasting shame, Scotchmen were selected as the agents to execute the plans of *Charles II*. *Lord Claverhouse*, †1689, became the Scottish *Alba* and wild persecutions scattered the faithful "*Covenanters*" far and wide. But

it was all in vain; the doughty Scots remembered the "Covenant" and maintained their old Presbyterianism.

The open attempt by *James II*, 1685-1688, to turn the country over to Rome, the infamies of *Lord Jeffrey*, the indulgence given to Roman Catholics,—all these things caused him to lose his kingdom and brought about a second revolution in 1688, which placed *William III* of Orange and *Mary*, daughter of James, on the English throne. The "*Act of Toleration*", 1689, at last ended all these ecclesiastical turmoils and restored the civil rights of non-conformists, only requiring approval of the 39 articles, the oath of supremacy and the renunciation of transubstantiation.

(c) METHODISM. (Kurtz III, 128; Fisher, 515 p.; Hase, §419.)

The condition of the Church of England at the time of the rise of Methodism was deplorable. One needs but to read the introduction to Whitefield's autobiography to get a glimpse of prevailing social and ecclesiastical conditions. The power of the Gospel had been hidden under a mass of formalism, scholastic theology and mechanical ritualism. The character of the clergy was a menace to the Church. Methodism was a reaction against these conditions and also against the prevailing Deism and naturalism and rationalism. There is a close parallel between the pietistic and the Methodistic movements, in fact the latter is rooted in the former. The *University of Oxford* was its early focus. There a small band of students united themselves together for the promotion of personal piety. The *methodical ways* they adopted, for the furtherance of this object, gave them their name.

John Wesley, †1791, *Charles Wesley*, †1788, his brother, and *George Whitefield*, †1770, were the principal leaders. Charles was the poet of the new movement. They read

such books as Thomas à Kempis' "Imitation of Christ", Taylor's "Holy Living and Dying," etc. They were first admonished, then expelled from the university. Their organization was called the "Holy Club". The unmistakable influence of Moravianism on the early stages of Methodism is undeniable. In 1735 the Wesleys went to Georgia (N. A.) for missionary work. On the journey they met the Moravian leaders, *Spangenberg* and *Nitschmann*. A searching question of the former led John Wesley to doubt his personal interest in Christ. Thus his spiritual life was quickened and deepened. On his return from America he sought closer contact with the Moravians and even went to Herrnhutt, but his practical sense proved too strong for the extravagances he there witnessed, and by 1740 the break between the Moravians and the Methodists was complete. In 1738 the work of the Methodist leaders began in earnest. They did not intend to separate from the Anglican Church; they were forced out of it. Both *Wesley* and *Whitefield* were remarkable preachers, especially the latter. In the open air they preached to vast audiences, mostly consisting of the lower classes. John Wesley excelled Whitefield as an organizer. The doctrine of predestination split them in 1741 into two parties, (a) the *Calvinistic Whitefieldians* and (b) the *Arminian Wesleyans*. One of Whitefield's converts was the generous but strong-minded and eccentric *Countess of Huntingdon*—"the Methodist Queen". She established for Whitefield in Wales at *Trevecca*, a seminary for the training of ministers in 1768. There *William Fletcher*, †1785, one of the finest products of the movement, labored till his opposition to the Calvinism of Whitefield forced him to join the Wesleyans. Whitefield is said to have preached 18,000 sermons in 34 years, Wesley still more since he lived longer by twenty-one years. The work of the Methodist preachers did not only lead to the organization of a sepa-

rate Methodist Church, but it also gave rise to the so-called "Low Church" or "Evangelical" party in the Anglican Church, which was destined to influence and shape her entire later history.

Organization. Wesley founded two classes of religious societies. The "*United Society*" embraced all followers of the new faith, the "*Band Society*" only the elect members. The "*United Society*" was again subdivided into "*classes*" of ten to twenty members with "*class leaders*", who were spiritually responsible for their classes. All members of both societies held tickets which must be quarterly renewed. "*Stewards*" took the place of the ancient deacons. These societies again formed "*circuits*" with a superintendent and itinerant preachers. The Welsh Calvinistic Methodists were organized by *Howell Harris*, in 1790, into a Presbyterian body, but they retained the system of itinerancy. This was a necessary outcome of early conditions among the Methodists, viz., paucity of ministers and lack of education, the large number of small churches, etc.

The System. Methodism is to be sharply distinguished from Dutch Arminianism, to which it is allied by its doctrine of the decrees and of grace. Wesley called his system "Evangelical Arminianism". The name is very suggestive, as to his estimate of Dutch Arminianism, which he evidently considered in the light of a merely intellectual discipline. Its theology is practical and experimental. It lays stress on the regenerative operation of the Holy Spirit. It also accentuates the Christian life, Wesley even going to the extent of perfectionism. Faith is the source of complete sanctification and of complete forgiveness. The Wesleyan perfectionism meant—"an uninterrupted reign in the heart of love to God and man". Everything turned on the acceptance of Christ. The

Arminian doctrine of falling from grace was perpetuated in the Methodist system, and all converts are accepted "on probation", in theory if not in universal practice.

CHAPTER XI.

SECTARIAN DEVELOPMENTS.

As a result of the ecclesiastical struggles and of the religious and social ferment of the seventeenth and eighteenth centuries, many ultra views were evolved and many eccentricities were manifested. Sectarianism was rampant in every direction. As we have seen, Rome was affected by these conditions, but the Greek Church and Protestantism did not escape.

I. GREEK SECTARIANISM. (Kurtz III, 76; Fisher, 556.)

Attempts to reunite the Eastern and Western Churches had been periodically made. Once in 1439 a weak Greek primate, *Isidore*, at the Council of Florence, had actually consented to a reunion; but on his return his act was indignantly repudiated by the Russian Church. He was cast in prison, but managed to escape and went to Rome, where he died in 1443. *Gregory XIII*, through the Jesuit, *Poissevin*, had made another futile attempt in 1581. He was successful only in Lithuania, which was annexed to Poland. From this source and from the support given to *Demetrius "the Pretender"*, by *Sigismund III* of Poland, arose the implacable enmity between the two countries. Since the time of *Peter the Great* in 1721, the Holy Synod, wholly subject to the czar, has absorbed the authority of the primate of Moscow. The monastic orders of Russia, not being organized, were at the same time put under the care of a special "Department". Sectarianism in Russia sprang from a resistance against the liturgical and ecclesiastical innovations of the great patriarch *Nikon*, 1605-1681. The conservatives who resented these changes were called *Raskolniks* (Rascol, "dissent"). They are divided into two classes:

(a) THE STAROWERZI, old believers. They originated in 1652 on account of *Nikon's* reforms, which they re-

jected in toto. They considered shaving a sin, also the use of tobacco, tea, coffee, etc. They fell apart into three parties:

1. *The Jenidowerzi*, who cling to the Church, but only reject all innovations.

2. *The Starovbradzi*, who rejected the priesthood of the Greek Church.

3. *The Bespowtschini*, who have no priests at all, only elders, and are divided into numerous minor sects. A colony of these "Old Greeks" is found till this day in Lithuania.

(b) THE HERETICS. These are revolutionary and reject the Church and her organization completely. They are fanatic and inclined to extravagance. Some are rationalists. One of these sects believed that God reincarnated himself in their leader Filipow, to whom they paid divine worship. They forbade marriage, intoxicating drinks, and presence at marriages or baptisms on pain of damnation.

II. GERMAN SECTARIANISM. (Kurtz III, 133, 135 pp.)

The theosophy of Böhme and others found many adherents. But pietism, with its doctrine of the "ecclesiola in ecclesia", led to many fanatical excesses and to violent sectarianism. Drinking from the fountains of theosophy, and combining this tendency with pietistic anti-ecclesiasticism, they stood entirely outside of the pale of the Church.

(a) THE INSPIRATIONISTS OF WETTERAU. They are related to *Henry Horche*, professor at Herborn, the founder of several "Philadelphian societies", whose disciples were *Grüber* and *Rock*; and to the fanatic Camisard "prophets", the sad remnants of the French Huguenots. These two men, with the three *Pott* brothers of Halle, became the

leaders of the Wetterau movement. It was marked by great excesses. Love feasts were instituted. An "ecclesia ambulatoria", or an "itinerant church", was formed by their followers. Fanatic prophesies and ecstatic visions were the order of the day. Except as to the sacraments, they clung to the essentials of the doctrines of the Church. In 1715 they split into (a) *true*, who maintained a constitution and discipline, and (b) *false*, who rejected these.

Rock died in 1749, whilst *Grüber* had passed away already in 1728. *Zinzendorf* visited them in 1730; *Rock* returned this visit in 1732. Fortunately for Moravianism, the projected union of the two parties was not consummated. They continued to exist well into the nineteenth century and most of their later adherents moved to America.

(b) THE BUTTLAR SECT. This was a distinctly anti-nomian sect, founded by *Eva von Buttlar*. With the licentiate *Winter*, she founded the "Philadelphian Society" of Allendorf in 1702. *Eva* was charged with polantry and the doctrines of the sect were distinctly immoral (see *Kurtz*). At Lüde, near Pymont, the climax was reached in 1706. The sect was now suppressed by law and the leaders were punished. *Eva* escaped, *Winter* was condemned to death, but got off with a severe scourging. A year later *Eva* was apparently converted and died in 1717 as a member of the Lutheran Church.

(c) SWEDENBORGIANISM. (*Kurtz* III, 136, *Fisher*, 507 p.; *Hase*, §420.)

Immanuel Swedenborg, 1688-1772, was the son of a Swedish Lutheran bishop. Well educated, he was a man of decided intellectual power. Originally educated as a civil engineer, he began to receive "divine revelations" and in 1743 established the "*Church of the New Jerusalem*".

He did not get much of a hold in Sweden; his adherents were mainly found in England, where his doctrines were spread by *John Clowes* of Manchester, rector of St. John's; and in Württemberg, where *Oetinger*, in 1765, became his disciple. By 1788, as many as fifty separate organizations were found in England. From England the new Church spread to America, where it found a considerable foothold. In Württemberg it showed great gains in the nineteenth century, where *Hoffacker* and *Tafel* arduously labored for its promulgation.

Swedenborg's writings. Hase calls him "the Dante of the North".

1. "*Heavenly Mysteries*,"* 7 vols.; 2. "*The True Christian Religion*,"† 2 vols.; 3. "*Heaven and Hell*," 1 vol.; 4. "*The Apocalypse Revealed*," 2 vols.

System. Swedenborg strives to solve the mystery of the unknown. He recognizes the Scriptures except the apostolic epistles. All Scripture is to be read and understood in a mystical sense. His doctrine of God and of the Trinity is Sabellian. Christ is the unison of the human and divine. Redemption is the victory over evil spirits. The resurrection is rejected. The second coming of Christ is to be spiritual, not physical, and is realized by the founding of the Church of the New Jerusalem.

III. DUTCH SECTARIANISM. (Kurtz III, 139; Hase, §421.)

Holland was, in the seventeenth and eighteenth centuries, the harbor of refuge for all the oppressed. Heretical views, elsewhere suppressed, were there openly avowed and preached. The continuous theological and ecclesiastical unrest of the Dutch Republic may in part be explained by this fact.

* "*Arcana Coelestia*."

† "*Vera Chr. Religio*."

(a) **THE HEBRAENS.** A small fanatic sect, founded by the deposed licentiate *Verschoor*, who claimed that the Scriptures should be read in the originals. He held that the "elect" were incapable of sin and that faith consisted in appreciating one's own sinlessness.

(b) **THE HATTEMISTS.** Followers of *Pontiaan Van Hattem*, a pantheistic mystic, who was deposed for heresy. He taught that faith is passive trust in God. Sin lies within the scope of predestination; it exists, therefore, only in the imagination of the sinner. Salvation consists in the removal of the delusion.

(c) **THE LABADISTS.** (Kurtz, 73; Hase, §421.)

Jean de Labadie, 1610-1674, of noble lineage, was educated by the Jesuits and entered their order. Released from active duties, 1639, on account of ill health, he studied Augustinianism and began to advocate it. As in the case of Jansenism or wherever the study of Augustine was advocated, he was bitterly opposed by the Jesuits. In 1650 he joined the Reformed Church, served in France and Geneva and was called to *Middelburg* (Netherlands) in 1666, by a Walloon Church. On his refusal to sign the "Belgic Confession", he was suspended by the Synod of Zeeland in 1668. He then conceived the idea that the "Apostolic Church" must be re-established, and organized a separate congregation. Banished from the province of Zeeland, he went in 1669 to Amsterdam, and organized the "Apostolic Church" which was to have regenerate members only. In a year they had made a wonderful start. *Anna Maria van Schuurman*, the "lux Europæ" was converted and joined the new organization. In 1670 the party was exiled from the Netherlands. They found an asylum at *Herford*, but were bitterly opposed by the Lutheran clergy. Their growing extravagance caused them to be exiled from Herford in 1671, when they went

to *Altona*, where Labadie died in 1674. In 1688 the institution of *communism* was abolished and after *Yvon's* death, who had been Labadie's chief assistant, in 1707, the society dwindled away, till the sale of their last refuge, the castle of *Walthea* in West Frisia, in 1725 finally dispersed them.

System. The Labadists were reformed in theory, not in practice. They were mystic in their views of truth and practiced Christian socialism. They believed in internal illumination, without which the understanding of the Scriptures is impossible. They rejected infant baptism and all holy days. Their lives were moral. To the Labadists the Church is *a communion of true believers*. Labadism exerts till this day a powerful influence in the Netherlands, especially in regard to its views of church membership.

IV. ENGLISH SECTARIANISM. (Kurtz III, 69; Hase, §417; Fisher, 424, 490, 523 pp.)

(a) THE BAPTISTS, as we have seen, sprang from the older Anabaptists. *Dorner* has shown how all opposition against the old Church, which revealed itself before the Reformation, found vent in it. Infant baptism had been rejected by many in the early ages of the Church. The Waldenses, the Petrobrusians and many pre-reformatory sects had done the same. The *main tenets* of the Anabaptists had been: Adult baptism after evidences of a true faith, the Church a body of regenerate persons and separation between Church and State. The *Brownists* had, in their exile in Holland, come in contact with the Mennonites. After 1535 many Anabaptists had crossed over to England, and at *Norwich* they had established a church. About 1612 a church was founded under *Helwys* and later under *Murton* at London. The sect slowly grew. As we have seen, they were divided by Arminian-

ism into "General" and "Particular" Baptists. The General soon liberalized and slid off into Socinianism. The orthodox party were tolerated under restrictions during the Commonwealth, but liberty to exercise their religion in full was only attained by the "*Act of Toleration*" of 1689. In the year 1770, the less liberal wing of the General Baptists organized themselves under the name of "The New Connection". The Particular Baptists lost much of their rigidity through the work of *Andrew Fuller*, 1754-1815. Among the illustrious English Baptists we may mention *John Bunyan*, †1688, *Dr. John Gill*, †1771, the theologian, *Robert Hall*, *John Foster*, *William Carey*, "the father of modern missions" and, last of all, *Charles Spurgeon*, "the prince of preachers in the nineteenth century".

(b) THE QUAKERS AND ALLIED SECTS. (Kurtz III, 70, 138; Fisher, 490; Hase, §417.)

Founded by *John Fox*, †1691. In 1649 he began to preach against "the letter that killeth". He was hunted like a wild beast, but created a deep impression wherever he went. His doctrine was a defense of "*the spirit in the Scriptures*" the "*Christ within*"; he antagonized all Churches and outward worship, all symbols and sacraments. The *inner light* was his one great demand. In 1652 he organized at the house of *Thomas Fell* "The Society of Friends". The word "*Quaker*" was a nickname given by a wicked judge, whom Fox had reminded of the fact that he should "quake before the word of God". The sect spread with amazing rapidity and sent missionaries all over Europe and even across the seas. In 1656 one of their leaders, *John Naylor*, at Bristol, celebrated the second coming of Christ "in the Spirit", and was scourged, brutally tortured and imprisoned for it. The persecutions they endured sobered their views; the

extravagant leaders were discarded, Naylor himself recanted. During the "Restoration", 1660-1688, they were a very quiet and respected people, although many went to a martyr's death. *Robert Barclay*, in 1673, gave them a sort of a symbolic existence by writing for them a Catechism and a Confession.* Three years later he wrote his celebrated "*Apology*". At the close of the century *William Penn*, †1718, greatly promoted their cause and settled hundreds of Quakers in Pennsylvania along the banks of the Delaware, 1682-1699. He had joined their "Society" in 1668, and was the author of "*The Sandy Foundation Shaken*", for which he was imprisoned in the Tower for six months; and of the celebrated tract "*No Cross, No Crown*", as also the defense of the position he had taken in his treatise, "*Innocency with Her Open Faith*". The last two were written in prison.

Constitution. The Quakers have no regular ministry; all church members are prophets of the Lord. No singing or music, nor conventional meeting-places. They recognize only spiritual baptism, they do not celebrate the supper. The Bible is a revelation, but is only useful for its inner meaning. The *theology of feeling* pervades all. All the fundamental doctrines of faith are secondary and are to be subjectively viewed. The operation of the Holy Spirit is acknowledged. They refuse the oath, military service, sports and luxury. Both men and women wore, and in part still wear, a peculiar dress. Mourning for the dead is considered paganism, and not allowed.

The Jumpers. (Kurtz III, 138). A new Quaker sect. They originated among the Methodists of *Cornwall* about 1760. From their inarticulate noises when religiously excited, they are also called "*Barkers*".

*"Catechesis et Fidei Confessio."

¶ *The Shakers.* These sprang from the refugee Huguenots in England in 1705, but in 1758 *Anna Lee* gave the sect a new impulse. As the "bride of the Apocalypse", she inaugurated the millennium. In 1774 she and her followers, on account of persecutions in England, emigrated to America, where they established in the State of New York "*The Millennial Church*", or "*The United Society of Believers*". Anna died in 1784, and was venerated after her death as "Mother Anna". Her followers considered her the "daughter of God", as Christ is the Son of God, the "second Eve", the "spiritual mother of believers".

She taught that all sin is rooted in sexual relations. Celibacy, communism, common labor, common domestic life as brothers and sisters, and constant intercourse with the spiritual world are demanded. They are named "*Shakers*" from the swaying or trembling of their bodies in their religious exercises. *New Lebanon* in New York, their capital, for many years was a beehive of industrial activity, but, like the Quakers, the Shakers, whose morality has ever been above suspicion, as an organization did not fit in the modern scheme of things, and they are fast dying out.

CHAPTER XII.

THE ILLUMINATION AND THEOLOGICAL DEVELOPMENTS.

The ILLUMINATION, "Aufklärung" as the Germans call it, is the intellectual revolution of the eighteenth century. It was the development of that pride of intellect, which, founded in the Renaissance (though on a smaller scale of depth and imaginative power), broke every shackle, deified reason, changed the tone of literature, destroyed all clerical pretensions to leadership in culture, and opened the way for the battle royal between science and faith, which characterized the nineteenth century. The entire movement was connected with the past and had a decided skeptical and materialistic tendency. It started in England as *Deistic infidelity*. Transplanted to France, it developed into *materialistic atheism*. Morals suffered as faith declined. From France it spread over all Europe. French became the fashionable language, French ideas were heralded as the signs of sure progress and of intellectual and spiritual emancipation. Latin, as the vehicle of science and diplomatic intercourse, was supplanted by the tongue of the emancipation. In Holland the reign of infidelity was marked by a cold *supranaturalism*, which by slow degrees developed into *liberalism* and finally into bold *modernism*. The old political ideas were replaced by revolutionary ideals, chaos prevailed for a while and the whole state of society suffered a complete change in every sphere of life. Fisher points to the "war of the creeds" as the ultimate basis of this widespread reaction. The reason undoubtedly lies far beyond. Its beginnings are to be sought in the early days of the Renaissance, when the two clashing principles were born, which, in the latter days of the eighteenth century, came to an open rupture and which continued their struggle under different aspects till our own time.

I. THE PRECURSORS OF THE ILLUMINATION. (Kurtz III, 79; Fisher, 436, 437, 498, 617, 619, 622; Hase, §441, 443, 445.)

The true pioneer of the Illumination is perhaps *Abelard* in the twelfth century, whose influence we have traced on the scholasticism of his day.

(a) THOMAS CAMPANELLA, †1639, was a Dominican monk of the seventeenth century, who, wearied of the scholasticism of his time, buried himself in humanistic studies. Accused of heresy, he suffered untold persecutions and died in France under the protection of Richelieu, who befriended him. His most celebrated works are: "*Rational Philosophy*",* a veiled attack on the Aristotelian philosophy. "*Atheism Conquered*",† an apology for the Catholic faith, but of such a nature that the true title might well have been "*Triumphant Atheism*".‡ Of a like nature was his "*Kingdom of the Messiah*",§ whilst he became an advocate of open communism in his "*City of the Sun*".**

(b) FRANCIS BACON, †1626. Namesake of the great antagonist of mediæval scholasticism. It was he, who by his intellectual brilliancy†† reorganized the science of his day and forecast its future. He was the father of *inductive philosophy*, although this claim has recently been disputed. With him the natural sciences receive a new scientific place and a new meaning. He separated the domain of knowledge, as the *object of experience and observation*, from that of theology, as the *object of revelation*. The newer psychology also is a fruit of the changed aspect of philosophy, introduced by Cartesius and Bacon.

Descartes we have already met in the Cocceian contro-

* "*Philosophia Rationalis.*"

† "*Atheismus Triumphatus.*"

‡ "*Atheismus Triumphans.*"

§ "*Monarchia Messiae.*"

** "*Civitas Solis.*"

†† His chief works are "*De Augmentis*" and "*Novum Organum.*"

versy in Holland. He was the true pioneer of rationalistic theology.

(c) SPINOZA, †1677. A renegade Jew, the great pioneer in the field of pantheistic philosophy. His influence on later times is inestimable. He completely identified God and the world and denied to the deity self-consciousness and forethought. Of the one existing substance only two attributes are known—*thought* and *extension*. His "*Theologico-political Tractate*"* created a storm of controversy and foreshadowed all later rationalistic criticism on the Scriptures.

(d) LEIBNITZ, †1716. A statesman by profession, a Hanoverian by birth, a scholar by choice. His system of philosophy antagonizes theosophy, pantheism and empiricism, but, following the Cartesian lead, it prepared the way for the coming theological rationalism. He advanced the theory of "*Monads*", primary and indivisible substances, perfect worlds in miniature. God is the "*Monad of all Monads*". The whole system of Leibnitz reminds us of the old Pythagorean philosophy.

II. RATIONALISTIC THEOLOGY. (Kurtz III, 143; Hase, §443; Fisher, 620 p.)

In this direction, Germany soon obtained the lead which it has retained till this day.

(a) ITS RISE. German rationalism originally was a development of the Anglo-French Deism. The reign of *Frederick II* of Prussia, 1740-1786, the hero of the "Seven Years' War", had promoted the growth of German anti-Christian tendencies. Himself more French than German, he had led the higher classes of society in Prussia, and through the latter's dominating influence in Germany, the whole country to absorb the French spirit. Surrounded by free-thinkers himself, he had broken down the restraints

* "*Tractatus theologico-politicus.*"

of free thought in others. The Church and her institutions could expect few favors at his hands. He exhibited not a few traits of his more than eccentric father, "the old Fritz", *e. g.*, Francke's punishment of attending a theatre, which he had opposed. But this introduction of French ideas had awakened the literary spirit of Germany. A *new and free literature* arose, unique in its excellence and volume among the nations of the world. But this literature was directly or indirectly inimical to the Church and her theology. *Lessing*, in 1781, openly opposed the Church and the clergy and ridiculed their claims, since Christianity and the Scriptures were mutually independent things. *Herder*, †1803, was the avowed apostle of humanitarianism. *Goethe*, †1834, patronized Christianity as an ancient relic, which he did not need for himself. *Schiller*, †1805, attacked and defended Christianity by turns, recognized its influence on the history of the world, but expected the ultimate redemption of the latter only in the way of ethics and aesthetics.

One need not wonder at the rapid spread of German rationalism. It was introduced by *J. Chr. Edelmann*, †1767, of Weissenfels, who vacillated between all religions and all sects, till he finally developed a bitter anti-Christian spirit. Like *Bahrdt*, †1792, who held similar though somewhat milder views, he was immensely egotistic, considered himself the greatest of all reformers and taught that the "world's only need was the redemption from Christianity".

The university of Halle was touched with the prevailing rationalism and at the close of the century the condition of Christendom was chaotic. Scriptural preachers were signal exceptions, the courage of resistance among the faithful seemed paralyzed. The idea of Spener's "little Church within the Church" had now become an actual fact. Perhaps at no time in the history of the Church

had she passed through so serious a crisis. Both in morals and teaching, the ministry of Germany, nay of the whole Church, was at a low ebb. The abortive attempt of Von Wöllner to guarantee the orthodoxy of the Church and her ministry during the reign of Frederick William II, 1786-1797, plainly indicates the true state of things. Public opinion caused this law to be repealed as a mere sham.

(b) THE TRANSITION. (Kurtz III, 146.)

This is called the attempt to unite *the rationalistic tendency with an adherence to evangelical belief*. The departments of dogmatics, exegesis and history in the theological curriculum were here affected.

1. *J. G. Töllner*, †1774, professor of Dogmatics at Frankfort (on the Oder). He clung to the essentials of revelation, yet believed in salvation by "the gospel of nature", *i. e.*, natural religion. He set aside the active obedience of Christ and denied the doctrine of inspiration as taught by the symbols.

2. *J. S. Semler*, †1791, professor at Halle. Personally under the influence of pietism, from which he never got away. A man of profound learning and incredible industry. He attacked the genuineness of the biblical writings, admitted their errancy, and misrepresented the doctrinal life of the Church. His pupils went far beyond him and, as the rationalistic current swept everything before it, Semler died of a broken heart.

3. *Joh. Aug. Ernesti*, †1781, of Leipsic. The great pioneer of rationalistic New Testament exegesis. ("*Institutio Interpretis N. T.*") He considered the Bible mainly from its literary viewpoint. The exegesis of the Scriptures should, therefore, be conducted exactly as that of any other book. He lacked, however, the true grasp on the Scriptures which is necessary to its true exegesis

and thus, violating one of his own maxims, led the way to rationalistic exegesis.

4. *J. D. Michaelis*, †1791, of Göttingen. The pioneer of Old Testament rationalistic exegesis. The trustworthiness of the Scriptures rests, according to him, on *external evidence* only. He exhibited the talent, so common among German scholars, of finding in the Scriptures what he sought there. His disciples were soon swept away by rationalism.

The fields of Dogmatics, Biblical Introduction, Old and New Testament Exegesis, had, therefore, all come under the influence of the new thought. And the war against the confessional faith of the Church, begun by these giants, continues unabated in our day.

From the schools of these men the great rationalists of Germany went forth, who, for three quarters of a century, controlled the universities and pulpits of almost the whole country, and who exerted a tremendous influence on the development of the theology of the Church over the whole world.

(c) GERMAN PHILOSOPHY. (Kurtz III, 149, 158; Hase, §444; Fisher, 622.)

1. *Immanuel Kant*, †1804. The Plato of modern philosophy. Professor at Königsberg. A man of profound learning, with whom every philosopher of the nineteenth century has had to reckon. *Wolf*, †1754, had formed the link between Leibnitz and the popular philosophy of the eighteenth century. Against this "*Wolfianism*" Kant reacted. Thoroughly rationalistic, he proved that the *knowledge of the supranatural is unattainable by pure reason*. We cannot know the thing itself, or what lies beyond the touch of the senses. This conviction was elaborated in his master-work "*The Critique of Pure Reason*", 1781. But besides this the *practical reason*

had its claims. We have one thing absolutely sure in itself and that is the moral law. And this postulated the ideas of God, freedom and immortality. Thus he was led to write his "*The Critique of Practical Reason*", 1778. The Scriptures remain, but must be morally interpreted. Thus Kant, the rationalist, started the reaction against rationalism and awakened the slumbering interest in things spiritual and divine.

2. *Jacobi*, †1819, a subjective philosopher, "a Christian at heart, a pagan with his understanding", awakened a *positive aspiration* for spiritual things.

3. *Fichte*, †1814, the father of modern *idealism*, taught the sole reality of the *ego*; the *non ego* can only be known from its reflection in the ego. All existence to him was a creation of the mind. In his later years he was accused of infidelity and was deposed from his professorship at Jena and later on turned back again to a mystic semi-Christianity. In this period he wrote his "*Guide to a Blessed Life*", 1806. He is the father of that modern aspect of Christianity which separates the doctrine of Christ from that of the apostles and considers the latter a *philosophical deterioration* of the former.

4. *Schelling*, †1854, passed from Fichte's idealism to a *pantheistic naturalism*. Discarding the subjectivism of Fichte, Schelling *identified* the *ego* and the *non ego*, by identifying spirit and nature. God is reflected in man. He unfolds his divine self-consciousness in the history of the world. The fundamental ideas of Christianity are attempts to solve this riddle. Many ideas in Schelling's philosophy remind us strongly of some of the views of the old gnostics.

5. *Hegel*, †1831. In Hegel there is once more a reaction. From Schelling's position he advances to a *pantheistic spiritualism*. The spirit, more than nature, is to be con-

sidered. Judaism, classic heathenism and Christianity are but the progressive steps along which God reveals himself by unfolding his divine self-consciousness. Christianity, in its final development, will be the *highest type of philosophy*. All opposites in the world of our thinking must ultimately melt together in an absolute unity.

For the later development of German philosophy see Kurtz III, 159.

(d) GERMAN THEOLOGY. (Kurtz III, 191 p.; Fisher, 624 p.; Hase, §449.)

Fred. Dan. Schleiermacher, †1834. Well named "the Origen of modern times". His spirit still marches on irresistibly, whether for better or for worse, and what Kant is to modern philosophy, Schleiermacher is to modern theology. The *subjectivism* which characterized the life of the Church in the nineteenth century was directly due to his influence. Even in spheres diametrically opposed to his school his power was recognized. No one can understand the drift of Church history in the nineteenth century, who does not understand and master the fundamental principles of Schleiermacherianism. Schleiermacher never outgrew his early pietistic and Moravian training. His earliest efforts were to arouse Germany from its sleep and to react against the dominant *French spirit*. He taught at Berlin from 1810 till 1834. *Feeling* was from the start with him *the seat of religion*. From Spinozist-pantheism ("Reden über d. Religion", 1799), by slow stages along the way of Platonic studies, he approached positive Christianity.

His masterpieces were: "*Short Outlines of Theological Study*", 1811, and "*The Christian Faith*", 1821.

System. The task of dogmatics is to outline the Christian experience. Religion is the feeling of absolute dependence. Piety is the *consciousness* of the life of Christ

in the believer. Sin is a vanishing element, its corollary, suffering, vanishes along with it. In his idea of the Trinity, Schleiermacher is a Sabellinarian. God cannot be apprehended, but becomes self-conscious in man. Christ is the Redeemer, because he possessed this *God-consciousness* in the highest degree; redemption means *the sharing in this God-consciousness*. The expiatory conception of the sufferings of Christ is rejected. Restorationism, *i. e.*, the view that all things finally will be restored to the place of the divine ideal, that all sinners will be saved and that sin itself will be absolutely banished from the universe, is a favored idea of Schleiermacher. The whole system has a decidedly pantheistic cast.

SCHOOLS OF THEOLOGY.

1. *The older Rationalists*. Also called "Vulgar rationalists".

(i) *Paulus*, †1851, of Heidelberg, of whom Marheineke said—"he believes he thinks and thinks he believes, but is incapable of either". He approached the Scriptures as *a tissue of fables*, and set out to prove it.

(ii) *Wegscheider*, †1849, of Halle. Bitterly rationalistic, but devoid of originality.

(iii) *Bretschneider*, †1848, of Gotha. A clear and forcible writer on exegesis and dogmatics, devoid of spiritual life, but noteworthy for his clear analysis.

2. *The Rationalistic Critical School*.

(i) *De Wette*, †1849, of Basel, noted as a New Testament commentator with a perceptible mystical vein in his writings.

(ii) *Winer*, †1858, of Leipsic, the renowned lexicographer and New Testament grammarian.

(iii) *Hitzig*, †1875, of Zurich, an acute and critical commentator on the Old Testament prophets.

(iv) *Ewald* of Gottingen, †1875, phenomenal for his Hebrew learning, but insufferably egoistic, the "Ishmael" among the German scholars of his day.

3. *The new Supranaturalistic School.*

(i) *Neander*, †1850, of Berlin. A converted Jew. Foremost among the historians of the Church of the nineteenth century. An unparalleled success as a teacher, thoroughly Schleiermacherian in his theology. The father of modern scientific pietism. Chief among his works is the "*History of the Christian Religion and Church*", as valuable today as when it was written.

(ii) *Tholück*, †1826, of Halle. Liberal in theology, but with evidences of a strong contact with the living Christ in his life; the undying friend of all students.

(iii) *Hengstenberg*, †1869, of Berlin. With a strong Calvinistic trend in theology, but tending to Rome on the doctrine of justification. A defender of the Old Testament against the assault of the critics and an able commentator, notably on the prophecies of the Old Testament.

Among his works, available in English, are these: "*Christology of the Old Testament*", "*Genuineness of the Pentateuch and Daniel*", "*Egypt and the Books of Moses*," and "*History of the Kingdom of God in the Old Testament.*"

Allied with this school, though with a decided rationalistic tendency, we have such men as *Baumgarten-Crusius* of Jena, and especially *Carl Hase*, †1884, of Tübingen. The latter is noted as a historian. "*Life of Jesus*", 1876. "*Hutterus Redivivus*," 1828 (a modified system of Lutheran theology). "*Church History*," 1834, etc.

4. *The Tübingen School.* (Schaff-Herzog Enc. Art. in loco.)

The history of the remarkable critical movement named after this school may be divided into three periods.

(a) Beginning of the movement till 1835. The prepara-

tory period, characterized by critical New Testament doctrinal studies. (b) 1835-48. The period of bloom, characterized by New Testament historical studies. (c) 1848-1860. Disintegration.

F. Chr. Baur, †1860, denied the authenticity and genuineness of all New Testament books, except Romans, Galatians, Corinthians and Revelation. He laid great stress on the difference between Paul and the other apostles. In these destructive critical studies he was eagerly followed by *Schwegler*, *Zeller*, *Hilgenfeld*, *Volkmar*, etc. And yet, *Jülicher* in his book on New Testament introduction, passes by without mentioning them even the names of some of the men who worked early and late to disrupt the history of the New Testament. But these destructive studies have been a *positive gain* to Christianity and to the Church, in the new impetus which they have given to scientific investigation.

5. *The Mediation School*. ("Vermittlungstheologie").

This school aims at the mediation between science and faith, between conservatism and liberalism.

Among the great leaders of this school we may mention such men as *Sack* of Bonn, the well-known apologist and polemic; *Hagenbach* of Basel, †1874, the author of theological, methodological and historical works; *J. P. Lange*, †1884, the great commentator, writer of a celebrated "Life of Christ". *Dr. Philip Schaff* of New York, †1898, introduced this tendency in the American Church or at least powerfully assisted in making it popular. He was a wonderful student, thoroughly irenic in spirit, an able historian and above all a lovely Christian. All these on the *reformed side*. To them we might add the Utrecht professors Van Oosterzee, Doedes and Beets, who represented this party with very decided tendencies towards the right in Holland.

Among the *Lutheran scholars* we have such men as *Twisten*, Schleiermacher's successor at Berlin; *Nitzsch*, †1868, of Bonn, a noble Christian, with voluminous learning and great industry; *Ullmann*, †1865, of Halle, the historian; *Dörner*, †1884, of Berlin, a great dogmatician and a broad scholar; *Rothe*, †1867, of Bonn, one of the greatest thinkers and scholars of his age; *Martensen*, †1860, of Heidelberg, theologian and exegete, etc. (See further Kurtz III, 202-208.)

6. *The Ritschlian School.* (Kurtz III, 208; Fisher, 628.)

Albrecht Ritschl, †1889, of Bonn and Göttingen, is the father of a school of German theology, which bore his name. In his youth he was attached to the Tübingen school and active in its interest. He, however, early abandoned the movement and cut out a path for himself. Mere intellectuality did not satisfy him. His long and arduous studies on the "*History of Mysticism*" either indicate the bent of his mind or created it. There is in Ritschl an undeniable mystical vein. He completely separates theology and metaphysics. All truth is directly to be drawn from the holy Scriptures, first of the New then further also of the Old Testament. The truthfulness of the Scriptures does not rest on the doctrine of inspiration, but on their historical character. His starting point is the *Christian experience*. Therefore, his theology is *wholly subjective*. He has peculiar Christological ideas. The claims of Christ rest rather on what He reveals of Himself in the Gospels, than on God's revelation concerning Him. We are left in the dark in regard to His pre-existence. The extravagant terms in which He is spoken of in John and in the Pauline epistles, are simply due to the subjective estimates of His glory on the part of the writers. The mystery of sin^v is rather enhanced by his

treatment of it than diminished; we go in vain to Ritschl for a solution of the riddle of the origin of evil in the world. Redemption is the forgiveness of sin, not by the vicarious suffering of Christ, but because Christ fulfilled His divine calling in His life and works and teaches us how to do the same. The system is very much involved and the works of Ritschl are proverbially hard to master, but none of the modern schools of theology have exerted as wide an influence, both at home and abroad, as has Ritschlianism.

The school divides itself into the usual *right* and *left* wings.

CHAPTER XIII.

ECCLESIASTICAL LIFE IN THE NINETEENTH CENTURY.

The century is characterized by a great ecclesiastical revival. A reaction set in against the prevailing rationalism and the Church asserted herself with renewed zeal and faith. This activity is specially noteworthy in the work of *Missions*. Since the early Christian missions and those of the middle ages, no special effort had been made by the Church for the conversion of the world. Now this zeal burst forth with truly apostolic intensity. Numerous missionary societies were organized, especially among the Anglo-Saxons and the Germans. The tendency of the rejuvenated Church, however, was more *practical* than *doctrinal*. A marked antagonism against the *creeds* of the Church revealed itself as the century grew older. The spirit of organization prevailed and numerous societies, especially in behalf of young people, with distinctive Christian aims were formed. Thus arose the "Y. M. C. A." and the "Y. W. C. A.", the "King's Daughters and Sons", the "Epworth League"; the "Society of Andrew and Philip", and especially the "Y. P. S. C. E.", with its quickening enthusiasm and vibrating zeal. Who shall estimate the *practical effect* of these organizations in rescuing the faith of the masses from the assaults of a destructive criticism and from the rationalism which prevailed in high places? A general tendency to *union* was observable, partly due to a clearer understanding of the demands of Christianity, partly to the necessity of presenting an unbroken front to the advancing enemy, and partly to a slackening regard for the past and for the claims of the ecclesiastical symbols.

Among the great unions of the Church we mention:

(a) "*The Gustavus Adolphus Verein*", 1832, in opposition to Catholicism.' (Kurtz III, 180.)

(b) *The Evangelical Alliance*, 1846, for the close co-operation of Protestant Christianity on a simple basis, consisting of the fundamentals of Christianity. (Kurtz III, 181.)

(c) *The Pan-Presbyterian Alliance*, 1875, for co-operation of all the Reformed Churches. Besides these the Congregationalists and other bodies held their *General Councils*. The *Sunday school*, first organized by *Robert Raikes* in 1781, completely changing its original character, has finally fastened itself upon the entire Church and has become the favorite channel for the religious nurture of the youth of the Church, quite generally replacing the older method of personal pastoral instruction.

I. GERMANY. (Kurtz III, 145, 178, 185, 310; Hase, §446, 453; Fisher, 539, 547.)

(a) THE ILLUMINATION.

It had not been without opponents, but the opposition was often narrow and bigoted. The *Wöllnerr reaction* was an attempt made by Frederick William II, 1786-1797, at the instigation of minister Von Wöllnerr, to give to the Church absolute rights in the discipline of heretics. Thus the "*Religious Edict*" of 1788 was born and in 1791 a "Special Commission" was created to examine candidates and even pastors as to their orthodoxy. Public opinion, however, was too strong for this movement, and after a futile attempt at enforcement, the edict was set aside, as fostering sham and hypocrisy, by Frederick William III, 1797-1840, who dismissed Wöllnerr, the author of the trouble.

(b) THE UNION. (Kurtz III, 178.)

Both rationalism and pietism frowned at creeds from very different causes, but with a common aim—the *union of all believers*. Calvinism and Lutheranism had developed side by side and the first had obtained a strong hold

in some parts of Germany. The union of these two bodies, the *Lutherans* and the *Reformed*, was the dream of Germany in the opening years of the nineteenth century. At the tri-centenary observation of the Reformation, this union was consummated in 1817. The highly ritualistic "*Book of Common Order*" of 1822 was revised and broadened in 1829 and thus the union was finally established and the evangelical National Church of Germany was formed. There were *three parties* in it—a *Lutheran*, a *Reformed*, and a *real Union party*, which was liberal in tendency.

Reactionists against the union were punished by law. *Steffens* of Breslau was deprived of his professorship in 1832 and died in exile, 1843. *Guericke* of Halle suffered the same fate in 1835 and was only restored in 1840 after an apology. The modification of the *law of conformity* in 1833 led to the liberation of several imprisoned clergymen.

There was a three-fold formal reaction against the union.

1. *That of Rationalism.* (Kurtz III, 174.)

Rationalism had been boldly attacked by *Claus Harms* of Kiel in 1817, who published 95 theses against it on the ter-centenary memorial day of the Reformation, recalling the great Lutheran doctrines. The pietists sharply antagonized it everywhere. *Sintenis* of Magdeburg, *Uhlich* and *König* then formed the society of the "*Friends of Light*" in 1840. From the very start the movement seemed to be extremely popular. The left wing of the Schleiermacherian party joined in this liberalizing attempt, which ridiculed all creeds and all the old beliefs. The "*Kirchenzeitung*" and its party fought them to the bitter end and, when finally the rationalists, liberal Catholics and Hegelians founded separate churches where humanity alone was boldly worshiped and which favored the *political*

revolution of 1848, they were suppressed by the State and soon utterly disappeared as an ecclesiastical party.

2. *That of Lutheranism.* (Kurtz III, 179.)

Steffens, as we have seen, had been deposed from his professorship in 1832, and *Guericke* of Halle shared a similar fate in 1835; these two became the leaders of a separatistic movement which sought to re-establish free Lutheran churches. After a period of oppression and persistent agitation, an *independent Lutheran Church* was constituted by the General Synod of Breslau in 1841, which was recognized by the Crown in 1845. This new organization soon was divided again into two parties; the one, the *Breslau-Synod Party*, clinging to the traditional Lutheran views of the Church and her offices and sacraments, whilst the separatistic wing, under *Jabel*, held pietistic and Labadistic views on these matters and in 1860 formed the independent *Immanuel-Synod Party*. As the century grew older the lines of demarkation between these two parties grew fainter with the hope of ultimate amalgamation.

3. *That of the Reformed Church.* (Kurtz III, 185.)

The seat of this opposition was the *Wuppertal*, where strict Calvinism ruled. Its leaders were *G. D. Krummacher* of Elberfeld and his nephew, *F. W. Krummacher* of Barmen. The last of these far exceeded his uncle in power. He was a master preacher and a great writer. In 1844 he was called to a professorate in the "German Reformed Church" in the United States, but declined and called the attention to Dr. Ph. Schaff, who accepted the offer. These men and the majority of their people in 1835 accepted the union in a qualified reformed sense. But a strong party seceded and, under the "*Toleration Act*" of 1847, organized independently and called *Dr. Kohlbrügge* of Amsterdam. The "*Kohlbrüggians*" later

on had two wings—the *old* and the *new*. The latter are mildly rationalistic and for many years had their chief representative in *Dr. Böhl* of Vienna.

The Free Church movement in Holland spread across the borders and resulted in the organization of the "*Old Reformed Church of East Frisia and Bentheim*".

(c) THE KULTURKAMPF. (Kurtz III, 274-280, 310 p.; Fisher, 539.)

In the days when all the governments of Europe expelled the Jesuits, Prussia had harbored them. Rome ever had clung to the ideal of the recovery of its lost territory and power and worked tirelessly to this end. Times change and conditions change and popes succeed each other, but Rome is the unchanged foe of everything that threatens her power. In the "*Frankfort Parliament*", which exhibited the revolutionary tendencies of the times, and in the "*Würzburg Bishops' Congress*", which was called by the Catholic Church to counteract these influences, both of 1848, the liberal and conservative tendencies in the German Catholic Church met and clashed. The bishops gained the day. They resisted the claim of complete liberty and entire separation between Church and State, they demanded complete control by the Church, of its own affairs, the control of education, both lower and higher, in Catholic countries, and the liberty to erect their own educational institutions, when the case demanded it. These resolutions, though laid aside for the time being by the overthrow of the "*Frankfort Parliament*", unified the bishops for the coming struggle.

During the reign of *Frederick William III*, 1797-1840, a fierce controversy raged between the papal Curia and the government about the rights of the Church in the recently annexed Rhine-provinces, as to education, mixed marriages, etc. When *Frederick William IV*, 1840-

1858, came to the throne, the Curia assumed an aggressive position. Large privileges were granted to the Catholics. The revolution of 1848 aided them materially. The Church was made practically independent and a spirit of the baldest ultra-montanism was everywhere fostered by the ubiquitous Jesuits. The bishops corresponded directly with Rome and not, as heretofore, through governmental channels. Finally they boldly assumed that *canon-law* and *papal decisions* were the final guides of their conduct. The weak government permitted all these things without opposition. An intolerant, bigoted clergy was trained in the seminaries. Rome demanded and obtained *twice the financial support* of the evangelical Churches, although its numbers were not one-half of the population. Thus a strong "ultra-montane party" was born in Germany, and thus the *Kulturkampf* was made inevitable.

The clash came after the battles of *Sadowa*, July 3, 1866, and of *Sedan*, September 2, 1870, had annihilated the two strong Catholic powers of the day, Austria and France. *William I* had reigned since 1865. His strong right-hand-man was the "iron chancellor" *Bismarck*. At Sedan Napoleon's fall had involved the destruction of the temporal power of the papacy. The *ultra-montanes* demanded its restoration; the government refused to interfere. Then began the war which raged for nearly two decades.

Reasons of the *Kulturkampf*.

1. Treasonable conduct of the Catholic clergy before the French war.
2. Protection afforded to the "Old Catholics", 1871-1872.
3. The educational controversy, 1872-1873, about the control of the schools by the priesthood or by the State.

4. The Jesuit Law of July 4, 1872, expelling them from the country.

The May Laws, May 11-14, 1873.

These were the severe repressory measures taken by the government: Priests must be fully educated citizens. The episcopal seminaries must be abolished. No spiritual vacancies were to be filled, except with the cognizance of the government. Secession from the Church was to be allowed. Discipline was only to be exercised after due process by German superiors, etc.

A bitter struggle ensued. Bishops were fined and imprisoned. Stern measures were followed by sterner, and yet Bismarck's proud "Wir gehen nicht nach Canossa" was changed into a conciliatory policy in 1881, mainly through the politic measures of *Leo XIII*, 1878-1903, whilst a definite peace was concluded in 1887, by which mutual concessions were made. Virtually, however, Rome, with its historic tenacity and unchangeable aims, obtained the victory.

II. FRANCE. (Kurtz III, 378 p.; Fisher, 529, 540, 543; Hase, §438, 439.)

Napoleon I had fully realized the value of the Church to the State. One of his first acts during the consulate had been the forming of a "*Concordat*" with *Pius VII* in 1801, whereby the Catholic Church was recognized as the Church of the bulk of Frenchmen and, therefore, was given a *special status*. The State owned the property of the Church and paid the salaries of the clergy. The State appointed bishops with papal affirmation, priests were to be appointed by the bishops with civic approbation, etc. But the *Concordat* was hedged in and restricted till every vestige of Church autocracy had vanished. In 1810 the old "Gallican privileges" were made the law of the empire. Protestantism was recognized and its civic rights were

guaranteed. A *seminary* was established for their ministry at *Montauban* and for the Lutherans another at *Strasburg*. Between Napoleon and Pius VII (1800-1813) there was continuous friction. In 1809 Pius was imprisoned at Savonna for threatening the emperor with the ban, and in 1812 was taken to Fontainebleau, to be released only in 1813, when the empire was tottering. One of his first acts on returning to Rome was the *restoration of Jesuitism*. Under *Louis XVIII*, 1814-1824, and *Charles X*, 1824-1830, Catholicism was the State religion, with toleration of non-conformists. During the "Bourbon regime" the Concordat of 1801 was abrogated and the status of 1789 restored. The Catholics at once started a persecution in Southern France. Still Protestantism grew, influenced by pietism and Methodism on the one hand, and by rationalism on the other. The *Revolution of 1848* did not seriously interfere with religious conditions. Under *Napoleon III* (president, 1848-1852, emperor, 1852-1870), the power of Rome was more restricted again, a spirit of reaction evidenced itself on several occasions, and only the influence of *Eugenie*, the empress, held Napoleon in check from wholly following the lines his uncle had laid down. In 1848 the Lutherans and Reformed formed the "*Union des Eglises Evangeliques de France*". *Fred. Monod* and *Count Gasparin* founded a separate, strictly symbolical Reformed party at Paris, 1849. *Adolph Monod* was the great defender of the orthodox faith, whilst *Coquerel* stood for rationalism, which was specially antagonized after 1830 by the "*Société Evangelique*" of Paris.

After the fall of the empire the Catholic Church in France passed through severe trials. The "Commune" martyred *Darboy*, Archbishop of Paris, and several priests, but the wild fanaticism of the mob was followed by a reaction in favor of Rome; yet on the whole, under

the Republic, relations between the Church and State constantly became more strained. Rome had evidently lost its grip on the French nation. Clericalism at times strongly asserted itself, but only to be humiliated in the effort. The law of July 1, 1901, established the right of forming associations not contrary to law or to public order or morality. But, under this law, "religious congregations" were suppressed. By the law of December 19, 1905, Church and State were separated, all Church property was confiscated by the State and permission was given to form "associations cultuelles", cultus-societies, for religious purposes with free use of the churches. When, under the spur of the papacy, no such Catholic societies were formed by the Church of France, by a new law of 1907 the public exercise of any cult was permitted under the law of 1901. France can no longer be counted a Catholic nation, but it is, alas, in the main atheistic.

The "*McAll Missions*" have, since 1871, done a good work for the evangelization of the masses in Paris and in the principal cities. The Reformed Church is *rationalistic* in tendency. This is largely due to the fact that the government restricted its liberties and continually played into the hands of the enemies of the old Huguenot faith.

III. BELGIUM. (Kurtz III, 356.)

Few countries of the world are more completely priest-ridden than little Belgium, which till this day bears the marks of its loyalty to Spain in the great war of rebellion, 1568-1648. Its union with Holland in the *repartition* of Europe (1815) was a mistake and was rectified by the bloodless "*Belgic War*" of 1830. Belgium is the most densely populated land in Europe, perhaps even more so than China, having 462 inhabitants to the square mile. Under *Leopold I*, 1830-1865, of the house of Saxe-Coburg, Belgium flourished. According to the constitution his

children were trained as Catholics. Under *Leopold II*, 1865-1909, Belgium attained to the height of its political power which was extended, by permission of the Powers, over immense territories in Central Africa. Belgium shamefully abused this trust by creating concessions for its own benefit, whose greed and cruelty made the Congo a name of horror in all the civilized world. The country is wholly in the grasp of the Catholic Church. In 1830 there were 280 cloisters; in 1880 there were 1559 with nearly 25,000 inmates. In Belgium *Socialism* and *Clericalism* have been fighting for the mastery for decades. In 1878 the liberals conquered the ultra-montane party. Thus the "*Kulturkampf*" of Belgium originated, headed on the part of the government by the newly appointed Minister of Education, *Van Humbeeck*. It was a death grapple. When all primary education was reorganized in 1879, the clergy built free schools and excommunicated all people who sent their children to the State-schools. In a few months 1167 State-schools were without pupils. *Leo III* was proved to be guilty of double-dealing, and Belgium broke off diplomatic relations with the Vatican. The clergy incited their pupils to treasonable conduct, the struggle grew very bitter, and finally the Catholic party split into two factions, the "*Politici*" and the "*Intransigenti*". The last were irreconcilable. In 1884 the clericals regained control of affairs and used it to the full of their power in behalf of Ultra-Montanism. The schools were once more placed under clerical control. Popular disturbances compelled to moderation and the moderately ultra-montane ministry of *Beernaert* arose. Since that time communism has grown apace. The law of 1893, which extended the suffrage, increased the danger for Rome. The liberals and the clericals continue the struggle. The demand of the liberals is universal suffrage, which will break the power of Rome. The rural

population is intensely Catholic, that of the cities very liberal. Out of nearly 6,000,000 inhabitants there are only 10,000 Protestants, who live almost exclusively in the cities. Their main stations are in Brussels and Antwerp. The "*Société Evangelique*" fosters and maintains their missions. The Reformed Churches of Holland have also invaded the country for evangelical work in a strictly confessional sense.

IV. SCANDINAVIA. (Kurtz III, 359.)

(a) DENMARK. Denmark came only moderately under the influence of rationalism. The struggle between it and orthodox Lutheranism was precipitated by *Clausen's* "*Antithesis between Catholicism and Protestantism*". The book was attacked by Pastor *Grundtvig*, †1872, and *Prof. Lindberg*, who were both deposed from office for "conduct injurious to the State". *Soren Kierkegaard*, †1855, also attacked the modernizing tendency and fought against the official and dead Church life of his day in behalf of pietistic godliness. The war with Germany, 1848-1849, caused a complete change. Lutheranism, as of German origin, was discarded with its confessions. *Grundtvig* now labored earnestly in behalf of this revolutionary movement, which resulted in the abolishment of the "confessional State Church" in 1849. All creeds now had equal liberty. In 1851 civil marriage was granted to dissenters, whilst in 1868 "*electing communities*" were founded by law, which were permitted to call and maintain their own pastors when dissatisfied with the pastor of the local church. Rome has steadily progressed since 1849.

(b) SWEDEN. In 1803 in Sweden *Läsare* were formed, societies for pietistic, Methodistical religious improvement over against the prevailing dead orthodoxy. It is worthy of note that in all ages and in all countries under similar conditions, similar institutions sprang up, as we

have seen in England, Germany, etc. Persecution drove these societies into fanaticism, which had become violently anti-Lutheran by 1842. Most of the sectarians went to America in 1846. Lutheranism reigned supreme as the absolute State Church till 1858. In this year "*conventicles*", under clerical supervision, were permitted; two years later "*secession*" to other denominations was legally permitted (1860). Only in 1870, however, disability for political office, on account of dissent from the State Church, was removed. Dissenters received the right of civil marriage in 1879. In 1877 an anti-ecclesiastical movement of pietistic and liberalizing character was started by *Waldenström*, a Latin teacher of considerable ability. His followers were allowed to meet in conventicles, but the movement gradually wore itself out.

(c) NORWAY. Here almost from the beginning rationalism had full sway. The way for it had been prepared by an extravagant type of Moravianism. The reaction against this rationalism arose from a very humble source. The apostle of the Norwegian revival was a simple, unlearned farmer, *Hans Nielsen Hauge*, who preached the great old Lutheran doctrines throughout the whole country. He was bitterly persecuted and slandered and died in 1824, only 53 years old. But he had created a new life which could not be quenched. The *seceders*, who issued from his school, were persecuted under an old law of 1741, which forbade laymen to preach. This law was abrogated in 1842. Liberty of religion was granted in 1845. Rome availed herself of this opportunity and at once entered the country and has steadily prospered since that time.

V. SWITZERLAND. (Kurtz III, 341.)

The Catholic Church of Switzerland obtained once more a regular hierarchical organization in 1828. At once the

Jesuits entered the Catholic cantons and began to control the direction of ecclesiastical and educational affairs. As early as 1833 efforts were made by *Basel* and *St. Gall* to return to the old order of things and to restore the "Common State Church Constitution", as a bulwark against these Jesuitical intrigues in behalf of Rome. *Gregory XIV* opposed this movement and fierce popular tumults resulted in several cantons. When the Jesuits still continued their agitations, the Catholic cantons in 1845 formed the "*Sonderbund*", a separate league for the maintenance of their old faith and sovereign State rights. This proceeding was against the "*Act of Federation*" and civil war ensued, in which the *Sonderbund* was defeated. The Jesuits were now banished by law in 1847. But the bishops secretly admitted and aided them. With characteristic boldness the ultra-montane Catholic party tried to lay its hands on the very citadel of Swiss Protestantism. Geneva became the seat of a great conflict from 1870-1883. At the bottom of this conflict was *Mermillod*, a Jesuit priest who was nominated bishop of Hebron "in partibus", and auxiliary bishop of Geneva, against the protest of the government. In 1873 he became "apostolic vicar general", especially in behalf of the canton Geneva. The government then demanded his resignation and, on his refusal, banished him from the canton. This occasioned a severe reaction, by which Swiss governments, tired of the endless Jesuit schemes, became violently opposed to ultra-montanism. *Leo XIII*, with his usual skill and diplomacy, quieted the storm by appointing *Mermillod* in 1879 bishop of Freiburg, Lausanne and Geneva, thus abolishing his former office. He was accepted by Freiburg and Lausanne, but rejected by Geneva.

In the Protestant cantons rationalism entered and swept everything before it, offset by pietistic and method-

istic movements which attained considerable volume. At *Basel* rationalism ruled, which gradually changed into the "*Mediation Theology*". In *Zurich* radicalism reigned, yet David Straus was prohibited, by popular antagonism, from occupying the chair to which he was called in 1839. At *Bern* a liberal mediation system prevailed. *Henry Lang*, †1876, and *Fred. Langhans* were the leaders of the advanced Swiss liberalism. ("*Zeitstimmen für d. ref. Schweiz*".) *Basel* in 1882 rejected baptism as a condition of confirmation, a decision which was sustained by the cantonal Council in 1883. *Geneva* also came thoroughly under the influence of rationalism. Pietism asserted itself through *Madame Krüdener* in 1814, Methodism through *Robert Haldane*, 1815, and through this instrumentality, by means of *Caesar Malan*, the Free Church of Holland received its earliest impulse. The rationalistic "Venerable Compagnie" of ministers in vain antagonized the movement. Pietistic conventicles were formed, whose supporters were persecuted and nicknamed "*Momtiers*", (hypocrites). The evangelical movement solidified in 1831 into the "*Société Evangelique*", which in 1832 established a theological seminary and developed into the Swiss Free Church. Liberalism entering her bounds after 1850, this Free Church split in 1883 into the strict congregation of the "*Pelisserie*" and the lax party of the "*Oratoire*". The names of *Caesar Malan* and *Merle D'Aubigné* are inseparably associated with this Free Church movement. Meanwhile the national Reformed Church of *Geneva* had sunk to the lowest depths of rationalism. In 1874 the Protestant law of worship cast overboard all dogma and liturgy; ordination, etc., and introduced absolute ecclesiastical anarchy. A reaction set in for moderate conservatism in 1879. On the whole the present condition of the Reformed Church in *Geneva* is pitiable.

Should Calvin return to his own city and his own pulpit he might well exclaim, "Is this the outcome of all my struggles and labors?"

VI. ENGLAND. (Kurtz III, 363 p.; Fisher, 549 p.; Hase, §461.)

Few Churches present a more interesting field of study in the nineteenth century than the Church of England. From 1689 to 1779 the "Act of Toleration" remained in force, then the "subscription test" was removed and faith in the Scriptures was substituted for faith in the 39 Articles. The right of free education was granted in 1798. The "Corporation" and "Test Acts" were set aside in 1826. In 1836 non-conformist marriages were legalized. In 1868 Church taxation for dissenters was abolished, whilst in 1854 and 1871 separate "university bills" opened the universities for dissenters.

The Anglican Church, therefore, remained only in name a State Church, retaining, however, possession of the old Church property with its revenues. Glance for a moment at the history of this Church in the nineteenth century.

The "Emancipation Act" of 1829 removed all political disabilities from Roman Catholics; and this year marks the true date of the beginning of a strong Romanizing agitation in the Church of England.

(a) THREE PARTIES IN THE ANGLICAN CHURCH.

1. *The High Church Party.* Aristocratic, ritualistic and distinctly Romanizing. The "*Tractarian Movement*" of 1833 embodied this Romanizing tendency. Its center was the University of Oxford, its organ "*Tracts for the Times*". Its chief leaders were *Pusey* and *Newman*. Ninety tracts were published, 1833-1841, of a distinctly Romanizing character. From these the party were named "*Tractarians*". Tract 90 (Newman's) closed the series. Bishop *Bagot* of Oxford now forbade a further

issue. Amid great excitement Newman and Manning, with a large following (150 within a year), joined the Catholic Church in 1845. *Manning* became cardinal in 1785; *Newman* in 1879. Pusey died in 1882 and the majority of the "Tractarians" remained in the Church. The Tractarians changed from dogmatics to ritualism after 1850. Since then they have re-introduced most of the earlier discarded ritual of Rome in their services—*crucifix, images, candles, holy water, mass, dresses*, etc. They also urged the restoration of the *seven sacraments, auricular confession, prayers and masses for the dead, invocation of Mary and the saints*, etc. The organized life of ritualism revealed itself in the "*English Church Union*", 1860; in such brotherhoods as the "*Confraternity of the Blessed Sacrament*", 1862, the "*Society of the Holy Cross*", 1873 (priests only), the "*English Order of St. Augustine*", a crypto-monastic order, etc. The ritualistic innovations repeatedly provoked great popular tumults, especially in 1859 and 1860, through the lack of wisdom of *Bryan King*, rector of St. George's, in London. Over against the "Church Union" arose the "*Church Association*", 1860, to fight the ritualistic propaganda. But as the century grew older, the ritualists grew bolder, till towards its close it became a political issue. The last decade of the nineteenth century witnessed a tremendous struggle, in which the bishop of Liverpool openly charged the existence of a deliberate Jesuit-plot within the Anglican Church for the Romanizing of the establishment. No one can foresee the final outcome. *Disestablishment* would immediately correct the dangerous conditions now prevailing and would separate the parties along logical and historical lines.

Blind to the inevitable outcome, England has permitted great numbers of exiled French monastic orders to settle within her borders. Thus the Roman Catholic Church

has obtained a foothold in England, which spells ill for the future.

2. *The Broad Church Party.* These are the liberals. The party was founded by *Coleridge*, †1834, the poet and philosopher. Some of the brightest minds in the Anglican Church belong to it, men who are leaders in the critical and theological and philosophical world. The "*Westminster Review*" is their organ. The "*Essays and Reviews*", 1860, which questioned the data of English theology and exegesis, caused a tremendous disturbance. Then came the critical review of the Hexateuch by *Bishop Colenso* of Natal, who, moreover, held liberal views in regard to tests of admitting heathen to the Church. Deposed by the Capetown bishops, he was cleared from the charge of heresy by the "Privy Council". Coleridge had been animated by the latitudinarianism of the preceding century; he himself animated a bold rationalism. The Broad Church Party desired to make the Church as broad as was possible. Absolute latitude was to be given to the most diverse views. Among the noted men who defended its tendencies, we find such names as *Bishop Whately*, †1863, *Thos. Arnold*, †1842, *Fr. D. Maurice*, †1872, *Charles Kingsley*, †1875, *H. H. Milman*, †1868, *A. P. Stanley*, †1881, *F. W. Robinson*, †1853, *Julius Hare*, †1855. All these names belong to men of international fame.

3. *The Low Church Party.* These are the evangelicals. They maintain a close touch with the dissenters, especially in missionary activity and owe their origin to the pietistic, Moravian and Methodistic currents which entered into Anglican Church life. They react against the idea of a fixed identity between Church and State and against the hierarchical and ritualistic tendency of the High Church Party. Their opposition against the "*Essays and Reviews*" of 1860 originated the celebrated "*Speakers' Commentary*" in 1871. They co-operated with

the other parties in the revision of the English Bible, which was undertaken by order of the "Convocation" and finished in May, 1885. The opposition to the ritualism of the High Church proceeds mostly from this source. It forms the sheet-anchor of hope for the Church of England in her present crisis.

(b) THE DISSENTERS.

After 1688 the Presbyterians lost all hope for a national Church based on their system. The two wings of Puritanism—that of *Cartwright* and of *Broune*—were drawn together by mutual sympathy. In 1690 the so-called "*Heads of Agreement*" were framed, under which co-operation between these two classes of Puritans was possible. The synodical and classical control of local churches was changed into local autonomy. Pastors might be ordained without having specific charges; neighboring pastors were to assist in their ordination. These "*Heads of Agreement*" had considerable influence on the early development of American Church life. In England, however, the Congregationalists and Presbyterians divided on doctrinal lines. The "Presbyterian Church of England" was not organized till 1876. In 1833 the "Congregational Union" was established, having only advisory and no legislative powers. It proved very stimulating and through its influence many works of note were published, e. g., "*Historical Memorials*", 1839-1844, "*Tracts and Treatises of J. Wickliffe*", etc.

Great attention was paid by the Congregationalists to home missions, for which a "*Society*" was formed in 1878. They are well organized, active in the field of missions at home and abroad, and especially in that of education, and are by far the most important ecclesiastical force in England outside of the State Church.

Presbyterian Churches had virtually disappeared in

England after the "Act of Uniformity" of 1662. There was a revival on a small scale in the beginning of the nineteenth century. Presbyteries were organized in 1836 in connection with the Church of Scotland. But the secession of 1843 split them into two parties. As an independent body the *Presbyterian Church* was organized in 1876 from Churches connected with the United Presbyterian Church of Scotland and those who, after the disruption of 1843 in Scotland, stood alone. It has grown rapidly, pro rata, more so than any other denomination in England. It has been very active in the foreign missionary field, notably in Chinese missions. Both the Congregational and Presbyterian Churches came under the influence of rationalism, and although reactionary forces are at work, evidences abound of its grip on the English dissenters. Among the new sects of the century in England, we mention:

1. *The Plymouth Brethren*, founded in 1830 by Rev. J. N. Darby, hence also called "*Darbyists*". They separated from all organized churches, rejected the official ministry, and were hostile to every denomination. Their main point of doctrinal divergence was a strong *pre-millenarianism*. In many other countries they made proselytes, especially in French Switzerland, Canada and in the United States. Questions of discipline split them into many factions.

2. *The Catholic Apostolic Church*. Founded by *Edward Irving*, 1834, in London. In his Christology he held to the peccability of Christ. The sect was also strongly pre-millenarian. They attach great importance to the sacraments, as making the believer a partaker of the new life of Christ through His resurrection. The supper is administered every Lord's Day. They have a solemn ritual and believe in the Church Universal. In their

organization they retain prophets, apostles, evangelists and pastors.

(c) THE CHURCH OF ROME. (Kurtz III, 374, 377.)

O'Connell, †1847, the Irish agitator, liberated the Irish at last from ecclesiastical serfdom by compelling Parliament to pass the "Emancipation Bill" in 1829, which gave Irish Catholics their civil rights. The hated tithes for the Protestant clergy, however, remained in force till 1838. The work of *Father Matthew*, the first temperance agitator, assisted in the movement of liberation. But the temper of the Irish Catholics was bigoted, both ecclesiastically and politically, as appears from the *Bible-burning* near Dublin in 1855, and from the *Fenian Movement*, which since 1863 cost the Irish dearly and terrorized the English inhabitants. *The Land Bill* of 1870, under Gladstone, in a measure solved the land-question, and the *Church Bill* of 1869 disestablished the Anglican Church in Ireland. Yet the Irish remained hostile to England and continued to strive for political independence, for which the Home Rule Bill of the Liberal government, now before Parliament, seems at last to afford a reasonable hope. The claim that Irish Home Rule must necessarily mean Rome-rule seems founded on a misapprehension of the facts in the case. There can be no government without parties, and when parties are formed, men begin to think for themselves. In England Rome made steady progress. After 1850 it quadrupled its members in the two kingdoms. In 1850 Pius IX at one blow restored the entire scheme of English hierarchy with an archbishop at Westminster and twelve episcopal dioceses. And though every effort was made to thwart this plan, it was completely victorious within twenty years. The city of London has become the stronghold of English Catholicism and is fairly dotted with churches and monas-

tic institutions. In Scotland, notwithstanding the protests of the Protestants, with the connivance of the government, the hierarchy was fully re-established in 1878 by Leo XIII with two arch-dioceses and their bishoprics.

And all this against the protests of an ardently Protestant people and in violation of the "*Act of Union*" of 1707, under which the absolute exclusion of Roman Catholicism was guaranteed to Scotland forever.

VII. SCOTLAND. (Kurtz III, 371 p.; Fisher, 554 p.; Hase, §460.)

By the revolution of 1688, Presbyterianism was restored in Scotland. In 1707, when the two kingdoms were politically united as the "Kingdom of Great Britain", it became the State Church of Scotland. Thus Anglicanism became a weak power in the northern kingdom. In fact, Scottish Episcopalians were not received by the English Church till 1788, nor allowed to preach in England till 1840. Here is one of the evils of State Church life. Queen Anna in 1712 restored the "*jus patronatus*", the right of the land-owners to bestow the "livings" of churches located on their property as they pleased, and here lay the root of all evil in the later Church history of Scotland.

It caused several *secessions*.

In 1733 it occasioned the "*Secession Church*", led by *Ebenezer Erskine*, justly celebrated for his theological writings. This party were also called "*Marrowmen*", from their acceptance of Edw. Fisher's "*Marrow of Modern Divinity*" (1646).

In 1743 the old Cameronians, who repudiated every vestige of Erastianism, organized the "*Reformed Presbyterian Church*" under the leadership of *Rev. J. McMillan*.

The "*Relief Church*" was organized in 1752 by *Rev. J. Gillespie* on the old ground of patronage.

Meanwhile, a new tendency in the Church was created

mainly by those who, after the "restoration", had been forcibly converted from Anglicanism to Presbyterianism, viz., *moderatism*. They were liberal in their views of theology and in their acceptance of the symbols of the Church and were bitterly opposed by the "*Evangelicals*".

The entire history of the Scottish Church after 1712 was one long protest against *patronage*. The Assembly in 1832 passed the "*Veto Act*", under which the congregation had power to veto the appointment of an unacceptable pastor, but the government did all it could to neutralize it, and the patrons refused to appoint new pastors, instead of rejected candidates. Thus the party of the "*Nonintrusionists*" was born, who insisted on the sovereign rights of the Church. For ten years the struggle continued. Then the "*Free Church of Scotland*" was born at Edinburgh, 1843, under the leadership of such men as *Chalmers, Guthrie, Buchanan, Welsh, Cunningham, Candlish*, etc. *Alexander Duff*, the great Indian missionary, also joined the "Secession". About 450 ministers followed them, leaving all and building up from the free-will offerings of their people a magnificent organization.

The "*Veto Act*" was made a State law in 1846, when it was too late; whilst in 1874 even the right of "*patronage*" was abolished.

Meanwhile, the *Cameronians* and *Reformed Presbyterians* joined the "Free Church" in 1876.

At the very close of the century, the "*United Presbyterian Church*", formed in 1847 from the "Secession" and "Relief Churches", united with the Free Church under the name of the "*United Free Church of Scotland*". A small body of the Free Church people, however, refused to join the Union and, when they claimed the property which was vested in the old name, the courts by an iniquitous decision decided in favor of the claimants. Only when these "Wee Free" people proved unable to

manage or utilize it, the former decision was revised and a division was made in which the Secessionists still received a disproportionate share of the property. Thus Scotland possesses two large Presbyterian bodies, which show in the opening years of the second decade of the twentieth century a strong tendency to ultimate reunion.

Both *ritualism* (in a modified form) and *liberalism* have invaded the Scottish Church. The latter found its chief advocate along the lines of historic criticism in *Prof. Robertson Smith* of Aberdeen. Acquitted by the assembly in 1880, he was deposed in 1881, mainly on account of his great work, "*The Old Testament in the Jewish Church*". Called to Cambridge in 1883 as Arabic professor, he exerted a telling influence on the spread of liberalism in the Scottish Church.

In no part of the United Kingdom has Presbyterianism had a more checkered career than in Ireland. It had entered the country from Scotland in the beginning of the seventeenth century. But the intolerance of the Anglican Church hindered its growth. It shared with the latter in the "Irish Massacre" of 1641 and was practically exterminated, but returned to Ireland with the punitive expedition of Munro and soon grew rapidly. Then came a century of bitter trial and oppression, another of great doctrinal troubles and inward division, till at last in 1840, when orthodoxy had conquered, all parties were reunited in the independent "Presbyterian Church of Ireland". It has been greatly blessed. Its two schools, "Queen's College" at Belfast and "Magee College" at Londonderry, do a magnificent work for the training of its ministry.

VIII. THE NETHERLANDS. (Kurtz III, 351; Fisher, 545; Presb. and Ref. Rev. Apr., 1892.)

The condition and history of the Dutch Church in the

nineteenth century are objects of great interest. Those who can read Dutch are referred to such books as *Sepp*—“*Proeve Eener Pragmatische geschiedenis der Theol. van Ned., 1787-1858-1859*”. *Vos*—“*Groen van Prinsterer en zijn tijd*”, 1896. *Gunning*—“*Het Protestantische Nederland onzer dagen*”, 1889. “*Officieele stukken*”, 1863. *Verhagen*—“*Geschiedenis der Chr. Ger. Kerk*”, 1881. “*Levensschets van Dr. A. C. Van Raalte*”, 1893, etc.

Only the briefest outline must suffice.

The opening years of the nineteenth century saw a theological tendency in vogue, which stood half-way between rationalism and the confessional faith, viz.:

(a) SUPRANATURALISM. It was vague, superficial, unsatisfactory and claimed to be *rational*, not *rationalistic*. Its great leaders were men like *Van Der Palm*, *Borgers*, *Kist*, *Clarisse* of Leyden university, *Muntinghe*, *Ypey*, etc., at Groningen; *Heringa*, *Vinke*, etc., at Utrecht. *Dr. Bavinck* describes it as “Deistic in theology, Palagian in anthropology, Arian in Christology, Eudaimonistic in eschatology”.

(b) GRONIGEN SCHOOL. This school was founded on *Prof. Van Heusde's* philosophy. Its central idea is *training*, the education of mankind to a state of conformity with God. All religions are types of this process. Christ is the essence of Christianity. The Church is God's training institute. The new tendency conquered supernaturalism, and in distinction from the moderns they call themselves “*evangelicals*”.

(c) THE MODERN SCHOOL. Founded by *Prof. Scholten*, †1885, at Leyden. By slow stages he passed from *confessional* theology to an absolute negation. The Reformed doctrines were all set aside; there is no such thing as *revelation*. The Scriptures are merely literature. *Kuennen*, †1891, his colleague at Leyden, became one of the

great exponents of the modern destructive criticism of the Old Testament in adhesion to the *Graff-Wellhausen* theories. *Opzoomer* of Utrecht, *Pierson* and *Busken Huet* developed the new tendency, which swiftly enveloped the masses of the State Church. In this new school there was a "radical" and an "ethical" wing, which from 1868-1878 waged a relentless war.

(d) THE UTRECHT SCHOOL, represented by *Van Oosterzee*, *Doedes* and *Nich. Beets*, was *apologetic* and tended toward the German "mediation theology". They belong to the ecclesiastical and theological reactionary forces and have undoubtedly prepared the way for the revival of orthodoxy.

(e) THE ETHICAL SCHOOL, founded by *Prof. D. Chantepie de la Saussaye*. It seeks to attain to the truth by means of ethics, by way of the soul, the heart, the conscience. The experience of the truth in the heart is the thing to be sought for. Faith is life. This school sought the reconstruction of all the confessional dogmas and opened the way for an unlimited subjectivism. Hence its failure. It was represented by men like *Prof. J. H. Gunning* at Leyden, *Valeton* at Utrecht, *Wildeboer* at Gronigen. On the whole it tends toward liberalism, although its right wing approaches the orthodox position.

(f) THE ORTHODOX SCHOOL. After the brief spasm of revolution worship and after the Napoleonic regime, a counter revolution brought *William Frederik* of Orange back from England, November 13, 1813. A month later he was crowned king, as *William I*. In England he had obtained new Church ideals and thus endeavored to reorganize the Reformed State Church on a Presbyterian basis with Anglican innovations. The democratic character of the Church was destroyed by the law of January 7, 1816. "Boards" (*Besturen*) now took the place of the former

representative *ecclesiastical bodies* (classis, synod). Their titles remained, their powers became bureaucratic. Classical protests, especially from Amsterdam, were in vain. The generally regnant liberalism did not resist, but rather encouraged these things. Then came the test of admitting ministers of a relative confessional rather than absolute confessional faith. The old condition of accepting the standards had been "*because*" (quia) they were in harmony with the Scriptures. Now it was changed into "*in so far as*" (quatenus) they did so harmonize. A new hymn book was forcibly introduced in the Churches in 1807, which caused many disorders and much discontent.

The great awakening struck Holland by way of Geneva through the tour of *Caesar Malan* in 1830. Himself set on fire by the Methodist enthusiasm of *Robert Haldane*, he imparted his zeal to the great leaders of the "Revival" in Holland, *Groen Van Prinsterer*, the statesman and historian, *Bilderdyk*, the poet-historian, *Da Costa* and *Capadose*, both converted Jews and men of national power. Then came the reaction.

1. *The Ecclesiastical Reaction.*

Hendrik de Cock of Ulrum in 1834 seceded on doctrinal and ecclesiastical grounds after deposition from the ministry. Meanwhile, through *Bilderdyk* the "Leyden coterie" of young men had been set afire. *Brummelkamp*, *Van Velzen*, *Scholte*, *Meerburg*, *Van Raalte* became the founders of the Free Church of Holland. The blot of their persecution is ineffaceable. Under an old Napoleonic code forbidding the assembly of more than 19 people, they were scattered, harassed, dragnaded, imprisoned, hounded. In 1839 the first congregation was recognized by law under restrictions. The persecutions slowly ceased and general recognition was obtained in 1841. The original name was "*Christian Seceder Church*"

("Christelijk Afscheiden Kerk"). In 1869, when branches of the secession which had separated from the main body under the name of "*Christian Seceder Churches under the Cross*" were reunited with the Free Church at Middleburg, a new name was adopted, viz., "*The Christian Reformed Church*".

Meanwhile the struggle went on in the State Church. The moderns, with their "*Protestant Federation*" (Protestanten Verbond), were antagonized by the Confessionals, with their "*Confessional Union*" (Confessioneele Unie). After 1869 the leader of the strict Confessionals was *Dr. Abraham Kuyper*, a man of widest variety of talents and unusual oratorical powers.

When the schools of the country were absolutely secularized in 1856, the believers in Holland formed the "*Union for Christian National Education*" (Unie voor Christelijk Nationaal Schoolonderwijs). These schools rapidly grew in numbers and excellence. Christian gymnasia arose and in 1880, under the leadership of *Dr. Kuyper*, a "*Free Reformed University*" was founded at Amsterdam. The synod refused to recognize the diplomas of this school and acted on this decision in 1885, when the first graduating candidate appeared. The tension now became unbearable. *Dr. Kuyper* was elder in Amsterdam and was the leader of the movement of 1885, beautifully described by him in "*Het Conflict*", which resulted in another secession. The test question was one of the admission of catechumens of modern preachers to membership in the Church. The synod ordered the consistory of Amsterdam to receive them. Then came the refusal, the resolution in regard to the control of Church property, December 14, 1885, and the interference of the "Classical Board", January 4, 1886. The question was brought into court and the classical contention was everywhere sustained. By the winter of 1886 numerous Churches everywhere had rejected the

authority of the synod and had declared themselves independently reformed.

They adopted the historic name of the suffering orthodox party in the Remonstrant Controversy, "*Doleerenden*". This party in 1892, after repeated efforts at union, amalgamated with the "Christian Reformed Church" and together they assumed the new name "*Gereformeerde Kerken*" (Reformed Churches).

They form the strongest factor in the present theological status of the Netherlands. They are strictly confessional and promise much for the future.

The main question at issue among them is the union of educational interests. *The Seminary at Kampen*, since 1854 the hope and pride of the Christian Reformed Church, stands for ecclesiastical control of theological instruction. The *university* stands for absolute independence. All movements in favor of uniting these two institutions have, till now, been utterly in vain. The secession of 1834 and that of 1885 have never been fully amalgamated, since they stand for different ideals.

2. *The Political Reaction.*

Church and State, dogma and politics are in Holland identified as nowhere else. *Groen Van Prinsterer* founded in 1849 the "*Anti-Revolutionary Party*", whose aim was the absolute recognition of God's will in matters of political as well as of ecclesiastical life. The interests of this party were fostered by the Christian schools of the country, which after 1856 spread these ideas. Dr. Kuyper succeeded Van Prinsterer as leader of the party. He welded it into a compact body, mostly consisting of the "*kleyne luyden*", the middle and lower classes of the people. His organ was the "*Standard*", edited by himself. After many years of struggle, hope came with the extension of the franchise and, with the assistance of the Catholics,

the liberal government was overthrown in 1901, Dr. Kuyper becoming premier under the new regime. Since then the war for supremacy has been waged between the Liberals and the Conservatives with varying success. After 1848, when absolute religious liberty was promulgated, the Catholic Church in Holland made wonderful strides ahead, actually becoming a distant menace to the free institutions of the Netherlands.

IX. ROME IN THE NINETEENTH CENTURY. (Kurtz 223-256, 390.)

Rome fully shared in the effects of the revolutionary tendencies which characterize the first half of the nineteenth century, and was shaken to her very foundations, being stripped at last of her temporal power.

(a) THE FIRST FOUR POPES of the century were *Pius VII*, 1800-1823, chiefly known for his struggles with Napoleon I and for his bull "*Sollicitudo Omnium*" in 1813, by which he restored the order of the Jesuits. Like his three immediate successors he inveighed bitterly against "Bible Societies" and "Bible Translations". *Leo XII*, 1823-1829, continued in this reactionary course, revived Inquisitorial persecutions, and rebuilt the walls of the "Jewish Ghetto" at Rome, broken down by the French. *Pius VIII* ruled but eight months, 1829-1830. *Gregory XVI*, 1831-1846, strove to revive the ancient hierarchical claims. He antagonized science, liberty of conscience and the freedom of the press, but found bitter opposition even among the so-called Catholic States. Among all human institutions Rome alone remained unchanged. Her theology, her aim, her ambitions never varied. Untaught by the ages, marching always with her face backward, she is today as she has ever been, the standing menace to all free institutions.

(b) *PIUS IX* filled the papal chair from 1846-1878,

From a stereotyped phrase, frequently on his lips, he has been nick-named "*Non Possumus*". One of the first acts of his reign was to break down again the "Ghetto Wall" at Rome. The Jesuits, however, soon dominated him entirely, especially *Cardinal Antonelli*. In the July Revolution of 1848, the Roman Republic was proclaimed and the pope fled to Gaeta. He returned in 1850 through Austrian and French aid.

In 1854 he proclaimed the dogma of the "*immaculate conception of Mary*", thus ending the long struggle between the Franciscans and Dominicans. But the storms thickened about him. *Victor Immanuel* annexed Romagna in 1859 against the protest of the pope and in the following year Umbria and Ancona, leaving only the Campagna and Rome as *papal territory*. This remnant he lost when the French were crushed in the Prussian war in 1870, and their soldiers were withdrawn from Rome. The Italian troops entered Rome September 20, 1870; Rome became Italy's capital, the Quirinal a royal palace. And all these changes were made not only with the acquiescence, but on the demand, of the pope's own subjects, as was clearly proven by the plebiscite of 1870, which legalized the act of Victor Immanuel.

From 1870-1878 *Pius IX* remained a "prisoner in the Vatican", a punishment self-styled and self-imposed. The stipend of 3,500,000 francs which the government agreed to pay him was annually returned, whilst the pope was amply reimbursed from the "*Peter's pence*", which were freely given by the whole Church. From his "Vatican-prison" he fanned the flames of Catholic fanaticism, thundered threats and prophesies, and waged war on all his enemies. The pope celebrated the golden jubilee of his episcopate in 1877 and died February 8, 1878. *Antonelli*, the evil genius of his pontificate, preceded him in

1876. His natural daughter contested in the courts, but without success, the will of Pius IX. In *Victor Immanuel II*, who reigned from 1849-1878, the pope found a determined opponent. By the "*Cloister Act*" of March 2, 1855, all religious orders were abolished and their property not devoted to philanthropy was confiscated. All penalties for spreading heretical doctrines were struck from the statute books. These laws were extended in 1870 to all Italy. A pension was paid to every monk and nun. These pensions in 1882 aggregated 11,000,000 lire, at 330 lire for each person. The immense property of the "*Roman Propaganda*" (20,000,000 lire) narrowly escaped confiscation, but was heavily taxed and its increase forbidden. The evangelization of Italy goes slowly forward. Dutch, Swiss, and German societies are at work, sometimes brutally opposed by the fanatic priesthood and the inflamed populace. The main evangelists of Italy, however, are the Waldensians, who since 1848 have had a congregation at Turin and a Bible depot in the very building of the Inquisition.

(c) LEO XIII, 1878-1903, formerly Joachim Pecci, Cardinal Archbishop of Perugia. Leo was proclaimed pope, February 20, 1878. From the beginning of his reign, he exhibited great tact and firmness in his dealings with the governments of Europe. Towards the king of Italy he maintained the same attitude as Pius IX, still preserving unbroken the myth of the "*Vatican-imprisonment*", and like him refusing the annual State subsidy. After 1887, however, he sought for a "*modus vivendi*" with the Italian government, in the face of the bitter opposition of the princes of the Church. The opportunity offered itself on the assassination of the Italian king, *Humbert IV*, in 1900, but although expressions of sympathy and condolence passed between the government and the Curia, the

new century showed no practical change in their mutual relations. The temporal power of the papacy seems to have been destroyed forever in 1870. But since Italy will not recede and the papacy cannot recede, it seems impossible that a true peace could ever be concluded between them.

Like Pius IX, Leo XIII was thoroughly dominated by the Jesuits. After the revolutionary period the Roman Catholic religious orders rapidly recovered lost ground. They especially grew in *Belgium, France, Austria, Bavaria, Prussia, England* and *America*. In France, the beginning of the new century saw a reaction against this growth, and effectual attempts were made to limit their extension and power by law. The darker side of monasticism has been shown by many latter-day revelations, e. g., the case of *Barbara Ubryk* of Cracow in 1869. (See Kurtz III, 233.)

The strength of Rome consists in her perfect organization, the unchangeableness of her purposes, the pliability of her character, the secrecy of her plans and the universality of their execution.

(d) THE OLD CATHOLIC MOVEMENT. (Kurtz III, 256; Fisher, 537.)

Pius IX, as we have seen, had settled on his own initiative a question about which the "Doctors of the Church" had never been able to agree, viz., *the immaculate conception of Mary*. In 1870 he called together the "*Oecumenical Council of the Vatican*", which consisted of 764 bishops from all parts of the world. One third of them were, however, Italians. At this council the dogma of "*papal infallibility*" was promulgated. It met, however, with strong opposition. Among the opponents were men like *Hefele* from Germany, *Dupanloup* from France, *Kenrick* from America. Most of the minority withdrew before

the fatal decision, which was made by 525 bishops. Henceforth the pope was to be infallible, when speaking "ex cathedra" on matters of theology and morals. Thus the long struggle between the authority of popes and councils was settled in favor of the former. *Hefele* and the other opposition-leaders acquiesced, after some weeks, in the decision of the Council.

Under the leadership of *Ignatius von Döllinger*, the irreconcilables separated from Rome and formed the "Old Catholic Church". *Reinkens*, their first bishop, was ordained by a Jansenist bishop from Holland in 1873. The Utrecht "Old Catholics" joined the movement. Their first congress met at Munich in 1871. There they resolved to adhere to the faith, worship and constitution of the Ancient Catholic Church. They rejected the "Vatican decrees" and subsequent sentences. They recognized the "Old Catholics of Utrecht" and extended a hand of fellowship to the Greek Church. They also looked forward to reunion with Protestantism.

When, however, the separatistic tendency of the movement became clear, *Döllinger* withdrew from the congress without, however, abandoning the movement. In 1872, at *Cologne*, their organization was perfected, their first bishop being ordained as stated above. The first regular synod was held at Bonn in 1874. There it was resolved: (a) to abolish compulsory fasting and confession; (b) to make use of the vernacular in worship, if desired. At the fifth synod in 1878, the threatened rupture came on the question of celibacy, which was declared optional. Several of the leaders now withdrew, also the "Old Catholics of Holland". But the movement went on and in 1883 the use of the supper under *two forms* was permitted, where circumstances warranted it. The new Church was recognized by several governments, e. g., *Prussia, Baden,* etc. The movement, however, has not answered to the general

expectations of its leaders and has lacked cohesiveness from the beginning. The masses of the Catholic population of Germany looked at it askance. It has apparently no future, although it has branches in *Switzerland, Austria, France*, (where *Pere Hyacinthe Loyson* formed an Old Catholic Church at Paris in 1869) and even in Italy itself. In the latter country two of the pope's chaplains joined the movement, *Savaresse* in 1883 and *Renier* in 1886.

X. RUSSIA. (Kurtz III, 400 p.)

In no country has the soil been so well prepared for atheism and revolutionary movements in general as in Russia. The educational system of the country has been well developed, general intelligence has grown; Russia has been in constant touch with the highly civilized nations of the world, its people have studied many languages and read their literatures—and yet its social and political life is a pure anachronism; it belongs to a dead past. Hence the ominous growth of *nihilism* in the czar's dominions.

(a) ALEXANDER I, 1801-1825, came under the influence of *Madame Krüdener's* pietism. He sought to elevate the clergy by founding seminaries for their training and he furthered the spread of the Scriptures among the people. Under *Nicholas I*, 1825-1855, however, a reaction set in in favor of the orthodox Greek Church. This same tendency was observable under *Alexander II*, 1855-1881, who finally lost his life in a nihilist plot, March 13, 1881. And yet this czar did much for Russia. He made it possible for the *lower clergy* to obtain preferments. Hitherto they had been the Levites, whilst the *priests* were an order by themselves. This law was passed in 1868. The training of the clergy was now made *compulsory*. He increased the clerical stipends and regulated the monastic societies. He formed a missionary spirit among his people by establishing in 1860 a "*Missionary Society for the Peoples of*

the Caucasus" and, in 1866, another for *Mohammedans and pagans throughout the empire*. In all these matters he was ably seconded by *Count Tolstoi*, the great Russian novelist (excommunicated by the Greek Church in 1901), as minister of education and procurator of the Holy Synod. *Alexander III*, 1881-1894, followed in the same direction. But the new procurator *Pobedownoszew* labored with all his might in favor of the absolutism of the Greek Church. His motto was: "*One country, one faith, one language*". The present czar, *Nicholas II*, himself thoroughly broadminded, is bound by the traditions of the empire and of the Church and is powerless to avert the great destructive revolution which sooner or later must come upon Russia. The changes which were brought about by the unfortunate ending of the war with Japan have been largely "paper" changes. The "duma" from the very start failed in its purpose as a representative body. All Russians are aware that a vital change must come sooner or later. No power can avert it, unless the ancient absolutism of the throne and the Church give way to more enlightened methods of government in harmony with the spirit of the age.

(b) ROME IN RUSSIA. (Kurtz III, 402.)

The subjects of Russia who, in 1596 by permission of the *Council of Brest* had been compelled to join the Catholic Church, as belonging to Poland, were in sore straits when, by the partition of Poland in 1772, they came again under Russian rule. Some 2,000,000 of them returned to the Greek Church in 1839 at the *Synod of Polosk*. A remnant under the bishop of Chelun clung to Rome (350,000), but most of these in 1875 also returned to the old establishment, led by *Popiel*, the priest. They gave as reasons for this return: (a) the compulsion of Rome, by which they were forced, against the contract of 1596, to give up the

Greek liturgy, and (b) especially the two *new papal dogmas* of 1854 and 1870. Meanwhile a fierce struggle had raged between the czar and the pope in these Polish dominions. The Catholics had supported the Polish revolution. In 1861 the country was placed under martial law and the military invaded the Catholic Churches, where revolutionary ringleaders had sought refuge. *Bialobezeski*, the episcopal administrator, thereupon closed the "profaned" Catholic churches of Warsaw. He was apprehended and sentenced to death, but confined to prison for one year in commutation of the sentence and stripped of all his dignities. In 1862 *Felinski* succeeded him. The pope now tried conciliation. But the czar confiscated the Church property, converts, etc., and all relations with the Curia were broken off in 1867. The Polish bishops struggled in vain. In 1869 the "Russian calendar" was introduced, and Russian education in the schools was made *compulsory*. The hated language was forced on the Catholic Church in 1870. The recalcitrant bishops and priests were imprisoned and transported, *Felinski* among them. Only the consummate tact of *Leo XIII* saved the Catholic Church in Poland from total destruction, and created a "modus vivendi" which exists till this day.

(c) THE EVANGELICAL PARTY in Russia is represented by the followers of *Lord Rostock*, whose work, 1870-1884, along Methodistical lines made a deep impression on the higher classes of society. He was exiled in 1884 through the extravagances of one of his converts, *Col. Paschcow*. But the work was silently continued, although, even after the decree of religious liberty of 1905, the Greek Church has succeeded in making much trouble for those who leave the Church of their fathers. The Greek Church tolerates all shades of belief, provided that they are kept quiet and do not openly come in conflict with her. The

Lutheran Churches in *Livonia, Esthonia, and Courland* are tolerated under many restrictions. But no other faith than that of the Greek Church can be preached in the Russian tongue. The children of mixed marriages are Greeks, except in Finland, where the child follows the father. In the "Baltic provinces" especially, a steady pressure is effected to force outsiders to join the Greek Church, all attempts at interference on the part of the German pastors being severely punished.

The "*Stundists*" of Russia are the last of its sects. They are pietistic in faith, methodistic in their efforts at propaganda. They number thousands of adherents among the lower classes, especially in the southern part of the empire. Punishments, knoutings, exile, confiscation of property, nothing has availed to re-convert them. By imperial permission with English aid, large numbers of them have of late years emigrated to northern Canada.

CHAPTER XIV.

FOREIGN MISSIONS.

(Kurtz III, 155, 214 p.; Fisher, 582 p.)

In no department of Christian activity has the nineteenth century so signally excelled as in that of foreign missions. They are a fruit of that devotion to practical Christian work, which rooting itself in pietism, was developed along Moravian and Methodistical lines and ultimately communicated itself to every branch and family of the Christian Church. The "spirit" of modern missions had as early as 1659 pervaded the Dutch work of *Joh. Hoornbeek*, "*De Conversione Indorum*". The "theory" of missions was at the same time expounded by another great Dutchman, *Prof. G. Voetius*, in his "*De Plantatione Ecclesiarum*". But the "practice" of missions was reserved for the Church of the nineteenth century. Modern missions belong to that sphere of Christian activity from which have sprung Bible societies, Sabbath schools, tract societies, Christian alliances, etc. They are to be distinguished from the Roman Catholic and Jesuit missions in that they do not so much aim at *Church extension*, as at the *conversion* of the heathen. They are, with few exceptions, wholly *altruistic* in their nature. They have done more to break down the walls of Protestant sectarianism than any other agency. They have led to the rapid civilization of the heathen world and have reacted very beneficially on the condition of the home countries in opening new marts and stimulating trade. Whoever proclaims modern Protestant missions a failure has never read aright the history of civilization of the nineteenth century.

It is, of course, impossible to give in the brief compass which these pages allow more than the merest skeleton of a sketch of modern missions. The topic is as wide as

modern Christianity and virtually represents the "Renaissance" of the Church. It sounds the keynote of the life of the Church of the nineteenth century and has, in many schools which prepare candidates for the ministry, separate chairs. A mere glance at this endless topic is, therefore, all that can be given. (For special topics see "Encycl. of Missions".)

I. THE ENGLISH MISSIONARY SOCIETIES. (Kurtz III, 155-215 p.; Smith, "Short Hist. of Chr. Miss.", 1894.)

Usually *William Carey* is named "the father of modern missions." It is questionable whether this title should not be given to the Moravians or perhaps to *John Urris-perger*, the Augsburg elder who tried to arouse England, Holland and Germany to united work for the conversion of the world. As a result of his efforts, in 1780 the "*Basel Society for Spreading Christian Truth*" was founded.

But in the sense of *personal effort*, the title belongs unquestionably to William Carey.

What Rome did for the spread of early Christianity, the "*East India Company*", founded in 1600, did for modern Christianity. It was swept out of existence in the "Mutiny" of 1858. It was neutral and later on inimical to the missions of the Church. It turned Carey down, as well as the early American missionaries. It became in the closing years of the eighteenth century and the beginning of the nineteenth century "the most intolerant enemy of Christian missions". And yet it made the Indian missionary work of the century *possible*, (a) by rescuing southern Asia from anarchy; (b) by preparing the path of the Gospel in a physical way, by roads, commerce, stations, etc.; and (c) by quickening the conscience of Christian England to do its duty through its very opposition.

William Carey, 1761-1834. Born an Episcopalian, he was converted to Baptist views. He was extraordinarily

fond of natural science, a fine linguist, and an enthusiast for the world's conversion. In 1792 he published that now extremely rare tract, "*Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens*". His motto was: "Expect great things from God; attempt great things for God." Through his magnetic influence, the unhopèd-for was doné.

(a) THE BAPTIST SOCIETY was founded October 2, 1792. A year later saw Carey at Calcutta. For years he toiled alone and practically without home support under terrible disadvantages. Finally, under Danish protection, he founded the mission at *Serampore*, where he was joined by *Marshman* and *Ward*. The story of that mission, its financial successes, and its incalculable influence on Indian missions, may be found elsewhere. *Forty Bible translations* for India issued from its presses, the first *primary school* was there opened, the *first college* in India was there founded, the *first Hindoo* was there baptized in 1800. It supported 30 large missionary stations, Judson's work in Burmah, etc. Carey laid the foundations for a "*Christian India*" at Serampore. Here he died after 41 successive years of labor, in Bengal, June 9, 1834. The old Baptist Society extended its work in India and invaded West Africa, where it established the Congo Mission and later on operated in South Africa and the Malay Archipelago.

(b) THE LONDON MISSIONARY SOCIETY. Founded in 1795. The main instrument of its founding was *Dr. David Bogue*. Carey inspired him. A meeting of evangelical ministers was called at London in 1795, and there the great undenominational society was formed, which later on became identified with the Congregational Church. It has sent forth men like *James Wilson*, its pioneer, *Robert Morrison*, †1834, the great Chinese missionary, *John Williams*, †1839, the martyr of the new

Hebrides, *William Ellis*, †1872, and *David Jones*, †1843, the apostles of Madagascar. *Radama I*, the king of Madagascar, was kindly disposed to the mission, but under *Ranavalona* a terrible persecution broke out, which, with intervals, lasted for 25 years. Victory came only in 1869, when *Ranavalona II* was baptized and destroyed the idols. The chief ornament of this society is *David Livingstone*, 1813-1873, son-in-law of another celebrated missionary of the society, *Robert Moffat*, †1883, the apostle of South Africa.

Livingstone, a Glasgow graduate, was sent to South Africa in 1840. He became the great pioneer explorer of the "Dark Continent". From 1854-1856 he crossed the continent. During his last exploration tour, lasting 7 years, he contributed wonderfully to our geographical and ethnological knowledge of Africa and died on the south shore of *Lake Bangweolo*, May 4, 1873. His bones rest in Westminster Abbey, his heart in Africa. The search after him brought *Henry Stanley*, of the "New York Herald", into prominence in 1871, who in turn became the great explorer of Africa and opened the "*Uganda Missions*" under *King Mtesa* in 1877 (under the auspices of the "Church Missionary Society"), of which *Bishop Hannington* and 40 companions became the martyrs in 1884.

(c) THE SCOTTISH MISSIONARY SOCIETY was founded in 1796. Its first secretary was *Rev. Greville Ewing*, who stirred all Scotland by his eloquent appeals and enlisted both the "Established Church" and the "Seceders", the followers of Dr. Erskine, for the work. Its pioneer missionary was *Peter Greig*, †1797, killed by the native traders of *Foulah* in West Africa in Sierra Leone. The society also labored among the Tartars in the Caspian Sea region and in India, where *Donald Mitchell*, a converted soldier,

was its pioneer, and also in Jamaica. It was finally absorbed by the "Church Mission" in 1847.

(d) THE GLASGOW MISSIONARY SOCIETY. This also was established in 1796. Its first labors in Sierra Leone were unfruitful, the missionaries falling victims to the climate. But in 1821 it founded a prosperous mission in *Kafraria* (South Africa), first absorbed by the "Church Mission" and later by the "Presbyterian Church of South Africa". *W. R. Thomson* and *J. Bennie* were its pioneers. The great Kaffir apostle, *John Ross*, †1878, also labored under its care.

(e) THE CHURCH MISSIONARY SOCIETY. Founded in 1799. It represented the evangelical party of the Church of England, whilst the "*Society for the Propagation of the Gospel*", which was founded in 1701, represented rather the old Catholic idea of the "propaganda" than the modern missionary idea, being sacramentarian in its character. *Henry Martin*, †1812, the saintly government chaplain at *Gawnpore*, had set the English Church, as well as India, afire and the Church Missionary Society was born from the enthusiasm created by him and by Carey. Originally it was opposed by the English hierarchy and could secure only *foreigners* as missionaries. But it grew mightily. Its work in Africa was begun in 1804, in Madras in 1814, at Calcutta in 1820. Now its missionaries labor all over the world, in Africa, Palestine, Persia, all over India, China, Japan, etc.

(f) THE GENERAL BAPTIST SOCIETY. Founded in 1816 by *Rev. J. G. Pike*. It labored especially in *Orissa* and *Ganjam* in India, where *W. Bampton* and *J. Peggs* took up Carey's work. It merged into Carey's society in 1892, just before the great century jubilee, when a fund of \$6,000,000 was raised as a "Memorial Fund".

(g) THE WESLEYAN METHODIST MISSIONARY SOCIETY. Organized in 1813. Its true founder was *Dr. Coke*, †1814, a devoted laborer among the negro slaves in the West Indies. He established a prosperous mission at Jaffna on Ceylon, where he died. Its labors were extended to America, the West Indies, and Nemaqualand in South Africa, Kafraria and Natal, South India, South China, Australia and Polynesia. *William* and *David Cargill* were the apostles of the "Friendly Islands" and with *Calvert* and *Hunt* succeeded in converting the Fiji Islanders from cannibalism to Christianity. Surely the work of this society was signally blessed by God.

(h) THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL changed into a distinctly "missionary society" in 1821. Originally its character was purely ecclesiastical. And its organization maintained this character to a large extent. It was an "ecclesiola in ecclesia" and practically remained such with episcopal dioceses in Asia (14), Africa (14), Australia and the Pacific (20). Its ramifications extend to America and Europe. Its history is glorified by names like *Caldwell* (India), *Marsden* and *Selwyn* (New Zealand), *Hannington* (Central Africa), *Patterson* (Melanesia), etc.

(i) THE CHINA INLAND MISSION. Organized in 1866 by *Rev. Hudson Taylor*. A wonderfully successful organization. It characterizes itself by the accommodation of most of its missionaries, a number of whom are self-sustaining laymen, to their environment in the matter of food and dress. It has been signally blessed in conversions; and in the great "Boxer Revolution" at the close of the century, added its full quota to the martyrs of Christ, who laid down their lives for the cause they loved so well.

II. THE EUROPEAN SOCIETIES.

All the above societies were formed of individuals zeal-

ous for the conversion of the world. They were *corporations* of believers who banded themselves together and strove for the great cause of laying the world at the feet of the Redeemer. By the side of this current, another formed itself, viz., that of *ecclesiastical missions*. On the continent of Europe the first type continued to prevail with few exceptions. Some of the older English societies were absorbed by the various Churches and were changed into ecclesiastical missions, especially those of Scotland, where after 1830 the Churches, as such, undertook the task of missions.

Among the great German Mission Societies we mention:

The *Basel Society*, 1816; that of *Berlin*, 1823; the *Rhenish Society*, 1829, with a missionary seminary at Barmen; the *North German Society*, 1836; the *Dresden Society*, 1849; the *Leipsic Society*, 1836. All these German missions are absolutely *non-ecclesiastical*, although some have a distinctly confessional basis. The first four are all based on the Augsburg Confession. But they have laid great stress on the literary side of the cause. They make a free use of the press in behalf of missions. They force people to see things in order that their consciences may compel them to act. Some of these societies aim rather at the training of missionaries than at actual missionary work. These students, however, had "special courses" and could not act as ministers at home. But as the societies developed, their spheres of usefulness extended, till all heathen and all the Roman Catholic countries of Europe became the objects of their care.

In Holland the *Netherlands Missionary Society* was founded in 1797 through *Dr. Van der Kemp*, the great Kaffir missionary. In the Minnahassa a great work was done under its auspices by *Riedel* and *Schwarz* after 1820. But the rationalism of the Church at home throttled this mission, or at least left to it only a semblance of life.

Other societies are: The *Missionary Union*, the *Utrecht Society*, the *Java Committee*, etc. These missions mostly confine themselves to the East Indian possessions of Holland. The Free Church started its own mission on Java and followed the German plan in preparing its missionaries in a special school. Since the union of 1892 between the early seceders of 1834 and the followers of Dr. A. Kuyper in the Secession of 1885, this plan has been somewhat modified and a new plan of missions is in operation, by which local churches are to maintain missionaries and are to *loan* their pastors to the mission. The whole thing is yet in a crude form and a definite plan of missions will ultimately be evolved.

The *Paris Society*, organized in 1829, took South Africa as its special field. Since 1833, its missionaries have labored among the Basutos. Among its noted names is that of *Major Malan*, the son of Caesar Malan, who gave up all for South Africa missionary work.

III. AFFILIATED SOCIETIES.

(a) JEWISH MISSIONS. They originated from the same source as missions to the heathen, but it was evident from the beginning that special societies had to be founded for this special work. Thus arose *The London Society* for promoting Christianity among the Jews, 1809, first undenominational, but after 1815 in connection with the Episcopal Church. Of all the converted Jews, who alone are fitted for this kind of work, the most remarkable was *Joseph Wolff*, †1862, who traveled all over Central Asia and Abyssinia to labor among his brethren. He has been called "the Protestant Xavier". *The British Society for the Propagation of the Gospel among the Jews* was founded in 1842, and labors in England, Germany, Italy and Russia. Besides these there are numerous smaller societies in America and Europe. The work, however,

offers but little encouragement. The tendency of the modern Jew is rather to absolute infidelity, or at least liberalism, than to Christianity.

(b) THE BIBLE AND TRACT SOCIETIES. These labor in conjunction with both *home* and *foreign missions* for the spreading of the Scriptures and of Christian literature among the various peoples of the world.

The Religious Tract Society was founded in 1799 for this specific purpose. It spreads the Gospel in nearly 200 languages and assists missionary work in every way possible within its self-imposed limitations.

The British and Foreign Bible Society was founded in 1804. It is still more closely allied with missions than the above. It placed the Scriptures, or portions thereof, in 364 languages before the world. It has the deserved support of all Christendom and is one of the most useful of all its agencies.

The National Bible Society of Scotland, formed in 1860 from many other smaller organizations, distributes the authorized version of the Scriptures without the Apocrypha. It prints the Bible in all the tongues of Europe and in many heathen languages and dialects.

The American Bible Society was founded in 1817. Its headquarters are in New York. It stands, or rather stood, next to the British Society as regards magnitude of operations, although it is more limited in its sphere and largely confines itself to home missions. Besides these there are other similar organizations on the continent of Europe. One and all they have greatly contributed to the success of missionary work in the nineteenth century.

IV. MEDICAL MISSIONS.

John Thomas, Carey's colleague, was the first physician who went out as a missionary. But the first medical mission was established at Edinburg in 1841 by Dr. John

Abercrombie. Thus arose the *Edinburg Medical Missionary Society*, whose special aim was to prepare medical missionaries for their work. Since then the principle of medical missions has been recognized as a necessary concomitant of the evangelistic work and these missions have become branches of all the larger fields.

The fact is that generally the heathen can be reached best, at the first instance, through the healing art in which heathen lands are so sorely deficient. The medical missionary is, therefore, the true pioneer of missionary labors. No missionary station ought to be without a first-class medical department.

V. AMERICAN MISSIONS.

(a) THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, 1810. In 1808 a society was organized in Williams College by *Sam. Mills*, which assumed the name *The Brethren*. It was the forerunner of the later *Student Volunteer Movement*. Transferred to Andover Seminary, it came under the influence of *Adoniram Judson*, the pioneer of American missions. In 1810 they sent a missionary memorial to the "General Association of Massachusetts". *Judson, Nott, Mills* and *Newell* were the signers. In answer to this appeal the *American Board* was founded. The four signers sailed for India in 1812, but the enmity of the East India Company scattered them. *Judson* went to *Burmah*, where he began his historic work. His enthusiasm inflamed the American Church. His change of views on the subject of baptism, at the same time with *Rice*, led to the formation of the *Baptist Board* in 1814.

The work of the *American Board* has become famous the world over, together with that of its *Women's Board*, which has become the pattern of similar organizations in all missionary societies of America. From small

beginnings the Board has risen to magnificent proportions. Its missions encircle the globe. It labors in Asia Minor among the dead Churches of the past, among the Mohammedans of the Turkish Empire, in India, China, Japan, Africa, the Pacific, in papal lands and among the North American Indians. Among its honored missionaries are names like these: *Mills, Newell, Fish, Parsons, Abeel, Eli Smith, Dwight, Van Dyk, D. C. Greene, Jessup, Coan*, etc. These names are taken at random and might be infinitely multiplied. Its missions on the Sandwich Islands have a history which reads like a romance.

Those in Western Asia represent a type of missions more dangerous and expensive than those in Central Africa, and more difficult to operate. The Board's constitution demands that one-third of the corporate members be clergymen, the balance to be chosen indiscriminately from both classes. The Board holds an annual meeting in different places. Its business is done by the *Prudential Committee*. It consists of the president, vice-president, and 10 members (five ministers and five laymen), who meet every Tuesday.

The *Noyes Controversy* on the admissibility of candidates who believed in second probation, several years ago seriously threatened the harmony of the Board, but the storm blew over and left the grand old institution intact.

(b) THE AMERICAN BAPTIST MISSIONARY UNION, 1814. Founded by the conversion of *Judson* and *Rice* to Baptist views. Judson made this mission famous. Driven away by the East India Company, he was forced to take ship to *Rangoon* and thus became the *apostle of Burmah*. Here lay the first field of the Board. Judson's visit to America inflamed the Baptist Churches for missionary work. His self-sacrifice and liberal contributions from a

small stipend set a glorious example to the Baptist Church, which was eagerly followed. The "Union" expanded. The Southern Baptist Church followed in its steps and organized a society. The work of the "Baptist Union" is done by a Board of Managers composed of 75 members, one-third of whom are laymen. It has fields in Asia, Africa and Europe, in India and Japan, and lays special stress on education. Among its great names, besides Judson and Rice, we mention those of *Ingalls* and *Boardman*, *Dr. Cross*, *Brown*, *Bronson*, *Taylor Jones* and *Sawtelle*, *Amos Sutton*, *Dr. Jewett*, etc.

(c) BOARD OF FOREIGN MISSIONS, PRESBYTERIAN CHURCH NORTH, 1837. Formerly its work was done through the American Board with whom the New School party, after the split in the Church in 1838, continued to co-operate. After the reunion of 1870, the American Board transferred to the Presbyterian Board the fields in *Persia*, *Syria*, *Gaboon* and several Indian stations. Like that of the Dutch Reformed Church, this "Board" is really "a standing committee" on foreign missions of the Assembly. Its operations extend first to the American Indians, then to Mexico, South America, West Africa, Syria, Persia, Siam, China, Japan, Korea, etc. Among its noted missionaries we mention: *J. C. Hill*, *N. P. Gilbert*, *A. G. Simonton* and *Chamberlain*, *Fisk* and *Parsons*, *Bird* and *Goodell*, *Smith* and *Van Dyck*, *Perkins* and *Mrs. Grant*, *Lourie*, *Dr. MacFarland*, *Hepburn*, etc.

(d) PRESBYTERIAN CHURCH SOUTH, FOREIGN MISSIONARY COMMITTEE. Founded in 1861, when the Southern Church separated from the Northern in the Civil War. It operates among the American Indians, in Brazil, in Mexico, in Cuba, in China, Japan, Korea, and Africa. The honor roll of its great missionaries is so long and their service has been so far-reaching, that it would be invidious to mention any names at all. Few missionaries sent from

the U. S. A. have averaged as high as the missionaries of the Southern Presbyterian Church. The marvelous success in Korea and Japan and especially in Africa are matters of history.

(e) THE BOARD OF FOREIGN MISSIONS, REFORMED CHURCH IN AMERICA, 1832.

The Reformed Church co-operated with the "American Board" till 1832. Then it began its own work. It received from the American Board the fields of *Arcot* in India and *Amoy* in China. Its earliest chosen field was Borneo, but this had to be abandoned for climatic reasons in 1844.

It operates in *India, Japan, China* and *Arabia*, and among the Indians at home. The Arabian mission was organized through the zeal of *Prof. J. G. Lansing* of New Brunswick and its greatest ornament is the famous name of Dr. Samuel Zwemer, F. R. G. S.

The *Scudders, Chamberlain, Abeel, Kip, Verbeck, Stout*, besides many of the younger generation of missionaries, are names of which the Church is justly proud.

This small Church has the honor of standing next to the Moravians in its contributions, per capita, for the cause of missions.

One by one the American Churches took up the foreign missionary work, till now even the smallest of them co-operates in the great work of the world's evangelization. The great fields of operation of all missions, of course, were Asia and the dark continent of Africa. India, China and Japan attracted the attention of the churches from the beginning of the movement.

In India a wonderful work was done when the strength of the East India Company was broken. *Carey* had been its apostle, taking up the work of *Ziegenbalg* and *Schwartz*. He tried to reach the peoples of India through their own languages. *Alexander Duff* took a new, though remarka-

bly successful step, in teaching the English language to Hindoo children. The "*Zenana work*" was started in 1854.

In China, whose pioneer Protestant missionary was *R. Morrison* in 1807, regular work was only begun after the iniquitous opium war, 1839-1842. In 1858 the whole country was opened to missionaries, but again and again furious popular outbreaks occurred against the foreigners, which culminated in the "*Boxer Uprising*" and massacre of foreigners in 1900. Christianity, however, has penetrated into this vast mass of heathendom and, with its reorganized life, it must necessarily receive the salt of the Gospel.

China is awake at last. How long the new Republic will last no one can tell. It is enough for us to know that China has finally reached out her arms to Western civilization. Woe to the world if that civilization be not preceded by evangelization!

Japan was opened to Western civilization at the point of Perry's guns in 1854. Since then a complete revolution took place in this old country. The power of the "*daimios*" was broken in 1871. *Civilization* apparently preceded *Christianization*. As late as 1867 Christian natives were persecuted. But the American Board, the Presbyterian Churches, the Dutch Reformed Church, the German Reformed Church and other bodies of America, England and Scotland, entered the field and made Japan the Christian battlefield of the East. In 1877 the "*United Church of Christ in Japan*" was formed by the Northern Presbyterians, the Southern Presbyterians, the Cumberland Presbyterians, the Scotch Presbyterians, the German Reformed, the Dutch Reformed, and the Women's Union Missionary Society missions.

Its confession is the Apostles' Creed with an explanatory preamble. Infidelity invaded Japan with civiliza-

tion and the mass of intelligent Japanese have assumed an expectant attitude toward the Christian Church, if they do not ignore or antagonize it.

The Church at home has not yet awakened to the realization of the fullness of its responsibility. When the great revival of the twentieth century shall sweep over the Churches, when Christian wealth shall be fully consecrated, when the true building shall be erected on the foundations that have been laid in tears and prayers and much suffering, the world will see the complete fulfillment of the promise of the kingdom.

The results of missionary work hitherto obtained cannot be stated in figures or tabulated in a systematic way. Christian missions have aided the development of civilization, science, and ecclesiastical life in the nineteenth century in every way.

The obstacles in its way have been and are:

(a) The profligate and wicked lives of white men (nominally Christians) in heathen countries.

(b) The shock of the incalculable change which Christianity demands of its converts in every heathen sphere.

(c) The inconsistency and incompetency of some missionaries, as well as their evident lack of a divine call to the work.

(d) The dread of foreign subjugation as a concomitant of receiving Christianity, notably in China.

(e) The coldness and lack of interest in the work on the part of the home Church.

CHAPTER XV.

THE AMERICAN CHURCH.

The complete liberty of the American Churches and the eminently practical turn of the American mind have made the Western Continent, especially the United States of America, a very promising field for the free development of ecclesiastical life. Sects which could not fully expand themselves in the European countries have done so here. And nowhere in all the world, according to the testimony of competent witnesses, is the tone of ecclesiastical feeling and piety so prevalingly high, among the ministry especially, as in America. And we may add that nowhere so high an average of intelligence has been attained by the ministry as in the new world.

For the student of the history and life of the Church, therefore, America offers a singularly attractive field. (Kurtz III, 410 p.; Fisher, 559 p.; "Hist. of Am. Chr'y", Bacon; "The American Church History Series".)

I. GENERAL OBSERVATIONS.

The earliest missionaries of the American continent were Dominican monks and Jesuits. With incredible swiftness the Spaniards conquered South America. The story of blood and cruelty and greed, as written by them, needs no mention. But the vast and unknown country to the north long tempted them in vain. The earliest Protestant settlement in North America was that of the Huguenots at the mouth of St. John's River in Florida, ruthlessly massacred by the Spaniards in 1565. The Catholic missionaries now overran that part of the country which was Spanish domain. Swiftly they built and swiftly the building decayed. The story reads alike in Florida, New Mexico and California. France established a mighty empire in North America. It advanced both from the northeast, by the St. Lawrence, and from the

southeast, by the Mississippi. But it wilted and disappeared like Jonah's gourd. Among the causes of this failure Bacon mentions: (a) *the dependence on royal patronage*; (b) *unnecessary meddling in Indian affairs*; (c) *the instability of Jesuit efforts*; (d) *the thin French population*. Still some of the Jesuit missionaries are immortalized by their labors, e. g., Fathers *Marquette*, *Joliet*, *La Salle*, etc. Meanwhile the Dutch and English had settled the eastern portion of the continent; Germans and Quakers had mingled with them. Protestantism had gained a strong foothold in America. It was of the Puritan (the Calvinistic) type and firmly imprinted itself on all later developments of the American Church.

America narrowly escaped the curse of "Established Churches". In the southern colonies the *Episcopal Church* originally occupied that position. *Congregationalism* virtually did the same in New England as well as the *Dutch Reformed Church* in New York. The "worship tax" went to these "established" Churches. The laws pertaining to it were slowly changed, so as to apportion the tax among the various sects. This happened in behalf of the Episcopalians in Connecticut in 1727, and of Quakers and Baptists in 1729. Every colony originally had some *religious test*. In Pennsylvania and Delaware, the most liberal colonies, "faith in Christ" was demanded by all who exercised the right of franchise. The war of the revolution made of the *colonies a nation*; and absolute religious freedom and separation between Church and State, of which Jefferson was the author, was decreed in 1785. All religious taxes now disappeared and the Church became self-supporting. New England was last in abandoning these taxes. In Connecticut this was done in 1818, in Massachusetts not till 1833. The civil polity was thus entirely secularized. The State schools were thereby prohibited from giving religious instruction, which was

relegated to the Churches, although the courts have ever held that "general Christianity forms a part of the common law of the States", as is evident from the customs of our legislative halls, from our federal and State proclamations, etc. Assaults on the Christian religion are, therefore, prohibited in our schools by common law, although their secularization has steadily progressed. This secularization of the entire State polity, and the absolute autonomy of the Church has, contrary to expectations, not led to an undue multiplication of sects. Our ecclesiastical history has proved that the tendency is toward centralization rather than decentralization. A few large denominations practically cover the whole field. In the last half of the eighteenth and the beginning of the nineteenth century, Deism and rationalism made terrible progress in America, especially the cultured classes and the schools being affected. *Dearborn, Randolph, Thomas Jefferson* and *Thomas Paine* were exponents of this liberalism. The Church suffered greatly and seemed near to total extinction. In the middle of the eighteenth century a great revival took place, in which *Jonathan Edwards* was the chief leader. This moral and spiritual quickening is called "The Great Awakening". From that time on revivals periodically recurred. The one of 1796-1803 was a spontaneous upheaval of the religious life of the people. It spread through the whole country, it affected every Church and changed the morals of the nation. It created home missions, Sunday schools, and the popular "camp-meetings." Naturally, a false enthusiasm accompanied it and wrought great harm through its extravagances.

That of 1857 was characterized by a want of great leaders, but by the universal prevalence of the spirit of prayer. The Moody and Sankey revivals of the seventies shook the entire country spiritually awake. Ever since

then the evangelistic spirit has pervaded the entire American Church.

The theology of the early Puritans and Dutch colonists was strictly Calvinistic. *Jonathan Edwards* was one of the greatest theologians and metaphysicians which America has produced. Strictly Calvinistic on the doctrine of divine sovereignty, he yet departed from the system which had been constructed by the English theologians and introduced "improvements" which led to the so-called "*New England Theology*". He distinguished between "natural ability", in sinful men, and "moral inability", which precludes the sinner from exercising the former and necessitates regenerating grace. Thus arose the school of the "*Edwardians*" or "*New Divinity Men*". They soon denied the doctrine of imputation of Adam's sin, the doctrine of total depravity and that of a limited atonement.

Hopkinsianism taught "unconditional resignation" to the divine will. From Hopkinsianism the younger *Edwards* led the way to the "governmental theory" of the atonement; whilst *N. W. Taylor* still further developed the system of the New England theologians. His enemies accused him of semi-Pelagianism, to which he certainly tended on the doctrine of "natural depravity" and "regeneration". With *Dr. Finney* of Oberlin, holiness was the point of chief importance. As man *can* do what he *must* do, doubtless holiness is the point of chief importance and is attainable in this life. In Finney's system there is clearly a *mystical tendency*. Thus he became the forerunner of the later "Perfectionists". The system of *Henry B. Smith* stood for the American "mediation theology", a system midway between the advanced New England theologians and the Calvinists. It was decidedly *Christo-centric*. He was, alas, not spared to put

it in written form before the world, but he exerted a tremendous influence on and through his students.

The two *Hodges*, *Alexander* and *Shedd*, stand forth as the last great representatives of the older type of theology. Since the arrival of *Dr. Ph. Schaff*, the development of American theological thought has been largely along German lines, the individuality of our progress being arrested.

Rationalism on the one hand and a decided *repugnance to philosophical dogmatics* and to the *restrictions of creeds* are characteristic of our later Church history. Both in the theology and preaching of the American pulpit the influence of the modern destructive criticism has made itself clearly felt.

II. THE CONGREGATIONAL CHURCH.

It was founded in 1620 by the Puritan Leyden exiles, formerly called "Brownists", who sought in the new world liberty and material prosperity. The "*Mayflower*", which carried them, landed them on Cape Cod, November 9, 1620. The place of their landing was called "*Plymouth*". In the first winter the colony was almost destroyed by want, cold and disease. *Robert Cushman* was their first pastor. In 1628 another colony was founded at *Salem*. Men like *John Winthrop*, *John Cotton*, *Thomas Hooker* and *Rodger Williams* were leaders in this colony. When they arrived they were Puritans; the air of America effected a radical change and before they knew it they had embraced that most democratic of all Church governments, *Congregationalism*; and yet it must not be forgotten that Congregationalism, in principle, was contained in the "Cartwright principles" mentioned above in the history of the English Puritans. But when this democratic spirit was made barren in the mother colonies by the unwarranted restriction of the franchise, Hooker, "the true father of American democracy", laid the

foundations of the State of *Connecticut* in 1636 by a new emigration from the colonies to *Windsor*, *Hartford* and *Wethersfield*. Two years later *John Davenport* (1638) founded New Haven, where he tried to establish an absolute theocracy. Twenty-five years later it was annexed to Connecticut.

The *eldership* in the early colonies was gradually supplanted by the more democratic *deacons*hip. The Church felt the burden of its relation to the civic government, which granted the franchise only to members of the Church. And no one could become a member who had not "*experienced grace*". As the number of the latter increased, they clamored for recognition. Thus the "*Halfway Covenant*" arose in 1657, which regarded all baptized persons as Church members. Its great defender was *Rev. John Stoddard* of Northhampton, but it had a very degenerating effect on the character of the Church. From the beginning great stress was laid on education. Primary schools were established everywhere and as early as 1636 *Harvard College* was founded, named after its benefactor, John Harvard. The change in its theological tendency caused the founding of *Yale College* in 1701 as the representative of true orthodoxy.

The greatest of all New England theologians was *Jonathan Edwards*, 1703-1758, who originated the great revival at Northhampton and throughout New England, 1734-1735. He was a deliberate opponent of the "*Halfway Covenant*" which was abolished in the middle part of the eighteenth century. Expelled from *Northhampton*, he went to *Stockbridge*. His works on "*Original Sin*", "*The Freedom of the Will*" and "*On the Affections*" made him justly famous. In 1758 he was elected president of *Princeton College* and died the same year. After his death came the *reaction*. Powerful socinian and unitarian influences asserted themselves. In this movement the

influence was felt of men like *Dr. Mayhew* and especially *James Freeman*, who was the first man in the American Church to deny the Trinity in 1785. In 1825 the "*American Unitarian Association*" was formed. The liberal pastors carried their churches along and with them went old Harvard and its Divinity school. Among the noted defenders of the orthodox faith were *Dr. Jedidiah Morse*, *Lyman Beecher*, *Prof. Moses Stuart*, and especially *Dr. Timothy Dwight*, from 1795-1817 president of Yale College, the teacher of the others. The orthodox party in 1808 founded "Andover Seminary", noted for a long line of great teachers, but later on invaded by a liberalizing tendency. In the middle of the nineteenth century the denominational spirit asserted itself among Congregationalists, which led to the convocation of the "*Convention of Albany*" in 1852 and in 1865 of the "*National Convention*" at Boston. There the old "Westminster" and "Savoy" confessions were substantially accepted, but a brief statement of doctrine was also adopted written in a broadly evangelical spirit. The need of the hour called for local confessions which, in the absence of a binding ecclesiastical creed, are the basis of the covenants between the people mutually and between them and their pastors. This individualism, inseparable from the polity of the Church, also constitutes its main danger.

III. THE PRESBYTERIAN CHURCH.

The earliest Presbyterians who settled in America came from the Reformed Churches of Germany, France, and Holland, with a sprinkling of Englishmen. They generally joined the Congregational Churches. About 4,000 had emigrated from England before 1640. They exerted for a time a perceptible influence on Congregationalism which seemed to tend in their direction. With the reaction came also the cleavage and separate Presbyterian

Churches arose. These earliest Churches had a mixed government, *e. g.*, those in Connecticut after 1708. The Scotch-Irish settled in Jersey, Pennsylvania, Delaware and Maryland.

Francis Mackemie came from Ireland in 1683 and may be called the "father of American Presbyterianism". He was prosperous, both as merchant and as a preacher. All salaries in the latter half of the eighteenth century were paid in produce, in the South in tobacco. Among the early leaders of the Church we may name *John Hampton*, *George Macknish*, and others. The first *Presbytery* was organized at Philadelphia, 1705; the *Synod of Philadelphia* in 1717 with five Presbyteries. In this synod already the "symbolical" and "anti-symbolical" parties were found, led respectively by *John Thompson* of Delaware and *Jonathan Dickenson* of New England. The latter and his party were thoroughly Calvinistic, but rejected all creeds. By the "Adopting Act" of 1729, however, the "Westminster Confession and Catechism" were adopted as the ecclesiastical standards, except the articles referring to the powers of the State.

But the two tendencies remained. The "Old Side" insisted on a strict subscription, on a learned ministry, and they looked askance at revivals. The "New Side" wanted a free subscription, were laxer as regards education, demanded a spiritual experience in new church members, and favored revivals.

The great party leaders were the *Tennents*, for the New Side, and *Robert Cross* for the Old Side. This friction led to the first split in the Presbyterian Church in 1741, when the Tennents, Blair and others were expelled for what were considered revolutionary practices. They formed in 1745 the "*Synod of New York*". A reunion was effected in 1758, both synods agreeing as to the standards, educa-

tion and concerning the work of grace. The new synod of the united factions was named that of "*New York and Philadelphia*". Princeton College had meanwhile been founded in 1746. *Jonathan Dickenson* was its first president. *Aaron Burr* drew it to Newark and a donation of land brought it in 1756 to Princeton. The seminary was organized in 1812 by the General Assembly. In 1801 a "plan of co-operation between the Presbyterian and Congregational Churches in the new settlements" was devised. It was a beautifully conceived plan, but a decided failure in execution, since it satisfied neither of the contracting parties in the end and, especially in the field of "Home Missions", led to endless trouble.

SCHISMS.

1. The first serious schism was that of the *Cumberland Presbyterians* in 1810. The revivals in Kentucky called for many new pastors which could not be provided in the usual way. The ordination of what the Church courts claimed to be incompetent men led to the troubles which resulted in the suppression of the guilty Presbytery by the Synod of Kentucky. When the case was appealed to the General Assembly there was considerable hesitation, but finally the synod was justified in its action. *Ewing, King, McAdam* and others now reorganized the Presbytery and formed a new Church which developed with startling rapidity and soon contested every foot of Southern soil with the old Church. Arminian doctrines crept in and its later history for many decades was one of gradual widening of the breach between the old orthodoxy and the new faith. It was essentially an ecclesiastical embodiment of the principles of the "New Side" Presbyterianism. Ultimately in 1904, under the influence of the centripetal spirit of the opening years of the new century, the split was healed, partly at least, by the return

of the greater part of the members and ministers of the Cumberland Church to the old fold.

2. The second and more serious schism was that of the *New School from the Old School* in 1837. Again the old sores were opened. In the trial of the celebrated *Dr. Albert Barnes* in 1830, the Old School party was conquered, but in one form or another the case kept dragging on from year to year till 1836. Then came the accusation of general laxness in doctrine and of the introduction of the New England theology in the Presbyterian Church. The Old School party rallied for the final struggle and in 1837 the General Assembly attacked the new departure, cut off four synods in western New York and Ohio, required five other synods to institute proceedings against the errorists and expressed itself strongly on revivals, evangelists and the examination of intransigent ministers, etc. When the expelled synods could obtain no hearing at Philadelphia in 1838, they formed the "New School Presbyterian Church." A plan of reunion was finally proposed at Pittsburg in 1869 and consummated at Philadelphia in 1870, "*on the doctrinal and ecclesiastical basis of the common standards*". The old parties, however, did not lose their vitality in this union. A New School party continued to exist, strongly influenced by the theological and critical views of Germany. *Union* and *Lane Seminaries* specially felt this influence. Heresy charges against *Profs. Chas. Briggs* and *Henry Preserved Smith* were made and sustained by the General Assembly. *Dr. Briggs* was deposed in 1893. This sentence led to the withdrawal of *Union Seminary* in the same year. *Lane Seminary* was sorely weakened, at least it never regained its old prestige. *Dr. Smith* withdrew from the Church. Later on *Professor Dr. McGiffert*, of *Union*, was charged with heresy and withdrew. After a lengthy agitation in 1901,

the Assembly resolved on the revision of the old standards or rather on the writing of a complementary short creed.

The Church has grown at a rapid pace. It is one of the great forces of righteousness in the land, and has before it a future of great service and wonderful possibilities. At heart the Presbyterian Church has always been sound to the core. Its membership belongs largely to the upper-middle and affluent classes of society.

3. The *Southern Presbyterian Church* originated at the beginning of the Civil War. Its immediate cause was the adoption by the Assembly of 1861 of the so-called "Spring Resolutions" over the protest of Dr. Charles Hodge of Princeton and 45 others. The South saw in them a menace to the sovereignty of Christ in the Church. Thus the Southern Presbyterian churches seceded from the Northern Assembly, December 4, 1861, at Augusta, Ga., and adopted the name "Presbyterian Church of the Confederate States of America." The "United Synod of the South" joined them in 1863. The unwisdom and harshness of the deliverances of the Assemblies of the intervening years, especially in the case of the Pine Street Church of St. Louis and of the treatment of the Southern ministry, led to the "Declaration and Testimony" of 1869, by which the Southern Church acquired the Synods of Kentucky and Missouri. The Church at the close of the war now adopted the name, "Presbyterian Church, U. S." It maintained an unflinching orthodoxy and exerted itself in a wonderful way in behalf of Home and Foreign Missions and education. In place of the "Boards" of the older Church came "Committees". Efforts made from time to time, looking towards reunion, till now have been fruitless.

4. The *United Presbyterian Church*. It consists of the union of a considerable portion of the "Associated Seces-

sion Churches", founded by Rev. Alex Gellatly, 1753-1761, in eastern Pennsylvania, and of the greater part of the "*Reformed Covenanter*" body, in 1858. In 1804 this "Associate Reformed Church" had founded at New York the first chartered seminary in the U. S., renowned through the work of *Dr. John M. Mason*, who led a part of the Church back into the main Presbyterian body. It has flourishing schools and a fine mission in Egypt. It is characterized by the rejection of hymns in public worship, of organs in the churches, and by a ban on all members of secret oath-bound societies. Their assembly in 1901 somewhat relaxed the tension of these prohibitions. In 1913 a tentative plan was adopted for the union of the U. P. Church with the Presbyterian Church, U. S., in which plan the above named matters do not figure.

IV. THE BAPTIST CHURCH.

Rodger Williams, 1600-1683, one of the leaders of the Puritan colony, arrived at *Nantucket* in 1631 as a young minister. He pushed Brownism to its logical conclusions and claimed the most absolute liberty of conscience for all men as a natural right. Persecuted by the "Bay Colony" for his denial of the rights of the magistrate to interfere in Church matters, he fled to the Indians, and in the spring of 1636 bought from the Narragansetts the ground where he had landed and there founded *Providence*. Converted to Baptist views, he became with *John Clarke* of Newport the father of the Baptist Church in America. They made slow progress at first and were oppressed in the other colonies. The accession of *Henry Dunster*, first president of Harvard College, in 1654 gave them a new impetus. In 1665 they founded their first Church at Charleston (Boston). In 1698 they organized in Philadelphia. Then came the era of "Associations", in which the individual Churches were combined; that of Philadelphia began its existence in 1707. One of the pioneers was *Elias Keach*,

a godless youth, converted whilst he was impersonating an ordained minister. He labored especially in Pennsylvania and New Jersey. As early as 1718, when *Callender* became pastor of the Boston church, there were evidences of growing Christian comity, *Cotton Mather* preaching the sermon on the occasion. The early Baptists rather decried learning. Later on they began to foster the educational interests of the Church. "*Brown University*" was founded in 1764, which became famous through Francis Wayland, †1856, its fourth president. "*Newton Seminary*" was established in 1825. The sectarian spirit of the Church evidenced itself in the founding of the "*American Bible Union*" in 1850 for the purpose of circulating their own translation of the Scriptures. Confessionally the Church holds to the same practice as the Congregationalists. Their statements of belief have, however, no binding force. The modified Westminster Confession of 1689 expresses their general doctrinal views. The Church formerly was very Calvinistic; of late years a more liberal tendency arose, especially in the North. The Southern Baptist churches seceded from the Northern, during the war, and organized as a separate body, characterized by orthodoxy and a wonderful missionary activity. Their Seminary at Louisville, Ky. is one of the most famous and effective institutions of its kind.

SECESSIONS.

1. *The Seventh Day Baptists.* As the name implies, they are "Sabbatarians". They were founded at Newport in 1681 by *Samuel Hubbard*.

2. *The Free Will Baptists.* They originated in 1780 in New Hampshire under *Benjamin Randall* on the principles of human ability and a general view of the atonement

3. *The Campbellites.* Also called "Reformed Baptists"

or "Disciples of Christ". They were founded in 1827 by *Alex. Campbell*, a great advocate of Church union. From the start his following was large, especially in the south-western States. He believed in regeneration by the Word exclusively, in the healing power of baptism, in the sinfulness of human creeds and in the union on this free basis of all believers. The Church has made astonishing progress. They follow the general Baptist polity with weekly communion. Doctrinally they have no restrictions; each minister and each Church are a law unto themselves.

4. *The Church of God*. Its founder was *John Winebrenner* in 1830. It derived a large number of its converts from the German Reformed Churches in Pennsylvania. They conceived their Church to be a visible revelation of the Church of God. The highest power is in the eldership, lay and clerical. They are independent in church polity, Arminian in theology.

5. Among the smaller Baptist sects may be mentioned the "*Free Communion Baptists*" who joined the Free Will Baptists, the "*Six Principle Baptists*" (Heb. 6, 1-6), the "*Anti-Mission Baptists*", the "*German Tunkers*" (Dippers), and the "*American Mennonites*," who choose their clergy by lot and do not salary them, who baptize believers by affusion and have bishops.

V. THE METHODIST CHURCH.

For a century the Methodist Church was the most stirring and practical of all the American denominations. It seemed to have found its true home in America and without it, humanly speaking, the early, widely separated settlements in the wilderness would have become hopelessly materialized. For reasons difficult to define, however, Methodism seems to be losing its grip somewhat in the last few years. Through the labors of Wesley and Whitefield the Church early formed a large body. Among

the Methodist pioneers we may mention *Philip Embury*, *Capt. Thomas Webb*, *Rob. Strawbridge*. The first superintendents were *Francis Asbury* and *Thomas Rankin*, who wrought heroically for the cause. The first "Conference" was held at Philadelphia in 1773 and the "Methodist Church", as such, was organized in 1784 at Baltimore, *Dr. Thomas Coke* being its first bishop. He died as missionary on the Island of Ceylon.

Its creed, adopted in 1784, was a modification of the 39 Articles composed by Wesley. This confessional basis is for ministers only, the members of the Church needing no more than a desire for salvation. Under the fostering care of Asbury, the Church was completely organized. The Methodist "*Book Concern*", that large and profitable agency for the spread of literature adapted to the uses of the Church, was organized in 1788 and the first "*General Conference*" was held in 1792. In its early years the Methodist Church grew out of all proportion to the supply of ministers. Its educational standard, therefore, was necessarily low. The practice of "itinerancy" and "circuit-riding" were adopted from the English Church. The compulsory change of pastors was made more elastic, the standard of education was elevated and the supply of ministers extended, until at last in 1900 it was made practically optional with the Churches. It now has several excellent educational institutions and its scholars have made valuable contributions to theological literature.

Several schisms occurred—

1. The *Methodist Episcopal Church of Canada* seceded from the main body in 1812 on political grounds.
2. The *Methodist Protestant Church* seceded in 1830 on the question of the episcopate, which it discarded. It has a congregational polity with Methodist doctrines.
3. The *Methodist Episcopal Church South* seceded from

the Northern Church in 1846 on the question of slavery.

VI. THE EPISCOPAL CHURCH.

The beginnings of this Church date back to the Virginia colonies in 1607, which were taken under special royal protection in 1625. The first Episcopal ministers in this country did not give character or stability to the Church; nor was its policy calculated to appeal very strongly to American sympathies. Most of the early preachers were missionaries sent out by the "Propagation Society," thoroughly in league with English interests. After the annexation of the New Netherlands in 1664, it found a strong foothold in New York, gaining many members from the Dutch Reformed Church. Wherever England ruled, the Episcopal Church formed the Establishment. "*Trinity Church*" was founded in 1696, *Kings College* (now Columbia) in 1746. Its first president was *Samuel Johnson*, a converted Congregationalist. In Virginia, *Williams College* had preceded it, as an educational institution, by nearly a century (1688). This school is inseparably associated with the name of *Dr. James Blair*. In the War of the Revolution the Episcopal Church reached its lowest ebb. After it was over, the States resisted the appointment of English-ordained bishops for fear of their influence. Thus the independent American Episcopal Church arose in 1785 with consent of Parliament. *William White*, †1836, and *Samuel Provoost*, †1808, were its first bishops. The irregularities attending the ordination of *Sam. Seabury*, 1729-1796, as bishop of Connecticut, taxed all the ingenuity and power of White to prevent a rupture. Seabury represented the ritualistic element in the American Church.

In 1785 the "Prayer Book" was revised to meet the exigencies of the case. The "Articles" were reduced to 20. The Nicene and Athanasian creeds were omitted and the

clause, "he descended into hell", was left out of the creed. There was considerable opposition to these innovations, and at the *General Convention* of 1789 it was decided to retain the Nicene Creed; the "descent into hell" clause was made optional, also the sign of the cross in baptism. In 1808 the 39 Articles were adopted with slight modifications. The principle of "*lay representation*" was introduced in the American Church, which constitutes its main distinction from the English Church. The great apostle of American Episcopalianism was *Dr. Hobart*, bishop of New York, 1811-1830. He laid great stress on the High Church theory and did not associate with other denominations. The "Book of Prayer" was liturgically changed and enriched in 1875, resulting in the "*Book Annexed*". In 1886-an effort at Church union was made by the Episcopal Church, which was willing to make large concessions, provided Episcopal ordination was maintained. The movement failed.

The "*Tractarian Movement*" affected the Church very strongly and the High, Low and Broad Churches are all represented among its clergy. The general tendency of the American Episcopal Church is decidedly ritualistic.

The *Reformed Episcopal Church* originated in 1873. Its founder was *George D. Cummins*, assistant bishop of Kentucky. He belonged to the Low Church party and, on the occasion of the evangelical alliance meeting at New York, he affiliated with this body. The ensuing controversy led Cummins to withdraw himself and to found a new organization. He was followed by some 25 pastors. The new Church rejected the divine right of episcopacy and of the hierarchy in general. They denied the sacramental theory of the "*personal presence*" and the "*oblation*" theory of the supper, as also that of baptismal regeneration. Bishops and presbyters form one body. The Protestant Episcopal Church closely approaches the

platform of the Dutch Reformed Church, from which it drew many members. It is a small but highly respectable organization.

VII. THE REFORMED CHURCHES.

(a) THE (DUTCH) REFORMED CHURCH IN AMERICA.

The first Presbyterian organization in the country. It was founded in the year of the Dordtrechtian Synod in 1619 at New Amsterdam (New York). The "*Halfmoon*" (Capt. Hudson) carried the early settlers to America. The earliest Church work was done by *S. J. Krol* and *Jan Huyck*, who served as comforters of the sick (Ziekentroosters). *John Michaelis* was the first pastor. He was succeeded in 1633 by *Ev. Bogardus*, whose quarrels with *Governor Kieft* led to the tragical death, at sea, of both in 1647, when they were on their way to lay their troubles before the authorities in Holland. The English annexation in 1664 and the tenacious hold on the Dutch language stunted the growth of the Church. From 1693 to 1776 it suffered greatly from unjust and discriminating legislation, especially under *Gov. Fletcher*. A slow process of Americanization began, which especially revealed itself in the cities. *Arch. Laidlie*, †1779, was the first Dutch Reformed pastor who preached in the "hated tongue of the oppressor". From 1737-1792 the Reformed Church was torn by internal dissensions. The "*Coetus party*", which was organized in 1737, demanded independence from the Classis of Amsterdam and the right to train and ordain its own ministry. The "*Conference party*", organized in 1755, was the "easy going" party, who were satisfied to let things remain as they were.

John H. Livingston, 1746-1825, was the father of the Dutch Reformed Church. Educated across the sea, thoroughly able, a man of decision, character and power, he succeeded in reorganizing the Church. The War of the

Revolution, 1775-1784, greatly hindered him in his work and especially the New York Churches suffered severely.

Meanwhile "*Queen's College*", later "*Rutger's College*", had been established in 1770 at New Brunswick. It closed its doors through financial depression from 1795-1807. Livingston became its president in 1810 and taught theology at the same time. The first secession in the history of the Dutch Reformed Church took place in 1822, when *Sam. Froeligh* of Schralenberg led a few congregations out of the Church. He was a pious, but imperious and disappointed man. "Hopkinsianism" played a large part in this schism.

The *Board of Domestic Missions* was established in 1831, that of Foreign Missions in 1832.

In 1846 *Dr. A. C. Van Raalte, H. D. Scholte* and others led a new emigration, mostly consisting of Dutch persecuted Free Church members, to these shores. The movement runs in many respects parallel to the Puritan emigration of 1620. It brought new life to the Reformed Church and gave it a strong foothold in the West. "Hope Academy" at Holland, Mich., was founded in 1851; it developed into a *College* in 1866, whilst a *seminary* course was added in 1869. Among the smaller institutions of the land it occupies an enviable position. Truly, it was heroism to found a high-grade literary institution five years after the first trees of the impenetrable forests had begun to fall. The Reformed Dutch Church is a small, faithful and energetic body, nestling in New York, Pennsylvania, New Jersey, Michigan, Illinois, Indiana, Nebraska, Iowa, Minnesota, Dakota, and even in the far West.

(b) THE CHRISTIAN REFORMED CHURCH.

A portion of the followers of *Dr. Van Raalte* disapproved of the amalgamation of the Western Churches with the

Dutch Reformed Church in 1849. After considerable friction a few churches withdrew in 1857 and formed the "True Reformed Church". It united with the remnant of the secession of 1822, mentioned above. Till 1879 its development was very slow. Then began the anti-Masonic agitation in the Reformed Church, especially in the West, which resulted in another secession of some influential churches in 1882. From that date its growth has been rapid, especially through emigration from Holland. It has a flourishing school in Grand Rapids, Mich., since 1876, is boundlessly zealous, thoroughly Calvinistic and is a very active factor in the development of the Western portion of the Reformed Church life.

(c) THE GERMAN REFORMED CHURCH.

Its pioneers came from the *Palatinate*. Swiss, Huguenots and German Reformed people joined them. They settled mainly in Pennsylvania. From 1740-1792 they were under the care of the *Provincial Synod of South Holland*. The mutual jealousy between this synod and that of North Holland was the main reason of the separate existence of the *Dutch* and *German Reformed Churches*, which originally were the same in doctrine and practice. The independent life of this Church began in 1792. Today it is four times stronger than the Dutch Reformed Church. Among its pioneers we may name *Michael Schlatter*, †1790, whose great missionary activity wonderfully benefited the Church; *Baron De Steuben*, †1795, the great tactician of the Revolutionary War, was a ruling elder in this Church in New York.

The German Reformed Church passed through the same "Coetus Controversy" as the Dutch Reformed Church. It ended in 1783, when the first synod was held and the Church became known as the "*German Reformed Church*". Efforts at organic union with the Dutch Reformed Church

were begun in 1803 and have periodically occupied the attention of the two Churches. The chief difficulty lay in the dissimilarity of symbols, since the German Reformed Church refused to subscribe to the Belgic Confession and the five articles of Dordt. The only symbol of the German Reformed Church is the "Heidelberg Catechism". In 1892 the matter of *Federal* union was disposed of after an exciting discussion of the subject. Similar efforts at union with the Lutheran Church had failed in 1817. In 1818 distinct "*classes*" were formed and the ecclesiastical organization was completed. The schism of the so-called "*Free Synod of Pennsylvania and adjacent States*", led by *Dr. F. L. Hermann*, with its college at "Falkner-Swamp", lasted from 1820 till 1837, when it was reunited with the German Reformed Church.

"*Marshall College*" was organized in 1833 with *Rev. Dr. F. A. Rauch* as president. In 1837 the seminary which had first been connected with "*Dickenson College*" at *Carlisle* and later had been located at *York, Pa.*, was united with this college. *Dr. J. W. Nevin* became professor in 1840 and *Dr. Philip Schaff* in 1844. *Mercersburg* now became famous. The so-called "*Mercersburg theology*", with its positive views of the Church as an organism, its Christo-centric tendency and its ideas of sacramental grace, coupled with ritualistic practices, called forth a great controversy. The reaction, it caused, led to a better understanding of the Heidelberg Catechism. In 1865, after the war, *Schaff* left for *New York*, where he became secretary of the *Evangelical Alliance* and later professor of theology in *Union Seminary*. The German Reformed Church prospered. It came very strongly under the influence of the mediation school of theology. Controversies about these and other points arose, which were settled by the report of the "*Peace Commission*" at *Tiffin, O.*, in

1881. With its numerous colleges and seminaries, its extended field of operations, and its German sturdiness, it does efficient work. Continual efforts at union, however, lead us to think that ultimately it will be amalgamated with one of the great Churches of the country, presumably with the Presbyterian Church, U. S. A. It supports a considerable mission in Japan.

VIII. LUTHERANISM.

In Penn's day already the Germans began to emigrate to America. The patriarch of German Lutheranism was *Melchior Mühlenberg*, †1787, and pastor *Schlatter*. Almost all the early settlers were swallowed up by the American Churches. At the beginning of the nineteenth century a new emigration began. Then came the separate organization. In 1787 "*Franklin College*" was founded, of which Mühlenberg's son, the celebrated botanist, became president. It was supported by the Lutherans and German Reformed alike. At the close of the Revolutionary War the Lutheran Church was strengthened by the Hessians who remained in America. The question of language proved a serious one and Americanization proved a slow process. In 1820 the "General Synod of American Lutherans" was formed. In 1857 three separate branches of Lutheranism existed in America.

1. *The American Lutheran Church*. Zwinglian in doctrine, with its chief seminary at Gettysburg, Pa.

2. *A Union Lutheran Church* with American tendencies.

3. *A strictly German Lutheran Church*, mostly recruited from Saxony. The "*Missouri Synod*" was its stronghold, *Dr. Walther* its great leader. A grave antagonism arose between it and the "*Buffalo Synod*". The latter was dissolved in 1877 through serious troubles and the "*Iowa Synod*" was organized with *Wartburg Seminary*, under

Fritschel, as a center, and with Chiliastic tendencies. In 1886 an unavailing attempt was made to unite all the Lutheran Churches. Only 12 of 26 synods joined the union with 814 clergymen. The "*Synod of Iowa*" favored this plan, that of *Missouri* opposed it. Meanwhile a "*pre-destination quarrel*" broke out in the latter body. Those who favored this doctrine were led by *Dr. Walther*. He was opposed by *Dr. Fritschel* of Wartburg Seminary in 1872 and by *Profs. Aspersheim* and *Schmidt* of Madison, Wis., from 1876-1881, also by *Stelhorn* of Fort Wayne. The quarrel led to a schism by which *Dr. Walther* tore the whole of the "*Ohio Synod*" and the majority of the Norwegians of Wisconsin from the "*Missouri Synod*". This schism spread even to Germany and has there many adherents. The Lutheran Church, meanwhile, imperfectly organized as it is and clinging to German traditions and the German language, is one of the great Churches of the country and has an unlimited future before it.

IX. ROME.

The Catholic Church got its first foothold in Maryland in 1634 through *Lord Baltimore*, a converted Protestant. The colony which he organized was of a liberal Catholic character and has established a fixed tendency in American Catholicism. The Maryland colony guaranteed religious liberty. But when the Protestants obtained the majority in the colony, they refused to Rome what was given to themselves in 1688. After the English revolution, the Episcopal Church became the State church in Maryland. The early American colonists were distrustful of Rome and when the Revolutionary War was over, it was almost wholly confined to the original colony and to Pennsylvania. But with the absolute separation between Church and State in 1785, Rome's opportunity came. *John Carroll*, †1815, was the first American bishop;

before his death he became archbishop of Baltimore. *Cheverus*, †1836, was the first bishop of the diocese of Boston. In 1808 Baltimore became a metropolitan see. Thousands of emigrants joined the Church from Ireland, France, Germany, Italy, and all the other countries of Europe. The growth of the Catholic Church was, therefore, phenomenal and soon it out-stripped all the Protestant denominations.

John Hughes, †1864, Archbishop of New York, was one of the great Roman Catholic polemics of the U. S. At the "*plenary council*" of Baltimore, 1852, the Church openly repudiated secret societies and the public school system. Then she commenced to establish her own parochial schools. In 1884 at the "*third plenary council*" there were 14 archbishops, 60 bishops and one "*prefect apostolic*" present. Then *Dr. James Gibbons* of Baltimore became cardinal, and after him the incumbents of the arch-episcopal sees of New York and Boston, *Dr. John M. Farley* and *Dr. W. H. O'Connell*, received the red hat. Whilst the arch-episcopal sees have remained the same, Rome counted a hundred bishops in the U. S. in the opening years of the second decade of the twentieth century. The peculiar spirit displayed by the American clergy has developed in the Catholic Church in general what is called "*Americanism*", *i. e.*, the insistence on certain liberties, unheard of in the older history of the Church. In the American Catholic Church there are two tendencies. The one is *conservative* and old Catholic. The German Catholic priests and bishops mostly represent this tendency. The other is *progressive* and *liberal*. The Irish and the American Catholics largely represent it, led by *Archbishop Ireland* of St. Paul. The first party is first ultra-montane, then American; the second reverses the order.

X. THE MORMONS.

The Mormon religion is somewhat akin to the dreams of the early European Anabaptists, notably the New Jerusalem movement of John of Leyden at Münster in 1534. Its peculiar doctrines are said to be derived from the holy plates found in *Comora Hill*, N. Y., in 1825. The whole thing looks like a plagiaristic reproduction of a novel, written by *Rev. Sol. Spaulding*, whilst the plates, according to recent discoveries, are clumsy imitations of medals, such as are found in the coffins of nearly every Egyptian mummy.

The "Church of the Latter Day Saints" was organized at the house of Peter Whitmer in *Fayette*, Seneca Co., N. Y., in 1830. Thence it moved to *Kirtland*, Ohio, in 1831; thence to *Jackson*, Miss., in 1840; and thence to *Nauvoo*, Ill., till 1844. In that year the town was sacked in a popular tumult and the two *Smith* brothers were killed. Now *Brigham Young*, a man of rare organizing talent and executive ability, succeeded to the leadership of the nascent "Church". From 1845 to 1849 the Mormons moved to the wild territory of Utah. The heroic sufferings endured by the way, and the courage which they displayed were worthy of a better and purer cause. The father of the new system which was adopted was *Orson Pratt* and *polygamy* was fully accepted as an article of faith in 1852. Till 1860, Utah resisted all Federal authority. The Mormons had endeavored in 1849 by adopting a State Constitution, to enter the Union. But the very next year Utah was created a territory, of which Brigham Young was appointed governor. The "*Mountain Meadow Massacre*" in 1857 showed up the new territory in its true colors and Utah was declared to be in a state of rebellion. *John Lee* was executed for this massacre. Brigham Young narrowly escaped a like fate. He died August 29, 1877, and was

succeeded by *John Taylor*. The anti-polygamy law, passed by Congress in 1862, proved a dead letter. When in 1890 President Woodruff voluntarily issued a proclamation declaring the abolishment of polygamy as a Church doctrine and admonishing the Mormons to obey the laws of the land, Utah was admitted as a State in 1896. A branch of the sect call themselves "The Re-organized Church of the Latter Day Saints". These had refused to recognize Young as president after the death of Smith, and they had from the start opposed polygamy. Their headquarters are at Lamoni, Ia. They are, however, an insignificant group as compared to the main body of Mormons, who have penetrated from Utah into all the surrounding mountain States. Late developments have shown that the leaders of Mormonism are still conniving at polygamy. On this issue *Roberts* was kept out of Congress in 1900 and an effort is now being made to forbid polygamy by a Constitutional amendment.

The organization of the Mormon Church consists of a *First Presidency*, made up of the *president* of the Church and *two counselors*. Then come the *twelve apostles* and below these *the seventy*. They have also *patriarchs*, *high priests*, *bishops* and *elders*. All these can preach and administer the ordinances. Also, by the laying on of hands, they can bestow the Holy Ghost. *Teachers* and *deacons* have none of these powers. Complete obedience is the first and last article of the Mormon faith and the hierarchy is absolute in its power. The center of the life of the sect is Utah, or rather Salt Lake City and its magnificent temple.

The *Mormon System* is a strange mixture of extravagant fantasies and Christianity. There is no hereditary sin. Miracles still occur. God is a man, but reached the state of divinity by gradual development. All good books contain God's word. Adam is the god of Jesus,

Jesus is the god of Smith, Smith is the god of the Mormons. They believe in the resurrection and in good works as a condition of salvation. The Holy Spirit is no person, only an "influence". They also hold to the transmigration of the human soul, or at least to its pre-existence. They cherish strong premillenarian views and they baptize for the dead. *Tithing* is one of the great articles of their faith. They are irrepresible in their fanatical missionary fervor and have circled the globe with their missionary agents.

THE END.

REVIEW QUESTIONS.

Ancient Period.

CHAPTER I.

1. Define the term "Christian Church." How does the Church manifest herself? What are the means of her extension? What is her final aim?

2. Define terms "history" and "ecclesiastical history." What is the distinction between sacred and ecclesiastical history? What is the task of the latter? What threefold aspect does it present?

3. Name and define the branches of this science.

4. What are its sources? How do you divide them?

5. State the general divisions of the subject.

6. Mention a few of the most prominent historians.

CHAPTER II.

1. In what sense can you speak of the "antecedent history of the Church?"

2. What preparation, both negatively and positively, does heathenism afford to Christianity?

3. What preparation does Judaism in like manner afford?

4. Mention and describe the great Jewish sects.

5. Describe Samaritanism.

6. Who were the "Hellenists?"

7. Describe the efforts of Philo and Josephus to rehabilitate Judaism.

8. Who were the Therapeutae? Did they exist?

9. Define the term "proselytes." Classify them.

CHAPTER III.

1. Define the term "fullness of time."

2. Outline the life of Christ.

3. What extra-scriptural testimony have we concerning Christ?

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4. With what event does the world-conquest of Christianity begin?
5. Describe the origin of the diaconate.
6. What position does Paul the apostle occupy in the Church? Outline his life and labors.
7. What traditions have we concerning the other apostles?
8. Define the term "charismata." How may they be divided?
9. How was the early Christian worship divided?
10. Describe the discipline of the early Church.
11. What offices have we in the early Church and how are they related to each other?

CHAPTER IV.

1. What forces oppose the early Church?
2. How did Pharisaic Judaism, Jewish-Greek philosophy and Jewish-Gentile gnosis oppose the development of the Church?
3. Mention and describe the early Jewish Christian sects.
4. In what twofold way does heathenism intellectually oppose Christianity? Describe Neo-Pythagoreanism and mention its leaders.
5. Describe Neo-Platonism. In what three schools did it appear?
6. Mention the chief heathen polemics?
7. In what way did Christianity come in conflict with the empire?
8. Mention the chief persecutors of the first century. Name the great martyrs.
9. Of the second century. Mention the celebrated martyrs of each persecution.
10. Of the third. Mention martyrs.
11. Define the term "lapsi." Classify the "lapsi."

CHAPTER V.

1. Outline the subject of gnosticism.
2. What is the beneficial aspect of gnosticism and how does it antagonize the Church? How long did it flourish?

3. Classify the gnostics.
4. What characterizes Egyptian gnosticism? Outline the system of the Ophites. That of Carpocrates. That of Basilides. That of Valentine.
5. What characterizes Syrian gnosticism? Outline the system of Saturninus. That of Tatian. That of Basilides.
6. What do you call Christian gnosticism? Outline the system of Marcion.
7. Mention the points of similarity and difference between Manichaenism and gnosticism. Who founded the former? Give the two accounts of his life. Outline the system. Describe its organization.

CHAPTER VI.

1. Describe the gradual changes going on in the Church after the apostolic age.
2. What are the "ordines?" Name offices belonging to both.
3. How did the Lord's Day replace the Sabbath?
4. Outline the Paschal controversy. What three ways of celebrating the Passover prevailed in the early Church?
5. Describe the quadragesima and the quinquagesima.
6. How did infant-baptism originate? What testimony does early Christian art afford as to the mode of baptism? Who are the "sponsors"?
7. What were the three stages of the Catechumenate?
8. Describe the "missa catechumenorum". The "missa fidelium." How was the Lord's supper administered? What do you mean by the "disciplina arcani"?
9. How did the sermon replace the homily?
10. What have you to say of the canon of the Scriptures in the third century? Name the "homologoumena" and the "antilegoumena."
11. What have you to say of the service of prayer and of the worship of song in the early Church?
12. Where did the early Christians meet for worship? What is the testimony of the Catacombs? Describe the "basilica."
13. Who were the objects of discipline? What are the stages

of penitence? What influence did the "Confessors" exert on the early Church?

14. How did asceticism originate? What is its positive, what its negative aspect?

15. Mention a few of the great "Anchorets." Who were the pillar-saints? What took the place of "pillarism" in the West?

16. What divine purpose does monasticism serve?

CHAPTER VII.

1. What is a schism?

2. Describe Montanism. What are its postulates? Who was its great defender?

3. Outline the Hyppolitan schism. Its cause? Results?

4. The Felicissiman schism. Causes? How was it healed?

5. The Novatian schism. Causes? Its later history?

6. The Meletian schism of Egypt. Cause? The decision of Nice?

7. The Meletian schism of Antioch. Causes? Outline its history. How was it finally healed?

8. The Donatist schism. What were its causes? Who were its founders? What efforts were made to bring the Donatists back? What are its postulates? How was it healed?

CHAPTER VIII.

1. Define term "apostolic fathers." Name them.

2. What have you to say of Clement of Rome? His writings? How rediscovered? Date?

3. Of Barnabas? What epistle have we of him? Its date?

4. Of Hermas? Describe the "Shepherd." Date?

5. Of Ignatius? His writings?

6. Of Polycarp? What epistle has he left?

7. Of Papias? What writings did he leave and what is its general characteristic?

8. Describe the "Didache." Its value?

9. What constitutes the limitations of apologetics?

10. Mention some early apologetes.

11. Who were the great apologetes?

12. Tell something of Justin Martyr.
13. Of Tatian. What is the critical value of the "Diatessaron"? Was it written in Greek or in Syriac?
14. Of Theophilus of Antioch. What writing have we from his pen?
15. How did the schools originate? How do you classify them? Mention their great characteristics.
16. Describe the Asiatic Roman School. Its center? Its teachers and their works?
17. Describe the Alexandrian school. Its center? Its first great teachers? What do you know about Clement?
18. Outline the life of Origen. Classify his works. What were his peculiar tendencies? Mention his immediate disciples.
19. Name the great teacher of the Old school. His works?
20. Those of the New school. Outline their lives and name their great works.
21. Describe the school of Antioch. Its center? Its great teachers and their works?
22. What constitutes the exegetical limitation of Chrysostom?
23. Describe the Syrian schools. Centers? Name the great teachers and their works.
24. How do you divide the Latin fathers? What characterizes this school?
25. What is the center of the Africo-Latin school?
26. Describe life and works of Tertullian. Of Cyprian. Of Lactantius.
27. Name the genuine Latin fathers.
28. Outline the life of Hilary. Mention his works.
29. That of Ambrose. What was his special field of usefulness? Mention his chief works. What have you to say of the "Ambrosiaster"?
30. Outline life of Jerome. Mention his great work.
31. Outline the life of Rufinus. Name his chief works.
32. That of Augustine. His place among the fathers. Classify his works. What constituted his exegetical limitation?
33. Tell something of Leo the Great and of Gregory the Great

CHAPTER IX.

1. What relation does the emperor sustain to the Church?
2. Outline the lives of the immediate successors of Constantine, especially that of Julian the apostate.
3. What is the "jus circa sacra"? What is its influence on the later history of the Church? In what does it consist? Define terms—"dogmata," "symbola," "canones."
4. Describe the clerical life since the fifth century.
5. How are the "ordines" extended?
6. Name the patriarchates and describe their respective claims.
7. What fast days did the Church keep?
8. How did the worship of saints originate? What difference is there between "latreia" and "douleia"?
9. How did Mariolatry originate and develop? Tell us something about angelolatry.
10. How did the worship of images and relics arise?
11. Name the six sacraments, which were recognized from the sixth century.
12. Describe the rite of baptism, as it was administered about that time.
13. What were the two main views in regard to the Lord's supper?
14. What have you to say of the Athanasian distinction between the canonical and the uncanonical writings of the Scriptures?

CHAPTER X.

1. How did heresies originate? How do you classify them?
2. What are the monarchial heresies? Classify them.
3. Who were the Dynamists? Their great leader?
4. The Patripassians? Leaders?
5. Is there any relation between the Monarchial and Christological heresies?
6. Describe Arianism. Outline the history of Arius. Mention the four parties in the struggle. Who were the semi-Arians? What two causes hastened the settlement of the controversy? Before what councils did it figure?

7. Describe Apollinarianism. What principle is involved in it? What Council condemned the heresy?
8. Describe Nestorianism. What principle is involved in it? What mediation-creed did Theodoret offer? Outline the later history of Nestorianism.
9. What is Eutychianism? The principle involved? What interrelation is there between all the Christological heresies?
10. Describe the first stage of the controversy. The second stage. The third. The fourth. How and where did Monothelism survive? What has been the faith of the Christian Church since 680 A. D.?
11. Describe Pelagianism. Who were the two contestants? Their characters and experiences? Outline the system of Augustine. How did the controversy end?
12. What is semi-Pelagianism? Its great leaders? Outline the final stage of the controversy.
13. Name the great Church-councils and mention the heresies which occupied each.
14. Describe the Origenistic controversy. What are its two phases? Outline both.
15. Describe the course of the Church with regard to revived Manichaeism.

CHAPTER XI.

1. What have you to say of the missionary spirit which from the beginning characterized the Church?
2. How was Armenia evangelized?
3. How Abyssinia? Its missionaries?
4. Describe the evangelization of Persia.
5. Describe the religious system of the barbarians of the North.
6. Outline the history of Gothic missions.
7. How did the Franks accept Christianity?
8. How was Ireland christianized?
9. Outline the history of the Caledonian missions.
10. How did Christianity reach England? Outline its early missionary history.

Middle Period.

Contents of the period.

CHAPTER I.

1. Who is the founder of Mohammedanism? Outline his history.
2. Describe the Mohammedan system.
3. Outline its growth.
4. What did it do for the Church and for the world?
5. What controversy in the Church resulted from it? Give its historical outline. Who were the great leaders in it? What women figure in it? What council finally settled it?

CHAPTER II.

1. How was Bulgaria evangelized? Name its great missionaries.
2. Outline the history of the progress of the Church in Russia. What position do you assign to Olga and to Vladimir? When did Moscow become the seat of Empire? How did the Russian Church become independent from Constantinople?
3. Who succeeded Augustine in England? How was the heptarchy won for Christ? How did the Romish confession conquer the British? Differentiate the two.
4. Describe the German missions. Who was the great leader? What did he accomplish?
5. How was Bavaria evangelized?
6. Describe the conquest of Frisia by the Church. Its great missionary? What did he achieve?
7. Who was the apostle of Austrasia? Outline his life. What influence did Carloman's accession to the throne have on his success in Bavaria? Who were his great opponents? How did Boniface die?
8. How was Saxony won over? Outline the Saxon wars. How did Charlemagne finally subdue the spirit of the Saxons?
9. Who was the great apostle of Scandinavia? Outline his work.

10. What stands in the way of the success of Mohammedan missions? Name some great missionaries. Outline the work of Raymund Lullus.

CHAPTER III.

1. What influence did Pepin of Herstal and Charles Martel exert on the development of the Frankish power?

2. Describe the origin of the Exarchate of Ravenna. What relation does the papacy sustain to it?

3. Mention the three steps by which the papacy transferred its allegiance from the Eastern empire to the Western?

4. Tell us something of the later Carlovingian dynasty.

5. What were the provisions of the treaty of Verdun, 843?

6. What of that of Mersen, 870?

7. How did the Germanic branch of the Carlovingians obtain the imperial power?

8. What did Charlemagne do for the Church? Who were some of his great helpers?

CHAPTER IV.

1. How did the papacy attain its commanding position?

2. What was the character of the papacy during the middle ages?

3. Mention the arguments, pro and con, as to the historical character of the papess Joanna.

4. Outline the papal activity of Nicholas I.

5. Outline the history of the papacy in the years preceding the pontificate of Hildebrand.

6. What influence did Hildebrand exert before his own election to the papal chair?

7. Outline his papal reign. What was the great principle for which he contended? Tell us something of his struggle with Henry IV of Germany.

8. Outline the pontificate of Urban II.

9. Describe the papal reign of Alexander III, and his struggles with the worldly power in Italy, France, Germany and England.

10. How did Henry VIII later avenge the humiliation suffered by Henry II?
11. Tell us something of Innocent III and his contest for supremacy in Germany, England and France.
12. What characterizes the papacy in the thirteenth century?
13. What do you understand by the "Babylonish captivity" of the papacy?
14. What by the "Forty Years' Schism"?
15. Describe the reformatory Councils of Pisa, Constance and Basel. What practical results did they produce?
16. What was the character of the papacy in the fifteenth century?
17. What was the great event in the reign of Nicholas V?
18. Describe the pontificate of Alexander VI (Borgia).
19. What was the character and disposition of Leo X?

CHAPTER V.

1. In what way do the general conditions of the middle ages promote the development of fanatical excesses?
2. Describe the condition of society which made the Crusades possible. Give an idea of the feudal system. What do you understand by chivalry?
3. What are the special causes of the Crusades?
4. What were their results, both for good and for evil?
5. Outline the seven principal Crusades. Name their leaders and results.
6. What is the early history of penitential scourging? How did the Flagellants arise and how did the movement degenerate?
7. When and how did the Inquisition arise?
8. State the provisions of the Synod of Toulouse.
9. Who organized the Inquisition? To what order of monks was it specially committed? Describe the tribunal, its operation and punishments.
10. In what countries was it introduced? Describe the development of the Spanish Inquisition. Why do we know comparatively little about its true history?

CHAPTER VI.

1. Review the history of the origin of monasticism.
2. What was its character in the days of Athanasius? State the testimony of Jerome.
3. Who was its chief promoter in the fifth century?
4. Name a few celebrated monasteries.
5. What purpose did monasticism serve during the migration of nations?
6. Who organized the Benedictine order? State its general characteristics. What did Cassiodorus do for it?
7. When did the monks become a distinct religious order? Who are the "patres" and "fratres"? What relation did they sustain to the papacy?
8. Name the Reformed Benedictine orders.
9. Describe the organization and characteristics of the Cluniacensians.
10. Of the Cistercian order.
11. Of the Carthusians.
12. Define the term "mendicant orders."
13. Describe the Franciscan order. Give their special names. Who are the "Tertiaries"? Describe the distinction between the "Fratres de communicate" and the "Zelatores."
14. Describe the Dominican order. What names do these monks bear? How were they organized?
15. Give an idea of the Carmelite order and its history.
16. What of the Augustines?
17. Name the knightly orders. Why thus named? Describe them. What were their special aims? Outline the European history of the Teutonic knights.

CHAPTER VII.

1. What was the condition of the Church in the middle ages?
2. State the causes of the great schism between the East and the West. Outline its history.
3. Describe the condition of the hierarchy in the middle ages.
4. What do you mean by the "excommunicatio major" and "minor"?

5. How may the rudeness of the times be judged by the popular festivals?
6. Describe and classify ordeals.
7. Give us an idea of the development of ecclesiastical architecture in the middle ages. How did Free Masonry arise?
8. Outline the development of church music, of the organ and of hymnology in the middle ages. Can you mention some celebrated hymn writers?
9. What of the preaching of the middle ages?
10. What position do the Scriptures hold at this time? Describe the "Biblia pauperum."
11. Outline the adoption—heresy. Its origin? Its chief opponents? What synods were occupied with it? How did it die out?
12. Describe the origin and development of the doctrine of purgatory.
13. Outline the predestination controversy. How did it originate? Its partisans? Its relation to later Calvinism?
14. Describe the transubstantiation controversy, both in its first and second stages. How do these controversies indicate the change in public sentiment throughout the Church?
15. What part did Hildebrand play in the second stage? What was the fate of Berengarius?

CHAPTER VIII.

1. How did universities originate?
2. Define terms "scholasticism," "dialectic scholasticism," "mysticism."
3. What do you understand by nominalism and realism? How do you classify the realists?
4. State and describe the periods under which scholasticism may be treated. What place does Aristotle occupy in the first period?
5. Name the leading dialectic scholastics of the first period.
6. Outline Anselm's system. Name his chief works.
7. Tell something of Anselm of Laon. What is his principal work? Who was William of Champeaux?

8. Outline the life of Abelard. What was his main work? Give an idea of his system. What modern ideas are foreshadowed therein?

9. Name the principal biblical scholastics of the first period.

10. Tell us something of Alger of Liege and his works.

11. Of Rupert of Deutz.

12. Name the great mystical scholastics of the period.

13. Outline the life and labors of St. Bernard.

14. Do the same with Hugo St. Victor. What books did he write?

15. Also with Peter Lombard. What was his chief work? What name did he earn?

16. Name the great dialectic scholastics of the second period. What position did Aristotle hold in it?

17. Give us an idea of Alexander of Hales. To what order did he belong? His surname? His great work?

18. Of Albert the Great. His surname? His works?

19. Outline the life of Thomas Aquinas. His surname? What influence did Augustine have over him? What is his peculiarity in regard to Aristotle? Name his great works.

20. Who was his celebrated opponent? Outline his short life. His surname? Describe his system. State the points of difference between the Thomists and the Scotists.

21. Tell us something of Roger Bacon. His surname? His chief work?

22. Of Raymond de Pennaforte. What is casuistry? Name the title of Raymond's great book on the subject.

23. Name the biblical scholastics of the second period.

24. Give us an idea of the life and work of Hugo St. Caro.

25. Of Robert of Sorbonne?

26. Name the chief mystical scholastics of the period.

27. Outline the labors of Bonaventura. His works?

28. Tell us something of David of Augsburg and of Theodore of Freiburg.

29. What characterizes the third period?

30. Name the dialectic scholastics of this period.
31. Outline the life and work of Occam. Describe his system.
32. Also of Raymond of Sabunde and Nicholas of Cusa.
33. Who were the biblical scholastics of the third period?
34. Say something about Nicholas de Lyra.
35. About John Trithemius.
36. What characterizes the mysticism of this period.
37. What do you know of Meister Eckhart and his system?
38. Of John Tauler? What books did he write?
39. Of Rulman Merswin? Name his great book.
40. Tell us something of Henry Suso. Name his writings.
41. Of John Ruysbroek. His surname? Why was it given? What was his influence on the Netherlands?
42. What do you know about Thomas à Kempis? Name his immortal work.
43. Outline the life and labors of John Staupitz. Name his writings.

CHAPTER IX.

1. How do you explain the sectarian movements preceding the Reformation?
2. Arrange the subject.
3. Define the term "revolutionary sectaries."
4. Who was Amalrich of Bena? Outline his system.
5. Who were the Brothers and Sisters of the Free Spirit? Their ideas? Are they related to the Genevan Libertines?
6. Who were the Petrobrusians? Name their leaders. Their views? How were they shielded from persecution?
7. Who were the Ortlibarians? Their views?
8. Describe the movement of the Pastorelles. Their leaders? How did the movement degenerate?
9. Who were the Cathari? What different names do they bear? When and where do they appear? Their views? Their organization?
10. Describe the apocalyptic sectaries. Their views? Their leaders?

11. Name the pseudo-monastic orders. Why so called?
12. Who were the Beghards and the Beguins? Their origin and name? Their organization? Their history?
13. Describe the Lollards. Their name? Their aims? History? What have you to say of the Lollards in England in the fourteenth century?
14. Who were the "Friends of God"?
15. Describe the aims, origin and organization of the Brethren of the Common Life. What were their two centers? Where do they specially appear? Their great leaders? Their influence and later history?
16. Describe the origin of the Waldenses. Their founder? What attitude did the papacy assume towards them? Their later history?

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CHAPTER X.

1. What do you understand by the dawn of the Reformation? What reformatory attempts had preceded it? When and where does it specially appear?
2. Outline the history of Wickliffe. His surname?
3. What relation did he maintain to the "papal tax"? When did he begin openly to antagonize Rome? Tell us something about his final struggles.
4. Name his special works.
5. Outline his system. What similarity is there between it and the old "British confession"?
6. Who was the reformer of Bohemia? Outline his history. What part does the university of Prague play in his life? The treason of Sigismund? How did Huss die? What was the fate of Jerome of Prague?
7. Name his most important writing.
8. The system of Huss?
9. How were his followers called? Into what two parties did they split?
10. Describe the Utraquist party. Its postulates? Its fate?
11. Outline the history of the Taborites. What party do they finally form? Do they survive till the day of the Reformation and, if so, in what condition?

12. Who was the reformer of Florence? What are the sources of the two views concerning him? What was the ground of his popular power? How did the reaction set in? How did he perish?
13. What are his chief writings? Outline his system.
14. Describe the condition of Germany and of the Netherlands in the dawn of the Reformation.
15. Tell us something of John of Wesel.
16. Who was John Wessel (Gansfort)? His surname? Where did he teach?
17. What is his chief work? Outline his system.

CHAPTER XI.

1. Define the term Renaissance. How is it variously called? What is its foundation?
2. What have you to say of the attitude of the new movement to the Church?
3. Into which two branches does it split?
4. How is the movement assisted in its swift growth? Where does it appear?
5. What form does the Italian Renaissance assume? Who were its chief apostles?
6. Mention a few of the great temporal humanists of Italy. What have you specially to say of Macchiavelli and Aretino? What is the general character of the poetry of the humanistic Italian masters?
7. Tell us something about Laurentius Valla and John Picus Mirandola.
8. What characterizes German humanism? What universities were its centers?
9. Tell us something about Reuchlin. What was his special field? Mention his chief writings.
10. Outline his struggle with the Dominicans. How does it end?
11. What was Reuchlin's attitude to the Reformation?
12. Describe the "Literae Virorum Obscurorum."
13. Who was the king of the humanists? Describe his career. What have you to say about his character?

14. Mention his great works. What influence do they exert upon the Reformation?
15. Why did Erasmus not join the Reformation?
16. Who were the great English humanists? What was the center of the movement in England?
17. Outline the life of Colet. What special effort does he make in behalf of the new movement?
18. What have you to say about Thomas More? His great book? How did he die?
19. Mention the two great French humanists. Describe their labors. What are their works?
20. What is the general attitude of the humanists to the Reformation? Why?

Modern Period.

CHAPTER I.

1. What are the symptoms of the rise of the modern period?
2. Tell us something about the environment of the Reformation.
3. What are its two principles?
4. Describe Luther's youth.
5. What caused Luther to write his theses? What of their contents?
6. What four efforts were made to silence Luther?
7. Tell us something about Melancthon.
8. What were Luther's three great early publications?
9. Describe the Diet of Worms.
10. Outline the Wittenberg disturbances. How were they ended?
11. What political agitations accompany the Reformation?
12. Describe Luther's great controversies.
13. What have you to say of the Diet of Nuremberg?
14. What two leagues were formed?
15. How was the work of the Reformation organized?

16. Describe the conference at Marburg.
17. Describe the Diet of Augsburg. Its great confession?
18. What vain efforts at pacification were made?
19. What causes imperiled the Reformation?
20. Describe Luther's domestic life and his death.
21. What reverses did Charles V meet?
22. Describe the Schmalcald War. Its two campaigns?
23. Describe the "Interims."
24. What new attitude did Maurice of Saxony assume?
25. How was the Reformation finally established?

CHAPTER II.

1. What characterized the Swiss Reformation?
2. Tell me something about Zwingli's youth.
3. Name his three pastorates.
4. His chief writings? His system?
5. How did the Swiss Reformation develop?
6. Describe the two Zürich disputations.
7. Name the two great Swiss disputations and describe them.
8. Describe the two treaties of Cappel.
9. How did Zwingli die?
10. Name the two pioneers of Geneva.
11. Outline Calvin's youth. His parentage, education, etc.
12. Describe his first stay at Geneva. That at Strasburg.
13. His second stay at Geneva. What opposition did he meet? Describe the "consistory" and its regulations.
14. Who was Servetus? How did he die? Calvin's part in it?
15. Describe Calvin's literary work.
16. Outline his system.

CHAPTER III.

REFORMATION IN THE OTHER COUNTRIES.

1. How were the two Reformatory currents established? Name them.
2. Outline the Swedish Reformation. Its reformers? Its hero?

3. That of Denmark and Norway. Describe the career of Christian II. Of Frederick. Of Christian III. Its reformers?
4. That of Poland. What is the "pax dissidentium"? The Synod of Sandomir? Tell something of John à Lasco.
5. That of Moravia, Bohemia and Hungary. Leaders. Symbol.
6. What have you to say of the reformation in Spain? Its leaders? How was it crushed?
7. What of that in Italy? Name some great leaders.
8. Outline the history of the origin of Anglicanism.
9. What have you to say of Edward's reign?
10. What of Bloody Mary? Name some martyrs.
11. What position did Elizabeth occupy?
12. Define term "Puritanism." Name Cartwright's principles.
13. What position did Richard Hooker occupy?
14. What parties are there in Puritanism?
15. Outline the "Martin Marprelate" controversy.
16. Tell us something about the separatists.
17. Outline the Scottish reformation. Who was Mary, "queen of Scots"? Her character? Her career and death?
18. Outline the life of John Knox. His place in Scottish history?
19. What three reformatory waves have we in Holland?
20. What specific aspect does the Dutch Reformation present?
21. Outline the political revolution.
22. Describe the ecclesiastical development. How did the Church originate? Its symbol?
23. What three forces were fighting for the mastery in France?
24. Describe the political issue.
25. Outline the Huguenot wars.
26. Describe the great massacre of 1572.
27. What have you to say of Henry of Navarre and the edict of Nantes?

CHAPTER IV.

DOCTRINAL CONTROVERSIES IN THE LUTHERAN CHURCH.

1. What two parties existed in the Lutheran Church? Their strongholds?
2. Outline the Antinomian controversy. Principle? Leaders?
3. The Osiandrian controversy. Principle? Leaders?
4. Describe the Adiaphoristic troubles. How settled?
5. What was the Majoristic struggle? Principle? Leaders?
6. What was the Synergistic controversy? Leaders? Outcome?
7. How did Melancthon die?
8. Describe the Crypto-Calvinistic struggle. What form did it assume in the Palatinate?
9. What have you to say of the "Form of Concord"? Its authors? Its theology?

CHAPTER V.

DEFORMATORY MOVEMENTS.

1. What do we understand by the Deformation?
2. What characterizes the mysticism of the Deformation?
3. Tell me something about the personality and system of Schwenkfeld.
4. What of Agrippa Von Nettesheim? Of Paracelsus? Of Weigel?
5. Who were the "Spirituals" and "Libertines"?
6. The Familists? Their theories?
7. Tell us something of Jacob Böhme.
8. Who were the Anabaptists? Outline their system.
9. Tell us something of the Dutch Anabaptists.
10. Outline the life and system of Menno Simons.
11. How were the Dutch Anabaptists later divided?
12. Tell us something about the English Baptists.
13. What of the system of Servetus? His principal works?
14. Describe origin of Socinianism. Its leaders? System?

CHAPTER VI.

REVIVAL OF ROMANISM.

1. What effect did the Reformation have on Rome?
2. Describe the Council of Trent. Its decisions?
3. Name some new monastic orders.
4. What relation does Jesuitism sustain to Rome?
5. Describe the origin of Jesuitism.
6. Outline its organization. Its ethics?
7. Tell something about Xavier and his missionary activity.
8. Outline their work in India, China and Japan.
9. What have you to say of the American Jesuit missions?
10. What of the ideal Christian State of Paraguay?
11. Describe Jesuit activity in various directions.

CHAPTER VII.

ROME AND PROTESTANTISM IN CONFLICT.

1. Mention some Protestant converts to Rome in the sixteenth century.
2. How did the Thirty Years' war originate?
3. Outline the Palatinate stage. The Danish stage. The Swedish stage. The French stage. Results?
4. What was the Valteline massacre?
5. Tell something about the new Huguenot persecutions.
6. Of the persecution of the Waldensians. Their history in the sixteenth century? Who was their hero-pastor?
7. What was the character of James I of England?
8. Describe the "gunpowder-plot" of 1605.
9. Describe the Irish massacre.
10. What was the condition of Protestantism under Charles I, Cromwell, Charles II and William of Orange?
11. Mention some efforts made to unite Christendom.
12. Why did they fail?

CHAPTER VIII.

INTERNAL LIFE OF THE CATHOLIC CHURCH.

1. What have you to say of the papacy of the seventeenth century?
2. Describe the Gallican troubles. Name the "Gallican Propositions".
3. How did the Jesuits of the seventeenth century regard the mystics of their day?
4. Describe the later Catholic mysticism.
5. What have you to say of Francis de Sales? Of Michael Molinos?
6. What of Madame Guion? Who was her companion? Who were her friends, who her mortal foes?
7. Describe the origin of Jansenism.
8. Outline its two stages. Name leaders. What parties does it occasion? How does it degenerate? How is it quelled?
9. Outline the history of Dutch Jansenism.
10. Describe the rise, progress and results of the anti-Jesuitical movements of the eighteenth century.
11. What do we mean by the "Ems Punctuation"?
12. What was the condition of the Roman Catholic Church in Austria towards the close of the eighteenth century?
13. What necessitated the French Revolution?
14. Who prepared the way for it?
15. What attitude did the National Assembly assume to the Church? The Legislative National Assembly?
16. The Terrorist Convention? The Directory? The Republic?
17. What was Napoleon's attitude?

CHAPTER IX.

INTERNAL LIFE OF THE LUTHERAN CHURCH.

1. What was the condition of the Lutheran Church in the seventeenth century?
2. Outline the life of Spener.

3. How did the name "pietist" originate? Describe the student movement at Leipsic.
4. When was Spener declared a heretic?
5. Differentiate pietism and Lutheranism, as to regeneration, justification and sanctification, theology, grace and the doctrine of the Church. Are there other points of difference?
6. Who were the Moravians? Who was their great leader? Outline his life. Extravagances of the early period?
7. What did Spangenberg do for them?
8. State their doctrinal and social peculiarities.
9. What are Moravian circles?

CHAPTER X.

INTERNAL LIFE OF THE REFORMED CHURCH.

1. Why did the Reformed Churches not have a "Form of Concord"?
2. What relation is there between Arminianism and rationalism?
3. Outline the Arminian controversy, its origin, leaders, principles involved. What occasioned the crisis of 1617?
4. What was the character of the Synod of Dordt?
5. Name the five points of Dordt.
6. What work was begun at Dordt and finished in 1637?
7. How do Arminianism and Methodism differ?
8. What do you mean by Amyrautism?
9. Describe the Cocceian controversy. What was involved? Outline the system of Cocceius.
10. Describe the Cartesian controversy in Holland.
11. What did Arminianism do for the Anglican Church?
12. What is Deism? Name its great leaders.
13. What was the policy of the successors of Elizabeth in regard to Puritanism?
14. What have you to say of Laud and Stafford?
15. What caused Charles I to lose his head?
16. How many parties were there in the English Church during the Protectorate?

17. Tell us something about the Westminster Assembly.
18. Why did Presbyterianism never flourish in England?
19. Tell about the reaction under Charles II and James II.
20. What act legalized "Nonconformism"?
21. Outline the origin and growth of Methodism, its relation to Moravianism, etc. Who were its great leaders?
22. What split them? Who was the Countess of Huntingdon?
23. Describe its organization. Also its system.
24. What do Methodists understand by "probation"?

CHAPTER XI.

SECTARIAN DEVELOPMENTS.

1. What attempts were made to unite the Greek and Roman Churches?
2. How do you divide the Greek sects? Name some of them. Describe their tenets.
3. What do the Greeks mean by heretics?
4. Describe the Inspirationists of Wetterau. Leaders? What danger did Zinzendorf escape?
5. What was the Buttlar sect?
6. Who was Swedenborg? Name his chief works. Outline his system. Where did his sect prosper?
7. Name some minor Dutch sects.
8. Who were the Labadists? Outline life of leader. Give an idea of his system.
9. Give an outline of Baptist movements in England in the seventeenth century. Name some great Baptists of earlier and later date.
10. Outline the history of the Quakers. Their constitution?
11. Who were the Jumpers? The Shakers?

CHAPTER XII.

THE ILLUMINATION AND THEOLOGICAL DEVELOPMENTS.

1. What do you understand by the Illumination?
2. Who were its precursors? Tell something of the work of Campanella, Bacon, Spinoza and Leibnitz.

3. What attitude did Frederick I assume to rationalism?
4. What influence did German literature exert?
5. Outline the rapid spread of rationalism.
6. Who are the apostles of the transition?
7. Outline the development of German philosophy in the nineteenth century.
8. Who was Kant? What were his great books?
9. Tell something about the philosophers who succeeded him.
10. Tell something about Schleiermacher and his system.
11. Name a few of the older rationalists. Of the men of the rationalistic critical school. Of the new supranaturalists.
12. Outline the work of the Tübingen school.
13. What was the Mediation school? Name some of its representatives.
14. Tell us something of Ritschl and his system.

CHAPTER XIII.

ECCLESIASTICAL LIFE IN THE NINETEENTH CENTURY.

1. What characterizes the nineteenth century?
2. Name some of the great Christian unions.
3. What do you mean by the Wöllner reaction?
4. Describe the German union.
5. What three forms of reaction manifested themselves?
6. Describe the Kulturkampf. Its reasons? The May laws? How did it end?
7. Outline the conditions in France. What was the relation between Rome and the empire? What of the Protestant bodies? Later conditions.
8. Outline Belgian conditions in the nineteenth century. Its Kulturkampf?
9. Tell us something about the Churches in Denmark in the nineteenth century.
10. In Sweden and in Norway? How were the State Churches abolished?

11. In Switzerland? What have you to say of the failure of the Jesuit movements? What of Protestantism?
12. How were the dissenters given their rights in England?
13. Name "Acts" which led to this end?
14. Name and describe the three parties in the Anglican Church.
15. Describe the "Tractarian movement."
16. How did the dissenters develop? When were the Congregationalists and Presbyterians organized?
17. Tell us something about the "Congregational union."
18. What organs have the Congregationalists?
19. Tell about the Presbyterian Church.
20. Who are the Plymouth Brethren?
21. Describe the "Catholic Apostolic Church".
22. What have you to say of the growth of Rome in England in the nineteenth century?
23. Which is the State Church of Scotland? The "jus patronatus"? What early secessions were caused by it?
24. How was the "Free Church" born?
25. What is the present condition of the Scottish Church?
26. What was the condition of the Dutch Church at the beginning of the nineteenth century?
27. Name and describe its theological schools.
28. What change came over the Church under William I?
29. How did the great awakening affect it?
30. How was the Free Church born? Its history? Names? Leaders?
31. Describe the Kuyper movement. How was it united with the old Free Church? Its future?
32. Outline the Dutch political reaction.
33. Who were the first four popes of the century? What did they accomplish?
34. Describe the pontificate of Pius IX. His relation to the Italian government. Who are the evangelists of Italy?
35. Outline the pontificate of Leo XIII.
36. Describe the origin, development and decline of the "Old Catholic Movement."

37. Outline the condition of the Greek Church in the nineteenth century. What did the Czars of the century accomplish? What of the relation between Rome and the empire? The Polish imbroglio?

38. Did the evangelical Churches accomplish anything in Russia?

CHAPTER XIV.

FOREIGN MISSIONS.

1. Are foreign missions an independent symptom of the life of the nineteenth century?

2. How are they characterized? What have they done for the Church and for society?

3. What was the attitude to missions of the East India Company?

4. Outline the work of the Baptist Society. Its father?

5. Of the London Miss. Society. Celebrated names?

6. Of the Scottish Miss. Society. Celebrated names?

7. Of the Glasgow Miss. Society. Celebrated names?

8. Of the Church Miss. Society. Celebrated names?

9. Of the Wesleyan Miss. Society. Celebrated names?

10. Of the Propagation Society. Early character? Work done? Names of great missionaries?

11. Of the China Inland missions? Peculiarities?

12. Name some of the European societies. How do they differ from the English societies?

13. Name some Dutch societies. Character of the Free Church work?

14. Name some affiliated societies. What relation do they sustain to missions?

15. What have you to say about the work among the Jews?

16. Describe origin and work of the American Board. Its organization?

17. Describe the work of the Baptist societies.

18. That of the Presbyterian Church North and South.

19. That of the Dutch Reformed Church.

20. Outline the work of the missions in India, China and Japan.

21. What results were obtained by modern missions? What obstacles stand in the way?

CHAPTER XV.

THE AMERICAN CHURCH.

1. What have you to say of America as a field for the study of Church history?

2. How did the early Catholic missions result?

3. What of the character of the Protestant Church life in America in its early stages?

4. How did the absolute separation between Church and State affect the Churches?

5. What was the character of the religious life in America at the close of the eighteenth century?

6. How have revivals affected the American Church?

7. Describe the theological developments in the American Church.

8. Outline the history of the Congregational Church.

9. Of the Presbyterian Church. What two tendencies? Name and outline its schismatic movements. Tell us something of the Presbyterian Church, U. S.?

10. Describe the United Presbyterian Church.

11. Outline the history of the Baptist Church. Schisms?

12. Of the Methodist Church. Schisms?

13. Of the Episcopal Church. How was it influenced by the English parties? How did the Reformed Episcopal Church originate? Present tendency?

14. Outline the history of the Dutch Reformed Church. Origin. Parties in it. Development.

15. Of the Christian Reformed Church.

16. Of the German Reformed Church. Influence of Nevin and Schaff.

17. Outline the history of the Lutheran Church in America. Its factions and tendencies.

18. Of the Roman Catholic Church. Its growth. Its peculiar character.

19. What two parties are there in the American Catholic Church?

20. Describe the origin, development, and system of Mormonism.

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