

Papers  
of the  
American  
Society of Church History

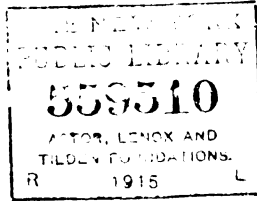
Second Series

Volume IV.

Reports and Papers of the Annual Meetings of the Society Held in  
New York City Dec. 31, 1912, and  
Dec. 30, 1913, Respectively

Edited by  
William Walker Rockwell  
Secretary

G. P. Putnam's Sons  
New York and London  
The Knickerbocker Press  
1914



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The Knickerbocker Press, New York

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**The Jackson Memorial Meeting**  
**Tuesday, December 31, 1912**

# THE LIFE WORK OF SAMUEL MACAULEY JACKSON

BY WILLIAM WALKER ROCKWELL

THE American Society of Church History owes its existence to Philip Schaff, who founded it in March, 1888; it owes the fact that it still exists to-day chiefly to Samuel Macauley Jackson, who led its reorganization in 1906. At the outset Dr. Schaff selected Dr. Jackson to be the Secretary; and Secretary Dr. Jackson remained, until a year ago he became the President. Had he lived a few months more, he would have rounded out a quarter century of service. Let me read a resolution adopted sixteen years ago to-day:

That the American Society of Church History, at this its final session, Wednesday afternoon, December 30, 1896, extends to the Rev. Professor Samuel Macauley Jackson, D.D., LL.D., Secretary of the Society, a cordial vote of thanks and appreciation for his unselfish and zealous labors on behalf of the Society, from its foundation in 1888 to its merging in the American Historical Association in 1896, during which period he has filled the office of Secretary to the very great profit of the Society and to the utmost satisfaction of its members.<sup>1</sup>

Pride of office might have led a spirit less sweet than his to resist the proposal to merge this Society in the American Historical Association; but Dr. Jackson entered upon the scheme heartily. He followed the American Historical Association loyally about, acting as Secretary of the Church History Section. Before long, however, it became evident

<sup>1</sup> *Papers*, first series, vol. viii., p. xxxi.

that the plan was not a success. Few of the members of our Society could afford to follow from one distant city to another, and those who did attend often felt lost in the crowd; so that the Church History Section had to be given up, because of inadequate support. In another respect also the new condition of affairs proved unsatisfactory; as the American Historical Association received government aid, its officers hesitated to publish papers on controversial points in Ecclesiastical History. In view of these facts, Dr. Jackson took the lead in reorganizing the Society and arranged for the first meeting which was held at Columbia University in 1906. If we honor Philip Schaff as our founder, we must recognize Samuel Macauley Jackson as foremost in the work of reorganization.

Dr. Jackson came of Irish ancestry, on both sides of the house. His father, George T. Jackson, born in Dublin in 1810, came to this country in 1834. He was a man of high commercial honor, closely associated in business in New York City, with Cornelius van Schaick Roosevelt, grandfather of Colonel Theodore Roosevelt. Originally an Episcopalian, after moving into the neighborhood of the Marble Collegiate Church at Fifth Avenue and 29th Street, he became a deacon in the Dutch Reformed Church. He died in 1888. Dr. Jackson's mother, Letitia Jane Aiken Macauley, was the daughter of Dr. Samuel Macauley, a native of Ireland, who taught mathematics in Union College, Schenectady, and then became a prosperous physician in New York City. He was a brother of the Reverend Thomas McAuley, D.D., LL.D., first president of the Board of Directors of the Union Theological Seminary. Dr. Jackson's mother ruled her household well; she was a woman of strong character, by early training a Presbyterian; and she dedicated her eldest son, Samuel Macauley Jackson, born on the 19th of June, 1851, to the Christian ministry.

The boy received his early training at Ward School No. 35, under the celebrated principal Thomas Hunter, who later

founded the Normal College for Girls, now called Hunter College. From No. 35 he entered the Free Academy, afterwards entitled the College of the City of New York. Here he manifested literary tastes, and failed of an election to Phi Beta Kappa only because he did not complete with sufficiently high credit a required course in drawing. The deprivation was made good last year when the chapter of Phi Beta Kappa in New York University granted him the right to wear the gold key.

After graduation from college in 1870, he spent one year at Princeton Theological Seminary, and then, not because of any change of views, but probably for family reasons, entered Union Theological Seminary. Here he passed under the spell of Henry Boynton Smith, Professor of Systematic Theology, for whom he always cherished a high regard; here also he met the teacher whose influence was to dominate his entire career: Philip Schaff.

On graduation from Union in 1873 he went to Europe for two years of further study. He spent some time at Leipzig and at Berlin. In one of his vacations he followed the route of the Exodus from Egypt to the Holy Land, chronicling the journey in a detailed diary. From Germany he brought back the language, but no epoch-making intellectual impressions; for he had gained some knowledge of German thought before he had crossed the ocean. He returned to America as he had left it, a disciple of Dr. Schaff.

In 1876 Dr. Jackson was ordained to the Presbyterian ministry and became pastor of the Presbyterian Church at Norwood, New Jersey. After four useful years, which some of his former parishioners still hold in grateful remembrance, he resigned. Diffident man that he was, he delivered his carefully prepared sermons in somewhat halting fashion. Though he had the bitter disappointment of not being asked to take another parish, he continued to supply vacant pulpits. When not preaching himself, he was a most regular attendant at church, as his pastors, Dr. Edward Benton

Coe, formerly of the Collegiate Church of Saint Nicholas, and Dr. Henry E. Cobb of the West End Collegiate Church have borne witness.

At prayer meeting he was an unfailing attendant, and he had an unusual gift of simple and helpful petition. It was he who inspired the Collegiate Church to undertake the support of a missionary in the mountains of Kentucky, as well as that of a hospital in China.

Dr. Jackson's Christian activities were not confined to Church work. He served the Charity Organization Society in the City of New York for many years, as one of their Vice-Presidents; he was also on various committees. For a long time he was Chairman of their Appeals Committee, which issues appeals through the daily press; this work used to take him to the United Charities Building every day. For a long term he was Recording Secretary of the Prison Association of the State of New York. In 1901 he was elected a trustee of the Canton Christian College, a flourishing interdenominational enterprise situated in China, and in April, 1905, he was made President of its Board of Trustees. These and other organizations to which he had given freely of money, time, and strength, were represented by speakers at a memorial meeting held at the United Charities Building on the fifteenth of October, 1912.

As a member of these bodies he was noted for regular attendance, for unflagging fidelity in the discharge of duty, and for reticence as to his personal opinions or preferences. He once said: "They always make me secretary; I don't know why."

Dr. Jackson did not confine his interests to professedly useful organizations. He greatly enjoyed the society of his fellows as a member of various New York clubs. On Saturdays he dined with the ministers in Chi Alpha; thence he very frequently went to spend the evening at the Century Association. Early in its career he identified himself with the City Club. He was a charter member of the National



Arts, also at one time a member of the Aldine. In London, his club was the Authors'.

Generosity was a marked characteristic of Dr. Jackson. He helped friends in need; he ventured considerable sums to enable authors to print useful books. In 1907, as Secretary of the American Committee to co-operate with the Reformation Monument Association of Geneva, he collected the American contributions toward the Calvin Monument Fund. At the time of his death he was erecting at the cost of ten thousand dollars a house in Canton, China, as a residence for the President of the Canton Christian College. He presented New York University with ten thousand dollars to found the Philip Schaff lectureship in Church History, and served it as professor of Church History from 1895 to 1912 without pay. To our own Society he was the primary source of supply. On the day of meeting we were all his guests at luncheon and dinner. If a deficit arose he stood ready to give dollar for dollar. Besides writing thousands of letters and editing nearly three thousand pages for us without compensation, he gave generous financial help, publishing Volume VIII of the First Series of our *Papers* at his own risk and with heavy loss; and subscribing more than half of the estimated cost of reprinting Volume I of the Second Series. To him, money was no great object, if he could but advance the interests of Church History. He frequently quoted Lord Bacon: "Every man owes something to his profession."

Because of his generosity, Dr. Jackson was thought to be wealthy. This was not the case. Unlike most men, he spent but little of his income on himself. He never married, but enjoyed the comforts and the fellowship of the home of his brother, George T. Jackson, M.D. His chief expenditures were for travel and books, and these were along the lines of professional interest. He went to Europe no less than sixteen times, usually during the summer vacations. He visited the scenes of Church History; for instance, he

## 6 The Jackson Memorial Meeting

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made a pilgrimage to every spot connected with the career of Zwingli. In 1910 he took particular pleasure in visiting Spain, and in seeking out the places connected with Ignatius Loyola, whom he admired. During the last year of his life he made various plans, such as a trip to Palestine; then, one to Europe; then one to China, to see the Canton Christian College; but all these plans were brought to naught by illness. Almost to the very end he dreamed of travel.

As a collector of books Dr. Jackson went his own gait; he was like nobody else. He did not run after rarities, yet he searched antiquarian catalogues for twenty years to get together at least one contemporary edition of all the tracts that Zwingli ever published. To these he added every monograph on Zwingli, making a collection unrivaled outside Zürich. About other personalities that attracted him he likewise grouped books: Wyclif, Hus, Hincmar of Rheims, Bernard of Cluny. Perhaps the most expensive portion of his library were the bibliographical works, such as the *Catalogue of Printed Books in the British Museum*; these were invaluable in the preparation of the bibliographies which form so useful a part of the *New Schaff-Herzog Encyclopedia*. Dr. Jackson's professional library was housed in his large office at 11 Waverly Place, which he occupied for the last twenty-eight years of his life. Books were everywhere: on every inch of wall space, heaped on the large work table, piled at convenient intervals on the floor. Over all this genial confusion Dr. Jackson ruled benignly. Every volume was carefully catalogued on cards written by his own hand. On the shelves the books were arranged in the alphabetical order of the author's names; but the alphabetical principle was crossed by various subject groupings. Through all this tangle, blind as it was to the outsider, Dr. Jackson's practised eye could penetrate with promptitude and precision. If he wanted a volume, he would rise, circle about for a moment, then like a hawk pounce upon his quarry and return in silent triumph.

Dr. Jackson bought many books, occasionally in Latin or French, very frequently in German, but more commonly in English. Knowing that most students and users of encyclopedias prefer books in the vernacular, he made a point of familiarity with works in the English language. His purchases he examined carefully, and more frequently than not read them from cover to cover; for it was his custom to sit up very late at night to read. These vigils were not devoted to desultory browsing, justifiable though browsing might appear to be in an encyclopedist, whose aim might be described as theological omniscience checked only by the limitations of contemporary curiosity. He was usually trying to fathom the secret of some great personality.

When the last volume of the *New Schaff-Herzog Encyclopedia* was in the press, and he knew that the final chapters of his own career were soon to close, he presented his professional library to his Alma Mater, the Union Theological Seminary.<sup>1</sup>

The literary activity of Dr. Jackson covered more than a third of a century. The major portion of his time was devoted to editing. Of his earlier work, performed in collaboration with Dr. Philip Schaff, the next paper will give an authoritative account. Dr. Jackson's first independent venture as compiler of the *Concise Dictionary of Religious Knowledge* (1891) caused him the loss of seven thousand dollars, and made him hesitate to finance another such undertaking; he therefore accepted an invitation to act as the editor for Religious Literature in *Johnson's Universal*

<sup>1</sup> For eleven months of each year the books may be freely consulted by the public. The general duplicates were sent to Atlanta Theological Seminary. Most of the duplicates in the field of bibliography were left to Washington and Lee University; but a portion went to New York University. In 1901 Dr. Jackson had presented his Zwingli Collection to the Union Theological Seminary, where a bronze tablet now bears the following inscription: "The Samuel Macauley Jackson Collection of Reformation Literature. Founded in 1901 by Samuel Macauley Jackson, D.D., LL.D., an alumnus of 1873, and endowed by his brother George T. Jackson, M.D., 1914."

*Cyclopedia* (1893–1895); and he also had charge of the same department in the new edition of *Johnson's* which appeared in 1900 under the title of *The Universal Cyclopedia*. When the *New International Encyclopedia* (1902–1904) was projected, it was most fitting that it should once more be Dr. Jackson who was asked to edit the Department of Religion. The reputation he had won in encyclopedia work led the makers of dictionaries to turn to him as an authority on definition; he is responsible for the Church terms in the *Standard Dictionary* (1895) and in the *New International Dictionary* (1900).

If the enumeration of these various encyclopedias and dictionaries is dry, just imagine how tedious must have been the work of their religious editor! Fidelity to detail, the desire to track error to its inmost lair; such was the passion of this hunter for facts, of this developer of definitions. Though posterity may relegate our old encyclopedias to the lumber room, yet the task of the maker of reference books is perennial, and he serves manifold and insistent needs of his own generation.

For Dr. Jackson's crowning achievement in this field, the *New Schaff-Herzog Encyclopedia of Religious Knowledge*, just completed, many things *might* be said, but two things *must*. It is proving the most useful work of reference in our language on the subject of Church History; its appearance is most opportune at the moment when Roman Catholic scholarship has found admirable expression in the *Catholic Encyclopedia*. In planning its translation from the German and its expansion to cover the special intellectual interests of the English-speaking world, Dr. Jackson and his able associates have done a notable and timely service to Protestant learning.

An editor by profession is rarely tempted to do a little more work of the same confining nature for charity or for amusement. Yet that is precisely what Dr. Jackson volunteered. For over twenty years he had some sort of eleemosynary editing on hand. He put several thousand pages

through the press for our own Society; and when it was merged in the American Historical Association he performed a similar favor for the Huguenot Society of America. In 1902 and 1904 he edited their *Papers and Proceedings*; and in 1899 he put through the press their elaborate volume on the *Tercentenary of the Edict of Nantes*. Also in the field of foreign missions Dr. Jackson assisted in publishing a *Bibliography of Foreign Missions*<sup>1</sup> and was also a member of the Publishing Committee of the Ecumenical Missionary Conference held at New York in 1900. He attended the inspiring World's Missionary Conference at Edinburgh in 1910, but could not assist in any literary way; in that year he was preoccupied with the *New Schaff-Herzog*, and with a book entitled *The Source of "Jerusalem the Golden."*<sup>2</sup>

Dr. Jackson edited many works other than encyclopedias and reports. Passing over the nine volumes of *Handbooks for Practical Workers in Church and Philanthropy* (1899-1904), of which he was sole editor, and the thirteen volumes of the *American Church History Series* (1893-1897), in which he was but one of several editors, Church historians cannot overlook the nine volumes entitled *Heroes of the Reformation* (1898-1906), which included his *Life of Zwingli*. This is his best-known monograph.

To Zwingli, Dr. Jackson planned a series of literary monuments; and he spent portions of thirty years in their execution. For two decades prior to 1901 he had been assembling his Zwingli Collection. The books were but the raw material for a biography. At first he was reluctant to compose a new work, in view of the excellent German books already published; and he actually penned a translation of the *Life of Zwingli* by Stähelin; but realizing its inadequacy for the purpose in hand, he cast the translation aside, and

<sup>1</sup> New York, 1891, Reprinted from the *Encyclopedia of Missions*.

<sup>2</sup> The source of "Jerusalem the Golden," together with other pieces attributed to Bernard of Cluny. In English translation by Henry Preble. Introduction, notes, and annotated bibliography by Samuel Macauley Jackson. Chicago, 1910.

published in 1901 an original biography, giving his own special hero his proper niche among the *Heroes of the Reformation*. Even then Dr. Jackson's zeal for Zwingli could not rest. As practically none of Zwingli's works were accessible in English, Dr. Jackson printed in 1901 a volume of *Selections from Zwingli*. Very shortly before his death<sup>1</sup> he finished reading the proof of the first volume of *The Latin Writings of Huldreich Zwingli, with the Correspondence and Selections from the German Works*. The translation, which he thought would occupy five or six volumes, had been made at his own expense; and the publication of the only volume which has appeared was at his personal risk.<sup>2</sup>

The enumeration of the details of a man's career does not exhaust its significance. Though his eyes were wearied by myriads of proof-sheets, he never lost sight of the goal of his pilgrimage. Modest builder of monuments to other men, organizer of useful coöperative undertakings, faithful friend of many good causes;—such was he who has so recently been taken from us. As once we lamented the loss of Philip Schaff, his master, our founder, so now we mourn the departure of the faithful disciple, who continued and revived the work. More than to all others, the American Society of Church History owes a debt of gratitude to Philip Schaff and to Samuel Macauley Jackson.

<sup>1</sup> Dr. Jackson died of pernicious anæmia at Washington, Connecticut, August 2, 1912. He was buried in Greenwood Cemetery, Brooklyn, New York.

<sup>2</sup> See above, p. ix, p. xvii. Dr. Jackson's unpublished manuscripts are in the custody of the present writer.

SAMUEL MACAULEY JACKSON AS A CO-WORKER  
WITH PHILIP SCHAFF

BY DAVID SCHLEY SCHAFF, PROFESSOR OF CHURCH HISTORY  
IN THE WESTERN THEOLOGICAL SEMINARY, PITTS-  
BURGH, PENNSYLVANIA

(Read December 31, 1912)

THE close literary relations between Dr. Jackson and Dr. Philip Schaff were begun in 1878 while Dr. Jackson was the pastor of the Presbyterian Church in Norwood, New Jersey, and continued without interruption till Dr. Schaff's death in 1893.

The first literary work which Dr. Schaff called upon the young pastor to do was the preparation of material for the *Dictionary of the Bible* which Dr. Schaff edited for the Sunday School Union and which appeared in Philadelphia in 1880. Upon this volume, according to the preface, Dr. Jackson "devoted nearly two years of uninterrupted labor."

The assistance rendered in the preparation of the *Dictionary* was so satisfactory that Dr. Schaff associated Dr. Jackson with himself in the production of the *Schaff-Herzog Encyclopedia*, so-called, from its inception. The editorial labor upon that enterprise was done in the two rooms in the Bible House at the corner of Ninth Street and Fourth Avenue, occupied by Dr. Schaff as his study, which was also used by the American Companies on Bible Revision for their monthly meetings until the completion of the Revisions in 1881 and 1885.

Closely associated with Dr. Jackson in the work of the

office was Mr. Clemens Petersen, a Dane and graduate of the University of Copenhagen, a man of extensive attainments, well equipped for encyclopedic work. In 1881, the present writer became associated with the *Encyclopedia*. Dr. Jackson and he acted as its responsible associate editors.

The preparation of a religious and historical book of reference on the scale of the German *Real-Encyclopädie* founded by Professor Herzog of Erlangen was an undertaking which required courage on the part of the American editor. A prior difficulty with which he was confronted was the securing of a publisher, willing to risk a large expenditure of money. Such a publisher was found in Funk & Wagnalls who, according to their statement, have invested no less than \$300,000 in the *New Schaff-Herzog*.

With full heart and soul Dr. Jackson entered into the work of co-operating with Dr. Schaff in this literary undertaking. On the other hand Dr. Schaff placed confidence in his younger colleague, a confidence which grew stronger as Dr. Schaff's acquaintance with his literary equipment, sound judgment, and administrative ability increased. Dr. Jackson reproduced articles from the German text and prepared original articles. In addition, he attended, except in special cases, to the extensive correspondence with authors which the work entailed and he also examined the proofs as they came from the printer.

His constant presence in his father's study for two years, during which the work was in progress, and frequent conversations with his father about Dr. Jackson enables the present writer to say again that Dr. Schaff held Dr. Jackson in warm and confidential regard as a literary associate and as a gentleman. The qualities which commended Dr. Jackson to his older colleague were his prudent scholarship, his love of accuracy, his unfailing urbanity and equableness of temper, his mental fairness and his unvarying readiness to receive counsel and suggestions from Dr. Schaff and, in fact,



from every quarter where by reason of age or special scholarship respect was properly due.

In co-operating upon the *Schaff-Herzog*, Dr. Jackson was doing fresh work upon a kind of undertaking new among us. The *Encyclopædia* was of mark in the history of theological literature in this country. Dr. J. H. A. Bomberger, of the German Reformed Church, afterwards president of Ursinus College, undertook a literal translation of the first edition of the German *Herzog*, and carried the work through two volumes, 1856-1862, which contained material from six volumes of the original. The further prosecution of the enterprise was interrupted by the Civil War.

Dr. Schaff's scheme was entirely different. It was intended to preserve the material in the German book which was of real value for the English reader and at the same time to give a positive Anglo-Saxon complexion to the English work. This purpose was secured by condensing the original German articles and by adding new articles contributed by American and English scholars on topics not treated in the German edition. Dr. Schaff did not hesitate in cases to substitute contributions by English-speaking scholars for German articles on the same subject.

The title-page of the new work contained the words, "*Based on the Real-Encyclopædie of Herzog, Plitt, and Hauck,*" thus sufficiently stating the method pursued. Dr. Schaff intended a reproduction rather than a translation, but a reproduction in which the literary rights of the German authors should be sacredly respected, except in that of translating their articles word for word.

In following this plan, the veteran theologian was consistent with the method he counseled from almost the earliest period of his residence in America. He had been in this country scarcely a year when he began in public addresses to take the position that it was going against what seemed to be the evident purpose of Providence to attempt to perpetuate the German language on our soil or to attempt

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to perpetuate German customs without modification and adaptation to our free institutions and new beginnings. The same principle he would have applied to German text-books. In this he incurred the bitter condemnation of a portion of the German press of the land as well as the suspicion of many good German ministers and a large part of the German-American Church constituency of the first generation. Faithful, however, to the terms of the call which brought him from Berlin to Mercersburg, he continued for some years to publish the *Kirchenfreund* in German and he also issued the first edition of his *History of the Apostolic Church*, 1851, in German.

The *Religious Encyclopedia or Dictionary of Biblical, Historical, Doctrinal, and Practical Theology*, which soon came to be known as the *Schaff-Herzog Encyclopedia* appeared in three volumes in 1882-1884. It perhaps cannot be said that the work was in all points what the editor would have had it be, but it was a distinct contribution to the theological apparatus of Anglo-American scholars and pastors.

This work was followed up by the publication of the *Encyclopedia of Living Divines and Christian Workers of All Denominations in Europe and America*, 1887 (p. 271). Dr. Schaff and Dr. Jackson were equally editors of this volume of which the *Nation* said: "Its great catholicity is shown in the selection of names and the best taste in the preparation of the articles. The data presented have been obtained in most cases at first hand. It is even more comprehensive than its title implies." While Dr. Schaff laid out the principles which were to be followed in the selection of names for insertion and the treatment of biographical details, it may be said that upon Dr. Jackson fell the full task of execution. The volume, so far as I am aware, broke new ground in its department. In 1891 this encyclopedia was made a part of the *Schaff-Herzog*, which was henceforth published in four volumes.

The preparation of the third edition of the German

*Herzog* under the editorial care of Professor Hauck of Leipzig, together with the fact that the lapse of a generation made necessary a radical revision of the American work, it was decided by Messrs. Funk & Wagnalls to destroy the old plates and to produce a new work based upon the new German edition. Dr. Jackson became the sole editor-in-chief and to his industry and skill are to be ascribed its merits and its happy completion in twelve volumes (1908-1912), a few months before his death. It was Dr. Schaff's hope that a new edition would in due time be prepared and the *Encyclopedia* be "kept fully abreast of the times," an expression he often used of his books. He had provided for its issuance by the appointment of Dr. Jackson and his son, the present writer, as co-editors. Other duties, especially the preparation of two volumes of the *History of the Christian Church*, covering the period 600-1517, made it impossible for the latter to enter upon editorial responsibility at that time. Delay in beginning the undertaking seemed to him to be unwise. It was for these reasons that he confided, not without reluctance, his rights to Dr. Jackson. And for the same reasons he was obliged to decline the editorial oversight of any of the departments into which the materials of the *Encyclopedia* were apportioned. All that he felt able to undertake was the revision of articles prepared for the first edition by his father and himself.

No one could have set himself with more enthusiasm and greater diligence to the preparation of the new work than did Dr. Jackson. By training and by temper, he was admirably fitted for the task. It is a testimony to his regard for the original editor that he gave the new work the title, *The New Schaff-Herzog Encyclopedia of Religious Knowledge*. A perusal of its pages will show that they are encyclopedic in their breadth and wise in their condensation; and that the theological tone which pervades the volumes is the tone which characterized Dr. Schaff's theology; tolerant to all reverent scholarship, judicious, and distinctly biblical and

pietistic. That he would be greatly pleased with the volumes were he here to look them through there can be no hesitation in affirming. The work will serve the present generation of English-speaking students well. It is a credit to Anglo-American scholarship, and notably to the scholarly patience and administrative wisdom of Dr. Jackson.

The last literary work in which Dr. Jackson co-operated with his older friend was in the preparation of certain biographical sections for the fourth volume of Dr. Schaff's *History of the Christian Church, 600-1050*. On page 621 credit is given to the younger author for contributions.

When Dr. Schaff was stricken with paralysis at Lake Mohonk in 1892, he at once called Dr. Jackson to his side. At the time, Dr. Schaff was engaged in finishing the last pages of his *Propædeutic* for the press. It was his purpose to put the completion of the volume into Dr. Jackson's hands but his recovery was so rapid that he was able to finish the work himself.

Enjoying Dr. Schaff's full confidence as a literary co-worker, Dr. Jackson was always a welcome guest in Dr. Schaff's home. When he passed away in the autumn of 1893, Dr. Jackson was chosen, with the approval of the family to prepare the elaborate notice of the deceased's life which appeared in the New York *Evangelist* with whose editor, Dr. Henry M. Field, Dr. Schaff had been on terms of intimate friendship for many years and to whose pages he had been a frequent contributor.

The public services in the Church of the Covenant being over, Dr. Jackson accompanied the family to the burial lot in Woodlawn Cemetery and there pronounced the last prayer over his friend.

It was Dr. Schaff's habit to cultivate the acquaintance and friendship of young theologians and students as well as to cherish the friendship of his contemporaries. There were two reasons for his doing so, as he used to say; to keep himself abreast of the fresh thought of the age, and to discern in the

distance the theological sky of the new generation which was to come. Among these younger men, and their number was not small here and abroad, no one enjoyed more fully his confidence and his affection than did Dr. Jackson.

## REMINISCENCES OF DR. JACKSON

BY JAMES ISAAC GOOD, PROFESSOR OF REFORMED CHURCH  
HISTORY AND LITURGICS IN THE CENTRAL THEO-  
LOGICAL SEMINARY, DAYTON, OHIO

IT gives me a great though a melancholy pleasure to pay a tribute to the life and worth of Samuel Macauley Jackson. His modesty was such that it makes a posthumous tribute all the more necessary. Though I had long known him, my intimate association with him began after the publication of his *Life of Zwingli*. The Reformed Church in the United States has always looked to Zwingli as its founder, and therefore we as a denomination became interested in the author of that excellent biography. A few years later he made a generous proposal to me that he would donate his translations of the works of Zwingli into English to our Church if it would publish them. This offer was quite in line with his generous nature which showed itself in so many ways, many of which have become known more fully only in the tributes paid to his memory since his death. The General Synod of our Church appointed a committee of which I was made chairman. This led me into close relations to him. Unfortunately difficulties finally arose which prevented the project from being carried out; therefore on his own responsibility he published the first volume just before his death. In my close association with him in this project, I always found him kind, courteous, genial, and helpful.

Perhaps it might be of interest to you as historians, and also illustrate the lasting influence which historians sometimes exert, if I were to tell you how he became interested



in the career of Zwingli. He once said to me, "I had never been specially interested in Zwingli when I was in the Theological Seminary. But afterward when I aided Rev. Dr. Schaff in his historical publications he called my attention to Zwingli as probably the most modern of the reformers in his views. That chance remark started me in my historic quest." Your speaker can understand Dr. Schaff's great interest in Zwingli, for Dr. Schaff was a Swiss by birth and was very proud of it. He often used to say, "I was born in the freest country in the world." I never understood that remark until in 1895 I visited Chur, the capital of the canton of the Grisons in Switzerland, where Dr. Schaff was born. I found that that canton was the most republican of any of the cantons. Thus it was the first to attempt religious liberty long before our Plymouth Fathers, who got the idea from Holland; for in 1526 at Ilanz they decided on it. It was, then, that zeal of Dr. Schaff's that communicated itself to his pupil and literary executor Dr. Jackson, and led him later to publish a *Life of Zwingli* and to gather an unexcelled collection of Zwingli's works which he donated in 1901 to Union Theological Seminary. Dr. Schaff in another way also left a deep permanent impression on Dr. Jackson; Dr. Schaff was an apostle of Church Union. His death was somewhat hastened by his determination to go to the Congress of Religions at Chicago in 1893. About a month before it was held, your speaker called to see him. He said, "I am writing my address for Chicago. My doctor says I ought not to go; but I must go if I die in it, for it is for the sake of Church Union." He went and died as the result of over-exertion. Now this ideal of irenics Dr. Schaff also communicated to Dr. Jackson, who always was greatly interested in it and was anxious for peace and not for polemics among the churches. I should perhaps speak with modesty of his very kind offer to take me with him on a tour around the world, so that he could visit Canton in China, in whose Christian College he was deeply interested. I have

sometimes wondered whether his valuable life might not have been spared for a longer period if he had at that time stopped in his work and taken a much-needed rest. But it was otherwise ordered.

His literary fame will rest on his published works, especially on his books on Zwingli and his most recent editorship of the *Schaff-Herzog Encyclopedia* whose name really ought to be the Jackson-Hauck Encyclopedia, for the name of Hauck superseded that of Herzog in the last published German edition. And Dr. Jackson had as much to do with this last edition as Dr. Schaff had with the first edition for which it was named after him. But of course Dr. Jackson with his customary modesty would not have permitted such a thing. All this, however, reveals his fine type of character, his modesty covering and concealing a life and soul that was all the more beautiful and greater because of it. I have not spoken of his relations to us in this Historical Society. What an inspiration he has been to us all, and how superbly he has guided the affairs of this organization; yes, and with what generosity he has aided in making its sessions so delightful. May the spirit of this departed brother remain with us as a benediction for many years after his untimely departure!