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Great Leaders and Great Events



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GREAT LEADERS
and
GREAT EVENTS

Historical Essays on the Field
of Church History

By Various Lutheran Writers

Edited by

Rev. L. BUCHHEIMER



St. Louis, Mo.

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FOREWORD.

Since St. John laid down his inspired pen and closed the canon of the Sacred Scriptures, about nineteen centuries have been added to the history of the Church. Next to God's Word there is nothing regarding which Christians ought to be more desirous of obtaining a knowledge than of the wonderful works of His governance in His kingdom upon earth. Yet it may be safely affirmed that many of our members have in their libraries little or no literature of this kind, and that little in German, which the rising generation does not, and largely cannot, read. To meet this deficiency, Synod's Committee on English Religious Literature resolved upon the compilation of a number of chapters as embodied in this volume. Out of a vast amount of material only the chief events could be chosen. In many cases these are grouped about the leader who figured most prominently in those thrilling, ever-memorable occurrences. Hence the title given to this book.

Men of unquestioned talents and ability, whose judgment was known to be fully guided by the infallible Norm of Truth, were asked to write the articles. The aim was not to give something thoroughly exhaustive and critically abstruse, but a vivid, vigorous, popular presentation, which interests while it instructs. In our opinion the writers of the articles have admirably succeeded.

May the perusal of these pages lead to a livelier recognition of the wondrous providence and love exhibited by the Head of the Church, who has given the unfailing pledge "that the gates of hell shall not prevail against it," and that all things shall be rendered subservient to its great object — the spread of the Gospel of salvation in Christ Jesus.

L. BUCHHEIMER.

Oct 13, 1933

CONTENTS.

	PAGE
Persecution and Martyrdom. (Rev. Alfred Doerffler.)	1
The Destruction of Jerusalem. (Rev. L. Buchheimer.)	13
The Catacombs. (Rev. L. Buchheimer.)	25
Athanasius. (Rev. O. C. A. Boecler.)	34
St. Augustine. (Rev. C. A. Weiss.)	41
The Rise and Development of the Papacy. (Rev. L. Buchheimer.)	52
The Monasteries. (Prof. Th. Graebner.)	58
Mohammed. (Rev. M. F. Kretzmann.)	64
Gregory VII. (Rev. F. Koenig.)	73
The Crusades. (Rev. F. J. Lankenau.)	82
The Inquisition. (Rev. H. J. Frey.)	95
The Waldenses. (Rev. O. W. H. Lindemeyer.)	100
John Wyclif. (Rev. W. H. Behrens.)	111
John Hus. (Rev. L. Buchheimer.)	127
The Age of the Renaissance. (Prof. Th. Graebner.)	139
The Life of Luther. Part I. (Rev. L. Buchheimer.)	147
The Life of Luther. Part II. (Rev. L. Buchheimer.)	157
The Life of Luther. Part III. (Rev. L. Buchheimer.)	169
The Augsburg Confession. (Prof. A. W. Meyer.)	178
Philip Melancthon. (Rev. M. Brueggemann.)	188
The Thirty Years' War and Gustavus-Adolphus. (Rev. N. J. Bakke.)	201
The Jesuits. (Rev. F. J. Lankenau.)	224
The Huguenots. (Rev. J. H. Hartenberger.)	244
The History of the English Bible. (Rev. August G. Merz.)	265
Zwingli. (Rev. Ad. Haentzschel.)	278
John Calvin. (Rev. Arthur Brunn.)	288
Thomas Cranmer. (Rev. August Burgdorf.)	299
John Knox. (Rev. E. F. Haertel.)	312
William, Prince of Orange. (Prof. C. O. Smith.)	326
Paul Gerhardt, the Preacher-Poet. (Rev. W. M. Czamanske.)	335

Persecution and Martyrdom.

REV. ALFRED DOERFFLER.

The persecutions of the Christians began at Jerusalem. They were begun by the Jews under the leadership of the Pharisees. The first to suffer martyrdom was Stephen, who was stoned to death. Acts 7. A little later James the Elder, one of the Twelve, was beheaded by King Herod. Acts 12.

The leader among the persecutors at Jerusalem was Saul of Tarsus, who with his associates succeeded in either imprisoning or driving out of the city of Jerusalem all the Christians, and then, obtaining letters from the high priest, went to Damascus, there to persecute the Christians. Acts 8 and 9. But the Lord met Saul of Tarsus on the way to Damascus, and the persecutor became the most zealous and faithful missionary of Jesus Christ.

As Christianity spread among the Gentiles, opposition arose time and again, either on the part of the common people or of such as saw their livelihood endangered by the spread of this religion. The common people saw in the Christians enemies of their idols, whereas the priests feared the loss of their influence and position, and the manufacturers of idols the loss of money. Acts 19.

But in all these persecutions the government took no part. These persecutions were prompted rather by the mob spirit and had not the sanction of the powers that be.

It was not until the close of Emperor Nero's reign that the government persecuted the Christians, and even then the persecution was practically limited to the city of Rome and Italy. Tradition tells us that Nero lamented the fact that he had not lived at the time of the burning of Troy. Therefore he ordered the burning of Rome. In 64 A. D., Rome was almost completely destroyed. Of the fourteen districts into which Rome was divided only four remained.

It is said that while Rome was burning, Nero, in actor's garment, sat on the roof of his palace, and, to the accompaniment of the harp, sang Homer's "Burning of Troy." Soon it was rumored throughout the city that Nero had ordered the burning of Rome, and the people became incensed. To remove suspicion from himself, Nero accused the Christians, who were hated by the populace, of having



Stephen, the First Christian Martyr.

set fire to Rome, and ordered a persecution. This persecution was as cruel and as satanic as any, bringing into action the most heartless devices of torture. The Christians were sewed into animal skins and then cast before wild dogs, which tore them to pieces. Others were taken to Nero's palace and tarred and then were fastened to stakes which were set on fire at night to serve as illumination for Nero's gardens and garden parties. Others were taken to the arena and thrown before the lions, which had been starved for some days; these

poor Christians were torn to pieces for the amusement of the heathen populace. Others were tied to wild bulls with which the gladiators fought. Every conceivable torture was used to satisfy and give vent to the viciousness of the Roman people.

Into this time falls the martyrdom of Peter and Paul. Tradition tells us that Paul was beheaded just outside the city, while Peter was crucified, and, at his own request, with his head downward.



Conversion of Saul, the Persecutor.

The Persecution under Domitian.

Nero died 68 A. D., and the persecution ceased for several years, until the reign of Domitian (81—96). Domitian was told that some of the relatives of Jesus, living in Palestine, hoped and believed that the kingdom of David would be established again. Therefore Domitian invited these relatives of Jesus to Rome to appear before him. But he found that they were unimportant people with callous working hands and without money, and for that reason he dismissed them.

Domitian, however, discovered that many of the Christians were people of means, and being very greedy and desirous of obtaining money for himself, he banished them and confiscated their property. This was not done because the Emperor was filled with hatred toward the Christians as was the case in the days of Nero and later, but this persecution only served as an excuse to obtain the property of the Christians and to fill the coffers of the Emperor. It was



The Apostle Peter.



The Apostle Paul.

in the days of Emperor Domitian that John the Apostle was banished to the Isle of Patmos, where he wrote the Book of Revelation. Rev. 1, 9.

The Persecution of Trajan.

The persecutions became more intense under Emperor Trajan (98—117). The Christian Church was spreading rapidly, and was especially strong in Asia Minor. In Ephesus, Laodicea, and other cities were large congregations. Trajan sent Pliny, the historian, to Asia Minor as governor. Under his governorship enemies of Christianity wrote anonymous letters to Pliny, accusing the Christians of many secret sins and crimes. Above all, the Christians refused to bring

sacrifices to the Emperor on his birthday, and therefore were looked upon as disloyal to the Empire. Pliny therefore thought that the refusal to sacrifice could not remain unnoticed nor go unpunished, but before he adopted any definite policy, he wrote to the Emperor Trajan. After consulting with the Emperor, Pliny adopted the following measures: 1. The Christians should not be looked up and hunted up by the government. 2. If some one brought legal proceedings against any as Christians, the government should take the case to court. If the person accused of being a Christian



The Apostle John.

would renounce the faith and offer — there in the court — a sacrifice to the idols, he should go out unharmed. 3. If the person refused to offer the sacrifice to the idols and remained faithful to Jesus Christ, he should be punished with death.

Into the reign of Trajan falls the martyrdom of Simeon of Jerusalem and of Ignatius of Antioch. Simeon, it is said, had become the successor of the Apostle James, who had been beheaded by King Herod, and was for many years pastor, or bishop, of the congregation at Jerusalem, even after the city was destroyed A. D. 70. He served the Christian congregation amid the ruins of Jerusalem undisturbed by the Emperor until some heretics accused Simeon before

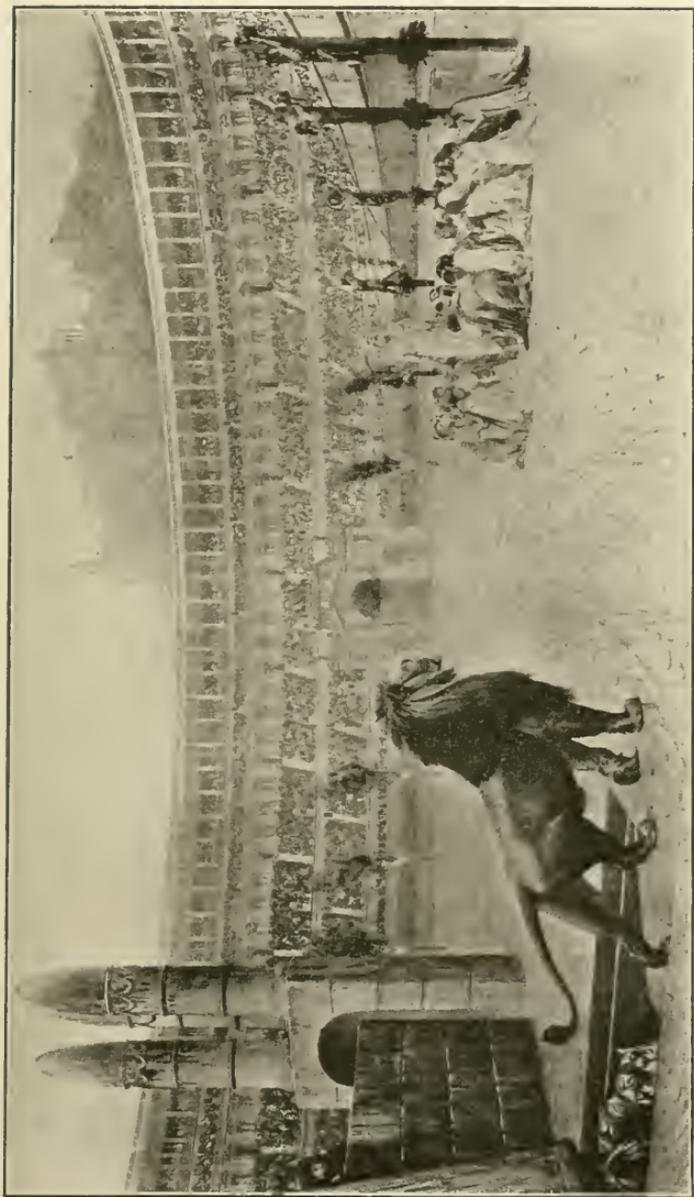
the Proconsul Atticus. At the age of 120, Simeon was dragged into the courts, tortured for several days, and then crucified.

Ignatius was bishop of Antioch and a staunch defender of the Christian faith. Many of his writings have come down to our times. Ignatius was taken to Rome for execution. On his way he was permitted to visit the congregation at Smyrna. With this congregation he worshiped and communed, and then continued his journey to Rome as a prisoner of the state. In Rome he was thrown before the lions in the arena and torn to pieces. His death came quickly, as he had prayed that it might.

The policy of Trajan, that Christians should not be hunted up by the government, was followed likewise by his successors. Hadrian (117—138) forbade Fundanus, the proconsul of Asia, to act on the mere oneries of the mob. The accuser must come forth from among the crowd and give facts, and if he was not able to do so, he was liable to severe punishment. Under Antoninus Pius (138—161), however, severer measures were taken. At Athens the persecution scattered the entire congregation. Under the Prefect Lollius Urbicus the Christian Ptolemus was accused of having taught his wife the Christian faith. When the case was tried, Ptolemus was simply asked whether he was a Christian, and upon confession was at once condemned to death. When one of the bystanders in court protested against this summary proceeding, Urbicus asked him whether he, too, was a Christian. Upon confession of faith he, too, was ordered to be executed. In this instance the mere confession of the name of Christ brought death upon the confessor.

The Martyrdom of Polycarp.

Into the reign of Antoninus Pius falls the persecution at Smyrna with the martyrdom of Polycarp, the last of the disciples of the apostles. The persecutions broke out anew in Asia and were especially intense in Smyrna. Every conceivable torture was used to bring about a renouncing of Christ. The Christians were scourged until the arteries and



Christians Suffering Martyrdom in the Days of the Roman Emperors.

even the intestines lay bare. The Christians were placed upon torture-tables, from which were protruding sharp pegs, which penetrated their flesh. Then they were thrown before wild beasts to the delight of the mob. When this persecution reached its height, the populace demanded, and called for, Polycarp, the bishop of Smyrna. He had retired at that time to the country, but the soldiers were ordered to find him and bring him to the arena. In due time he was brought, and the populace went wild. The proconsul then bade Polycarp swear by the fortune of Caesar and cry: "Away with the atheists!" (meaning the Christians). The latter Polycarp did. Looking up to heaven and waving his hand over the multitude of heathen that had come to the arena to see him die, he said with a loud voice: "Away with the atheists!" But then the proconsul urged him to revile Christ. But thereupon Polycarp exclaimed: "Fourscore years and six have I served Him, and He has never done me wrong; how, then, can I revile my King and my Savior!" Again the proconsul said: "Swear by Caesar!" But Polycarp answered: "I am a Christian." The proconsul then reminded him of the fire which was threatening him. But again the faithful confessor replied that this fire would last but a short time and that the proconsul did not know of the eternal fire. When nothing could bring about a denial of Christ, the crier was sent into the arena to announce: "Polycarp confesses that he is a Christian." The mob became furious and demanded that the lions be brought in at once. But the keeper said that he was not permitted to do so. Then the people demanded that Polycarp be burned. And at once the people leaped into the arena to build a pyre. At first they wanted to *naïl* the aged bishop to the stake, but when he said that he would stay there unnailed, they *tied* him to the stake. Then the fires were lit, but would not touch his body. In their impatience the people ordered him stabbed to death, which was done, and then the body was burned. The Christians then gathered up his bones and gave them burial. It is said that after this the proconsul did not want to hear that there were any Christians in Smyrna.

The Persecution of Marcus Aurelius.

Then Marcus Aurelius became emperor of Rome (161 to 180). Marcus Aurelius was "neither a genius, nor a statesman, nor a general." He was a philosopher. He, however, must be numbered among the great emperors of Rome, because he accomplished some of the greatest deeds during the most trying times of the Roman Empire. The wars on the Euphrates and on the Danube were taxing Rome to the utmost, and at home a pestilence was raging which took half of the population. Marcus Aurelius did likewise some real constructive work in the Empire. He readjusted the taxes, did away with the worst abuses of slavery, and improved the position of woman. But in this his all-embracing charity the Christians were the one exception. During his reign the persecutions intensified. From Asia Minor to Spain Christians were being tortured and put to death everywhere. The Christians had grown in number, and therefore the number of trials and of martyrdom increased. In Ephesus, at Pergamos, in fact, in all parts of Asia Minor, the storm of persecution grew greater from day to day. But especially did the persecutions break out with an intense fanaticism in Lyons and Vienne, in 177.

At Lyons and Vienne the Christians were plundered and mobbed by the heathen populace. Then the government officials took hold of the whole situation and arrested every one who was accused of being a Christian. These were imprisoned and tortured with a brutality that was beastly.

Ponticus and Blandina.

Into this time falls the martyrdom of Ponticus, a lad of 15 years. The heathen tormentors were determined to have him renounce his faith. They therefore forced him to look on as the other Christians were being tormented, or scourged, or roasted on iron plates. Then he was thrown into the same prison with these Christians who had been tortured to witness their suffering and hear their moanings. But Ponticus would not weaken. At last they applied the tortures to him,

but Ponticus remained firm to the end and sealed his faith with death.

Another martyr of these days was Blandina, who above all others suffered innumerable tortures and by her endurance even wearied her tormentors. One of the tortures inflicted upon her was sufficient, it seemed, to kill her. But she outlived them all. At first she was scourged, then torn by beasts in the arena, but she would not deny Christ. The next day she was placed in an iron chair and roasted, but she remained faithful. The next time she was put into a net and then was tossed about by a wild bull in the arena. Even this she survived. At last, wearied of their task, the tormentors ordered the beast-finisher to stab her to death, and so her suffering ended.

During the persecutions of Marcus Aurelius the bodies of the martyrs were burned to ashes in most instances to deny the resurrection of the body.

At last Marcus Aurelius died sad at heart, in 180 A. D., unable to stem the process of decay of the great Roman Empire.

After the death of Marcus Aurelius many emperors arose in rapid succession, and though the persecutions continued more or less, the emperors themselves were too much occupied with other affairs of the state or did not hold their throne long enough to undertake a persecution, for fourteen emperors ruled Rome during the next 60 years. Under Decius and Valerian persecutions were carried on, but under Gallienus (260—268) the Christian religion became practically a licensed religion in the Empire.

The Great Persecution.

In 284 A. D., Diocletian came to the throne. His task and his difficulties were great and many. His task was to guard the boundaries of the Roman Empire against the invading Germans from the North with a standing army from the Euphrates up to the British Isles. The difficulties were the securing of so large an army, and the providing of this army with money, food, and clothing. Then there were

civil wars at home when he came to the throne. But Diocletian restored order in the whole Empire, and brought peace to all. The Christians during this time enjoyed the same peace that all the people of the Roman Empire enjoyed, and consequently the Christian Church grew. During the first twenty years of the reign of Diocletian the Christians were left alone, and so, in all, fifty years had passed in which the Church was not persecuted. During this time many stately churches were built, and from among all classes of people men and women became Christians, even among the most prominent of the Roman Empire. Even among the trusted officers in Diocletian's palace there were many Christians.

The change came very unexpectedly, like lightning from the clear heavens, on February 23, 303 A. D. On that day superstitious Diocletian was offering his sacrifices to the gods, and they would not answer. After repeated failure the chief *haruspex* declared that profane people were in the room and that for this reason the gods would not answer. This made a deep impression upon the Emperor, and he at once ordered that all in the place should offer sacrifices to the gods, and that those who would refuse to do so should be scourged.

At the same time Diocletian sent out these decrees to all parts of his empire: 1. All officials of the army who would not sacrifice to the gods should be discharged with disgrace. 2. All Christian churches throughout the Empire should be destroyed. 3. All Scriptures of the Christians should be burned. 4. All those who would not renounce Christianity should be punished, and that in the following manner: The higher the person stood in the eyes of the world, the severer should be his punishment. By these tactics the Emperor believed he would induce the more prominent and more educated people to leave the Christian Church, and thus the Church would fall into decay of itself.

Since, however, many of the Christians would not renounce their faith, the persecutions became more drastic, and since the decrees affected the whole Empire, the Christians in every part of the world were hunted down like wild

animals and compelled to seal their faith with their blood. But even the heathen populace tired of these persecutions and became disgusted with these barbarous cruelties. They saw many of their friends and neighbors whom they knew to be upright and loyal dragged to the courts, tortured and imprisoned, and realized the injustice and the great wrong done to these people.

This cruel persecution was carried on with the greatest intensity in Egypt and Syria. Toward the end of Diocletian's reign the great Roman Empire was divided among four emperors, each ruling a certain part of the great state. In Syria and Egypt whole villages were burned down, the churches destroyed, the Bibles burned, and the clergy imprisoned. And since the Christians were without leaders, a hopeless confusion arose in the Church.

The emperors, however, saw that their work had failed, and so they issued an edict which prohibited *public* burning. This, however, did not end the persecution. An edict followed which gave instructions to the officials of the state 1. to disable the left foot of all who professed to be Christians; 2. to tear out the right eye and sear the socket with a hot iron; 3. to send these injured Christians to the mines, where the brutality could continue without reaching the ears of the public.

On his deathbed, 311 A. D., Galerius, one of the emperors, issued an edict of toleration. But with his death it became ineffective. His successor would not recognize it and again began to persecute the Christians with great vehemence. Many of the leading men of the Christian Church were put to death in these days.

In This Sign Conquer.

But a change came about again as soon as Constantine became emperor of the Roman Empire. While Constantine was making war on one of his fellow-emperors, whose army far outnumbered his own, so that he and his army became despondent, Constantine saw, so tradition tells us, a cross in the skies, around which was written: "In this sign conquer."

Constantine at once had a banner made bearing the cross and likewise had a cross placed on the shield of each of his soldiers. In the battle which ensued, Constantine won a decisive victory, and soon after became sole emperor. In 313 A. D., he issued an edict which gave religious freedom to all within his empire, and so ended the persecutions. Constantine himself, it is said, became at that time a Christian, but was not baptized until shortly before his death. Under him the Christian Church enjoyed full freedom and protection and grew rapidly.

In 360 A. D., Julian the Apostate became emperor. Once more the dying embers of heathenism flared up in an attempt to crush the Christian Church. But all in vain. Julian saw how futile was the attempt to wipe out Christianity, and dying is said to have confessed, "Thou hast conquered, Galilean!"

Heathenism was dead. But Christ lives.

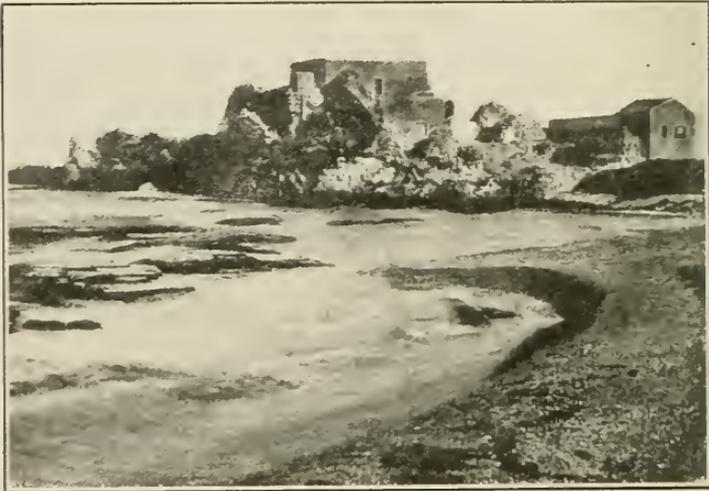
The Destruction of Jerusalem.

REV. L. BUCHHEIMER.

The direct cause which brought on the destruction of Jerusalem and of the Jewish nation was the intolerable tyranny and oppression of the Roman governors, which grew worse in proportion as the home government at Rome became weaker and more corrupt. Pontius Pilate had been unjust and cruel, but his successors were much worse. One of the last and worst was Albinus. And when he was recalled on account of his injustice, a worse man took his place in the person of Gessius Florus. By his unlawful exactions, which may well be called robberies, he ruined the population of whole cities. In this state of affairs the following incident acted like a spark in a powder magazine and sent the whole nation into a hopeless war against Rome, at that time the greatest military power in the world.

The city of Caesarea on the seacoast was inhabited partly by Jews and in part by Greeks and Syrians. Here the Jews

had a synagog which stood on ground leased from a heathen, or was surrounded by property belonging to pagans. The Jews had offered enormous prices for the ground, but the owners would not sell. Finally, in a spirit of malice and spite the heathen even began to build up the approaches to the synagog. A deputation was then sent to Florus with a petition for help against such injustice; and, that his perceptions of justice might be the stronger and that he might



Caesarea.

be willing to lend his assistance, a bribe of eight talents, or about \$13,000, was given the governor. Florus pocketed the money and immediately left for Sebaste, the ancient Samaria, on a visit to Cestius Gallus, the prefect, or president, of Syria, his superior officer and companion in iniquity; and for the petitioners he did absolutely nothing.

On the next Sabbath when the Jews assembled for worship, a malicious young heathen grossly insulted the congregation by placing a chamber-vessel close by the door, and offering a sacrifice of pigeons on its upturned bottom. To see the point of this act you must remember that the first

offering of a person cleansed from leprosy was a sacrifice of birds. Lev. 14. And there was current among the heathen, especially in Egypt, an ancient fable that the ancestors of the Jews had been lepers, and were driven out of Egypt on that account. This act of the young Greek was therefore an allusion to the supposed leprous origin of the Jews, and a deliberate insult. Instead of ignoring this as an act of a fool, the Jews were driven to fury by it, and raised a tumult, in which, however, they were beaten, and then with their books of the Law retired from the city to Nabata, about eight miles distant.

They now sent another deputation to Florus and humbly reminded him of the eight talents he had received in advance for supporting their cause. His only answer was to put the men in prison. And then he sent to Jerusalem demanding the seventeen talents from the Temple treasury, as he said, for imperial purposes. It seems that Florus had formed the deliberate purpose of driving the Jews into rebellion, in order that in the ensuing disturbances his own crooked doings might remain concealed.

Upon this demand of the governor upon the sacred treasury reaching Jerusalem together with the news of his ill treatment of the Jews at Caesarea, uncomplimentary remarks were quite frequent; and some even handed about a beggar's bag "for the poor and unfortunate man." This again had to serve the wicked fellow as an excuse for marching his soldiers into Jerusalem and letting them loose upon the people with the command to kill and plunder. In this massacre 3,600 men, women, and children were murdered, and much property was destroyed. This happened about May, 66 A. D.

Threats and curses were now heard on the part of the Jews, especially when the governor continued his outrageous and humiliating demands upon them; they began to resist, so that Florus had to agree to depart, leaving only that part of his soldiers which had not been implicated in the attacks upon the people. Both parties now laid their complaints before the president of Syria, the governor accusing the

Jews of rebellion and the magistracy of Jerusalem charging Florus with tyranny and oppression. The magistrates and more influential citizens still endeavored by all means in their power to keep the people quiet; but just indignation continued to grow stronger, the Zealots demanding a complete rupture with Rome. The Zealots were the extreme party, strict in the observance of the Law, opposed to all heathen and foreign customs, and desirous of seeing their country free and independent. Josephus, the historian, calls them by very uncomplimentary titles, and it is true that in the course of time many wild and lawless characters joined their ranks. But the best and bravest patriots were also of their number. This party now sent a body of their own men against the fortress Masada, in the southern part of the country. The place was taken and the Roman garrison put to the sword. The offerings which the Roman emperors had been in the habit of making to the Temple were now refused by Eleazar, the son of Ananias, the chief priest, who commanded the Temple-guard. The Zealots also refused the payment of taxes to the Romans. These actions were a renunciation of all allegiance to the Romans, and the following proceedings made the breach incurable. The city archives were destroyed in the hope of attaching the poor people to the war party, for in this manner the records of debts were lost. The palaces of the High Priest Ananias and of King Agrippa shared the same fate. The castle Antonia and the castle of the Upper City were taken and the Romans killed. Finally all the Romans in the city were compelled to surrender; but when they had laid down their arms, the Jews attacked them, killing all except the officer Metilius, who agreed to receive circumcision and become a Jew. This massacre of the Roman soldiers took place on a Sabbath evening; and by a remarkable coincidence, on that very day and hour, the heathen population of Caesarea attacked the Jews upon their return to the city and killed all of them to the number of 20,000.

Upon the news of the slaughter of their brethren, the Jews laid waste all around the cities of Syria and Palestine,

Heshbon, Philadelphia, Gerasa, Pella, Seythopolis, Gadara, Hippos — and in the southwest, Ascalon, Anthedon, and Gaza suffered severely, and some of them were destroyed.

The heathen retaliated, and thousands of Jews everywhere were slain, in Alexandria alone 50,000, in Seythopolis 13,000. And these bloody riots continued of frequent occurrence throughout the course of the war. All these events happened in the summer and autumn of the year 66 A. D.

The prefect of Syria, Cestius Gallus, now advanced against the rebellious city with an army of about 23,000 men. A battle was fought near Jerusalem on October 23, but the Romans were compelled to fall back some distance, where they lay idle for several days. On October 30 the Roman general gave the command to take the city by storm, but when the walls were almost within his hands, he suddenly ordered a retreat. But this so encouraged the Jews that they attacked him from all sides, especially in the passes of Bethoron, where the Roman army was almost helpless. The retreat became a rout with a loss to the Romans of 5,680 men, including many officers and the bravest soldiers, and all instruments of war, amounting to 160, which the Jews afterwards used against the Romans during the siege of Jerusalem. This happened on October 8 and was one of the last successful undertakings of the Jews.

The leading spirit in this attack on the Romans was Simon, son of Gioras. We shall hear more of him, for he continued through the war one of the bravest and most active of the Jewish leaders, though he was also one of the most cruel, and lived to grace the triumphal entry of Titus into Rome as a prisoner in chains.

This great victory, though it filled the Jews with rejoicing, left a bitter aftertaste; for no sooner had the heathen of Damascus heard of it than they fell on the Jews living in their midst and slew them all — 10,000 in number.

It is supposed that after this defeat of the Roman general all the Christians, mindful of the Lord's prophecies and

warnings, left Jerusalem and took refuge in the little city of Pella beyond Jordan.

There could now be no more talk of peace or submission to Rome. The Zealots, or war party, had their way, for the late successes had encouraged even the most timid and carried away the most prudent. Those opposed to the war were called friends of the Romans, or traitors, and to save their lives had to leave the city, as we have seen the Christians doing. The government was accordingly formed on a new basis. The Sanhedrin, or Council of the Seventy, at Jerusalem formed a kind of senate with supreme authority to rule the country. Joseph, the son of Gorion, and the universally respected former High Priest Chanan were made military commanders of Jerusalem. Generals were chosen for different parts of the country. Of these we will remember only Joseph, the son of Matthias, who received command in the North of Galilee. This is the man who some years later wrote a history of this war and of the Jewish people, Josephus, the historian.

Nero was at this time emperor of Rome. You know him from history. He was very proud of a flat tenor voice, of his skill in acting and driving the chariot. He was now in Greece trying to have a canal dug through the Isthmus of Corinth. When he heard of the insurrection at Jerusalem, he appointed his best general, Vespasian, who had become famous in British and German wars, his representative, and sent this great warrior with his son Titus to restore order in Palestine. Vespasian arrived at Ptolemais, where Titus joined him with two legions fetched from Egypt, when Josephus had governed Galilee about six months. The Roman generals soon had gathered an army of 60,000 to 80,000 men and immediately began to devastate Galilee far and wide. The army of Josephus melted away from 100,000 men to less than half that number; and seeing that he could not do battle to the invader in the open field, the Jewish general with the best of his Galilean warriors threw himself into the strongly fortified place Jotapata, in Central Galilee. This was on May 21, 67. Josephus had sent to Jerusalem for

assistance, but no one stirred, and the best Jewish general with the bravest troops was allowed to fall into the hands of the Romans. We shall soon see the cause of this inactivity.

The Romans immediately appeared before Jotapata, but in spite of their utmost endeavors they failed to take it. Vespasian himself was wounded when he approached too near to the walls. But after 47 days the first deserter told the Romans that the garrison slept during the early morning hours. So the town was surprised and taken in July, 40,000 of the heroic defenders being killed and only 1,200 taken prisoners.

Josephus now acted very prudently, as a typical Pharisee of his time, but disgraced himself in the eyes of his patriotic countrymen. He had tried to leave Jotapata before its capture, with the intention, doubtless, of escaping to a place of safety; but he was prevented by his companions from doing so. When the Romans entered the town, he with 40 companions hid in a cave; but they were discovered, and Josephus wished to surrender. But his comrades thought the proper thing to do would be to commit suicide, and offered him the service of their own arms and swords if he were too weak to kill himself. But Joseph persuaded the men that suicide was wrong according to the Law, and that it would be better to kill each other, drawing lots who should be the last. By remarkably good luck or by some trick Josephus was last, and when all had been killed but himself and one companion, the two surrendered to the Roman general. Vespasian intended to send him to Nero; but just then our sly son of the priest felt the prophetic impulse, and he begged to be allowed to stay with Vespasian, who, he prophesied, would one day himself become emperor. Thus he saved his life, for the Roman carried him along to see if the prediction would come true.

The siege, the stubborn resistance, the capture and massacre as we have seen them at Jotapata, were repeated in many other places. Tarichaea, Gamala, Gishkhala, Tiberias, Mount Tabor, and Gerizim are places where thousands of Jews lost their lives. These events happened in the summer

and autumn of 67 and the spring of 68 A. D. The seacoast had been overrun, Idumæa in the south was subdued, and all resistance about Jericho had been crushed out. Jerusalem might have been taken before the end of the year 68, but Vespasian, hearing of the quarrels in the city, was content to let the Jews kill each other. Now he heard of Nero's suicide on June 9 and of the election of Galba as emperor. Galba was soon murdered, and Otho and Vitellius followed each other in quick succession. Vespasian had been preparing to push his own claims to the throne, and in the middle of the summer 69 he left for Rome, leaving his son Titus with a splendid army to conduct the siege of Jerusalem. He approached the city from the north and began to fortify his camp on the 14th of April, 70 A. D.

What had the defenders been doing in the mean time in the city? We have seen that they sent no help to Josephus when he was struggling with the whole Roman power in Galilee.

The moderate men in command did not long please the Zealots, the priestly Zealots especially, who, with Eleazar as their leader, took possession of the Temple. The people in favor of good government under Chanan, the high priest, tried to drive them out; but the Zealots defended themselves with the most desperate bravery, and much blood was shed even within the Temple itself. The Zealots, being besieged in the Temple and hard pressed, admitted 20,000 Idumeans into the city and at once began to hunt up and murder the adherents of the moderate party. 8,500 were thus slain together with the high priests Chanan and Jesus, and even a famous warrior called Niger was not spared. With these misdeeds the Idumeans, however, soon became disgusted, and left the city, after releasing many prisoners.

The friends of order, to protect themselves from the attacks of the murderous Zealots, now invited Simon, the son of Giora, who had been so active in the fight against Cestius Gallus before Jerusalem, to enter the Holy City. So there were three parties and three ambitious, cruel, and unscrupulous party leaders in Jerusalem, and their respective positions

were as follows: Eleazar with 2,400 priestly Zealots had barricaded himself within the inner Temple; John in the outer courts of the Temple had 6,000 heavy-armed soldiers; and Simon with 10,500 men held all of the Upper City in the south, and a part of the Lower City in the north. But they all lived at the expense of the citizens in return for their services in defending the city; and they murdered many in cold blood who resisted their demands, meantime keeping up a continual fight of one party against the other, until the appearance of the Romans before the walls united them for common defense.

We left Titus fortifying himself on the north of the city and on the east, on Mount Olivet. But the Jews did not idly look on. Even on the first day, when Titus approached with a few horsemen, they nearly captured him. And now they made a fierce attack on the Roman camp, and for a time succeeded in putting to flight a portion of the army. It was only by the bravery and coolness of Titus that a disaster was averted and the Jews driven back. Beginning April 23, intrenchments were dug and towers built on the west of the city. On May 7, the first wall having been broken down, the Romans entered. Five days later the second wall was also taken, and Titus already began to promise all quiet citizens that their lives should be spared. But suddenly the Jews attacked on all sides and drove out the Romans in wild flight; and again it was the coolness and bravery of Titus, and of his friend and relative Domitius Sabinus, which prevented serious loss to the Roman army. However, within four days the second wall was retaken, while at the same time siege works were rising on the east for the purpose of taking the Temple. Meanwhile Titus tried to persuade the Jews to surrender. Josephus had to address his countrymen and was wounded for his trouble. The Roman army was drawn up on successive days in full view of the besieged in order to strike terror into their hearts, and 500 of the poor people who daily came outside the walls to look for scraps of food were scourged and crucified. Others had their hands cut off and in this condition were sent back into the city. But all

this only goaded the Jews to fury. Towards the end of May John undermined the walls opposite the Roman towers and set fire to them from under the ground, so that the whole mass fell into a burning ditch. Two days later the besieged made a sally and succeeded in burning down the other towers and battering-rams also.

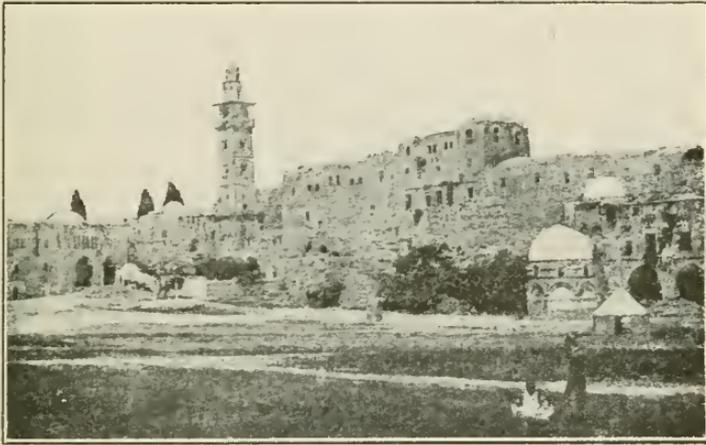
It was now seen that the siege would be difficult and tedious, so it was decided to make a wall and trench entirely around the city. This work was completed in three days. "For the days shall come upon thee when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side." Luke 19, 43.

Famine immediately spread through the city, for there were perhaps 2,000,000 persons shut up in its narrow limits, and much of the grain had been wasted and burned in the riots. And now the soldiers took all the food for themselves and left the people to perish. Their only consolation was the promise of the people in power that whoever died without means should be buried at public expense. This promise was kept as long as possible, and from the beginning of the siege until July 115,880 persons were thus buried. But no one of the leaders thought of surrender, and murdered all who made any proposition in favor of an accommodation with the enemy. One mother killed and ate her own child and set a part of the horrible meal before the soldiers who came to her seeking food. What a commentary to the words of Moses: "And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters which the Lord, thy God, hath given thee, in the siege and in the straitness wherewith thine enemies shall distress thee." Deut. 28, 53.

The Romans had also observed that the Jews swallowed gold in their extreme hunger and to keep it from robbers, so the Asiatic allies of the Romans ripped open 2,000 of the deserters to extract the gold; and though Titus prohibited this cruelty, yet instances continued to occur.

Four new towers had been built near the fortress Antonia, though to do so the Romans had to cut down all the trees within twelve miles of the city. The Roman generals were

in great anxiety lest they should also be burned, for they would have been unable to replace them. But the besieging army had learned to be very watchful, and the Jews had become feeble and fewer in number, though they still fought on with undiminished courage. The battering-rams worked incessantly day and night, and their heavy blows could be heard throughout the city. July 5 the Romans entered the courts of the Temple, but the priestly warriors compelled them to retire. July 17 the daily sacrifice in the Temple ceased. On



The Fortress Antonia.

August 8 an assault of the Romans on the Temple failed, and though fire was set to the buildings the same evening. Titus ordered it put out the next day. But on August 10 the Temple was taken and burned in spite of the Roman general's utmost endeavors to save the magnificent building. Soon the whole Temple-hill was one sea of fire. Then a universal wail of anguish arose from all the Jews in the city, for with the Temple their hopes sank into the dust. Though they had long profaned the Holy Place, yet they thought themselves safe within its shelter, because they considered it impossible that the heathen should enter its sacred precincts, and fondly imagined God would interfere with a mir-



The Destruction of Jerusalem.

acle at the last moment. But God had long ago departed from them, when they had cried 37 years before: "We have no king but Caesar." John 19, 15. "Away with this man, and release unto us Barabbas." Luke 23, 18. The streets ran with blood. Many priests were killed, others cast themselves into the flames and perished. Still, resistance continued in the Upper City till early in September. So much precious metal was found that the price of gold fell one-half throughout Syria.

The fate of the conquered was most bitter. Titus ordered the whole city and Temple to be laid even with the ground, except three towers, Hippicus, Phasaël, and Mariamme, which were left as a shelter for a small Roman garrison. During the siege 1,100,000 persons perished of hunger, in civil brawls, or by the sword of the Romans. The prisoners were assembled in the courts of the Temple, and the aged and feeble and those able to bear arms were at once put to death, except the tallest and fairest, who were spared to grace the triumph of the Romans and then to serve as gladiators in the theaters. Those under 17 years of age and not able to bear arms were sold as slaves. The captives amounted to 97,000. Simon, the son of Giora, was reserved for the triumph and then to be slain, whilst John was condemned to life imprisonment. Some fortresses, as Masada in the south, still held out, but they were also taken after a time, and the horrors enacted at Jerusalem were repeated in them.

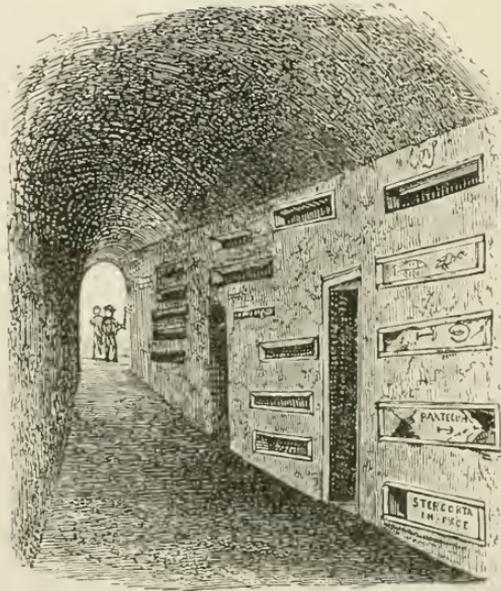
The Jews were scattered and ceased to be a nation.

The Catacombs.

REV. L. BUCHHEIMER.

On May 30, 1578, some laborers were digging out pozzolana, a light volcanic soil from which Roman cement is made, when they came upon an ancient cemetery. It was one of the numerous underground galleries, or catacombs, forty-two of which are now known to exist, in which the early Christians were accustomed, from about 100 to 450 A. D., to bury

their dead and which in times of persecution were used as places of refuge and of worship. These passages are of such enormous extent that it is calculated their combined length amounts to nearly 600 miles. We can better understand this when we learn that they wind about in all directions, often intersecting one another, while sometimes a higher gallery is connected with a lower by a stairlike descent passing be-



A Passage in One of the Catacombs.

Graves cut in sides of galleries, each with an inscription.

neath it. The whole soil in the neighborhood of Rome is honeycombed with these receptacles of the dead.

The graves are cut in the sides of the galleries, one above another (as seen in the illustration). Each grave was covered in by a slab with an inscription upon it. Most of the epitaphs have been removed to one museum or another, the most extensive collection being in the Lapidarian Gallery, which is nearly 700 feet long, in the Vatican. It is to these inscriptions that our attention will be more particularly

directed, affording us, in no ordinary degree, information as to the habits of thought and worship and life of the early disciples of Christ.

At the first we recognize that they were mostly poor people. In proof of this we may mention that in most instances no more than one name is given to the departed. We should regard it a mark of something rude and primitive to find in our cemeteries such epitaphs as "There lies John," or "Here lies Thomas." Yet so it is there. A single name usually suffices. How different from the ordinary nomenclature of the Romans! Marcus Tullius Cicero, Publius Cornelius Scipio Africanus, — each item of which pointed to some mark of distinction of family or achievement. But these early followers of Christ knew of no such social distinction or exploit: one name, like the slaves of those days, which, indeed, very many of them were, was all they carried. A more striking evidence of the low place they occupied in the scale of Roman society is the lettering on these slabs. You cannot fail to see that you have come among a people to whom the learning of this world was a sealed book. You find the letters rudely and incorrectly formed, a word ill spelled, and difficult to decipher. At times, too, an uneducated Christian who wished to mark a resting-place of some dear one had recourse to a symbol used for the name of the deceased. Thus a lion (*leo*), rudely carved, served to show where Leo was sleeping. On the grave of a maiden Navira we have a ship (*navis*). Or the trade of the deceased was indicated by a sketch of some implement used in it — a saw for a carpenter, a knife for a shoemaker, etc. This bears out what the heathen philosopher said: "You have no converts except fullers and weavers and cobblers and women and children." And another, greater than Celsus, the Apostle Paul, writes: "You see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." Nor is there anything in this to be ashamed of. Rather is it a matter of triumph that the Gospel has thus shown its adaptation to the vast majority, and those standing most in conscious need of it — the poor. But if it began with the

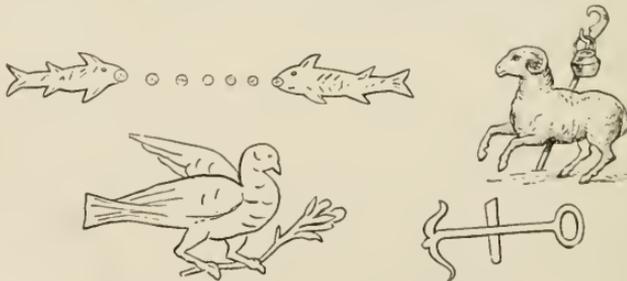
poor, it did not cease with them; it was only entering on a course in which it was destined to subdue to its influence the imperial power itself. There are also to be found here and there the names of noble families, members of which



Cross and Monograms of the Savior's Name.

became adherents of the Gospel. However, the greater number by far are of the social standing stated above.

All the more beautiful and noble are the sentiments of faith and hope of these unknown, unlettered Christians. Nothing is more striking than the cheerful love that pervades these monuments of their dead. No passionate complaints; no stoical effort to stifle the voice of nature, yielding because you must, as found in the melancholy heathen writings and epitaphs of those days, not even, for the most part, simply resignation as in "Here lies Damalis; so God wills." A great deal more than this — confident and cheerful hope; as in this epitaph: "Patronia, a deacon's wife, the type of modesty. In this place I lay my bones. Spare your tears, dear husband and daughters, and believe that it is forbidden to weep for one who lives in God. Buried in peace," or in this, which is none the less interesting for being only a fragment: "Who gave and hath taken . . . blessed of the



Emblems Found in the Catacombs.

Fish (explained in the article). Lamb, emblem of Christ, the Lamb of God. Dove, emblem of the Holy Spirit, with olive-branch, emblem of the message of peace, the Gospel. Anchor, emblem of hope.

Lord . . . who lived . . . years . . . in peace." The same sentiment is expressed by the symbols found there. The most common is the monogram of the Savior's name, composed of *X* and *P*, the first letters of *Χριστός*. Sometimes the first and last letters of the Greek alphabet were added, which meant, "Jesus Christ, the First and the Last." Sometimes the *X* was made a cross, and sometimes the monogram was enclosed within a circle, to symbolize the eternity of Christ. The other



Emblem of Christ, the Good Shepherd.

symbols are equally simple and suggestive: The olive-branch of peace, the crown, to denote probably the victory over death, the palm-branch and crown combined, the dove with the olive-branch in its mouth, the anchor — an emblem of hope. But the most curious of all the symbols is the fish. To explain this we must write in Greek letters, thus *ΙΧΘΥΣ* (fish), which contains the initials of *Ἰησοῦς Χριστός Θεοῦ Υἱός Σωτήρ* = Jesus Christ, God's Son, the Savior. This interesting symbol, very frequently occurring, shows how intently their thoughts were fixed on Him who gave name to their faith and inspired it with life. These were the earliest and

simplest emblems. Later, when the Christians grew much more wealthy and a little more skilful, and were also less under the pressure of keen persecution, they began to adorn the resting-places of their dead in a more elaborate way. Reliefs and frescoes are found in the catacombs representing either single objects (amongst which the ship was a favorite, as it was considered a striking emblem of the Church, bound for heaven) or figures, — that of the Good Shepherd occurring again and again in various forms and attitudes. Occasionally whole scenes from Scripture history were depicted, as Abraham offering up Isaac, Daniel in the lions' den, Pilate washing his hands before the multitude, the latter, quite remarkably, being the only reference to our Lord's suffering found in the catacombs.

A point for consideration is the relation of the catacombs to the Romish Church. Do they give any sanction to the doctrine and practises of that church, asserting, as its advocates do, that those doctrines and practises have been transmitted from the very earliest ages? Surely, it is incredible that they should have left no traces in those inscriptions of nearly four centuries. To begin with the Virgin Mary, the very goddess of the Romish Church. On the 3,000 epitaphs of the Lapidarian Gallery her name does not once occur. Among the numerous paintings of Scriptural subjects found in the catacombs there are about twenty representations of the visit of the Magi, where, of course, the figure of the Virgin occurs, but there is nothing in them to indicate that she is an object of adoration. Of purgatory the tablets say nothing. On the other hand, we meet with words like these: "He went to God." "He rejoices among the stars." On a youth of twenty-two we have the beautiful epitaph: "Fetched away by the angels." Of purgatory there is no sign whatever. The same may be said as to prayers *for* the dead or *to* the dead, papal infallibility, priestly authority, penance, the confessional, and the other dogmas and practises most distinctive of Romanism.

Another point is deserving of notice. The first modern explorers of the catacombs set out with the idea that all or

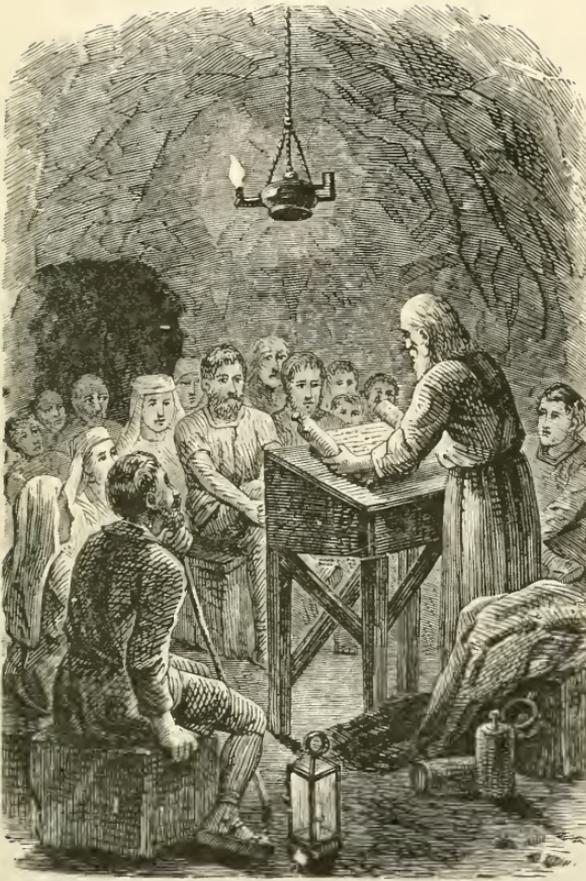
most of the graves discovered in them are those of martyrs. The rude carvings found on many of them they supposed to represent instruments of death or torture. It was not very unnatural to think a lion indicated the grave of a martyr thrown to the lions, whereas, in fact, it only marked the resting-place of a man called Leo. Further research has corrected erroneous first impressions; and it is now generally believed that the catacombs contain comparatively few graves *known* to be those of martyrs, although, no doubt, many unknown martyrs are sleeping there. In all the catacombs, it is said, the following four inscriptions are about all that have been found that profess to refer to martyrs: "In the time of the Emperor Adrian, Marius, a young military officer who had lived long enough when with blood he gave up his life for Christ. At length he rested in peace. The well-deserving set up this with tears and in fear. On the sixth before the ides of. . . In Christ." And another: "Primitius. In peace. After many torments, a most valiant martyr. He lived thirty-eight years, more or less. His wife raised this to her dearest husband, the well-deserving." "Launus, Christ's martyr, rests here. He suffered under Diocletian. [This grave is] also for his descendants." "Here lies Gordianus, deputy of Gaul, who was executed for faith. With all his family. They rest in peace. Theophila, a handmaid, set up this."

Then, too, it is instructive to observe from these inscriptions what moral influence their faith exerted on their character and life. In this respect the epitaphs bear abundant testimony to the purity, the integrity, the peacefulness, the kindness, and not least, to the tenderness of the family affections of these early disciples. Pages might be filled with specimens. Take two or three. "Friend of all and enemy of none." "What it was to speak evil he did not even know." Of their children, whose little toys they bury with them, they speak thus: "Sweeter than honey." "Sweeter than light and life." "God's little lamb." "In lonely places thou art crowds to me." "To a very sweet daughter already prattling and not yet two years old." And thus of a wife: "Faithful

to God, endeared to her husband, the nurse of her family, humble to all, a lover of the poor." "Best and most beautiful, a spinner of wool, pious, modest, chaste, home-abiding." "From whom he received no cause of grief, except that of her most bitter death." This was no tombstone flattery; that they should have had even an idea of such things as virtues marks them out as distinctive from other men. For what makes it specially remarkable is the utter contrast of all this with the then-existing conditions of Roman society in general. The writings of the Roman satirists, more emphatically St. Paul's letter to this very Rome, tell us with what terrible examples these Christians had to contend. Truly, the Gospel was to them "the power of God."

A closing consideration. We stated at the outset that the catacombs also afforded a place of refuge in times of persecution. Dark, damp, unwholesome, every way wretched as they must have been, yet the worshipers were often thankful to hide themselves in them from cruel enemies. We know that they even held their worship there, enlarging some of these chambers and fitting them up as best they could. In these little sanctuaries God's Word was preached, children were baptized, and the Lord's Supper was administered. How solemn these hours of worship must have been, how calculated to strengthen the faith of the persecuted flock! While conducting services in the catacombs, the Roman bishop Sextus was seized by the Emperor's spies and beheaded on the very spot where he had celebrated the Sacrament. Others, too, are known to have shared a similar fate.

The catacombs continued to afford a shelter for the living and a resting-place for the dead until the era of persecution passed away. They then became, most naturally, a center of attraction and interest. The Christians held them precious, as well they might, brought their children to visit them as to hallowed shrines, adorned and beautified them, and continued to use them as cemeteries for nearly two centuries. Then they gradually fell into oblivion; the entrances were blocked up with rubbish and forgotten, until in the sixteenth century the whole range of vaults and passages was reopened



A Christian Congregation Assembled for Divine
Worship in a Catacomb.

and the treasures they contained were rediscovered and restored to Christendom.

They remain a rich and precious inheritance to the Church. They bear noble and holy witness that the early disciples of Christ paid their worship to their risen Lord and King, and to Him alone. He was their Strength in suffering, their Light in darkness, their Joy in sorrow — “Christ, the first and the last.”

Athanasius.

REV. OTTO C. A. BOECLER.

The Lord is ever mindful of His Church, and in the days of her sorest straits He has ever fulfilled His promise that the gates of hell shall not prevail against her. The age in which Athanasius lived was a time when the souls of godly men and women were tried to the uttermost. Heretics of various shades and colors assailed the most fundamental doctrines of our holy faith, and with all the power of their intellect and with the aid of the arm of a strong government they persistently contended for their unholy faith. In Athanasius, however, God had set up a man of granite against them. He never wearied in the long fight against many lying prophets and rightly deserves the badge of honor to be called the Father of Orthodoxy.

Athanasius, at first archdeacon under Alexander, the bishop of Alexandria, and at the latter's demise his successor in office when about thirty years old, was born apparently at Alexandria, in Egypt, about 296, and died there May 2, 373. Historians tell us that he was "a pure and sublime character," that as a boy and youth he exhibited traits of seriousness and religiousness, becoming quite a master in the pagan literature of the Greeks, but above all well read in the Holy Scriptures and in the writings of the early fathers of the Church. The treatise on the incarnation of the Son of God was written by him while still a young man. When about 23 years old, he became deacon of the congregation in Alexandria, and his bishop often used the young man as his adviser, and was wont to take him with him on important missions.

Athanasius, by the grace of God, was a man such as the Church needed in those days of terrible conflict for the truth of God's Word, not only and not chiefly because of his learning, his keenness of mind, and his station in life as the honored bishop of a large diocese, but mainly because of his unswerving steadfastness, denying himself the comforts of life, enduring hardships even up to the time when the sun

of his life was fast setting, and more than once imperiling his life, having "the courage to face the empire in arms" — all for the sake of the faith delivered to the saints. Five different times he was forced to live in banishment and seclusion, aggregating a total of twenty years in exile. Four emperors of the great Roman Empire, Constantine, Constantius, Julian the Apostate, and Valens, each in his turn and time, stood against Athanasius and sent him into misery and exile, because they wanted peace in the Church for the sake of the State, abusing their power in regulating affairs that did not concern the State, but the Church. The Synod of Antioch deposed Athanasius, but the Synod of Sardis declared him orthodox; one synod protested against his reinstatement and condemned him, other synods upheld him. Not only by fair, but also by foul means his opponents sought to ruin him. When they could not prove their charge of false doctrine against Athanasius, they attempted to fell him by trumped-up charges of murder, sorcery, confederacy in rebellion, collection of an unjust tax, illicit intercourse with women, and other abominations. He was accused of having murdered Bishop Arsenius and of having used his remains for purposes of sorcery. His enemies carried a human hand about which, they asserted, was the hand of Arsenius. Athanasius found the alleged dead bishop, and proved that he was very much alive. The scarlet woman who had been carefully trained to act her part well as a witness against, and a former intimate friend of, Athanasius, failed her confederates in the crucial moment and proved herself mistaken in the identity of Athanasius. Thus he was constantly in the fray, fighting without leave or let for the eternal Truth. Even in the days of banishment his voice was still heard, for then his pen hardly ever rested, and letters and treatises went forth against the assailers of God's Word. But in all his sore trials he seems to have retained his equilibrium of Christian courage and good cheer, for when, at the age of about 65 years, he was banished for the fourth time, he remarked to his weeping parishioners:

"Nubila est, praeteribit," that is, "It is but a cloudlet, it will pass away."

The principal with whom Athanasius, in his struggle for pure doctrine, was forced to cross swords was Arius. Another able and learned opponent was Bishop Eusebius of Nicomedia, who had gained much influence at court, to sway the opinion of the emperors in favor of Arius and his party. Eusebius, the church historian, bishop of Caesarea in Palestine, highly respected at court, was an especially dangerous man because of his conciliatory tactics in attempting to effect a truce between error and truth at the expense of truth. But the leader in the fight against Athanasius was Arius. This man, endowed with rich gifts of mind, commanding "a smooth, winning address," came to the front with his false doctrine in Alexandria, where he was presbyter. Here he began to spread errors concerning the Trinity and the person of our Lord Jesus Christ, and in hymns of his own making sought to pour his religious poison into the hearts of unwary and unsuspecting Christians. In speaking to the simple ones, who completely trusted him and whom he sought to win for his errors, he would, in a cowardly manner, hide behind words and assert the divinity of Christ in words familiar to them, saying: "Jesus is God's Son, is truly God's Son." Thus he deceived many. But when hard pressed by worthier opponents, he would bluntly declare: "Indeed, according to His essence and nature Christ is not true God. Even the Christians are God's sons, are truly God's sons. Christ is His Son only in a higher and more perfect sense." Bishop Alexander of Alexandria turned against this dangerous man, excommunicating and deposing him, and thus, about 318, the great controversy began.

The Arians, among themselves, differed in a small degree in wording their false doctrines, but essentially they all denied the eternal Godhead of Jesus Christ. The two chief classes among them have been designated as Arians and Semi-Arians, and their errors may be summed up as follows: The Father alone is God. Christ and the Holy Ghost are not divine. The Father alone is unbegotten, eternal, wise,

good, unchangeable, and is separated by an infinite chasm from man. Christ was, indeed, before time and before this visible world was made with its many creatures. But He is not eternal, and there was a time when He was not. He occupies a middle position between God the Father and the world, and, in a secondary sense, may be called "God," because He was the first creature of God, through whom the Father called other creatures into existence. Jesus is made out of nothing by the will of the Father, but did not spring from the essence of the Father. Hence He is not eternal. As a creature He had a free will, just as Adam had before the Fall, but He was subject to change. He did not, however, fall into sin as Adam did; on the contrary, He at all times centered His whole will upon God, and thus His will became unchangeably good. For this the Father has now honored Him and elevated Him to the position of Son of God with divine power and glory. The Arians asserted that Christ at first did not perfectly know the Father, nor could He perfectly reveal Him. The Semi-Arians stated that Jesus was *homoiousios*, that is, similar in essence with the Father. The Arians stated that Jesus was *heteroousios*, that is, essentially different from the Father. But Athanasius and his following confessed in accordance with the words of Holy Writ that Jesus was *homoousios*, that is, coessential with the Father. To show how false doctrine is the fruitful mother of other false doctrines, we may point to the fact that between the years 325 and 381 Arianism and Semi-Arianism produced eighteen or more creeds.

The dispute between Athanasius and Arius came to a climax for the first time at the first general, or ecumenical, church council, at Nicea in Bithynia, in 325, called by Emperor Constantine the Great, who aimed at attaining what others had failed to attain—a final settlement of the bitter controversy.

The greatest excitement prevailed in Church and State. "Council was held against council; creed was set up against creed; anathema was hurled against anathema. 'The high-ways,' says the impartial heathen historian Ammianus Mar-

cellinus, 'were covered with galloping bishops.' The churches, the theaters, the hippodromes, the feasts, the markets, the streets, the baths, and the shops of Constantinople and other large cities were filled with dogmatic disputes. The interference of emperors and their courts only poured oil on the flames, and heightened the bitterness of contest by adding confiscation and exile to the spiritual punishment of synodical excommunication."

Constantine was certainly not the man to speak the deciding word in a controversy of this nature, all the more since he considered it a mere wrangle over words and over incomprehensible things. He had, indeed, learned to estimate Christianity as a better religion than heathendom. But he wavered to and fro for a long time, until he finally declared himself more definitely and more firmly for the Christian faith. But he was not yet baptized when the Council of Nicea convened, and at times followed the guidance of heterodox and, at other times, that of orthodox bishops. One of the latter, Hosius of Cordova in Spain, persuaded him to convene the council.

During the Council of Nicea, attended by 318 bishops from various localities in Europe, Africa, and Asia, this same Hosius of Cordova acted as chairman. Let us make a note of this fact, and tell Roman Catholics that neither the Bishop of Rome, as Pope of the whole Church, nor any clergyman or patriarch from Rome, as his representative, presided, but this man hailing from Spain, so that the Christian Church at the time did not know of any particular visible head of the Church residing in Rome. And who was the one outstanding personality during the deliberations of the Council? Not the bishops, who had been most prominent hitherto at synods and other gatherings, no, a man who was still a youthful deacon. It was Athanasius. He ably followed the Arians into their devious paths of error, and drove them from their lairs and hiding-places. Many a bishop who had become shaken in his convictions by the seeming wisdom of these lying prophets was steadied and strengthened by the clear testimony from God's Word from the lips of Athanasius,

and by his masterful way in laying bare the fallacies and specious sophistries of the Arians. And every bishop present, with the exception of three, among them Arius, finally confessed and signed the following words of the Nicene Creed, which has outlived all the subsequent storms, is accepted by every Christian church to this day, and affirms in unequivocal language the doctrine of the eternal deity of Jesus Christ: "I believe in one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father." To the original Nicene Creed are added the following words of condemnation: "And those that say there was a time when the Son was not; and He was made out of nothing, or out of another substance or thing, or the Son is created, or changeable, or alterable, — they are condemned by the holy catholic and apostolic Church." Even the emperor voiced his consent to this creed. But he very evidently went beyond his own jurisdiction and power in banishing Arius to Illyricum, and commanding the burning of Arianistic books, and in threatening the death penalty to such as dared to keep and hide such books. Athanasius was opposed to these drastic measures, asserting that the Church must not be built nor shielded by such measures.

The emperor soon proved in another way that he was not the man to act as the protector of the Church and to regulate her affairs. In spite of his consent to the Nicene Creed, in spite of every vindication of the character of Athanasius, in spite of all personal pleas of this good man, Constantine the Great became small by permitting himself to be led astray by his sister Constantia, who was influenced by friends of Arius, and sending Athanasius, because he believed him to be an obstacle to peace, into banishment eleven years after the Council of Nicea.

What we have said to the credit of Athanasius need not be retracted or repealed. He deserves every word of praise that has been tendered him. But the story of his life also shows us into what errors fallible man must fall if he is not

always guided by the infallible Word of God. During his third and fourth periods of exile Athanasius had come in contact with the hermits and monks of Egypt, and he became impressed with their self-chosen life of seclusion and man-made piety. The subsequent rise of monasticism in the East and later in the West was, in no small measure, due to the influence of Athanasius. He was the first bishop who sponsored and fostered a movement which proved a decided harm to the Church and deluded many by its vain worship of man's own making.

But in every other respect it appears that Athanasius remained a staunch and zealous confessor of God's Word until his end. Arius, however, adhered just as firmly to his heresy until his sudden end. Concerning his death we glean the following facts from a letter of Athanasius to Serapion, which the former relates on the authority of a priest, Macarius of Constantinople: During the first exile of Athanasius, Arius, who, as we have heard, had been banished to Illyricum, was to be reinstated. This man had the audacity to declare under oath before his emperor that he held the true faith of the holy Christian Church. The emperor dismissed him, saying: "If you have the true faith, you have sworn a righteous oath; but if your faith is godless, and you have sworn nevertheless, God may judge your cause according to your oath." Bishop Alexander of Constantinople resisted the reinstatement of Arius. But his friends demanded it and declared that it would take place the following day against the will of the bishop. The pious Alexander saw himself powerless, but in solemn prayer he called upon God to hinder such a crime against His holy Church. The same evening, while Arius had withdrawn from the company of his friends for a few moments, he was suddenly stricken down. They found him lying on his face and burst in two.

In conclusion, let us thankfully remember to the glory of God that we Lutherans are neither Arians nor Semi-Arians. And if we bear in mind that our progenitors, the first Teutonic converts from heathendom, were Arians, and remained Arians even into the sixth century, and that the first

Teutonic translation of the Scriptures came from the Arian or Semi-Arian missionary Ulfilas, we must recognize at once how grateful we must be that we have not fallen into the meshes of Arianism.

To-day, in universities and in the pulpits of Germany and of our own country, prominent men have clearly erased the sharp line of demarcation that should stand between Jesus Christ, very God of very God, and all mankind. To them Christ is no more than a man, not coequal with God the Father. Their tactics are much the same as those of the Arians of old, for they will speak of Christ "the ideal man" in the highest terms of praise, and still they have robbed Him of His deity, thus undermining the whole doctrine of salvation. God make us, therefore, staunch confessors of Christ, the very Son of God, God of God!

St. Augustine.

REV. C. A. WEISS.

Aurelius Augustine belongs in the group of men commonly known in church history as the Latin Fathers of the Church. These men were the theological leaders of the Occidental, or Western, Church, just as the Greek Fathers were the spokesmen of the Oriental, or Eastern, Church. Of them all, whether they be Greek or Latin Fathers, St. Augustine easily ranks greatest. This is the deliberate judgment of all who have studied the life and work of the man. The historian Kurtz, for instance, says: "Augustine is the greatest and most influential among all the church fathers. In a rare and rich measure we find combined in him acumen and profundity, clearness and depth of thought, logical skill, Christian experience and fervent faith, a strong intellect and an energetic will." It is worth while noting also what Luther has to say of him: "Next to Holy Writ no teacher in the Church is to be compared with Augustine. I give the others their due; that they are eloquent, like Chrysostom; that they are well read in secular knowledge, like Jerome. But

if you take them all together, you will not find in all of them one-half as much as in the one Augustine. Therefore, if you can find the time, choose Augustine for your teacher, . . . for here is a man who is thoroughly versed in the knowledge of Jesus Christ." (St. L. Ed., Vol. 14, col. 209.)

St. Augustine was first of all the leader, theologian, and mouthpiece of the Church in Northern Africa, but his influence extended far beyond his circle and his day. This is not strange when we consider how much he labored. He was a prolific writer, and there are few Christian doctrines which he did not set forth repeatedly. We find in his writings long dissertations on such chief doctrines as the Holy Trinity, the Church, sin and grace, faith and good works, free will and predestination. He may not have been as learned a man as Tertullian, Origen, or Jerome, — he knew little Greek and no Hebrew, — but there is no disputing the fact that his influence has been far more lasting than theirs. And so it is eminently worth while for us of a much later day to study the life and the work of this man. It is the aim of this brief sketch to present a short biography of St. Augustine, and an outline of the religious controversies in which he was engaged.

His Life.

We know more about St. Augustine than we do about other church fathers because in his case the sources of our information are both abundant and reliable. The story which we glean from these sources runs briefly as follows.

Augustine was born at Tagaste, Northern Africa, on November 13, in the year 354. His father, Patricius, was an unbeliever during the youth of Augustine, but his mother, Monica, was an earnest Christian woman. To her Augustine owed much, for she not only gave him his early Christian training, but also warned and entreated him when he later went astray.

Both parents were proud of their gifted son. The father especially wanted to make a famous man of him. Therefore he was sent to school at an early day, and his teachers soon predicted a bright future for him. Since the school at

Tagaste offered nothing beyond the common school branches, the boy was sent to the neighboring town of Madaura, where he took up the study of literature and rhetoric. But since even this would not satisfy the father's ambition, Augustine next spent a year at home until the father should have saved sufficient money to send him to a higher school. He was supposed to spend the time in preparing for the school at Carthage. But unfortunately there was also much time for idleness. Not only did he become involved in the common boyish pranks, but there already began to spring up in his heart the seeds of fleshly lust.

At the age of sixteen, then, he went to Carthage to study law and forensic eloquence. He excelled in his studies, but, alas! he fell into the hands of evil companions, who completely undermined his Christianity. Augustine gave himself up to the gay student life, took delight in stage-plays, and no longer sought to curb his sinful passions. At the age of eighteen he was already living in a loose marriage relation with a concubine. Even so he was not satisfied, for he knew that he had been overpowered by his passions, and what he had looked upon as pleasures now turned to ashes in his mouth. Yet in his pride he would not listen to the heart-rending pleas of his mother to give up the error of his ways and return to his God. He consented to read the Bible, it is true, but he read it as an unbeliever and considered it inferior to the writings of Cicero. Moreover, the Bible speaks with authority, and demands that we shall accept the truth in humble faith. Augustine was not yet ready to bow his neck under the yoke of Christ. He craved wisdom and knowledge, but wisdom as it is presented in the glittering words of men. This is what he meant by truth.

Professing himself to be wise, he had to become a fool. He fell into the hands of the Manicheans, a sect which neither claimed nor deserved the name Christian, but had many adherents, especially in Africa. A brief examination of the peculiar tenets of these people will show why Augustine was attracted by them at this particular stage of his career.

The sect derived its name from a Persian by the name of Mani, or Manichæus. What we know of him is all taken from legend and tradition. At the age of twenty-eight Mani appeared in public, preaching a new religion. This new doctrine was a jumble of Parseeism (the fire-worship practised by the ancient Persians), Buddhism (the heathen religion of India), Theosophy (which claims that we can know God by direct illumination, without the aid of revelation), and Judaism. Mani took what pleased him from all of them, and then clothed the whole in the garb of Christianity. He used the New Testament history, but treated all the persons and events as mere types, or symbols. He claimed that he was the last and greatest of the prophets, none other than the Paraclete, or Comforter, whom Jesus had promised to His disciples.

In order to spread his new world-religion, Mani traveled extensively in India, China, and Turkestan. While in the latter country he lived for one year the life of a hermit in a cave. His followers stoutly maintained that during this time he had been in heaven. When he reappeared, he brought with him a book full of pictures which were to symbolize the religion or system known as Manicheism.

How could Augustine embrace such teachings when in his youth he had learned the elements of the Christian religion? For answer, in part, we must bear in mind that he had turned away from the Word, and that the man who does this is smitten with blindness and is willing to believe even strong lies. 2 Thess. 2, 11. Again, the Manicheans did not demand that he should yield obedience to an absolute authority, but said that he would be free to examine their teachings before accepting them. They promised that they would satisfy him in his search for the truth.

Augustine became an adherent of the sect, and for nine years remained a member of it, though at times he had grave doubts and misgivings. He also induced a great number of his friends to join with him. His mother shed bitter tears and would not have him live under her roof. But she relented after having a dream which she interpreted as

meaning that her son would ultimately be reclaimed from his error.

Augustine's schooldays were now over, and he became a teacher. His fame spread and secured him many friends. Meanwhile changes were taking place in him which were to cause him to sever his connection with the sect of the Manicheans. The immoral life led by many of the adherents displeased him. Moreover, his friends called his closer attention to the many inconsistencies in this heretical doctrine. When he spoke with prominent Manicheans about his doubts, he found to his chagrin that they were unable to help him. They put him off by saying that a certain Faustus was coming to Carthage soon, and that he would be able to answer all questions. Faustus came, but he, too, was a keen disappointment to Augustine, who called him a mighty snare of the devil. Faustus, without knowing it, helped to loosen the bonds by which Augustine was still held, but which he gradually cast off altogether.

Thus Augustine had searched for the truth, but failed to find it. Now for a time he doubted whether it could be found at all. He became a skeptic, one of that class of whom St. Paul writes (2 Tim. 3, 7) that they are "ever learning and never able to come to the knowledge of the truth."

We follow him to Rome, where he went to teach, and a little later to Milan, where a still more advantageous opening was found for him. Here he made the acquaintance of Bishop Ambrose and attended his church services regularly, first as a scoffer, then because he admired the man's eloquence, and gradually because he found here what he had so long sought in vain. He began reading the Bible diligently, especially the letters of St. Paul, and in the year 386, at the age of thirty-two, he was converted. The next year, at Easter, he was baptized by Ambrose, and purposed going at once to Africa. But the death of his mother (she had followed him to Milan) intervened, and he remained in Italy for another year. Finally, when all his affairs had been straightened out, he returned to his native town, Tagaste.

While making a visit to the neighboring city of Hippo,

Augustine was persuaded to become a servant of the Church. Valerius, the bishop of the Christian congregation in that city, who was old, decided that Augustine would be the very man to become his assistant, and eventually his successor. Augustine yielded, was ordained presbyter, and was at once given abundant opportunity to serve the Church with his excellent gifts. Four years passed by, when he was made assistant bishop, and upon the death of Valerius, soon after, bishop of Hippo. He was forty-two years old at the time, and held the position to the day of his death.

His chief duty now was to edify his congregation by the public preaching of the Word. But he was also very diligent in warding off the wolf. Wherever the enemy of the Church reared his head, he found this servant of the Church ready for the attack. Augustine wielded a ready pen, and by means of his polemic and apologetic writings he sought to warn his flock and to ground them in their faith.

His last years were embittered in many ways, in part by political upheavals, in part by the machinations of heretics. The Vandals, fifty thousand strong, were brought over to help cut Africa away from the Roman Empire. These men besieged city after city, and finally reached Hippo, Augustine's home. When he learned of their coming, he expressed himself thus in one of his table-talks: "My prayer to God is that He may free this city from the enemy, or if it is decreed otherwise, that He may strengthen His servants to endure what is to come upon them, or, what I would much prefer, that He would call me out of this world to Himself." His prayer concerning himself was soon to be answered, for even before his successor could be chosen, he was taken ill and was freed from all earthly toil and sorrow. He died in the year 430, at the age of seventy-six years.

His Controversies.

It would not be doing justice to our subject to stop here. If one would really learn to know St. Augustine, be it as dogmatician or apologete or polemicist, he must pay par-

ticular attention to the great religious controversies in which this man played a leading part.

1. The first of these in point of time, though not the most important, is the *Manichean Controversy*. It extended over twenty years of Augustine's life. But why did he expend so much effort in combating the errors of Manicheism? In the first place, it grieved him that for nine years he had himself been enmeshed in its toils, yes, had even helped to ensnare many of his friends. He considered it his sacred duty after his conversion to point out the error and to win his friends back to Christianity, if he could. In the second place, when he had been made presbyter and, later, bishop, he felt that he must take up the cudgels by virtue of his office, the more so because North Africa was a stronghold of the Manicheans. They were strongly intrenched at Hippo itself, so that Augustine had to attack them in sheer self-defense. Although they were very shrewd in their tactics, they found here an adversary who could neither be duped nor outwitted. It is refreshing to read how Augustine routed these errorists with his relentless logic. The method which he pursued was to furnish the correct solution of the questions which were at the bottom of the fallacy, and whenever he could do so, he engaged his opponents in public debate, for this gave him the opportunity of refuting their arguments before they could change their tactics.

The Manicheans accused the Christians of failing to explain the existence of evil. They said that the Bible needed an addition, which they possessed in the philosophy of Manichaens. And how did they account for the evil? By resorting to the theory of Dualism, that is, they maintained that there were two fundamental principles — a good one, which they called God; and an evil one, which they named Demon. Augustine at once pointed out that there cannot be two fundamental truths, for this would involve a contradiction. There is one God only, and He is absolute, perfect, complete. He is good only, and everything that comes from Him is, must be, good; He cannot be made the author of evil.

The Manicheans asserted that in a struggle God had been

compelled to give up a portion of His essence to the kingdom of darkness, to the Demon, and that thus evil originated. But Augustine replied that God as the Absolute, the Infinite One, must also be unchangeable and incorruptible. The real source of evil is sin. And sin? Augustine traces this back to the free will of Adam. Man as he came from the hand of the Creator was free to sin or not to sin, as he chose. Mised by Satan, he chose to sin, and thus brought evil into the world.

Another and, Augustine grants, a very troublesome question was this: Can the foreknowledge of God be reconciled with the free will of man? If God knows beforehand that a man will sin, is not the man thereby forced to sin? Answering this question, Augustine writes to a friend: "No doubt you wonder why these two are not to be considered contradictory, that God foreknows, and yet that we sin, not by coercion, but of our own free will. For, say you, if God knows beforehand that man will sin, then man must sin, and if he must, then there is in sinning no freedom of the will, but an inevitable necessity. . . . But if you could foreknow that a certain man would sin in such and such a way, could any one say that you were forcing him to commit the sin? Or should it not rather be said that you merely know beforehand what the man will do of his own free will? Just so it is with the foreknowledge of God." (*On the Freedom of the Will*, Book III, chap. 2.)

On these and allied subjects Augustine touches again and again in his many writings against the Manicheans, and it must be granted that his argumentation served its main purpose. Even though he could not win many of his opponents for the truth, he certainly succeeded in protecting his flock from the Manichean wolf.

2. *The Donatist Controversy.* The heresy which Augustine had to combat here takes its name from Donatus the Great, its chief exponent. Because it had to do with a schism, or division, in the Church, Augustine was afforded a splendid opportunity of outlining the doctrine of the Church. The Donatists were the Puritans, the Separatists,

of the primitive Church. They separated themselves from the Church because a bishop had been consecrated whom they deemed unworthy. The controversy had been waged for many years, and Augustine must have known of it from his youth. With his accustomed energy he attacked the heresy, and endeavored to heal the breach in his beloved Church.

What were the points at issue, and what remedies had Augustine to offer? The chief error of the Donatists was this, that they failed to distinguish between the invisible and the visible Church. They insisted that whatever is said of the former must apply also to the latter. The Church, they said, is holy, therefore must be pure. Especially must her priests be free from blame, for if they are not, they cannot cleanse others, the Sacraments, administered by them, lose their power. It was such uncleanness in a bishop which had "forced" them to separate from their opponents. They did not hesitate to claim that their church was without spot or blemish. Thus it is clear that spiritual pride lay at the bottom of their contentions.

To enlighten them, Augustine pointed out that the true Church has Christ for its foundation. He is the Head and the Savior of the Church. The Church is to be found where the Word and the Sacraments are in use; they are the marks of the Church. But the visible Church, he points out, is composed of good and bad, believers and hypocrites, as shown in Jesus' parable of the tares among the wheat. He granted that church discipline must be exercised when the wicked became manifest, but he would not countenance separatism.

Augustine also dealt at length with the subject of Baptism. The Donatists insisted on rebaptizing those who came to them from the other side, because they erred in thinking that the power or validity of the Sacrament depended upon the purity of the administrator. The priests of the old Church were in their eyes unclean, and therefore only those who joined them, the clean, could receive valid baptism. In his book on Baptism Augustine answers in substance: The validity of the Sacrament cannot be made to depend on the

worthiness of the administrator, for the Sacrament is not his, it is God's means of grace. If Baptism is performed correctly, in the name of the Holy Trinity, then the one baptized receives the gift of God, and this no man can hinder, however unworthy he may be.

3. *The Pelagian and Semi-Pelagian Controversy.* In his dealings with the Donatists Augustine had learned a most useful lesson, namely, to give close attention to the teachings of God's Word. This was well, for he was to be confronted with a new enemy, the most dangerous of them all. As soon as he saw that Pelagius with his erroneous doctrines would prove a grave menace to the Church, that the fundamental doctrines of Christianity were in danger of being corrupted, he did not hesitate to sound the warning.

Pelagius was an Irish monk, a well-educated man, of a shrewd and crafty turn. By his quiet, moral life he secured a following at Rome, and began to teach the error that man, even as he is by nature, has a free will to do what is right. He found an able ally in the person of the lawyer, later monk, Celestius. He it was who formulated the heresy and began to publish it.

Celestius went to Africa to become presbyter, but Augustine was warned in time and refused to ordain him. A council was called, and the following sentences, taken from the writings of Celestius, were presented to him for explanation: "The sin of Adam hurt him alone; children are born in the state in which Adam was before the Fall [that is to say, there is no original sin]; the Law saves as well as the Gospel; even before the coming of the Savior into the flesh there were men who possessed a perfect righteousness." Because Celestius could give evasive answers only, he was excommunicated.

Pelagius, who had gone to the East to spread his error, was also called upon to answer the charges, but he succeeded in making such a favorable impression that the matter was dropped. Augustine was troubled when he heard of this, for he had to fear that Pelagius would use his success in the East as a wedge into the African Church. He was even more

bitterly disappointed when both Pelagius and Celestius secured the good will of the bishop of Rome, who called on the bishops in Africa to reverse their decision. But he was not minded to give up the fight; instead, he called his bishops together, had them reaffirm their former decision, and sent notice thereof to the bishop of Rome. In the year 418 the African bishops held a synodical meeting at Carthage and adopted eight canons, in which they affirmed the Scriptural doctrines of original sin, of the grace of God, and of natural man's inability to do good. The bishop of Rome now veered around, even went so far as to send a letter embodying the eight resolutions to all the bishops, in the East as well as in the West, asking them for their indorsement. If they refused to sign, they were to lose their positions.

Here ends the history of Pelagius and Celestius; but a new leader was soon found. Eighteen Italians had refused to sign the resolutions referred to, and were forced to leave Italy. Their spokesman, Bishop Julian, became the bitter opponent of Augustine; but his career soon came to an unhappy end, and for the time being little more was heard of the heresy. It was merely a slumbering volcano, however, whose eruptions from time to time have shaken the Church down to the present day.

We proceed to examine briefly into the errors which Pelagius espoused and into Augustine's refutation of them. The system of theology which Pelagius taught took a false start, for it began by asserting the freedom of man's will. He affirmed that man is free to sin or not to sin as he chooses, that he can determine for himself whether he will be good, that he can also without help turn to God. Celestius, quoted by St. Augustine, went so far as to say, "It is no free will if it requires the help of God. Let our victory be, not by the assistance of God, but by our free will."

In taking up the various errors involved in Pelagianism, and in setting forth the true doctrine, Augustine begins with Adam. Adam, he says, was created good and righteous, and in his original state was free, free to lead a sinless life. But he was also free to sin, and actually did sin, thereby losing

his consecrated righteousness. By the Fall, however, Adam did not merely become guilty of an act which he was free to repeat or not, as Pelagius taught, but Adam after the Fall could not do otherwise than repeat his disobedience. He was now sinful by nature, and his posterity have the same weakness in themselves. Man is now free to sin, but not free to do good. His will is corrupt, incapable of good. However, it is not God who forces him to decide in favor of the evil; man alone is to blame, for it is he who yields to the persuasions of the devil.

Augustine then proceeds to outline his doctrine of grace. Pelagius said that grace was given only to the worthy, that it must be earned, or otherwise God would be unjust. Augustine follows the teaching of St. Paul, and says that grace excludes all merit on the part of man. It is purely a gift of God. The grace of God has restored what Adam lost. As sin plunges man into perdition, so grace leads him back to Paradise.

In teaching the doctrines of sin and grace, Augustine himself was misled into two errors. He teaches an irresistible grace, and as a result, in his doctrine of predestination, a decree of reprobation. Thus he was not thoroughly orthodox.

But taking it in general, Augustine was a vessel of God's grace and a great blessing to the Church of his day.

The Rise and Development of the Papacy.

REV. L. BUCHHEIMER.

The papacy did not spring into existence at once; its development required centuries.

In the early ages of the Church the primacy of Rome was a thing unheard of. Manifestly the 300 fathers who assembled (A. D. 325) at Nicea knew nothing of it, for in the sixth and seventh canons they expressly recognize the authority of the churches of Alexandria, Antioch, Jerusalem, and others, each within its own boundaries, even as Rome

had jurisdiction within its own limits, and enact that the jurisdiction and privileges of these several churches shall be retained. Gradually, however, the reverence and preeminence with which men regarded the city of Rome as the capital of the Empire and the mistress of the world began to gather around the person and the chair of her bishop. It was an age of factions and strifes, and the eyes of the contending parties turned to the pastor on the Tiber. They craved his advice, or they submitted their differences to his judgment. These applications of honor the Roman bishop was careful to register as acknowledgments of his superiority, and on fitting occasions he was not forgetful to make them the basis of new and higher claims. The removal of the seat of empire from Rome to Constantinople also tended to advance the power of the papal chair. It removed from the side of the Pope a functionary by whom he was eclipsed, and left him the first person in the old capital of the world. The emperor had departed, but the prestige of the old city — the fruit of countless victories and of ages of dominion — had not departed. Was it not the city of Peter and Paul? Those great apostles, so ran the traditions, had founded the Roman Church. Its bishops were their successors. The contest which had been going on for some time among the five great patriarchates — Antioch, Alexandria, Jerusalem, Constantinople, and Rome — was now restricted to the last two. The city on the banks of the Tiber carried the day. A century and a half later (A. D. 606) the preeminence was decreed to the Roman bishop in an imperial edict of Phocas.

However, it did not suit the Pope to hold his office by so uncertain a tenure. What one emperor had given another emperor might take away. He made haste, therefore, to place his supremacy where no future decree of emperor, no lapse of years, and no coming events could overturn it. He claimed to rest it upon a divine foundation, he claimed to be not merely the chief of bishops and the first of patriarchs, but the successor of Peter, the prince of the apostles, and the vicar of Christ.

With the assertion of this dogma the system of the papacy

was completed essentially and doctrinally, but not as yet practically. It had to wait the full development of the idea of vicarship, which was not till the days of Gregory VII. But here we have the embryonic seed out of which the vast structure of the papacy has sprung. The day when this dogma was proclaimed was the true birthday of the pope-dom. The state of society favored its development, and the ambitious bishops of Rome were ever on the alert to seize every opportunity of aggrandizement. The Western Empire had disappeared in the revolutions which followed the invasions and conquests of the Goths. These rude warriors themselves exchanged their paganism or Arianism for the "catholic faith." When the city of Rome was in supreme peril (A. D. 732) from the victorious Saracens, who were threatening to plant the Crescent in the room of the Cross, and again in the year 754 from the Lombards, who were on the point of replacing "catholic orthodoxy" with the creed of Arianism, the prompt and powerful interposition of the arms of France saved the papal chair. The intrepid Charles Martel drove back the Saracens, and Pepin, the Mayor of the Palace, son of Charles Martel, who had just seized the throne, and needed the papal sanction to color his usurpations, with equal promptitude hastened to the Pope's help (Stephen II) against the Lombards. Having vanquished them, he placed the keys of their towns on the altar of St. Peter, and so laid the foundation of the Pope's temporal power. The Lombards becoming troublesome, the yet more illustrious son of Pepin, Charlemagne, subdued them a second time. After his campaign he visited Rome (774). The youth of the city, bearing olive- and palm-branches, met him at the gates; the Pope and the clergy received him in the vestibule of St. Peter's, and entering "into the sepulcher where the bones of the apostles lie," he for all times ceded to the Pontiff the territories of the conquered tribes. It was in this way that the Pope obtained his "patrimony," the rank of an independent and sovereign prince. Other donations of territory followed.

The bishop of Rome had now obtained two of the three grades of power that constitute his stupendous dignity. He

had made himself a bishop of bishops, head of the Church, and he had become a crowned monarch. Did this content him? No. He aimed at becoming a king of kings and so governing the whole temporal affairs of the world. He aspired to supremacy — sole, absolute, and unlimited. This alone was wanting to complete that colossal fabric of power, the popedom, and towards this the Pontiff now began to strive.

Some of the arts he had recourse to in order to grasp the coveted dignity were of an extraordinary kind. An astounding document, purporting to have been written in the fourth century, although unheard of until then, was in the year 776 brought out of the darkness in which it had been long suffered to remain. It was the "Donation" or Testament of the Emperor Constantine. The following quotation from the deed will show what a vast and splendid inheritance the Emperor gave to Pope Sylvester out of gratitude to Heaven for his recovery from leprosy: "We attribute to the See of Peter all the dignity, all the glory, all the authority of the imperial power. Furthermore, we give to Sylvester and to his successors our palace of the Lateran, which is incontestably the finest palace on the earth; we give to him our crown, our miter, our diadem, and all our imperial vestments; we transfer to him the imperial dignity. We bestow on the Holy Pontiff in free gift the city of Rome and all the western cities of Italy. To cede precedence to him, we divest ourselves of our authority over all those provinces, and we withdraw from Rome, transferring the seat of our empire to Byzantium; inasmuch as it is not proper that an earthly emperor should preserve the least authority where God has established the head of His religion." Strange enough, this cheat and manifest forgery gained its object — that is, it led Pepin to bestow on the Pope the Exarchate of Ravenna, with twenty towns to furnish oil for the lamps in the Roman churches. In the following century another document of a like extraordinary character was given to the world, known as the "Decretals of Isidore," because generally attributed to Isidore of Seville. They professed to be a col-

lection of the letters, rescripts, and bulls of the early pastors of the church of Rome, men to whom the terms "rescript" and "bull" were unknown. So astounding in absurdities, contradictions, and anachronisms are they that there is not now a popish writer who does not acknowledge them a piece of imposture. But they were accepted as authentic at the time, about 854, and eagerly laid hold of by Nicholas I to extend the fabric of his power.

Two hundred years of practise along these and similar lines led to the great struggle for the absolute supremacy of the popedom. It was the year 1073. The papal chair was filled by perhaps the greatest of all Popes, Gregory VII, the noted Hildebrand. Daring and ambitious beyond all who had preceded him, Gregory held that the reign of the Pope was but another name for the reign of God, and he resolved never to rest till that idea had been realized in the subjection of all authority and power, spiritual and temporal, to the chair of Peter. The spirit of the time helped the priesthood in its struggle. Monasticism was in its full bloom. Superstition reigned supreme; the riches of the clergy had enormously increased. Among those who were made to feel the ever-rising despotism of the papal power was Henry IV of Germany, who was compelled under excommunication and interdict, as an act of penance, to cross the Alps in midwinter and stand barefoot and clad in the linen robes of penitence, without the gate of the Castle of Canossa for three terrible days, until the heart of Princess Matilda, whose influence was all-powerful with Gregory, secured the royal penitent admission that he might make his submission to the Pope and obtain absolution and release from the interdict.

The zenith of papal power, however, was not fully reached till the reign of Innocent III (1198—1216). Innocent appointed all bishops; he summoned to his tribunal all causes, from the gravest affairs of mighty kingdoms to the private concerns of the humble citizen. He claimed all kingdoms as his fiefs, all monarchs as his vassals; and launched with unsparing hand the bolts of excommunication against all who withstood his pontifical will. It is with a sort of stupefied

awe that we look back to the thirteenth and the following centuries and see the world in the clutches of the most colossal and dangerous despotism that has ever been. From the thoughts and doings of men here to the state of their souls hereafter it claimed absolute authority. And at its center sat a triple-crowned dictator, unanswerable and supreme, claiming to be the mouthpiece of God to all men, and for whom to err was held to be impossible. Here are two quotations in which the grandeur enjoyed and the jurisdiction wielded by the papacy received dogmatic expression. "As the sun and the moon," Innocent affirmed, "are placed in the firmament, the greater as the light of the day, and the lesser, of the night, thus are the two powers in the Church: the pontifical, which, as having charge of souls, is the greater; and the royal, which is the less, and to which the bodies of men only are entrusted." Thus says Boniface VIII (1294 to 1303) in his bull *Unam Sanctam*: "There are two swords, the spiritual and the temporal: . . . the one must be under the other — the temporal under the spiritual. . . . The spiritual instituted the temporal power and judges whether that power is well exercised. . . . If the temporal power errs, it is judged by the spiritual. . . . *We therefore assert, define, and pronounce that it is altogether necessary to salvation to believe that every human being is subject to the Roman Pontiff.*"

Thus have we traced the rise and development of the papacy. There is still a Pontiff at Rome who does not cease to growl out his anathemas (curses) against the despisers of his pretended claims. But his voice is powerless to shake the nations now. His authority is but a mere shadow of what it once was. The great Reformation broke the spinal column of the papal hierarchy and brought down the towering old tyranny which had so enslaved mankind.

The Monasteries.

PROF. TH. GRAEBNER.

If you had visited the town of Nitria in Egypt about the year 375, and if from this town you had struck out for the interior of the desert, you would have found a region called *The Cells*, "throughout which numerous little dwellings are dispersed hither and thither, but at such a distance that those who dwell in them can neither see nor hear each other." I am quoting the Ecclesiastical History of Sozomen, who was born about the year 400, and in whose days the Cells of Nitria were much in the same condition as when first founded. Sozomen says: "Those who dwell in the cells assemble together on the first and last days of the week. And if any monk happens to be absent, it is immediately concluded that he is ill, and all the other monks visit him alternately, and bring him medicine. Except on these occasions, they seldom converse together, unless, indeed, there be one among them capable of giving further knowledge concerning God and the salvation of the soul. Those who dwell in the cells are those who have attained the summit of self-denial and who are therefore able to regulate their own conduct, to live alone, and to seek nothing but quietude." There were other monks in Eastern countries even in that early age, for instance, in Syria and in the Holy Land; but the monks of Egypt were famed above others, both on account of their excessive holiness and on account of the antiquity of their establishments. For, let it be understood, the Cells of Nitria were not the first monastic dwellings in Egypt. Philo, the Jew, says that in his time (about A. D. 100) the "most virtuous Jews" settled in the desert of Lower Egypt, to live a life of holiness. These Jews gave up their property to their relatives, and, quitting the cities, lived in sacred edifices which they called monasteries, in which they dwelt apart and alone. They fasted at stated seasons and lived under a strict rule, just as did the monks of the Middle Ages and as the monks do to this day. From these early Jewish monastic establishments the idea of the solitary life as a life of special holiness was

taken over by the Christians of the fourth century, and the life of a monk was from that time on held up to the believers as most meritorious in the sight of God. For did not these men, and from early days also the monastic women, flee the world and its allurements, and did they not live daily in prayer and pious meditation? Was not the Church of that day morally in a bad way, and had not the requirements for church-membership been made so liberal, in the age following the persecutions, that a great mass of very worldly-minded people began to throng the churches? Was it not a mark of special sanctity when men would give up all prospects of a successful career in business or profession and devote themselves wholly to the task of subjugating the flesh? Sozomen says that these men "approximated as nearly to God as is possible to human nature," and in writing thus he announced the general estimation in which the monks and nuns were held in his day.

We who have the light of the Gospel brought back to us by one who had been himself a very pious monk, Martin Luther, know that the whole system of thought on which monasticism is built conflicts with Scripture and is the very opposite of those ideals which Christianity holds up to the followers of Jesus Christ. The followers of Christ, though not of the world, are yet in the world. Jesus says in His sacerdotal prayer: "I pray not that Thou shouldest take them" — His followers — "out of the world, but that Thou shouldest keep them from the evil." Besides, the idea of superior monastic holiness was based on the assumption that by physical removal from the world and by leading a solitary life devoted to a routine of religious duties, or a life jointly with such only as are animated by the same purposes, sin can be overcome. The enemy within, the utter depravity of the natural heart of man, was overlooked, and this enemy has caused the poor devotees to the monastic life either to die in despair over the ineradicable wickedness of the human heart, or to live and die confirmed Pharisees, who believed that by their fasting and praying they might atone for the sins which they committed in the days of their walk with the world.

Moreover, the sanctity, such as it was, of the monastery is of that selfish kind which takes regard for no man but one's own precious self. The monks and nuns wished to secure their own salvation and left the rest of mankind to inevitable perdition.

Benedict of Nursia, who died about 540, first wrote a "rule" for the conduct of monastic establishments. He prescribed the number of prayers to be said every day, the kind of work permitted in the monastery, the hours of rising and retiring, and from this Benedictine rule the great order of Benedictines takes its name. Schools were conducted for the children of the neighborhood in the early monasteries, and the hospitality shown to strangers and refugees greatly increased their influence with the common people. During this time the parish clergy in all Catholic lands had commenced to give grave offense by their ungodly manner of life, and the strict life of the monks brought them very liberal support from prince and peasant, from burgher, tradesman, and artisan, and it became a greatly coveted honor to be received as a member into the monastic establishments. Gradually the parish-priests noticed a falling-off in revenues, legacies no longer went to the parish, but to the cloister, and even the titles which once were given to the parish were made over by will and testament to the monasteries. As a result, the wealth of these establishments increased prodigiously. It was not an unusual thing for a cloister to hold title to all the farms that surrounded its domain, and, in addition, to draw revenue from the rent of houses and even palaces and castles that had been left to them in the bequests of the faithful. The doctrine of purgatory was the main source of all this income. It was believed that the prayers of the monks were especially potent in shortening the pangs of purgatorial fire, and large amounts of money were left for memorial services, at which, once a year, the entire population of the monastery would pray for the testator, and a solemn high mass would be celebrated. Great amounts were bequeathed to the order for special pilgrimages to be performed by some pious monk for the benefit of the departed.

By the prudent investment of the revenue so obtained, much land and real estate became attached to the great abbeys and priories, until the wealth of the monastic orders became simply incalculable. The great Benedictine Abbey of Monte Cassino in Italy held title to no less than 440 villages, 336 farms, 200 mills, and 1,662 churches. The revenue drawn from all these sources amounted to the almost incredible total of 500,000 gold ducats a year.

But human nature cannot stand too much prosperity, and human nature in convent walls is not an exception. As their wealth increased, the morals and learning of the monasteries declined, and about the year 1400 their condition was such that one hesitates to draw a detailed picture. Let it be said that a common proverb of the age preceding the Reformation was: "That which a hardened devil is ashamed to do the wicked and reprobate monk does without fear." A Strassburg preacher said: "The heads of the monasteries are most prominent in gambling and feasting. There is no willingness to assume poverty. The best of service is barely good enough; there is great extravagance in the matter of clothing, a sufficiency of the best food and drink. Outside of the convent, the monks are the greatest rascals living. And who does not know that they wallow in every kind of uncleanness?" These same conditions prevailed all over Europe. Conditions were alike in France and Germany, in England and in Spain, but they were worst in Italy, and in Italy the Holy City, Rome, surpassed all others in the utter profligacy and abysmal ignorance of the monks that thronged its many cloisters.

Reforms of the monasteries were attempted a number of times. In the tenth century the Order of Cluniacs, with its strict rules, was organized as a protest against the degeneracy of the Benedictines. But human nature again proved unamenable to discipline and rules, and when the Cluniacs, a hundred years later, though bound by the strictest of vows, considerably surpassed the older Benedictines with their unbridled licentiousness, rapacity, and extravagance, the Carthusian order and the Cistercian were formed. But

in the first years of the thirteenth century a great departure from the existing orders of conventual living was made when the mendicant orders were established, the Order of St. Dominic (Dominicans or Preaching Friars), and the Order of St. Francis (Franciscans, Barefoot Friars). These societies were established with the idea that the highest degree of sanctity consists in utter and absolute poverty. In view of the fact that riches had spelled the ruin of the older orders, the befogged medieval mind may be pardoned for hitting upon this expedient as a means of reforming monastic life. People sought, quite reasonably, to cure the disease by removing the cause. Their mistake was that they did not sufficiently appreciate the corruption of the human heart, and so, in the end, the cure proved vastly more malignant than the disease. The great mendicant orders (called *mendicant*, because they were originally dependent on begging as sole source of income) became the great drive-wheels in the machinery of the Popes; they were busy in the world's capitals as diplomats, having access, as father confessors, to the innermost secrets of statesmen and kings; they went about preaching, and thereby fastened the hold of the Popes on the minds of the common people; they gained influence at schools and universities; and they, in the end, became the most bigoted, fanatical, and relentless leaders of persecution in the history of the Christian Church.

The numerical growth of the friars was simply phenomenal. Within the first fifty years of its existence, the Franciscan order alone built 8,000 convents. There was intense rivalry between Dominicans and Franciscans. The former invented the story that St. Catherine had seen how the Father first generated God the Son, and then Dominic issued out of the Father's bosom. Of St. Francis the barefoot preachers said that he had become so like Jesus Christ that in his hands and feet he actually bore the nail-prints of the Savior. The Popes impartially distributed their favors to Dominicans and Franciscans alike, and by diplomatic management and by skilfully playing upon the rivalries of both systems secured

the unflinching devotion of the cowed brotherhood to the Holy See.

Let it be noted that these thousands of convents and monasteries were not, as were the parish-priests, controlled by the bishops, but recognized the authority of the Pope alone. Naturally, the Popes in turn granted the monks many privileges, and in the later Middle Ages there was much bitterness between the priests and the monks, since the latter were gradually performing every priestly function right within the local congregations. They built beautiful abbey churches to which the faithful would flock to hear the eloquent monks preach and where they would confess their sins and receive absolution. It was a common thing for a beggar monk, upon meeting a burgher or peasant on the highway, to ask: "Have you made confession?" Answer: "Yes." "Who is your confessor?" "Father so and so." "*That dunce?* How can he tell what penances you need? Has he ever studied the Canon Law? What does he know about difficult questions? *We* are the people you must see." Naturally, too, many would prefer to make confession to some traveling friar rather than to their parish-priest, whom they would have to meet every day. The friar would absolve them as well as the priest, and would then disappear with his secret forever. Many and loud were the complaints which the priests sent to Rome on account of this interference of Augustinians and Dominicans with the duties of the parish, but the Popes never failed to support the friars as against the complaining priests. They had, in the friars, an absolutely devoted militia scattered over all Europe, and at the time of the Reformation these friars were the strongest support of the papacy; they fairly vied with each other in extolling the supremacy of the Pope, both in the temporal and the spiritual domain. It was a mendicant, Zenzellinus, who actually employed the term "our Lord God the Pope" in one of his writings, and such statements as "the jurisdiction of the Pope is greater than that of an angel," "the Pope may elect his emperor," "the Pope has no judge in this life," "there can be no appeal from the Pope to God," "the honor

which is owing to God must be given also to the Pope," are frequently found in the sermons and theological works of the friars. The persecution of heretics — and every one who did not agree with the Popes in their interpretation of the Bible was a heretic — was accorded to them as their special function. The Inquisition, a system "which might well seem the invention of demons," was employed by them in obedience to him whom they believed not inferior to God.

But "He that sitteth in the heavens shall laugh, the Lord shall have them in derision." By the overruling providence of God, the most powerful agency of papal oppression, mendicant monasticism, had to bring forth the liberator of Europe from the shackles of Antichrist. From the Augustinian order, which was also an order of mendicants, came Luther, the Reformer of the Church.

Mohammed.

REV. M. F. KRETZMANN.

When Abraham felt constrained to drive out Ishmael, his own and Hagar's son, because the lad and his mother grieved Sarah and Isaac, the son of the promise, God gave him the assurance that He would make of Ishmael a great nation. And a great nation did Ishmael become, although he dwelt in the wilderness of Arabia, a nation called upon by God to be a thorn in the flesh of the so-called Christian nations for many a century, and a power that must be reckoned with to this day. For when we think of the Ishmaelites, we think of them as followers of that peculiar founder of a perverse and yet aggressive religion, Mohammed, the prophet of Islam.

For many a century before the coming of Mohammed, the Ishmaelites, although divided into a number of tribes under different chiefs, had preserved their national character and even a sort of independence, untroubled, to a large extent, even by the Roman world power, since the sea and the desert formed their natural protection. Of generally well-developed bodies, of quick minds, shrewd also in business, proud, wil-

ful, fierce in their hatred, but courteous and faithful to guests and friends, they had long forgotten the God of their father Abraham and had sunk into gross idolatry, although influenced to a slight extent by Judaism and even Christianity.

From these people was Mohammed descended, and on them and their religion was he destined to exert a most profound influence.

Mohammed was born about A. D. 570, his parents belonging to a branch of the powerful tribe of the Koreish. Being left an orphan early in life, he was adopted first by his grandfather and afterward by his uncle Abu-Talib, who with his far-reaching influence remained his friend and protector as long as he lived. Not much is reliably known of Mohammed's youth, except that he seems to have made his livelihood as a shepherd.

A decided turning-point in the life of Mohammed was reached when, in his twenty-fifth year, he entered the service of a rich widow named Khadija. He served her so well that she, although much older than he, offered to marry him, to which he willingly agreed.

Mohammed, who looked after the business interests of his wife with good judgment and success, now had sufficient time to follow his natural inclination toward solitary meditation. He had what he and his friends considered trances and visions. It is known, however, that he was subject to epilepsy. His morbid religious fanaticism was doubtless influenced by his coming in contact with different sects which had sprung up on the borders of Syria and Babylonia early in the Christian era. Among these, as well as among the Jews scattered almost everywhere, the faith in only one God was prevalent. As this idea found root in Mohammed's mind, he came, more and more, to oppose the many idolatrous, pagan ceremonies and superstitions which had, in the course of time, sprung up among the descendants of Ishmael. But there is not the faintest trace that Mohammed ever had the remotest conception of the principles of Christianity.

When he was forty years old, he began to put forth his claims as a prophet. Spending much of his time in his frequent retirements into the desert solitudes, especially on Mount Hira, near Mecca, he claimed to have fallen into trances, which doubtless are to be attributed to his epilepsy, and to have been visited by the angel Gabriel, who came to him with most important revelations from God. For a long time even his relatives would not take his visions seriously; but as he insisted more and more positively that he was the last and the greatest of all the prophets, while even Moses and Christ had not received the final and full revelation of God, he won over to his side not only his wife, but other relatives and friends. Still, all in all, at the end of the first three years of his so-called revelations he had won only about forty followers, while he had incurred the hatred of his own tribe, against which nothing but the influence of his uncle Abu-Talib protected him. He had to flee from Mecca to Medina to save his life. This flight, which happened in 622, and is called the *Hegira*, is considered one of the greatest events in the history of Islam and the starting-point of the Mohammedan calendar.

The manner in which Mohammed from now on spread his religion is characteristic not only of the man, but of the religion. He stirred up a rivalry between the two cities Mecca and Medina. His followers attacked caravans of the Koreish on their journeys and pilgrimages. Finally, having attracted a large number of adventurers to his banners, he felt strong enough to resort to open warfare against those who would not submit to his teachings. Several times he was victorious even against superior numbers. In the sixth year of the *Hegira* he felt strong enough to proclaim a pilgrimage to Mecca and the holy places which were so dear to the Arabians. This pilgrimage was not carried out, but the act led to his recognition by the Meccans as an equal power and true belligerent, and a year later no one dared to hinder him and his followers in their actual pilgrimage to Mecca. He even made great plans to go to war against the Christian powers of the Eastern Empire. In the tenth year after the

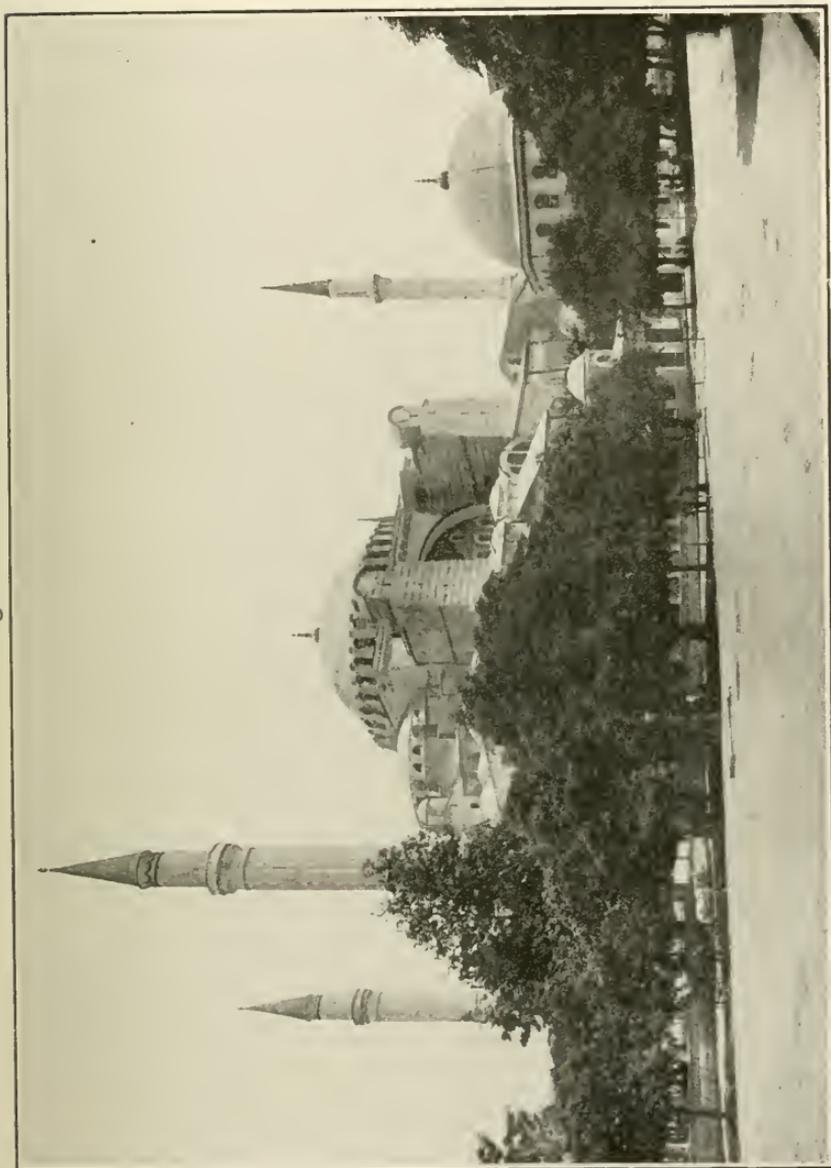


Mecca, the Sacred City of the Mohammedans.

Hegira he was in a position to lead about 40,000 Moslems to Mecca, which he had tried more and more to rid of the grossest forms of idolatry, or image worship, and there instructed them in the most important laws and ceremonies of Islam, especially in rules concerning the pilgrimage. But he evidently felt that his end was drawing near. He died at Mecca, June 8, 632.

The subsequent history of Mohammedanism is a story of wars and conquest by fire and sword. The first of Mohammed's successors, who were called *caliphs* (that is, successors), was Abu-Bekr, the father of his favorite wife, Ayesha. He gathered the different "revelations" of Islam into the *Koran*, which is not only the book of religion, but also the law book of Mohammedans. Mohammedanism experienced a remarkable growth. In a short time Syria, Phenicia, Palestine, and even Egypt were torn away from the Eastern Empire. The wonderful library at Alexandria was not spared, but utterly destroyed. Persia with all its riches fell into the hands of the Moslems. Soon a great part of Asia Minor with all its islands was taken, as well as part of India. As early as 668 (to 675) a determined, though unsuccessful effort was made to take Constantinople. (The city has been in the hands of the Moslems since 1453.)

It was along the southern coast of the Mediterranean Sea that Mohammedanism took its successful western course. After all the northern coast of Africa had been subjected, the Moslems crossed the Strait of Gibraltar into Spain. After taking all of Spain, they were even advancing into France and threatened to pour their hosts over all of Europe, from the west to the east, in which event the history of mankind and its ruling nations and prevailing religions would have taken on an altogether different aspect than it has. But Charles Martel, at the head of the Franks, opposed their progress, and in the most bloody battle at Tours and Poitiers, in 732, utterly routed the Moslem forces which, leaving 350,000 dead behind, fled back over the Pyrenees into Spain. Charles's grandson, Charlemagne, afterwards drove them still farther back into the southern part of Spain.



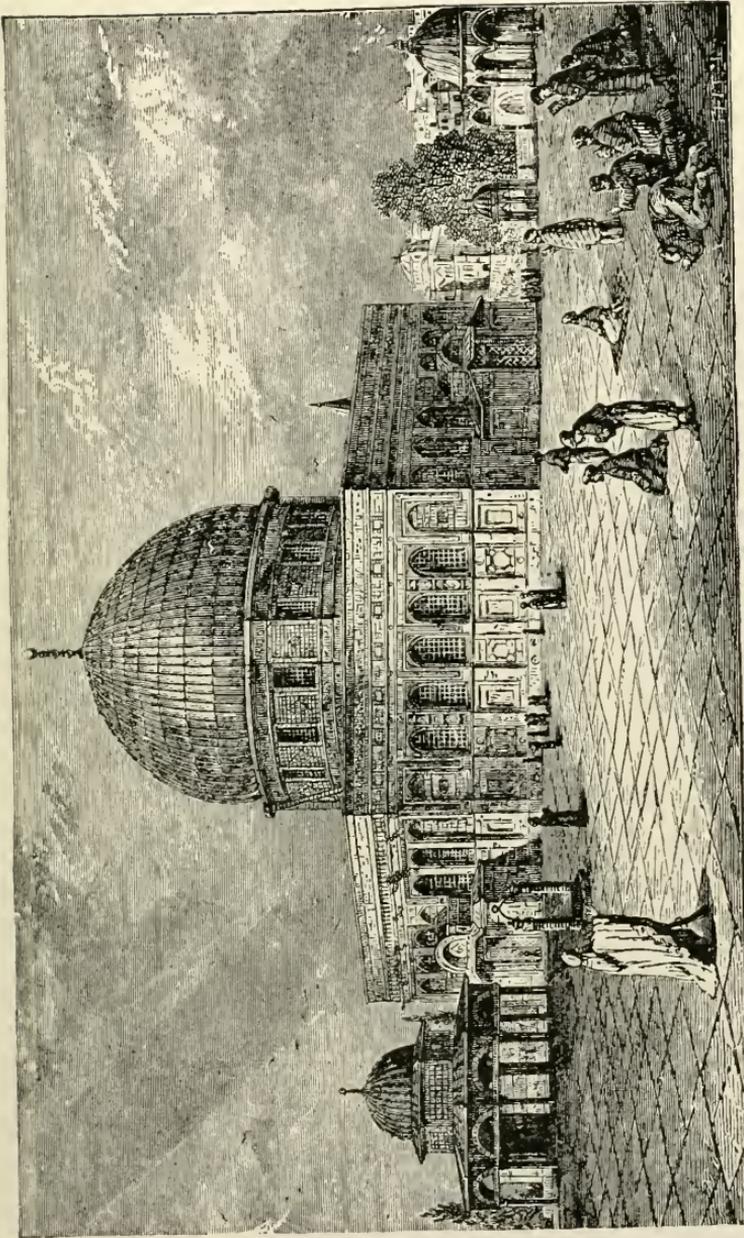
Mosque of St. Sophia, Constantinople.

Still, Mohammedanism remained a grave danger to the Christian nations for many a year to come. Thus in 846 the Moslems invaded Italy and laid siege to Rome. To this very day a large part of the territory which they won is in the hands of the Mohammedans, and that they are a power to be reckoned with the late war has proved.

Let us stop here to consider what a fearful punishment and chastisement the scourge of Islam has brought upon the so-called Christian nations that had long since forsaken the real principles of the Christian religion. Thousands of churches in Asia, Africa, and Europe were destroyed or converted into Moslem mosques. Where the bells had called the believers to the worship of the true God, the Mohammedan muezzins called the "faithful" to their idolatrous prayer, crying, "Allah is God, and Mohammed is His prophet!" The blind fanaticism of the Moslems made them terrible, uncompromising fighters for their faith. One drop of blood shed for Allah was considered more meritorious even than a month's watching and praying, and to die for Islam was sure salvation, while to forsake the faith meant certain death. Oh, how such misdirected zeal put to shame the Christians who had grown indifferent to the truth and the blessings of their glorious Gospel!

Before we close this article, we must briefly consider the chief tenets of Islam, as they were partly taught by Mohammed himself and then elaborated by his successors.

Islam, the term chosen by Mohammed himself (meaning as much as "humble submission to the will of God"), is based on the performance (note the plain avowal of a religion of *works!*) of five principal duties: 1. The acceptance of the formula, "*There is no God but Allah, and Mohammed is His prophet.*" 2. *Prayer*, which leads half-way to God. 3. *Fasting*, which leads to the very doors of heaven. 4. *Almsgiving*, which opens the doors. 5. The *pilgrimage* to Mecca, which every Moslem must make, at least by proxy, once in his life. *Friday* is accepted as the day of worship. *Circumcision* was adopted from the Jews. The faithful are allowed to have



Mosque of Omar, or "Dome of the Rock," Jerusalem.

four wives and a certain number of concubine slaves. They are taught to believe in *angels* and in a *resurrection*. All those who are not Moslems will be cast into *hell*, which contains seven stories, or apartments, with varying degrees of torture. The "faithful" will go to *paradise*, which is pictured in a most sensual way. There will be the most gorgeous feasting, delicious fragrances, brilliant garments, ravishing music, above all, the black-eyed, eternally young and beautiful daughters of paradise, called the *houris* (beautiful-eyed). Man's eternal destiny, moreover, is unconditionally and irrevocably ordained and decreed by God.

Such, briefly, is the religion accepted to this day by more than 200,000,000 Mohammedans, chiefly in Asia and Africa, being adopted, however, even by members of the Western nations who consider themselves too wise to believe the simple, but glorious teachings of the Gospel. Rather than follow Jesus, the divinely commissioned Savior and Son of God, they place their trust in Mohammed, who in his own diseased brain concocted a religion of the flesh to suit his own and other men's natural cravings, who is described by the most conservative as "deceitful, cunning, even revengeful and cowardly, and much addicted to sensuality," a religion spread by war and bloodshed, which knows nothing of true charity and purity, but bases its hopes on such human righteousness as comes from the mechanical observance of some man-made laws and rules. Whence has it, then, its remarkable success? Because in everything it appeals to the self-righteousness, the carnal-mindedness of the unregenerate man and suits his evil nature.

May God preserve us from such a religion! And may He give us, who by His grace know Him, the one true God, and Jesus Christ, whom He has sent, to be thankful for these blessings and ever willing to make every sacrifice to spread the saving Gospel-truth through all the world!

Gregory VII.

REV. F. KOENIG.

If men of history must be called great for deeds that throw shadows across the ages and keep their author's memory alive, then the subject of this essay is great indeed; but if greatness carries with it any notion of light and benevolence, then Gregory VII must occupy a dark seat in the gallery of famous men; for fame may belong even to the infamous, fame is no criterion of greatness. Let the reader now judge whether this Pope belongs to greatness or to fame only. Let the endurance of his memory in history for near 900 years not blind us to the fact that State and Church and family have felt a blighting instead of benevolent influence from his life. His shadow, indeed, is on the screen of the present age, but the virus which he injected into God's fundamental orders of society even now brings on crises.

"The early years of his life are involved in obscurity," says the *Catholic Encyclopedia*. His biography comprises his birth in Tuscany, a province of Italy, in the year 1020, of lowly stationed parents, whilst his death occurred at Salerno in 1085, making the span of his life 65 years. He early entered on the life of a monk and on a church career. His influence was powerfully felt in Europe from 1040 to 1085. Even while yet a cardinal, as counselor of Popes, he was shaping the policies which he successfully maintained afterwards as the vicegerent, so-called, of Christ. Gieseler calls him the soul of several papal administrations preceding his own. His aim was to make the Church, or rather the hierarchy, not only independent of, but superior to, the empire. He stands at the head of a period of 400 years which should be called *iron* for its fierceness, and *lead* for its wickedness. One of Gregory's immediate predecessors, Benedict IX, has been described as more swinish than Caligula and as vicious as Heliogabulus. The people of Rome wearied of his madness, robberies, and other abominations, and drove him at last from the city; but he was restored after a banishment of 49 days. Because John Gratian offered him more than he

could make by his robberies and also because he was enamored of his cousin and wished to marry her, he resigned the papal chair. No wonder that in other respects the condition of Rome was pitiable. All roads were beset with robbers who plundered pilgrims; churches were in ruins; daily assassinations made citizens afraid to walk abroad in the streets; St. Peter's Church was thronged with nobles, sword in hand, to snatch from the altars the offerings of the pious worshippers. Three Popes disputed with one another the right to the papal throne in deadly feud. Henry III, German emperor, deposed all three, and was asked to create a canonical Pope. Refusing at first, he was asked again by the council of the city of Rome to nominate a Pope, and he consented. The imperial power, under the stress of circumstances, took unto itself what did not belong to it and what was fraught with bloody consequences at no distant date. For there was one who saw and measured the danger to the arrogant prerogatives of papal power, and that one was *Hildebrand*, as Gregory was called in private. He accompanied Gregory VI, one of the deposed Popes, to Germany. Benedict IX again was Pope for 9 months, after Henry's Pope, Clement II, had died. Damasus II, after 23 days, also died, poisoned, it was said. Again the Romans appealed to Henry III for nomination of his successor. When this nominee, Bruno of Toul, asked Hildebrand to accompany him to Rome from Worms on the Rhine, his answer was: "I cannot, because without canonical institution, and by the royal and secular power alone, you are going to seize on the Roman Church." This answer already foreshadowed his mind on one of the great questions of the day and explains his future actions. — So the two traveled to Rome as pilgrims for three months (1049). Knocking at the gates of the city, the papal candidate asked the Romans whether they would receive him as Pope in the name of Christ; and in St. Peter's he declared, though the emperor had chosen him, he would only accept by the unanimous voice of the people. Hildebrand was at his side during this enthronement as Leo IX, and was the real genius of the epoch. A feature of his

policy was his use of the Pseudo-Isidorian decretals. What were they? A collection of fabricated letters ascribed to "Popes" of the first three centuries, but probably written between 829 and 845 A. D. Their spuriousness was exposed by Lutheran historians and subsequently acknowledged by Roman Catholic writers like Bellarmine and Baronius. But they served their purpose well, which was — to establish an absolute church authority over the laity, to secure the right to legislate in all church affairs without interference, to secure absolute immunity against all complaints of the laity even before church courts.

The enormity of such claims at such a time is flagrantly evident when we consider that Leo was confronted with a veritable Augean stable in the life and habits of the clergy. It was the time when the *Liber Gomorrhianus* was written by a friend of Hildebrand. True to its name, this book reeks with accusations of fornications, incest, adultery, infanticide, and unnatural vices which polluted priestly and monastic life. But into this vice-polluted atmosphere no light was to be let in; only participants in crime were to be trusted with exercising discipline and meting out punishment to spiritual offenders; the cesspools of iniquity were expected to cleanse themselves by revolving around themselves, and the man in favor of all this was he whom the *Catholic Encyclopedia* calls one of the greatest Roman Pontiffs and one of the most remarkable men of all times.

It is perhaps easy to understand why Roman officialdom feels so grateful to his memory. Hardly had he himself been elected Pope (1073), when a decree went forth that power to elect a Pope henceforth resided in the college of cardinals. So the Pope creates the cardinals, and the cardinals elect the Pope, completing a ring which excludes both the laity and the secular powers. It took away the last vestige of influence from the highest orders of the Church and made of the college of cardinals an oligarchical despotism with the Pope a universal autocrat. It is in force to-day and is one of the things which links his influence with the events of the present day.

Soon Gregory addressed himself to measures intended to abolish abuses in the Church, but invariably in such a way as to insure the supremacy of the Church in its highest pinnacle — the papacy — and its complete independence and aloofness from all social relations. True, it was not the novelty of these measures that makes his name stand out from among the others. Errors have their inception, their period of incubation and growth, their culmination. The mystery of iniquity did already work in Paul's time, as he states 2 Thess. 2, 7. Simony, claims of papal infallibility, celibacy of priests, and other errors have their roots in far earlier centuries. But to Gregory is due the distinction of having developed and shaped these abuses in a way that they remained as fixed policies of the Church for the sake of her aggrandizement. "His was that rarest and grandest of gifts: an intellectual courage and power of imaginative belief which, when it has convinced itself of aught, accepts it fully with all the consequences and shrinks not from acting upon it," says Bryce. — "Let us remember that even so moral value is not involved. Erroneous intellectual conviction, resting on some hidden *proton pseudos* — first fallacy — can never lead to clean action"; it offends against love, which is the fulfilling of the Law, and commits its devotees even to actions of cruelty. Gregory is witness to this. An abbot had inflicted harsh and unusual punishment on several monks for insubordination, gouging out their eyes and cutting out their tongues, for which he was reprimanded severely by his superior. However, Gregory as cardinal upheld the former, calling his cruelty zealous strenuousness and rewarding him with a better abbacy. Thus do men act that are led by intellect and not by heart.

Let us return to the policies of Gregory in regard to simony and celibacy. When Simon the sorcerer, as we read Acts 8, wished to purchase the "gift of God" with money, he gave his name to that vicious practise in the Church by which kings trafficked in bishoprics and the bishops sold positions to the lower clergy. This practise flourished through centuries.

Far more important and deep-going was the question of the *celibacy* of the clergy. Celibacy was from time to time enjoined by papal and synodical decrees under the mistaken, unevangelical notion that it was required by, and identical with, chastity, and this as early as 386 A. D. Yet such is the vitality of the truth regarding marriage that it struggled on through the centuries, and was still in a formidable state when Gregory once for all determined to destroy it, root and branch, and succeeded all too well.

In his first Lateran Synod, soon after ascending the papal chair, Gregory enacted decrees both against simony and against the marriage of priests. Presuming to call the married estate of the clergy fornication, "by the power of Almighty God and the authority of St. Peter he forbade to the presbyters, deacons, and subdeacons entrance to the churches until they had mended their ways, that is, dismissed their wives; and the people must not dare to listen to their officiating, because their blessing is turned into cursing, their prayer into sin, the Lord testifying by the prophet, 'I will curse your blessing.' Mal. 2, 2. — Those who are not willing to obey this most salutary precept incur the sin of idolatry, Samuel testifying and the blessed Gregory asserting: 'Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.' 1 Sam. 15, 23. — Whoever claims to be a Christian and disdains to obey the Apostolic See incurs the sin of paganism." — Do we not behold him here sitting in God's temple, that is, the Church, showing himself that he is God? 2 Thess. 2, 4. For there is no attempt to show why the Bible verses quoted have any application to the question under consideration; it all rests on the word of the Pope, who arrogates to himself the prerogatives of God Himself. 1 Tim. 4, 1—3 the apostle predicts that in the latter times "doctrines of devils" would be proclaimed; and among the "doctrines of devils" there enumerated is that of "forbidding to marry."

When Gregory's decree forbidding the clergy to marry was published and enforced, much violent agitation ensued, and protests poured in against so cruel a measure. There

was a remnant left which even saw the unscriptural position of the papal decree besides the cruel and false tendency which must of needs, by violating nature, lead to fornication and all manner of uncleanness. They quoted Christ's words Matt. 19, 12: "He that is *able* to receive it, let him receive it," in reference to the unmarried estate; and those of Paul: "It is better to marry than to burn." 1 Cor. 7, 9. But there was no retracing of steps. The married estate was declared concubinage and the same as fornication; the children of such unions were declared bastards; sacraments administered by married priests were declared inefficacious. Legates, sent by the Pope, went through the countries and stirred up the people against their recalcitrant priests. Whipped into furious fanaticism, the people publicly violated the wives of such priests, and showed their contempt for their official acts by trampling under foot the consecrated host and spilling the consecrated wine on the ground. Celibacy became, and has remained, the universal rule of the Roman Catholic clerical orders up to the present time with all its untold evil consequences, known and seen by friend and foe, even in the public gaze of the present day. It is a heritage of Gregory VII.

When victory in this question was in sight, he proceeded to establish the supremacy of the Church over all secular powers. He excommunicated officials of Henry IV, Emperor of Germany, for simony, and threatened the French king in the same way. Nowhere else did Gregory show to the same degree his iron will, his power of endurance, his tenacity of purpose as he did in his struggle with the German Emperor. He forced the issue by insolently requesting Henry to appear before him in Rome, only to be definitely told to consider himself deposed as Pope; whereupon Gregory publicly excommunicated the Emperor. He also pronounced him de-throned. "I absolve all Christians from their oaths which they have sworn to him, and forbid all obedience to him as king." It was the first time in the history of Christendom that a Pope had presumed to strike beyond the soul of a monarch at his temporal crown. "Henry affected to de-

spise the judgment of the Vatican, but he soon found that the Pope's anathema was abroad in all the air of Germany. — Henry might be the ruler of the earth, but Gregory was prince of the powers of the air. The impalpable mental element obeyed the electric pulses of the mitred genius. Henry began to feel like a leprous man in his own domains. In a few months he was almost deserted. He must cross the Alps through winter snows and storms."

A few days before Christmas he secretly left Speier, accompanied by his wife, their infant son, and one faithful attendant. Traveling southward through Upper Burgundy, he arrived at Mont Cenis Pass clogged by the heavy snows and ice of an exceptionally severe winter. The ascent was toilsome, the descent was perilous. The queen and the child were drawn down the icy slopes in rough sledges of ox-hides. "Look steadily at the figure of the Emperor among the Alpine snows toiling toward Lombardy, for it shows you in one scene the power of a spiritual principle."—It was January 21, 1077, when Henry arrived at Canossa, where he was lodged at the foot of the castle steep and had an interview with the Countess Matilda and others who interceded with the Pope, then the guest of the Countess. But Gregory was inexorable. Henry made up his mind to play the part of a penitent suppliant. Early on the morning of January 25, he mounted the winding, rocky path, until he reached the uppermost of the three walls, the one which inclosed the castle yards. And here before the gateway which still exists and perpetuates in its name *Porta di Penitenza* the memory of this strange event, the King, barefoot and clad in a coarse woolen shirt, stood knocking for admittance. But he knocked in vain; from morning till evening the heir of the Roman Empire stood shivering outside the fast-closed door. Two more days he climbed the rugged path and stood weeping and imploring to be admitted, but still the heart of Gregory remained cold and hard as the snow and rocks on which his barefoot suppliant was standing. At last, when he was satisfied that the cup of humiliation had been drained to the dregs, or convinced that further degradation would be impolitic, he con-

sented that terms of reconciliation should be drawn up by chosen representatives. The King was to lay aside all insignia of royalty and abstain from all royal functions; to promise the Pope obedience in everything which concerned the Church.—At last the gate of the inner castle was opened,



Henry IV Humbling Himself before
Pope Gregory VII at Canossa.

and Henry admitted into the presence of the stern Pontiff. With a burst of tears he flung himself at the feet of the Pope, crying: "Spare me, Holy Father, spare me!"—The spectators wept, and even the eyes of the austere Gregory were said to be moistened. He raised the king from the ground, gave him his blessing, and conducted him to the

chapel where mass was to be celebrated. — The story goes that the Pope, having broken one of the consecrated wafers in half, called upon God to strike him dead as soon as it had passed his lips if he were guilty of the crimes of which his enemies and Henry had accused him. Then he offered the other half to Henry and invited him to submit to the same test. But Henry shrank from the awful test, alleging that his accusers, being absent, would not believe or be satisfied with such a test. The Pope acquiesced, and having finished the service, courteously entertained the king at dinner, and bade him depart in peace.

But reconciliation thus effected, accompanied with deepest humiliation for the worldly potentate, could not endure. Henry soon thought of nothing but retaliation. The German princes adhering to the Pope elected Rudolph of Swabia German king, which meant war between the opposing forces. When victory seemed assured for the former, Gregory once more declared Henry excommunicated, while Henry once more in turn induced two synods to depose the Pope and enthrone a new Pope. When Rudolph was slain in battle in October, 1080, the situation became critical for Gregory. Henry invaded Italy with an army, occupied the city of Rome (1084), and Gregory took refuge in the castle of St. Angelo. Soon after he died at Salerno, May 25, 1085. "I have loved righteousness and hated wickedness, therefore I die an exile," he is credited with having uttered before the end came. Did he believe it? There is no delusion like moral delusion. If he was sincere, we can only pray to be delivered from the righteousness which Hildebrand loved; and even sincerity according to Christ's own words (John 16, 2) affords no criterion for moral value.

In the end, for a long time, the principle of papal supremacy prevailed. Henry died in disgrace. Being under the ban of the Church, his body was refused even ordinary Christian burial and for five years remained outside of consecrated ground. Gregory, though personally receiving a temporary setback, triumphed nevertheless in his principle.

In the lovely Harz Mountains of Northern Germany, near the city of Goslar, overlooking a fertile plain, are the ruins of the Harzburg, a former residence of Henry IV. Near it stands one of the many monuments erected by admirers to the memory of Bismarck, the Iron Chancellor. It bears nothing but this inscription: "To Canossa we will not go." But the inscription links the ruins of the castle of the most powerful man of the eleventh century with the name of the most powerful man of a period close to our own time. And the juxtaposition of the two symbols commemorating their memory seems to point a lesson in a forcible way: that weapons of the flesh are not effective when wielded in the region of the spirit. Neither an emperor's horse and troop nor a statesman's statecraft, otherwise full of success, is a match for the hold which truth, or even its opposite—superstition—embedded in the heart of men, exercises over their conviction. Henry IV and Bismarck, though in a different degree and manner, are melancholy witnesses to this truth.

The Crusades.

REV. F. J. LANKEAU.

The great outstanding event of the Middle Ages, overshadowing all others in importance and results, were the so-called crusades, a half-religious and half-military movement beginning at the end of the eleventh century and not fully spending its force till two hundred years later. As nothing else, the crusades give us a picture of the feelings and thoughts of the people of that time.

The direct cause of the crusades, which had for their main purpose the rescue of Jerusalem out of the hands of the hated Mohammedans and its restoration to the Christians,—I say, the real underlying cause of the crusades was the superstitious idea that had gradually crept into the Church, *viz.*, that the places of the earth which had been the scenes of our Lord's life, suffering, and resurrection had a special claim to sanctity. Despite the fact that the early fathers of the

Church had uttered earnest warnings against such a veneration of localities, the people insisted on casting such admonitions to the wind. In the course of years and centuries it became more and more customary among Christians of European countries to undertake pilgrimages to the places mentioned in the gospels. All Palestine became sacred soil. St. Augustine, indeed, had declared in his day that it was useless to seek righteousness in the East or mercy in the West, and that a pilgrimage to the Holy Land was an unprofitable work for him who by faith could be in the immediate presence of the Savior. Other famous teachers had uttered similar sentiments, but in not a few cases their actions did not agree with their words. Though Jerome insisted that heaven was no easier to be reached from Palestine than from Britain, nevertheless the fact remained that he had made his home in a cave near Bethlehem, and that he had not a single word of reprimand for those Roman ladies who had left home and family to hear his teachings and draw strength and consolation from beholding the scenes of the Savior's earthly activity. Emperor Constantine and his mother built splendid churches over the tomb and over the birthplace of Jesus, and those buildings soon became thronged with pious pilgrims. A constant and ever-increasing stream of Christians was pouring into the Holy Land. In the eyes of the people a pilgrimage to Jerusalem and the other holy places was a guarantee of the eventual entrance into the heavenly Jerusalem. It was generally believed that the pilgrim's shirt, if worn as a shroud, would take the wearer to heaven. The death of a person while engaged on a pilgrimage made him an object of veneration among those that had known him, and if returned, he was regarded as one whose sins were washed away.

While engaged on their pious adventure, the pilgrims suffered great hardships. Hunger and thirst, fatigue and exposure were the experiences of all. Added to this were the great cruelties they were subjected to at the hands of the barbarous Turks. Reports of the atrocities and cruelties visited upon the Christian pilgrims soon reached European

countries. An intense hatred towards the Turks soon spread over all Christendom, and the cry for vengeance grew louder and louder. All Europe was aroused, and fiery indignation became universal. Everywhere men arose who declared that the Holy Sepulcher must be rescued, the Holy Land must be delivered, the infidel Turks must be driven from Jerusalem and suffer for the cruelties they had inflicted upon the pilgrims, the Christian must dispossess the Mohammedan and forever wrest from his defiling hand the land where Jesus lived and died. All that was needed was a spark to kindle a great conflagration.

That spark was furnished by Pope Urban II, when he, taking advantage of the public state of mind, assembled a council at Clermont, in the southeastern part of France, and urged a sacred war for the recovery of the Holy Land. It was in the year 1095, the end of November, that the Pope, the deliberations of the council being ended, ascended a high platform and addressed a vast concourse of bishops and priests, noblemen and knights, artisans and peasants. He told them of the miseries and humiliation endured by the Christian pilgrims at Jerusalem; of their faith trodden in the dust; of the desecration of sacred relics; and of the defilement of the Holy Sepulcher. "Men of France," he cried, "men from beyond the mountains, nation chosen and beloved of God, right valiant knights, recall the virtues of your ancestors, the courage and greatness of your kings; it is from you above all that Jerusalem awaits the help she implores; for to you, above all nations, God has vouchsafed signal glory in arms. Christians, put an end to your own misdeeds and let concord reign among you while you go to those distant lands. If necessary, your bodies will redeem your souls." He promised all that took part in the proposed expedition the fullest indulgence, full forgiveness of sins, and an open door to heaven. "These things I publish and command," he concluded, "and for the execution I appoint the end of the coming spring."

The fiery language of Urban aroused his audience to madness. From the mass rose one general cry, "God wills it!

God wills it!" It seemed as if the throng would never hush. Swords flashed, and banners were waved on high. When finally the excitement and enthusiasm of the crowd had sufficiently subsided so that the Pope could once more make himself heard, he cried: "If the Lord were not in your soul, you could not have all uttered the same words. Let them then be your battle-cry, these words that come from God. In the army of our Lord let nothing be heard but that shout, 'God wills it!' Whoever wishes to enter upon the pilgrimage, let him wear on his breast or his brow the cross of the Lord, and let him who is willing to march away place the cross between his shoulders; for thus will he fulfil the precept of the Lord, who said: 'He that doth not take up his cross and follow Me is not worthy of Me.'"

These words of Urban filled his hearers with new enthusiasm. Everybody desired to assume the cross. The first to receive it was Adhemar, bishop of Puy. Soon thousands wore the holy emblem. The passion for wearing this token of red cloth spread like wildfire. *Pope Urban II had launched the crusades.*

Priests and monks took up the burden of Urban's speech, and soon it was reechoed in every nook and corner of Europe. Prominent among these preachers of the Cross was one Peter the Hermit. Small in person, almost a dwarf, angular in form, poorly clad, his head and feet bare, and mounted upon an ass that was as emaciated as its master, this singular person wandered through France and Germany and stirred up the people of those countries with stories of the atrocities inflicted upon Christian pilgrims by the Turks. Other itinerant preachers, imitating Peter, went forth and likewise recounted the wrongs committed against the pious visitors at the tomb of Christ, and thus aroused the Christian nations to a bloody war against the desecrators of Jerusalem and the defilers of the Holy Sepulcher.

In a few months the indignation of Europe had been fanned into a blazing flame. The outburst of enthusiasm was almost incredible in its overwhelming strength. Great numbers in their fanatic zeal would not wait till the ap-

pointed time, but tumultuously pushed on towards Palestine. As early as the beginning of March, 1096, immense unorganized multitudes of men, women, and children, without provisions and having no knowledge of how distant Jerusalem might be, took up their eastward march. In their superstitious ignorance they believed that the miraculous power of the cross would put the Turks to flight. As crusaders they felt themselves unfettered by ordinary laws and customs. While on the march, they lived by plundering. Thousands of them perished at the hands of the Hungarians in revenge for their excesses, others were cut to pieces by the Bulgarians.

Greatly diminished in numbers, the survivors of these bands reached Constantinople, the capital of the Eastern Empire, towards the end of July. In Constantinople they behaved shamefully. Emperor Alexius, who had rejoiced when he heard that an army was coming to assist him in his unequal contest with the Saracens, was disgusted with these bands of marauders, who helped themselves to whatever was at hand, stole the lead from the roofs of the churches, and even set fire to the city. He got rid of them as quickly as possible by sending them across the Bosphorus, and set them on their mad march through Asia Minor towards the Holy City. They had not gone very far when they were attacked by the Turks and destroyed. Heaps of whitening bones were all that remained to testify to the later crusaders, when they passed in the following spring, of the fate of those motley bands that had set out so recklessly the year before.

Meanwhile more orderly bands of crusader began to gather and take their eastward and southward way toward Constantinople. These bands were generally led by knights of a higher or lower rank. These companies, in turn, were more or less closely united into larger divisions, which recognized the leadership of some nobleman of high degree. Preeminent among these princely leaders were Godfrey of Bouillon, Duke of Lorraine, Hugh of Vermandois, the brother of King Philip of France, Raymond of Toulouse, Bohemond, Duke of Normandy, and Tancred, his younger brother, Robert of Normandy, Stephen of Blois, and Count

Robert of Flanders. By May, 1097, a great host of crusaders, variously estimated to have been 150,000 to 600,000 strong, had gathered at Constantinople. After some disagreeable experiences with Emperor Alexius, who insisted on treating the crusaders as his vassals and inferiors rather than as his allies and equals, the last member of the expedition finally set foot on Asiatic soil, and the real work of the crusaders began. Kilidji Arslan's dominions were the first entered, and a doughty foe he proved to be. Though his capital, Nicea, fell into the hands of the Christians after a siege of a month, his opposition only ended with the defeat of his field army in a long and hard-fought battle at Dorylaeum. The march from Dorylaeum to Antioch was connected with great hardships and severe losses. It was supposed that Antioch would fall an easy prey to the crusaders, but it was only after a siege lasting from October, 1097, to June, 1098, that this rich metropolis was taken, and then only by the treachery of one of the Saracen officers. Scarcely had the Christian besiegers taken possession of the city, when they, in turn, were besieged by an army that had arrived too late to relieve the Turkish garrison, but not too late to give the crusaders much worry and trouble. When finally the Turks were defeated and driven off, the Christian leaders began to quarrel among themselves, and it was not till ten months after the capture of Antioch that the march to Jerusalem was once more taken up, in May, 1099.

During this period, when leaders like Bohemond of Normandy, Raymond of Toulouse, and others showed how utterly worldly and selfish their motives were, the nobility of Godfrey of Bouillon's character shone out brightly by contrast. From sheer necessity Godfrey placed himself at the head of the discontented pilgrims and pressed forward toward Jerusalem, which was reached in the beginning of June. It is said that at sight of the Holy City the whole host of crusaders fell on their knees and kissed the earth. After a siege of about five weeks the city was captured. It was on a Friday, at about the hour when the Savior expired on the cross, that the first crusader stood on the walls of Jerusalem, July 15,

1099. With the cry, "God wills it!" the whole army followed. The slaughter was awful; the blood ran in the streets like water; the men splashed in blood as they marched to the



Church of the Holy Sepulcher, Jerusalem.

Church of the Holy Sepulcher. Little children were hurled over the walls, and the Jews were burned alive in their synagog. In the midst of this massacre Godfrey came to the Sepulcher and returned thanks to God for the victory. On

the following day the blood-stained hands that had been folded in prayer the previous evening continued their bloody work, but it seems as if Godfrey was innocent of any part in these murders, either on the first or the following days.

The conquest completed and practically every inhabitant dead, the next question was who was to be lord of the conquest and defend Jerusalem against every coming foe. It was decided that the worthiest among the princes should be chosen. After long and careful deliberation the crown was offered to Godfrey. He declared himself willing to take upon himself the burden, but refused to accept the crown of royalty. He would only be the "defender of the Holy Sepulcher," an office which kept him busy, indeed; for from the day he accepted it to the day of his early death in August, 1100, he was embroiled in a never-ending war with the Arabs, who did their utmost to wrest the prize from his hands, penetrating to the very gates of his capital and practically confining the Christians within the walls of the Holy City.

On Christmas Day, 1144, Edessa, the strong Christian outpost, was captured by the Turks, an event which so alarmed Europe that a second crusade was preached. Among those who did much to enthuse and gather men for this enterprise was Bernard of Clairvaux, the celebrated abbot of France. He brought all his great influence to bear upon princes, nobles, and commoners, and in fervent language called on all to join the Christian host, which, he declared, was sure to be triumphant over the forces of infidelity. But, alas! Bernard proved to be a false prophet. Though Conrad III, emperor of Germany, and Louis VII, king of France, led the crusaders, many thousands strong, not a single trophy did they gain to offset the awful loss of probably 200,000 men.

The capture of the Holy City itself, in 1187, at the hands of Saladin aroused the nations of Europe and gave occasion for the third crusade, probably the most famous of all. The most illustrious rulers and the bravest knights of Christendom were actors in this great drama. Frederick Barbarossa set off, in 1189, with an army of more than 100,000 men. Before his army reached Asia, however, it had been much de-

pleted by plague and famine. Byzantine treachery and Seljukian perfidy diminished his force still more. In a little river of Cilicia, the Calycadnus, he found his death, and only his bones reached the land of his pilgrimage. His perishing army of only a thousand men, led by his son, Frederick of Swabia, joined the besieging host at Acre. In the following spring and summer the Christian army was augmented by the arrival of King Philip Augustus of France and Richard the Lion-hearted of England. For two years the siege of Acre dragged on its miserable length. Plague and famine destroyed thousands of the crusaders. Other thousands perished in the way of battle. Finally Acre fell, early in July, 1191. Immediately after the surrender, Philip, who had been quarreling with Richard for months, sailed for home, while the latter remained behind to complete the conquest. It is not pleasant to dwell on the further history of this crusade. The sufferings endured and the cruelties inflicted on their enemies by both Christians and Mohammedans make up a sad tale. By Christmas, Richard was within a few miles of Jerusalem. The people were panic-stricken. Saladin had already decided that all was lost, when the Christian army lifted the siege to perform some minor military operation and thus permitted the favorable moment to pass away. When, several months later, after performing prodigies of valor and taking part in incredibly daring exploits, Richard once more turned to Jerusalem, Saladin was fully prepared to receive him. Jerusalem was not captured.

Pope Innocent III has the doubtful honor of having sanctioned and encouraged no less than three crusades, the fourth, the fifth, and the so-called Children's Crusade. The fourth crusade (1202—1204) was in every way an ignominious failure and resulted only in arousing jealousy among the Christian princes and in laying bare the fact that their alleged enthusiasm in the service of the Cross was a mere cloak to hide their own selfish motives and political schemes. Instead of marching against the infidels of Asia, the crusading forces were used to found the Latin empire of Constantinople and a Latin kingdom of Macedon, and to enlarge

the territories of the Venetian doge. The Children's Crusade (1212) robbed thousands of parents in France and Germany of their children, 40,000 boys and girls, and sent them on the fool's errand of capturing Jerusalem. Those of the children that did not die of hunger, exposure, and exhaustion on the way were kidnaped by slave dealers and sold to Moors in Egypt. But instead of permitting such sad consequences of senseless zeal and fanaticism to teach them a moral, the preachers of the crusades referred to the sacrifice of these children as an example to be emulated, and used it as a means to rekindle the flickering flames of enthusiasm.

The fifth crusade (1222—1224) was an abortive waste of energy and money, and many historians for this reason refuse it the dignity of enumeration in the catalog of crusades. Feverish zeal to regain possession of Jerusalem rather than any pressing need in Palestine was the cause of this enterprise. The manner in which the preparations for this undertaking were made promised well for its success, but the failure of Frederick II to keep his assurances of assistance and the short-sighted policy of the papal legate also brought this crusade to an unsatisfactory end.

The sixth crusade (1228—1229) occupies a unique position in the list of crusades, because it did not have the sanction of the Pope, and though conducted without a single act of hostility against the Mohammedans, it resulted in the return to the Christians of that city for whose recovery men had vainly shed their blood for more than forty years—Jerusalem. This happy result was brought about by amicable negotiation with the Saracens on the part of Frederick II, who, though he had taken the cross already in 1215, did not carry out his vow until twelve years later. Another noteworthy fact connected with this crusade is this, that the happy result was obtained by an excommunicated crusader, by one on whom rested the curse of the Pope, and whose territories were overrun by the armies of the self-styled head of the Church, while their ruler was in far-off Asia, engaged on the successful enterprise of recovering for the Church those places which she held most sacred.

For fifteen years Jerusalem was held by the Christians, only, however, to be regained by the Turks in 1244, in whose possession it remained till 1918. A few months after the capture of the Holy City by the Mohammedans, Louis of France, called St. Louis, took the cross, and the following year proceeded to Egypt with a large army, since conditions at the time were such that the possession of Egypt meant the possession of the Holy Land. He soon captured Damietta, an important Egyptian port, and thence proceeded to Cairo. This advance, however, was soon stopped, and Louis was compelled to turn back. The retreat became a rout; Louis was taken prisoner, and a ransom of 800,000 pieces of gold was exacted for his release. From Egypt Louis went to Acre. He stayed in the Holy Land four years, but as all his attempts to reestablish a Christian kingdom of Jerusalem failed, he returned to France, in 1255.

In 1267 Louis took the cross a second time, and, after several vain attempts to interest others, finally set out on an expedition to Tunis, whose ruler, he had been led to think might be converted to Christianity. *This was the last of the crusades.* Scarcely had Louis landed, when he took ill and died, August, 1270, the last of the Western crusaders. In 1290 Acre, the final remnant of the kingdom of Jerusalem, was captured by the Turks. The Europeans now left Syria altogether, leaving behind them only isolated marks and the ashes of millions of misguided crusaders to tell of the kingdom they had founded and lost.

Such were the crusades in their main historical outline. They were marked by a wonderful personal valor, coupled, however, in many cases with wanton cruelty and incredible severity; by an enormous waste of power and energy, and a shameful display of human passion run rampant. The crusaders soon learned all the vices of the East, and the few that returned to Europe often morally poisoned the communities in which they lived. Yes, folly and crime, misery and vice, marked the crusades from beginning to end. They carried

away the flower of European manhood and pauperized a great proportion of the people. These useless wars fostered the destruction of property and murder, encouraged drunkenness and licentiousness, and supported idleness and demoralizing amusements. The direct results of the crusades were only disappointment and sorrow, misery and sin, disgrace and ruin.

The crusades greatly augmented the power of the Roman Pontiff. He had commanded the nations of the West to participate in the crusades, and had threatened with excommunication and damnation all that dared refuse. And Christendom had obediently furnished millions in men and money, thus practically admitting his sovereignty. The crusades against the infidels of the East and the reward granted those who participated in them brought near the thought that it was equally meritorious to destroy the herodox and the heretics at home, by easy stages led to the bloody crusades against the Albigenses and Hussites, and prepared the way for the Inquisition and Dragonades.

Many of the returning crusaders, though practically infidels, nevertheless attached the most superstitious value to relics of Christ and the saints. Innumerable articles alleged to have stood in some relation to Christ or the saints were carried to Europe by the returning crusaders. Among these relics were a linen garment alleged to have been worn by the Virgin, woolen clothes of the infant Jesus, the bloody loin-cloth worn by the Savior on the cross, and the sheet that had covered the corpse of John the Baptist. Even soil from the field whence God had taken the earth to make Adam, a portion of Isaac's body, pieces of Moses' burning bush, particles of manna, milk of the Virgin, a finger of St. Thomas, a piece of the altar at which St. John had read the requiem mass for Mary, the stone that had killed St. Stephen, and a piece of St. Paul's skull were among the objects of veneration the crusaders brought home.

But there were unintended and undesigned results of the crusades that were really beneficent; and because of these results we may say that it is fortunate for mankind that they

occurred. As in so many other instances, God here also overruled the wickedness of men for the ultimate good of mankind.

First of all, we may safely say that the crusades delayed the conquests of the Turks in Europe. The crusading expeditions of the West postponed the capture of Constantinople by the Turks for several centuries; and when finally it did fall into the hands of the Mohammedans, the West was strong enough to halt their onward march into Europe. Had the West not sent its hundreds of thousands into Asia when it did, the East would probably have crossed into Europe in the early years of the twelfth century and overwhelmed the Christian nations before they could have organized successfully to repel its armies.

The crusades also resulted in the increase of royal power at the expense of the feudal lords. Necessity demanded that the smaller nobles unite under a greater nobleman to gain recognition, and these again found it feasible to gather under princes of still greater prestige. Thus the growth of royalty gradually undermined the feudal system and brought about a much-needed centralization of power.

But the knight or baron needed money to equip his band when he set out on his crusade, for he had to pay his own expenses, and they often far exceeded his expectations. To get this money he was obliged to make concessions to towns and villages over which he ruled; for it was the merchants and artisans that had the money he needed. So, too, the monasteries had money which they were willing to exchange for more privileges. And as the towns received their charters of greater freedom, the monasteries more liberal concessions, and the peasantry new privileges, they all grew in power and importance at the expense of the feudal lord.

With the growth of the cities and towns went hand in hand the growth of commerce. Ships increased in number and size, and new products were introduced. The growing intercourse between the East and West made known new arts, sciences, and inventions. The manufacture of silk and glass in Europe is due to the crusades. More beautiful

churches and more comfortable houses were built because of Eastern influence. Manners became more polished and cooking more refined. Literature received a new impulse, discoveries followed each other in rapid succession, and the arts of painting and sculpture made progress in Europe as they had never done before. And while it would probably be too much to say that all these elements of civilization were wholly due to the crusades, we may safely claim that they gave impulse to many, in part, at least, developed others, and thus in no small measure, though unintentionally and fortuitously, helped to change the condition of European society and elevate its races.

The Inquisition.

REV. H. J. FREY.

Christ, our Lord, tells us that the kingdom of heaven is like unto a man that sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat and went his way. According to Christ's own interpretation the good seed are the children of the Kingdom, and the tares are the children of the Wicked One. As the field is this world, the meaning of this parable can only be that Christians and unbelievers will always live together here in this world. According to the parable the servants of the householder came and asked him: "Wilt thou, then, that we go and gather up the tares?" And his reply was: "Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest." The harvest is the end of the world. Accordingly, it is not God's will that here on earth His Church should use the sword against unbelievers. The Church has no right to inflict capital, or bodily, punishment.

This, however, is a crime of which the Roman Catholic Church is guilty. She has executed thousands upon thousands for heresy; and in doing so, she has uprooted the wheat also. Faithful witnesses of Christ have been put to death for confessing the truth. Systematically the Church

of Rome has hunted up dissenters, inflicted the most cruel tortures upon them, and burned them at the stake. This diabolical practise of the Roman Catholic Church is known as the *Inquisition*.

The word inquisition signifies the act of inquiring into a certain matter; in this particular case it means an inquiring into, searching out, and condemning, offenses against the doctrines of the Roman Catholic Church. In the Roman Catholic Church a special tribunal was instituted for this purpose. Although the punishment of heresy by force had already been practised ever since the Roman Empire became officially Christian, yet no special machinery for the purpose was devised until the spread in the twelfth and thirteenth centuries of certain sects, *viz.*, the Cathari, Waldenses, and Albigenses in Southern France. An extraordinary commission was sent by Pope Innocent III into the South of France to aid the local authorities in checking the spread of the Albigensian heresy, and a council held at Avignon in 1209 directed that in each parish the priest and two or three laymen should be appointed to examine, and report to the bishop, all such offenses discovered within the district. The Fourth Lateran Council, 1215, earnestly impressed, both on bishops and magistrates, the necessity of increased vigilance against heresy. So far, however, there was no permanent court distinct from those of the bishops; but by successive edicts, from 1227 on, a special tribunal for the purpose was instituted, the direction of which was confided chiefly to members of the Dominican order. This tribunal was called the Holy Office, or the Holy Inquisition.

The procedure of this tribunal was most unjust and cruel. Its judges encouraged informers, concealing their names from the persons accused. Such a procedure encouraged crime. A person could very easily get rid of an enemy by simply accusing him of heresy. No wonder, then, that particularly rulers made use of it against their political enemies. With a show of right they could have any person put to death who seemed dangerous to them. Instead of being brought face to face with his accusers, the suspected heretic

was tortured to extract from him a confession of guilt. The particular crime of which he was accused was not mentioned to him. The result was that many entirely innocent persons were cruelly tormented. Perhaps their accusers had charged them with heresy on mere suspicion. And how easily some people suspect crime even where there is none, particularly in a time of great excitement and distress, we have had opportunity to observe during the late World War, when sometimes the slightest cause, a remark capable of being misconstrued, or perhaps merely a person's ancestry, caused him to be suspected of disloyalty even in spite of positive proofs of acts of loyalty. Since similar conditions existed at the time of the Inquisition, it is easily credible that, according to Llorente, who, for a time, was the secretary of the Inquisition, in Spain alone 31,912 people were burned and 291,450 were imprisoned or otherwise severely punished. Now, there is no doubt that many thousands of them were wholly innocent. Yet they were tortured to extract a confession of guilt. The injustice of such a procedure is apparent. What was a person to do when accused? If he protested his innocence, he was tortured. The longer and more he insisted upon his innocence, the more he was tortured. Many, therefore, being driven to despair by the unbearable pain, confessed fictitious crimes; they pleaded guilty of something they had never committed, merely to get relief. But would they find it? By no means! The confession had to be repeated afterward without torture. Then, if the accused refused to repeat it, he might be tortured again, or if he did repeat it, he would be imprisoned, perhaps for life, or be sentenced to be burned to ashes at the stake. So whether he was guilty or not, tortured he would be.

The instruments and methods employed to extract a confession were the most painful and cruel that the satanic fanaticism and ingenuity of the inquisitors were capable of inventing. Among the lesser tortures may be mentioned the pincers, boot, and thumbkins. The boot was a case made of iron, or a combination of iron and wood, fastened to the leg.

Wedges were then inserted between the calf of the leg or the shin-bone and the sides of the case. They were driven in by repeated blows of a mallet with such violence as to crush both muscles and bones. Sometimes iron boots were heated to an unbearable degree. At intervals questions were put to the sufferer until either he gave the desired information or fainted away. Thumbkins were used for compressing the thumbs by means of a screw. Of these Macaulay writes: "James Drummond, Earl of Perth, . . . had brought into use a little steel thumbscrew, which gave such exquisite torment that it had wrung confessions even out of men on whom His Majesty's favorite boot had been tried in vain." (England, Vol. II, p. 88.) Among the graver instruments of torture was the rack. It consisted of a large, open wooden frame, within which the person to be tortured was laid with his back on the floor and with his wrists and ankles fastened by cords to two rollers at the end of the frame. These rollers were then drawn or moved in opposite directions till the body rose to a level with the frame. Questions were then put, and if the prisoner refused to answer, or if his answers were not considered satisfactory, the rollers were further moved, until at last the bones of the sufferer were forced from their sockets. The scavenger's daughter was an instrument of torture, reversing the action of the rack and compressing the body into a ball, sometimes so as to cause blood to exude. The Iron Maiden of Nuernberg was a hollow figure of a woman fitted with spikes pointed inward, designed to torture a victim pressed in its embrace. It is now exhibited in Nuernberg Castle. The wheel was an instrument to which the victim was tied and struck with an iron bar, so as to break the legs and arms. In this condition he was left to die a lingering death, or given the finishing blow across the vitals.

This enumeration by no means includes all the methods, ingenious and unspeakably cruel, by which torture was inflicted on innumerable victims by the "Holy" Office. Anything that Roman fanaticism could invent to cause excruciating pain was used to extort a confession.

The execution of condemned heretics was usually attended with much pomp. On some festival occasion a great number of them were usually executed at the same time. They were paraded through the streets to the place of execution. Royal personages, bishops, and prelates together with a great multitude of people would attend the execution. Then, before the eyes of the whole multitude, the gruesome spectacle of human beings who were being burned to death took place. At Verona, in Italy, sixty men and women were burned at one time. All this was calculated to create, in the hearts of those who witnessed the spectacle, a deep horror of heresy, and to fill them with dread of being accused of it.

The Inquisition was not confined to any particular country, but was general, although some countries were more severely visited by it than others. The countries in which it raged with greatest fury were Italy, France, Portugal, and particularly Spain; hence it is often spoken of as the Spanish Inquisition. Especially during the reign of Ferdinand and Isabella, who are familiar to us from United States history, did it rage furiously in Spain. The Pope was so highly pleased with the murderings of this royal pair that he surnamed Ferdinand "The Catholic."

The "Holy" Inquisition was such a diabolical institution that to-day even Catholics are ashamed of it. They therefore try to whitewash the Church by laying the blame on the civil authorities. Now, it is probably true that some rulers availed themselves of it to further their political schemes. But we must not forget that the State was required to enforce the laws of the Church as a part of the ruler's duty as a Christian. If the ruler refused, he might be excommunicated or deposed. So, whether the Church directly put the "heretics" to death, or whether it forced the rulers to do so, is all the same. Roman Catholic heresy and fanaticism was the real cause of it. Let us, therefore, put the blame where it justly belongs, on the Roman Catholic Church. Particularly by the Inquisition Rome has proved herself to be "Mystery, Babylon the Great, the mother of harlots and abominations

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of the earth, the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus.”

Let us thank God that here in America religious liberty is guaranteed us by the Constitution of the United States. Let us hope that such fanatic and barbarous persecutions may never occur in this beloved country of ours. But let us not feel secure; Rome never changes. How could she? The Pope claims to be infallible. What, therefore, he has once sanctioned he can never afterward condemn. It is merely lack of power that keeps the Pope from shedding innocent blood to-day. Should he ever regain his power, the same barbarities would again prevail. “Make America Catholic,” is the watchword of to-day. Let us therefore be on our guard! Eternal vigilance is the price of liberty.

The Waldenses.

REV. O. W. H. LINDEMAYER.

The proud boast of the Church of Rome is that she is the original Church of Jesus Christ, and that, true to His promise, even the gates of hell shall not prevail against her. Accordingly, she classes as mere upstarts and intruders all those who differ from her in doctrine and practise, and would doubtless, if given the opportunity, do all in her power to drive them from the earth. Over against this claim of priority, however, it is sufficient to note that from the first moment of Rome's falling away from the truth there have never lacked a faithful few to oppose her errors with the truth. God has never long allowed His truth to languish under the attacks incited by the old Evil Foe without soon raising up one or more earnest witnesses, who, though in many cases compelled to pay the price of martyrdom for bearing testimony, nevertheless performed His work. One of the oldest bands of these faithful witnesses of which we have any record is the Church of the Waldenses, or Vaudois. Centuries before Savonarola preached in Florence, before Hus started his brave work in Bohemia, or Luther nailed his

Ninety-five Theses on the door of the Castle Church at Wittenberg, Rome had come in contact with them and had sworn unceasing war against them. Their story forms neither an uninteresting nor an unimportant chapter in church history.

About the year 1160 there lived in Lyons, France, a rich merchant named Peter Waldo. His name is variously given as Waldo, Waldus, Valdesius, or Waldensis. Of his early life we know very little. Suffice it to say that up to this time he had shown no unusual religious bent. But now an event occurred which turned his thoughts toward religion. Being assembled together with the city council of which he was a member, one of the number fell down dead from a stroke of apoplexy. This so stirred Waldo that a great change took place in his character. Another account has it that this change was caused by the preaching of a wandering monk. After long meditation he gave away all his property, dividing it into three parts, one-third to his wife for the support of his family, one-third to the poor, and the remaining third for the translation of the Scriptures. Armed with the Bible, he then started out preaching, and soon gathered a number of converts. His labors were carried on chiefly among the poor, who were ready to receive him, inasmuch as they had received much from his bounty. For a while Rome quietly allowed Waldo and his followers to preach, especially as the reading of the Scriptures had not yet been forbidden. But ere long their teachings began to breed unrest in Rome's flock, and the archbishop of Lyons forbade them to continue their work. They appealed to the Pope, but received little satisfaction. But still they felt it their duty to preach, and so the wrath of Rome began to gather against them. They sought refuge in more secluded places, especially in the French valleys of the Alps and in the valleys of Piedmont on the Italian side. From these places they are often called Vaudois, or dwellers in the valleys.

While this theory has, on the whole, more in its favor, it may well be that companies of primitive people, not entirely spoiled by the apostatizing doctrines of Rome, remained behind in those secluded valleys of the Alps as water remains

quiet in some pocket by the side of a great whirling eddy. Such people were especially good material for the evangelistic labors of Waldo and his followers, and thus these small bands of God's saints came into a prominence which before had not been theirs. The fact that this occurred in such dim, far-distant times makes it easy to believe that among the mass of conflicting accounts this idea probably best does justice to them all.

What were some of the noteworthy teachings and practises of the early Waldensian Church? Chief of all was their insistence on the use of God's Word. While in other parts of the Church the Scriptures were becoming more and more a dead letter, love for them, regard for their value, was here kept alive. And this, no doubt, is the secret of their possessing so much spiritual life as was still found with them. Also, they rejected many of the false teachings of Rome, such as the mass, prayers and offerings for the dead, and purgatory. They refused to take oaths. They did not consider capital punishment right or war to be justified, though we sometimes find them defending their homes and loved ones with the edge of the sword. They did not practise the blessing of holy articles, such as candles, bells, palms, and water. They condemned images and relics, as well as the veneration of the Virgin Mary and of the saints. Some went so far as to claim that the Church of Rome had ceased to be the Church of Christ when Pope Sylvester had received the donation of Constantine, and that it was now the Beast of Revelation. In regard to church festival days they discarded most of those superfluous ones celebrated in the Roman Church, and in general, with the addition of a few apostles' days, held to a program much like our own. In their preaching the admonition of the two ways, Matt. 7, 13, 14, occupied the most prominent place. Their pastors were called "barbs," which name some authorities define as guide, while according to most authorities it is derived from a word meaning "uncle," thus expressing the close and tender relation between the pastors and their flocks. In regard to the Lord's Supper they seem to have been satisfied for a long

time with the Roman doctrine and practise, receiving this Sacrament from the Roman priests. During the fourteenth century we find those in Germany and France following a custom of receiving it only once a year, on Maundy Thursday.

We have a number of their ancient confessions of faith, which in some respects disclose an astonishing amount of evangelical truth, in others, however, a like amount of peculiar error. One of their most noted documents is "The Noble Lesson," composed in poetic form (1170). "The Noble Lesson" contains an account of the Christian religion together with many pious reflections and admonitions.

In general, their doctrines were not as exact and well defined nor their practises as uniform as could be desired; but a great change came over them in this respect about the time of the Reformation. In 1530 a committee was sent to Oecolampadius in Basel and also to Bucer and Capito in Strassburg for the purpose of bringing about harmony between them. This committee was successful in its work, and thereafter we find the Waldensian Church taking on a more and more Reformed cast. It is unfortunate that this committee was not, instead, sent to *the* Reformer, Luther, for just at this point in their history it would seem that but little guidance and sound instruction might have brought them on the right path.

The Waldensians were to be found in many sections, in Germany, Bohemia, Austria, and Calabria (Italy). Their home districts were the valleys of Piedmont on the Italian side of the Alps, and Dauphine and the neighboring country on the French side. In general, their country was physically inhospitable, bleak, and rocky. Here, however, — showing once more that adversity is the mother of character, — these primitive Christians developed a type of character which was admired even by their most bitter enemies. One circumstance should not fail to be mentioned: During one of the terrible persecutions visited on them, that of 1560, their Catholic neighbors, who also suffered in the indiscriminate outrages of the lawless soldiers sent against them, entrusted

their wives and children to the care of the Waldenses, who had fled for safety to the caves higher up in the mountains. What higher testimony of character could their enemies give them? Needless to add, this trust was fully justified.

One of the Catholic historians, Thuanus, speaking of the Waldenses in one of the valleys of Dauphine, describes them thus: "Their clothing is of the skins of sheep (they have no linen). Their houses are constructed of flint-stone with a flat roof covered with mud, which, when spoiled or loosened by rain, they smooth again with a roller. Here they live with their cattle, separated from them, however, by a fence. They have, besides, two caves set apart for particular purposes, in one of which they conceal their cattle, in the other themselves, when hunted by their enemies. They live on milk and venison, being by constant practise excellent marksmen. Poor as they are, they are content, and live separate from the rest of mankind. One thing is astounding, that persons externally so savage and rude should have so much moral cultivation. They can all read and write. They understand French, so far as is needful for the understanding of the Bible and singing of psalms. You can scarce find a boy among them who cannot give you an intelligible account of the faith which they profess; in this, indeed, they resemble their brethren of the other valleys. They pay tribute with a good conscience, and the obligation of this duty is peculiarly noted in the confession of their faith. If, by reason of civil wars, they are prevented from doing this, they carefully set apart the sum, and at the first opportunity pay it to the king's tax-gatherers."

We must give at least a glance at their sufferings amid their many persecutions, for by these we may measure their fortitude and the strength of their faith.

Though there may have been earlier persecutions, the first one of which we have authentic record occurred about the beginning of the thirteenth century. Eighty members of the Waldensian faith suffered martyrdom by burning in Strassburg. From this time on, with shorter or longer periods of freedom, the history of the Waldenses is one per-

secution after another. Sometimes only a few individuals suffered martyrdom, at others thousands fell victims to the blind fury of their enemies. Many instances of noble testimony for the truth are found in this part of their history.

In 1487, Pope Innocent (!) VIII, having made an investigation into the teachings and practises of the Waldenses and discovering an alarming amount of truth still among them, ordered a general crusade against them. He summoned all the Catholic powers of Europe to take up arms for their extermination. Albertus de Capataneis was selected to command the expedition. He assembled an army of adventurers, brigands, robbers, and assassins from all parts of Italy, the King of France and Duke of Savoy adding to this mixed force about 18,000 regular troops. In the valleys of Angrogna and Pragela on the Italian side they were put to rout by the Waldenses, though these were but poorly armed, but in the Val Louise in France the entire population, about 3,000 souls, was put to the sword. The monks and priests in their fanatical zeal against the heretics never after this allowed this general order of the Pope to be forgotten, and countless were the cruelties inflicted on their innocent heads. The laity among the Catholics was not generally in harmony with these persecutions; at one time the people of Rome became so indignant at the Pope by reason of his cruelties against the Vaudois that upon the death of Paul III they burned down the papal palace.

The Reformation, instead of marking the cessation of persecutions of the Waldenses, rather marks an intensifying of them. The Council of Trent, assembled in 1545 under the leadership of the Jesuits, resolved to proceed without mercy against all heretics. The Inquisition was revived, and now began a terrible period in history. In Italy Protestantism was practically stamped out. In France the mere mention of St. Bartholomew's Eve suffices, and everywhere the terrible Beast of Rome was slaying and torturing Christ's own without mercy. The Waldenses were especial objects of Rome's hatred, and no stone was left unturned in bringing about their destruction. The stories of cruelty which fill the

pages of the history of this period are certainly worthy of none but men abandoned by God to the leadership of Satan. All that fiendish ingenuity could invent was practised on these faithful witnesses; but God gave them strength, and it is but rarely that we read of one forswearing his faith to escape torture.

Probably the worst period of their history was from 1655 to 1689. In 1650 an organization was established in Turin, Italy, called the "Congregation for the Propagation of the Faith and the Extirpation of Heretics" (*Congregatio de Propaganda Fide et Extirpandis Haereticis*). It was commonly called "The Propaganda." Full, or plenary, indulgence was promised by the Pope to all its members. Many women joined it. It spread rapidly to surrounding countries and did an infinite amount of harm. The Marchioness of Pianesse was president of the woman's chapter, and was especially zealous against the Vaudois. But all efforts of the Propaganda were in vain. The Vaudois remained firm. This so enraged the Jesuits, who were the leading spirits of the organization, that they resolved on the utter destruction of the Vaudois. They gave the Duke of Savoy, under whose government they lived, no rest until he had given command that all the inhabitants of Vaudois towns in the lower valleys should either attend mass or remove to the upper, more inhospitable, and rocky valleys. Though it was winter and the country was covered with snow, still the Vaudois did not hesitate. Their choice was instantly made. They began their terrible march to the upper valleys. Again the Jesuits were foiled. Desperate because of their failure, they reported to the Duke of Savoy that the Vaudois, far from obeying his orders, were preparing to resist him by force of arms. The Duke, fired by this, at once sent a strong force of soldiers against them under the leadership of the Marquis of Pianesse, the husband of the lady mentioned above. About this time occurred several retaliatory acts by the Vaudois, which served as some excuse for the cruelties which the Jesuits now resolved upon. The Marquis of Pianesse met with resistance as he moved forward in the valleys, and was obliged to resort

to treachery to gain his ends. He proposed to the Vaudois of the upper valleys to cease their resistance, promising them that, if they would consent to receive his troops among them for a few days, they should be respected in all their rights and possessions. Leger, the historian, and Janavel, one of their bravest leaders, strongly opposed accepting this promise, but in vain. The Marquis of Pianesse hastily took possession of the mountain passes and quartered his regiments in the villages, and all seemed well. But the Catholic Church has never believed in keeping faith with heretics. "*Non servanda fides haereticis*" (Faith must not be kept with heretics), said the Council of Constance which burned John Hus, and: "*Ad extirpandos haereticos!*" (The heretics must be completely destroyed!) cried the Propaganda. So the curtain rose on the terrible scene of Easter Eve, April 24, 1655. The Vaudois, relying on the promises given them, were completely defenseless. The soldiers were ordered to begin the carnage. The people under whose roofs they had slept the night before were the victims. And what nameless horrors soon presented themselves! The scene beggars description. No one was spared on account of age or sex. Rarely has the sun looked down on such terrible sights as these. It was an orgy of blood, lust, and satanic depravity. And everywhere the furious priests and monks were busy encouraging the beastly soldiers to yet more devilish crimes. The Vaudois were to a great extent exterminated.

When the news of this dastardly crime reached the capitals of Europe, the indignation was great. None but priests and Jesuits applauded. Cromwell, then Protector of the English Commonwealth, protested in most energetic terms to the Duke of Savoy. The English ambassador, Sir Samuel Morland, boldly told the Duke of Savoy to his face: "Were all the Neros of past and future times to view these fields of carnage and infamy, they would conclude that they had never seen anything but what was good and humane in comparison with these things." Under pressure from without the Duke of Savoy finally made a treaty, granting certain privileges to the Vaudois that remained.

Peace reigned for about eight years, and then the Duke and his priests broke the treaty. Trouble continued intermittently until 1680, when peace was once more restored. This time it lasted until 1685, which marked the revocation of the Edict of Nantes by Louis XIV. Stirred by this and the persecutions which accompanied it, the Duke of Savoy once more began his persecutions of the Waldenses. It was nothing but a repetition of the horrors of 1655. Out of 15,000 Waldenses 12,000 fell victims to the cruelty of Rome. The 3,000 remaining were driven amid the rigors of an unusually severe winter across Mont Cenis Pass into Switzerland. A colony of Roman Catholics was sent to occupy their lands in the valleys. Some of the Vaudois finally settled in Holland, Germany, and England; the majority, however, remained at Geneva, which had received them with open arms.

But their love for the valleys was too strong. They asked Janavel to be their leader in an effort to return. But he was too old and infirm to undertake such a hazardous journey. However, he helped them all he could with wise counsel. One of their pastors, Henri Arnaud, was selected as leader. Knowledge of their intentions came to the ears of the authorities, who prepared to balk their attempt with Swiss, French, and Piedmontese troops stationed along the probable line of march. They started their exodus on the night of August 16, 1689, about a thousand strong, Janavel accompanying them across Lake Lemman (Lake Geneva). They chose the wildest and most difficult routes in order to avoid the soldiers, crossing Mont Blanc through knee-deep snow. After incredible hardships they finally approached their old homes. Rumors of hostile preparations to meet them came ever more and more to their ears. Still they pressed on. As they came to a bridge over the Dora River, they found it held by 2,000 French troops. But there was no way around. After fervent prayer, not for life, but victory, they made an attack. The French resisted well, but vainly. After a two hours' battle, in which the French lost 700 men, the bridge was clear. The Waldenses lost only twenty-two. Now, though exhausted and ill fed, they continued on their march after

giving thanks to God, fearing that new troops might come up to attack them in the rear. As they came ever closer, the Roman priests, knowing what causes for revenge they had given them, fled. But the Vaudois had no time for such trifles. They reached the Balsille, a high and rugged mountain, which Janavel had advised them to make their stronghold, and from this point they set to work to clear their valleys of Catholics. The Duke of Savoy, thinking to starve them out, ordered the country to be laid waste. But in some manner they existed, partly on secret stores of food which they had hidden before their expulsion. For two months they fought against a force of 20,000 men sent against them. Finally artillery was directed against their fortifications on the mountains, which quickly reduced the works. But the besiegers waited until morning to capture them. During the night they fled by the precipitous mountain paths and in deepest darkness. Once more began a terrible period of retreat and attack, climbing from one peak to another, half-starved and eating snow and green shoots of fir-trees, but always putting their hope in Him who is the Great Helper. And His help did not fail. Spain, Austria, and England declared war on France, and the Duke of Savoy soon joined them. He promised the Waldenses peace if they would help him in the war, which they faithfully did. In return for this he issued a decree allowing them once more to live in their valleys and granting them toleration in religion. In consequence of this, most of those who still remained behind in Switzerland, Germany, Holland, and England returned joyfully to the valleys. Once more the Vaudois had come into their own.

Of course, this was terribly offensive to the Pope and the Jesuits. So the Pope in his wrath issued a counter decree declaring the Duke's decree invalid. But the Duke for once stood for right and justice, and soon the Pope was compelled to abrogate his decree. Still, after four years, once more the Duke of Savoy, following the example of Louis XIV in France, began to persecute his Protestant subjects. All sorts of cruel regulations were laid upon them,

and once more their life was made bitter. The priests, as always, were the instigators of the persecution. One of the most wicked measures was to seize the Vaudois children and carry them off to Turin to be educated in the Romish faith. This condition continued with varying degrees of intensity until the time of Napoleon I, who, with all his faults, was the best protector the Vaudois ever had up to this time. But after Napoleon's downfall the Duke of Savoy, again under the instigation of the Jesuits, began persecuting once more. Protestantism, however, had become too strong, and their new ruler, who was now the king of Sardinia, granted a decree, February 17, 1848, placing the Vaudois on an equal footing with his other subjects. Thus their persecutions were ended. God had shown them great grace.

At present the Waldenses, besides those in their home valleys, are scattered throughout various lands. Wherever their numbers justify, they form clubs called *Unions Vaudoises*. In these they celebrate two great dates, February 17: the anniversary of their final emancipation in 1848, and August 16, the anniversary of their return to the valleys from exile in 1689 under Henri Arnaud.

On the American continent they have five churches in Uruguay and two in Argentina, numbering in all some 6,000 individuals. In the United States, besides scattered individuals and families, there is a small settlement of 10 families near Gainesville, Tex.; also one of 42 families, comprising over 200 people, at Valdese, N. C., started in 1891. Besides this at Monett, Mo., 25 families settled in 1886. These last have joined the Presbyterian Church, though services at both Valdese and Monett are still held in French. In all, there are no less than 12,000 Waldenses outside of the Piedmont valleys. The population of their valleys at present, including Roman Catholics, is 20,000, of whom about 13,000 are Waldenses. They pride themselves on the fact that no one over six years is illiterate, and no beggar is to be seen, which indeed is in pleasing contrast with most parts of Italy in which Roman Catholicism flourishes. Here at Torre Pelice, their capital, they have their largest church,

and formerly this was the seat of the seminary in which their pastors were trained, though some years ago it was moved to Turin.

There are some who still look for great deeds from the Waldenses worthy of their noble past. Such expect them to take the most active part in evangelizing Italy. But this belongs to the future. We have here given merely an imperfect glimpse of their past, a past, however, which is rich in lessons for God's faithful children, and full of noble examples for all who are witnesses of Christ.

John Wyclif.

REV. W. H. BEHRENS.

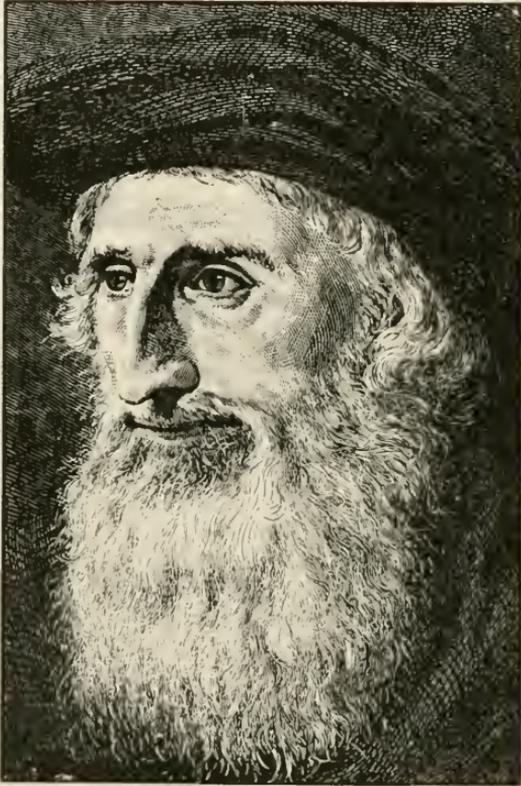
Strictly speaking, there is but one Reformer and but one Reformation: Martin Luther and his work. But history tells of various forerunners of the Reformation, and of these none is greater than John Wyclif, "the first important personality in history who devotes himself to the work of church reform with the entire thought-power of a master mind and with the full force of will and joyful self-sacrifice of a man in Christ."

Wyclif was born of noble parentage about the year 1324, in the parish of Wycliffe near the now obliterated village of Spresswell, in the north of Yorkshire, England, not far from the present city of Richmond.

Of Wyclif's early life we have no definite knowledge beyond the fact that in due time, perhaps between his fifteenth and sixteenth years, he was sent to Oxford, where he eventually became the greatest man in the history of that university, being connected with it as student or teacher from the beginning of his Oxford studies almost to the day of his death. In due course Wyclif, no doubt, took all the university degrees, becoming successively bachelor of arts, master of arts, bachelor of theology, and licentiate of theology. About 1360 he was elected master of Balliol, one of the colleges comprising the university, and it is thought that

in 1366 he was made doctor of theology and was called *Doctor Evangelicus*, the "Evangelical Doctor."

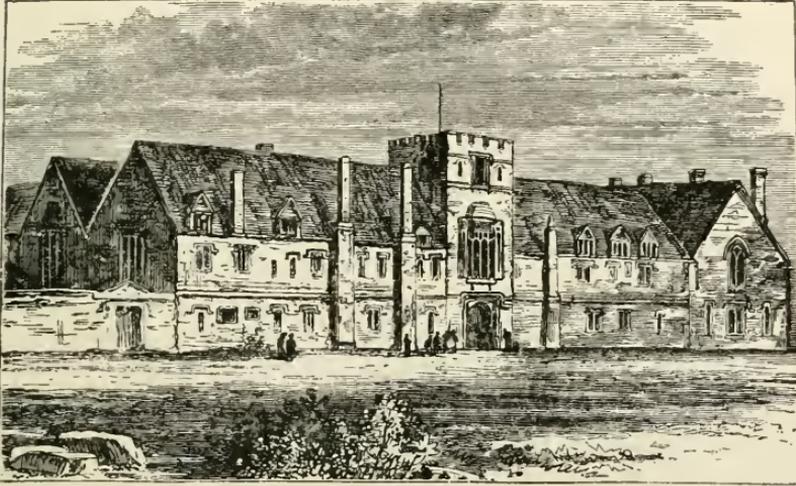
Besides being a teacher at the university, Wyclif was also rector of various parishes (about 1365) and seems to



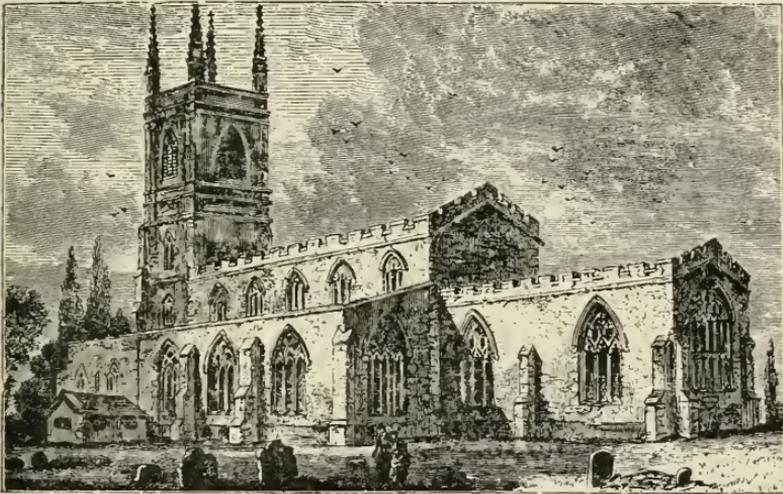
John Wyclif.

have been a royal chaplain, gaining influence at court and acquiring the reputation of a powerful preacher. At Lutterworth, a small market town in Leicestershire, twenty-nine miles east of Birmingham, Wyclif was a parish-priest from 1374 to the end of his life.

When Wyclif, after years of quiet study and teaching at



Balliol College at Wyclif's Time.



Wyclif's Church at Lutterworth.

the university and work among the parishioners, finally came into public view, it was in the defense of the action of the Parliament of 1366, of which he seems to have been a member in the capacity of a clerical expert or royal commissioner, and which refused to pay the Pope the annual feudal tribute



Pope Urban VI.

of one thousand marks which had been promised in 1213 by King John, surnamed Lackland, to the Pope as a token of penitence for having resisted the papal appointment to the archbishopric of Canterbury. For the thirty years previous to 1365 the tribute had not been paid, but in that year Pope Urban VI revived the claim. After the decision of Parliament in 1366 the demand for the tribute was never made

again. Wyclif's own views were in full accord with the decision of Parliament, and most likely helped to bring it about: at any rate, from now on he became the foremost champion of England's rights against the encroachments of the Holy See.

It was, then, most natural that he should be appointed a royal commissioner to an ecclesiastical convention to be held with representatives of the Pope and of the king at Bruges, in Flanders, the general purpose of which was to restrain the influence of the Pope in English affairs, and particularly, to keep him from enriching himself at the expense of England and filling English church offices with creatures of his own, many of them illiterate and utterly worthless, and nearly all of them foreigners who never saw their parishioners and did little else than draw their salaries and spend them in luxuries and idleness at Avignon, in France. Although the conference failed in its main purpose, it opened Wyclif's eyes to the avarice and corruption of the papacy and served largely to determine his future stand towards Rome.

Two years after the meeting at Bruges, near the end of April, 1376, there met in Westminster the "Good Parliament," so called because its decisions in political matters were to a certain extent in the interest of the Commons of England. The ecclesiastical grievances presented to this Parliament were similar to those that had been debated at Bruges, and again Wyclif seems to have been a member of Parliament, or, at least, to have influenced its decisions. Certain it is that the views published by Wyclif closely resembled in thought and expression the resolutions passed by this Parliament, and he was held in high esteem by the common people as well as by King Edward III and many members of his court, especially by John of Gaunt, Duke of Lancaster, who became the patron and protector of Wyclif.

Of course, these activities of Wyclif did not commend him to Rome, and while the last Parliament of Edward III was in session at the beginning of 1377, a convocation, or

clerical parliament, met in St. Paul's Cathedral in London. Of this meeting William Courtenay, the haughty, aristocratic bishop of London, was the leading spirit, while William Sudbury, archbishop of Canterbury, presided. When Wyclif came to answer for his "heresies," he was accompanied by John of Gaunt and the Marshal of England be-



Old St. Paul's Cathedral.

sides a band of armed men as well as learned friends who were to be advocates of the accused in case of necessity. The cathedral was filled to overflowing. "Dread not the bishops," said the people, "for they be all unlearned in respect of you." During the course of a dispute as to whether Wyclif should be permitted to sit during the proceedings, the Duke of Lancaster uttered a threat against the bishop of London which was resented by the people and nearly precipitated a riot, so that the meeting broke up in confusion before Wyclif had

uttered a word or even had learned the nature of the charges preferred against him. Thus ended the first attempt of the hierarchy against Wyclif.

But it was not to be the last attempt to silence him. However, the time was not propitious for immediately pro-



King Richard II.

ceeding against Wyclif; for when Parliament met in October, 1377, under the boy king; Richard II, grandson of Edward III, Wyclif's opinion was again sought on a question affecting the relations of England to the papacy, namely, "whether the Kingdom of England in case of need, for the purpose of self-defense, is not competent in law to restrain the treasure of the land from being carried off to foreign

parts, although the Pope should demand this export of gold in virtue of the obedience due him, and under the threat of church censures." Wyclif answered in the affirmative, and to the Pope's threat of laying the realm under an interdict, he replied: "It is one comfort that such censures carry with them no divine authority, and another comfort, that God does not desert those that trust in Him, and who, keeping His Law, fear God rather than men."

Such opinions, uttered by a man of Wyclif's standing, could but strengthen antipapal sentiment, and it was therefore decided by the church authorities to proceed once more against the arch-heretic and to secure the enforcement of the papal bulls which had been issued against Wyclif and signed May 22, some months before the meeting of Parliament, but which had not been acted on.

Wyclif, accordingly, again appeared for trial. Again, as in the year before, a great crowd was present in St. Paul's and showed its sympathy for Wyclif in many demonstrations. This time, however, Wyclif came alone, and, confident in his reliance on divine help, he ably and fearlessly defended the nineteen condemned propositions, most of which attacked the temporal and spiritual sovereignty of the Pope. Yet Wyclif desired to be considered a loyal son of the Church and claimed to have drawn his doctrines from the Holy Scriptures and from the writings and teachings of pious and learned doctors. Before the archbishop of Canterbury and the bishop of London could reply, an officer friendly to the cause of Wyclif and attached to the court of the Princess of Wales, who also was a disciple of Wyclif, demanded in her name that no final judgment should be pronounced. The result was that no more was done than to prohibit Wyclif from teaching the condemned doctrines, an injunction which he was prompt to disobey.

On March 27, 1378, Pope Gregory XI died in Rome after having ended the "Babylonian Captivity," as the seventy years' residence of the Pope in Avignon was called, by leaving France for Rome in January of the previous year. The election of his successor, Urban VI, was one of the most

stormy in papal history, and in July, 1378, the French cardinals assembled at Avignon declared the election of Urban illegal, because influenced by the Roman mobs, who had demanded a "Roman Pope." A rival Pope was now elected, who ascended the throne in Avignon as Clement VII. The result was that for forty years the great papal schism divided Christendom and the governments of the Christian world into two hostile camps, while the rival Popes hurled their anathemas (curses) at one another, causing no end of confusion and terror in the consciences of the blind adherents of popery. But Wyclif declared both Popes to be "apostates and limbs of the devil." Now, he said, "is the head of the Antichrist cloven in twain."

Believing the reformation of the papacy under such conditions to be utterly hopeless, Wyclif now sought more than ever before to free his countrymen from the spiritual bondage by bringing to them the Gospel of Christ. He had not at once leaped into the full light of truth, but rather groped his way from darkness to light, ever willing to follow each ray of divine truth as it broke upon his spiritual vision from the Bible. "At last," he says, "the Lord, by the power of His grace, opened my mind to understand the Scriptures."

Wyclif rightly considered preaching to be the most important part of a minister's work, and he deeply deplored its habitual neglect by the clergy of his day. "True men," he declared, "say boldly that preaching is better than praying by monks, though it come of heart and clean devotion; and it edifieth more the people; and therefore Christ commanded especially His disciples and apostles to preach the Gospel."

Besides preaching himself, Wyclif trained and sent forth itinerant preachers, "poor priests," as they were called, who made "God's Word" and "God's Law" the text of their sermons and exhorted men to repentance in simple, but earnest manner, going about in coarse, red woolen cloth and preaching wherever they could gather an audience. Of course, this provoked opposition, and Wyclif felt himself called upon to defend them in various tracts against the false accusations of their enemies. But generally speaking, the "poor priests"

were very popular, not only among the common people, but also among the nobility and even among the members of the English court. "The simple priests," says John Richard Green, "were active in the diffusion of the Master's doctrine, and how rapid their progress must have been we may see from the panic-stricken exaggerations of their opponents. A few years later they complained that the followers of Wyclif abounded everywhere and in all classes, among the baronage, in the cities, among the peasants of the countryside, even in the monastic cell itself. 'Every second man one meets is a Lollard.'"

About the year 1382, or a little earlier, Wyclif began publicly to oppose the Romish dogma of transubstantiation, which teaches that the bread and wine in the Sacrament of the Altar are by means of the words of consecration spoken by the priest at communion *changed into* the body and blood of Christ. In his *Trialogs* Wyclif writes: "I maintain that among all the heresies which have appeared in the Church there never was one which was more cunningly smuggled in by hypocrites than this, or which in more ways deceives the people; for it plunders the people, leads them astray into idolatry, and denieth the teaching of Scriptures, and by this unbelief provokes the Truth Himself oftentimes to anger." Against this Romish error Wyclif, in 1381, published twelve theses, which he was willing to defend against all disputants. Wyclif rejected the Romish doctrine of transubstantiation. He admitted that the words of consecration invest the elements with a mysterious and venerable character, but that they do in no wise change their substance. The elements, he contended, are "bread" and "Christ's body," "wine" and "Christ's blood"—"bread and wine really," and "Christ's body and blood figuratively and spiritually."

Such teaching as Wyclif's was indeed revolutionary, flatly denying as it did a cardinal doctrine of Romanism. It cost Wyclif the active support of some of his friends, for a while at least. John of Gaunt and others of high station thought that Wyclif had gone too far. Nor was it long before the chancellor of the university, William de Berton, an opponent

of Wyclif, had a counsel of twelve theologians declare the theses to be heretical and forbade all members of the university to be present at their public reading or defense. Wyclif, who was given an opportunity to defend himself, defied the chancellor and his counsel to refute his theses, and declared that he intended to appeal to King Richard and the Parliament of England. Thereupon he retired to his parish at Lutterworth and presently issued a large Latin treatise entitled *Confessio* (The Confession), and the best-known of his English tracts, *The Wicket* (alluding to the "strait gate," or wicket, in Matt. 7, 13). In both works he elaborated and defended his views of the Lord's Supper.

In thus addressing himself to his fellow-countrymen at large in the language of the people, Wyclif did a thing without precedent in English history. "By a transition," says Green in his *History of the English People*, "which marks the wonderful genius of the man, the schoolman was transformed into the pamphleteer. If Chaucer [a contemporary of Wyclif] is the father of our later English poetry, Wyclif is the father of our later English prose. The rough, clear, homely English of his tracts, the speech of the plowman and the trader of the day, though colored with the picturesque phraseology of the Bible, is in its literary use as distinctly a creation of his own as the style in which he embodied it, the terse vehement sentences, the stinging sarcasms, the hard antitheses which roused the dullest mind like a whip. . . . Pardons, indulgences, absolutions, pilgrimages to the shrines of the saints, worship of their images, worship of the saints themselves, were successfully decried."

Considering the times in which he lived, the clearness of Wyclif's insight into Romish superstition and corruption and the vigor and fearlessness with which he opposed them by Scripture are equally remarkable. However, he not only tore down, but he also built up.

Thus he taught that the Church is the communion of saints, the congregation of the elect, whose head is Christ, not the Pope. He therefore opposed all hierarchy and taught that all Christians are spiritual priests. He believed

in keeping Church and State separate. Baptism and the Lord's Supper are to him real means of grace, whose benefits are received by faith; but confirmation and extreme unction are not divine institutions. Purgatory he regarded as a blasphemous swindle to pick people's pockets. Enforced auricular confession he terms a "sacrament of the devil" and denounces enforced celibacy as immoral. Monasticism is sinful, and good works invented by man render him "unfit to observe the command of God."

Since the four mendicant orders, or begging friars—the Augustinians, the Carmelites, the Franciscans, and the Dominicans—were especially vicious in their attacks on Wyclif because of his stand on the dogma of transubstantiation, they come in for their share of censure and condemnation in all his later writings. At first he had admired these monks for their preaching, but in time they neglected this work and fell into the evil ways of the other monkish orders. Wyclif declares that there shall be no amendment of the friars until they shall be "brought to the freedom of the Gospel and clear knowledge of Jesus Christ."

In 1381, the "Peasant Revolt," also known as "Wat Tyler's Rebellion," broke out in England. Although the causes of this insurrection were wholly political, the people being dissatisfied mainly with the burdensome personal taxation laid upon their shoulders for the purpose of furnishing money for the war of England against France, the enemies of Wyclif blamed him and his doctrines for the uprising. However, the very fact that John of Gaunt, the friend and patron of Wyclif, was made the special target of the rebels, and the additional fact that the movement was directed principally against the aristocracy, whom Wyclif had never opposed, disproved the charge.

Still it cost Wyclif many friends, and the time therefore again seemed ripe for another attempt by the hierarchy against Wyclif. Courtenay, who had become archbishop of Canterbury after the murder of Sudbury by the mob, called together 60 staunch Romish divines, who met in a three days' session for the purpose of stamping out Wyclif's doctrines.

On the third day an earthquake occurred in London, which caused consternation in the council, but which the stout-hearted archbishop declared to be a sign that England was about to be purged of false doctrine. Wyclif, who ever after referred to the meeting as "The Earthquake Synod," declared the earthquake to have been a sign of God's hatred of the errors that had crept into the Church. Wyclif was not present at this trial, perhaps on account of illness. Twenty-four propositions, supposedly drawn from his teachings and from those of his itinerant preachers, were condemned, and men who aided the spread of Wyclif's doctrines or defended them or even listened to them were threatened with "the greater excommunication"—expulsion from the Church. On Friday after Pentecost a public demonstration against the condemned doctrines was made by a great procession through the streets of London. The members of the "Earthquake Synod" together with many monks and laymen walked bare-foot to St. Paul's, where John Cunningham, a Carmelite doctor of theology, preached a sermon against the condemned doctrines and read the archbishop's mandate denouncing them.

In order to enforce his decrees, the archbishop finally persuaded the young king to issue a royal ordinance giving power to the bishops within their respective dioceses to imprison defenders of Wyclif's doctrines until they should recant or other action should be taken by the King. As a result Wyclif's adherents were forced to flee or to recant, if they did not want to go to prison. But Wyclif was not to be intimidated, nor could his reputation be blasted. He was still the "Evangelical Doctor," the "Flower of Oxford," the greatest living teacher of philosophy and theology, whose views were held by one half of the university. Finally, however, King Richard commanded the Wyclifite chancellor of the university, Robert Rygge, to publish the condemnation of Wyclif's doctrines and to banish a number of prominent Wyclifites from the university and town of Oxford within seven days. Wyclif also left, and about the middle of July, 1382, was suspended from all ecclesiastical functions. But

this was of little consequence, since Wyclif had for the past year already withdrawn to Lutterworth. The friendship of various high personages, such as John of Gaunt, the widow of the Black Prince and mother of the young king, — “Good Queen Anne,” the young queen of Richard II, who had come from Bohemia and was known to be attached to Wyclif’s teachings, — this and the great popularity of Wyclif himself probably prevented any violent measures against his person.

However, his enemies did not cease their activities against him. In November, 1382, he was most likely again obliged to defend himself before an ecclesiastical court and did so in a Latin as well as English confession so ably and so manfully that neither recantation by Wyclif nor condemnation by the court could be secured. In the same month he also had the boldness to demand of Parliament that imprisonment should no longer accompany excommunication and that his doctrines should be freely taught.

To establish the faith of his countrymen on the sure foundation of Scripture, Wyclif for many years busied himself with *translating the Bible* from the Vulgate, the current Latin version, into English. Wyclif’s disciple, Nicholas of Hereford, translated most of the Old Testament, while Wyclif himself translated the New Testament. The work was completed in 1382 and was the first complete English Bible ever issued. Because of the blemishes in the rendering of the Old Testament Wyclif immediately began to revise the work.

Wyclif’s Bible translation is, no doubt, his greatest achievement, and to issue it required courage in the face of a decree of the Council of Toulouse, still in force, which in 1229 had forbidden the laity to possess the Scriptures. Translations into the vernacular were especially obnoxious, and Wyclif was accused of casting the Gospel-pearl abroad to be trodden under foot of the swine. But Wyclif contended that “the Sacred Scriptures are the property of the people, and one which no one should be allowed to wrest from them.” “As the faith of the Church is contained in the Scriptures, the more these are known in the orthodox sense, the better.”

“Since secular men should understand the faith, it should be taught them in whatever language is best known to them.” “To be ignorant of the Bible is to be ignorant of Christ.” In his treatise on *The Meaning and Truth of Scripture* he maintains that “though there were an hundred Popes, and all



Interior of Lutterworth Church.

Here Wyclif had a stroke of paralysis.

the friars in the world were turned into cardinals, yet should we learn more from the Gospel than we should from all this multitude.”

Portions of Wyclif's translations, for instance, the Gospel and Epistle-lessons, were issued separately to secure a larger circulation. It must have gladdened the heart of Wyclif to

know that the people of all ranks and classes became familiar with at least portions of the sacred work. Even when, in 1408, translations of all kinds were forbidden, Wyclif's Bible was copied, and many suffered imprisonment and even death for owning the Bible in their mother-tongue.

Although Wyclif spent the last two years of his life in peaceful retirement at Lutterworth, he kept up his literary activity to the very last, issuing numerous English sermons and half a hundred English tracts, the latter consisting partly of explanations of portions of the catechism, while the rest were of a polemical nature and were directed against various doctrines of the Church.

It is held by some that because Wyclif opposed the war sanctioned by Pope Urban VI against the adherents of his rival, Clement VII, he was cited by Pope Urban to appear before him at Rome, but that he could not appear because of physical infirmities.

While hearing mass on Holy Innocents' Day (December 28) of the year 1384 in the parish-church at Lutterworth, Wyclif was for the second time stricken with paralysis and remained speechless until his death, which occurred on the last day of the same year. He was buried either in the chancel of the church or in the adjoining churchyard; but his bones were not permitted to rest there, for the Council of Constance, which condemned to death Wyclif's great disciple, John Hus of Bohemia, and Hus's friend, Jerome of Prague, in 1415 ordered the remains of Wyclif to be cast away from consecrated ground. Thirteen years later his bones were burned and the ashes thrown into the Swift, the stream which flows past Lutterworth.

Thus Wyclif was not excommunicated till after his death, remaining a member of the Church all his life, although he condemned the Church's errors and abuses and spoke against the arrogated temporal and spiritual sovereignty of the Pope, even calling him Antichrist.

Like Luther, Wyclif insisted on the principle that the Bible must decide all questions of faith and morals, but he did not as fully as Luther grasp the central doctrine of Scrip-

ture — justification by faith alone. Therefore, while he taught that Christ is the only Mediator between God and man, and although he delighted to expatiate on the love of Christ, he ascribed a certain degree of meritoriousness to the good works of a Christian performed after his conversion.

Wyclif, then, did not, like Luther, purge himself of the last vestige of Romanism, and hence was not filled with the same degree of horror and tremendous holy wrath as the Reformer was against Antichrist and his crime of crimes — the perversion and suppression of the Gospel of free salvation. Wyclif did not as fully as Luther recognize the Pope for what he is, and therefore he did not break with the church ruled by Antichrist. Still our great Englishman did very important preparatory work, and we have reason to thank God that He sent into the darkness of those times the many bright rays of saving truth that shone from the writings of John Wyclif, “the Morning Star of the Reformation.”

John Hus.

REV. L. BUCHHEIMER.

John Hus was born on the 6th of July, 1373, in the market town of Husinec in the southern part of beautiful Bohemia. He took his name from the place of his birth. His father died when he was young. In his mother, who had given him in the cradle to God's service, he found his especial guide in the way of godliness. With tears and prayers she herself took him, when his education was finished at the provincial school, to Prague to enter him in the university of that city. The career of the young student, whose excellent talents sharpened and expanded day by day, was one of great brilliance. In 1396 he received his master's degree, and gave lectures. Having finished his university course, he entered the Church, where he rose rapidly to distinction. — The true career of John Hus dates from about 1402, when he was appointed preacher to the Chapel of Bethlehem in Prague. This was a church endowed by two citizens with the express

provision that there "the poor should have the Gospel preached to them in their own tongue." His sermons were epoch-making in Prague. The moral conditions of that capital were then deplorable. All classes wallowed in the most abominable vices. The king, the nobles, the prelates, the

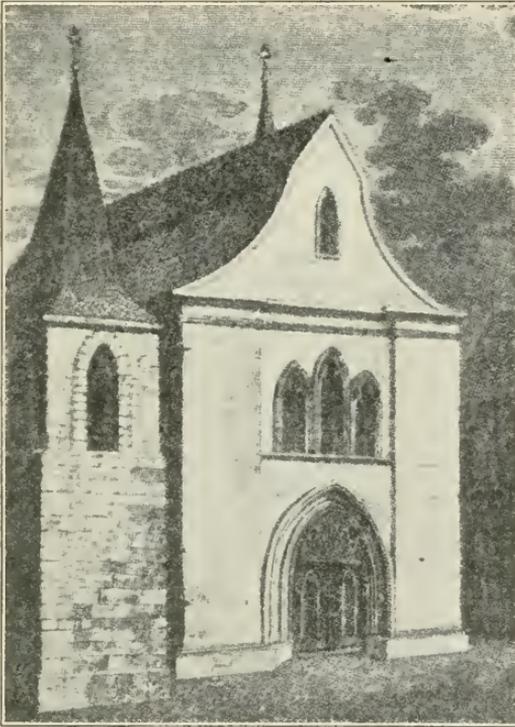


John Hus.

clergy, the citizens indulged without restraint in avarice, pride, drunkenness, lewdness, and every profligacy. In the midst of this sunken community stood up Hus, preaching with indefatigable zeal, founding all he said on the Scriptures, and appealing so often to them that it may be truly affirmed of him that he restored the Word of God to the knowledge of his countrymen. By this time he had also be-

come acquainted with the theological works of Wyclif, the English Reformer.

An incident which opened the eyes of Hus and aided him in his efforts occurred in the church at Wilsnac, near the lower Elbe. It was claimed that there was a relic of the blood of Christ. Many wonderful cures were reported to



Bethlehem Chapel.

have been effected by the holy blood. People flocked thither, not only from the neighboring territory, but also from a greater distance — Poland, Hungary, and even Scandinavia. A commission of three Masters, among whom was Hus, was appointed to inquire into the truth of the miracles said to have been wrought. The investigation proved that

they were simply impostures. One boy was said to have had a sore foot cured by the blood of Wilsnac, but the foot on examination was found, instead of being cured, to be worse than before. Two blind women were said to have recovered their sight by virtue of the blood, but on being questioned, they confessed that they had had sore eyes, but had never been blind.

Soon after, 1408, another incident extended Hus's fame among the Bohemian people. By the original constitution of the university the Bohemians possessed three votes, and the other nations united only one. In process of time this was reversed; the Germans usurped three of the four votes because of their larger numbers and monopolized the honors. Hus protested against this and prevailed. He was also elevated to the rectorship of the university. Thus by his greater popularity and higher position he was better able than ever to propagate his doctrines.

But what was going on at Prague did not long remain unknown at Rome. He was accused by the priests before the archbishop. He stirred up, they said, the people against them; he preached contempt of the Church and her penances; he called Rome the seat of the Antichrist; he declared every priest that asked money for the administering of the Sacrament a heretic; and he praised the heretic Wyclif and pronounced him blessed. At the archbishop's instigation a papal bull soon appeared. Then followed a great *auto da fe*, not of persons, but of books. Upward of 200 volumes of Wyclif's writings were publicly burned in the streets of Prague amid the tolling of bells. This act but the more inflamed the zeal of Hus. In his sermons he now attacked indulgences as well as the abuses of the hierarchy. A second mandate arrived from Rome. The city of Prague was laid under interdiction: the church-doors were closed; the altar-lights extinguished; the corpses awaited burial by the wayside; the images which guarded and sanctified the streets were covered with sackcloth or laid prostrate on the ground as if in supplication for a land on which the hideousness of the people's guilt had brought down a terrible curse. At the

earnest entreaty of the king, Hus, after he had first appealed from the Roman See to Christ, his great High Priest, voluntarily banished himself from Prague and his flock. Meanwhile approached November of the year 1414, when was convoked by Pope John XXIII (than whom a more infamous man never wore the tiara) and the Emperor Sigismund



Pope John XXIII.

a general council at Constance for the restoration of the Church's unity and her reformation "in head and members." Under the protection of a safe-conduct from the Emperor, which assured him "to pass, to sojourn, to stop, to remain, and to return freely and securely," Hus courageously set out for Constance. On November 3, he reached his destination. During the first four weeks nothing was done in his affairs.

On November 28, he was suddenly deprived of his liberty by order of the Pope, and hurried away to a Dominican monastery on the bank of the Rhine and thrown into a disgusting cell, close to a sewer, and filled with poisonous odors, in consequence of which the poor prisoner fell seriously ill.



Cathedral of Constance.

After June 1, he was carried back to Constance and underwent his first examination before the assembled council. A list of charges was presented. With steadfast appeal to the Word of God and the Church's teachings, he made reply, only to be interrupted by a wild uproar. "All," says Luther, referring to the scene, "all worked themselves into a rage like wild boars; the bristles of their backs stood on end; they

bent their brows and gnashed their teeth against John Hus." A second hearing was appointed him on the 7th of the same month. The morning of that day was a memorable one. An all but total eclipse of the sun astonished and terrified the venerable Father and the inhabitants of Constance. The



House Where Hus Lodged in Constance.

darkness was intense. The city, the lake, and the surrounding plains were buried in the shadow of portentous night. The phenomenon was remembered and spoken of long after in Europe. Towards noon the light returned, and the Council assembled: Emperor Sigismund was also present. The first subject was transubstantiation. Hus could with justice call all present to witness that he had ever taught this doctrine. He had laid great stress upon worthily partaking of the Sac-

rament. He was further charged with having appealed from the judgment of the Pope to Christ. Hus gladly acknowledged this, adding that there could be no more just or effectual appeal than to Him who would one day pass final judgment on us all. This saying was met with derisive laughter. The members of the Council felt that, although claiming to belong to the Church, he had in fact abandoned it. The



Emperor Sigismund.

two leading principles which he held were subversive of their whole power. The first and great authority with him was the Holy Scriptures as the supreme rule of faith and practise; this struck at the foundation of the spiritual power of the hierarchy; and as regards their temporal power, he undermined it by his doctrine that the Church needed no visible head on earth, that it had none such in the days of the apostles. Accordingly, the mind of the Council was made

up — John Hus must undergo the doom of the heretic. Emperor Sigismund had his compunctions of conscience and felt that his own honor was deeply at stake, but these promptings were stifled in the Emperor's breast, at least for the time, by the reasonings of the Council to the effect that no faith is to be kept with heretics to the prejudice of the Church.

It was the 6th of July, 1415, the anniversary of his birth. The hall of the Council was filled with a brilliant assemblage.



Hus before the Council.

The condemned man was bidden to take his seat on a raised platform. Near him rose a pile of clerical vestments. The sermon was preached from the text: "That the body of sin might be destroyed." That ended, Hus gave his final refusal to abjure, ending his remarks by saying that he had come freely to this Council, "confiding in the safe-conduct of the Emperor here present." As he uttered these last words, he looked full at Sigismund, on whose brow the crimson of a deep blush was seen by the whole assembly. The ceremony of degradation followed. Priestly vestments were put upon him, a chalice into his hand. The latter was then taken from him with the words: "O accursed Judas, who hast left the

realms of peace and taken part with that of the Jews, we take from you this cup filled with the blood of Jesus Christ." Replied Hus: "I hope, by the merey of God, that this day I shall drink of His cup in His own kingdom." Seven bishops next removed the sacerdotal garments. One other mark of ignominy remained. They put on his head a cap, or pyramidal-shaped miter, of paper on which were painted frightful figures of devils, with the word Arch-heretic con-



Hus Degraded.

spicuous in front. "Most joyfully," said Hus, "will I wear this crown of shame for Thy sake, O Jesus, who for me didst wear a crown of thorns." "And thus we deliver thy soul to the devil," continued the bishops. "And I," said John Hus, lifting up his eyes toward heaven, "do commit my spirit into Thy hands, O Lord Jesus, for Thou hast redeemed me."

He was now — as one cut off from the Church — given over to the secular power. By the Emperor's order he was delivered to the officers of justice. Reaching the place of execution, the martyr knelt down and began reciting the penitential Psalms. "We know not," said those who were

near him, "what his life has been, but, verily, he prays after a devout fashion." Turning his gaze upward in prayer, the paper crown fell off. One of the soldiers rushed forward and replaced it, saying, "He must be burned with the devils whom he has served." The martyr smiled at the remark. The stake was driven deep into the ground. Hus was tied to it with ropes. He stood facing the east. "This," cried some, "is not



Hus with the Heretic's Cap.

the right attitude for a heretic." He was again unbound, turned to the west, and made fast to the beam by a chain that passed around his neck. It is said that thus pinioned he saw an old woman bringing a few fagots to the funeral pile. "*O sancta simplicitas!*" (O holy simplicity!) he exclaimed. Another statement recorded of him is: "It is thus that you silence the goose [Hus means goose], but a hundred years hence there will arise a swan [meaning Luther prophetically] whose singing you shall not be able to silence."

Once more he was asked by the Marshal of the empire to renounce his errors. "What errors?" asked Hus. "I know myself guilty of none. Most joyfully will I confirm with my blood what I have written and preached."

The fire was applied, the flames blazed upward. With a clear voice Hus sang: "Jesus, Thou Son of the living God, have mercy on me." The third time he repeated this, the flames, blown in by the wind, choked his voice. But his lips



Hus Led to His Death at the Stake.

were for a long time seen moving in prayer. At last his head sank; in peace he entered the Church Triumphant.

The ashes were carefully collected, the very soil was dug up, and all was carted away and thrown into the Rhine.

"Hus is dead," said they who had witnessed the gruesome spectacle. No; Hus is alive. From the moment he expired amidst the flames, his name became a power. "Out of John Hus's blood the Gospel we now have was born," said the man who in Germany a century later completed the work. And to-day he lives in the hearts of all who love, and are true to, the cause of truth and the banner of God's kingdom.

The Age of the Renaissance.

PROF. THEO. GRAEBNER.

The period of reconstruction commonly termed the Age of the Renaissance (Renaissance, New Birth, or Revival) comprehends a period of approximately 150 years at the close of the Middle Ages. The year 1377 may be called the starting-point. In that year the Popes returned to Rome after having resided at Avignon, in France, for a period of seventy years. The Age of the Renaissance is distinguished mainly by a revival of human activities in the domain of politics, learning, and geographical discovery. As it is the purpose of these chapters to deal principally with such events as have marked epochs in the history of the Church, our interest with reference to the Renaissance is centered not so much in the assertions of political independence which characterize this age as rather in the movements which immediately and, under Providence, so beneficially affected the Church — the new learning and geographical exploration.

During the Middle Ages the entire literature of ancient Greece lay buried and forgotten. The Western World had first passed through great social upheavals and had been held in thrall by the Roman papacy, and had thus lost the rich heritage of ancient culture. During the age of the Renaissance we see antiquity coming out of its tomb and the dead languages, Greek and classical Latin, living again. The broad movement which thus marked the beginning of the Renaissance is called Humanism, the Revival of Letters, or the New Learning. The father of Humanism was the Italian essayist and poet Petrarch (Francesco Petrarca, 1304—1374). As a youth he had happened upon some manuscripts of the ancient Roman author Cicero and soon learned to love them. The majestic swing, the noble music of Cicero's Latin charmed him. Thereafter he devoted his life to the study of the ancients. He became a searcher after manuscripts lost and forgotten in monasteries and provincial schools. By the force of genius he gathered together and expressed the spirit of his own age in numberless writings, most of them

based in their style and manner on the best authors of ancient Rome.

Humanism received a new impulse when certain Greek scholars, fleeing from Constantinople before a Turkish invasion, brought a knowledge of the Greek language to the schools, first, of Italy, and then, of all Western Europe. The first of this line of learned men and a striking personality was Chrysoloras, a distinguished teacher of rhetoric, who came to Venice about 1390. Soon there was a revival not only of interest in ancient Greek literature, but also of the language itself. Rich men like the Medici in Florence became great collectors of manuscripts. They searched the world for the remains of classical antiquity. Their agents were everywhere, and fabulous prices were paid for parchments containing some hitherto forgotten work.

While through this expansion of human knowledge and the revival of classical study certain tools were fashioned for the greater and more blessed revival which we call the *Reformation*, the workings of Providence are especially clear in the restoration to the world, at this time, of that long-neglected and all but forgotten book — the Greek New Testament.

"Greece rose from the grave with the New Testament in her hand," is a celebrated sentence of the historian Froude. Working jointly with other scholars, it was especially the great Humanist *Erasmus* who devoted much pains to the correction of the New Testament text and, after labor extending over several years, gave it to the public in April, 1516. About the same time the great German scholar *John Reuchlin* was active in restoring the study of the Old Testament in its original tongue, the Hebrew. It cannot be said that the dignitaries of the Church and university professors took kindly to the study of the Bible in the original tongues. During the Middle Ages the only form in which the Bible was recognized and to some extent used was a Latin translation called the Vulgate. Immediately upon publication of the Hebrew and Greek texts the adherents of the old order of things denounced Erasmus and Reuchlin as authors of

a most dangerous innovation. One of the learned champions of the Church sounded this amusing warning: "They have found a language called Greek, at which we must be careful to be on our guard. It is the mother of all heresies. In the hands of many persons I see a book which they call the 'New



Erasmus.

'Testament.' It is a book full of thorns and poison. As for Hebrew, my brethren, it is certain that those who learn it will sooner or later turn Jews"!

The effect of a general acquaintance with the Bible in its original form soon became apparent. Men began to look upon the Church with different eyes. They found in the

Bible neither the worship of saints, nor the veneration of relics, nor purgatory. They looked in vain for proof of the universal rule of the Pope, for the sacrifice of the mass, the law which prescribed confession to a priest, or the power of Popes to interfere with government. It will readily be seen that through the republication of the Bible in its original tongues the foundation was laid for a genuine study of the Holy Scriptures and for an investigation of every claim set up by the Church of the Middle Ages for her authority and doctrine. Assuredly we note the working of an overruling Providence in the recovery of the Hebrew and Greek Testaments in the dawn of that age which is known as the age of the Reformation. Through Luther's translation, based on the original tongues and given to the common people, the groundwork was laid for the tremendous and victorious struggle of an apostolic Christianity with the Church of Antichrist.

But when we reflect upon the gifts of the Renaissance which God employed for the Reformation of His Church, we cannot overlook a great invention which was given to the world just at this time, and which contributed most powerfully to the spread of the newly recovered truths of the Bible: I refer to the invention of *printing*. During the Middle Ages all copying of books was done by hand. All books were written with ink, letter by letter, on parchment or, more rarely, on paper. It stands to reason that books were very expensive in those days. About the year 1440 a printer living at Strassburg, *John Gutenberg* by name, first conceived the idea of cutting letters into the ends of wooden types, arranging these in words and lines, blackening them with ink or lampblack, and then taking imprints on parchment or paper. The use of movable letters constitutes an epoch in the history of the world. Instead of wooden types, Gutenberg later employed lead and zinc; but a partner of his, Peter Schoeffer, discovered the correct mixture (alloy) of metals for making the types and also found the proper combination for printers' ink. Soon the new art of printing spread all over Western Europe, establishments being opened

from Edinburgh in the North to the southern point of Italy. The books printed in that early age have to this day remained among the most perfect productions of the printer's art. Needless to say, neither Luther's Ninety-five Theses, nor his German Bible, nor his tracts and pamphlets, nor the English Bible of Tyndale could in so short a time have reached so many thousands if it had not been for the inventions of Gutenberg and Schoeffer.

The Renaissance is distinguished also as an age of *exploration and geographical discovery*. Outside the land bordering the Mediterranean Sea little was known of the earth's surface to the inhabitants of Western Europe. Some adventurous spirits, indeed, had penetrated to the Orient, even as far as half-legendary China (Marco Polo, about 1250). From India silk, pearls, and spices were brought laboriously by land to the harbor-points of the Near East and thence to Europe. But that land, like the Cathay of Marco Polo, lay like an unreal domain of fable and romance in regions closed to the enterprise of the Occident.

The Portuguese were the first to attempt long ocean voyages in order to discover the way to the far-off eastern countries. They discovered the Canary Islands, unvisited by Europeans for more than a thousand years, also Madeira and the Azores (1350). Diaz attained the southern point of the African continent. The distances, however, yet to be traversed in order to reach India and China were so very great that ambition for a time staggered at the task. Then the Genoese navigator *Columbus* conceived the idea to reach the eastern coast of Asia by sailing in a westerly direction. The amazing result of his voyage, the discovery of a new world, is too well known to the reader to require rehearsal of its story. An age of geographical discovery now opened which is without parallel in the history of the world. Within a few decades vast stretches of coast and interior of the new continent were explored by the intrepid Spanish and British navigators and *conquistadores* (conquerors) of the early sixteenth century. Nothing so well illustrates the saying that

"truth is stranger than fiction" as the record of Cortez's invasion of Mexico and Pizarro's conquest of Peru. The visitors at the Diet at Worms, in 1521, gazed with much curiosity upon a native American Indian sent by Cortez to his liege lord, Emperor Charles V. That same year the Portuguese Magellan completed the first circumnavigation of the globe.

Thus the New World was discovered and the paths of travel on the Seven Seas first mapped out while the opening scene in the movement, fraught with such incalculable blessings for the nations of the earth, was being enacted in the city of Worms — a juncture which once more reveals the hand of God in human affairs.

The opinion prevails in some quarters that Luther's Reformation was only a product of perfectly natural causes working together in an age of general world-ferment. This view is fostered by a philosophy of history which has closed both its eyes to the working of Providence in the life of nations. The Reformation is described, in this philosophy, as a step in the natural evolution of society. The Renaissance is sometimes made to include the Reformation as its culmination, as the product of the forces working in the revival of learning and the new spirit of enterprise. A closer study of this period does not support such a construction. Undoubtedly the revival of letters, especially the recovery of the Greek and Hebrew tongues, gave the Reformation a powerful leverage and contributed mightily to its spread. Even so the geographical discoveries were a part of God's plans. The New World has become a home for the Church of the Reformation, which was, moreover, one of the first to establish herself on these shores and the first to give the Gospel to the Indian. In all this the hand of God is seen guiding the stream of history in such a way as to advance His own kingdom. But to say that the Renaissance prepared the hearts of men for the Reformation is absurd. In his *History of English Literature* the French critic H. A. Taine heads the chapter treating this period "The Pagan Renaissance." This age, he says, "was pagan in its elements and

its bearing." "The names only of the persons on the canvas of the great artist [Raphael] are Christian: the conception and sentiment, pagan." The same writer says, in his book on Italy, concerning Raphael: "His inspiration is wholly pagan." And concerning the churchmen and nobility of that time: "Fundamentally they are pagans. . . . At this period man adored himself, and there endured no life within him but that of paganism."

It is true that the abuses of the Church, especially the evil lives of the priests and monks, were severely stigmatized in the works of the Humanists. In his *Praise of Folly*, one of the most brilliant books ever written, Erasmus describes the evils of convent life in much darker colors than you will find anywhere in Luther. In another book he scathingly exposed the evils of the confessional and showed that in the hands of many priests it was simply a school of vice. The same great humanist even went so far as to call the infidel Popes "the most pernicious enemies of the Church, who bind Christ down by laws designed for revenue and strangle Him with their pestilential life." Nevertheless, even Erasmus could not free himself from the bonds of Roman priest rule. He took the Pope's part against Luther, and died a "good Catholic."

There was in Humanism no "balm for the healing of the hurt of the daughter of My people." These men, as a rule, were freethinkers, who kicked aside in disgust the worn-out monkish frock of the Middle Ages. They looked upon priests as deceivers and charlatans, yet the most distinguished of them were prime favorites at the papal court; and why should they not be if the utterance could be ascribed to Leo X: "How profitable the fable of Christ has been to us!?" The literary products of the Italian Humanists especially are among the most filthy ever written, their indecencies being such that many have never been translated. Yet when these scoffers and profligates were at the point of death, they would devise their property for the reading of masses and would die good children of the Church. Nothing was to be

hoped for in the way of a *reformation* from such a source. Those who looked to Humanism for release from the spiritual bondage in which the Popes held the nations were made aware of their delusion. There was no relief from papal tyranny, and even lands far beyond the sea, the Eldorados of the New World, were made to feel the weight of Roman Catholic intolerance and fanaticism when they once had fallen a prey to the Spanish conquerors.

No, the revival of learning had not proved a remedy for the evils of the time. Look abroad in Europe at the end of the Renaissance Age, before the sun of the Reformation had illumined the world, and what do we see? We see, under the gorgeous pageantry of the Roman Church, the fountains of inner life diseased and infected with the poison of license and luxury. The Church was still supreme and exercised absolute sway over its adherents. When Luther was a boy, the papacy still had the power to crush the great apostle of reform Savonarola, burned at the stake in 1498 because he defied the sovereignty of the Pope. Men could not take their stand by the Word of God because their minds were bound by tradition and superstition. The filth and fumes of the Dark Ages had not yet rolled away. The moral life of the Church was stagnating and seething with corruption, which gave birth to infidelity. The monasteries, despite the revival of learning, had remained cesspools of ungodliness, drunkenness, and lust. The Pope presided over all this from his Vatican throne, and ruled with an iron rod the consciences of men and the destiny of nations. The State was no less depraved than the Church. The courts were filled with immoral parasites. The kings still ruled as despots. Liberty was libeled as sedition. Not in a single country on earth was that which we now call civil freedom, democracy. The Roman superstition was the religion of the state everywhere, and those who departed from it were condemned as heretics. The discoveries in science were ridiculed and rejected as presumption, if not sorcery. Men cried for justice, but received oppression.

Such was the condition of Europe when the new age of enlightenment was drawing to a close. Only the Gospel, not Humanism, saved the Church. Only through the benign influences of the blessed Reformation of Martin Luther were the souls of men liberated from the bondage of priest rule, and a mighty impetus given to those forces which have made possible what we call modern civilization.

The Life of Luther.

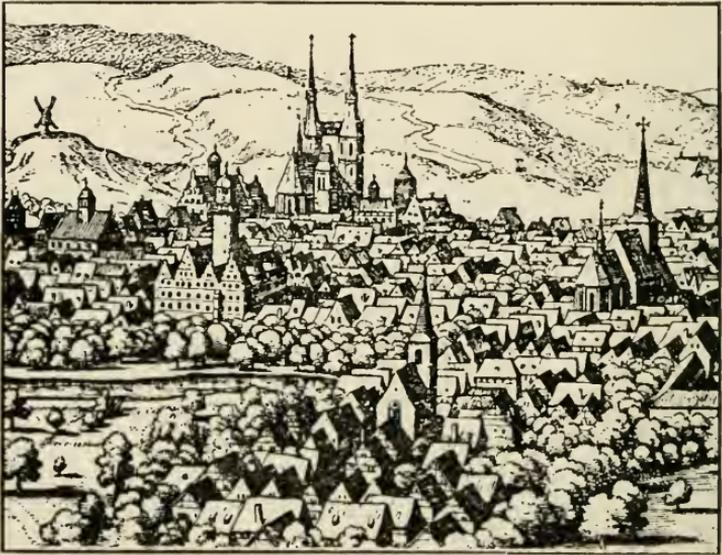
REV. L. BUCHHEIMER.

I. From Luther's Birth to His Visit in Rome.

The year of Luther's birth has not been determined with complete certainty. His mother, when questioned by Melancthon, was accustomed to answer that she was certain as to the day, the 10th of November, but not in regard to the year. His brother, James Luther, however, has related, and that with the appearance of accuracy, that he was born in the year 1483. The place of his birth was Eisleben, an obscure town in the county of Mansfeld, Upper Saxony. He was baptized on the following day and called Martin after the saint to whom that day was dedicated in the Roman calendar. The names of his parents were John Luther and Margaret, *née* Lindemann. His father was a devout man, marked by his good sense, his manly bearing, and the firmness with which he held to his opinion. He evinced an eager thirst for knowledge and sought to gratify it by availing himself of every opportunity to procure books (at that time scarce and costly), which he read in the intervals of labor. His mother was a woman of exemplary character, regarded by her neighbors as a model of maternal excellence. About six months after Luther's birth the family removed to Mansfeld, where the father worked as a miner. He gradually acquired property, became a member of the town council of Mansfeld, and was universally respected.

Luther was sent to school at a very early age. The knowl-

edge he obtained at Mansfeld was scanty; it comprised little more than the elements of Latin grammar together with the Ten Commandments, the Apostles' Creed, the Lord's Prayer, and sundry hymns and forms of prayer, laboriously committed to memory; but the progress he made induced his father to resolve on giving him a higher education. Accordingly he was sent, in the year 1497, to Magdeburg and, in the year following, to Eisenach. At both places he had to endure



Eisleben.

great hardships. The supplies furnished him from home being insufficient for his support, he was compelled to join other poor students in begging from house to house. They often met with rough treatment, and not infrequently bore the pains of hunger. It seemed doubtful as to whether he would not be compelled to return to the mines of Mansfeld. But the Lord provided a home for him. One day, having been harshly repelled from a number of dwellings, and standing absorbed in melancholy thoughts of anxiety and grief, he was about to return fasting to his room, when a voice bade

him come in. It was Ursula Cotta, the wife of a man of consideration in Eisenach. She had been attracted by his becoming behavior at public worship and the sweetness of his voice. Not only did she appease his hunger for the time, but her husband, won by the open face and agreeable company of



Luther House at Eisenach.

the boy, made him come and live with them. This providential event produced the happiest effects. He soon acquired the first place among his fellow-students. Anticipating a brilliant career for his son, John Luther, in 1501, sent him to the University of Erfurt to study law. His progress was so remarkable that he became the object of universal admiration.

He had been two years in Erfurt when an event occurred



Luther Taken into Ursula Cotta's Home.

which ultimately changed the whole life of the young student. He usually spent his spare hours in the library. One day a large volume attracted his attention. It was a Latin Bible, the first he had ever seen. Till then he had read only certain extracts which the Romish Church prescribes to be read in public on Sundays and saints' days, and he imagined that these formed the whole Bible. He began to read with the feelings of one to whom heaven had been opened. Again and again he returned to the library to read the Holy Volume, rejoicing over the facts and truths of which he had had no previous knowledge.

In the year 1505 Luther became Master of Arts and devoted himself, in conformity with his father's wishes, to the study of law. The Reformer of Christendom was in danger of being lost in the wealthy lawyer or the learned judge. But God visited him. Two incidents are mentioned as bringing about a change in his pursuits. One morning he was told that his friend Alexius, whom he ardently loved, had been overtaken by a sudden and violent death. Some say he was killed by lightning, others, that he fell in a duel. This intelligence stunned Luther. Soon after he paid a visit to his parents at Mansfeld. On returning to Erfurt, he was overtaken by a violent thunderstorm. A bolt fell at his feet. In his terror he vowed that, should God spare him, he would devote his life to His service. The vow must be fulfilled. To serve God was to wear a monk's hood — so the age understood it, and so did Luther. He prepared a frugal supper; he called together his associates; he regaled them with music and conversed with apparent gaiety. Then he broke to them his determination, conclusive and irrevocable. It was July 17, 1505, that Luther entered the Augustinian convent at Erfurt. Groaning as he did under sin and seeking deliverance by the works of the Law, that monastery — so quiet, so holy, so near to heaven, as he thought — seemed a very paradise. As soon as he had crossed its threshold, the world, he believed, would be shut out, and the sore trouble of soul that he was enduring would be at an end.

At first Luther was compelled to submit to the meanest

drudgery in the convent. The brilliant scholar of the university had to perform the duties of a porter, "to open and shut the gates, to wind up the clock, to sweep the church, and to clean out the cells." Nor was that the worst; when these tasks were finished, instead of being permitted to retire



Luther Entering the Augustinian Convent at Erfurt.

to his studies, "Come, come," the monks would say, "saccum per naccum — get ready your wallet, away through the town, and get something to eat for us!" In this kind of drudgery the day was passed. At night, when the other monks were drowned in sleep or in the good things Brother Martin had assisted in begging for them, and when he, too, worn out with

his many tasks, ought to have laid himself down to rest, instead of seeking his couch, he trimmed his lamp and continued his studies. St. Augustine was his especial favorite. But there was another book which he prized still more. This was God's own Word, a copy of which he had found in the monastery. In the ardor of his studies and monastic pursuits it happened that for seven weeks he scarcely closed his eyes; "a little bread and a small herring were often his only food." No wonder he was more like a corpse than a living man. "One morning, the door of his cell not being open as usual, the brethren became alarmed. They knocked; there came no reply. The door was burst in, and poor Fra [Brother] Martin was found stretched on the ground in a state of unconsciousness, scarcely breathing, well-nigh dead. A monk took his flute, and gently playing upon it one of the airs that Luther loved, brought him gradually back to himself."

In the mean while his mind was a prey to wretchedness. He had fondly hoped that within the walls of the monastery he should obtain permanent peace of conscience and victory over sin. But all his efforts were in vain. He became more and more miserable. As in the darkest night a star will at times look forth all the lovelier amid the clouds of tempest, so there appeared at intervals during the long and dark night of popery a few men of eminent piety. Taught of the Spirit, they trusted not in the Church, but in Christ alone, for salvation. One of these men was John Staupitz, the Vicar-General of the Augustinians in Germany. Visiting Erfurt, he heard of Luther's state, called the monk to him and spoke words of kindness: "Why do you torture yourself with these thoughts? Look to the wounds of Christ; it is there the grace of God will appear to you." Before leaving him, Staupitz presented him with a Bible, which Luther received with unbounded joy. But clouds returned. His mental anguish brought on severe illness. While in this state, an old monk entered his cell, who, as Luther afterwards said, was doubtless a true Christian though he wore the "color of damnation," came to his bedside, and began to recite with

much simplicity and earnestness the Apostles' Creed: "I believe in the forgiveness of sins." "Nay," said the monk, "you are not to believe merely in the forgiveness of David's sins and of Peter's sins, you must believe in the forgiveness of your own sins." These words were "spirit and life" to the sick man. He saw it all; the whole Gospel in a simple phrase: the *forgiveness* of sins — not the *payment*, but the forgiveness. The healing of his spirit brought health to his body.

Luther had been two years in the monastery, when on May 2, 1507, he was ordained to the priesthood. The Bishop of Brandenburg, when he placed the chalice in Luther's hand, accompanied the action with the words: "Receive thou the power to sacrifice for the quick and the dead." It is one of the fundamental doctrines of the Bible that to offer sacrifice is one of the prerogatives of Christ alone. In after-years Luther remarked: "That the earth did not open and swallow us both was owing to the great patience and long-suffering of God." Luther passed another year in his cell, then left it in haste, as Joseph his prison, being summoned to fill a wider sphere.

The University of Wittenberg was founded in 1502 by Frederick the Wise, Elector of Saxony. He wished, as he said in its charter, to make it the light of his kingdom. He little dreamed what a fulfilment awaited his wish. An invitation was sent to Luther, recommended by his friend Staupitz. And now we behold him, disciplined by God, rich in the experience of himself, and illuminated with the knowledge of the Gospel, bidding the monastery of Erfurt adieu. The first year he lectured on scholastic philosophy, but soon "philosophy" was exchanged for "theology," and now his sphere of usefulness was fairly open before him. The youths crowded around him; the fame of the university went forth into other lands, and students flocked from other countries to hear the wisdom of the Wittenberg Professor.

None watched his career with more peculiar and lively satisfaction than his Vicar-General, Dr. Staupitz. He proposed that he should preach in public. Luther shrank back



Elector Frederick the Wise.

from so august an office, so weighty a responsibility. "In less than six months," said Luther, "I shall be in my grave." But Staupitz knew the monk better than he knew himself. Luther opened his public ministry in no proud cathedral. In the center of the public square stood an old wooden church, only 20 by 30 feet, far from magnificent even in its best day. In this chapel was a pulpit of boards raised three feet from the floor. This was the place assigned to the young preacher,

a place aptly compared by one of that time to the stable in which Christ was born. If his learning and subtlety fitted Luther to shine in the university, not less did his powers of popular eloquence enable him to command the attention of his countrymen; above all, the majesty of the truths which he announced captivated the hearts of his hearers. He pro-



Dr. John Staupitz.

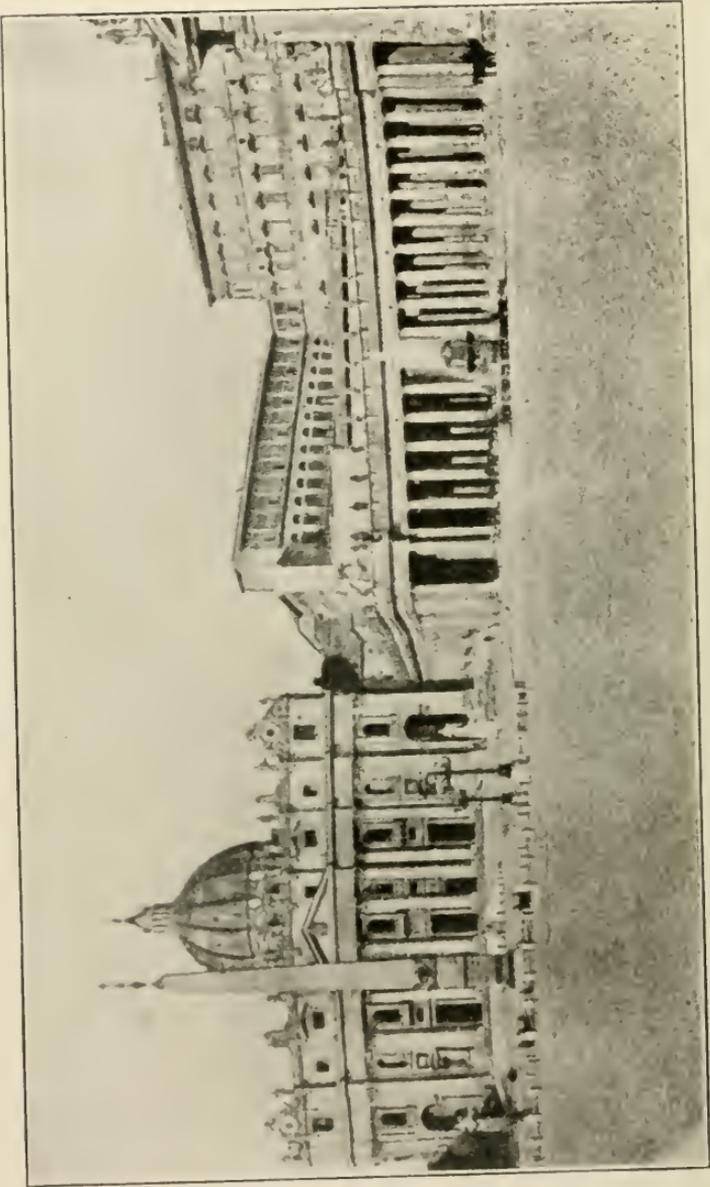
claimed pardon from heaven, not as indirect gifts of priests, but as direct from God. The timbers of the old edifice creaked under the multitude of listeners. The use of the parish church was given him, the town council of Wittenberg elected him as their preacher. As the sun emerges from the mists of the earth, truth was rising ever higher and shining ever brighter.

The Life of Luther.

REV. L. BUCHHEIMER.

II. From the Visit in Rome to the Diet at Worms, 1521.

A quarrel had broken out between seven monasteries of the Augustinians and their Vicar-General. It was agreed to submit the matter to the Pope, and the ability of Luther recommended him as the fittest person. This was in 1511. To the young monk, Rome was the type of the Holy of Holies. There stood the throne of God's vicar. There dwelt the consecrated priests of the Lord. Thither went up, year by year, armies of devout pilgrims to pay their vows. Luther's heart swelled with no common emotion at the thought that his feet would stand within the gates of this thrice holy city. Alas, what a terrible disenchantment awaited him! Instead of a city of prayers and alms, of contrite hearts and holy lives, Rome was the seat of shameless revelry, mocking hypocrisy, jeering impiety. "If there be a hell," such was a common saying heard in that city, "Rome is built on it." "I would not have missed my journey to Rome for a hundred thousand florins," Luther said afterwards. One day as he was saying mass in one of the churches with his accustomed reverence, other priests at the neighboring altars had sung seven before he had finished one. "Hurry on, hurry on!" was the horrible scoff with which they reproved his delay; "restore the Son to His mother without delay." At another time he was dining with a company of dignitaries of the Church. They told, amid roars of laughter, how they befooled the ignorant people. Instead of using the words, "*Hoc est corpus meum,*" by which, according to the Romish faith, the bread and wine are changed into the body and blood of Christ, they often said, in mockery of the solemn service: "*Panis es, et panis manebis; vinum es, et vinum manebis* — Bread thou art, and bread thou shalt remain; wine thou art, and wine thou shalt remain." Then they said: "We elevate the host, and the people adore." Luther was literally horrified. But the horror was salutary; it opened



St. Peter's Church, Rome, and the Vatican.

his eyes. Yet it was not Rome in her doctrines and rites, but Rome in her clergy, from which Luther's admiration turned away.

A few months after his return from Rome Luther received the degree of Doctor of Divinity. On that occasion he took an oath on the Bible, solemnly vowing that he would study, propagate, and defend the faith contained in the Holy Scriptures. A more assiduous student of it than ever, his acquaintance with it grew daily.

Meanwhile Rome herself was unwittingly shaping measures which would bring Luther to apply the Bible-knowledge he had acquired. A new Pope, Leo X, occupied the Vatican. In the year 1517 he issued a bull granting plenary indulgence, that is, full pardon of sins, to all who would contribute to the building of St. Peter's Church at Rome. The truth was that Leo's extravagance — for he delighted in art, painting, and music, but also in revels and masquerades — had emptied his coffers, and the easiest way to fill them was to open a special sale of indulgences. From the Seven Hills would flow a river of "spiritual blessing." To Rome would flow back a river of gold. In Germany the license to sell was disposed of to the highest bidder, the archbishop of Mainz and Magdeburg. He, in turn, found a man in every way suited to be his agent. This was a Dominican monk named John Tetzel. He had the voice of a town-crier and his brazenness was limitless. Much display attended his movements. When he entered a city, it was amid the beating of drums, the waving of flags, the blaze of tapers, and the pealing of bells. Followed by a long and imposing array of church and civic authorities, the religious orders, and the whole population of the place, he would set up the great red cross, which was carried by himself, in front of the high altar of the cathedral, put down beside it the huge box in which the money received was deposited, and, mounting the pulpit, begin to set forth the incomparable merits of his wares. "Indulgences are the most precious and the most noble of God's gifts," said Tetzel. Then pointing to the red cross, he would exclaim: "This cross has as much efficacy as the cross



Pope Leo X.

of Christ." "I would not exchange my privileges for those of St. Peter in heaven, for I have saved more souls by my indulgences than the Apostle did by his sermons." "At the very instant that the money rattles at the bottom of the

chest, the soul escapes from purgatory and flies to heaven." Day by day great crowds journeyed to this market, where for a little earthly gold men might buy all the blessings of heaven. Tetzel and his indulgences became the one topic of talk in Germany. Sensible men saw the iniquity of the transaction. Some were indignant, others ridiculed. Mean-

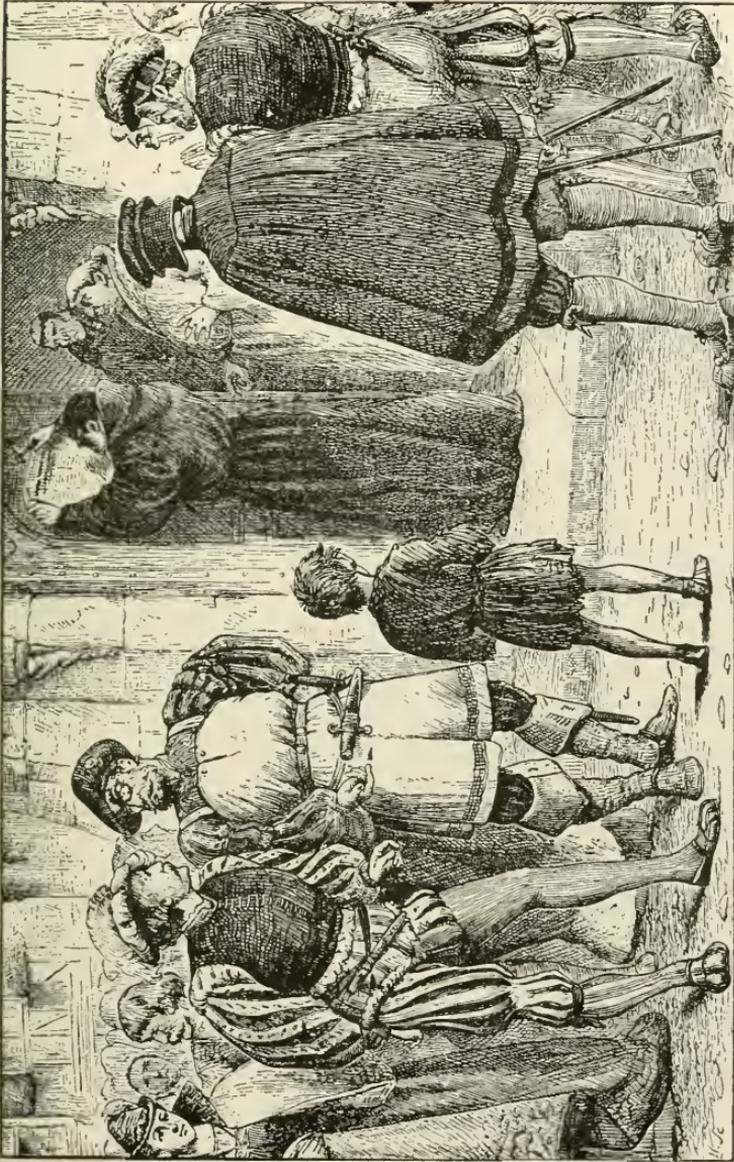


John Tetzel.

while Tetzel, moving about with his customary success, had reached Jueterbock, about 20 miles from Wittenberg, but could not get nearer, as the Elector of Saxony had forbidden him to enter his territory, and Jueterbock was in the state of Tetzel's employer, Albert. Thither the inhabitants of Wittenberg flocked to purchase the spiritual wares. One day Luther was seated in the confessional. Some citizens of Wittenberg came to him acknowledging the commission of

many sins. "You must abandon your evil courses," said Luther, "otherwise I cannot absolve you." They showed him the indulgences they had purchased. He assured them that those indulgences were worthless. Denied absolution, they returned forthwith to Tetzel. Tetzel literally foamed with rage and poured out a torrent of anathemas (curses). To energetic words he added significant acts. He kindled a fire in the market-place. The Pope, he said, had given him authority to commit all such heretics to the flames. Nothing terrified, Luther became more strenuous in his opposition. On October 31, 1517, he nailed to the door of the Castle Church his celebrated Theses, ninety-five in number. These theses set forth that God does not sell pardon, but bestows it as a free gift on the ground of the death of His Son.

Now was seen the power of that instrumentality which God had prepared beforehand, the printing-press. In a fortnight these propositions were published all over Germany. "It seemed as if the angels had been the carriers." All Christendom was shaken as if by an earthquake. Violent opposition arose, which Luther met with wonderful ability, always upholding the Bible as the sole infallible authority. The Pope treated the whole affair as a dispute between rival monks, utterly unworthy of his notice. But he was compelled to interfere. He commanded the Doctor of Wittenberg to appear before his legate, Cardinal Cajetan, at Augsburg. Cajetan threatened, entreated, argued, promised, just so the Reformer would say one word of six letters — *Revoco* (I recant). The German monk demanded that he be convinced of his error from Scripture. The outcome was: "I will have no more dispute with that beast," said Cajetan, "for he has deep eyes and wonderful speculations in his head." Luther hastily left Augsburg; not a moment too soon, for the Cardinal had orders to seize the person of Luther that he might be sent to Rome. Next the Pope sent his chamberlain, Carl von Miltitz, to adjust matters. The final agreement reached was that neither side was to write or act in the question, and that the matter should be referred to an enlightened bishop. There now followed a pause in the con-



Luther Posting the Ninety-Five Theses to the Castle Church at Wittenberg.

troversy. Luther laid aside his pen. It was his enemies that broke the truce.

This brings us to the Leipsic Disputation, an event which made a great noise at the time and eventually furthered the Reformation. The chief combatants were Dr. Eck and Luther, though at first Luther was only a listener. On July 4, 1519, the contest between these distinguished men began at an early hour. The question of the Pope's primacy as the supreme head of the Church was the first doctrine discussed. It is beyond the compass of this sketch to go into the details of this disputation. Suffice it to say that Dr. Eck, who rose up in full consciousness of his position and of his fame to extinguish the little monk who had suddenly grown into a giant, sank into a silence, and set off for Rome to secure the condemnation of his opponent. In October, 1520, there arrived at Wittenberg the bull of excommunication. The arrival of the terrible missive carried no fear to the heart of Luther. Most powerful were the productions that issued from his vigorous pen at this period. On the 10th of December a pile of wood was prepared in a public place near one of the gates of Wittenberg. Thither, at the head of a vast procession composed of the professors and students of the university and the inhabitants of the place, Luther repaired. Holding up in his hand the bull of Leo X, he said: "Since thou hast grieved the Holy One of the Lord, may the everlasting fire consume thee!" And with these words he flung it into the burning mass. A few moments it blazed in the flames, then it calmly mingled its dust with the ashes. Kings and nations, principalities and powers, when struck by excommunication in centuries past, had straightway collapsed and perished as if a vial of vitriol had been emptied upon them. Who was this Wittenberg monk, rising up in his strength, that dared to stand up before it in righteous defiance? Where was all this to end? The Pope was ready for the conflict. Instrument of Leo's vengeance was the newly elected emperor of Germany, Charles V, who in his circular letter to the princes, setting forth the causes for which a diet was called together, men-



Luther Burning the Papal Bull of Excommunication.

tioned as the most prominent matter the adopting of proper means of checking those new and dangerous opinions which threatened to overthrow the religion of their ancestors.

On January 6, 1521, the Diet at Worms was opened. A more splendid assembly has scarcely ever been held. Far and near, from the remotest parts, came the grandees of Germany. It seemed as if the wealth of the empire had been collected together at one place for proud display. Luther was summoned to the diet. The papal nuncio exerted himself to the utmost to procure the immediate condemnation of Luther, but the princes demanded that the man should be heard in defense of his opinion. With the summons a safe-conduct was transmitted, signed not only by the Emperor, but also by those princes through whose states it would be necessary to travel. For this precaution he was indebted to the Elector of Saxony, who knew the men with whom he had to deal. The friends of Luther expressed much alarm on his account. He, however, was unmoved. "If they were to light a fire which would blaze as high as heaven and reach from Wittenberg to Worms, I nevertheless would appear in the name of the Lord and overthrow the Behemoth. . . . Though there should be as many devils in Worms as there are tiles on the roofs, I would go."

On the 16th of April Luther entered the city. The day after his arrival he was summoned to the diet. So great was the crowd that was eager to see the man on whom the thunders of the Vatican had hitherto fallen without doing him any harm that he reached the place with some difficulty. At length he stood before the Emperor seated on his throne and the august assembly of 244 noble and illustrious personages. On the table had been laid a collection of his writings. He was asked whether he acknowledged them as his productions, and whether he was prepared to retract the opinions they contained. To the first question he answered in the affirmative. To the second he replied that the question was very serious and important, and therefore asked for a brief delay. This was granted. When he appeared again the next day, he prayed that, instead of per-



Luther at Worms.

sisting in the demand for retraction, the diet would take measures to convince him from the Scriptures that he had erred. "A clear and express reply is required," said the archbishop of Treves: "will you or will you not retract?" Unmoved, Luther replied: "Since Your Most Serene Majesty and the princes require a simple answer, I will give it thus: Unless I am convinced by proofs from Scriptures or by plain and clear reasons and arguments, I can and will not retract, for it is neither safe nor wise to do anything against conscience." And then, looking around on the assembly, he said — and the words are among the sublimest in history —: "Here I stand. I cannot do otherwise. God help me! Amen."

Having thus borne a noble testimony to the truth, he left the assembly amid the acclamation of his friends and the yells and hisses of the papists. Protracted debates followed. Some counseled the violation of the safe-conduct. The Emperor himself, as bigoted as he was, revolted at this. On April 26 Luther left Worms. He had reached the borders of the Thuringian Forest when he was attacked by five armed and masked horsemen, who conducted him by a long route to an old castle.

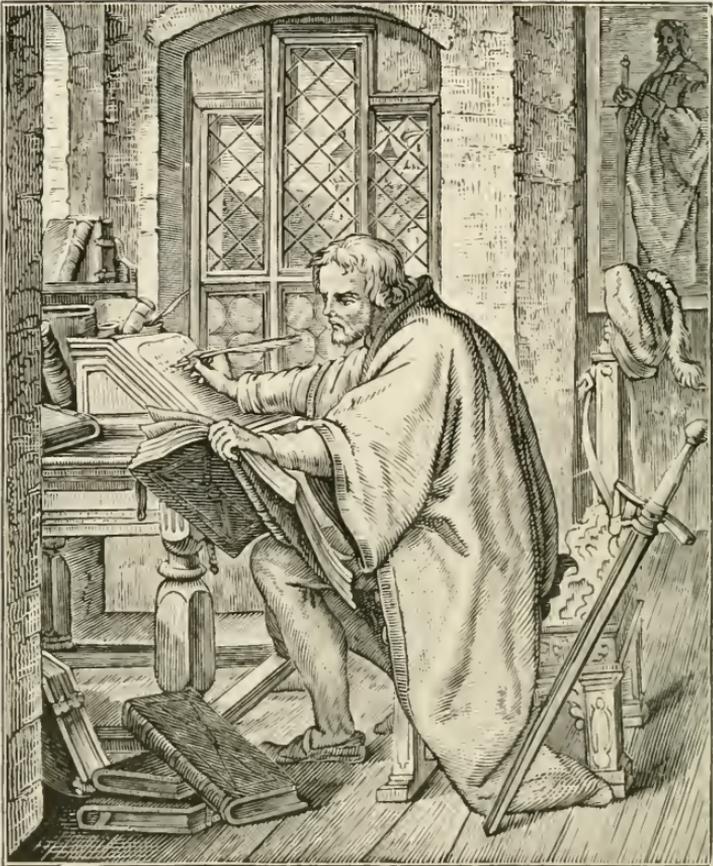
He was in friendly keeping. His temporary seclusion there was planned by his friends, with the knowledge of the Elector of Saxony. A few days after he had left Worms, the Emperor published his edict against him, commanding all men, whenever the term of Luther's safe-conduct expired, to withhold from him food and drink, aid and shelter, to seize and send him bound to the Emperor. But the Reformer was safe, nor could any one, save his captors, tell whether he was dead or alive. The thunder of a fearful ban had just pealed forth, the sword of the Emperor had left its scabbard; matters were hurrying to a crisis; at that moment Luther disappeared from the scene. The papal thunder rolls harmlessly along the sky, the Emperor's sword cleaves only the yielding air. Over it all was the presence and hand of that Great Ruler, who governs all the affairs of men.

The Life of Luther.

REV. L. BUCHHEIMER.

III. From the Diet at Worms, 1521, to His Death.

Luther's first confinement was in the convent cell at Erfurt, the other at the Wartburg. Both were salutary for him as well as for Christendom. It was at the latter place that he composed works which mightily tended to shake the Romish power in Germany. His grandest work was the translation of the New Testament into the language of the people. This is the noblest monument of his genius and was the most precious gift which his native country had yet received. Certain disorders which had broken out in consequence of a fanatical spirit, for a time boding great danger, induced Luther to return to his post in Wittenberg, though at the risk of his life. Things soon quieted down as a result of his presence and preaching. Hitherto the friends of reform had been satisfied with avowing and defending their principles; now the application of their principles to practise took place. Luther proceeded with the utmost consideration, caution, and tenderness. The changes adopted were in every instance preceded by the faithful preaching of the Gospel. Thus the popish confession was set aside. The people were admonished not to pray to the saints. The Lord's Supper was restored in both kinds. In public worship the German language was substituted for the Latin. Celibacy was renounced, and former priests married. Luther himself did so. This was entirely consistent with the views which he held according to the Word of God concerning the married estate. Catherine von Bora, the woman of his choice, was one of nine nuns who had voluntarily left their convent two years before that they might reenter into life and fulfil the duties which Providence has assigned to the female sex. His enemies regarded it as an act of a perjured monk, and it caused much comment. It was a wise and happy union. To sweetness and modesty Catherine von Bora added a more than ordinary share of good sense. A genuine disciple of



Luther Translating the New Testament at the Wartburg.

the Gospel, she became the faithful companion and helpmeet of the Reformer in all the labors and trials of his subsequent life.

As the sun of the Reformation was mounting the sky, a threatening cloud appeared which occasioned the Reformer much grief and indignation. This was the Peasants' War. The reproach most undeservedly cast upon the Reformation was that it had been the immediate and direct cause of the

movement. The fact, however, is that the first rising took place in the dominions hostile to the Reformation. Neither had the insurgents the slightest connection with Luther. If they misunderstood and misused the principles he advocated, that surely was not his fault.

On the other hand, great joy was afforded him by the



Dr. Martin Luther.

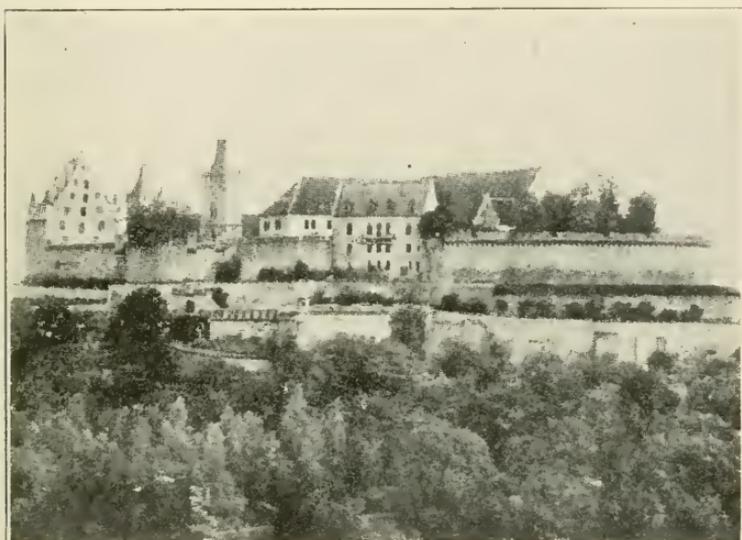
way the cause of the Reformation increased in strength and in numbers, so that the Emperor, who was desirous to extirpate heresy in Germany, found it impossible to carry out his designs. Continuous efforts were being made by the papal party to have him employ force, but political developments within and the danger of an invasion by the Turks from without frustrated their plans. Nor did the adherents

of the Reformation submit to any intimidation; thus in 1529 they entered their solemn protest against unfavorable measures and demanded that every one should be protected in the exercise of his religion, whatever form of faith or worship he might choose to adopt. Hence arose the name *Protestant*, a term which applies to those who have separated from the Church of Rome.

In the autumn of the same year took place the Conference of Marburg. The main topic was the Lord's Supper. Luther maintained with the plain word of God that the body and blood of the Savior are present in, with, and under the bread and wine, these substances remaining unchanged. Zwingli and others rejected this doctrine. They denied the real presence, holding that the Redeemer is present in the Sacrament spiritually, and in no other way. Luther could not yield on this point. To have done so would have meant sacrifice of the truth. He has been greatly criticized for his stand in this matter; but the same principle which he upheld so faithfully against Rome did he sustain at Marburg, *viz.*, unflinching adherence to the Word of God.

As stated, the Emperor was resolved to put an end to religious disputes either by gentle or violent measures. The Pope urged the latter. After long negotiations it was decided to convene another diet of the empire at which a final effort should be made to reclaim the Protestants. If it failed, recourse was to be had to force. This diet opened in May, 1530; the place was Augsburg. Three Protestant divines — Melancthon, Spalatin, and Justus Jonas — were selected to assist in conducting the negotiations and to plead the cause of truth. Luther watched the proceedings from the Castle of Coburg, a fortress which belonged to the Elector of Saxony. It would have been obviously unwise for him to be present on this occasion. A confession of faith had been proposed setting forth the teachings of the Protestant faith. Melancthon was its principal author, but it received the approval and sanction of Luther. It was publicly read June 25 in the presence of a numerous assembly and produced a powerful effect. Even the Emperor himself is said

to have thought much more favorably of Protestantism from that time. The result could be foreseen. The Protestants would not surrender their conscience to any other authority than that of the Word of God, and the Papists were not disposed to abate one jot of the Pope's pretensions. "Doctor," inquired the Duke of Bavaria, addressing the Romish champion Eck, "can you refute that paper out of the Bible?" "No," replied he, "but it may easily be done from the fathers and



Fortress Coburg.

the councils." "So then," rejoined the Duke, "I understand that the Lutherans are in the Scriptures, and we are outside."

The clear eye of Luther saw what was coming: that the strong sword of Charles would repress what the arguments of the papal doctors could not. However, God's hand again prevented evil. The advance of the Turkish army compelled the Emperor to agree to a truce with the Protestants which left them in possession of the religious privileges till 1545, when the Council of Trent was convoked. During all this time Protestantism was quietly making headway, and many

territories were added to those governed by the advocates of the Gospel-truths.

These advantages were counterbalanced by a sorrowful event. It was the death of Luther. In January, 1546, the Reformer was asked to arbitrate in a dispute between the Counts of Mansfeld, touching the line of their boundaries. Though not caring to meddle in such matters, he consented, moved chiefly by the consideration that it was his native province to which the matter had reference and that he should thus be able to visit his birthplace once more. Having dispatched to the satisfaction of the counts the business that took him thither, he was preparing for his return, when he suffered an attack of extreme exhaustion, not unusual with him for some time, but this was more serious than on other occasions. "Here I was born and baptized," said he to his friends, "what if I should remain here to die also?" He was only 63, but continual anxiety, ceaseless and exhausting labors, oft-recurring spells of physical depression, and painful malady had done more than years to waste his strength. On the 17th of February he supped with his friends and was alternately cheerful and serious, according to his usual manner. After supper, having withdrawn to pray, as his custom was, he suffered severe pain in the chest, but he declined medical attention and lay down on a couch where he slept two hours. He then retired to his chamber, saying: "Pray for the cause of God." About an hour after midnight he awoke, suffering violent pain. Physicians were speedily in attendance, but their efforts failed. Luther, perceiving that his end was come, addressed himself to God in the words: "O God, my heavenly Father, and Father of our Lord Jesus Christ, Thou God of all comfort, I give Thee thanks that Thou hast revealed to me Thy Son Jesus Christ, in whom I have believed, whom I have loved, whom I have preached, confessed, and worshiped, whom the wicked Pope and the ungodly do persecute, dishonor, and blaspheme. Take my soul unto Thyself." Thrice he repeated the words: "Into Thy hands I commend my spirit"; also John 3, 16:

“God so loved the world that He gave His only-begotten Son that whosoever believeth in Him should not perish, but have everlasting life.” After this he was mostly silent, his strength failing fast. “Reverend Father,” said Justus Jonas,



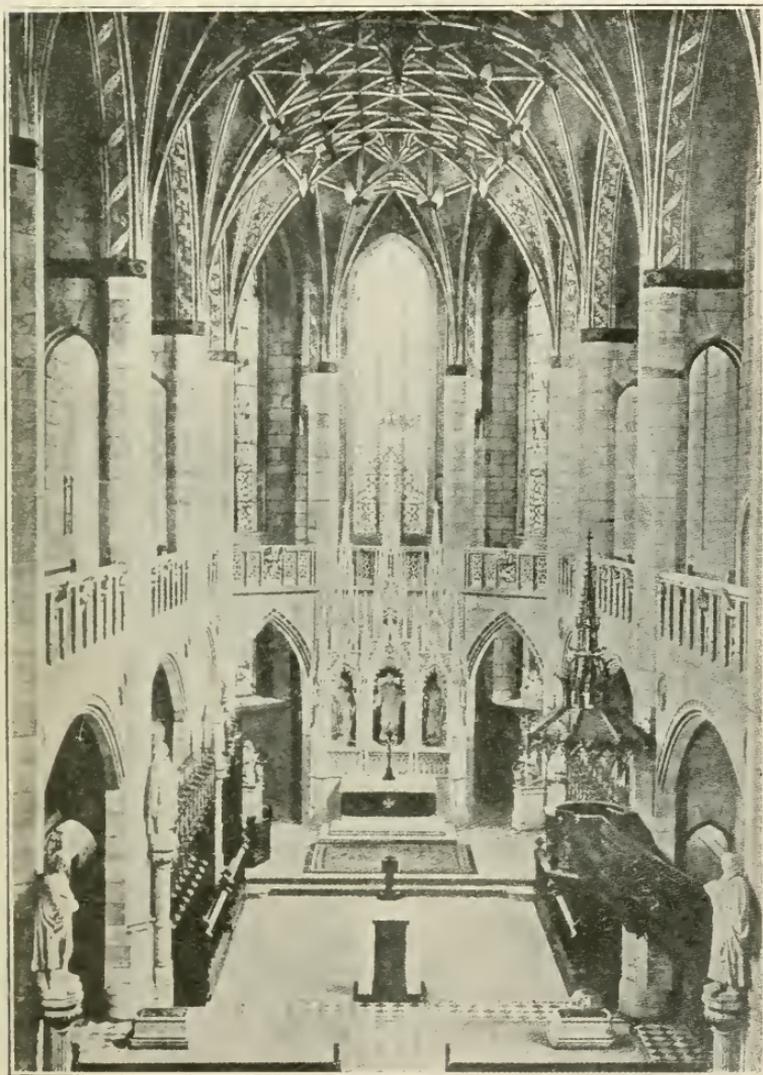
Luther Confessing His Faith Shortly Before Falling Asleep.

“are you prepared to die in the faith of Christ, and in the doctrine which you have preached?” He answered distinctly: “I am,” and spoke no more. At three o’clock in the morning he fell asleep in the Lord. Luther’s career had been a stormy one; yet its end was peace. It is most remarkable that the

man whose life had been so often sought by Pope, mighty potentates, priests, and fanatics of every grade, died on his bed. To be rid of him, Rome would have joyfully given the half of her kingdom; yet there fell not a hair of his head to the ground. And so we find Luther finishing his course like the natural sun, after a day of tempest, is sometimes seen to finish his course amid the golden splendor of a calm eventide.

The great Reformer was dead; where would they lay his dust? The Counts of Mansfeld would willingly have interred him in their family vault, but John, Elector of Saxony, commanded that where his labors had been performed, there his ashes should rest. Few kings have been buried with such honors. On the 22d of February the funeral procession reached Wittenberg. As it drew near the gates of the city, it was joined by Luther's wife and family, the members of the University, and an immense crowd. The remains were taken into the *Schlosskirche* and deposited on the right of the pulpit. After the singing of a hymn, Dr. Bugenhagen ascended the pulpit and delivered an excellent address. Melancthon next pronounced an eloquent oration, after which the casket was lowered into the grave by several members of the University amid the deepest silence, broken only by the sobs of hearts bowed down with the acutest anguish. Over the last resting-place of the Reformer is the following inscription in Latin: Here lies interred the body of Martin Luther, Doctor of Divinity, who died at Eisleben, the place of his birth, the 18th of February, in the year of Christ 1546, having lived 63 years, 3 months, and 10 days.

We are about to bring our brief account to a close. Undoubtedly the greatest spirit of his age, Luther's colossal figure filled Christendom. Whence sprang his greatness? Happily it can be expressed in one word—faith, faith in God. There have been men with as commanding genius, of as fearless courage, of as inflexible honesty, of as persuasive popular eloquence, and as indefatigable in labor and unchangeable in purpose, yet it was not the assembly of brilliant qualities and powers which enabled Luther to achieve



Melanchthon's Grave.

Luther's Grave.

Interior of Castle Church, Wittenberg.

what he did. They aided him, it is true, but the one power in virtue of which he effected the Reformation was his faith. That faith placed him in thorough harmony with the Word of God; the wisdom and power with which he spoke was thus the wisdom and power of God. The object he aimed at was what God had purposed to bring to pass in His divine government, and so he prospered in his great undertaking.

The Augsburg Confession.

PROF. A. W. MEYER.

The Confession is Called For.

Providential it was that our fathers were called upon to present a confession of their faith, instead of being met with fire and sword, as was the distinct wish and will of the Pope and all followers of his. Indeed, the enemies of the faith had to listen to a clear and lucid presentation of the cardinal truths of the Bible, a presentation which was to be a beacon light for true believers to this day, while to the enemies of the Cross the words apply:—

The Word they still shall let remain,
And not a thank have for it.

As is well known, Charles V was emperor of Germany at the time of the Reformation. Of him Luther said: "He is pious and kind, but surrounded by many devils." Luther had in mind that Charles, but 21 years of age at the time of the Augsburg Diet, was surrounded by bigoted advisers, who were prejudiced against any reformation whatsoever, and that he had been reared and trained to be a devout and devoted Catholic; in the face of all this, it is indeed providential that he insisted on having a diet contrary to his advisers. We read in the *History of the Popes*, by Louis Marie De Cormenin: "In regard to the convocation of a council, His Holiness declared that, by virtue of his omnipotence [?], he regarded this measure pernicious and should consequently oppose it."

The Turks were threatening the realm from the east; with a divided Germany the Emperor could not hope successfully to cope with them, and he also cherished the hope to restore harmony, by gentle means, between the Evangelical states of the Empire and the Roman See. He therefore, on



Emperor Charles V.

the 21st of January, 1530, proclaimed a diet to convene at Augsburg, April 8, and he couched this call in mild language.

The Protestants at once grasped the importance of this opportunity given them. Though the city of Augsburg was in hostile territory, being in Catholic Bavaria, and the reformers, by attending, would place themselves at the mercy of their enemies, they seemingly did not give this thought a moment's concern.

The Confession in Its Development and Preparation.

We usually give October 31, 1517, when Luther nailed his Ninety-five Theses to the door of the Castle Church at Wittenberg as the beginning of the Reformation. It is, so far as a public act can make it such. However, when Luther, since 1508, had given special attention and study to the Scriptures in his lectures as professor at the university of Wittenberg, according to Holy Writ that supreme authority which (as the inspired Word of God) it deserves, he had by so doing virtually seceded from Rome. And when he, at that time already, emphasized the unparalleled importance of the doctrine of justification by faith, he had built the right structure on the foundation of Holy Writ. This means that the Augsburg Confession was virtually conceived at that early date.

On the 11th of March, the Elector received the imperial summons for the diet, on the 14th he sent a copy of it to the Wittenberg theologians, — Luther, Jonas, Pomeranus, and Melancthon, — requesting them to draw up articles on the doctrines, ceremonies, and practises in dispute, and to submit them to him at Torgau on the twenty-first of the same month. This summary of doctrines was known as the *Torgau Articles*. These did not present a complete confession of faith, but dwelt only on disputed points, and practically now constitute the second part of the Confession. Had the diet convened at the time appointed by the Emperor, no doubt the Confession would substantially have been the Torgau Articles. Melancthon wrote a preface to them on his journey from Torgau to Augsburg.

The delay of the Emperor at Innsbruck gave time to the Lutheran theologians at Augsburg carefully to revise and also to amplify their Confession. And this was necessary, for the worst slanders had been circulated, charging the Protestants with the grossest errors, even with atheism.

While the Torgau Articles were used in preparing the articles on abuses, where was the basis used in preparing the *doctrinal* articles?

The Elector of Saxony and the Margrave of Brandenburg met, 1529, to form an alliance of Protestant princes for protection against attacks that might be made by the papists. They wished only such allies as were orthodox, and so Luther and the other Wittenberg theologians were requested to draw up articles of faith which might serve as a doctrinal basis of the alliance, these articles to be presented at a meeting in Schwabach in October of that year. There is much similarity between these *Schwabach Articles* and the doctrinal articles of the Augsburg Confession. The latter, however, cannot be called a mere copying or expansion of the former. Luther, no doubt, had supplied the leading thoughts of the Schwabach Articles; he, moreover, had written the Marburg Articles, which in turn had been the basis of the Schwabach Articles.

During the seven weeks which elapsed between the Elector's arrival at Augsburg and the presentation of the Confession, Melancthon was very busy comparing manuscripts and consulting theologians, and he frequently conferred by mail with Luther at Coburg, for the latter, much to his disappointment, could not attend the diet, being still under the papal ban.

After Luther, at the written request of the Elector, had "reviewed and weighed without restraint" the cast of the enlarged confession prepared by Melancthon from manuscripts before him, he wrote to the Elector under date of May 15: "I have read Master Philip's Apology; it pleases me very well, and I do not know how to improve or change it, nor would this be proper, as I cannot tread so softly or gently. Christ, our Lord, grant that it may bring forth much and great fruit, which we hope and pray: Amen."

On Friday, June 24, the Confession was to be presented to the diet; on the day prior, the Lutheran members assembled and had the Confession read to them. The theologians present, fearing that the princes by their signature would endanger their own lives and those of their subjects, proposed to them to refrain from signing and have only the theologians affix their names. But the Elector exclaimed: "God forbid that you should exclude me; I, too, want to

confess Christ." He wanted the theologians "to do what is right for the glory of God, without regard to myself, my people, or my land." The Confession was signed by John, Elector of Saxony; George, Margrave of Brandenburg; Ernest, Duke of Lueneburg; Philip, Landgrave of Hesse; John Frederick, Duke of Saxony; Francis, Duke of Lueneburg; Wolfgang, Prince of Anhalt; and the cities of Nuernberg and Reutlingen.

The Reading of the Confession.

It is to be noted that the Emperor had merely ordered the *presentation* of the Confession, not its *reading*; but it was decided by the Protestants to request that it be *read* before the diet. This would give it the proper standing, would compel its recognition on the part of the opponents, and would make it a matter of historical record.

The opponents saw this and used all methods to prevent the public reading. With this end in view, Melanchthon was approached by a secretary of the Emperor; communications were exchanged, and it appears that Melanchthon might have been won over, but the Elector and also his chancellor Brueck strongly opposed any move to prevent a public and fair hearing of the Confession.

The twenty-fourth of June had been set apart for the reading of the Confession. The matter did not come up in the forenoon. In the afternoon the Pope's legate, Cardinal Campeggio, addressed the diet, and endeavored to prejudice the Emperor and audience against the Lutherans. The tone of the address clearly indicated that, if the Turk were not then threatening the empire and civil war in Germany would have meant disaster, there would have been no presentation of the Confession or hearing given the Protestants.

But as few as possible were to hear it. The diet of the next day was not to meet in its usual hall, but in the chapel of the imperial palace, a place of much inferior seating capacity.

The twenty-fifth of June, 1530, will ever remain a red-letter day in the history of our beloved Church. By having



Reading the Augsburg Confession.

Panel above shows Luther, at the Coburg, praying for the success of the cause of the Gospel at Augsburg.

her Confession read before the imperial diet, she was given a recognition and a publicity which marks an epoch in her history.

The diet met in the afternoon at the palace according to appointment. The chapel was on the second floor; it could hold 200 persons, and practically only the members of the

diet could be accommodated; but there was quite a crowd assembled in the court below. Brueck and Beyer, the two chancellors of the Elector, advanced to the center of the room with a Latin and a German copy of the Confession. The Emperor wanted the Latin read, but yielded to the representations of the Elector, who asked that the German be read, they being on German territory. Dr. Beyer read the Confession in German, and so loudly and distinctly that also those in the court below could understand, thus defeating the plan of the opponents to limit the hearing to a small circle. The reading lasted nearly two hours, from three to five o'clock. After the reading, the Emperor retained the Latin copy for his own use, and handed the German to the Elector of Mainz, the chief chancellor of the Empire.

The Effect of the Reading.

The effect the reading of the Confession had on the audience was diverse. "To some of them it was tedious; others were pleased with it; some were more embittered by it." In general, it was an "eye-opener" to the Catholics, many of them men in high positions. The Lutherans had been defamed as Anabaptists, as ranting fanatics, and classed with the Turks and atheists. And now it was found that the Confession contained the fundamental doctrines of the Bible, accepted at all times by the followers of Christ, and that these doctrines were stated in a mild, conciliatory tone. The Duke of Bavaria said to Eck: "You led us to believe that the Lutherans were easily answered; how is it now?" Eck replied: "I would venture to do so with the fathers and councils, but not with the Bible." "So then," said the Duke, "I understand that the Lutherans are in the Bible, and we papists outside." The Duke declared that now he saw the doctrines of Luther in a light quite different from that in which they had been shown him. The Bishop of Augsburg said: "It is the truth, we cannot deny it," and the archbishop of Salzburg admitted that most of the complaints against the abuses were well grounded, but he deplored the fact that the Protestants were led by "a miserable monk."

To all the confessors the signal victory God had granted in having their Confession read in the face of so much opposition was a source of much joy and courage. Luther naturally was elated. On July 6 he wrote to Cordatus: "I am exceedingly glad to have lived to this hour in which Christ has been publicly preached through His so great con-



Dr. John Eck.

fessors, in so great an assembly, by means of so excellent a Confession. The saying is fulfilled: 'I will speak of Thy testimonies before kings, and will not be ashamed.'"

What is to be done with the Confession of the Lutherans? was now the question before the Emperor and his counselors. We can best follow the order of events by presenting a letter of Melancthon to Luther dated July 8: "After our Confession was presented, three opinions prevailed in the assembly

of the princes. The first was the most severe, that the Emperor should admonish all the princes and people to comply with the Edict of Worms. The second was more mild, namely, that our Confession should be handed to honest, learned, and impartial men to examine it, after which the Emperor was to give the decision. The third one, it seems, will be adopted, that a confutation of the Confession should be read to us." The last proposition prevailed, and a committee of about twenty of the ablest Catholic theologians was appointed to prepare a confutation. Among them were some of the most bitter enemies of Luther, as Eck, Cochlaeus, Faber, and Wimpina. The opinion they would render can well be conjectured.

The Confutation.

The first draft of the Catholic Confutation submitted to the Emperor was of such a bitter tone and weak character that it was rejected by him,—a fact which incensed Eck particularly. A revision was accepted and read August 3, in the same room in which the Confession had been read. A copy of the Confutation was denied the Protestants, but Melancthon, from notes he had in his possession, wrote the *Apology* (Defense) of the *Augsburg Confession*, this being a refutation of the charges made by the Catholics.

In the imperial order for the adjournment of the diet, the statement was made that the Lutheran Confession "had been refuted." Chancellor Brueck took exception to this in the name of the Lutherans, and at the same time presented Melancthon's *Apology*. The Emperor, however, refused to accept it. The *Apology* was published in 1531, after Melancthon had managed to secure a copy of the Confutation and had made many alterations in his first draft.

Authority and Importance of the Augsburg Confession.

True, the Augsburg Confession is not inspired, hence never to be placed on a par with Holy Writ, but it is a clear and lucid summary of Bible-doctrines, and it as clearly rejects all heresies. The Confession and the *Apology* are em-

bodied in our Book of Concord as recognized symbols of our Church.

The Confession, in its original form, serves as a banner around which her true members rally; it serves as an anchor, which, being firmly grounded in the Word of God, enabled the ship of the Church safely to outride many a storm; it serves as a wall of defense against the attacks of enemies, open or secret. To this day we are glad to extend the hand of fellowship to him who will fully, frankly, and without reservation accept the Augsburg Confession.

When hereafter we read and study the articles of the Confession, let us ponder on the days of danger our fathers of the Reformation had to pass through and the strenuous efforts they had to make in order to give us this Confession. We shall then value it all the more and thank God all the more fervently for it.

Philip Melanchthon.

REV. M. BRUEGEMANN.

But every man hath his proper gift of God, one after this manner and another after that.

On the twenty-fifth day of August, 1518, shortly after the noon-hour, a young man twenty-one years of age unostentatiously entered the city of Wittenberg. The young man referred to was of middle size, timid in his bearing, stammering somewhat, carried one shoulder a little higher than the other, and was not at all prepossessing in his appearance.

The next day this young man registered at the university; but he did not register as a student, as one would have thought, but as the first professor of Greek. For forty-two years thereafter, until his death, this man remained a professor at this then newly founded University of Wittenberg. This young man's fame for scholarship, which had preceded him, grew rapidly to such dimensions that in the

course of a few years he was acclaimed one of the greatest Humanists of the age. History has bestowed upon him the singular title of "Preceptor of Germany." Valiantly this man stood beside the great Reformer, Dr. Martin Luther, lending invaluable assistance in the furtherance of the great work. He was throughout Luther's life an intimate friend and *confidant* of his, and became the foremost of the collaborators of Luther in the Reformation of the Church.

His Youth.

Melanchthon was born February 16, 1497, at Bretten, in Baden. His family name was *Schwarzerd* (Blackearth), which, upon the advice of his learned uncle, or rather granduncle, Reuchlin, he changed to its Greek equivalent *Melanchthon*.

He was a very precocious youth. Such rapid progress did he make in his studies that in his thirteenth year he was matriculated under the philosophical faculty in the University of Heidelberg. At the age of fourteen he passed the examination entitling him to the academic degree of Bachelor of Arts. A year later he intended to take the degree of Master of Arts, but his application was denied "on account of his youth and his boyish appearance."

He pursued the study of Hebrew as far as possible without any further assistance than that of a Hebrew grammar. A few months before the rounding out of his seventeenth year he received the degree of Master of Arts and, with it, the license to lecture on the ancient classics. The following year he already became the author of several books, made translations of classics, wrote a Greek grammar, etc. At the age of twenty-one he had gained wide-spread renown for his learning.

Luther, as is well known, stands out in strong relief as the great Reformer. Easily he ranks as the most prominent theologian and most dominant figure in that tremendous upheaval. He was the leader whom God had prepared for the task of overthrowing the power of the Antichrist, and whom

God had endowed with the qualities needed for that purpose. The immense knowledge and ability of Melanchthon, however, were utilized to their full extent in the work of the Reformation and were unreservedly appreciated by Luther.

Preceptor of Germany.

Melanchthon's first appearance at the University of Wittenberg was followed by a general disappointment. Four days after his registration and installation as professor of Greek he delivered his inaugural in the presence of the whole university. The disappointment caused by his appearance vanished wholly, however, with the delivery of the oration. Luther warmed to him at once, as we learn from a letter to his friend Spalatin. The subject of the inaugural address, "The Improvement of the Studies of Youth," already points to the bent of Melanchthon's mind.

Several years after Melanchthon's installation, Luther wrote an appeal to the aldermen of all the German cities in behalf of Christian schools. This booklet marks Luther as the father and founder of popular education. The development and the application of the principles of this pamphlet have made the land of Luther the land of libraries and of schools. Melanchthon was in full accord with Luther both on the principles of popular and also on those of higher education. What Luther, however, had suggested and urged in the pamphlet already mentioned and on other occasions, Melanchthon formulated, systematized, and carried into effect.

In 1524 Melanchthon was invited to become the rector and professor of rhetoric of the newly founded *Gymnasium*, or college, as we would say, of the city of Nuernberg. Though he declined the offer, he gave directions for its organization as also for the selection of the professors. This was merely the beginning of his great influence on education. Such an influence did Melanchthon exert on the educational system of Germany and indirectly on the system of other countries by his insight and sound advice that nearly all the Protestant Latin schools and *Gymnasia* of the sixteenth century and the



Philip Melancthon.

splendid *Fuerstenschulen* (schools founded by princes) were organized according to directions given by him.

In a literary sense he was the soul of the University of Wittenberg, and gave inspiration to all its literary movements. Wittenberg became the model for the other Protestant universities. Most of the universities of Protestant Germany have either been founded, reorganized, or re-arranged according to the constitution written by Melancthon.

thon and according to the courses of study outlined by him. "When a prince wanted a professor for his university, or a town wanted a rector or a teacher for its school, the first thought was to confer with Melanchthon. Hence, when he died in 1560, there was scarcely a city in Germany that did not have a teacher or a minister who had been a pupil of Melanchthon."

Busy as Melanchthon was with his many duties, he nevertheless devoted a great deal of time and energy to the writing of text-books. Through these text-books he exerted a far-reaching influence on the schools of his age. He wrote text-books on widely different subjects: on Latin and Greek grammar, dialectics, rhetoric, physiology, physics, ethics, history, and religion. Several of his text-books for many years were used in many Catholic schools. The title "Preceptor of Germany" was deservedly bestowed.

Visitations.

Of inestimable value also was the assistance Melanchthon rendered the Reformation by officially visiting the schools and churches of Saxony. He found conditions as described by Luther in the well-known preface to the Small Catechism.

A ludicrous condition came under his observation at one place. A pastor preached the Evangelical doctrine in the parish-church and read the Roman Catholic Mass in his other charge — because the people wanted it. Confusion and disorder obtained everywhere. "Everything is in confusion, partly through the ignorance and partly through the immorality of the teachers," Melanchthon wrote to a friend. The visitations by men like Melanchthon and Luther enabled the authorities to gain an insight into the deplorable conditions and showed what steps had to be taken to bring about a moral and intellectual transformation. Melanchthon assisted Luther in this work and did much by his pamphlets to ameliorate conditions. The *Saxon Visitation Articles*, written by Melanchthon, aided greatly in the work of organizing and stabilizing the Saxon Church, which, in turn, be-

came a model for the Lutheran Church in other countries. Only a few years after these visitations Luther was delighted to be in a position to report to the Elector of Saxony that "the Word of God is effective and fruitful in the entire land. Your Grace has more and better pastors than any other country in the world. They preach faithfully and purely and live in entire harmony."

The not uninteresting fact may be inserted here that Melanchthon, though one of the great theologians of the world, never was ordained to the office of the ministry; he never preached. He once said of himself: "I cannot preach. I can write in the presence of the whole Roman Empire, but am dumb in the presence of an audience."

The Augsburg Confession.

Many learned books and pamphlets that were productive of great results and must be held in high esteem even to-day were written during this epoch when such great and far-reaching changes were wrought in Church and State; but there are three literary achievements of the Reformation that stand out very prominently.

The foremost and most important literary achievement indubitably was Luther's translation of the Bible into the vernacular of the German, the next in importance was the Small Catechism of Luther, and the third in order of importance was beyond question the *Augsburg Confession*.

For the year 1530 a diet of the German Empire had been called by the Emperor Charles V to convene at Augsburg. The imperial mandate stated that the disturbances and differences of faith and religion should be discussed, that these dissensions should be abolished in a salutary manner, and should be considered in love and kindness and be composed in sincerity. The Elector of Saxony instructed his Wittenberg theologians to prepare articles of faith and of external ceremonies. This task they immediately set about to perform.

A number of theologians took part in drawing up this

statement, which is known as the Augsburg Confession; but to Melanchthon belongs the honor of having written it, of being the author of this Confession, this Magna Charta of the Lutheran Church.

This document, containing twenty-eight articles, a concise and clear statement of the Lutheran doctrines, was written with painstaking care. Constantly Melanchthon had to keep in view the purpose of the diet, which was to heal the schism, and, accordingly, to state the fundamentals of Christian belief in the most conciliatory form possible and yet consistent with truth.

Luther was well satisfied with the first draft of the Confession and wrote to the Elector: "I have read Master Philip's Apology [the Augsburg Confession]; it pleases me very well, and I know not how to improve or change it, nor would it become me, since I cannot tread so softly and gently." Melanchthon, however, continued to make changes and revisions until the actual reading of the statement before the diet. He rewrote whole articles, substituting terms and words more exactly expressing the intended meaning. Continually also the paper was submitted to the other theologians present at Augsburg, and their suggestions were taken into consideration by Melanchthon. In German and Latin—both regarded as originals—the Confession was composed. After more than two months' unremitting toil, this great work was brought to a conclusion and stands as the greatest and most enduring monument of this great and learned man.

At various other times when there was a demand for a confessional statement of doctrines and practises, Melanchthon was called on to serve. His ability to state matters with accuracy and with calmness was a valuable asset.

After the reading of the Augsburg Confession the following brief, but noteworthy dialog is said to have taken place between Duke William of Bavaria and Dr. Eck:

The Duke: "Can you refute this Confession?"

Dr. Eck: "Not with the writings of the apostles and prophets, but with the writings of the church fathers."

The Duke: "Ah! I understand, then, the Lutherans are in the Scriptures, and we papists are outside."

The Augsburg Confession is to this day the banner round which all true Lutherans gather, and it should be known to every member of our glorious Church.

The Apology.

Thirty-eight days after the reading of the Augsburg Confession, the papal *Confutation* was read before the diet. Melanchthon was not present at the reading of the *Confutation*, nor would the Emperor furnish the Protestants a copy. He simply demanded the submission of the Protestants to the papal demands.

The papal *Confutation*, though scholastic and learned in form, was weak in argument. In a letter to Luther, Melanchthon calls it "that puerile confession." Melanchthon was directed to prepare an apology, or defense, of the Augsburg Confession, which had been attacked by the papists.

The Emperor, however, refused to accept the *Apology*. This *Apology* of the Augsburg Confession also was written with the utmost care by Melanchthon. When his mind was occupied with the *Apology*, he was so steadily at work that on one occasion he continued to write and jot down statements while sitting down to a meal at the table with others. Luther snatched the pen from his hand and said: "Dear Philip, we can serve God not only by working, but also by resting."

The *Apology*, simple in form, profound and learned in contents, another masterpiece of theological knowledge and Biblical lore, has also been embodied in the Book of Concord, which contains the Confessions of our Church. Both the Augsburg Confession and the *Apology* must ever be counted among the world's greatest theological works; both unite purity of Scriptural teaching with clearness of presentation.

The Personal Relation between Luther and Melanchthon.

Rarely will there be found in sacred or profane history another example of friendship of two great men like that of Luther and Melanchthon, who labored for more than a quarter



Melancthon in the Home of Luther.

century in close proximity to each other, in the same cause, and under trying circumstances. Though Luther at various times had cause to be dissatisfied with Melanchthon and to entertain doubts concerning him on account of inexcusable concessions and ambiguous or unclear statements, as, for



Luther Praying for the Recovery of Melanchthon
when the latter was at the brink of death in 1540, at Weimar.

example, in regard to the real presence in the Lord's Supper, or when he had made an unauthorized and unjustifiable alteration in the wording of the Augsburg Confession, the great Reformer always bore with him; on such occasions Luther would firmly, yes, severely reprimand and rebuke him; but no permanent estrangement between these two great men ever resulted.

Luther, as we well know, was of the heroic and bold type.

He knew no fear and was at all times ready to abide by the truth as he had recognized it, commending everything to the guidance of his heavenly Father. Melanchthon, however, despite his learning and erudition, was not a leader. This was brought home to him forcibly when Luther was at the Wartburg, and later still more forcibly when Luther had passed away. Melanchthon was of a timid disposition, very much inclined to yield when dark clouds gathered. His anxiety for peace and his spirit of conciliation at times induced him to make too great concessions. He was apt to bow too low in a storm. Especially during the negotiations with the papists, which were conducted after the reading of the Augsburg Confession, he became very much alarmed and intimidated by the threats and the hostile attitude of the papists. While these negotiations were carried on, he was in grave danger, for the sake of peace, of conceding more than was proper. It was Luther who, by word or letter, would comfort and strengthen him on such occasions.

Luther, however, recognizing Melanchthon's ability, learning, and culture, was ever grateful for such a valuable fellow-laborer. When, for example, Dr. Eck, very much peeved, contemptuously had designated Melanchthon as "that Wittenberg grammarian," Luther wrote to a friend: "I revere in him the work of my God," and declared Melanchthon to be three or four times more learned in the Scriptures than all the Ecks. Though Melanchthon never had received the title of Doctor of Divinity, Luther pronounced him "a doctor above all doctors."

Melanchthon, on the other hand, esteemed Luther as a great teacher and was wont to address him as "my most dear Father." When mention had been made of Luther's asperity, he spoke of Luther as "a violent physician, whom God had sent in this latter age on account of the magnitude of the existing disorders." He ever looked to Luther for guidance and solace in the many severe trials and difficulties that beset their way.

This relation of friendship and mutual trust continued until Luther's death. On January 20, shortly before Luther

started for Mansfeld, Melanchthon for the last time sat at Luther's table as his guest. A few days before his death the great Reformer addressed his faithful coworker in a letter with the greeting: "To Philip Melanchthon, most worthy brother in Christ." Melanchthon answered this letter on the day of Luther's death, addressing him with the words: "To the Reverend Doctor Martin, . . . restorer of the pure doctrine of the Gospel, my most dear father." In announcing Luther's death to the student-body, he exclaimed: "Ah! the charioteer and the chariot of Israel is gone, he who guided the Church in these last days of the world." Melanchthon's funeral oration on the occasion of Luther's burial is one of the loftiest tributes ever paid by a great man to a greater. In it he places Luther in the line of "unbroken succession" with the great men of Scripture and of church history. In this same oration he predicts that "throughout eternity pious souls will magnify the benefits of God bestowed on the Church through Luther."

It is with delight that one notes the mutual admiration of these two great leaders in the Reformation and considers their abiding friendship during the gigantic struggle by which "God's Word and Luther's doctrine pure" were wrested from the powers of darkness.

After Luther's Death.

When Luther had passed away, various factions arose within the camp which bitterly opposed one another; and for a number of years, in consequence of the ascendancy gained by the Emperor through the fortunes of the Smalcald War, the prospects of the Lutheran cause were dark and dismal. The period was a critical one; the spirit of controversy filled the air.

Amid these untoward conditions, Melanchthon lost his grip and did not always take so firm a stand against error and falsehood as he should have done. For the sake of peace, to avoid difficulties, to steer clear of persecutions, he repeatedly was willing to make concessions that were equivalent to denials of the truth. This lack of firmness and decision

induced him to consent to abide by the *Leipzig Interim*,* at least until the times were more propitious, though by it many of the Catholic customs and ceremonies would be re-introduced, ostensibly as *adiaphora*, that is, as things neither enjoined nor forbidden in Holy Writ. The concessions Melanchthon made cannot be justified, even if one considers his difficult position. He ignored the fact that concessions made under such circumstances had to be regarded as a denial of evangelical convictions. Correctly it was stated, while the controversy was on, that the rank and file would see in the restoration of discarded Catholic usages a reversion to the old conditions. (Compare Formula of Concord, Art. X.)

This lack of firmness and this readiness to make questionable concessions for the sake of peace, which cropped out on various occasions, were prolific causes of instability within the Lutheran camp after the Reformer's death, and also brought much contumely on Melanchthon in the declining years of his life, when the companionship and guidance of his firmer and more prudent colleague, Luther, was lacking.

His End.

The earthly house of his tabernacle was dissolved April 19, 1560, at the age of sixty-three years and two months. His wife, Katharina Krapp, with whom he had lived thirty-seven years, and who had born unto him two sons and as many daughters, had preceded him in death. Comforted by passages of Holy Writ, his lips moving as in prayer, he fell asleep in his Savior. He had served at Wittenberg forty-two years, had been the faithful assistant of Luther, and had placed his remarkable talents unselfishly in the Lord's service. On April 21 all that was mortal of Philip Melanchthon was lowered into the grave by the side of the mortal remains of Martin Luther in the Castle Church at Wittenberg.

May we ever be grateful to God for all the good He has

* The Interim was an agreement to abide by the regulations stipulated therein during the interim, in the mean while, that is, until a final agreement could be settled upon.

bestowed on His Church through the service of the great teachers of Christendom! Let us, the children of the Reformation, fervently pray that by the grace of God we may continue steadfastly in the pure teaching of Holy Writ as it has, by the Lord's direction, been reestablished after severe trials and bitter struggles above all by the great Reformer and his fellow-laborers, among whom Melancthon was the foremost.

The Thirty Years' War and Gustavus Adolphus.

REV. N. J. BAKKE.

The Lutheran Church Reformation, which historically began on the 31st of October, 1517, when the heroic German monk, Martin Luther, nailed his Ninety-five Theses on the door of the Castle Church at Wittenberg, was making unexpected and tremendous progress, despite the most violent opposition. The blows of Luther's hammer resounded not only throughout Germany, but throughout the entire European continent. They were wafted on the breezes of the wind across the Channel into the British Isles and were carried on the rolling waves over the Baltic into the Scandinavian Peninsula. They struck terror into the heart of the Roman Pontiff and his hirelings, and the very foundation of the Roman hierarchy was tottering to its fall, and kings and princes sat uneasy on their thrones.

From the oppressed remnant of God's people, however, a shout of joy went up: "Ho, he is come for whom we have been waiting! He will do it. Go on, Martin Luther! In God's name, go on! God and His angels be with thee!" Princes and peasants flocked to the banner of the Cross, which was lifted up anew before the eyes of a sin-sick world. They dared solemnly to protest against centuries of spiritual bondage; dared to declare, in the very teeth of the Pope, liberty of conscience and of free judgment; dared to refuse submission to any sovereign save Jesus and His Word.

I. Events Leading Up to the War.

THE ROMAN CATHOLIC CHURCH DECLARES WAR.

"Silence the heretic monk," was the desperate cry that came from the council-chamber of the Roman Pontiff. "Stop him by fair means, if you can, if not, by foul, but stop him. Call a convention. Summon the renegade son of the Church. Place before him the alternative: Retract or perish. Outlaw him. Put a price on his head, dead or alive. Do away with the rebel, and the Virgin Mother and all the saints will bless you." All this was done and more. But nothing can prevail against Jesus and His Word. The work was of God and could not be overthrown. From that time on, for nearly a century and a half, the pages of history were darkened with plots and intrigues having for their aim the crushing of Luther and the Reformation. The powers of darkness had been attacked, and all the ammunition factories of Satan's empire were put to work.

ROME'S FIRST SIGNAL DEFEAT.

Luther, the commander-in-chief of the Lord's host, was on his way to Worms. He had been summoned by Church and State to stand trial for his faith and confession. In April, 1521, he entered the august assembly where the Pope's representatives sat like spiders longing to suck his heart's blood. But when the solitary, defenseless monk walked out of that assembly with the uncompromising declaration: "*I cannot and will not retract,*" the Romanists suffered the first notable defeat, and civil and religious liberty drew its first breath since the days of the holy apostles.

A UNITED FRONT.

Another notable victory was gained by the Lutherans at the Diet of Augsburg, when on June 25, 1530, the Lutheran princes presented to Emperor Charles V their doctrinal confession which is known in history as the *Augsburg Confession*. This remarkable document, the oldest confession of its kind, is a plain statement of the doctrines of the Evan-

gical Lutheran Church the world over. This Confession united the scattered Lutherans. They faced the enemy with a solid front, declaring, as it were: "United we stand, divided we fall."

TRENT AND AUGSBURG.

A counter-reformation was set in motion. A year before Luther's death (1546) the Council of Trent was called, ostensibly for the purpose of uniting the hostile forces, but really with the object of condemning the Lutheran faith to the lowest hell, which it did. The invited Lutheran theologians, to the great disappointment of Rome, for this reason refused to appear. From that time on to this it has been Trent over against Augsburg, and *vice versa*.

THE MOST DANGEROUS ENEMY.

The order of the Jesuits, founded by Ignatius Loyola, came to the front as the missionary and defender of the Roman Catholic Church. It is a foe to be reckoned with, because it always works and fights in the dark and strikes below the belt. It is the most powerful and conscienceless institution known in church history. Its object was and still is to pave the way for, and spread, the soul-destroying doctrines of Roman Catholicism and to form a solid bulwark, offensive and defensive, around it. Its principle was and still is that "the end justifies the means," a principle diametrically opposed to the very essence of Christianity, nay, to the common sense of morality. No means are too low, no crimes too black for this order to employ if thereby any evangelical movement may be throttled or any Protestant heretic crushed and the cause of "The Holy Church" advanced. Historians agree that the Jesuits, the force behind the throne, are responsible for the bloody Thirty Years' War.

A SCRAP OF PAPER.

Again, in 1555, old Augsburg, a stronghold of Lutheranism, opened its hospitable doors to the representatives of the two antagonistic religious bodies. The object of the diet this time was to establish peace. A treaty of peace was

agreed on, known as the *Augsburg Treaty of Peace*, according to which the Lutheran states of Germany adhering to the Augsburg Confession were given complete religious liberty with the Catholics and permission to retain all church property in their possession. This, as subsequent history shows, was a mere "serap of paper." As to the relation of the subjects to their rulers it is stipulated, against the protest of the Lutherans, that each state adopts the religion of the ruler, according to the Catholic tyrannous principle: "*Cujus est regio illius quoque religio*," which, freely rendered, means: "Whose bread you eat his song you sing." The ruthless breaking of the Augsburg Treaty of Peace was another cause of the Thirty Year's War.

CALM BEFORE THE STORM.

For a time, peace prevailed within the German walls and prosperity within her palaces. The Emperor Charles V, whose plans to crush Luther and to exterminate the Reformation had utterly miscarried, abdicates in 1556, and the imperial crown is placed on the head of his brother, Ferdinand I (1556—1564), king of Hungary and Bohemia. He solemnly pledges himself to maintain the Augsburg Treaty of Peace. His honorable son Maximilian II (1564—1576) walks in his father's footsteps, and the Lutherans and other Protestants of the empire are permitted unhindered to spread the Gospel and to worship God according to His Word and the dictates of their conscience.

WATCH, LUTHERANS, WATCH!

It was during Maximilian's reign (1572) that the St. Bartholomew Massacre occurred in Paris, in which Catherine de Medici and her weakling son, Charles IX, caused the murder of over 50,000 Huguenots, as the Protestants in France were called. Upon hearing the "glorious" news, Pope Gregory XIII ordered a public thanksgiving to be made, a *Te Deum* ("We praise Thee, O God") to be sung, and a coin to be struck in memory of the great murderous

achievement of the "only-saving Church on earth." This event was a solemn warning to the Lutherans and other Protestants in Germany. Would not Rome, when an opportunity presented itself, repeat in Lutheran Germany or anywhere what it had done in Calvinistic France? The massacre of the Huguenots stirred the Lutherans of Germany to action



King Ferdinand.

as nothing else had stirred them. From mouth to mouth the word is passed: "Protestants, beware! Watch and prepare! Rome has tasted blood, and it thirsts for more."

THE TWO LEAGUES.

Under the secret machinations of the Jesuits the dangers increase. Like a snake in the grass the Jesuit is watching for an opportune moment to raise his head and strike his

venomous fangs into an innocent victim. Protestantism must not be found sleeping. Frederick V, Elector Palatine, placed himself at the head of an *Evangelical Union* (1608), and a year later, to counterbalance the Protestant movement, a *Catholic League* is organized under the leadership of the Bavarian Duke Maximilian. The nucleus of the belligerent forces which were to meet on numerous battle-fields during the Thirty Years' War is formed.

THE INSURRECTION.

Here and there tongues of fire begin to shoot up from under the smoldering ashes. The Protestant Bohemians, in whom the spirit of John Hus is still alive, fire the first gun. Emperor Matthias (1612—1619) forces them to accept Ferdinand, one of the most cruel Catholics that ever lived, as their king. He begins his reign by abolishing the Augsburg Treaty of Peace. To the protest of the people he answers: "*Novus rex, nova lex*" (New king, new law). Instant and implicit obedience to the Catholic ruler is demanded. An insurrection is the result. Emperor Matthias, after appointing a regency of four Catholics and three Protestants, flees; nor does he stop before he is safe behind the walls of Vienna. The assembly-room in the palace of Prague is stormed by Count Thurn and his patriotic followers (1618). Receiving an affirmative answer to the question: "Did you advise the Emperor to demand of the Protestants instant and implicit obedience to the Catholic ruler?" they pitched the Catholic regents out of the window from the third story. Fortunately for them, they fell softly on a heap of barnyard manure. "By this act," shouts Count Thurn through the window, "we pitch out of our lives the Pope of Rome, the King of Bohemia, and the Emperor of Germany." The Bohemians drive the Catholic army to the very gates of Vienna, where they are halted by superior forces. "This act of the Protestant Bohemians was to the Thirty Years' War what the firing on Fort Sumter was to the Civil or the skirmish at Lexington to the Revolutionary War."

II. The War Begins.

THE FIRST PERIOD OF THE WAR, 1618—1620.

In 1619 Matthias died and Ferdinand, King of Bohemia, known as Ferdinand II, succeeded him as Emperor of Germany. Educated and trained by the Jesuits in all the cruelties and treacheries of Romanism, he was an obedient tool in their hands. He determined to retake all the church property which before the Reformation had belonged to the Catholics, but which in the course of a century had rightly and legally been acquired by the Protestants. By this and other tyrannous acts he brought on the country a war which for length, cruelties, and atrocities stands out in history as the worst of all wars, exceeding even the late World War, except in expenditure of men and money. It began with the object of exterminating the Lutheran religion and ended in politics.

In 1619 the Bohemians cut loose from Emperor Ferdinand, their former king, and elected Frederick V, a Calvinist, mentioned before, king of Bohemia. A decisive battle was fought at White Mountain, near Prague, November 8, 1620. The Catholic army was under the command of Maximilian of Bavaria, the leader of the Catholic League, and the ferocious Belgian General Tilly, and the Protestant army was commanded by King Frederick, the head of the Evangelical Union. But while the battle was raging, the king was leisurely dining and wining in the city, utterly unconcerned about his army and the outcome of the battle. During a short armistice granted he took to his heels in such haste that he forgot to take even his crown with him.

The Protestant army was defeated; Prague surrendered; the people were subjugated; citizens were driven to the Catholic Mass at the point of bayonets, and a Catholic baron boasted that he had converted more Protestants without a sermon than the Apostle Peter on the Day of Pentecost; 23 Protestant chiefs were executed by Tilly; three-fourths of the population perished either by the sword or by pestilence or by famine; 30,000 families emigrated; the Letter of

Majesty, given by Emperor Rudolph in 1608 for selfish ends, guaranteeing the Bohemian Protestants religious liberty, was torn and burned by Emperor Ferdinand, and the Catholic Maximilian of Bavaria was appointed Elector Palatine instead of the fugitive Frederick.

THE SECOND PERIOD OF THE WAR, 1620—1629.

The war was now carried into the heart of Germany, and the Catholic troops under General Tilly were everywhere victorious, ravaging the country, appropriating to themselves whatever was valuable, and to Rome all Protestant church and school properties, and leveling towns and cities with the ground, with the one determined object of sweeping the Lutheran and other Protestant churches from the face of the earth. The Emperor was a devoted worshiper of the Virgin. To her he made a vow, both at Loretto and Rome, to enforce her worship at the peril of his life, declaring that he would rather rule over a wilderness than over a nation of heretics, and the arrogant tool of the Jesuits left no stone unturned in order that he might bring Protestant Germany to its knees before the Virgin Mary.

Over against these tremendous military and Jesuitic forces a few faithful Lutheran princes, such as Ernest of Mansfeld and Christian of Brunswick, stood helpless. The rest were either indifferent or standing at the bargain-counter of the Emperor. Elector John George of Saxony, whose ancestors for a century had been the stoutest pillars and valiant defenders of the Lutheran Reformation, deserted the cause and pretended, for the safety of his country, to be neutral. Help was needed, and that quickly; but where was it to come from?

Gustavus Adolphus, King of Sweden, whose character as Christian and military leader had gone abroad, was busy with the belligerent Poles; still he was willing and ready to send some of his well-trained troops to the assistance of his helpless German brethren. However, the German princes, for reasons of their own, preferred the King of Denmark, Christian IV, brother-in-law of the Elector Palatine. The

Dane entered Germany in March, 1625, determined to cover himself with glory, acquire territory, and "make the country safe for Protestantism."

But "there is many a slip 'twixt cup and lip." Albert Wallenstein, Duke of Friedland in Bohemia, a convert from Protestantism to Catholicism, a military genius, but a heartless brute, now appeared on the scene. Mercenaries and adventurers from all parts of Europe flocked to his colors, attracted by the promise of loot. He raised and maintained this army at his own expense, commanded it with a masterly hand, punishing severely every violation of his orders and rewarding his soldiers with permission to rob, murder, and burn to their heart's content.

In the year 1626 the combined forces of Tilly and Wallenstein, who hated each other, attacked the Danish king at Lutter. He was defeated and his army routed. The valiant princes, Mansfeld and Brunswick, died, their armies were destroyed or scattered, and the Catholic forces laid waste the country everywhere. The king of the Danes now sued for peace, and at the peace conference at Luebeck, May 22, 1629, the emperor granted him the return of his own possessions under the condition that he take no further part in the war. The Dane bowed and departed. The Catholics shouted, and the Protestants were on the verge of helpless despair. The darkest period in the history of the Reformation had come.

Only Stralsund, on the Baltic, brave, God-fearing Stralsund, determined to resist the siege of Wallenstein, which lasted for ten weeks and at which he lost 12,000 of his best troops. The Lutherans of that city bound themselves with a solemn oath to abide by the Augsburg Confession and to fight for their rights and liberties to the last man. They appealed to God, their present Help in trouble, and He delivered them. Wallenstein sneaked away like a whipped dog.

Drunk with the successes of his weapons, the Emperor now issued what is called in history the *Edict of Restitution* (1629). The Protestants were ordered to surrender all church property and secularized religious foundations to the

Imperial Commissioner, and the Catholic princes were released from all further obligation to their Protestant subjects. Wallenstein was authorized to enforce the edict, which he did with satanic cruelty. At Augsburg, where the Catholic bishop was reinstated, he forbade all Protestant worship and erected a gallows in front of the town hall as a warning to all who would dare to disobey. Lorenz Forer, one of Wallenstein's cringingly obedient captains, encouraged his soldiers with the words: "Be active, my friends! If some withstand you, kill and burn them in the fire that shall make the stars melt and force the angels of heaven to withdraw their feet."

At the request of the Catholic princes and Duke Maximilian of Bavaria the Emperor dismissed Wallenstein and some of his worst officers in disgrace and placed Tilly and Pappenheim, whose names ever since have been synonymous with barbarian outrages, in command of the Catholic armies.

Apparently the Protestant cause was lost, if help did not speedily come. The Protestants, particularly the Lutherans, cowed in spirit, broken in body, and with famine, pestilence, and death staring them in the face, began to look with longing, prayerful eyes towards the snow-capped mountains of Sweden for the "Snow King," the Lutheran Hero of the North. Will he come? Will he draw his sword in their defense? While they were praying, Gustavus Adolphus was winding up his business with the king of the Poles to his own satisfaction and to that of his country. With the consent of his self-sacrificing people and with his eyes and heart lifted up to the Lord of hosts, and humming the words of the Lutheran battle-hymn: "And take they our life, goods, fame, child, and wife," etc., he rushed to the rescue of his brethren in faith.

III. Gustavus Adolphus.

HIS CHILDHOOD AND YOUTH.

Gustavus Adolphus was the eldest son of King Charles IX and his second wife, Christina of Hesse, and the grandson of Gustavus Vasa, Sweden's first king and his country's

liberator from Catholic bondage. He was born December 9, 1594, and was baptized in the Lutheran church, January 1, 1595.

The boy was brought up in an atmosphere of war. From childhood he drank in freely of the spirit of the times, which helped to mold him for the great work he was destined in the providence of God to perform. His mother, a German princess of superior education, was a strict disciplinarian, and she instilled into the heart of the future soldier and statesman a quick and ready obedience to laws. "For who would command must first learn to obey." His father, who saw in his son the heir to his throne and a commander of many different nationalities, provided him with the best teachers the country could afford, and mapped out the plans for his education. They were to instil into his young heart the fear and love of God and love for the Lutheran faith, together with a thorough knowledge of ancient and modern languages. Before he was seventeen years old, he could speak fluently, in addition to his own tongue, Latin, German, Dutch, French, Italian, and could make himself understood in Russian and Polish. Afterwards he also became proficient in Greek. Add to this a thorough knowledge of history and philosophy, and it is seen that the prince was educationally well prepared to assume the burden and the responsibility of a crowned head.

Nor was his training in military science and in the affairs of state neglected. As a mere boy he was permitted to participate in the maneuvers of the army and even to command a company of soldiers. In the councils of state he sat with his father and listened with rapt attention to the deliberations of the statesmen and politicians.

GUSTAVUS ASSUMES THE THRONE OF SWEDEN.

Towards the end of the year 1611, his father died. Duke John, son of King John III, heir apparent, voluntarily renounced all rights and title to the throne of Sweden, and Gustavus Adolphus, though only seventeen years old, and according to the laws of the land ineligible, was declared by

the assembled estates to be of legal age (twenty-four), and the reins of government were placed in his young hands. He chose the title of Gustavus Adolphus II. For fifty years Sweden had been engaged in wars at home and abroad. Gustavus inherited a throne sprinkled with blood, and during his entire life his ready sword was never permitted to hang rusty on the wall.

One of the first acts of the young king was to appoint Axel Oxenstiern chancellor of the kingdom. He was the



Gustavus Adolphus.

senior of the king by ten years, highly educated at the universities of Germany, a theologian and man who feared God more than the king. During the entire life of Gustavus II, also after his death, this truly great man was one of the chief factors in the government of Sweden and in the liberation of Protestantism. He was a true friend, never fearing to restrain and reprove the impetuous, strong-minded young war king. He was a Lutheran to the core of his heart, and the defense and progress of Luther's Reformation was to him, as it was to the king, of vital interest.

THE MARRIAGE OF GUSTAVUS.

From early boyhood Gustavus had loved with all the intensity of his heart a beautiful and accomplished girl by the name of Ebba Brahe, lady-in-waiting at the Swedish court. She was of a noble, distinguished family, but not of royalty. His queen-mother, however, strongly opposed the union for political reasons, holding up before her always submissive son the duty and the necessity of strengthening his kingdom by marrying into a royal family, which would be to him an ally in peace and in war. He submitted, though reluctantly. On the 25th of November, 1620, he was united in marriage to Marie Eleanor, the handsome and highly educated daughter of the Grand Duke of Brandenburg, Germany.

THE CHARACTER OF GUSTAVUS.

Physically and mentally the Swedish king towered head and shoulders over the rulers of the time. He was over six feet high and so heavy that only the strongest horse could carry him. With a high forehead, yellow hair, an eagle nose, and clear blue-gray eyes, in which earnestness of purpose and majesty, coupled with goodness and gentleness, were expressed, his appearance was truly kingly.

By nature he was endowed with many mental gifts, which were developed under the ablest teachers. He was a linguist, and he possessed a keen intellect as well as a remarkable memory. He was an orator, poet, and debater, who at Munich debated with a learned Jesuit father in Latin on the Catholic doctrine of transubstantiation (the belief that the bread and wine in the Lord's Supper are changed into the body and blood of Christ), and with the Scriptures drove the Jesuit father to the wall. In brief, he was a magnetic personality which impressed itself even on his enemies.

But Gustavus Adolphus was more than that. He was a sincere Christian, a man of strong faith rooted and grounded in God's Word, and a diligent hearer and reader of the Word. "I seek," he said, "to fortify myself by meditating on the Holy Scriptures." He firmly believed that he was

called by God to be Protestantism's liberator in the darkest hour of its history.

He repressed with a strong hand all acts of violence, vengeance, and vice among his soldiers and upheld religion and good morals in the camps of his army. Divine services were conducted morning and evening, and the king and the soldiers knelt side by side, invoking the blessing and guidance of God. Before every important battle a special divine service was held, and the Lutheran battle-hymn, "A Mighty Fortress Is Our God," was sung by the entire army.

Such was the noble Christian character of the man destined of God to restore and protect the work of Luther's Reformation who now appeared on the battle-fields.

IV. The Tide of Victory Turns.

THIRD PERIOD OF THE WAR, 1620—1632.

The people of Israel at the Red Sea, with the sea on one side, the mountains on the other, and the pursuing enemy in the rear, had but one way of escape—upwards to God. So likewise the Lutherans of Germany, surrounded as they were on all sides by enemies, had but one refuge—upwards to God. To Him they fled in fervent prayer, and He heard their cries. When the news reached them that the King of Sweden was embarking his small, but trained army, a shout went up as at the time of Luther: "Ho, the deliverer is coming! God has answered the prayers of His people."

When the coming of the Swedish king was announced to the Emperor, he declared: "We shall now have another little enemy to fight. The Snow King of the North will soon melt away with his army." Wallenstein boasted that he could expel Gustavus with a judicious use of the rod as he might chastise a wayward boy." At the same time, however, he offered 30,000 dollars to any one who would bring the king of Sweden to him, dead or alive.

Having come to a "gentlemen's agreement" with Christian IV of Denmark "not to bite him in the heel," being reasonably sure of the moral and financial support of Riche-

lieu, the chancellor of France, the shrewdest and most powerful politician of Europe, in whose hands kings and princes moved as figures on the chessboard, who, to check the rising power of Austria, supported the Protestants of Germany and, to advance the power of France, persecuted them at home, — having concluded an honorable peace with the Poles and obtained the consent and the blessings of his people, King Gustavus embarked on the shores of Sweden with an army of 15,000 and landed on German soil with 13,000 men. His first act after landing was to fall on his knees in the presence of his staff and to thank God for the safe voyage. "O Thou," he prayed, "who rulest over the heavens and the earth, over wind and waves, how can I worthily thank Thee for the miraculous protection which Thou hast graciously vouchsafed to me during the dangerous voyage? Oh, deign to bless the enterprise undertaken for the defense of Thy distressed Church and the consolation of Thy faithful servants. Let it redound not to my, but to Thy glory." Turning to his officers, he said: "The more you pray, the more victories will you gain. Incessant prayer is half the victory."

Lack of space permits us to mention only the most important battles fought during the period. After landing on the island of Wollin, June 24, 1630, the king reembarked his troops and hastened to the rescue of Stralsund. Thence he advanced on Stettin, the capital of Pomerania, and before the old Duke Bogislav XIV was aware of his approach, his guns were turned against the walls of the city. It opened its gates, and the Duke entered into a close alliance with the king, affording protection to his troops from rear attacks and an open line of communication with his own country. Volunteers and mercenaries, dissatisfied with Wallenstein's abdication, greatly increased his forces, and in a short time Pomerania was cleared of the imperial troops. He pressed on into Brandenburg, met the imperial army, and defeated it at Frankfort-on-the-Oder in a three days' siege.

The refusal of some German princes to enter into an alliance with him, the vacillation and the jealousies of others, forced him to enter into an alliance with France in 1631.

The difficulties placed in his way by those princes hindered him from rushing to the rescue of Magdeburg, which Tilly with his entire Catholic army was attacking. Magdeburg was at that time the Lutheran stronghold in Germany and the only city which dared to offer resistance to the imperial forces. General Tilly was determined to sack this obstinate "heretic nest," and he did it to the everlasting shame of even fanatic Catholics. On the 10th of May Magdeburg was taken by storm. "On to the leaders, the Lutheran preachers!" was the command. "Had it not been for them, the city would have surrendered." The Lutheran pastors were killed in their homes and burned together with their books. The soldiers bound their wives and daughters to the tails of their horses, dragged them into the camps, and delivered them up to inhuman tortures and frightfulness. St. John's Lutheran Church was filled with women. They were kneeling in prayer. Tilly's hordes nailed up the doors and windows and burned the worshippers with the church. They tied the prettiest women to their stirrups and raced with them through the burning town to the camps. Babies were speared at their mothers' breasts, and screaming children were carried aloft on bloody pikes. Approximately 40,000 people perished, and only a few houses were left standing.

Thus the "holy" Roman Church wreaked vengeance on a Lutheran city because it dared to defend the Gospel of Christ. "There are pages of pathos in every history, but nothing exceeds the pathetic picture of those heroic devoted Lutheran soldiers refusing quarter, because the condition of surrender is that they must become Catholics." General Falkenberg, dispatched by King Gustavus to take command of the regular and citizen troops of the city, when called on to surrender with his men, replied: "I shall hold out while I live." On his house a tablet has been placed with the inscription: "Remember May 10, 1631." Yes, remember Magdeburg, young Lutherans, and copy the example of Magdeburg's immortal martyrs! Protestants of every creed and nation, remember Magdeburg! Tilly wrote to his emperor: "Not since the destruction of Troy and Jerusalem has there

been such a victory." While the city was burning, the soldiers were plundering and murdering, chaste virgins tortured and outraged, and mothers were pleading on their knees for themselves and their innocent sucklings, the Pope called for the ringing of the church-bells and the singing of another *Te Deum*.

But where was Gustavus Adolphus? Why did he not keep his promise to the citizens of Magdeburg? He was held back by the Protestant princes — Duke John George of Saxony and his brother-in-law, George William of Brandenburg, whom he could not afford at the time to turn into open enemies by marching through their lands without their consent. Later, however, when these princes were hard pressed by the Catholic forces and by the hue and cry of their indignant people, they threw themselves on the mercy of the king, and he saved them.

In September, 1631, King Gustavus met Tilly at Breitenfeld, near Leipzig, where one of the fiercest battles of the war was fought. Here Catholicism and Protestantism stood face to face before the walls of the German university city. Whose shall the victory be? Tilly was defeated and his army put to flight. On the battle-field stands an imposing monument with the inscription:—

GUSTAVUS ADOLPHUS,
THE CHRISTIAN AND HERO,
SAVED NEAR BREITENFELD
RELIGIOUS LIBERTY TO THE WORLD.

King Gustavus, being free now to go wherever he pleased, made a triumphant march through the richest provinces of Germany, crossed the Rhine, cleared the Palatinate of the Spanish garrison in the pay of Maximilian of Bavaria, and was undisputed ruler from the Arctic to the Alps and from the Rhine to the Russian border. At the river Leche, in April, 1632, the king and Tilly met for the second time. The valiant Catholic general was forced to flee with a Swedish bullet in his body, which ended his inglorious career. The church-doors of historic Augsburg, closed by the Edict of Restitution, were thrown wide open by the king, and the

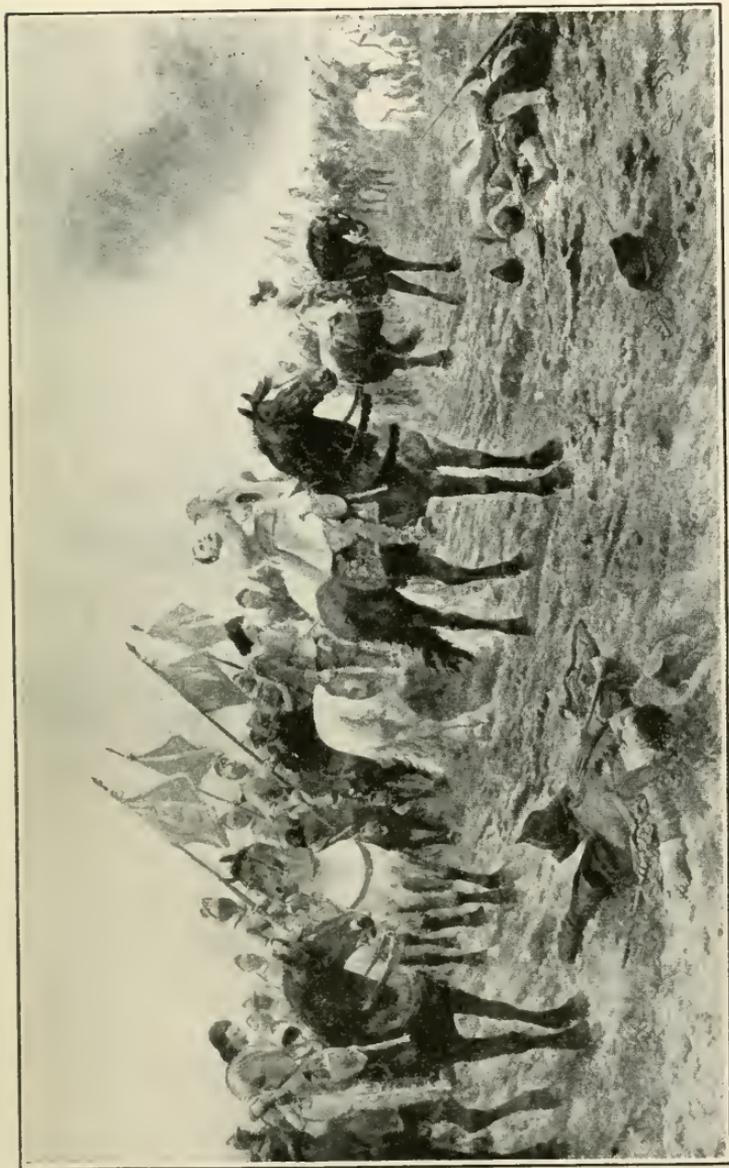
citizens flocked to St. Ann's Church, where Dr. Fabricius, the king's chaplain, preached on the words of the 12th Psalm: "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord," etc. From thousands of thankful hearts the songs of the Lutheran Zion filled the old sanctuary.

After the death of Tilly the emperor was compelled to recall the wily Wallenstein, who offered to serve the king and at the same time was dickering with the emperor, and to place him again in command of the imperial army on his own terms — that of *generalissimo in absolutissima forma*, dictator in all matters pertaining to the conduct of the war. Wallenstein stamped his foot, and the robber bands of Europe flocked to his banner. In August, 1632, King Gustavus and Wallenstein clashed at the city of Nuernberg, but though much blood was shed, the battle was undecided.

Through the shrewd and selfish politics of Duke John George, Saxony, the garden spot of Germany, had been almost untouched by the ravages of the awful war. It was spared no longer. Wallenstein with his hungry hordes invaded the fertile plains, and Gustavus followed him from Bavaria in forced marches. The populace everywhere hailed the king with thanksgiving and jubilation, which he exhorted it to give to God and not to him.

The memorable day of Luetzen came. Wallenstein was entrenched near the town. Ditches and canals for irrigating purposes ran across the plain. King Gustavus advanced on the enemy.

The fateful morning of November 6 arrived. It was cold, foggy, and dark on the plains of Luetzen. The king had a premonition that the decisive battle of the war was to be fought. He sent for his faithful chaplain, and these two spent an hour together in prayerful devotion. As usual, divine services were conducted in the camp. The entire army sang Luther's battle-hymn, each nationality in its own language. Think of that hymn sung by 20,000 hale and hearty Lutheran soldiers! Wallenstein heard it and sneered. Then the king himself in his strong, clear baritone voice sang his



Gustavus Adolphus and His Army Praying before the Battle near Luetzen.

own composition: "Fear Not, O Little Flock, the Foe," in which the Swedes joined. To the young, devoted page who brought his armor, the king said: "Take it away, the Lord is my armor." Riding on his spirited charger along the front of the army in battle array, he encouraged his soldiers in Swedish and German to fight bravely for their God, their country, and their king. "If you do not, there is an end to your religion, your freedom, and your temporal and eternal welfare." The battle-cry of the Protestant army was: "God with us!" that of the Catholic army: "Jesus, Mary!" With the words: "Now will we march onward in God's name. Jesus, Jesus, may we this day fight for the honor of Thy holy name," Gustavus gave the command, "Forward!"

For six hours one of the fiercest battles recorded in history was fought, neither side gaining material advantages. The king was in the thickest of the battle with his faithful page by his side, disregarding the warnings and supplication of his devoted officers. His horse carried him over ditches and obstacles until a hostile bullet shattered his left arm. On being conducted out of the line, he was shot in the back. He fell from the horse, mortally wounded, and the last words heard from the lips of Protestantism's liberator (related by the young page to his father in his dying hour), were: "*This day I seal with my blood the liberty and religion of the German nation.*"

After a long search the king's body was found, stripped by plundering vandals not only of its ornaments, but also of its clothing. It was conveyed to Sweden and buried in the old Riddarholm Church. A magnificent mausoleum marks the spot, which is always covered with the flag of Sweden, and few travelers enter the church without placing a wreath over Sweden's and Protestantism's immortal dead.

What was the effect of the king's death on the army and the Protestant cause? A ray of sunshine pierced the smoke of battle and descended on the heads of the grief-stricken soldiers, bowed in humble submission to the mysterious will of God. One sighing prayer came from the hearts of both officers and men: "Would to God I had died for thee, my

king!" The battle was not lost nor the cause, though some high officers advised retreat. From among a group of generals came galloping the dead king's trusted lieutenant, the valiant Bernard, Duke of Weimar. With drawn sword and with a voice trembling with emotion he fired the drooping spirit of the soldiers with the words: "Swedes, Finns, Germans: Yours, ours, liberty's defender is dead. For me life is not worth living if I cannot take deadly vengeance. Onward, then, and show by your valor that you love the king and the cause for which he died. Onward to victory or death!" And onward they stormed, nor did they cease until Wallenstein's Catholic army was literally stampeded, beaten, routed, driven from the field.

On the fields of Luetzen Protestantism, Lutheranism, was saved from extermination, civil and religious liberty restored, and vaunted Catholicism, Jesuitism, was dealt a blow from which it has never recovered, nor, please God, ever will.

V. The End of the Long Struggle.

THE FOURTH PERIOD, 1632—1648.

From the beginning of the war (1618) to the Protestant victory at Luetzen (1632) it was a conflict between two great religious systems, between Bible religion and heathen idolatry, between religious liberty and tyrannous Jesuitic priestcraft. After the death of King Gustavus Adolphus, the warring nations contended more for power and territory than for religious principles. Under the wise and powerful leadership of Axel Oxenstiern and his excellent generals, disciples of the great king and general, the Swedish and allied weapons were for a time victorious. Wallenstein, feeling his power waning and his importance undervalued after his defeat at Luetzen, was by imperial decree found guilty of treason, dismissed in disgrace, and a reward for his capture, dead or alive, was offered. At a banquet, presumably given in his honor, he was assassinated. No tears dropped on *his* coffin-lid.

The emperor's son, Ferdinand, became commander-in-chief

of the army. At Noerdlingen, September, 1634, the Swedes and Germans were defeated. The evangelical princes in Southern Germany fled, and those in the North, a year later, concluded a separate peace with the emperor. The Swedes were without allies and were threatened with a humiliating retreat to their own country. But Richelieu, the crafty Frenchman, still lived. He was determined to humiliate the House of Hapsburg, both in Spain and Austria; and seeing that the Swedes were unable to carry out his designs, he sent an army into Germany to aid the Swedes (1635).

Emperor Ferdinand II died unmourned in 1637. He left behind him a devastated country, poverty, famine, and pestilence, and — a lost cause, for all which he was long remembered. His son, Ferdinand III (1637—1657), succeeded him on the imperial throne. He was less fanatical than his father, but otherwise reigned in his father's spirit. Being too weak to continue the unequal fight and too proud to surrender, he began to negotiate for peace. The Swedish and French weapons were now everywhere victorious. They penetrated into Bavaria, and Duke Maximilian, the defeated champion of the Catholic League, fled from his country. Prague was about to be captured (1648) when the news of a signed peace treaty reached army headquarters, and the Thirty Years' War ended.

THE PEACE OF WESTPHALIA, 1648.

After four years of deliberation, the Peace of Westphalia was signed, October 24, 1648, according to which Alsace was awarded to France, Western Pomerania and an indemnity to Sweden, the rest of Pomerania, including Prussia, to Brandenburg, which in the course of centuries became the most powerful German state. Bavaria and other smaller states retained what they possessed before the war.

The Westphalian Treaty, dictated by Sweden and France, confirmed the Treaty of Augsburg, canceled the Edict of Restitution, granted civil and religious liberty to all religious bodies and political equality to Protestants and Catholics alike. Pope Innocent X and the Jesuits loudly and vigorously

protested, pronounced the treaty null and void, without influence on past, present, or future, and declared they would "*never abandon the claim that the Pope of Rome is the supreme and exclusive source of all ecclesiastical and political authority in all the world.*"

Conclusion.

The long and bloody strife left its marks on the nations engaged in it, particularly on Germany, which, as is claimed, lost two-thirds of its population. Lutheranism, Protestantism, was saved, chiefly through God's instrument Gustavus Adolphus, the great Lutheran hero, and his self-sacrificing people, but saved at a tremendous price; yet no price and sacrifice are too great when the glory of God, faith in His Word, liberty of conscience and of judgment are at stake. The papacy was defeated, and despite its power and Jesuitic plotting activity it has never dared another such attempted extermination of "God's Word and Luther's doctrine pure."

But is the danger past? Has Roman Catholicism changed its policy? Not many years have rolled by since the Pope wrote to the Catholics of America (Pope Leo XIII, January 10, 1890): "*It is wrong to transgress the laws of the Church in order to obey the laws of the State. If the laws of the State are in conflict with the laws of the Church, if the Church is injured, or the Pope's authority, as supreme ruler, is undermined, it is a duty to rise against such laws and it is a sin to obey them.*" (Freely translated.)

According to Father Chiniquy, in his book *Fifty Years in the Church of Rome*, Abraham Lincoln charged the Catholic Church with being the cause of the Civil War in our land. In his book he quotes the prophetic words of President Lincoln: "I see a dark cloud gathering over our land. It comes from Rome. It grows as it advances. It is filled with tears of blood. At last it is torn by a flash of lightning, and a fearful thunderbolt strikes. Then a cyclone such as the world has never seen rolls over the land, scattering destruction and death." Chiniquy exclaims in his book:

"Americans, you are nursing at your breast a serpent which will kill you with its bite. You are sleeping on a volcano."

Lest we forget what it has cost to preserve to us and to our children the faith once delivered to the saints, let us study the history of the martyred thousands who gave their blood and their lives in order to transmit to us an inheritance which fadeth not away. This is no time to be indifferent and to sleep securely. The fire is still smoldering under the ashes, and here and there tongues of fire shoot out that will start another conflagration. "The old Evil Foe now means deadly woe." Let us be prepared to face him with the Sword of the Spirit, which is the Word of God. Let us instil into the hearts of our children from early youth at home, in church, and in school the fear of God, implicit obedience to His Word, love for the Lutheran Church, the great historic Bible-church, and watchful fidelity to her unto the end. Let us in the spirit of Martin Luther and Gustavus Adolphus renew our vow to the Lord in the words of ancient Israel: *"If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."*

The Jesuits.

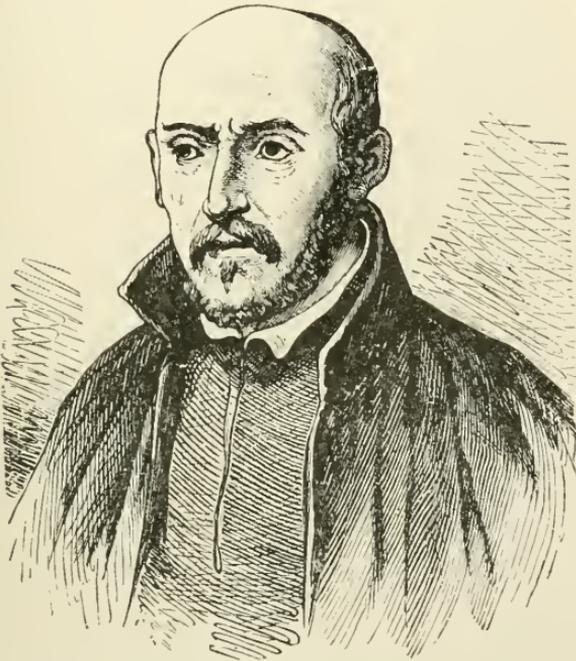
REV. F. J. LANKENAU.

The Founding of the Order.

The Jesuit Order — *Society of Jesus* — was founded by Ignatius Loyola, the younger son of a northern Spanish noble family, in 1540. Loyola had a threefold purpose in view when he founded his order: 1. The inauguration of a counter-reformation against Protestantism; 2. the strengthening of the Roman Church in Roman Catholic countries; 3. the planting and spreading of the Roman Church among the heathen.

While assisting in the defense of the Spanish fortress of Pampluna against a large force of French soldiers, Loyola

received a severe wound in the leg that cast him upon a wearisome and painful sick-bed, left him a permanent cripple, and destroyed his fond hopes of earning distinction as a soldier. His favorite reading during his prolonged invalidism were stories of knightly adventure and sentimental romances; and when he had no more of these, he read a collection of legendary lives of the saints. The latter made a wonderfully deep



Ignatius Loyola.

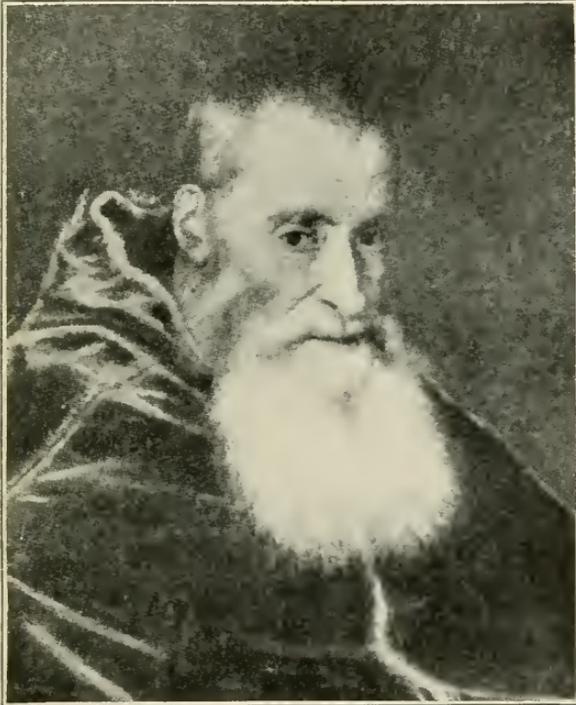
impression upon him. All his old martial enthusiasm ran into a new channel. He decided that henceforth he would be a faithful knight-errant of the holy Virgin. As soon as his wounded leg permitted it, he left his bed, went to the convent at Montserrat, and there, in true knightly fashion, dedicated himself and all he had to the service of Mary, and laid his armor and weapons on her altar. Having done this, he retired into a cave, where he passed through a period of

severe spiritual struggles and great ascetic self-denial. While there, alleged visions of the Virgin and trances comforted and strengthened him in his determination and purpose. During this period of retirement he also made the first sketch of his famous *Exercitia Spiritualia*, Spiritual Exercises, in which he attempts to reduce the discipline of the soul to a system, just as the manual of arms does the military training of the soldier.

Not long did Loyola's restless spirit permit him to remain in the quiet of his retirement. In 1523 he journeyed to Jerusalem as a pilgrim, hoping to make that city the scene of his missionary labors. But the disfavor with which his work was looked upon by the Franciscan friars, who were in control there, soon compelled him to return to Spain. The following year found him taking up the study of Latin at Barcelona, and two years later he began the study of philosophy and theology at Alcalá. At Alcalá, and later at Salamanca, where he had gone to continue his studies, he came into conflict with the authorities of the Church and was even cast into prison because he was under suspicion of being a heretic. But he never quite came into the hands of the Inquisition. It throws a peculiar light upon the Church of Rome when one who was in a sense to become her savior should so nearly have been killed by her high officials.

This persecution in Spain induced Loyola to go to Paris in 1528. By his iron will, born of fanatic zeal, he triumphed over all obstacles that came in his way; and in a comparatively short period of time he had won six men to his cause. These were Peter Faber, a native of Savoy; Francis Xavier, an ambitious young noble of Navarre; James Lainez, a brilliant student from Alcalá; Simon Rodriguez, a Portuguese nobleman; Alfonso Salmeron, an able preacher and learned theologian; and Nicholas Bobadilla, also a native of Spain. August 15, 1534, these seven kindred spirits solemnly pledged themselves to engage in missionary labors in the Holy Land, or, if that should not be possible, unconditionally to subject themselves to the commands of the Pope.

Several years later we find the original seven with three new converts in Venice, whence they intended to journey on to Jerusalem. This purpose, however, they were not able to carry out by reason of the war that had broken out between Venice and the Turks. Therefore Loyola, Faber, and Lainez sought the Pope (Paul III) to obtain his approval of their



Pope Paul III.

organization as a society that should labor for the spread of the Roman faith wherever the Pope should see fit. Powerful opposition was brought to bear against the new association, even the old charge of heterodoxy being revived; but Loyola's indomitable spirit succeeded in overcoming all objections. September 27, 1540, Pope Paul III, in a bull, gave formal sanction to *Societas Jesu*—The Society of Jesus. Of course,

Loyola was chosen general of the new order at the first election in 1541.

Originally the membership of the order was limited to sixty, but when, in 1543, this restriction was removed, the new society rapidly grew, and when Loyola died in 1556, the order had thirteen provinces, 100 houses, and more than 1,000 members. Under three succeeding generals of the order, the brilliant, but crafty Lainez, the energetic Francis Borgia (great-grandson of Pope Alexander VI), and the artful Claudius Aquaviva, the great importance and usefulness of the order for the Roman Church became more and more apparent and secured for the society extraordinary privileges and favors. Its members were relieved from inconvenient rules and duties and were granted the privilege of preaching wherever they pleased and to administer Holy Communion to anybody except "heretics."

The Jesuits have many faults and shortcomings, but inconstancy of purpose is not one of them. If they have once decided upon a certain course, they never recede. They may apparently yield to the pressure of circumstances and conditions, but as soon as the pressure is gone and conditions are more favorable, they strive for their set goal with renewed zeal. They are like a rubber ball that you may press and squeeze in every imaginable way, but which returns to its original globular form as soon as the pressure ceases.

The Counter-Reformation of the Jesuits.

A main purpose of the Jesuits was the reconquest of those countries that had been lost to the Roman Church through the Reformation. Especially did they cast their eye on *Germany*, which had been almost totally lost to the papists. An observer claimed in 1558 that of every ten Germans only one was a Roman Catholic. To bring Germany back to "holy Mother Church," Vienna, Prague, Cologne, and Ingolstadt were favored with members of the order. From these cities, as from centers, the Jesuits spread all over Germany and sent bright, intelligent German boys to Rome, there to be educated at the *Collegium Germanicum* (German College)

for future use in their native country. They were very successful in their work, and under their first provincial in Germany, Peter Canisius, by threats and cajoleries, they brought back many into the Roman fold. In *Bavaria* all the evangelical pastors were driven from their charges, and the people were given the alternative of returning to the Roman Church or going into exile. In other German countries that were largely evangelical every trace of Protestantism was effaced. Because of his great success Canisius was called the Second Apostle of the Germans by his people; but the Protestants more appropriately called him Canis (Dog) because of his bloodthirstiness.

In *Bohemia* the first attempts of the Jesuits to "convert" the people met with poor success, the enraged Bohemians driving them out of the country. But when, a few years after, their faithful pupil, Ferdinand II, was elected German Emperor, they returned, and the Protestant pastors were obliged to flee. Out of the disturbances which followed their return to Bohemia grew the terrible Thirty Years' War. When the war was over, there no longer existed one Bohemian Protestant church. In *Silesia* they forcibly deprived the Protestants of their churches, and those who refused to accept the Roman faith were forced to leave their homes and country. In *Switzerland* they likewise "converted" thousands by force; yes, they even perpetrated a deed there as bloody and awful as that committed in Paris on St. Bartholomew's Eve, 1572. On a certain day the Protestants of the village of Veltlin were attacked at the sound of the church-bell, and all, even the suckling babes, were massacred. The number of martyrs was over four hundred.

When the Jesuits began their work in *Hungary*, there were 2,000 evangelical churches in the country; when they had completed their work, only 105 remained. It was the Jesuits who induced Louis XIV of France to introduce the terrible dragonades into his country, and when their work of "converting" the Huguenots by means of gallows, ax, fire, and sword was done, *France* had lost half a million of its best citizens, while two million others lived as outlaws in

their native land. When James I, the son of Catholic Mary Stuart, ascended the throne of *England*, the Pope and his minions expected the Roman Church to be the ruling power in his kingdom. But James preferred to be the head of his own church rather than be the servant of the Pope, and thus shattered the fond hopes of the papists. Actuated by motives of revenge, the papists instigated the notorious Gunpowder Plot, which had for its purpose the wrecking of the houses of Parliament. The plot miscarried, and a number of the conspirators were executed, among them two Jesuits. When James II ascended the throne, he at once entered into negotiations with Rome, and a Jesuit, Edward Petre, a vice-provincial of the order, became the king's confessor. But despite the assiduous labors of the king and the Jesuits, they could not attain their object. The Jesuit confessor of James II cost him three kingdoms and destroyed the House of Stuart. This, of course, does not mean that the work of the Jesuits in England was all in vain, nor does it mean that the Jesuits discontinued their work in England.

In *America*, too, the Jesuits have not been idle. From the days that La Salle sailed on the Mississippi and Marquette rode his little birch-bark canoe on our northern streams and lakes till the present day, the members of the Jesuit order have not grown weary in taking advantage of every circumstance to spread and widen the influence of the Roman Church in our country. Though not able to work in the same way in which they could in some European countries, they never neglected to take advantage of every opportunity offered them of coming nearer to their goal. Our most astute diplomats, our most cunning politicians, and our most conscienceless "wire-pullers" could learn many a trick from the Jesuit fathers!

Agitations of the Jesuits against Catholics.

The wholesale perversion of Protestants to Romanism did not satisfy the Jesuits; they even persecuted those within the pale of the Roman Church in their desire to remodel it to conform to their pattern. Two instances will suffice to

substantiate this charge — their quarrel with the Jansenists in France and their successful agitations in the Netherlands.

A certain Dutch divine, Jansen, had written a book bearing the title *Augustinus*, which was not published till after his death. What Jansen said in this book concerning sin and grace called forth the strongest condemnation of the Jesuit theologians. The principal defenders of Jansen's teachings were St. Cyran, Antoine Arnauld, and Arnauld's sister Angelica, the prioress of the Port Royal convent, near Paris. These three were the open antagonists of the Jesuits. Others soon joined them, among their number the famous Blaise Pascal. Arnauld led the attack against the Jesuits in a book in which he defended the Jansenist teachings and attacked the lax morality of the Jesuits. Of course, the Jesuits now did their utmost to have Arnauld's book condemned by Rome, but the worst the Roman Inquisition could say against the book was that it now and then placed Paul on the same level with Peter. About this time Pascal began to publish his celebrated *Provincial Letters*, in which he castigated the moral teachings of the Jesuits in truly classic language. The effect of these letters was most crushing for the Jesuits; for though they tried to defend themselves, their defense only served to increase their sad plight. Then it was that the Pope came to the rescue with a bull against the Port Royalists, and by order of the king (who had been incited by his Jesuit confessor to give the order) this bull had to be signed by every priest, monk, nun, and teacher in France. Those who refused to subscribe were sent into exile. The nuns of Port Royal also signed the bull, but this did not bring the persecution of its inmates to an end. The Jesuits did not rest till the convent had been suppressed, its buildings razed, and even the bodies of the dead torn out of their graves. In connection with the convent at Port Royal, those mentioned above conducted a very successful system of schools called "little schools." The hatred of the Jesuits did not rest till these fine schools had met with the fate of the convent.

In *Holland* the Jesuits succeeded in sending into exile

the Archbishop Vosmer, whom they accused of Jansenist leanings. When his successors, as well as the secular authorities of the Netherlands, refused to be ruled by them, they simply accused them of heresy. By means of trickery they succeeded in keeping the archiepiscopal see at Utrecht vacant for years, so that all unoccupied pastorates in the Netherlands could be filled by the papal nuncio at Cologne, who was a Jesuit. In the mean time the people were made thoroughly Jesuitic.

Foreign Missions of the Jesuits.

One of the original intentions of Loyola when he founded his order was to conduct missions among the heathen. The story of Jesuitic missions begins as early as the year 1540, the year of the order's founding. At the request of the king of Portugal, Loyola in that year appointed his early disciple and friend, Francis Xavier, missionary to the Orient. Beginning his labors in the Indian city of Goa, a Portuguese possession, in 1542, he went among the pearl-fishers of South India, preached in Timneveli and Malakka, worked in Japan, and died near Canton, China, in a fisherman's hut in 1552. Those ten years were years of marvelous activity, no doubt, but when we consider the territory covered by Xavier during this short time, we are obliged to say that his work must have been most superficial. And the superficiality of Xavier characterizes most of the mission-work done by his successors. In *India*, for example, the Jesuits claimed to have 300,000 converts in 1565. Of course, most of these thousands can have been Christians only in name. In 1606 a certain Nobili came to India, intending to work exclusively among the Brahmins. He accommodated himself in every way to customs and habits of this highest caste and had no intercourse with the lower castes. If he was called upon to give Communion to a member of a lower caste, he did so by means of a stick, or else he set the consecrated element at the door of the communicant.

Francis Xavier entered *Japan* as early as 1549 and labored with some outward success in its southern provinces. He was succeeded by other members of the order, and in 1581

they claimed to have over 200 churches and not less than 150,000 members, among them some nobles. The military ruler of Japan at that time was very favorably disposed towards the Jesuits, because he saw in them the means to break the power of the Buddhist priests. The fact that they had much money and dealt it out liberally made them popular among the common people, and as they made it very easy for a person to change from being a Buddhist to being a Catholic, Christianity was bound to make great external progress in that country. At the beginning of the seventeenth century the Jesuits claimed to have 600,000 Christians in Japan as the result of their missionary labors. Then, however, came the fearful persecutions, brought on by the Jesuits' willingness to mingle in politics, which swept every vestige of Christianity out of the land. Not till 1860 were the Jesuits again permitted to labor in Japan.

The Jesuit Ricci was the first missionary of the order in *China*. It was in 1583 that Ricci began his work. Because of his mathematical knowledge he received a hearty welcome at court and soon gained the confidence of the influential officials. Probably no missionary ever made greater concessions to a people whom he wished to convert to Christianity than did Ricci. He declared Christianity to be a mere improvement upon the heathen religion of Confucius. All he asked of his converts was that they confess their faith in one God and accept the Ten Commandments. The ceremonies which he introduced were of such a nature that it was a great question whether he had converted the Chinese or they had converted him. Because Ricci had succeeded so well with the Chinese, due to his mathematical proficiency, special schools were founded in Paris where mathematicians might be educated for missionary work in China! When more honest Catholic missionaries came to China and saw what was being done by the Jesuits, they complained to the Roman See. But when a papal legate arrived in China to look into matters, the Jesuits tried to poison him, and when they were unsuccessful, they accused him at the Chinese court and caused him to be banished, after having been im-

prisoned for seventeen months. Subsequent representatives of the Pope were received with mockery and derision. Finally, Pope Benedict XIV succeeded in putting an end to the shameful "Chinese rites" of the Jesuits. With it also ended the phenomenal success of the Jesuit Chinese mission.

In *Brazil* the Jesuits were cordially received by the Portuguese. Their attempts to convert the Indians of this country, however, proved a failure, for after many years of prodigious labor and great self-sacrifice, they could show only one single ex-cannibal as the fruit of their labor.

In *Paraguay* they were more successful. Here they erected, in the early part of the seventeenth century, a state in which the natives were practically under their complete guidance for more than a hundred years. The riches here gathered by the Jesuits through the labors of their converts were simply immense. This church state came to an ignominious end when the Jesuits were expelled from the country in 1768.

The Jesuits as Business Men.

One of the earliest generals of the order received authority from the Pope to carry on business and trade with the people among whom his order was laboring. The Jesuits made the fullest possible use of this concession and soon became an important factor in the world of commerce. Their ships soon sailed the seven seas, great warehouses were erected by them in the important seaports of the world, factories were conducted by them in great number, and in these factories not only every-day merchandise was manufactured, but also relics, rosaries, Ignatius- and Xavier-water, and the like. They also possessed a number of banks and exchanges in the important commercial centers.

Suppression of the Jesuit Order.

In their quarrel with the Port Royalists the Jesuits had, indeed, as far as outward appearances went, carried off the victory, but it was a victory that had been dearly bought. The irresistibly witty indictment of the order by Pascal in

his *Provincial Letters* still stood against them. The Chinese affair had shown them up in all their moral depravity. By arousing the native Indians of Paraguay to rebellion against the constituted powers of state, they had proved themselves to be dangerous and most undesirable citizens. By refusing to pay the debts of their agents, they branded themselves as guilty of dishonesty and fraud. A judicial examination of the constitution of their order brought out the fact that in many instances it conflicted with the laws of France. In Spain they were found to be a menace to the state. They were strongly suspected of complicity in a long series of plots and conspiracies and in many instances were actually proved guilty of such complicity. These conspiracies and plots included the murder of Regent Morton in Scotland, of Henry III and Henry IV in France, and of the Prince of Orange. They no doubt also had a hand in the Babington conspiracy against Elizabeth, in the formation of the League of Guise, and in the revocation of the Edict of Nantes. We have already stated that their machinations brought on the Thirty Years' War. Though Europe was loudly clamoring for the suppression of the order, because every state knew it to be a menace to the public welfare, it was a long time before Pope Clement XIV finally issued the bull by which the society was suppressed in all Christendom (1773). There are those who claim that the issuing of this bull cost the Pope his life, for he was poisoned the next year. At the time of the suppression the Society had 41 provinces and 22,589 members, of whom 11,295 were priests.

Subsequent History of the Order.

The suppression of the order did not put the members of the order out of existence. These members joined the *Redemptorists* or the *Congregation of the Sacred Heart*. Not a few went to Russia and Prussia, where they continued to live according to the old rules of their order. Frederick the Great favored them and used them as teachers in the conquered province of Silesia. Catherine II of Russia confirmed

their possessions in her states and turned over to them the use of the Roman cathedral in St. Petersburg. In 1801 Pope Pius VII recognized the restoration of the order in Russia and appointed the provincial of Russia to be the general of the order. Soon after, the king of Sicily asked that the order be restored in his dominions, a request which the Pope gladly fulfilled. And when, after Napoleon's fall, the Pope was permitted to return to Rome, he restored the Jesuits to all their former privileges, "at the unanimous request of all Christendom" (August 7, 1814).

This "unanimity" was to be of short duration, however, and soon came to an end. Russia banished the order once and for all in 1820; the same thing happened in Spain, where they were on the losing side in a revolution in 1868. From France they were expelled by the Ferry laws of 1880 and once more in 1901. Their expulsion from Germany as an order dates from 1872.

From the general statistics of the Jesuit Order, as given in the *Catholic Encyclopedia*, we glean the following figures: The order has a total membership of 16,545, of which 8,048 are priests, 4,393 scholaſtics, and 4,104 coadjutors. These are found in five assistancies, divided into twenty-seven provinces. The United States has four provinces, California, New Orleans, Missouri, and Maryland-New York. These four provinces have a membership of 2,302—993 priests, 843 scholaſtics, and 466 coadjutors.

The Constitution of the Order.

There has probably never existed an association on earth that wielded such authority over its members and showed such a unanimity of purpose as is the case with the Jesuit society. All the members are under constant observation, from the general down to the youngest novice. This enables the officials to select with celerity a man for any particular mission. Another source of the order's strength is the implicit obedience which every member owes his superiors. All that a man may hold dear—parents, country, personal

judgment, and even his conscience—must be sacrificed for the order.

To be admitted to the society, a youth must be of sound mind and body. The order believes with its founder that few are fitted for its membership, and hence great care is exercised in selecting its recruits. Entrance to the order implies a two years' novitiate disciplined by the *Exercitia Spiritualia* and the practise of obedience. Having successfully passed through his novitiate, the aspirant assumes the threefold vow of obedience, poverty, and chastity, and becomes a member of the order. Some of those passing through the novitiate and taking three vows go no higher in the society, but remain lay associates. Those, however, that have the priesthood in view now begin a long period of study as "approved scholastics." As such they study the classics, philosophy, and the sciences at some college of the society. After completing his classical training, the scholastic spends the next five or six years as an instructor in the various classes of a Jesuit school. Then follows a course in theology, extending over a period of four or five years, succeeded by a second novitiate with spiritual exercises, after which the "approved scholastic" becomes a *scholasticus formatus*. Only now does he receive ordination, henceforth to devote himself to educational and pastoral work as a "spiritual coadjutor." Of these spiritual coadjutors a very few become in the strictest sense members of the society by taking a fourth vow, that of absolute obedience to the Pope in any mission.

The Jesuit society, indeed, resembles an army with its ranks of officers and privates. At the head of the order stands the "general," to whom implicit obedience is due. He is elected for life by the "general congregation," which also can depose him when necessary. The general has a sort of cabinet at his side, consisting of a confessor and several assistants. Each large administrative district, such as a country, is under the supervision of a "provincial," whom the general appoints. He also appoints the heads of houses and schools. All these officials are usually appointed for a period of three years. The general is the dictator of the

order; he decides who is to be received into the order and who is to be expelled, and he imposes punishments and absolves from observance of certain rules according to his own judgment. What the Pope claims to be for the Church, that the general of the Jesuit order is to the members of his society — God's vicar.

Jesuit Theology.

That the Jesuits would exert a great influence over the theology of the Roman Church became quite apparent at the Council of Trent, which convened only a few years after the order had come into existence. Lainez and Salmeron, both members of Loyola's original student association, went to Trent as theological advisers of the papal legates. It was due to them that every proposal to make concessions to Protestantism was rejected, and that the doctrinal tendencies were favorable to the Semi-Pelagian view of sin and grace. It was Lainez who above all repressed every concession to the Biblical doctrine of justification, and he also most strongly and bitterly fought the idea of giving the cup to the laity. That the main result of the Council of Trent was the formulation of Roman doctrine in a creed opposed to practically every characteristic Protestant position was due to the strenuous work of the Jesuit representatives.

The Jesuits have always been zealous supporters of the doctrine of the immaculate conception of Mary. They have practically replaced the Trinity by a Quaternity in their rites. Since the day that Pius IX proclaimed the dogma of Mary's immaculate conception, the Virgin has virtually attained to the position of a goddess in the economy of Romanism, the honors accorded her being in many instances those given the Father, Son, and Holy Ghost.

To the Jesuits is due, in a large measure, the official promulgation of the dogma of the Pope's infallibility. Always strongly papal, and strenuous champions of the Pope's absolute authority, the Jesuits saw that since the real unity of the Roman Church lies in obedience to the Pope, the doctrine of papal infallibility would prove a most

desirable means towards attaining a perfect cohesion of the various parts and parties in the Church.

The Jesuits were also the introducers of the "Heart of Jesus" rites, now so prevalent among Catholics, they revived the ancient swindle with relics, and they once more popularized indulgences, so utterly discredited in the days of the Reformation. In short, the great influence of the Jesuits on Roman theology has had the sole tendency of foisting on the Roman Church the old theological system wrought out in the Middle Ages, the stiffest and most barren scholasticism.

The Jesuitic System of Morals.

That which is most characteristic of the Jesuits is their system of morals. So audaciously unscrupulous are they in their casuistry that Jesuitism has become a synonym for dishonest practises and disingenuous methods. The application of their system of morals in the confessional has made them popular as confessors, and its use in business, politics, and foreign missions has gained them great temporary successes, far-reaching power, and immense riches. But it is this very same casuistry that has made its adepts suspected, and even hated, by their honest fellow-men. It is, in the main, the application of the following principles that brought the Jesuits into disrepute among the people:—

1. *The Doctrine of Probabilism.*—According to this principle a man is justified in pursuing a certain course of action, even though he may be in doubt as to its rightfulness, so long as he can get the approval of some acknowledged authority to sanction it, or whenever he has weighty reasons for following the morally doubtful course. According to this doctrine David would have been able to justify his murder of Uriah, since he had some very strong reasons for doing the shameful deed. Naturally this teaching called forth a storm of indignation. It was against this immoral doctrine that Pascal principally directed his attack in his *Provincial Letters*, and the Dominicans likewise strongly opposed it. Despite all that has been said and done in the

matter, the Jesuits still cling to this shamefully immoral principle.

2. *The Doctrine of Intentionalism.* — According to this principle a man's act must be judged solely by his intention. "If the end is permissible, then the means are permissible," says the Jesuit writer Busebaum. Wagemann, another Jesuit, declares: "The nature of the act is determined by the aim." That means: "The end justifies the means." If a man should kill another to save his honor, that deed is justified, so long as the murderer, while committing the act, does not center his thoughts on killing the man, but rather on saving his own honor! Isn't that a shameful kind of casuistry?

3. *The Doctrine of Amphibology.* — According to this principle a man is justified in making a statement in such a way that it has not only an apparent meaning, but may also be understood in some other way. Such ambiguous expressions may even be used with a good conscience when a person is under oath, say the Jesuits. For example: In a certain trial everything hinges upon your having seen John Smith in town at ten o'clock on the morning of the Fourth of July. You are, therefore, asked, "Did you see John Smith at ten o'clock in the morning, on July 4, in town?" You answer, "Yes, I did." That sounds perfectly right, and yet it is not true; for at the time specified you did not see the John Smith that the trial is concerned about, but his cousin bearing the same name. According to Jesuitic casuistry you would not have said anything untruthful, but in the opinion of every honest man you would be a despicable liar.

4. *The Doctrine of Mental Reservation.* — This principle permits a man to make any promise and absolves him from keeping anything. According to this teaching, no man is held bound to give a correct impression even under oath. All that is necessary when you make your promise is that you think otherwise than you say, or that you secretly add some condition to your promise upon which you make its fulfilment dependent. Example: You owe a person \$100

and promise him that you will pay the debt on a certain day, but to yourself you say, "If the sun should not rise on that day," or, "If I can spare the money."

5. *Their Doctrine concerning Philosophical and Theological Sins.*—The Jesuits teach that only the latter are truly sins and damnable. A real sin, in the theological sense, they claim, is that only which is done with clear consciousness of its sinful character, with deliberate concurrence of the will, and with the intention of transgressing God's Law. If this definition is correct, there are but very few sins committed. You might kill a dozen men; so long as you did not do it with the intention of sinning against God's commandment, but out of revenge or mere bloodthirstiness, you have committed no sin! As long as you commit no wrong with the deliberate intention of insulting God, you have committed no "deadly" nor damnable sin. — Such are a few examples of Jesuitic casuistry.

The Educational Principles of the Jesuits.

Though the employment of education as a means to advance the interests of the Roman Church was not a part of his original purpose, Loyola's clear vision soon let him perceive the advantages to be derived from the control of schools of learning. As early as 1542 the Jesuits established a college at Coimbra, Portugal. In 1547, Duke Francisco Borgia, a later general of the order, put his little university at Gandia, in Spain, into the hands of the Jesuits. Not long after they got control of the university at Messina, Sicily. In 1550 Loyola founded the *Collegium Romanum* at Rome for the training of Jesuits and others; and in 1553 was opened the *Collegium Germanicum* in the same city, a school whose special purpose was to prepare men to labor in Protestant lands. Other institutions were opened by them or came into their possession in quick succession. Soon their influence could be strongly felt in the educational field. Even Protestants sent their boys to Jesuitic institutions, and through the pupils the teacher was introduced into the family, to be followed, in many instances, by the rosary, fasts, and the

like. In Austria, France, and Belgium they soon had hundreds of schools in their hands. In the United States they have a considerable number of colleges and universities in their control, and they occupy a number of important and influential chairs in other institutions of learning.

In the eyes of the Jesuits, education is no more than the superficial development of the receptive and reproductive faculties of the mind. "When a young man had acquired a thorough mastery of the Latin language for all purposes; when he was well versed in the theological and philosophical opinions of his preceptors; when he was skilful in dispute, and could make a brilliant display from the resources of a well-stored memory, he had reached the highest points to which the Jesuits sought to lead him. Originality and independence of mind, love of truth for its own sake, the power of reflecting and of forming correct judgments, were not merely neglected, they were suppressed in the Jesuits' system. But in what they attempted they were eminently successful, and their success went a long way toward securing their popularity." (Quick, *Essays on Educational Reformers*.)

In a certain respect the discipline of the Jesuit schools is mild, and corporal punishment is resorted to only in extreme cases. But a strict watch is kept over every pupil, and this watching often assumes the form of hateful espionage.

The Jesuits make great use of emulation in their system and often adopt means to excite jealousy and envy in the minds of their pupils. Their *Ratio Studiorum* says: "He that knows how to excite emulation has found the most powerful aid in his teaching. . . . Emulation awakens and develops all the powers of man. In order to maintain emulation it will be necessary that each pupil have a rival to control his conduct and criticize him; also magistrates, questors, censors, and decurions should be appointed among the students. Nothing will be held more honorable than to outstrip a fellow-student, and nothing more dishonorable than to be outstripped. Prizes will be distributed to the best pupils with the greatest possible solemnity. Out of

school the place of honor will always be given to the most distinguished pupils." However, not only are the good and diligent pupils rewarded, but those that see their fellow-pupils doing something that is wrong and report them are rewarded for doing so. Yes, even spies are appointed to watch their comrades secretly.

The schools of the Jesuits have never been popular in the sense that they attempted to educate the people as a whole. They have no interest in the education of the common people, but certain considerations impel them to make a powerful appeal to the well-to-do and the noble classes. The Jesuits' interest in education does not spring from the desire to educate at all, but solely from a desire to strengthen the influence of their order and the Roman Church. If the Jesuits had their way, no one but the clergy would receive an education. All the efforts they have expended upon the secondary and higher education of the youths put in their care they have done by compulsion. Since these would be educated somewhere, they have come to the conclusion that to retain them for the Roman Church it is best for them to take their education in hand. The education of the laity they look upon as a necessary evil, and they have the greatest aversion to popular education. In the *Constitutiones* Loyola writes thus: "None of those employed in the domestic service of the Society ought to know how to read and write, or if they already know, ought to learn further. No instruction shall be imparted to them except with the consent of the general of the order, for it is enough for them to serve Jesus Christ, our Master, in all simplicity and humility." When we hear this, we no longer find it strange that the Jesuits have never given themselves to primary education. They see in the ignorance of the laity the strongest bulwark of the Roman Church. In drawing this conclusion, we are doing them no wrong, as all the facts go to prove.

The supreme end of the education of the Jesuits is to train their pupils in the faith and practise of the Roman Church, in other words, to make them willing tools of the

Pope and suppress in them all freedom and independence of thought. We put here a few Jesuitic expressions which plainly show this:—

1. "To deny your own wishes is more meritorious than to raise the dead."

2. "The Church must be so precious to us that we should be willing to regard an object as being black, though it be white, when she tells us that it is black."

3. "Those that have taken the vow of obedience should know that they must permit themselves to be ruled and governed by their superiors as if they were a cadaver, which permits itself to be carried anywhere and to be treated in any possible way, or like the staff in the hands of an aged man, which is a willing tool to him that has it in his hand and may be used in any way its possessor pleases."

A thoughtful perusal of these words must make it plain that the Jesuits aim at making their pupils willing servants of the Roman Church, always ready to sacrifice their own opinion and conscience on her altars. While seeking showy results with which to dazzle the world, the authority of the Church is so emphasized as to suppress all independent activity of the intellect and will. In this way the Jesuits seek to rear obedient sons of the Roman Church. The conscience of the pupil is virtually hypnotized and the pupil thus made an actually conscienceless tool of "holy Mother Church."

Such is Jesuitic principle and Jesuitic practise.

The Huguenots.

REV. J. H. HARTENBERGER.

The French Protestants of the sixteenth and seventeenth centuries were commonly called *Huguenots*. Originally they were called Lutherans. Both names were meant as a reproach.

As early as 1519 the writings of Dr. Martin Luther were extensively circulated and diligently read by Frenchmen.

Especially the middle classes gladly read them, and many of them left the Roman Catholic Church. Luther's works, especially his tract on *The Babylonian Captivity of the Church*, pointed the way toward separation from the Church of Rome as a necessary step for the reformation of the Church. While many Frenchmen adhered to Luther's Bible-doctrines and became true Bible-Christians, the *Sorbonne*¹⁾ in 1521 condemned Luther's writings, and those in France who were suspected of sharing his religious views were branded with the name *Lutherans*. But as the Frenchmen came into closer contact with the Swiss reformers than with Luther and his coworkers in Germany, they were more and more influenced in favor of the Reformed Church. Since 1560 the French Protestants were generally called *Huguenots*. Why were they thus called? The explanation given by Louise Seymour Houghton in her *Handbook of French and Belgian Protestantism* most probably is the correct one. She writes: "Huguenot is an old French word, common in the fourteenth and fifteenth centuries. Its application to the French reformers is thus explained by Estienne: 'The Protestants of Tours used to assemble by night near the Gate of King Hugo, whom the people regarded as a ghost. Up to this time they had been called Lutherans, but a monk of Tours said they should be called Huguenots, because, like Hugo, they went out at night. The name became generally used from the year 1560.'"

Although the Huguenots were the most moral, industrious, and intelligent part of the French population, they were nevertheless much hated and persecuted by the Roman Catholics of France. They were hated and persecuted be-

1) An institution of theology, science, and literature, in Paris; also the building erected for it by Richelieu. The name was formerly borne by the faculty of theology founded by Robert de Sorbon 1255—1259, which became part of the University of Paris and attained to great ecclesiastical and political importance, its opinions having authority in the courts of the Roman Catholic Church. In its amphitheater an annual official congress of the learned societies of France is held. — *Stand. Dict.*

cause they were Protestants. The Roman Catholics considered all Protestants heretics, and thought that they were doing God service when they persecuted them unto death. Just as the early Christians were hated and persecuted by Jews and pagan Rome, so the Protestants were hated and persecuted by papal Rome. The Pope and his puppets incited the hatred of kings and people against the Protestant Christians whenever and wherever they were able to do so. And it did not take long before the French king, Francis I, declared in a vehement speech before the bishop of Paris, as Clare tells us in his *Library of Universal History*, that if one of his limbs were infected with heresy, he would cut it off, and that he would sacrifice his own son if he were guilty of that crime. On that occasion six Lutherans were burned alive in the most cruel manner, being alternately let down and drawn up from the flames by means of a machine until they expired.

On New Year's Day, 1545, Francis I addressed a letter to the Parliament of Provence, demanding the execution of the decree which it had passed in 1540 for the suppression of "heresy," but which had been suspended hitherto by the intercession of the German Protestants (Lutherans). This atrocious edict required all fathers of families who persisted in "heresy" to be burned, their wives and children to be reduced to serfdom, their property to be confiscated, and their dwellings to be destroyed.

The fires of persecution were kindled throughout France, and Protestants were publicly burned at Paris, Meaux, Sens, and Issoire. Francis I died March 31, 1547, of a painful malady from which he had long suffered, and which had been caused by his immoral life. He was succeeded by his son Henry II.

With the accession of Henry II, in 1547, the Reformation overspread France, especially the southern provinces. "Then," writes the Huguenot potter Palissy, "might be seen on Sundays bands of work-people walking cheerfully in the meadows, groves, and fields, singing spiritual songs together or reading to one another from the sacred Volume [Bible],

boys with their teachers full of the steadfast purpose to lead a noble life.”

Men and women of high standing, attracted by the religious and moral character of Protestantism, and led by the Chatillons (one of them Admiral Gaspard de Coligny) and Jeanne d' Albret, Queen of Navarre, joined the movement.



King Francis I.

The Montbeliard country in Eastern France was strongly impressed by the Reformation. But Henry II became a persecutor, and in 1549 the *Chambre Ardente* (Burning Chamber), so called because of the many victims whom it consigned to the flames, was formed. But under persecutions the Huguenot Church grew only the more. In 1562 Coligny gave to the queen regent (Catherine de Medici) a list of 2,150

Huguenot churches, each having its own minister, and the learned Chancellor Michel L' Hopital estimated that the number of Huguenots was as one to three of the population. It included some of the noblest Frenchmen of the time, Coligny, Duplessis-Mornay, Ambroise Paré, father of modern surgery, Oliver de Serres, whose enlightened agricultural methods created the rural wealth of France, Jean Cousin, Hotman, and many others. The Bourbons, Montmoreneys, and Chatillons, all of royal lineage, had joined the movement before the Guises came into power with Francis II, who succeeded his father, Henry II, in 1559.

The power of the Guises, who were bigoted Roman Catholics, hastened the religious crisis in France. Francis II was a weak and sickly youth in his sixteenth year when he became King of France, and was completely under the influence of his wife, Mary Stuart, the young Queen of Scotland, who, in turn, was ruled by her uncles, the Guises, who sought to crush the Reformation in both kingdoms.

The queen mother, Catherine De Medici, allied herself with the Guises for the time, and patiently waited for an opportune moment to overthrow them and to take their place as the real ruler of France. The reign of her son Francis II began with a relentless persecution of the Huguenots, thus arousing a spirit of determined resistance. The Guises were held responsible for the cruelties inflicted upon the French Protestants; and as that family was a younger branch of the reigning ducal dynasty of Lorraine, which owed allegiance to the Germano-Roman Empire, they were regarded in France as foreigners. The old feudal nobility of France and the highest princes of the blood royal were on the side of the Huguenots, while the Guises were supported by the queen mother and by the powerful influence of Pope Paul IV and King Philip II of Spain.

The Guises were bent on destroying the King of Navarre and Prince of Condé, the leaders of the movement against them. They caused the Prince of Condé to be arrested and sentenced; but the sudden death of Francis II (December 5, 1560) saved the Bourbon princes from death.

Charles IX, a boy of nine years, succeeded his brother Francis II as King of France; and the queen mother, Catherine de Medici, became regent for her little son. The supremacy of the Guises in France was shaken by the new turn of affairs, and the leaders of the Huguenot party



came into power. Catherine de Medici, though hating the Protestant faith, spared the lives of the Bourbon princes, so that, by playing off one party against the other, she might maintain her own ascendancy. By holding the balance of power evenly between the two parties and by allowing neither to predominate, the queen regent hoped to strengthen

her own power. As the King of Navarre had resigned his claims to the regency in France, she appointed him Lieutenant-General of the kingdom, and released the Prince of Condé from prison and assigned him a place at her council board.

An important conference of divines was held at Poissy, in September, 1561, in the presence of the boy king, Charles IX, his mother, Antoine de Bourbon and Jeanne d'Albret (the King and Queen of Navarre), and many prelates and theologians. This conference was not without results, for in January, 1562, an Edict of Toleration appeared, which permitted the Huguenots to congregate unarmed by daylight for worship in the suburbs of towns, though not within the walls. The queen mother, in granting this Edict of Toleration, was supported by the Prince of Condé, the Chatillons, and the Chancellor Michel L'Hopital. The Huguenots were, however, required to desist from preaching against Roman Catholicism.

The Roman Catholic leaders, particularly the Guises, became exasperated, prepared for an appeal to arms, and were satisfied with nothing less than the complete submission of the Huguenot party. Francis, Duke of Guise, therefore started for Paris at the head of two hundred cavalry. On a Sunday morning he halted at the village of Vassy, in the country of Champagne, one of the possessions of the Guise family. A congregation of Huguenots was assembled for religious worship in a large barn near the village, and the Duke marched his attendants to the barn to break up the meeting. The Huguenots were unarmed and endeavored to close the doors of the barn; but the duke's men broke open the doors and rushed in. The intruders were received with a volley of stones, one of which struck the duke on the cheek. He instantly ordered his men to exterminate the "heretics," and his command was obeyed to the letter. More than two hundred and fifty of the Huguenots were killed and wounded, and the entire congregation would have suffered such a fate had not the Duchess of Guise implored her husband to stop the massacre.

The Duke of Guise then proceeded to Paris, where he was welcomed with enthusiasm as the champion of the Roman Catholic religion in France. The queen mother, Catherine de Medici, foreseeing the consequence of the massacre at Vassy, and unwilling to become again subject to the power of the Guises, made an effort to escape with her son, King Charles IX; but she was overtaken by the Duke of Guise with an armed force at Fontainebleau, and was compelled to return with the boy king to the Louvre²). Thenceforth Francis, Duke of Guise, was the real master of France until his death in 1563.

The Guises, now upheld, now opposed by the queen mother, Catherine de Medici, were bitter enemies alike to reformation and toleration. It could not have been otherwise, as all the puppets of the Pope are enemies of true reformation and toleration. Although Catherine had granted to the Huguenots "the precarious freedom of the Edict of January" (1562), the Guises, by the counter-stroke of the massacre at Vassy, gave the signal for civil war. Under the leadership of Coligny the first of the *Seven Wars of Religion* broke out. Condé, with other Huguenot leaders, declaring that "they could no longer hope except in God and His arms," signed a *manifesto* affirming loyalty to King Charles IX, and stating that it was "as loyal subjects that they were forced to take up arms." It was a war for liberty of conscience, and for more than thirty years the history of the Huguenots was linked with the history of France.

"In this struggle," says Louise Seymour Houghton, "no name stands forth more prominently than that of Jeanne d' Albret, Queen of Navarre. Like her mother, Marguerite of Valois, learned, pious, a poet and a scholar, staunch friend of the Reformation, and her court the asylum of persecuted Protestants, she was a statesman where her mother was wise only by a woman's loving intuition. When the religious wars

2) The Louvre was used as a fortress, arsenal, and prison, and only occasionally as a royal residence. — *New Int. Encyclopedia*.

broke out, she raised an army and came to the aid of the Protestants, baffling the intrigues of the Guises and the queen regent. When at the death of Condé the Protestant cause seemed beyond hope, she visited Coligny in his camp, bringing in either hand a youth of fifteen, her nephew, son of the slaughtered Condé, and her own fatherless son, Henry, the hope of Navarre and the future king of France. The boys, brought up by her in all hardihood and manly practises and inspired with high and noble principles, gave new life to the army and new hope to the cause. To Jeanne d' Albret, more than to any other, was due the Peace of St. Germain, by which in 1570 the right of public worship was conceded to the Protestants, their confiscated property restored, and all criminal sentences against them repealed. It was in the interval of peace thus gained that the *Massacre of St. Bartholomew*, August 24, 1572, laid the noble Coligny low and reduced the number of Protestants by thousands."

To the Massacre of St. Bartholomew, one of the most hideous crimes in the annals of modern history, we shall now direct our attention. It teaches us what the Romish papacy can accomplish under the cloak of Christianity.

The Peace of St. Germain (August, 1570) gave France a respite from the horrors of civil and religious strife for nearly two years, and the Huguenots were lulled into a delusive feeling of security by the conduct of Catherine de Medici and her son, King Charles IX. To throw the Huguenots still further off their guard, Catherine now proposed that, in order to cement the new bonds of good feeling between the religious parties in France, her daughter (Margaret of Valois) should marry Prince Henry of Bearn, the young King of Navarre (the son of Jeanne d' Albret) and the recognized leader of the Huguenot party. Jeanne, who was a woman of good sense, and who had reared her son in the Calvinistic faith, received Catherine's proposal with distrust; but Admiral Coligny and some of the other Huguenot leaders won her over to the scheme, though they did not have much faith in the queen mother's professed friendship for

their party. They believed that the proposed marriage might be a benefit to France.

After the consent of all parties had been obtained, there remained only one obstacle in the way of the proposed royal marriage. Young King Henry of Navarre was a Protestant, and the Princess Margaret was a Roman Catholic. No Roman Catholic priest could celebrate a marriage between such a couple without a special dispensation from the Pope, and when Pius V was applied to for such a dispensation, he refused it.

King Charles IX was very anxious for the marriage, and declared that if Pope Pius V would not consent to the match, he would have his sister married by a Huguenot preacher in "open conventicle." A dispensation was then procured. Vauvilliers, in his *Histoire de Jeanne d' Albret*, says that Catherine de Medici forged it.

In the mean time Admiral Coligny had overcome his feeling of distrust and gone to court, where he was received with marked favor by King Charles IX. Coligny's noble character won the young king's esteem; and the admiral was loaded with honors, wealth, and tokens of the king's affectionate confidence. Coligny used the power thus conferred upon him in seeking to unite all sects and parties in France against the arrogant influence of King Philip II of Spain. Several months afterward Jeanne d' Albret, the Queen of Navarre, followed Coligny's example by going to the French court.

Coligny's influence over Charles IX alarmed the young king's mother, who resolved on the speedy destruction of the great Huguenot leader. She therefore cordially united with the Guises, who did their utmost to inflame the animosity of the Roman Catholics toward the Huguenots. The leading men of the Huguenot party were invited to Paris to participate in the marriage festivities, in order that they might be within reach of the vengeance of Catherine de Medici and her accomplices in the conspiracy. The court courteously received and handsomely entertained these Huguenot leaders.



Admiral Coligny.

Shortly before the time appointed for the marriage of young King Henry of Navarre with the Princess Margaret, his mother, Queen Jeanne d' Albret, died at Paris, July 9, 1572, believed to have been poisoned by order of Catherine de Medici. The Catholic historian Davila says that she was

poisoned, and that she was exempted from the wholesale massacre which followed because she was of royal blood. Many Huguenots took warning from her death and fled from Paris. Coligny was urged by his friends to leave Paris in time, but he had full confidence in the king's word.

Catherine de Medici's principal confidants in her atrocious plot were her son Henry (afterward King Henry III of France), Duke Henry of Guise, Marshal de Tavannes, the Count de Retz, and the Duke of Nevers. These conspirators deliberately planned and executed the atrocious massacres which followed. The Roman Catholic priests cordially assisted in the plot by preparing for the bloody task assigned to them.

Young King Henry of Navarre and the Princess Margaret were married at Paris by the Cardinal de Bourbon, August 18, 1572. The Roman Catholic party of France were intensely exasperated by this royal marriage, and Paris began to be pervaded with ominous rumors. The French court abandoned itself to feasting and revelry, but the queen mother and her confederates were diligently preparing for the execution of the diabolical plot. The governor of Lyons received orders not to let the messenger who conveyed the tidings of the royal marriage proceed on his way to Rome until August 24, St. Bartholomew's Day.

The conspirators struck their first blow August 22, 1572, when the venerable Admiral Coligny was shot in the street and severely wounded by an assassin hired by Henry, Duke of Guise. King Charles IX and his wicked mother visited the wounded Coligny in his bedroom, expressing great indignation at the attempt on his life, and declaring their determination to bring the assassin and his instigators to justice. Coligny warned the young king of the pernicious effects of his mother's misgovernment, implored him to deprive her of power, and offered to support him in such a course with the entire force of the Huguenots.

The young king went away very much affected by Coligny's words, and the conspirators were greatly alarmed.

If Charles IX remained faithful to Coligny, they were lost, and they had gone too far to turn back. They passed the day after his visit to Coligny in endeavoring to win the king over to the support of their fiendish plot. They excited the weak-minded king's alarm and wrath with rumors of Huguenot plots against him, and urged him to consent to the assassination of Admiral Coligny and the other Protestant leaders of France.

The young king, wrought up to the wildest fury by these accounts, declared that, as it was necessary to assassinate Coligny, not one Huguenot should escape with his life. It was agreed that Admiral Coligny should be the first to be murdered, and that his assassination should be followed by a general massacre of the Huguenots in Paris. The public arms in the royal arsenal were distributed among the Roman Catholic citizens, who were to wear white crosses on their hats to distinguish them from the Huguenots. The detachments from the suburbs were called in to reinforce the royal guards. During the whole of August 23 the Roman Catholic leaders were assiduously engaged in posting their forces and in preparing the citizens of Paris to make common cause with them in the bloody task to be executed.

Between three and four o'clock in the morning of August 24, 1572 — St. Bartholomew's Day — Henry, Duke of Guise, attacked the house of Admiral Coligny, who was murdered in his bed by one of the duke's men. As soon as Catherine de Medici was informed of the great Huguenot leader's assassination, she ordered the priests of the Church of St. Germain l'Auxerrois to ring their bell as the signal agreed upon for the massacre to begin. Instantly every church-bell in the city rang the call for the Roman Catholics to begin their horrible task of slaughter.

Paris, which had before been so silent and peaceful, instantly became a prey to confusion and strife. Lights gleamed from all houses; multitudes of armed men filled the streets; and instantly, as if myriads of wild beasts had been let loose, the city resounded with the demoniac yells

advantage: it was complete, while Tyndale's was not; it was not opposed by the authorities; indeed, in 1537 it came out with "the most gracious license of the Supreme head," while Tyndale, because of his being mixed up with Lutheranism, was looked upon by the Catholic party as a revolutionist and not as a reformer. The king was against him because he had written against divorce.

The next Bible to appear was the *Matthew Bible*. Who Thomas Matthew was no one knows. Perhaps the name was fictitious; perhaps a person of that name furnished the necessary funds. Be that as it may, the book is known by this name and was edited by John Rogers (1535—1537). Desiring, as a personal friend of Tyndale, to perpetuate and complete the English version he had begun, he compiled the Matthew Bible from Tyndale's printed books, from his manuscripts, and from the Coverdale Bible. This Bible reached England in July, 1537. It contained marginal notes and had a preface exhorting to the study of Scripture. Archbishop Cranmer was highly pleased with it, and Cromwell succeeded in a few days in getting the king's license for it. This was the first authorized version. Rogers, however, was burned at Smithfield, February 4, 1555.

Encouraged by his success, Thomas Cromwell, Earl of Essex, now urged Coverdale to get out the so-called *Great Bible*, also known as the Whitechurch Bible, but frequently called the "Cranmer" Bible, from the mistaken idea that he was the editor. He did, however, write a preface to the second edition (1540). The Great Bible was called so because of its size. The pages measure 15×9. Its text is Matthew's, revised by Coverdale. In the spring of 1538 Grafson and Whitechurch, the King's printer, and Regnault, the French printer, were working at this edition in Paris, under special permission granted by Francis I. They made fair progress in their work until December, when the Inquisitor General interfered. They fled for their lives. The manuscripts were sold as waste paper, but were craftily recovered. The whole outfit, press and type, together with the workmen, was brought to England, and there, in 1539,

the first edition appeared. More than six editions were published. One of them bears the inscription "oversene and perused" by Cuthbert of Duresme and Nicholas of Rochester. Cuthbert, as Bishop Tunstall, had turned Tyndale away



Thomas Cromwell.

from his door and had the New Testament burned at Paul's Cross. So the Bible triumphs over its enemies.

We note now a pause in Bible revision for about thirty years. Internal strife in England had much to do with this. Cromwell was going too fast in making England Protestant, and Northern England turned against him. He went to the block in July, 1540.

During the reign of Elizabeth the work of revision was again taken up. One revision was made by Puritan exiles, who got out the *Geneva Bible* in 1558. Like the New Testament which appeared at Geneva in 1557, it had, for the first time, the division of chapters into verses. It had also marginal notes, and words not in the original text were printed in italics. This Bible soon became the real people's Bible, and held its own even against the Bishops' Bible, which followed ten years later (1568), and even against the Authorized Version for many years. It was the first Bible to be printed in Scotland. About this time the Catholics edited the so-called *Douay Bible*. Of this the New Testament appeared in 1582. For lack of funds the Old Testament was not added until 1610.

The next Bible was the *Bishops' Bible*. The Great Bible used in the churches until this time was becoming antiquated. Besides, its author was not a great Hebrew scholar, and therefore it lacked accuracy. The demand for a revision increased. Archbishop Parker was willing and appointed fifteen men to the work. Eight of them were bishops, hence the name. These men borrowed largely from every previous version, from Tyndale's down to the Genevan. But this compilation was of uneven merit; it lacked unity. It appeared in 1568, and the convocation passed a decree that every archbishop and bishop was to use it. It supplanted the Great Bible, but could not replace the Geneva Bible in the home.

In January, 1604, at the Hampton Court Conference, King James I was petitioned to give the popular Geneva Bible preference over the Great and the Bishops' Bible, or else authorize a new and revised edition of the Scriptures. The king was pleased with the latter proposition and after due deliberation directed the archbishop of Canterbury to begin the work. Fifty-four translators were appointed, but only 47 really engaged in the work. They set up fifteen rules whereby they would be governed. The task was apportioned. Nothing was spared to make this version perfect. They called in extra help when needed in very obscure and

difficult passages; they requested suggestions from the entire clergy and from the Hebrew and Greek professors at Westminster, Oxford, and Cambridge. Where they could not obtain information otherwise, they even sent men to the Holy Land. The workers were divided into three groups. The



King James I.

work was assigned to the most proficient. When he had finished his revision, he read it to the others, and they made corrections where they deemed it necessary. When the revision was completed, a copy of the Bible was sent to each of the three large universities, and there two men from each company reviewed the whole work. This revision lasted nine

months. When the work was printed, the proofs were finally read by two bishops. So the first edition appeared in 1611. This version soon became the most popular, replacing all others excepting the Genevan. Even this one ceased to be a rival about the middle of the 17th century. It is this version with which we are familiar and whose text is so dear to us that, barring but a few translations, we do not wish to see it replaced by another. It is a work of foremost literary merit.

Many schemes for further revision of the Bible were proposed in the eighteenth century and the early part of the nineteenth century. Some undertook privately to translate the whole or parts of the Bible. In 1870 the Convocation of Canterbury resolved to revise the King James Version because the language had undergone a change and because modern discoveries of ancient manuscripts indicated the need of a change in some places. The work was to be done by two committees, one British, the other American, the latter, however, was to be advisory only. After long and painstaking labor the so-called Revised Version appeared in 1881. It was subjected to severe criticism. While some improvement in a more literal translation had been made, changes elsewhere seemed to take away from the sacredness of the divine writings. Familiar passages, dear to every Christian heart, had been so changed as to lose not only their beauty, but also their familiarity.

In 1901 members of the American Committee published a revised edition which embodied their suggestions, but which had been overruled by the British.

We still cling to the dear Bible as rendered in 1611. That is elegant, noble, dignified. It is an old friend, becoming dearer with age and usage. While philologists might crave for grammatical accuracy, we are satisfied to read again and again the old Bible in the same old way. May it become dearer to us because it was rendered into English at such a great cost of effort and life, as well as because it is the Word of our Father to us, His children, about His Son, our only Savior!

Zwingli.

REV. AD. HAENTZSCHEL.

If the strokes of Luther's hammer resounded throughout Europe, as a well-worn expression says, it appears that some of their earliest and liveliest echoes were heard amid the mountains and valleys of Switzerland. In the cantons of the Helvetian Confederacy, as in the other Pope-ridden lands, God had trained men in preparation for the hour of deliverance. They were thoughtful, earnest men, who saw the corruption of Rome with considerable clearness, though they still remained within the pale of the Romish Church. When Luther had openly broken with the Kingdom of Error, these men likewise stepped forth boldly and in the course of a few years tore half of Switzerland from the grasp of Rome.

The Swiss Reformation differed in many ways from the deliverance of Germany. In the Empire Luther's mighty figure eclipsed all others. He not only fought constantly in the forefront of the battle himself, but with restless energy armed, counseled, guided, and fired the forces of truth far and near.

It was not so in Switzerland. The Reformation began at several points at almost the same time; the reformers fought rather as allies than as members of one army; there was no single leader in whose hands lay the command and the direction of the whole movement.

And yet there was among these reformers one man who was so distinguished among his fellows by ability and energy that he is often referred to as the Reformer of Switzerland. This man was Ulric Zwingli.

On the first day of the year 1484, just seven weeks after the birth of Luther, Zwingli was born at the village of Wildhaus, which lies so high among the Alps that the earth neither yields grain nor supports fruit-trees. His father was well to do and held the office of bailiff among his fellow-shepherds. With other shepherd-boys young Ulric, in his early years, led the flocks up the mountains as summer ad-



M. HULDRICUS ZWINGLIUS,

REFORMATOR ET PASTOR

ECCLESIAE TIGURINAE.

Obiit. a. 1531. die 21 octob. Aetatis 48.

Ulric Zwingli.

vanced, reached the summits in July, and gradually descended again as the season declined.

Soon, however, the boy gave evidence of remarkable gifts of mind, and his father took steps to prepare him for a field of usefulness wider than that of an Alpine shepherd. The schoolmaster of Wildhaus had quickly taught him all he himself knew; so at the age of ten Ulric left home to seek knowledge abroad.

At Basel, Bern, and Vienna he pursued his studies for twelve years. He read with delight the Greek and Latin classics, which the revival of learning had restored to the universities of Western Europe. He began also to study the scholastic theology on which Rome prided herself, but soon pronounced it "mere loss of time." Little wonder that he felt drawn to the lectures of the courageous theologian Wittenbach, who prophesied: "The time is not far distant when the scholastic theology will be abolished and the primitive teaching of the Church restored." From this man he received the first ray of evangelical light, for Wittenbach declared, "The death of Christ is the only ransom for our souls."

In 1506 Zwingli was ordained to the priesthood, read his first mass at Wildhaus, and took charge of the important parish of Glarus. He was now twenty-two years old, a man of pleasing appearance, cheerful and companionable, welcomed in social circles as a wit, an entertainer, and a gifted musician. He applied himself faithfully to the duties of his parish, but all that he could at that time offer the souls in his care were moral exhortations, though he confesses that he himself yielded at times to the lax spirit of the age.

Still, the ten years at Glarus were of great importance in his life, for he spent much time in study. He read widely in the works of the ancients, both pagan and Christian, and he became thoroughly acquainted with the Bible—a rare accomplishment at the time, for at a gathering of the priests of all Switzerland it was found that only three were at home in the Bible, and of the rest not a single one had read the entire New Testament.

Even at this early time there appeared in Zwingli the signs of a tendency which was one day to cost him dear — the tendency to engage in matters of state. The Pope and the various secular princes were accustomed to hire the sturdy Swiss for their armies, and scarce could a field be fought anywhere in Europe without shedding Swiss blood. Sometimes both sides had Swiss troops and pitted them against each other. Zwingli deplored the madness which caused his country to lose the flower of its manhood in foreign quarrels and which, at the same time, introduced looseness of morals, corruption, and hatreds into Switzerland itself. Boldly he raised his voice against the practise, but vainly — his countrymen were too fond of foreign gold.

When Zwingli found that he was powerless to prevent even his own parishioners from enlisting, he accompanied them as chaplain. On the plains of Northern Italy, where they fought in the papal cause, he even bore arms and acquitted himself well as a soldier. Here, however, he also saw how corrupt and worldly the papal church had become in its native haunts, and a pension which the Pope settled on him could not close his eyes to the facts.

Zwingli's opposition to the foreign levies had earned him powerful enemies at Glarus. So in 1516 he took a position at the Benedictine abbey of Einsiedeln, one of the most famous places of pilgrimage in Europe. This shrine was said to have been consecrated by the angels, and it boasted a statue of the Virgin which had great reputation as a worker of miracles. Over the gate could be read the inscription: "Here may be obtained complete remission of sins."

At Einsiedeln Zwingli studied the Bible more diligently than ever. He copied the epistles of St. Paul in Greek and committed them to memory. Gradually he came to see the papacy in its true colors, and though he was not ready to break with Rome, his sermons showed a startling change. Pilgrims came in swarms to tell their beads at the shrine of the Virgin and to breathe the sacred air of Einsiedeln to the health of their souls — and, lo, Zwingli told them plainly from the pulpit that God's mercy is not bound to any par-

ticular place, and that there is no merit in pilgrimages or works of penance, but that "Christ, who offered Himself on the cross, once for all, is the sacrifice and victim which satisfies for all eternity, for the sins of all believers." The influence of this preaching soon became evident, for the flow of pilgrims diminished steadily.

What took place at Einsiedeln was not unknown in Rome. But no bull of excommunication issued from the Vatican, for Zwingli had not broken with the Church. Efforts were made to link him to the papal cause by flattery and promises; but he spurned all efforts.

The preacher, of the abbey, however, was also becoming known in Switzerland. He was now to leave the comparative solitude of Einsiedeln and be placed into that far wider sphere of influence which should see his life-work. He was elected preacher at the cathedral of Zurich, then counted the chief town of Switzerland. On January 1, 1519, his thirty-sixth birthday, he assumed the duties of his new office. "It is to Christ," he announced in his sermon on that day, "that I wish to guide you, to Christ, the true Spring of salvation. This divine Word is the only food that I seek to minister to your hearts and souls."

Setting aside the appointed lessons, Zwingli preached in familiar language on the gospels, chapter by chapter, and the people flocked to hear him. His kindly manner soon won him friends among all classes. "He invited the country-folks to dinner," says one of his bitterest enemies, "walked with them, talked to them about God, and often put the devil into their hearts and his own writings into their pockets."

Hardly had Zwingli become settled in Zurich when a certain Samson, a famous seller of indulgences, approached with the purpose of selling his wares. Samson had done so thriving a business at Bern that he felt he could afford to give good measure. So, on leaving the city, he pronounced full absolution over all inhabitants of Bern who had ever died, "whatsoever may have been the manner or the place of their death." But this astounding liberality did not open for him the gates of Zurich, for through Zwingli's influence

the council forbade him the city. "They who sell the remission of sins for money," he had said, "are but companions of Simon, the magician, the friends of Balaam, the ambassadors of Satan." Still Rome did not hurl its curse, lest it interfere with the recruiting for the papal armies.

In the late summer of that year the plague, the Great Death, made its appearance at Zurich, claiming its victims by thousands. Zwingli remained at his post and gave all his time to visiting the sick. Being himself seized with the scourge, he was brought to death's door. Before this time the Gospel had been to him largely a mere doctrine of whose truth he was convinced from Scripture, for he had not gone through those fearful soul-struggles which racked Luther, but now, when he had passed through the shadow of the tomb, the doctrine which he had preached became in him a living, personal force, such as it had not been before.

Zwingli still read mass and observed the forms of the Romish Church, but he now renounced the pension which he had received from the Pope. Before crowds that overflowed the spacious cathedral he testified ever more clearly against the corruptions of the Church. His words rang through Switzerland. Inevitably there had to come an open break between him and the papal system.

The year 1522 saw the beginnings of the rupture. Zwingli had declared publicly that fasting rested only on human authority. When this statement was attacked by his ecclesiastical superiors, he set forth his views in a tract on *The Free Use of Meats*. His opponents now caused the Diet, the chief council of the Swiss Confederation, to pass an order that all preaching be stopped. Zwingli refused to be bound by this order, and in company with ten other priests he petitioned the Diet to abolish celibacy and permit priests to marry. No reply was given the petition, for the friends of the old order deemed it wise to avoid discussion of so delicate a point, which must needs involve an unsavory review of the shameless immorality of the Swiss clergy.

But the papists now began to bestir themselves and to use their favorite tactics. Vile rumors about Zwingli were

circulated; the monks bitterly attacked his person and teaching; his friends were persecuted. Zwingli, therefore, asked the council of Zurich to give him an opportunity to defend his doctrine. The request was granted, and a conference was called in which both parties were to expound their teachings and prove them from the Bible alone.

On the 29th of January, 1523, more than six hundred persons of consequence gathered in the hall of the great council at Zurich. Zwingli had set forth his teachings in sixty-seven theses, which covered a wide range of questions. The theses declared, for example:—

“They who assert that the Gospel is nothing until confirmed to us by the Church blaspheme God.”

“Jesus Christ is the only Way of salvation to all who have been, are, or shall be.”

“In faith in Him is our salvation; in not believing Him, our damnation.”

“Our works are good in so far as they are Christ’s; in so far as they are our own, they are neither right nor good.”

The theses also attacked the authority of the Pope, the sacrifice of the mass, prayers to the saints, celibacy, indulgences, purgatory, and other abuses. Zwingli had come to do battle for his convictions, but when the burgomaster called on the defenders of Rome to step forth, there was deep silence. Though many Romish priests were present, no champion was found to measure swords with Zwingli. At last the representative of the bishop, who had orders not to dispute, but only to observe, made an effort to defend the mass and the invocation of saints, but he was quickly and thoroughly discomfited. The conference was a clean-cut victory for Zwingli, and the council resolved that he should continue to preach the Gospel and that all other priests in the canton should do likewise.

Zwingli had now definitely broken with Rome, and the authorities of Zurich had upheld him in his position. Under his guidance the reformation of Zurich proceeded step by step. That summer the monks and nuns were given the liberty of renouncing their vows, and a number of convents

were closed. Several priests married, and Zwingli followed their example the next year.

In autumn a second conference was held, this time regarding the mass and the veneration of images, but no one rose to defend these practises. As a result the images were removed throughout Zurich the following year. On Maundy Thursday, 1525, the German language was introduced in the celebration of the Lord's Supper, and the cup was restored to the laity.

Thus proceeded the reformation of Zurich, moving gradually and conservatively at first; then, as it gathered momentum, more rapidly, unevangelically, and radically. All the changes, however, were undertaken after they had been discussed by the secular authorities and had been ordered by them. Zwingli leaned on the arm of the state, and in this he differed from Luther. The Swiss Reformation differed from the German also in this, that Zwingli eventually removed from the churches all ornaments, symbols, and musical instruments, while Luther touched nothing that was not in itself wrong.

The most vital difference between Luther and Zwingli, however, concerned the doctrine of the Lord's Supper; for Zwingli denied the real presence of the Lord's body and blood, which Luther stoutly maintained and defended. The Landgrave Philip of Hessen, who wished to bring about a union of the reformers, largely for political reasons, arranged the famous conference at Marburg. On October 1, 1529, Luther and Zwingli met to discuss the doctrine of the blessed Sacrament. When the discussion had lasted three days, it became evident that an agreement was out of the question, for Zwingli insisted on arguments of reason and logic, while Luther refused to budge from the clear word of Scripture. In parting, therefore, Luther gave Zwingli the hand of peace and charity, but not of fellowship.

Yet, if Zwingli had failed to effect a union with the German reformers, he no longer stood alone in Switzerland. Brave, devoted friends had been at work in various places,

and the strongholds of the papacy fell one after another. Bern, the mightiest of the cantons, accepted the Reformation in 1528. Its example was followed by St. Gall, Basel, Glarus, and other communities. As the Reformed cause gained ground, Zwingli, mingling State and Church, became



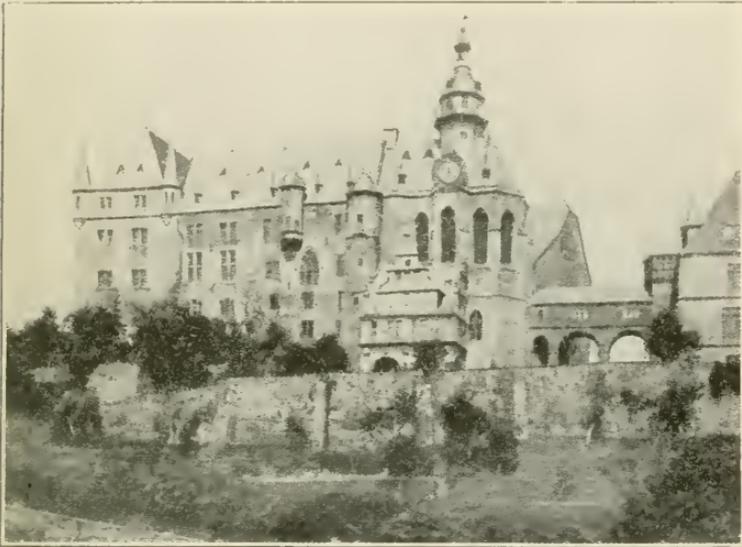
Landgrave Philip of Hesse.

more and more involved in political matters. He took part in important deliberations, and his hand largely guided the affairs of the state. His policy aimed at uniting the evangelical cantons in the common cause, to the end that the Gospel might freely be preached throughout Switzerland.

But the partisans of Rome were also uniting. The Forest Cantons, which were the chief bulwark of the old order, formed an alliance with Austria, the archenemy of the Refor-

mation. Switzerland was divided into two hostile camps. It was only a question of time till the flames of civil war would be kindled, nor was it long till the necessary spark was struck. The Forest Cantons cruelly persecuted the preachers of the Gospel, and in retaliation the Reformed cantons declared an economic blockade, refusing to permit any export of food to their enemies.

In August, 1531, Zwingli said to a friend as they gazed



Marburg Castle.

on Halley's Comet: "This ominous globe is come to light the path that leads to my grave." His forebodings were prophetic. The Forest Cantons, reduced to desperation by the blockade, unexpectedly attacked the territory of Zurich in great strength. The forces of Zurich were defeated at Cappel, October 11, 1531, and on that day, together with the most distinguished men of the city, fell Ulric Zwingli. His last words were: "What evil is this? They can kill the body, but they cannot kill the soul." His work suffered a severe check through his death, but it did not perish, for

other men stepped into his place and continued what his courage, zeal, and faith had begun.

"It was the will of God," says D'Aubigné, the Swiss historian, "that at the very gates of His revived Church there should be two great examples to serve as lessons for future generations. Luther and the German Reformation, declining the aid of the temporal power, rejecting the force of arms, and looking for victory only in the confession of the truth, were destined to see their faith crowned with the most brilliant success; while Zwingli and the Swiss Reformation, stretching out their hands to the mighty ones of the earth, and grasping the sword, were fated to witness a horrible, cruel, and bloody catastrophe fall upon the Word of God. God is a jealous God and gives not His glory to another; He claims to perform His own work Himself." By his rationalistic theology and by adhering to his errors, particularly concerning the Lord's Supper, Zwingli caused the first great division in the Church of the Reformation.

John Calvin.

REV. ARTHUR BRUNN.

John Calvin was born July 10, 1509, in Noyon, Picardy, France, and died May 27, 1564. Though primarily a religious leader, yet he also in a large measure influenced the political development of the world. America, the land of possibilities and opportunities, proved to be the most fertile soil for the complete development of the seed which Calvin sowed in Geneva. It is hardly possible to understand and to interpret the history of our country without an appreciation and an understanding of Calvinism. Some of the dangers which to-day threaten our American institutions of liberty and freedom are a direct outgrowth of the system which had its beginning in Geneva.

While Luther was the son of common people, — his parents were of the sturdy peasant stock, — John Calvin by birth was an aristocrat. His playmates were the sons of the

House of Montmor. Together with them, he was sent to the University of Paris, where he enjoyed the advantages of their private tutor. As notary public, his father was more or less closely connected with the cathedral at Noyon, which may at least partly account for the fact that John Calvin was sent to the university with the priesthood in view. How-



John Calvin.

ever, when Calvin had about finished his studies in Paris, his parents changed their mind. His father had unpleasant experiences with the chapter of the cathedral in Noyon, which finally ended in his excommunication. Of course, it is not difficult to see that this would influence him as to the career of his son John. His own position as notary must have given him much opportunity to realize the great pos-

sibilities of the legal profession, and so it was quite natural that he should think of turning the career of his brilliant son John into this course.

In obedience to his father's wishes, rather than prompted by a desire of his own, John Calvin entered upon the study of law. This implied a change in universities. While Paris was renowned for its theological faculty, the University of Orleans boasted of having the best legal talent. And so Calvin removed to Orleans to study law. When, a year later, the University of Bourges secured the services of the great Italian jurist Alciati, many young men were attracted to Bourges, and so we find also Calvin drawn to Bourges. Calvin was never attracted by the legal profession, and so when his father died about the time when Calvin finished his studies at Bourges, we find him returning to Paris to take up the study of the fine arts again.

Calvin found great changes in the University of Paris upon his return. By 1533 the German Reformation had exercised its influence far beyond the confines of Saxony. France, too, had been touched. Humanistic tendencies had forced their way into the University of Paris, this citadel of mediæval "orthodoxy." Not a few of the young members of the faculty leaned decidedly towards a liberal policy. Nicholas Cop, an intimate friend of Calvin, was one of the leaders among the younger set. In the fall of the same year in which Calvin returned to Paris, Cop was elected rector of the University. The inaugural address offered young Cop a welcome opportunity to champion the cause of the new learning, which was looked upon with suspicion by the old church party. This brought on proceedings against the "Lutheran sect," and many of the reform party were imprisoned. Cop fled. It is claimed by many that Calvin wrote this address for his friend Cop. At any rate, Calvin was under suspicion, and when he heard that his house was to be searched, he also fled. From that time on we find Calvin connected with the cause of Protestantism.

Naturally we are interested in the spiritual development of John Calvin. How did he find his way into the camp of

the Protestant party? We know how Luther gradually came to see the light which led him out of the darkness of the papacy to the understanding of evangelical Christianity. History records no such personal experience of the curse of sin, of such longing for grace and forgiveness in the life of Calvin. He did not spend his days in the lonely cell of the monastery lying on his knees, praying, fasting, wasting away in search of peace for his soul, smitten with the fear of God's wrath and anger. We do not find Calvin running around in the city of Rome from one shrine to the other, saying his prayers, or on his knees climbing up "Pilate's Staircase," hoping thereby to merit forgiveness of sins. Calvin's development follows altogether different lines.

When Calvin first came to Paris, he already met there as an eminent member of the faculty of medicine Guillaume Cop, the father of Nicholas Cop, whose inaugural address had created such a stir. Cop was a Swiss from the liberal and humanistic city of Basel, where he had enjoyed the friendship of Erasmus and Reuchlin. He also had decided tendencies toward reform. At Orleans, where Calvin studied law, he met a German by the name of Wolmar, who had studied at Bern and was inclined to Lutheranism. While at Orleans, Calvin studied Greek under Wolmar. When Calvin moved to Bourges, Wolmar became a member of the faculty there, and Calvin continued his studies of Greek with him. Could it be possible that Calvin, living in this atmosphere, should remain immune against reform tendencies? Add to this the fact that while Calvin was studying under Wolmar, his father died, an outcast, excommunicated from the Church, and it is not difficult to see how the mind of the young man was gradually prepared for Reformed doctrine. John Calvin was a humanist like Erasmus and Reuchlin. His environment, his studies, his experiences with the old church party forced him into Protestantism, otherwise Calvin would probably never have broken officially with the historical Church, but remained there like so many other humanists of his day. How different his development from that of Luther! Small wonder that his work was of an altogether different type.

Though Calvin returned to Paris after his first flight in consequence of the inaugural address of his friend Cop, yet his stay there was of short duration. By the end of 1534 the situation again counseled flight from France. One Antoine Marcourt had posted violent placards against the Mass in October of that year. As a result of this, King Francis suppressed severely the further spread of the reform movement in France, and so Calvin also left for Basel, the home of his friend Cop.

While at Basel, Calvin published his *Institutes of the Christian Religion*, a dogmatic presentation of Reformed doctrine. They were published at this time in defense of the French Protestants who were being persecuted so bitterly by Francis I because of those placards. The king's attitude towards Protestantism was viewed with disfavor by the German Protestants, and the king at that time could ill afford to lose the good will of the Germans. He needed them against Charles V. In order to appease them, Francis, in a public letter, declared that the French Protestants were a type of people altogether different from the German Protestants; while the latter were an orderly, decent people, the French Protestants had anarchistic designs, and so there was a vast difference between the sober Germans and the rabid French revolutionists. Calvin felt that he dared not be quiet in the face of such accusations, and so in defense of his fellow-Protestants in France he published his *Institutes*, prefaced by a public letter to King Francis.

In studying these *Institutes* we notice, first, that Calvin does not realize the total depravity of man since the Fall. The Law is for him not so much a mirror from which we learn to know our sin and so are prepared for the reception of the Gospel-message, but rather a rule showing us what we must do to please God. Calvin, indeed, does not teach in so many plain words that we must work out our own salvation through good works, but his whole treatment of the Law shows his legalistic tendency. Of course, we find in the *Institutes* also the Calvinistic doctrine of predestination, which denies the universal grace of God and the efficacy of

the means of grace, also Calvin's false notions concerning the presence of Christ's body and blood in the Sacrament.

In the chapter on Civil Administration, Calvin presents some very peculiar ideas, which we meet to this very day where Calvinism has been at work. He says that "civil government is not merely in duty bound to see that public peace is not disturbed and each man safely possess his own, but also to guard lest idolatry, sacrilege against the name of God, blasphemy against His truth, or other public offenses against religion should break out or be spread among the people." The counsels of the Word of God are to be followed by the lawgivers in making the laws. Already in his first edition of the *Institutes*, Calvin invokes the police powers of civil government in the enforcement of religion.

In Geneva, Calvin was given an opportunity to work out his principles. He came to Geneva on his way to the Rhineland in order there to rejoin his friends whom he had left for a brief visit to Paris made possible by a moderation in the persecution of the French Protestants. When Calvin came to Geneva, Farel, the Protestant preacher there, importuned him to stay and help make Geneva a Protestant city. There the councils had voted out Romanism and voted in Protestantism, because political independence seemed bound up with Protestantism. Urged by Farel, a General Assembly was called in May, 1536, where the people, too, voted in favor of Protestantism. But, of course, the mere vote did not make the people Protestants. There was still much to be done if the future of Protestantism was to be made secure in Geneva. It was at this juncture that Calvin, who but a few months previous had published his *Institutes*, came to the city. At the urgent request of Farel he remained to help solve the many knotty problems.

Calvin found a city government made up of a General Assembly, which elected four syndics annually, a Little Council consisting of the four syndics for the year, the four syndics of the previous year, and a number of councilors appointed by the syndics. He found a Council of Two Hundred appointed by the Little Council. He found an

aristocratic form of government, and this government controlled the religion and the morals of the people as well as their politics. While Calvin insisted upon a certain amount of independence for the clergy, yet he did not hesitate to use the police power of the city to achieve his aims. He worked out articles of church government and a confession of faith for the whole Genevan community. According to a former resolution of the authorities, all who refused to accept Protestantism must leave the city, and so Calvin, after he had published his *Confession of Faith*, had the inhabitants sifted by a creed-test. Those who chose the evangelical faith were members of the Genevan Church; all who refused to accept the Protestant religion had to leave the city. Thus was the church established.

In this church, purity must be maintained by discipline. And this discipline was to be applied to all citizens because citizenship implied church-membership. In the articles directive of church government, Calvin planned that the city government was to appoint men who would keep watch over the morals of the citizens. These lay inspectors were to work in conjunction with the ministers. The inspectors must report to the ministers any fault in the life or conduct of the citizens. The ministers must then admonish the erring brethren. If they would not hear, they should be excommunicated. This admonition and excommunication was solely the work of the church through its ministers. But the church had another set of officers besides the ministers, namely, the city officers. If the work of the ministers, admonition and excommunication, would not bring about a change of heart in the sinner, then the help of the civil authorities must be sought. The ministers should report the case of the hopelessly incorrigible to the civil authorities, and these must try their hand at bringing about a change of sentiment by inflicting punishment as the case might require, and if that did not bring about the desired result, put those to death, or in less vehement cases, banish those from the city who would not turn from the evil of their ways.

Of course, Calvin met with much opposition as soon as

he began to carry out his plan. After all, Geneva had embraced Protestantism for political reasons. To many it seemed as if Calvin were a new oppressor. He was not even a citizen. He was nicknamed "the Frenchman." Before long he was compelled to leave the city. After two years Calvin's work seemingly had come to an end, and in June, 1538, he went to Strassburg, where for several years he was pastor of the French Protestant Church. Here also, in October, 1539, he married the widow of a converted Anabaptist.

However, things did not improve in Geneva, and finally, in September, 1541, upon invitation, Calvin returned to Geneva to resume his work there. In his *Ordonnances* of that same year Calvin again mapped out a program for church government. His aim was to give the pastors control over church affairs, without holding them responsible to the civil authorities, and using, if necessary, the police powers of the State to preserve the purity of the Church. Calvin provided for four officers in the church, the office of pastor, of teacher, of elder, and of deacon. The outstanding feature of the *Ordonnances* was the *consistoire*, composed of twelve elders and from four to twelve members of the ministry. They met weekly under the presidency of one of the syndics, an officer of the State and not of the Church, and here rested the power of admonition and excommunication. Cases of perverseness were reported to the Little Council (civil authority), which would deal with them. And now Calvin's principle worked out in Geneva.

The history of Geneva is filled with the most repulsive incidents of this rule. Within the first four years of Calvin's return 58 were killed, and 76 were banished from the Puritan state. Regulations were made as to baptismal names which might and which might not be used. People were imprisoned for dancing, for bowling, for wearing slashed hose. "In place of the taverns five 'abbey's' were established, as religiously conducted houses of entertainment. No food or drink was to be served to any guest who refused to say grace, the Bible was to be at hand, all oaths and unseemly conversation were

to be severely repressed." The names of Gruet, Bolsec, Servetus, and others will ever be linked together with this tyrannical system as it was tried out in Geneva.

This system of discipline is based on a principle characteristic of Romanism. It is contrary to the spirit of evangelical freedom, contrary to civil and religious liberty. The police power of the state is to remedy the ills of the Christian community. There is that idea of a Christian state, something which never did exist and never will exist. Neither did Christ ever expect that an entire state or community or city would consist only of Christians. The tares will ever be present. The enemy will never desist from his evil work. And so the Church of Jesus Christ in this world is composed of the faithful few. They are sanctified through the Word of God and not through the police power of the state. And so Calvin's conception of a church state, his plan of keeping the church state purified by the big stick of the law, is all so foreign to evangelical Christianity. Calvinism and Romanism are of the same stripe. Neither stands for freedom and liberty, but both are autocratic systems, diametrically opposed to Lutheranism. And the freedom and liberty which is written into the fundamental law of our country is not an outgrowth of Calvinism or Romanism, but it was written there in spite of these influences because of what happened in Worms on April 18, 1521.

Calvin's influence went out far beyond the confines of Geneva. Through his school in Geneva, to which men were attracted from all parts and which supplied many countries with ministers, the seed of Calvinism was carried far afield. In the southwestern part of Germany, from where we have the *Heidelberger Katechismus*, in the Netherlands, in England, among the Scotch and the Irish Presbyterians, through the work of John Knox and others Calvinism spread. The French Huguenots, the Puritans, the Dutch settlers brought it to our shores. And we need but read the stories of Puritan New England, of Dutch New Amsterdam to see a repetition of what happened in Geneva under Calvin's rule.

In New England "conduct was shaped by a literal inter-

pretation of the Scriptures. Private morals were carefully watched by the authorities in Church and State. In the earliest times the ministers had almost entire control, and a church reproof was considered the heaviest disgrace. . . . A man was whipped for shooting fowl on Sunday. The swearer was made to meditate over his sin, standing in a public place with his tongue in a cleft stick; sometimes he was fined twelve pence, or set in the stocks, or imprisoned. . . . In exaggerated offenses the unruly member was bored through with a hot iron. Minor transgressions of the tongue were not winked at, and the unhappy housewife, whose temper got the better of her wisdom, had sorry leisure for repentance. 'Scolds they gag and set them at their doors for certain hours, for all comers and goers to gaze at.' Philip Ratcliffe, of the colony, was sentenced to be 'whipped, have his ears cut off, fined forty shillings, and banished out of the limits of the jurisdiction, for uttering malicious and scandalous speeches against the government and the church of Salem.' As to the 'prophanely behaved' person, who lingered 'without doers att the meeting-house on the Lord's daies,' to indulge in social chat or even to steal a quiet nap, he was 'admonished' by the constables; on a second offense 'sett in the stockes,' and if his moral sense was still perverted, he was cited before the court. If any man should dare to interrupt the preaching or falsely charge the minister with error, 'in the open face of the church,' or otherwise make 'God's wayes contemptible and ridiculous, — every such person or persons (whatsoever censure the church may passe) shall for the first scandall bee convented and reprov'd openly by the magistrates at some Lecture, and bound to their good behavior.' And if the second time they breake forth into the like contemptuous carriages, they shall either pay five pounds to the publique Treasure or stand two houres openly upon a block or stoole four foott high upon a Lecture day, with a paper fixed on his Breast, written with capitale letters, **AN OPEN AND OBSTINATE CONTEMNER OF GOD'S HOLY ORDINANCES.'**" (Barnes.) To all of which Calvin would say yea and amen.

Calvinism is at work to-day in our country. It has preserved its Romanizing tendencies with its tyrannical control of men's consciences. Only to-day a letterhead of the New York Civic League announced among the objects of the League the "securing of good legislation and the defeat of bad legislation affecting moral reform, . . . especially legislation affecting the Sabbath, temperance. . . ." Even to-day men dream of a Christian state and would write the name of Christ into our Federal Constitution and would invoke the police power of civil authority to make people good. When prohibition became a fact, at least legally, Calvinists rejoiced that another battle had been won for the Lord. A Methodist preacher left us in utter disgust because we did not agree with him on prohibition, disturbed in his mind about "the sincerity of our profession." It is a bit of Calvinism to say that "the function of democracy is not primarily to produce the best government, but to produce the best men." It is a bit of Calvinism to insist on that prayer at the opening of Congress. It is a nasty backwash of Calvinism when the State expects the Christian Church to be its bulletin board and civil authorities demand that the Christian pulpit lend a hand to promote its interests.

What a fundamental difference between Calvinism and Lutheranism! How clearly Luther saw the difference between Law and Gospel! How clean-cut his notions concerning Church and State! Compare the principles laid down by Luther in his tract *Von weltlicher Obrigkeit* (1523), and those enunciated by Calvin in his *Institutes*. So there is a vital difference between Lutheranism and Calvinism in regard not only to religious questions, but also in regard to civil authorities and such things as pertain to the body politic. It is fundamentally wrong to put Lutherans and Calvinists into one class under the broad term Protestants. There are three distinct tendencies: Romanism, Calvinism, and Lutheranism. And if only two are to be recognized, then Romanism and Calvinism belong into the one class and Lutheranism into the other class.

These are live issues to-day. Much that is dear to us

Americans, the separation of Church and State, the religious and civil liberty which men have enjoyed, and which has made our country the harbor for the oppressed, are the fruits of the work done at Wittenberg and not the result of the seed sown in Geneva. Americanism is of a piece with Lutheranism. And therefore Lutherans are indeed not strangers and foreigners in this land of the free. For that same reason Lutheran citizens have a solemn duty to perform for the safe-keeping of the priceless heritage that has been handed down to us by past generations. They dare not sit by quietly and complacently and permit those interests which are really foreign to Americanism to mold the policy of our country. By the process of education, by establishing grammar and high schools and colleges, by keeping out of our public schools and the halls of legislation, both State and Federal, all those tendencies which are foreign to true Americanism, the sons and daughters of Martin Luther, the great champion of freedom and liberty, both religious and civil, must work as citizens for everything that is best in American traditions.

Thomas Cranmer.

REV. AUGUST BURGDORF.

Strange things have happened in this world. Among them is this: When Luther began the Reformation, King Henry VIII of England entered the lists against him, using his pen and ink so fiercely and in a manner so gratifying to the Pope that the latter conferred the title "Defender of the Faith" upon His Majesty. But before long the king turned against the Roman Pontiff and severed the ties by which England had been bound to Rome for centuries. The man, however, who influenced the king in that direction, giving the first great impulse for a reformation of England, and proving the real moving spirit in this cause, was Thomas Cranmer.

This remarkable man was born at Aslacton in Nottinghamshire, July 2, 1489. At the usual age he was sent to

school. His teacher was a severe and cruel man. At an early period Thomas engaged in hunting and hawking. He also became a skilful horseman and continued these sports as a means of recreation in later life. When he was fourteen years old, his mother, who had become a widow, sent him



Archbishop Cranmer.

to Jesus College at Cambridge. At the age of twenty-one or twenty-two he became a fellow at the same institution. When he married, which was against the rules of the college, he forfeited his fellowship. But after the death of his wife, which occurred within a year, he was reinstated. During the brief period of his married life he was lecturer at Buck-

ingham Hall, later Magdalene College. The death of his wife, perhaps, induced him to prepare for the priesthood. In 1523 he was ordained. A few years later he had the degree of Doctor of Divinity conferred upon him. About the same time he was chosen professor of theology and appointed public examiner in this branch at Cambridge. He was commonly classed as a Scripturist, a name applied to those who were well versed in the God-inspired Book, and believed to favor the Reformation.

By a peculiar concurrence of circumstances Cranmer was suddenly drawn from the quiet seclusion of the university to the flurry and flutter of the royal court. In 1529 an epidemic, commonly called the sweating sickness, prevailed throughout the country, raging with special severity at Cambridge. To escape the disease, if possible, many citizens of Cambridge left for the country. So did Cranmer. Accompanied by two students, named Cressy, who were related to him, he went to Waltham Abbey, in Essex. At the same time King Henry VIII was visiting in the neighborhood; and two of his chief counselors, Gardiner (the Secretary of State) and Edward Fox (the Lord High Almoner), were also staying at Cressy's. Naturally they often met Cranmer. In the course of their conversations they also discussed the king's desire to be divorced from Catherine of Aragon, whom he had married eighteen years before, when his brother Arthur had left her a widow. But having become infatuated with Anne Boleyn, one of the queen's maids of honor, Henry had applied to Pope Clement VII for a divorce. Cranmer believed that Henry was troubled in conscience, and being convinced by his studies that the Pope's authority was usurped, he deemed the present a favorable opportunity to oppose it. Therefore Cranmer advised that an appeal for a decision in this matter be made to the universities. Should they decide that the marriage with a deceased brother's widow was illegal, then the ecclesiastical courts could declare Catherine's marriage to Henry VIII null and void, and an appeal to Rome would be unnecessary. In fact, Cranmer is said to have suggested at this time what Cromwell a little later advised the king to

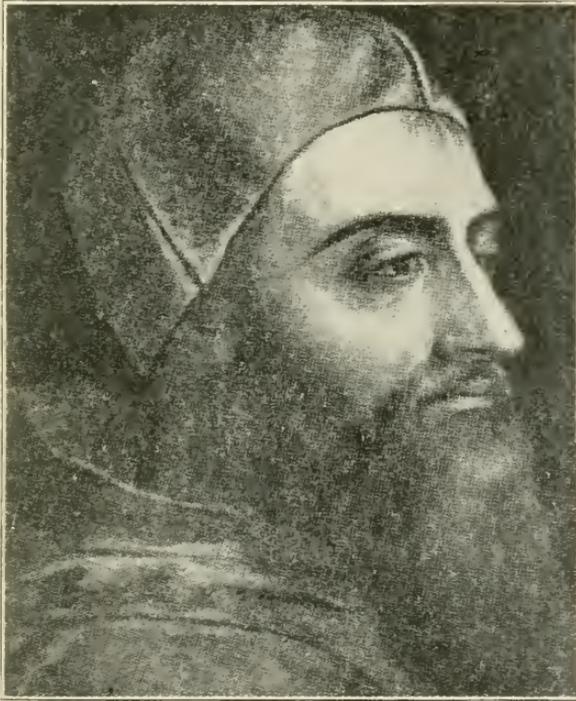
do to overcome the Pope's opposition to the divorce: take the authority into his own hands, and declare himself the head of the Church in his own realm. When the monarch was informed of Cranmer's advice, he was delighted and ordered the professor to be sent for without delay.



King Henry VIII.

When Cranmer appeared, he was instructed to write a treatise, proposing the course to be pursued, and to support it with arguments from Scripture, from the fathers, and the decrees of the general councils. When the paper was finished, its author, whom the king had at once appointed archdeacon of Taunton and one of his chaplains, was called

upon to defend it before the universities of Oxford and Cambridge. After that Henry sent him and a number of other theologians and lawyers to France to discuss the matter with noted scholars and divines there. The embassy was sent also to Rome. The Pope granted Cranmer a courteous audience and appointed him Supreme Penitentiary of Eng-



Pope Clement VII.

land; but as regards the king's case, the meeting proved barren of results. Cranmer was not even given an opportunity to debate the divorce.

The next year (1531) Henry VIII honored his chaplain with another commission, appointing him Royal Counselor and Orator to the Emperor. In this capacity Cranmer also came to Germany. Here he conferred with the Lutheran

- princes regarding the formation of an alliance, and sought to obtain their approval of Henry's marriage with Anne Boleyn, but without avail. While sojourning in Germany, Cranmer also met many eminent churchmen. Among these was Osiander, with whom he frequently exchanged views. He



Anne Boleyn.

also met a niece of Osiander, with whom he was united in marriage in 1532.

Upon the death of Archbishop Warham, which occurred in the same year, King Henry appointed Cranmer to the vacant see. At the persistent royal demand, the Pope issued the bulls of confirmation, and on March 30, 1533, Cranmer was duly consecrated. At this function it was customary

for the archbishop-elect to take an oath of obedience to the Pope and then to swear allegiance to the king. Before taking this oath, Cranmer insisted upon recording a protest that he swore obedience to the Pope only in so far as that



Archbishop Warham.

was consistent with his duty to God and to the king as the supreme head of the Church of England.

In causing Cranmer's promotion, the king had but one motive: he wanted to be divorced from Catherine. And the archbishop served him so well that he had no cause for complaint. Very soon the convocations decreed in favor of the

king, and Cranmer approved their act in his archiepiscopal court. That barred any possible cause for dispute as to the king's legitimate and legal successor.

Pope Clement declared the divorce to be null and void and threatened excommunication, unless it was revoked. Henry and the archbishop now resolved upon an appeal from the Pope to a general council to be held in the near future. The authority of the Bishop of Rome was also made a subject of discussion in Parliament. The result was that the Pope's supremacy was disowned and abolished. All bulls, provisions, and disputations from the See of Rome were prohibited and all payments hitherto paid to it were stopped. In addition to that, a proclamation was issued by the king ordering the clergy to preach against the "Holy See" and to teach the supremacy of the king.

Now Cranmer proceeded to assail various papal heresies and to restore what he considered the true doctrine of Christ. Acting upon his advice, the king, who had prepared ten articles to establish Christian quietness and unity and to avoid contentious opinions, appointed a commission to present the truth, purged of popish errors. That aroused opposition, but finally all churchmen agreed to subscribe to a religious book, entitled *Institution of a Christian Man*, which is commonly called the Bishops' Book, and is admitted to have been written chiefly by Cranmer.

Some time later the king wanted all monasteries suppressed and their revenues turned into the royal treasury. The archbishop opposed this plan, wishing part of the income to be appropriated for schools, hospitals, and cathedrals. As a result of this opposition to Henry's wish, the Pope's party regained the king's favor, who had "Six Articles" drawn up, which were very much at variance with the Bishops' Book. But after a while the king consented to a revision of the "Articles" mentioned and permitted the archbishop to issue another book, bearing the title, *Necessary Doctrine and Erudition of a Christian Man*. It is usually called the *King's Book*, and is a fair expression of the English Reformation movement under Henry VIII, as guided by Cranmer.

Much credit is due this man for his efforts to promote the circulation of the Bible in the English language. At his suggestion an order was issued that a copy of the English Bible be placed in every church, where it would be accessible to all who wished to read it. The learned as well as the common people read the Scriptures with avidity and delight. Some of the leading spirits, indeed, objected to the prefaces, notes, and tables contained in the earliest edition of the Book. To overcome these objections, a new edition of the Bible was to be gotten out in Paris, where they had greater facilities for such an undertaking and the printing could be done cheaper. When the Roman Inquisition interfered, the entire outfit was brought to England, and soon Cranmer's or *The Great Bible* was placed on the market. This was followed by other editions of the Sacred Volume, and in order that it might go into the homes as well as the churches, the price was fixed at 10 shillings, about \$2.50 apiece. Thus Cranmer labored to promote the Reformation in England.

The relations between Cranmer and Henry VIII remained most cordial to the latter's end (1547). By the will of the deceased the archbishop was to be the head of a council of regency. However, he agreed to an arrangement by which Somerset, an uncle of Henry's son, became protector. When Edward VI ascended the throne, the archbishop officiated at the coronation. During the reign of this monarch the Reformation made rapid progress, the sympathies of both the lord protector and of the young king being decidedly Protestant.

Church formularies were now written or published in their revised and completed form. For the benefit of children and young people the archbishop translated the Catechism of Justus Jonas of Wittenberg, consisting of addresses by a minister to the younger members of his flock. This translation was issued as *Cranmer's Catechism*. But the last three parts especially were changed so as to present the Zwinglian instead of the Lutheran, or Biblical, doctrine of Baptism, the Lord's Supper, and the Office of the Keys.

This book was followed by another, the original text being in English, and then by another, called the Short Catechism.

In order that all might intelligently unite in the prayers offered in the church, Cranmer composed a book in the English language comprising petitions, thanksgivings, Psalms, and other devotional matter. That work in its final form bears the name *Book of Common Prayer*.

Under the title of the *Primer* the primate also prepared a manual of prayers for private use, suitable for all sorts and conditions of men.

Another book prepared under Cranmer's direction and containing doctrinal declarations and combating various vices then reigning in England, is named *Homilies*. The homilies are twelve in number, four of which — on salvation, faith, good works, and the reading of the Bible — are attributed to the archbishop himself.

Cranmer's desire to have a pan-evangelical council held (in opposition to that of the adversaries, which met in Trent) for the formulation of a confession of faith which might be accepted by all Christians favoring a reformation, so as to present a solid front to Rome, having failed, he drafted a separate confession for the English Church, and succeeded in procuring the king's order for the adoption and general use of the Forty-two Articles, which formed the foundation of the Anglican Church's *Thirty-nine Articles of Faith*.

A notable book is his *Defence of the True and Catholic Doctrine of the Sacrament*. In it he rejects the Roman doctrine of transubstantiation, but also the Lutheran doctrine of the real presence of Christ's body and blood in the Sacrament, and makes a laborious effort to prove that Christ is but spiritually present in the Holy Supper.

The last great task undertaken by Cranmer was the revision of the Canon Law, published as the *Reformation of Ecclesiastical Laws*. It never, however, received authoritative sanction. The book shows plainly how radically the spirit of the reformers in England differed from that of Luther and his associates, since it insists upon the necessity of punishing heresy by legal measures.

At the deathbed of Edward VI Cranmer permitted himself to be drawn into a plot of the king and Northumberland to crown Lady Jane Grey queen of the realm. To that end he set aside a testament of Henry VIII which he had pledged himself to execute, and according to which Mary was to suc-



King Edward VI.

ceed to the throne. Cranmer's plea to recognize Lady Jane's sovereignty was in vain. Twelve days later the scepter was in Mary's hand. The archbishop immediately received a summons to appear before the council. Here he was reprimanded and ordered not to leave his palace until the queen had decided what was to be done. His friends, who knew what fate

awaited him, advised him to leave England. This he refused to do. Soon a rumor got about that Cranmer had ordered the Latin Mass to be said in Canterbury Cathedral and that he himself had offered to say mass before the queen. That roused his indignation and prompted him to pen some very forcible words against the mass. Immediately he was committed to the Tower on a charge of treason. At his trial he pleaded guilty—and was condemned. But Mary, a fanatic Romanist, wanted him tried for heresy. So his case was turned over to the highest clerical tribunals. But until Parliament had restored the papal jurisdiction, nothing could be done. Meanwhile Cranmer and several others were taken to Oxford and placed in the Bocardo, or common prison. Then Cranmer was tried by a papal commission. The findings were reported to Rome, and Cranmer was summoned to appear. However, he was not permitted to make any defense. The Pope adjudged him guilty of contempt, excommunicated him, and sent a commission to England to remove him from office with the usual humiliating ceremonies. After being invested, in mockery, with all the habiliments of an archbishop, made of canvas and rags, he was stripped, piece by piece, of his insignia. First his crozier-staff was taken from him, then the other badges of his high office. Finally, his whole head was shaven to take away the tonsure, and his finger-points scraped where they had once been anointed. Then they flung a ragged gown over his shoulders and put a common cap on his head. The degradation took place in Christ Church, in Oxford, February 17, 1556. After that Cranmer was handed over to the civil authorities who signed his death warrant. By and by he subscribed to several recantations until he had retracted all he had ever taught on the disputed points.

March 21 had been set for his execution. It was customary to have a sermon preached on such occasions. The day being a rainy one, it was not preached at the stake, as usual, but in St. Mary's Church. A friar walking on either side of him, Cranmer—an image of sorrow—was led to a stage opposite the pulpit. The sermon ended, everybody

began to hurry to the stake, where they were asked to remain and hear the condemned man's profession of repentance. But imagine the surprise of his hearers when he offered a retraction of his retractions. "And now I come to the great thing," said he in conclusion, "that troubleth my conscience more than any other thing that ever I said or did in my life, even the setting abroad of writings contrary to the truth, which here I now renounce and refuse — those things written with my own hand contrary to the truth which I thought in my heart, and writ for fear of death to save my life. . . . And forasmuch as my hand offended in writing contrary to my heart, my hand therefore shall first be punished; for if I may come to the fire, it shall be the first burned. And as for the Pope, I utterly refuse him, as Christ's enemy and Antichrist, with all his false doctrine."

Amidst a babel of voices, some giving vent to their anger, others to their joy, Cranmer was rushed to the place of execution. With an iron chain he was fastened to the stake. Quickly he drew a signed copy of his recantations from his bosom, intending to throw it into the fire. When it was snatched away from him, he stretched out his right hand, and said: "This was the hand that wrote it, therefore it shall suffer first punishment." So saying, he thrust the hand into the flame, and held it there for quite a while, before the fire reached his body. When it did, he soon expired.

Thus ended the career of Cranmer, who was chiefly instrumental in securing the independence of England from the yoke of papal tyranny and in establishing the State Church of England, of which John Lord says, it is "neither Roman nor Lutheran, but a compromise." We would say — and say it with deep regret — that Cranmer's work, the English Reformation, was Zwinglianism with a number of other then modern errors superseding a multitude of hoary papal heresies.

John Knox.

REV. E. F. HAERTEL.

"Nay, return to your bairns [pupils], and God bless you. One is sufficient for one sacrifice!" George Wishart had preached the Gospel in Scotland and consequently was marked for the slaughter. On the 16th of January, 1546, he bade farewell to his friends, and to John Knox, who had attended him with a huge double-edged sword to protect him from assassination, he gave the parting admonition to return to his pupils. Before midnight he was apprehended, hurriedly subjected to a form of trial by Cardinal David Beaton, and executed at the stake on the 1st of March.

It was, indeed, perilous in those days not to be a Romanist. For centuries the blight of papacy had cursed the country. The rude and ignorant people were an easy prey to the dissolute priesthood. Half of the wealth of the land was in the hands of the Church. The Bible was unknown, and the sacrifice of the Cross had been supplanted by the sacrifice of the Mass. The lives of the priests were scandalously corrupt, and their ignorance passes belief. A bishop who "thanked God that he knew neither the Old nor the New Testament" was typical of his class. The country swarmed with ignorant and vicious monks, who robbed the poor of the very necessities of life. The beds of the dying were besieged by avaricious priests to extort bequests. No sooner had a man died than the rapacious vicar came and carried off his "corpse-present," which consisted of the best cow belonging to the deceased and the uppermost covering of his bed or the finest of the body clothes. Divine services were neglected, and, except on festival days, the churches were rarely used for sacred purposes.

But woe to the man who dared disregard the law of fasting! Knox relates in his *Historie*: "Albeit they could be convicted of nothing but only of suspicion that they had eaten a goose upon Friday, four men were adjudged to be hanged, and a woman to be drowned; which cruel and most unjust sentence was without mercy put in execution. The

husband was hanged, and the wife, having a nursing babe bound on her breast, was drowned."

The first man to bring the light of the Gospel into this darkness was Patrick Hamilton, a youth of royal lineage, a student of Luther. On the last day of February, 1528, in the twenty-fourth year of his life, he was committed to the flames in St. Andrews.

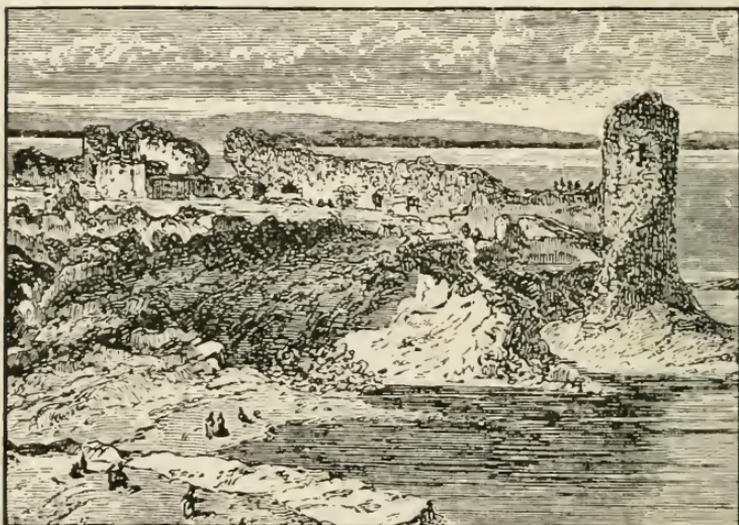
"The smoke of his burning infected all on whom it blew." Many throughout Scotland were convinced that Hamilton had died a martyr. The books of Luther and other German reformers, together with Tyndale's English New Testament, wrought like hidden leaven. So many converts were made that the clergy took alarm, and many excellent men suffered the most inhuman death.

But in bringing Wishart to the sacrifice, the wily cardinal overreached himself. Prompted partly by motives of revenge, partly by political reasons, a band of conspirators on May 24, 1546, seized the Castle of St. Andrews, in which he resided, and foully assassinated the cardinal. Although Knox had no part in the assassination, his known sympathy for Wishart made him a marked man, and in 1547, he with "some gentlemen's children, whom certain years he had nourished in godliness," entered the gates of the Castle.

Knox was at this time about forty-two years of age. He was born at Gifford-Gate in 1505. When he was about sixteen, he entered the University of Glasgow, where he studied under the famous John Major. Of the next eighteen years of his life practically nothing is known except that he was ordained a Roman priest and that as late as 1543 he exercised some functions of this office. Concerning his conversion to the Protestant faith we have no details, but it seems that the preaching and companionship of Wishart brought him to a decision. After this good man's martyrdom he was compelled to seek refuge with his pupils within the walls of the Castle of St. Andrews.

His instructions in the Catechism and lectures on John soon attracted the attention of the godly men, and John Rough, the preacher in the Castle, and several other influen-

tial men entreated him to enter the ministry. This he refused to do, declaring that "he would not run where God had not called him." One morning Rough preached a sermon in which he showed that a congregation, however small, had a right to choose as their minister any one whom they believed to have the necessary gifts. Then addressing Knox, he extended to him a "holy vocation" to assume the office. The preacher then asked the congregation, "Was not this



Ruins of the Castle of St. Andrews.

your charge to me?" They answered, "It was, and we approve it." "Then the said John, abashed, burst forth in most abundant tears, and withdrew himself to his chamber," and "no man saw any sign of mirth of him, neither yet had he pleasure to accompany any man many days together." But he accepted the call.

In his *Historie*, Knox relates: "The necessity that caused him to enter in the public place, besides the vocation was: Dean John Arran (a rotten papist) had long troubled John Rough in his preaching. The said John Knox had fortified the doctrine of the preacher by his pen, and had beaten the

said Dean John from all defenses, that he was compelled to fly to his last refuge, that is, to the authority of the Church, 'which authority (said he) damned all Lutherans and heretics; and therefore he needeth no further disputation.'" Knox publicly offered "by word or writing" to prove that "the Roman Kirk as it is now corrupted, and the authority thereof, I no more doubt but that it is the synagog of Satan, and the head thereof, called the Pope, be that man of sin of whom the apostle speaks." The people demanded: "Let us hear the probation of that which ye have now affirmed." On the following Sunday he preached the sermon in which he so boldly denounced the papacy that some said: "Others lopped off the branches of the papistry, but he strikes at the root to destroy the whole." Others declared: "Wishart spake never so plainly, and yet he was burned; even so will he be."

Knox continued his preaching, and many townspeople embraced the faith. He even distributed the Sacrament openly after the Reformed manner, and the people, by publicly partaking of it, renounced popery and formed a congregation. The Protestant movement began thus to be transformed into the establishment of a Reformed church — not Lutheran, unfortunately, such as Hamilton would have organized, but Calvinistic. Wishart was under the influence of the Swiss Reformers, and Knox followed in his steps. And so it happened that in Scotland the Protestantism of the Swiss type with its rationalism, legalism, and intolerance became the prevailing religion.

But many a day passed before Knox's labor bore fruit. After the seizure of the castle and the assassination of the cardinal, the Earl of Arran, regent for the infant queen Mary Stuart, brought an army against the conspirators. As he was not able to subdue the Castle, he appealed to the French for assistance. In June, 1547, a fleet of French galleys arrived, and the garrison was obliged to capitulate. The French admiral promised that all should be safely transported to France and there be given their choice of abode. These promises were, however, disregarded, for all were either committed to prison or consigned to the galleys. Knox was

among the latter unfortunates. For nineteen months he was chained to the oar. In a sermon, long after his release, he said: "How long I continued prisoner, what torment I sustained in the galleys, and what were the sobs of my heart, is now no time to recite." But his faith remained unshaken. Once "a glorious painted Lady [the painted image of the Virgin] was brought in to be kissed." When he refused, "they violently thrust it into his face, and put it betwixt his hands; who, seeing the extremity, took the idol, and advisedly looking about, he cast it into the river, and said: 'Let Our Lady now save herself; she is light enough; let her learn to swim.' After that was no Scottish man urged with that idolatry." In the summer of 1548 his ship, the *Notre Dame*, happened to be lying between Dundee and St. Andrews. Knox was so ill that "few hoped his life." He was asked if he knew the land and answered: "Yes, I know it well; for I see the steeple of that place where God first in public opened my mouth to His glory, and I am fully persuaded, how weak soever I now appear, that I shall not depart this life till that my tongue shall glorify His holy name in the same place."

After his release in 1549 he remained in England and served in the ministry in the border town of Berwick-on-Tweed. Here he sowed some of the first seeds of English Puritanism. He denounced not only the Mass as idolatry, but included in his condemnation all customs and ceremonies not expressly commanded in the Scriptures. He substituted common bread for the wafer, abolished kneeling at the Communion, distributed the elements to the people while they sat, and decried the use of altars, candles, and certain vestments. On account of these acts, Carlyle designates him as the chief priest and founder of English Puritanism.

In 1551 he was removed to the more important city of Newcastle, and a few months later he was appointed one of the six royal chaplains and as such often preached to the king himself. He was also one of those who revised and sanctioned the "Articles Concerning an Uniformity of Religion," which became the basis of the Thirty-nine Articles

of the Church of England. In 1552 he was offered the important bishopric of Rochester, which, however, he declined.

After the death of Edward VI, Mary Tudor succeeded to the throne. The Mass was restored, and the majority of the Protestant leaders were cast into prison or went into exile. Knox, yielding to the counsel of his friends, escaped to Dieppe, France, early in 1554. Had he remained in England, he would most probably have shared the fate of Cranmer, Ridley, Latimer, and the "noble army whom Mary's intolerance chased up to heaven." He made his way to Geneva and met Calvin, to whom he became greatly attached. A congregation of English refugees in Frankfort called him as their pastor, but owing to the violent dissensions in the church on account of ceremonies, he was obliged to leave after two and a half years.

During Knox's absence important political changes had occurred in Scotland. Mary of Guise, the mother of Queen Mary, had wrested the regency from Arran. In order to achieve her next ambition — the marriage of her daughter, Mary Stuart, to the Dauphin of France — she sought to ingratiate herself with the Protestant noblemen by a tolerant attitude toward Protestantism. As a consequence many who had feared to make public confession now did so. Many Scots, who under the Protestant Edward VI had found refuge in England, returned when persecution broke out under "Bloody Mary." Knox also returned in 1555. At this time an important decision was reached by Knox and the other Protestant leaders. Already in 1547, at St. Andrews, Knox had administered the Communion publicly, but in the intervening years his example had not found many followers. Now, however, he insisted that the time had come for a complete separation from the Mass. After a lengthy discussion it was finally agreed that their "shriffs served them nothing," and it was resolved henceforth to meet as Reformed congregations for separate Communion. By this act the organization of a Reformed Scottish Church had begun.

He now traveled extensively and preached with astonishing success. The Romanists realized that it was necessary

to remove "that knave Knox." He was cited to appear before an ecclesiastical court on May 15. His enemies had evidently hoped that he would not venture to appear, but when, contrary to their expectations, he came, accompanied by several noblemen, the bishops considered it advisable to de-



"Bloody Mary."

sist from the trial. This served to advertise him extensively, and on the day set for the trial he preached to a larger audience than had ever heard him before. For ten days he continued preaching. He even addressed a letter to the Queen Regent, hoping to convert her.

About midsummer, 1556, he received a call to the pas-

torate of the English church at Geneva. After his departure he was cited before the Provincial Council, but no written citation ever reached him. For his non-appearance and for other alleged offenses he was burned in effigy at the Cross of Edinburgh.

While he was on the Continent, he wrote his famous *First Blast against the Monstrous Regiment* [Rule] of *Women*. He began with the assertion: "To promote a woman to bear rule, superiority, dominion, or empire above any realm, nation, or city, is repugnant to nature, contumely to God, a thing most contrarious to His revealed will and approved ordinance, and, finally, it is the subversion of good order, of all equity and justice." The *Blast* was ill-timed and most offensive, destined to cause him much humiliation in the future. A year afterwards he admitted: "My blast hath blown from me all my friends in England." He did not know that "Bloody Mary" would so soon pass to her reward, and that the Protestant Elizabeth would become queen. And Elizabeth never forgave him.

During his absence, from July, 1556, to May, 1559, conditions in Scotland were hastening to a climax. The Queen Regent, thinking that she had gained her ends, was beginning to show her true feelings toward Protestantism. Primate Hamilton also considered the time opportune for a renewal of persecution. An aged minister, Walter Mill, was tried for heresies and sentenced to death. His last words at the stake were: "As for me, I am fourscore and two years old, and cannot live long, but a hundred better shall rise out of the ashes of my bones. I trust to God I shall be the hindmost that shall suffer for this cause." His hope was fulfilled, for he was the last victim of Roman persecution in Scotland.

A wave of indignation swept over the country, and when the Regent cited several Reformed preachers to appear at Edinburgh, powerful noblemen declared to her that they "would suffer this no longer," and to give force to their declaration, "every man put on his steel bonnet." Some time before this, when the nobles observed the change in the Regent's policy, there was drawn up at Edinburgh what was

called a "Common Bond," generally known as the first "Scottish Covenant," by which the subscribers organized themselves into a league for common action and mutual defense. The subscribers became known as "Lords of the Congregation," and constituted themselves into a national



Queen Elizabeth.

Protestant council. The Regent, thus confronted, prudently desisted from pressing the case at the time.

From Geneva, Knox had sent "Appellations" to the nobility and a "Letter to the Commonalty of Scotland." In 1559, he returned for the final contest, which ended in the establishment of the Reformation. He arrived in Edinburgh on

May 2, eight days before the preachers were again summoned to appear before the court at Stirling. Although he had been proclaimed an outlaw and a rebel, he at once determined to accompany them. But they did not go alone. A large number of Protestants went with them as far as Perth. Hostilities seemed imminent, but a truce was arranged, by which Perth was to be surrendered to the Regent, but the Protestant inhabitants were to have freedom of worship. The Protestant leaders went to St. Andrews, and although the archbishop threatened to have him saluted with a dozen "culverins" if he attempted to preach, Knox preached without any disturbance, thus realizing his assured hope when he was in the French galley more than ten years before. As a result of his preaching the magistrates "removed all monuments of idolatry" from the cathedral and other churches of the city.

On the 23d of October, 1559, the Lords of the Congregation, on the advice of Knox, suspended their allegiance to the Regent because she would not remove the "intolerable burthen of the French soldiery." The Regent secured more French soldiers and would undoubtedly have crushed the reformers, if Queen Elizabeth had not finally realized that a Scottish-French alliance would have endangered her throne, and sent help. On the 10th of June, 1560, the Regent died after calling for the Protestant nobles and advising them to procure the withdrawal of both French and English forces. In the treaty soon thereafter it was agreed that the French and English armies were to depart. In the absence of Queen Mary in France, the government was to be in the hands of a Council of Twelve. The religious questions were to be settled by the Scottish Estates.

When the Estates met in August, the Protestants presented "The Confession of the Faith and Doctrine Believed and Professed by the Protestants of the Realm of Scotland," drawn up by Knox. It is, of course, Calvinistic. Statutes were enacted abolishing the jurisdiction of the Pope. Another act prohibited the celebration or attendance at mass, the

penalty for the first offense being confiscation of property; for a second, banishment; for a third, death.

Knox and several others were then commissioned to draw up a volume on the policy and discipline of the Church. The book was written, but never formally ratified. The Confession as well as the Book of Discipline contain much that is soundly Scriptural, but also much that is not. Knox thoroughly misunderstood the true functions of the Church and of the State. Of the duties of the "Civil Magistrate" we read: "Moreover, to kings, princes, rulers, and magistrates we affirm that chiefly and mostly principally the conservation and purgation of the religion appertains, so that not only are they appointed for civil policy, but also for maintenance of the true religion, and for suppression of idolatry and superstition whatsoever." Again, in the Book of Discipline: "Whatever man has imposed on man's conscience, such as vows of chastity, forswearing marriage, difference of meat for conscience' sake, prayer for the dead, keeping of holy days of certain saints commanded by man, such as feasts of the apostles, martyrs, Virgin, Christmas, circumcison, Epiphany, we judge them utterly to be abolished from this realm; affirming further that the obstinate maintainers and teachers of such abominations ought not to escape the punishment of the civil magistrate." Knox held that the Law of Moses was still binding, politically as well as morally, upon Christian nations. He even goes so far as to state: "Princes, kings, or emperors, who should go about to destroy God's true religion once established, and to erect idolatry, which God detesteth, be adjudged to death according to God's commandment." He expressed his idea of his own position before the queen: "As touching the office whereunto it has pleased God to place me, I was a watchman, both over the realm and over the Church of God gathered within the same."

Neither did Knox understand the liberty of the Christian congregation. His position was: "All worshiping, honoring, or service invented by the brain of man in the religion of God, without His own express commandment, is idolatry." And under "idolatry" he included all ceremonies, such as

kneeling, the use of altars and candles, the celebration of festivals, even of Christmas, etc.; for "we dare not religiously celebrate any other feast than what the divine oracles have prescribed." Our Augsburg Confession, much more moderately and Scripturally, states that ecclesiastical rites arranged by man which tend to peace and good order and are not sinful may properly be observed. The principle that whatever Christ has neither prohibited nor commanded He has left to the liberty of the Church, was by Knox changed into the principle that whatever Christ has not expressly commanded He has thereby prohibited.

The Parliament which had adopted the Confession was not strictly regular, as the queen was not present, nor represented. The queen and her consort, who had become King Francis, declined to ratify the acts of the Estates, and a new French invasion seemed imminent, when suddenly the young king died on December 5, 1560. Mary, Queen of Scots, returned to Scotland, a young widow of eighteen, and took up her duties as resident queen. She was given a royal welcome, and the nobles repaired to her from all quarters, but Knox and the other reformers were filled with considerable apprehension. Mary was a zealous Romanist, and she returned with the avowed intention of regaining her country for Romanism.

A keen encounter between Mary and Knox could not be avoided. Knox was an austere Puritan, obstinate, often intemperate in language, whose purpose in life was to build up a strong, independent Reformed Church; Mary was a bright young queen who had presided over the gayest court, had been reared under Roman influence, and believed that absolute submission to princes was a religious duty. The test soon came. Mary, as an ardent Romanist, asserted her right to have mass. The Protestant noblemen were ready to permit that in spite of the prohibition of the Parliament, since it was agreed that she would not interfere with the Reformed religion. Preparations were accordingly made "which pierced the hearts of us all." On the following Sunday Knox vehemently denounced the mass from his pulpit in St. Giles's.

A few days later he was summoned to a private colloquy with the queen. In her presence he told her that, "If princes exceed their bounds, and do against that wherefore they should be obeyed, that it is no doubt but they may be resisted even by power." When she asserted: "Ye are not the Kirk that I will nourish; I will defend the Kirk of Rome; for I think it is the true Kirk of God," he denounced the Roman Church as a "harlot." When she pleaded conscience, he told her that "conscience must be enlightened with the Word of God." Later Knox summed up his impression of the queen in the words: "If there be not in her a proud mind, a crafty wit, and an indurate heart against God and His truth, my judgment faileth me." Knox himself records several other encounters usually brought on by his habit of publicly preaching against her sins and plans. But neither her rage nor her tears could induce the stern reformer ever to recede. He was severe, and his admonitions were more apt to irritate than conciliate, but he knew that he was dealing with a shrewd antagonist, whose one desire was to restore the Church of Rome to power. It has been suggested that he purposely assumed the uncompromising attitude for fear that he might come under the spell of her influence like many others of whom Robert Campbell said that "the holy water of the Court sprinkled on them took away all their fervency."

In the end Mary's own folly proved her undoing. Her marriage to Darnley, her friendship with Rizzio, an Italian adventurer, her marriage to Bothwell, the reputed murderer of Darnley, only three weeks after the assassination, caused an outbreak of civil war, which resulted in the flight of Bothwell and the surrender of Mary and her confinement at Loch Leven. She was compelled to abdicate in favor of her infant son, James, and sanctioned the appointment of Murray, a Protestant, as regent. At the crowning of James, Knox preached an eloquent sermon. The Parliament met in December, 1567, and ratified the Acts against Romanism passed by the convention of 1560, and so the Reformed Church was now constitutionally as well as practically established.

Knox was now fully satisfied that the Church was securely

and permanently established, but unforeseen "dolours" were still in store for the Scottish Church and State. Many powerful Protestants joined with the Romanists to restore Mary to the throne. Knox himself was in danger from the fanatical followers of the queen, and at the urgent solicitation of his friends he left Edinburgh and returned to St. Andrews in 1571. His surroundings here were not altogether pleasant, and in letters to his friends he complains of the "daily decay of his natural strength." We are told, however, that "he was lifted up to the pulpit, where he behoved to lean at his first entry; but ere he had done with his sermon, he was so active and vigorous that he was like to ding that pulpit in blads [pieces] and flie out of it."

At the request of his congregation he returned to Edinburgh in 1572. He was very feeble, but continued preaching. When the horrifying news of the Massacre of St. Bartholomew, August 24, reached him, he "bade declare to the French ambassador to tell his master, that murderer, the King of France, that God's vengeance shall not depart from him nor from his house, and that none who come from his loins shall enjoy that kingdom in peace, unless repentance prevent God's judgments." In November he went from his pulpit to his deathbed.

On Sunday, the 23d, he "burst forth in such words as these: 'Live in Christ and let never flesh fear death'; 'I have been in heaven and have possession'; 'I have tasted of these heavenly joys where presently I am.'" On the 24th, his last day on earth, he had the Scriptures read to him. Afterwards he was asked: "Heard ye the prayers?" And he answered: "I would to God that ye and all men heard them as I have heard them. I praise God of that heavenly sound." "Now it is come," he added. These were his last words. On November 26 he was buried in the presence of a large concourse of people, and the Earl of Morton, the new regent of Scotland, gave expression to the conviction of all in the words: "Here lyeth a man who in his life never feared the face of man; who hath been often threatened with dag and dagger, but yet hath ended his days in peace and honor."

William, Prince of Orange.

PROF. C. O. SMITH.

By artfully taking advantage of the affairs of the Church and of nations, the bishops of Rome (later known as the Popes of Rome) advanced step by step in the religious enslavement of the people of the earth, until at last many nations of Europe, for the most part, had no power or rights beyond those which these lords of Rome deigned to give them. This tyranny became so formidable that the peoples of Western Europe scarcely dared to act, or even to think, either in religious or political matters, without having first asked these make-believe successors of St. Peter for the right thus to act or to think.

However, in the providence of God this deceptive might was not destined to exist forever. It has been said that you may fool all the people for some time, that you may fool some people all the time, but that you cannot fool all the people all the time. Led chiefly by Dr. Martin Luther as the instrument of God, people began to rise up in their strength and to say to this politico-religious hierarchy at Rome: You shall not thus rule over us.

But these haughty sovereigns were not of a mind to give up their convenient power without a struggle. If the people said: "You shall not thus rule over us," the Popes said: "We will thus rule over you." This brought on a struggle which lasted for years, and drenched many a battlefield with the blood of the best men of Europe. Kings, either from motives of choice, policy, or fear of the Pope went into the fight, and used every power, military and governmental, to maintain the cause of their overlord.

During this mighty conflict there rose up men who, by their deeds, wrote their names large and indelibly on the pages of history. Such a man was William, Prince of Orange, an account of whose life and doings in the memorable struggle of the Netherlands against Philip II, king of Spain and minion of the Pope of Rome, is given in the following pages of this article.

On the 16th of April, 1533, at the castle of Dillenburg, in Nassau, their eldest son, named William, surnamed the Silent, was born to William of Nassau and his second wife, Juliana of Stolberg, "a woman of remarkable piety and discretion, who devoted much thought and care to the training of her children." By birth, then, he became heir to the large possessions of the House of Nassau in the Netherlands. When he was eleven years old, he inherited from his cousin René (Rénatus) the principality of Orange and the great estates belonging to his family in the Netherlands. Since he was heir to the possessions of the House of Nassau, though both of his parents were Lutherans, he was educated at the court of the queen regent, Mary of Hungary, at Brussels, in the Roman Catholic faith. In his fifteenth year he became page to Charles V, who showed him most extraordinary confidence and employed him in the most difficult positions, diplomatic and military. At the age of twenty-two he was invested by this same emperor with the command of the army on the French frontier. It was on his shoulder that Charles V leaned when, in the presence of a great assembly at Brussels, he transferred to his son Philip II the sovereignty of the Netherlands in 1555. At first he came into the favor even of Philip II, who appointed him to negotiate the preliminary arrangements for the treaty of Cateau-Cambresis at the end of the war between France and Spain, and sent him to France as one of four hostages for the due execution of that treaty. One of the hostages sent with him to Paris was the Duke of Alva. While at Paris, Henry II, king of France, told him that there was a treaty between himself and the king of Spain "for the extermination by fire and sword of all Protestants in Spain, France, and the Netherlands."

In all of these things he was evidently being prepared in the school of experience for the trying work which, in God's providence, he was all too soon called upon to do for his beloved people, and, incidentally, for the world at large. After being educated in the Roman Catholic faith, there was little danger left that he could be deceived by the enchant-

ment which distance lends to the view; now he needed no man to tell him and to convince him of the deeper meaning and the hidden nature of the Roman Catholic Church when it is stripped for action, so to speak, for he had seen it with his own eyes and heard it with his own ears. Furthermore, it was extremely fortunate for the young Prince of Orange that he had come into such close contact with the ruling house of Spain, because the time came when he needed every fraction of the intimate knowledge which he had thus gained to deal with that bigoted and tyrannical family. Even the possessions which he inherited from his father and the still more providential possessions which he inherited from his cousin of Orange, seem, when viewed in the light of succeeding events, nothing more nor less than resources put into his hands by the will of God in order that he might have funds with which to meet the demands made upon a comparatively weak nation when it was attacked by a nation of almost unlimited financial strength. The knowledge which he gained by his experience in the management of armies before and in the struggle with France laid the basis for that strategy by which he later successfully coped with Spain's ablest generals at the head of well-disciplined armies sent to crush the rising spirit of liberty in the Netherlands. Likewise the personal acquaintance which he gained with the Duke of Alva while fellow-hostage with him at Paris had its special value, for it was this bloodthirsty general who, in the earlier part of the contest, tried to crush the Netherlands with his unbounded cruelty. Finally, the confidential betrayal to him by the king of France of the secret treaty which existed between that king and the king of Spain for the complete extermination of all Protestants in Spain, France, and the Netherlands, most fortunately gave the correct point of view from which to view every insidious move, every act of secret diplomacy on the part of these powerful, sworn enemies of the Protestant cause; for, though for a time he prudently kept this revelation a profound secret within his own breast and thus earned the surname of the Silent, yet it so shocked his soul's sense of justice

that then and there the policy of his life was completely changed. Surely, in the light of these facts, and more, we are forced to the inevitable conclusion that he was the man prepared of God and given, with all of his wisdom, and courage, and resources, and knowledge both of men and of affairs political and military, to the people of the Netherlands to lead them in one of the most memorable struggles that any people had to wage against a merciless, conscienceless, powerful, despotic, arrant foe.

Before Charles V had surrendered his crown to his son Philip II. the bloody work was begun. Charles tried hard to put an end to Protestantism in the Netherlands. To this end he published several edicts, in which it was enacted that those who held erroneous opinions (erroneous from the Catholic standpoint) should be deprived of their offices and degraded from their rank; that any one convicted of having taught heretical doctrines, or of having been present at religious meetings of heretics, should, if a man, be put to death by the sword, while women should be buried alive; and this punishment should be visited upon them even if they repented of their errors and forsook them; if they persisted in their errors, they should be condemned to the flames. Even those who sheltered heretics in their homes or omitted to give information against them, were to be subjected to the same penalties as the heretics themselves. By the enforcement of these edicts hundreds of the children of God lost their lives, even though the edicts were not enforced with the strictness with which they were enforced in the succeeding reign.

When Philip ascended the throne, he was not satisfied with republishing these cruel edicts and enforcing them in the very strictest manner. With a view to the complete extirpation of heresy he established a peculiar tribunal, which, though it was not called by the name of the Inquisition, had all the essentials of that iniquitous institution. Persons were committed to prison on the barest suspicion, and put to the torture on the slightest evidence. The accused were not confronted with their accusers nor made acquainted with the crimes for which they suffered. The civil judges were not

allowed to take any concern in the persecutions of heresy beyond executing the sentences which the inquisitors had pronounced. Hitherto ecclesiastical affairs had been in the hands of four bishops; from now on they were to be in the hands of three archbishops and fifteen bishops. Each bishop was to appoint nine new prebendaries in his diocese; of these nine, two were to make it their special business to hunt down heresy and wipe it out. Upon leaving the Netherlands, Philip had put the government in the hands of Margaret of Parma, the natural daughter of Charles V, and her authority was backed by some 4,000 foreign troops, which were left in the land in spite of the protest of the Netherlanders. But the whole policy of the government over against the Protestants was determined by the notorious churchman Antony Perrenot, Bishop of Arras, afterward known as Cardinal Granvella, chief of the *consulta*, or council of three, a man who was in strict accord with his sovereign's view of heresy and whom Philip had left to see to it that Margaret did not forget that a single heretic was not to be left in the kingdom. What Philip's view of heresy was may be seen from these edicts and from the succeeding instruments which he provided for the thorough eradication of this noxious weed from the land, but more especially from two statements of his. He was told how the enforcement of these wicked laws was driving and would drive many of the very best people from his kingdom, and he replied: "I would rather have no subjects than have heretics for my subjects." A nobleman who was being led by executioners to the stake called out to the king, who was looking on: "And canst thou, O king, witness the torments of thy subjects? Save us from this cruel death; we do not deserve it!" Philip replied: "No! I would myself carry wood to burn my own son if he were such a miserable *wretch* as thou."

The Prince of Orange, besides being governor of Holland, Zealand, Utrecht, and Burgundy, was viscount and governor of Antwerp, as well as member of the council at Brussels. His conscience would not allow him to push the enforcement of these cruel edicts amongst his people. He used all his

influence to persuade Margaret that it would never do to put them into effect. He respectfully, but firmly protested to the king against Granvella, whom the people thoroughly hated, and who, true to his mission and the desires of his heart, was pushing Margaret on in the relentless execution of every measure that might do away with the detested Protestants. Again and again he requested Margaret to excuse him from attendance at the council at Brussels, and on each occasion his request was refused. Finally he, together with the counts Egmont and Hoorn, made it so unpleasant for Granvella that the bishop laid down his work and retired from the Netherlands. He clearly saw the revolt that would come if these wanton cruelties were not stopped, and he earnestly warned the king of the danger. With the "Compromise," by which many noblemen bound themselves under a solemn oath to resist this miserable persecution, and which was the first step in this foreseen revolt, he had nothing to do. When the Protestants, feeling themselves stronger and being exasperated with the treatment they had received, unfortunately began to attack the Catholics, despoil their churches, and rob their monasteries, he went to the places of disturbance within his dominion and persuaded the people to desist from such culpable acts of violence. It was his purpose to see that justice was done by the Catholics to the Protestants and by the Protestants to the Catholics.

But things went from bad to worse. The Council of Trent had just ended its labors, and Philip determined that its decrees should be published in the Netherlands and put into effect there. Soldiers began to arrive in this distressed land to force the people at the point of the sword to bow to the imperious will of their fanatic king. Margaret, whom necessity had driven into making some concessions to her revolting subjects who were now strong, angry, and determined, was removed by the king, whom her concessions had greatly displeased. In her place there came the Duke of Alva, Philip's ablest and cruelest general. This bloodthirsty minion of his perverted sovereign afterward boasted that in three months he had caused 18,000 persons to be put to

death — all because they would not tamely submit to Papo-Spanish tyranny!

The war had come! Then men stood up and said, We may die, but the constitutional and divine liberties of the Netherlands shall not die! Chief of these men was the Prince of Orange. He retired to his German estates. Hoorn and Egmont failed to profit by William's warning and were seized and put to death. The prince was cited for trial, and when he refused to appear on the ground of being a Knight of the Golden Fleece and a sovereign prince, his estates were confiscated. Though he had lived in splendor surpassing that of his royal master, he now made thorough retrenchments and disposed of his valuables to equip four armies to meet the foe. In 1572 he succeeded in exciting Holland, Zealand, Gelderland, Overijssel, and the bishopric of Utrecht to rise for their liberties, and was proclaimed by these provinces as their stadtholder for the king. Thoroughly disgusted with the course of the civil and religious forces arrayed against him, he now openly renounced the Catholic faith, and became a Calvinist, though, with his usual moderation, he utterly disclaimed the fanaticism which sometimes characterized his coreligionists. In 1575 Holland and Zealand pronounced Philip's deposition, and gave William power to choose the country under whose protectorate they were to be placed. In 1576 he won a brilliant success when he organized the fifteen provinces that still remained true to Philip into a league, known as *The Pacification Ghent*, for the purpose of driving foreign troops from the land and for establishing, for a time at least, religious toleration. By the Treaty of Utrecht the seven Protestant provinces of the North drew together into a permanent confederation, known as the Seven United Provinces of United Netherlands, with the Prince of Orange as stadtholder. By this league he fairly earned the name of Father of Dutch Liberties.

Philip now saw that there was no hope to subdue the Netherlands until he had gotten rid of the animating and sustaining figure in the whole determined resistance. He then tried to detach him from the cause of his beloved

country by means of magnificent bribes of offered titles, offices, fortune, the surrender of his captive son, and unconditional pardon for himself. But the prince proved an incorruptible patriot as well as an invincible general and a distinguished statesman. Then Philip resolved to employ public assassination. He issued a ban against the prince, declaring him an outlaw and "the chief disturber of Christendom and especially of these Netherlands," and offering any one who would deliver him into his hands "dead or alive" pardon from any crime he might have committed, a title of nobility, and twenty-five thousand crowns in gold or in lands. William responded with *The Apology of the Prince of Orange*, "the most terrible arraignment of tyranny ever published." July 26, 1581, the United Provinces formally renounced their allegiance to the Spanish crown. They deposed Philip as their sovereign, broke in pieces his seal, and put forth to the world their memorable Declaration of Independence, as sacred to the Dutch as our Declaration of 1776. On the 10th of July, 1584, the "ban" bore fruit, when Balthaser Gerard, a Jesuit and despicable agent of the king, shot William at Delft. He had time to say: "God have mércy on me and this afflicted people; I am grievously wounded." Immediately he fell down and a few moments afterwards expired.

Each person throughout the confederated states "mourned as for his parent, his guardian, and his friend, and felt the loss which the states had sustained, as men are wont to feel their private and domestic calamities. . . . Never was any person better fitted than the Prince of Orange for the difficult situation in which he was placed, or better qualified for the arduous task of delivering an injured people from the yoke of their oppressor. Even his bitterest enemies allow him to have been possessed of vigilance, application, penetration, and sagacity, joined with a peculiar dexterity in governing the inclinations of men, and in conciliating and preserving their affections. To these accomplishments both the history of his life and the testimony of the best-informed historians authorize us to add the virtues of fortitude and

magnanimity, of justice and equity, of patience, equanimity, and moderation, which were never perhaps found united in one person in so eminent a degree. Amidst all the variety of fortune which he experienced, he was never either elated or depressed; but whether the event in which he was interested was prosperous or adverse, he preserved on all occasions the same composure and serenity of soul."

It may not be inappropriate to add that, like many another great man, William, Prince of Orange, did not die in vain. His son, Prince Maurice, took up the great work which the father could no longer do. The struggle went on until Spain made the celebrated truce of 1609. By this treaty Spain in reality acknowledged the independence of the seven Protestant States of the North, although she termed it simply "a truce for twelve years." The independence of the Netherlands was formally acknowledged in the Peace of Westphalia, at the end of the Thirty Years' War (1648).

In conclusion the reader will not object to having his attention called to a fact of timely interest in the governmental affairs of the United States. One of the boasts of the Pope of Rome and, consequently, of the Roman Catholic Church is that she is *semper idem*, that is, always the same. Let us grant it, for in this respect she is always the same. As this struggle shows, how has she always been? Her policy has been, whenever she could, to lay a heavy hand upon nations, and to allow them no government and no religion except such as she wanted them to have — and that was the government and the religion of the Roman Catholic Church. Without, for lack of space, stopping to prove it, it may be asserted that the Roman Catholic Church is doing all within her power to-day to get control of the government of the United States. Suppose she does, then what? Read the history of the Netherlands, of Germany, of France, of other nations, and there you will have the answer to this question — *Roman Catholic government, Roman Catholic religion, and nothing else!* Do you want it?

Another thought: On the 31st of October every year we thankfully celebrate the Reformation. It is right that we should do so. But what would have become of the glorious work of the Reformation if God had not been with His people during the following hundred years of war with Rome? Through the relatively weak nation of the Netherlands the Pope of Rome and his subservient king intended to drive an entering wedge to make an opening so that they could march down upon Europe and stamp out the last vestige of the work of the Reformation. But God said: "It shall not be." and it was not.

All praise to God for bringing about the Reformation; all praise to God for protecting the work of the Reformation! By the providence of God we are to-day a people free in government, free in religion. May we ever be so!

Paul Gerhardt, the Preacher-Poet.

REV. W. M. CZAMANSKE.

The Preacher.

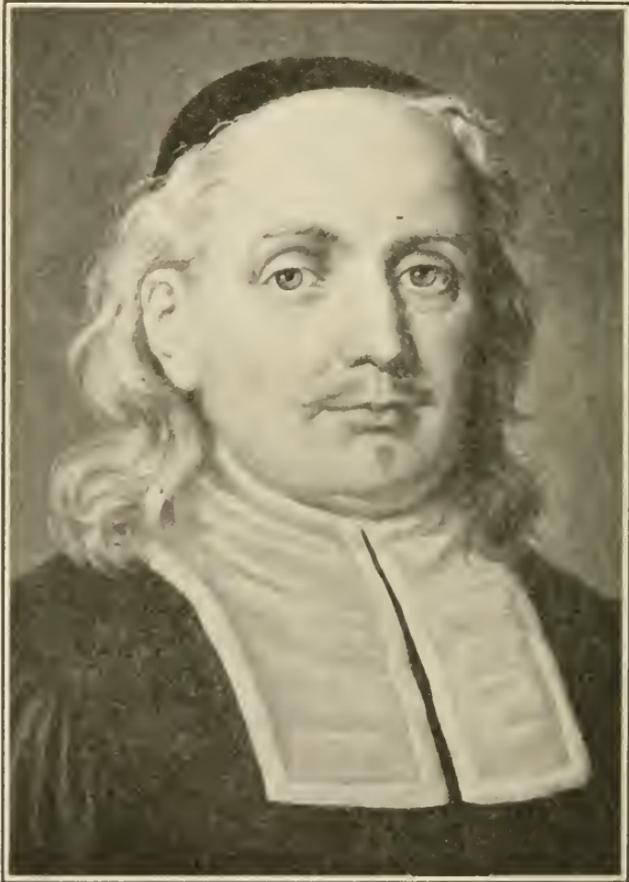
Paul Gerhardt first saw the light of day on March 12, 1607, in Graefenhainichen, a village two and a half miles from Wittenberg. His parents belonged to a good middle-class family, his father Christian being burgomaster of the town, and his mother being the daughter of a clergyman.

When eleven years of age, Paul saw the outbreak of the Thirty Years' War, which seems to have retarded his early education, for he remained at home and attended the town school until he was fifteen.

In 1622 he was brought to the college at Grimma, on the banks of the river Mulde, where he graduated five years later. Early in 1628 we find him enrolled among the three thousand students of the university in Wittenberg, made memorable by Martin Luther a century before and still basking in the sunshine of the great Reformer's fame. Here Gerhardt not

only learned true Lutheran theology, but also found among his many teachers a man named Paul Roeber, who, next to loving his Bible, was a lover of song and music.

During these days the terrors and thunders of war drew



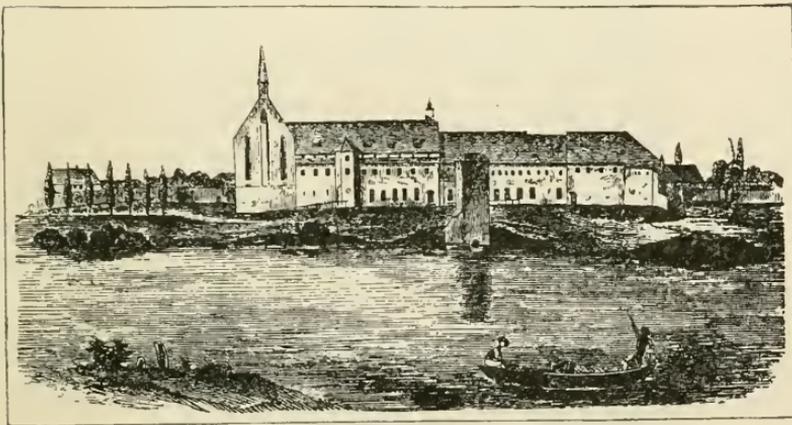
Paul Gerhardt.

nearer and nearer. Gerhardt saw the coming of the Swedish hero, King Gustavus Adolphus. He saw this valiant soldier unsheathe his sword in the cause of religious liberty. He saw his home town, as well as many surrounding towns, be-

come a heap of ashes, and all Saxony laid waste by the flaming torch of contending forces on that Red Easter of 1637.

After having received his degree as Master of Arts at Wittenberg, Gerhardt went to Berlin, where he became a private tutor in the home of a lawyer by the name of Andreas Berthold. On September 3, 1643, Berthold's oldest daughter was married to Pastor Fromm, of St. Nicolai Church, and Gerhardt offered his congratulations to them in his first German poem.

But giving lessons did not seem to occupy all of Ger-



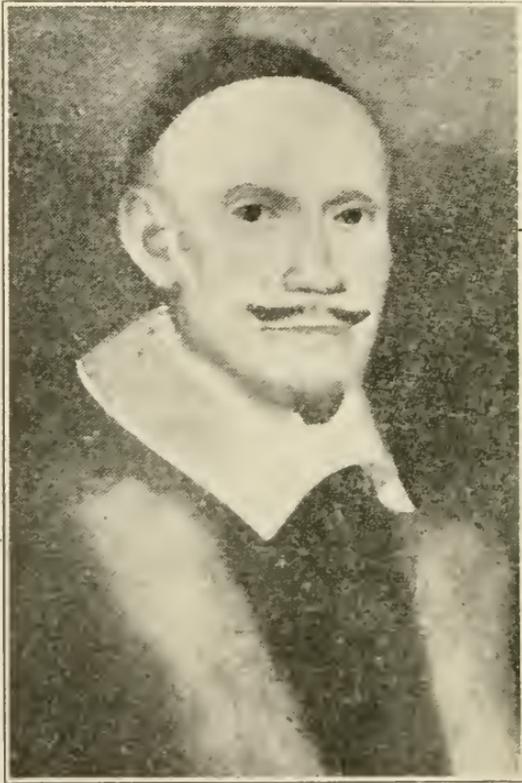
College at Grimma.

hardt's spare time; for during these years he must have written the eighteen hymns which were published in 1647 with melodies by John Crueger, organist at St. Nicolai Church. Four years later eight more hymns were added. Later he published 88 of Gerhardt's hymns. Owing to the unsettled conditions brought about by the war, Paul Gerhardt did not enter the ministry until he was forty-four years old. Then he became pastor of a church in Mittenwalde, near Berlin.

With a settled charge Gerhardt's thoughts went back to the dutiful daughter he had seen in Berthold's home. Anna Berthold accepted his proposal. The marriage took place

February 11, 1655, and their married life seems to have been a happy one, as may be seen from Gerhardt's two hymns in which he praises marriage and gives us a true picture of a Christian wife in her household.

Two years later Gerhardt became pastor of St. Nicolai



John Crueger.

Church, Berlin. For ten years, the most fruitful of his whole life, he ministered to this important charge.

But Gerhardt's life was not all sunshine. The messenger of death entered his home repeatedly, and only one boy was spared to his God-fearing parents, Paul Frederick, born in 1662. To add to his grief, Gerhardt saw the clouds of per-

secution coming nearer and growing darker to all who wanted to be true to the Lutheran Confessions and considered it their duty to obey God rather than men.

Elector Frederick William, a man who favored, and belonged to, the Reformed Church, was bent on robbing the



St. Nicolai Church, Berlin.

Lutherans of their religious freedom to worship God according to the dictates of their conscience. Though the Lutherans vastly outnumbered the Reformed, the Lutherans were ordered to forget their God-given convictions and sign a compromise which virtually meant that the Reformed were right and the Lutherans all wrong. Naturally the Luther-

ans protested against this intolerance and refused to enter this man-made union. In 1664 the Elector issued an edict requiring all preachers to sign a promise to obey or suffer the consequences and be ousted from office. Some pastors grew weak in the hour of trial and signed, but many refused.



Frederick William, the Great Elector.

One of those who refused to sign was Gerhardt. He told the Elector that his conscience was bound by the Word of God and the Formula of Concord, which he had promised to uphold. "And in this faith, so help me God, I will remain till death. The consistory may do with me as it is ordered; to my Lord I stand and fall." Noble Gerhardt! Another

bold witness like Luther at Worms, strengthened by his example. Yes, and by the heroic spirit of his wife, who, according to Ahlfeld, after hearing of her husband's removal from office, wrote the following words into the family Bible, on February 6, 1666: "To-day my lord has been ousted from office! Hold out, my dear Gerhardt, and be not ashamed of the Gospel of Christ! I will follow thee into privations, into the desert, into suffering and death! Fear not them which kill the body, but are not able to kill the soul. Remain faithful, do not look upon me and my child; for without God's will not a sparrow shall fall to the ground. We shall not die of hunger. God bless you, dear Gerhardt; for now I feel how great you are, and how little I am, your poor maid." Noble Mrs. Gerhardt!

January 9, 1667, the Elector seemed to have changed his mind; for it was noised abroad that Gerhardt was to preach the following Sunday. The people came from far and near to their beloved pastor; but something in the tone of his voice told his friends that Gerhardt's mind was troubled. When they came to ascertain the cause of his heaviness, Gerhardt told them that he was supposed to keep the terms of the Elector's edict without signing and that his conscience forbade him to enter into such an agreement. So Gerhardt deemed it his duty to relinquish his office, rather than hold it with at least a silent repudiation of the Formula of Concord and the faith which he had promised to confess. It was some time before Gerhardt's place was filled. Though forbidden to preach, he remained in the parsonage, and his loyal people kept him from want. Armin Stein says even his salary went on.

March 5, 1668, Gerhardt's noble helpmeet died of consumption. Her sister Sabina, the widow of Pastor Fromm, came with her son to keep house for Gerhardt and his six-year-old son.

Gerhardt now received a call to Luebben in the Duchy of Saxe-Merseburg, "where, after a somewhat somber ministry of eight years, he died on the 7th of June, 1676." Shortly

before his death, Gerhardt made his last will and testament, asking God to release him from this world, to give to his body a quiet rest in the earth until the dear Judgment Day, when he shall awake and see his dear Lord Jesus face to face.

The Poet.

Paul Gerhardt was not only a true Lutheran preacher, ready to bear his cross after his Savior, he was also a cheerful singer, and his songs in the night have made him "the greatest hymn-writer of Germany, if not indeed of Europe." (*Enc. Brit.*, 11th Ed., Vol. 11.)

The Lutheran Church rightly has been called "the singing Church." Before Luther's time the people were silent in the churches, while the priests did the chanting and singing. Luther agreed with the Psalmist, who said: "Let the people praise Thee, O God; let all the people praise Thee." And when he found they had no hymns, he made hymns for them, blazing the trail for other hymn-writers, who followed his example and continued the work Luther had so nobly begun.

Next to Luther, the pioneer of Protestant poetry, comes Gerhardt. "The hymns of Paul Gerhardt," says James K. Hosmer (*Short History of German Literature*), "are deserving to be classed with those of Luther, and only inferior to the great Hebrew outbursts." John G. Robertson (*History of German Literature*) says: "Since Luther there had been no lack of evangelical hymn-writers, but it was late in the seventeenth century before religious poetry reached its highest development. The greatest German hymn-writer was Paul Gerhardt." According to Robertson, Gerhardt is one of the "Protestant preacher-poets of whom Luther himself was the model; that is to say, he was, in the first place, a churchman and only in the second a poet. . . . Gerhardt was not a pioneer in religious song, as Luther had been, but his poetic gifts were finer and more harmonious."

In speaking of Gerhardt, Kuno Francke, Ph. D. (in his *Social Forces in German Literature*), says: "From the horrors of the Thirty Years' War, from the sight of fallen

castles and destroyed cities, of trampled fields and open graves, he turns away to thank God for the final return of peace and inspire his people with gratitude for the infinite grace and mercy of the Highest. . . . Gerhardt knows



Statue of Paul Gerhardt.

that to the children of God all things work together for good. He who rules in heaven, He who has ordered the ways of winds and clouds, will find a path for our feet also. To Him Gerhardt lifts his face in the morning, into His care he commits himself at night, as the chicken seeks refuge under the wings of the mother hen. The joys of nature are

God's gift, the dumb animals sing His praise, all creation is a mighty chorus of thanksgiving in which the poet cannot help mingling his voice.

"But more than all else does the death and resurrection of Christ fill Gerhardt with unspeakable joy. In a wonderful apostrophe to Christ's bleeding head, all the more wonderful because it is an adaptation from Bernard of Clairvaux, he vows faithfulness to his Savior unto the grave. He knows that his Redeemer liveth, that his own body is not always to be the prey of worms, that he will step into the presence of God transfigured."

Gerhardt was a man of peace, and the spirit of peace pervades his whole poetry. Many of his poems have become true folk-songs and have strengthened millions of believing souls for more than two hundred years. In spite of the dark days in which he spent most of his life, Gerhardt retains a sunny disposition and behind every dreary cloud is able to see a silver lining. He knows how to comfort, to teach the virtue of patience, to make the heart content, because he invariably leads us to the wells of salvation, where true joy and peace abound.

Gerhardt drew much of his inspiration from the Psalms and other portions of Scripture; but he did not refrain from using Latin hymns and prayers on which to build up his poetic thoughts. Some of his hymns are based on personal experiences, but they are so skilfully merged with the similar experiences of others that they lose their individuality. Every devout Christian can appropriate to himself the joy and peace Gerhardt found in his Lord and Savior.

One hundred and twenty of Gerhardt's hymns are found in the collection issued by John Ebeling in 1666—1667. That may not be a very voluminous production, but the quality is of a high order and makes up for the quantity.

Some one has said that Paul Gerhardt's hymns would make a pretty complete hymn-book, only one or two seasons of the church-year being without a special hymn, namely, the Epiphany season and Ascension Day.

With Gerhardt we stand at the gates of the church-year,
and sing:—

O Lord, how shall I meet Thee,
How welcome Thee aright?

We go with him to Bethlehem and hear Mary sing a lullaby
to the Christ-child in the manger:—

Sleep, Thou Fount of all creation,
Author of my soul's salvation,
Thou hast heard Thy people's sigh.
Oh, that my poor hands might render
Thy rude bed more soft and tender!
Rest within Thy lowly manger,
Go to sleep, my little Stranger!
Lullaby, sweet lullaby! 1)

Or we take up the more familiar strains of the joyous Christ-
mas carol:—

All my heart this night rejoices,
As I hear, Far and near,
Sweetest angel voices;
Christ is born! their choirs are singing,
Till the air Everywhere
Now with joy is ringing.

We cannot refrain from quoting two more tributes to the
Christ-child. Here is the first:—

Beside Thy manger here I stand,
Dear Jesus, Lord and Savior,
A gift of love within my hand
To thank Thee for Thy favor.
O take my humble offering!
My heart, my soul, yea, everything.
Is Thine to keep forever. 2)

And then this one, in which Gerhardt calls the manger of
Christ his paradise:—

I rest mine eyes on paradise,
When I behold Thy manger so endearing;
For Thou art there, O Christ so fair,
The Word of God in human form appearing. 2)

1) Adapted by the writer from *Christ-Wiegenlied*.

2) In the writer's own translation.

We may begin the civil New Year with Gerhardt's fervent prayer:—

Now let us come before Him,
With songs and prayers adore Him,
Who to our life from heaven
All needed strength hath given.

When the season of Lent opens, we repeat after him:—

A Lamb goes uncomplaining forth,
The guilt of all men bearing.

We stand beneath the crimson cross on Calvary, and reverently pray to our dying Lord:—

O bleeding Head, and wounded,
And full of pain and scorn,
In mockery surrounded
With cruel crown of thorn!

Gerhardt's Easter hymn is one of triumphant joy:—

Awake, my heart, with gladness,
See what to-day is done!
How after gloom and sadness
Comes forth the glorious Sun!

He adores the Spirit of God in this beautiful Pentecostal hymn:—

O enter, Lord, Thy temple,
Be Thou my spirit's guest,
Who gavest me, the earth-born,
A second birth more blest.

He pours out his heart in prayer and praise. Take the following hymn, translated by John Wesley:—

Jesus, Thy boundless love to me
No thought can reach, no tongue
declare;
Unite my thankful heart to Thee,
And reign without a rival there.
Thine wholly, Thine alone I am;
Be Thou alone my constant flame.

He has comforted countless numbers with this hymn:—

Why should sorrow ever grieve me?
Christ is near; What can here
E'er of Him deprive me?
Who can rob me of my heaven
That God's Son As my own
To my faith hath given?

When the evening shades are falling, we sing:—

Now all the woodlands slumber,
 All creatures without number
 Have sought their resting-place;
 But thou be up and singing,
 A pleasing tribute bringing
 To God, Thy Maker, for His grace.²⁾

When trouble and sorrow knock at our door, Gerhardt tells us:—

Commit, O heart repining,
 Thy way to Him on high,
 Whose faithfulness is shining
 O'er all the earth and sky.
 He guides the thunders rolling,
 The winds that sweep the sea;
 His hand, thy life controlling,
 Will find a way for thee.²⁾

Like Luther's Ninety-five Theses, Gerhardt's hymns traveled fast and far. They are sung not only in Gerhardt's native country, but in almost all the lands and languages of the earth. There is hardly a Protestant hymn-book without some of Gerhardt's hymns.

Many monuments and memorials have been erected in honor of the great preacher-poet, the faithful confessor of Christ, the sweet singer of Israel. But a more beautiful and enduring monument cannot be erected to Paul Gerhardt than to sing with him and after him those precious hymns that still inspire countless numbers to praise the grace and glory of God.

2) In the writer's own translation.







