

with غمس is unquestionable, though the apparent dissimilarity in the letters be even greater than between حصم and غمد. Finally, if it be asked why the Syrians, having the choice of حص or حصم as well as حصم to denote *immerse*, used the former only occasionally, but the latter habitually, for *baptism*, the reason may possibly have been, as suggested by Augusti, (*Handbuch der Christlichen Archäologie* II. p. 311,) that the former word had been already appropriated by the Zabians or Hemerobaptists, (صمّص *dippers*, see Michaelis under حص in his edition of Castell,) a half-Jewish sect in the East, supposed to have come down from John the Baptist, and hence called also Disciples of John (*Mendai Jahia*). The Syrian Christians would naturally wish not to be confounded with such a party, and hence might have adopted another equally appropriate term to denote the baptismal act.

ARTICLE VI.

LIFE OF ZUINGLI.¹

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Birth-place, Lineage and Childhood of Zuingli.

THE first day of January, 1484, was the birth-day of Ulric Zuingli, the pioneer of the reformation in Switzerland. Not quite two months before, on St. Martin's eve, in the cottage of a poor miner at Eisleben, Luther was born. The place of the birth of Zuingli was a lowly

¹ The works principally consulted in the preparation of this sketch of the Life of Zuingli, are: "Life of Ulric Zuingli, the Swiss Reformer, by J. G. Hess; translated by Lucy Aiken." "Huldreich Zwingli, Geschichte seiner Bildung zum Reformator des Vaterlandes, von J. M. Schuler, Zürich, 1819." "Huldrici Zwingli Opera, completa ed. prim. cur. M. Schulero et Jo. Schultessio," 13 volumes. "Calvin and the Swiss Reformation, by John Scott, London, 1833." "D'Aubigne's History of Reformation," Carter's edition, 1846. Several other works also are occasionally referred to as will appear from the notes.

shepherd's cot in the little village of Wildhaus in the country of Tockenbourg. The name, Wildhaus, given to this small hamlet, seems to have fitly characterized its position, in a valley more than 2000 feet above the Lake of Zurich, with surrounding mountains and overhanging cliffs, toward the north-west of Switzerland. The river Thur has its source in this valley, and the little stream finds its way out at its eastern extremity, where the morning rays of the sun gain entrance to this secluded spot. Far away through this cleft in the mountains, some of the lofty peaks of the snow-capped Alps may be seen painted on the eastern sky. In this elevated region, garden vegetables, corn and fruit-trees are scarcely known, but the thousand cattle upon the hill sides give evidence of, as well as furnish a beautiful contrast to, the living green with which the earth is everywhere clothed. A little higher up, verdure gives place to barrenness, and rugged piles of broken rocks with threatening mien brood over the life and freshness beneath them.

At a short distance from the parish church of Wildhaus, there was standing but a short time since, a house by a cow-path leading to the pastures beyond, where the Zuinglis long resided, and where Ulric with his brothers and sisters, "a virtuous household," received their first impressions of this goodly world which we 'inhabit.' The father of the reformer was the bailiff of the village and honored by all who knew him. Indeed, his family was an ancient one, and in high esteem among the mountaineers for hereditary services to the village, and for active virtues,

" Pure livers were they all, austere and grave,
And fearing God ; the very children taught
Stern self-respect, a reverence for God's word,
And an habitual piety."

Their occupation, as that of their neighbors, was the care of cattle, almost the only wealth of the district.

— " On a small hereditary farm,
An unproductive slip of rugged ground,
His parents with their numerous offspring dwelt."

A brother of the bailiff, however, had been appointed first curate of Wildhaus after it had been constituted an independent parish, which office he held until 1487, when he was preferred to Wesen, the market town of the region around.

The wife of Ulric Zuingli, the elder, Margaret Meili, was also of an old and honored stock. Her brother, John Meili, was abbot of

the convent of Fischingen, in Thurgovia, from 1510 until 1523. The subject of the present narrative according to Schuler,¹ was the sixth son of his father, and he had two brothers and a sister younger than himself. The elder brothers remained in the same employment with their father, who might justly have been denominated in later life the patriarch of Tockenburg. The sister married Leonard Tremp, who became a zealous friend of the Gospel in Berne. The two younger brothers were subsequently committed to the care of Ulric, who aided in giving them the best advantages for education that the times afforded. The eldest of the two was sent in 1513 to Vienna to study with Vadian. He there became a monk, and as early as 1518, died and was buried in the cloister. The youngest brother was with Zuingli when the plague made its appearance in Zurich in 1520, and was sent by him to Wildhaus, and afterward to Glaris, to escape it; but in vain. He was seized with it, and died that same year, to the great grief of Ulric, who felt for the promising youth the kindness of a brother and the love and care of a father.

It cannot be doubted that the place of birth, and circumstances attending the early years of Zuingli, had much influence upon his subsequent development. There will be found to be a mingling of different elements in his character, not unfitly represented by the scenery and associations of early days. There is an under-current of gentle serenity, of quiet, self-possession in him, that reminds one of the peaceful valley, cut off from the noise, and tumult, and agitations of the city, or maritime and thickly settled country. In his mind and heart, too, there is a freshness and richness not less pleasing than the fresh and living green that skirts the base of his native mountains. Ever and anon we also discover rough points in his character, such as would naturally have been fostered by viewing the craggy rocks and beetling cliffs far above and around him. There is in him, too, an elevation of character, an open frankness, a freedom from anything low and vulgar, an unwavering adherence to the honorable and right, which is not less indicative of the pure blood in his veins, than of the wholesome and genial training that he received. The simplicity of his character, like that of David, may be traced to his early associations with the sheep-fold or summer pasture-grounds, where his father, and brothers, and neighbors were left to commune with nature from early morn to dewy eve. In fine, strength, freedom, a lofty simplicity, and simple greatness were breathed upon

¹ *Leben*, S. 2.

him and diffused over him from his very cradle; and when he had grown to man's estate, they became abiding qualities.

The independent political position of the Tockenburg valley, was not without its influence upon the youthful feelings. Often, it may be supposed, the story of former oppression and cruelty was repeated around the hearth-stone of the chief man of the place, as one and another who had borne the burden and heat of the day, came in to pass the long winter evenings. The contrast of present peace and quiet, in consequence of the Swiss alliance, was undoubtedly the frequent theme of remark. It is said, that "if a word were uttered against the confederated cantons, on such occasions, the child would immediately rise, and with simple earnestness, undertake their defence."¹ Thus, with his earliest thoughts and feelings, were blended the interests of the Swiss Confederacy, and they grew with his growth and strengthened with his strength. The equality of the people of his native district, as of all pastoral communities where the extremes of poverty and wealth were unknown, was also not without its influence upon the reformer, who recognized no ground of distinction among his fellow-men, but that caused by integrity combined with intelligence.

School-days of Zwingli.

Born in so retired a situation, where the people were so secluded from the rest of the world, and one of so large a family, it is probable that the young Ulric would have passed his days in obscurity, and never have stepped beyond the narrow sphere of his village, had not the promising disposition of his childhood, determined his father to consecrate him to the church, and to procure him the means of a learned education.² His uncles, too, proffered their aid and encouragement. The abbot of Fischingen early discovered the latent talents of the young boy, and felt for him affection, and extended to him the care of an own child. His solicitude for him only ended with his life. But his father's brother, who had, when Ulric was a mere child, left Wildhaus for Wesen, was especially observant of the indications of a noble nature exhibited in the first developments of his mental powers, and at the request of his father, took the charge of his education. With his first teacher he made such progress, that

¹ Quoted from Schuler, in D'Aubigne's *Hist. Reform.*, p. 321.

² Hess. *Life of Zwingli*, p. 2.

he soon passed the bounds of his ability to teach; and his father and uncle, pleased with his love for, and success in, study, determined to give him the best advantages that were then afforded.

Basle had already become somewhat celebrated for its advantages and appliances for the education of youth. A university had been established there near the middle of the fifteenth century. Printing presses had been set up, for the resuscitation of the ancient worthies in literature. Learned men, worthy forerunners of Erasmus,¹ the Wittenbachs and others, were beginning to congregate there. The fame of these things had even reached Wildhaus, and the uncle of Zwingli was familiar with the advantages of this place. Ulric was accordingly, when in his tenth year, sent there, to the Theodora school, under the care of Gregory Bimbi. This man was distinguished not only for his learning, but for a gentleness of character, which was not lost in its effects upon the young pupil. The country had made such diligent use of the time and opportunities afforded him that he soon not only surpassed all his school-fellows, young and old, but even all the youth of the town where so much superior advantages had been enjoyed. He especially distinguished himself in the discussions, in which the young students were accustomed to try their skill and measure their strength with one another; and victory was almost sure to be upon the side which he advocated. He also soon exhibited a talent for music, both vocal and instrumental, which was unusual in one so young. The correct deportment as well as ready acquisitions of the pupil won the heart of his teacher, but excited the envy of his fellow pupils, especially the older ones, who saw themselves so far outstripped by one so much younger and with many less advantages than they had enjoyed. The principal of the school, with a magnanimity and faithfulness not always exhibited by those in similar stations, feeling that the young Ulric needed instruction of a higher grade than could be given in his school, sent him home with the urgent solicitation that he might go where he could obtain instruction more suited to his capacity and acquirements, than would be given in his own classes. Years after, when the pupil had become a champion for the truth, and celebrated as reformer of papal abuses, he had not forgotten, as it appears from his letters, this teacher, who had so early discovered in him the elements of future greatness.²

His father and uncle were not slow to act in accordance with the

¹ Erasmus visited Basle in 1514, and was received by its bishop with every expression of esteem. — D'Aubigne, *Hist.* p. 328.

² Schuler, S. 10, 11.

expressed wishes of his former teacher. A school of polite literature had just been established at Berne, under the care of Henry Lupulus, one of the most cultivated men then in Switzerland. The choice of this school for his nephew, was an indication of the wisdom of the uncle, and probably determined the character of the pupil for the rest of life. He devoted the most of his time at this school, to the study of the Latin language, in the immortal works of its best authors. He was not only taught to appreciate their beauties, but formed his style upon them as models. Hess says of his instructions in the school of Berne, that they "were principally in Latin; and his masters were not content with giving him a grammatical knowledge of the language; they also taught him to feel the beauties of the classical authors, and caused him to study the rules of eloquence and poetry, in the models left us by the ancients. This study long continued, greatly assisted in unfolding the talents of the young Zuingli."¹ Hess adds what, although very obvious, is sometimes forgotten in these days: "Nothing is better calculated to expand the intellectual faculties, than the well directed study of the dead languages, from the tenderest age. The continued application of the rules, perpetually revives the attention of the scholar; the necessity of clothing the same idea under different forms, and the choice of expressions more or less elegant, noble, or energetic, exercises at once the taste and the judgment, without fatiguing young minds with a chain of ideas above their comprehension."

His teacher also instructed him in writing poetry, and in the just appreciation of the poetical works of others. Zuingli retained for this teacher also, the most tender regard and unchanging friendship, while he lived. This was enhanced by the active part which Lupulus subsequently took in the work of the Reformation. He outlived Zuingli, and honored him after his death, with an epitaph in verse.

One circumstance occurred during the abode of Zuingli at Berne, which, but for the interference of his father, guided by Him who seeth the end from the beginning, might have changed the whole course of his life, and deprived the church and the world of his exertions as a reformer. The Dominicans exerted a great influence at that time in Berne, both by preaching and more private labor. They, with characteristic wisdom, especially desired to attach to themselves young men who gave signs of future eminence. As soon as

¹ Hess follows in these remarks, Myconius: *De Vita et Obitu Zwinglii*; and Schuler, in his *Life*, represents substantially the same things, S. 11, 12.

they had learned of the excellent endowments of Zuingli, they laid their snare for him, and prevailed upon him to go and reside in their convent, until he had arrived at the age requisite for entering upon the novitiate: not doubting that they should be able, in the mean time, to so attach him to themselves, that he would join their order. But, they were frustrated in their designs. His father disapproved of this step of his son. His good sense gave him such an aversion to irrevocable engagements in early life, that he felt it necessary, in order to break entirely the connection of the youth with the Dominicans, to remove him from the circle of their influence.¹

Zuingli at the University.

Zuingli had been about two years at Berne, when his uncle and father decided, in consequence of occurrences before-mentioned, that he should be sent to Vienna, whose university had become somewhat distinguished. It is not strange that the study of philosophy, as taught in the schools of that day, was somewhat irksome at first to the student, whose taste had been formed and his pleasures derived from the perusal of classical authors. Philosophy, as then pursued, was "nothing but a mass of definitions of things indefinable; of subtleties, the more admired, the less they were understood." "So barren a study," Hess continues, "would have no charms for the mind of Zuingli, which had been nourishing itself on the works of the ancients."² It is, doubtless, fortunate that the young scholar was not entangled in the mazes of scholasticism, at the beginning of his course. It would perhaps have given him a distaste for study, and sent him back to follow the plough, or to watch his father's flocks. But as it was, its intricacies and barrenness only incited him to greater exertions, not only to overcome its difficulties, but his own distaste for it. And this discipline not only gave him strength and acuteness of mind for comprehending truth, but also enabled him to foil his opposers with the weapons which they used. Neither did he confine his attention to philosophy, while at Vienna, but also, as it should seem by his subsequent writings, devoted much time to astronomy and general physics, as then pursued.³

The two years of Zuingli's abode at Vienna, were long remembered by him. The reminiscences of a happy school life at the college or

¹ See Hess, p. 4, Schuler, S. 13, and Bullinger's *Schweitz*, Chron. Ms. T. III.

² *Life of Zuingli*, p. 5.

³ In illustration of this, see his work, *De Providentiâ*, and Hess p. 15.

university, are as enduring as existence itself. And in the struggles and turmoil of subsequent days, they come fraught with balmy odors, and gilded with bright colors. The axioms of mathematics, the principles of philosophy, and the facts of science, may fade from the memory, but the friendly guidance, the sweet soul-communion of kindred spirits, only brighten as life wears away. But, Zuingli had good reason to remember many of those with whom he was associated at Vienna. The numerous and warm-hearted letters of Joachim von Watt of St. Gall,¹ and Henry Loriti of Molliis, as preserved in the collection of the works of Zuingli, show an attachment equally honorable to both parties. With Eck and Faber, he was also pleasantly associated in study and amusement, but was none the less backward to battle against them, at the bidding of truth and principle. Although the latter long remained his friend, yet the noble hearted Zuingli was so outraged by his subsequent conduct, that he visits his indignation and contempt upon him with great severity.

Zuingli, as Teacher at Basle and Student in Theology.

Zuingli was not long contented to remain at home, where he had returned from Vienna. He was neither satisfied with present attainments, nor willing to hide the little light he had received. He soon went back to Basle where he had first studied, and as a situation of teacher of languages was vacant, he, a youth of scarcely eighteen years and a stranger, was offered it. His father had, although not rich, hitherto kindly and ungrudgingly afforded him the means of pursuing his studies, but he now was enabled to defray his own expenses. "He labored," says one of his biographers, "with success to facilitate and encourage the study of the ancient languages, that study which prepared the revival of letters in the fifteenth century and which will at all times afford the best basis for a liberal education." But "the duties of his situation by no means absorbed the whole active mind of Zuingli; he continued to learn as well as to teach. Among the authors which now engaged his attention we shall content ourselves with enumerating Horace, Sallust, Pliny, and [subsequently when he had become more familiar with Greek] Aristotle, Plato and Demosthenes. — This labor gave him vigor to break the bands in which scholastic philosophy had, to a certain degree, fettered his understanding; it elevated him above his age, and preserved him from the narrowness of most of his contemporaries; it diffused a noble

¹ Generally called Vadianus.

freedom through all his opinions, taught him to make use of his reason, and kindled in his soul a love of truth, and an ardent desire to promote its triumph over error."¹ It is probable, however, that he did not now entirely relinquish his scholastic pursuits. Too sensible had he become, that the battle of the true scholar was to be fought on this arena. Music too, in which he was so much skilled, was a solace of his lonely hours,² when wearied with more laborious pursuits, as well as a means of pleasant companionship. D'Aubigne says: "Often the joyous student of the mountains of the Sentis was seen suddenly to shake off the dust of the schools, and exchanging his philosophic toils for amusement, take the lute, harp, violin, flute, dulcimer or hunting horn, and pour forth gladsome strains as in the meadows of Lisighaus, making his apartment, or the houses of his friends echo with the airs of his beloved country, and accompanying them with his own songs. In his love of music he was a true son of Tocken-burg, a master among many. He played the instruments we have named, and others beside. Enthusiastically attached to the art, he diffused a taste for it through the university, not that he relished dissipation, but because he loved relaxation from the fatigue of graver studies, and its power of restoring him with fresh strength for close application."³ Yet he had no need of this art to draw friends and companions around him and bind them to him with indissoluble bonds. His comely person, good nature, sportiveness and wit,⁴ his gentleness and simplicity of manner and frank generosity, scholarly habits and attainments, were stronger than all the charms of necromancy and magic.

In the meantime, Zuingli was not forgetful that his father had destined him to the study of theology. He was not a stranger to the barbarous terminology, the useless disquisitions upon more useless themes, the almost profane speculations which, at that day, were current under the name of theology. The unmeaning propositions of Duns Scotus, Occam or Albertus Magnus, who were preferred to Paul and John, had often sounded in his ears, or been presented to

¹ Hess, p. 7.

² It should be noticed here, that this art formed at that time an important part of the education of ecclesiastics. "Zuingli," says Hess, "regarded it as an amusement calculated to refresh the mind after fatiguing exertion, and thus to give it new strength, while it softened a too great austerity of disposition; he therefore frequently recommended it to men devoted to a laborious and sedentary life."—*Ib.* p. 18.

³ *Hist. Reformation*, p. 324.

⁴ See Schuler, §. 19.

his eye. But they had little to do with the heart, and offered few attractions to the young student.¹ His good sense as well as liberal training, prevented him from being carried away by the general current. Still it is difficult to say what the exact result might have been but for one fortunate circumstance.

Near the end of the year 1505, Thomas Wittenbach came to Basle from Tübingen, as teacher of theology and the higher branches of learning in the school there. He had previously lectured at the university of Tübingen, and had been associated with such men as Reuchlin, Pellican and Gabriel Biel. From Reuchlin he had imbibed a glowing enthusiasm for classical and biblical study. He had also listened to Pellican's elucidations of Scripture, and Biel's defence and exposition of the schoolmen. He was indeed learned in all the arts and sciences and literature of the day. From Wittenbach, Zuingli obtained almost his first correct ideas of Scripture doctrine and interpretation, and the primary principles of true reform. Wittenbach had already begun to speak publicly against the sale of indulgences, as a mere device of the Pope, of the corruption of the church in morals and doctrine, and of the death of Christ as the only price of man's redemption.² Indeed Zuingli ever after, says Schuler,³ felt that Wittenbach was his first teacher and guide in true Christian Theology, and in the right knowledge of Scripture which finally led him out of the mazes of Scholastic theology, into the clear light of Christian truth as exhibited in the Gospel. Wittenbach was accustomed to say to his pupils in private, that the time was near, when the scholastic theology must be abolished and the simple teachings of the primitive church revived. He also first led Zuingli to a more accurate study of Greek, and awakened in him a zeal for it which he never lost. The friendship now begun between these men, did not end with their short abode together at Basle. Zuingli ever retained the most lively regard and friendship for this teacher, and highly valued the correspondence that was kept up between them in after years; and in hours of struggle and conflict was sustained and strengthened by his sympathy and counsel. And Zuingli in turn, when Wittenbach in 1523 expressed regret that he had wasted so many valuable hours in scholastic trifling, consoled him by the suggestion that it was not so much

¹ Hesse says, p. 11: "The knowledge of classical authors acquired in his early youth, had so far opened his understanding that he would no longer suffer it to be brought into blind subjection."

² See Schroeckh, *Christliche Kirchengeschichte seit der Reformation*, Zweit. Th. I. Buch, V. Absch., §. 108.

³ *Geschichte*, 22.

his fault as that of the age, and that his example would hereafter afford a warning to noble minds to free themselves sooner from such shackles.

Next to Wittenbach, perhaps Leo Juda was the most valuable of the acquaintances¹ made at this time, and the most influential in respect to Zuingli's subsequent life. He combined consummate spirit, zeal and power with gentleness and kindness. Small in stature,² weak and diseased in body, he was the most efficient aid of Zuingli in later years, and a most unfailing support of the cause of truth, after the reformer's death. He excelled in his knowledge of classical authors, was acquainted with medicine, and had great taste for and skill in music, especially vocal music. Zuingli also had many other warm friends among the younger and educated portion of the inhabitants of Basle. Thus, says Schuler,³ the alliance of the noble and free was constantly extended. Indeed, every youth of promise in Basle who paid homage to the rising light of human culture, was a friend of Zuingli.

Zuingli is appointed Pastor of Glaris and enters upon his duties.

When Zuingli had been four years at Basle, in 1506, he received an invitation to go to Glaris, and take the place of the village pastor who had just died. The fame of his ability and acquisitions had spread somewhat widely; but it is not probable that he would have been sufficiently known to the people of this parish, as he had not yet taken priest's orders, although he had received a master's degree at Basle, but for their acquaintance with his paternal uncle, who was pastor at Wesen, the market town of the Glarians. His friend, Henry Loriti of Mollis,⁴ who was already becoming celebrated for his learning, had also, doubtless, sounded abroad his praise among his fellow citizens. The place was contested by Henry Goeldli, from Zurich, who claimed from the pope the privilege of disposing of this

¹ Schroeckh, Kirchengeschich. Bd. 37, S. 108.

² Zuingli eut pour Vicaire dans ce bien-la Léon de Juda, originaire d'Alsace, petit homme mais savant et plein de zèle. Ruchat, p. 11.

³ Schuler, S. 24.

⁴ Better known as Glarianna. He was pendant quelques années admirateur et ami de Zuingle. Il était savant, et bon poete; il apprit à Paris la langue Grecques de Lascaris, et la langue Hébraïque d'un Eveque. Il parut d'abord avoir de bons sentiments; mais la persécution, étant survenuë, il abandonna la Parti Réformé, ayant, comme Demas, aimé le présent siècle. Ruchat, Hist. Reform. Suisse, Liv. I. p. 9.

parish. But the Glarians maintained successfully their right of independent choice, and Zuingli, now twenty-two years old, finally accepted the place.

On his journey home from Basle, Zuingli preached his first sermon at Rapperschweil, in the canton of Zurich, and on St. Michael's day of the same year read the mass, for the first time, to his own townsmen of Wildhaus, "holy orders" having been conferred upon him by the bishop of Constance, in whose diocese Glaris was situated. Toward the end of the year, he entered upon his duties at Glaris. The parish was large and required much industry as well as judgment in its management. The manner in which he devoted himself to his work is well described by his faithful biographer Myconius, and cannot be without interest to those entering on similar duties: "He becomes a priest! how entirely counter to the manner of most priests, he devoted himself unceasingly to study, especially the study of theology. He had not before rightly understood how much he needs to know, to whom the people look for instruction in divine truth. Not theological knowledge alone is requisite, but the power of ready and graceful elocution is necessary in order to minister acceptably and profitably to all. So zealously did he devote himself to these studies that no one for many years past can be compared with him, and no one, not even the best orator of our time, is so perfectly master of the art of speaking as he was. Yet he did not attempt to express himself in the manner of Cicero, nor in accordance with the rules of the ancients, but freely, naturally, in the manner which his age and the people of his care required. Thus he met with the same success among us that Tully did among his own countrymen."¹

We cannot trace the course of Zuingli at Glaris without admiration of his practical wisdom and good sense and scholarly feeling; nor less can we fail to recognize the guiding hand of omnipotent wisdom. When we take into account the age in which he lived, and the work in which he was destined subsequently to engage, we can hardly see how he could have entered upon a course of study and labor, better suited to prepare him for his work. To many in our day, these years of his life may seem to have been wasted. He ought, they would say, to have cried aloud and spared not, the moment that the least glimmering of light met his eye. They in their sapience, forgetting that they may not have in their keeping all the wisdom that descendeth from on high, would have gone into the highways and byways and cried: "Ye serpents! ye generation of vipers!" "ye stiff-necked

¹ Quoted in Schuler, S. 29, 30.

and uncircumcised in heart and ears, ye do always resist the Holy Ghost;" or directed their face toward Rome and expected that her walls would have fallen down before she had even been seven times encompassed, or the ram's horn sounded the seventh time. They would forsooth penetrate the papal palace and stun papal ears. But Zuingli thought not so, neither did the guiding hand of God thus direct. He felt the need of study, of close and protracted study. He must himself be sure of the ground on which he stood, before he attempted to drive others from their strong holds, albeit they were in the enemies' country.

His Theological, Biblical, and Classical Studies at Glaris.

Zuingli marked out a plan of study for himself, after he went to Glaris, and pursued it with iron diligence. The Bible he felt to be the source of all theological knowledge. He could not trust human speculations, unless he could trace them to their source in God's word. His work and his delight was, to study the Bible in the languages in which it was originally written. This was his daily, his untiring employment. He soon acquired the reputation of great knowledge of Scripture, and great skill in its interpretation. The assistants to Greek study, in those days, were few and unsatisfactory. He could procure the aid of no Grammar of any value, until his friend Glarianus obtained for him the "Isagoge of Chrysolaras," which we should think but an inadequate help. He found in Vadianus also, sympathy in his pursuits, to whom he wrote in 1513, that nothing but God should ever induce him to forego the study of the Greek language, not because he expected to acquire fame thereby, but from a love of divine learning. A manuscript copy in Greek, of the Apostle Paul's Epistles, with marginal notes and illustrations from Erasmus, Origen, Ambrose, Jerome, and others, by his hand, is yet to be seen in the Zurich library. This he undertook for the sake of familiarizing himself with these writings. He also, his biographer says,¹ did the same with the rest of the books of the New Testament, and afterward proceeded with those of the Old Testament. He did this with no careless or vain-glorious spirit. For Myconius justly says of him: "Since he learned from Peter, that Scripture is not of private interpretation, he directed his eyes upward to heaven, seeking the Spirit for his teacher; supplicating in earnest prayer to be taught in what manner best to search out the sense of the Divine

¹ Schuler, S. 31.

word."¹ Yet he did not expect that prayer and pious desires would, as if by magic, give him directly all knowledge and understanding in interpreting Scripture. Too clear a head he had, and too strong sense, to be led away by any such imagination."

"Zuingli," says Hess, "thought it inexcusable in a man appointed to instruct his fellow Christians to rest upon the decision of others, on points that he might himself examine. He therefore followed the only method of discovering the true sense of an author, which consists in interpreting an obscure passage by a similar and clearer one; and an unusual word, by one more familiar — regard being had to time, place, the intention of the writer, and a number of other circumstances which modify and often change the signification of words."² He always felt, that wisdom is the key by which to open the chambers of the Spirit.³ He did not, however, disregard the interpretations of others, but proved them by his own judgment, and reference to Scripture itself. He read the church fathers, and Erasmus, much, and made copious notes from them, as has been before intimated. He seems to have especially valued Augustin, with whose thorough knowledge of human nature, bold and clear thoughts, and impassioned eloquence, he fully sympathized, as well as in his dogmas in regard to faith and redemption in opposition to penances. Still, he called no man master. Our Lord Jesus Christ alone spoke the words of unerring truth. He felt, however, that it was not useless to the theologian to trace the manners and customs of the early Christians in the writings of the fathers — to learn of their life and practices, in order to compare them, as well as their doctrines, with the church of his own time. Neither was he discouraged in tracing the history of the church through the scholastic ages. Although neither his taste or piety was particularly gratified, yet he would not lose the accurate knowledge, which could only thus be obtained, of the state of the church during those ages. Even the name of heretic did not terrify him. "In the midst of a field covered with noxious weeds," he said, "salutary herbs may sometimes be found." He accordingly read Ratram, a monk of the ninth century, on the Eucharist,⁴ Peter Waldus and John Huss upon the papal power, Wickliff against the invocation of saints and monastic vows, Picus of Mirandola, and others.

It will readily be seen that Zuingli in practice had adopted the

¹ Calvin and the Swiss Reformation, p. 6.

² P. 15.

³ Annotations in Nov. Test., p. 283.

⁴ His work had been formally condemned.

dogmas of the Reformation. In his private study he rigidly adhered to the very principles of biblical interpretation which at this day distinguish Protestants from Catholics. He maintained that all understanding and explanation of the Bible, with the use of all external and internal means, under the guidance of the reason, free from all authority, must be drawn from itself. It must be explained by itself. It required no sanction of church councils or papal bulls. At a later time, he says to Eck, "Who was judge when our Lord and Saviour put the Sadducees and Pharisees to silence, so that they could no longer gainsay him? Or who was judge when Paul everywhere in the synagogue shut the mouths of his opposers! Was it not the truth, which contains its sanction in itself?"¹ The independence and self-reliance of Zuingli, too, early exhibited itself. "In the writings of the faithful, I notice the weeds," he says, "in those of heretics, the elements of good, and everywhere I find the one and the other." The thought and feeling with which he read any author was, that "the right is from God, the wrong to be discarded."

It might be supposed that Zuingli with such an extended course of theological and biblical study marked out and rigidly pursued, in addition to parish duties, could have found little time for communion with the masters of antiquity, who in previous years had been so constantly his companions. But it was not so. Schuler says: "Zuingli's free love for all truth, beauty and goodness led him to those rich fountains which God has opened for the culture of man in the master works of the Greeks and Romans. He united continual study of the classics with that of the Holy Scriptures; for he found even in them a revelation of God to man. From them he explained many Scripture phrases and ideas; by them he learned to make historical allusions with skill; they formed his style of writing, but especially of speaking; they furnished him with ideals of higher excellence, and presented the most noble of the human race crowned with undying honor. This brought every desire for the great and noble which was in his character into life, power and action; the superiority of these writings kept him from self-gratulation and vanity; and finally they served to this man who was eloquent by nature, physically beautiful, warm-hearted and joyous as a guide in friendly, courteous and winning intercourse."

He made, it should seem, extensive collections of classical passages that were illustrative of history.² His remarks upon particular authors and the use he made of them, as given for substance by Schuler,

¹ Schuler, S. 25.

² Hottinger.

are worthy of notice, and show not only his estimation of, but also the benefits received from them: "Plato," he says, "drank from a divine fountain." In admiring Plato's power, brilliancy and sublimity, he did not forget the acuteness, clearness and learning of Aristotle, whom he preferred in some respects. He made use of many of Cicero's definitions, as of religion, law, etc., and adopted as his own some of his philosophical tenets. "By the mouth of Cato," he says, "God spake to the Romans. Pindar is the prince of poets. He has a true, pure, holy, noble, uncorrupted soul. Every expression that he uses, if in itself common, he elevates. One can neither add to him or take away without injury. In him we find a worthy, elevated picture of the ancient world, which he presents us in living, brilliant colors before our sight. How fruitful his invention and yet how pure and chaste his language! How rich his imagery! What a treasury of apothegms! He excites to virtue; he unites with commendation the most delicate rebukes. His poetry flows on like a clear stream; everything in it is redolent of learning, is gentle, pure, sincere, antique, acute, elevated, attractive, far seeing—perfect! So loftily and reverently does he speak of the gods, that we easily see that he designates under that term the one divine, heavenly power. No Greek writer aids so much as he in the interpretation of the Bible, especially the Psalms and Job, which rival him in poetic beauty." And he adds what we think will meet with a response from every true scholar of the present day: "I do not trouble myself about those croakers, to whom purity is impure, who think that no heathen poet should be read. I do not exhort to the reading of every poet—but I do advise the perusal of this one as an explainer of the Scriptures. Antiquity (and indeed every age) has its peculiarities which can be understood only by a familiar acquaintance with the ancients, and therein Pindar is the best model. God grant that you who are familiar with the truth through the heathen poets, may understand that contained among the Hebrews and indeed among all nations."¹

Zuingli as Pastor at Glaris.

We have seen Zuingli in his study; we will now inquire concerning his ministrations to the inhabitants of Glaris. He did not dwell upon the abuses of the church or its ministers. He did not at first inveigh against the pope or his emissaries; but he confined himself mainly to the doctrines which he found from personal examination to be con-

¹ S. 39—41.

tained in the Scriptures, and the moral precepts to be drawn from them. He often and plainly inculcated the belief that the Scriptures are the sufficient and only sure guide in matters of faith and doctrine. The time had not yet come to make known all the practical bearings of this principle upon the church as then constituted. The insisting upon the practice of the Christian virtues, he believed to be the best way for preparing the minds of his people for renouncing the current errors of the day. But the difference between this preaching and that of most of his contemporaries who inculcated nothing but the external exercises of devotion, soon attracted notice, and with his studious, pure and blameless life and great learning, aroused the opposition and envy of many of his colleagues. They could not however charge him with preaching heresy. They were obliged to dwell mainly in their accusations upon his neglect to inculcate many usages sanctioned by the church. He dwelt forsooth upon the necessity of imitating the holy lives of the saints, rather than upon their miracles. Fasts and pilgrimages were of less account with him than lives of usefulness and purity. It was better to worship the living and true God than images and relics, albeit most of the wealth of the church was derived from them. But these reproaches were of little moment to him or to the people of his charge, to such a degree had his amiable conduct, pleasing address, extensive learning and faithful discharge of duty gained the heads and hearts of the principal men of Glaris. Thus the minds of the people were gradually but surely prepared for the glorious reformation which shortly ensued.

It is necessary in order to a just estimate of the character of Zuñgli to compare with him the mass of the clergy of the time in Switzerland. The general corruptions and ignorance of the priesthood in the age preceding the Reformation need not a remark. The complaints of the popes, and the councils assembled for remedying the evil, are well known. The Swiss did not escape the general contagion. They were almost necessarily ignorant, so few and so poor were the educational institutions of the time. The monks, who were themselves ignorant and narrow minded, could not impart to those who came to the convents for instruction, as most of the priests did, a thorough and liberal training. Bullinger thus describes them: "In a synod composed of the rural deans of Switzerland, only three were found who had read the Bible: the others confessed that they were scarcely acquainted even with the New Testament. What could be expected of such preachers? Their sermons were miserable amplifications of the legend enlivened with buffooneries worthy the stage of

a mountebank, or absurd declamations on the merit and utility of certain superstitious practices. Those who possessed some learning, more occupied with the purpose of displaying it, than of edifying their audience, mingled in a whimsical manner the metaphysics of Aristotle with the doctrine of Christ. Most of the secular priests were either incapable of composing a discourse, or would not give themselves the trouble. They contented themselves with learning sermons written by monks, which they retailed again without regard to time or place, to the circumstances, or the wants of their flocks. In the other functions of their office they took no interest except inasmuch as they tended to augment their revenues; and irregularity of morals was so frequent among them, that they did not even attempt to conceal their deviations."¹

Zuingli could not behold all this ignorance and abuse of privilege, without making some exertions for its remedy. He began wisely with the youth of his parish, and the effect of his labors was long felt in influence upon the people of the region of his labors, as we may subsequently have occasion to notice. He, with his friend Glarianus,² gathered around him the youth of the neighborhood, and laid open to them the fountains of knowledge, especially in the study of classical authors. This resulted in the establishment of a Latin school, which was assisted from the public treasury. "Zuingli," says Schuler, "breathed into the souls of these youth, the threefold spirit of love of learning,³ freedom of thought, and a sincere, active faith. He himself, also, who led them to a knowledge and love of the writings and deeds of the noble of the ancient world, was himself also in spirit and character, one of those noble men who are an honor and blessing to mankind."

Some extracts of correspondence which show the mutual regard and affection subsisting between him and his pupils, would not be without interest, as unfolding one phase of a most admirable character; but our limits do not allow us at present scarcely to enter upon this alluring field of research.⁴ One of them, Valentine Tschudi,

¹ Hess, pp. 23, 24.

² Glarianus did not, however, remain long with him, but became teacher in the high school at Basle, and afterwards went to Paris. Schuler, S. 52.

³ Son exemple animait plusieurs autres personnes du Canton de Glaris, à étudier aussi la langue Grecque, et à méditer l'écriture avec attention. On compte dans ce nombre Fridolin Brunner, Valentin, Pierre et Aegidius Ischoudi, dont les deux premiers sont regardés comme les Reformateurs de Glaris. Ruchat, p. 7.

⁴ See Schuler, S. 52 sq. and Correspondence, Vol. VII. & VIII. of his works.

who had studied at Vienna, Basle, and Paris, under the most celebrated teachers of the time, writes to Zuingli, "You have offered me not only your books, but (what is better) yourself." And again, "I have never met with any one who explains the classics with so much justness of thought and depth of understanding as yourself." The testimony of others is no less indicative of affection and regard.

Zuingli accompanies the Swiss Troops to Italy.

During Zuingli's abode at Glaris, he went twice with the army of his native district into Italy. It was customary with the Swiss to take with them on their warlike expeditions "ministers of the altar;" "to celebrate divine service, and assist the dying, and that they might diminish by their presence and exhortations the disorders to which the warriors of those times were but too much inclined."¹ The biographers of Zuingli give us but few particulars of his conduct while upon these expeditions, and his name is scarcely mentioned in the accounts especially of the first contest, probably, for the good reason that he had little to do with the contest itself, but confined his efforts mainly to the specific office of his mission, the performance of spiritual duties. A general account of these expeditions of the Swiss and the reasons that influenced them to take arms for the pope and against France cannot here be entered upon. "Their success at first was signal, and Julius II. sent by the Cardinal Sion, as a pledge of gratitude, a ducal hat, on which was embroidered in pearls a dove, representing the Holy Spirit; a consecrated sword, two banners with the arms of the Holy See, and a standard for each of the thirteen Cantons. The pope added to these presents his permission to them to assume in future the title of 'Defenders of the Church,' and at the same time the officers and soldiers received their pay, and some extraordinary gratifications. The cardinal, in order to afford Zuingli a proof of his esteem and confidence, charged him with the distribution of the gifts of the pope."² At the suggestion of Schinner without doubt, Zuingli had also received from the pope a yearly pension of fifty gulden to induce him to favor the papal cause. He himself speaks of this in a way to show the openness of his character and honesty of purpose.

This pension he renounced in 1520, and two years after thus writes to his brothers: "I acknowledge myself prone to many sins, but if any of my adversaries charge me with avarice or bad faith, and with teaching false doctrines under the influence of bribes, do not believe

¹ Hess, pp. 25, 26.

² Hess, pp. 83, 84.

them, though they assert it on oath; for there is no person to whom I am under any engagement for favors conferred on me. I do not deny that formerly I received certain pensions from the pope, but these I have done with for some time past. I then thought it lawful and right to accept the pope's bounty, while it appeared to me a pious and holy thing to support his religion with all my powers. But when my knowledge of sin (as St. Paul speaks) increased, I soon bade a long farewell to the Roman pontiff and his gifts." It appears that Zuingli, although he did not in the least compromise his own honesty or honor by accepting the pension, yet afterwards felt it not altogether right. He did not, any more than Luther, when he perceived the corruptions of the church, feel bound to relinquish it at once, but to labor for its reformation.¹

It may not be uninteresting to notice, that Zuingli's renunciation of the pension granted by the pope, and the condemnation of Luther's writings, took place about the same time.² Zuingli, it should seem, was not an indifferent spectator to what was occurring in Germany. He in a letter to Myconius expresses the hope that Luther will not be excommunicated, and his intention to use his influence with the papal legate against it; but, he adds, "If it is issued, I anticipate that the pope and his excommunication will be alike despised by the Germans."³

The second march of the Swiss into Italy was as disastrous as the preceding was successful. The Swiss historian of the expedition praises the zeal of Zuingli for the honor and prosperity of his native land. A short time before the disastrous battle of Marignano, when the Swiss troops had retired to Monza near Milan, he lifted up his warning voice in the midst of the camp, to which if his countrymen had listened, they would have avoided much disaster and disgrace. But warriors intoxicated with former success and persuaded that they were irresistible, gave little heed to even his warnings. He depicted the danger of their situation, exhorted leaders to harmony of purpose and counsel, soldiers to ready obedience, and all to union. He warned them not to yield unthinkingly to the proposals of the French king, but to consult for their own and their country's honor. But the result is too well known to require description. The report of the loss of the flower of the Swiss troops soon reverberated through the Swiss mountains, and caused loud lamentation and bitter regrets.

¹ See Calvin and the Swiss Reformation, p. 29.

² The condemnatory bull was dated June 15, 1520.

³ Calvin and the Swiss Reformation, p. 29.

The results of Zwingli's experience and observation in these campaigns, he gives subsequently in a letter to the canton of Schwytz, which is so illustrative of the strong sense, love of right, and enlightened views of its author, that we cannot forbear to quote it here : "The emissaries of the pope," he says, pretend "that it is unworthy of men so robust and valiant as the Swiss, to spend their strength in cultivating barren rocks ; that they have only to enlist under the banner of some foreign prince, and they will soon be laden with riches and honor." Nothing can be more false than such promises ; remember the words of the Saviour, "You shall know them by their fruits ; do men gather grapes of thorns, or figs of thistles ?" They have no object but their own interest, or that of the powers who hire them ; they abuse your simplicity ; they expose you to a thousand evils, and gratify the ambition and tyranny of princes, at the expense of your labors, your dangers, your blood. It would not have cost you so much to defend your substance, your country, your wives, and your children, as you every day squander in the service of strangers. Think how many of your fellow citizens have perished in the wars of Naples, in the battles of Navarre and Milan. What rivers of blood have you not shed ! What would you say, were you to see the mercenary soldier hired with gold, whom you had never injured, appearing at your gates, felling your woods, destroying your vines, carrying off your flocks, massacring your children, violating your maidens, unaffected by the tears of your wives and your fathers ! butchering them before your eyes, and setting fire to your dwellings. Would you not call for fire from heaven to fall on them ? and if you were not heard, be tempted to believe that there is no God ? Yet this is what yourselves do, allured by the charm of riches and property unjustly acquired. Those who plead for this system, say that war is an instrument of punishment in the hands of God, and that God must employ for his purpose the ministry of men. It is true ; but do you not remember this saying of Christ, "Woe to him by whom the offence cometh ?" Woe unto them who, without call, become the instrument of Divine vengeance ; for, after having employed them in the punishment of others, God often punishes them in their turn. But, add these interested advocates, the wars in which we engage, are just — they are intended to reduce rebels to obedience. If they were always thus directed, nothing could be more reasonable ; but in general they are undertaken for the support of tyranny, the gratification of avarice, or the satisfaction of the boundless ambition of princes ; and of what princes ? Of those who ought to

rule their subjects by persuasion only, of those who ought to set an example of justice and moderation, of the *pope, bishops, and abbés*. But what! say the partizans of foreign powers, our country cannot support its inhabitants; we are forced to leave it, and seek subsistence in other lands. It is true, it cannot support a luxury which is never satisfied, or an unbounded love of pleasure. But never was there a country more able to support a laborious, modest, and sober people. A moment's attention to the fertility of its plains, and the abundance of its fruits, may convince us of this; but you despise common blessings; you allow yourselves to be deluded by the promises of men who wish your ruin. Need I speak of the fatal effects which our wars daily produce among us? Of the perpetual violations of justice, the contempt of the laws, and insubordination carried to such a height, that scarcely a single citizen can be found, who respects his magistrates! Need I speak of the corruption of manners that even warriors bring back with them; of the jealousy and envy, inseparable companions of the favors with which our neighbors pay for the blood of our children; and of the disorders resulting from these bad passions which expose the independence of our common country to the utmost danger? Oh! if you still have any care of your ancient glory; if you yet remember your forefathers, and the dangers they have braved in the defence of their liberty; if the welfare of your country is dear to you, reject the fatal gifts of aspiring princes, reject them before it is too late; suffer yourselves neither to be deceived by the promises of some, nor intimidated by the menaces of others. I know that I shall draw on myself the indignation of formidable enemies, but I will not on this account be silent. I condemn your agreement with the pope, whom you have furnished with troops, because it is my duty to condemn it. You rob yourselves of your natural security, by losing your best troops, and expose yourselves to the power of your enemies; and after having served to gratify their ambition and their avarice, you run the risk of becoming also their victims."¹

Efforts for political and religious Reform.

Amidst the party spirit, jealousies and disorders consequent upon

¹ This address of Zuingli is by some of his biographers attributed to a later period of his life, and perhaps with justice; and yet it cannot be doubted, that there was at this time an address of a like character, if not the identical one here quoted.

foreign expeditions and internal divisions, which threatened the overthrow of the Helvetic confederacy, Zuingli, feeling the evil, with a spirit of true patriotism composed two allegorical poems, hoping in this way to exert an influence which he could not do by more direct admonition. The first of these, "The Labyrinth," was in all probability composed in the first half of 1510, and the last, "The Oxen and some wild Animals," not until some time after.¹ They were written in the German language of the age; in measure and rhythm there is no great indication of care or labor, although as much as the taste of the time demanded. The language however not only indicates the classical culture of the author, but a natural consequence of the right study of the ancient languages, a love for and thorough power over his mother tongue. In expression, says Schuler, "The Labyrinth is sententious and compressed, often picturesque; in invention full of wit; throughout spirited; the whole, as it is easy to see, is a hasty sketch, and not a work polished by time and leisure, since the author exerts himself more to express his thoughts than to gain poetic laurels."² Both of these pieces are composed in a spirit of freedom and independence that sufficiently mark the early stages of a spirit of reform, and might have revealed to a critical investigator what the final results of such free inquiry and expression would be.

Several particulars deserve notice before we proceed with the Life of Zuingli in the new sphere of action to which he was called in the latter part of this year (1516). And first, we notice the time of these efforts for reform as early as 1516, and ere the name of Luther had become known in Switzerland; and then, the manner of his beginning, with moderation yet plainness; without personality yet with faithfulness. He desires and labors for the adoption of right principles of action. It is the inculcation of truth and the right action that is consequent upon it, for which he labors. "We believe," he says, "the truth is for the spirit of men what the sun is for the world." "Faith is the offspring of the truth, for one has confidence only in that which he believes to be true." Pallavicini says with at least some semblance of truth, that the reformation of Luther took its rise from indulgences, but that of Zuingli began earlier, and from more important causes; for Zuingli's starting point was: "The superiority of the authority of the Bible to all human authority." Scrip-

¹ Zuingli, Werke, II Bde. 2 Abtheil. S. 244, 257.

² For a full analysis of these political poems, see Schuler, S. 100—137.

ture must be interpreted by Scripture, free preaching of the Gospel must be permitted, and by it under the direction of the Pope and the Hierarchy the church must be reformed. The Pope then brought under the power of the Gospel, would become instead of a Lord of the church, the first minister or servant of the Gospel. This was the feeling with which he first went forth to the work of reformation, and it need not surprise us that he met with so little opposition, compared with Luther.

The question of priority in laboring for the Reformation, between Luther and Zuingli, is one of little importance. That they labored for a time independently, is certain. It is equally true that Zuingli had, before 1517, far more fundamental knowledge of the true principles upon which the church must be reformed, and did more for the dissemination of this knowledge. He himself says, "I began to preach in 1516, a time when the very name of Luther was unknown in Switzerland, and even when we continued to use the Roman missals. The gospel which is contained in the missal I proposed to explain to the people — to explain not by the comments of men, but by comparing scripture with scripture. The truth of this, the illustrious Geroldseck, minister of the Hermitage (at Einsiedeln,) will readily attest."¹ Capito, too, says that Zuingli and himself had consulted together in reference to opposing the power of the pope, before Luther had made his appearance.² Bullinger declares that Zuingli preceded Luther as reformer, at least a year and a half. The testimony of Ruchat, too, is explicit in reference to the time before which he had begun to preach the reformed doctrine.³

His acquaintance with Erasmus and Myconius.

Among the acquaintances which Zuingli made while at Glaris, none influenced him more than that with Erasmus. His writings had long been among the best incentives and aids to classical study,

¹ Life of Zuingli, published by Presbyterian Board of Publication, p. 37.

² Zuingli Opp., Vol. VII., note to page 67-8, "Antequam Lutherus in lucem emererat, Zuinglius et ego inter nos communicavimus de Pontifice objiciendo. Etiam dum ille vitam degeret in Eremitorio. Nam utrique ex Erasmi consuetudine et lectione bonorum authorum qualescumque indicium tum subolecebat."

³ Déjà dès l'an 1516, ce grand homme avait prêché avec beaucoup de pureté la doctrine de l'évangile, enseignement à ses auditeurs à chercher le pardon de leurs pechés, et la vie éternelle, non point auprès de la Sainte Vierge, mais dans le mérite et l'intercession de Jésus Christ. P. 41.

to which Zuingli had access. As early as 1514, when Erasmus was at Basle, a correspondence had been commenced between them,¹ in which Erasmus, the prince of the literary men of the day, shows that he fully appreciated the young student and priest of Glaris. He says: "I greatly rejoice that my lucubrations are looked upon with favor by you, who are so highly esteemed; and on this account they will be less displeasing to me. I congratulate the Swiss people that you and those of kindred spirit are exerting yourselves to cultivate and ennoble it both by your studies and conduct, which are worthy of all admiration," etc.

In April of the following year, Zuingli wrote to Erasmus, expressing his warm regard for him, and his delight at having seen him at Basle, whither he had gone for that purpose; "glorying," he says, "in nothing more than in having seen Erasmus, a man most worthy of honor both for his literary attainments and his knowledge of Scripture, who is so much in favor both with gods and men, that whatever praise is bestowed upon literature, it is thought should be bestowed upon him: for whom, also, all ought to supplicate the God who is over all, that he may keep him safely, so that sacred learning, reclaimed by him from barbarism and sophistry, may grow up to mature age, and not, deprived of its natural parent, be reared with too much rigor and severity."

By this interview with Erasmus, Zuingli received a new impulse in the right direction; and happy would it have been if Erasmus had not subsequently turned aside from the course which he was at this time pursuing, and forgotten the injunction which he himself made, "We must seek Jesus Christ alone in the Holy Scriptures."

It was during this visit to Basle, that Zuingli first became acquainted with Oswald Myconius, then twenty-seven years of age, and principal of St. Peter's school at Basle. Both Zuingli and Erasmus bestowed the highest praises upon him; but he, in his humility, was accustomed to reply, "I have hitherto but learned to creep upon the ground, and by nature there has been something lowly about me from the cradle." We shall afterwards have occasion to mention him in connection with Zuingli's abode at Zurich.

Another of the friends of Erasmus who afterward became prominent, was Wolfgang Fabricius Capito,² who had been called to the

¹ This correspondence was commenced through the influence of Glarianus, for Erasmus says, *Hoc scripsi a coena impulsore Glariano, cui nil negare possum, etiamsi nudum saltare jubeat.* *Zuin. Opp.*, Vol. VII. p. 10.

² Capito — *Basileae Theologiam didicit, tum Medicinam, deinde iterum The-*

cathedral church in Basle, in 1512, and had obtained a degree in each of the three faculties, Theology, Law, and Medicine. Through his influence Oecolampadius also had been called to Basle as a preacher in 1515, just before Zuingli's visit there. He, too, was destined to act a prominent part in connection with Zuingli, in reforming Switzerland.

Einsiedeln, — Zuingli's Removal and first Labors there.

In a small and somewhat sterile valley in the Canton of Schweitz, surrounded with willow groves and overlooked by lofty mountain peaks, a hermitage had been established about the middle of the ninth century. The circumstances attending its establishment and support, were somewhat peculiar. A benedictine monk, named Meinrad, descended from the ancient and wealthy family of Hohenzollern, who had founded a monastery in a small town¹ on the eastern border of the Lake of Zurich not sufficiently retired, penetrated the Gloomy Forest, as it was called, and built a hermitage and chapel, where he passed twenty-six years "in the austerities of the highest devotion." But some robbers, hoping to find ornaments in his chapel, or treasures in his cell, stole upon him amidst his devotions and murdered him. Although no mortal eye beheld the murderous act, yet according to the tradition, two crows who had been reared and kindly cared for by the monk, would not see their companion and friend thus removed without their revenge. They pursued, it is said, the murderers as far as Zurich, where the sinister notes of the birds excited suspicion against them, which led to their examination, in the progress of which they became confused and confessed the crime.² The untimely end of Meinrad had less influence in deterring others from establishing themselves in this place than the supposed divine interference for the punishment of the offenders had in consecrating the spot. About the middle of the tenth century a wealthy canon of Strasburg formed the design of spending his days in the Gloomy Forest, and replaced the hermitage by a monastery. He enclosed the ancient chapel of Meinrad in the new church, which he dedicated to the virgin and the

ologiam, tandem jura, atque in omnibus tribus facultatibus Doctoris gradum est consecutus. Friburgi in Brigovia docuit scholasticam Theologiam secundum Scotum. Hinc Episcopus Spirensis eum pastorem vocavit Bruchsalum. Heidelbergam in notitiam venit Oecolampadii, unde amicitia in supremam diem duravit.

¹ Rapperschweil.

² Hess, *Life*, p. 51.

martyrs of the Theban Legion. The bishop of Constance and several of the neighboring prelates were called to its dedication. When they were engaged in their devotions during the night previous to the day of consecration, they heard sweet sounds from the chapel, as if angel voices there were blended in worship. The dignitaries were unwilling the next day to enter upon the ceremony of consecration, lest by their actions they should make that to seem unclean which God had pronounced holy. But when in compliance with urgent solicitations they were about to proceed to the usual solemnities, a voice was three times heard saying: "Cease, cease, God has already made it holy."¹ The bishop accordingly pronounced the church to be consecrated by the Lord Christ himself, assisted by angels, the apostles and saints, whilst the holy virgin, gleaming like lightning, stationed herself at the altar. This event is attested by a bull of Pope Leo VIII. in the year 964, found recorded in the Annals of Einsiedeln. A festival was subsequently observed in commemoration of this miracle, called the "Consecration of the Angels," at which time, pontifical bulls grant to all pilgrims hither a full absolution for all sin, even those which are generally reserved for the absolution of the apostolic See.²

The new monastery was soon enriched by the donations of the nobility of Switzerland and Germany. Popes and emperors vied with each other in endowing it with spiritual and temporal privileges. Pope Innocent IV. bestowed a bishop's mitre, and the emperor Rodolph of Hapsburg, the title and rights of prince of the empire upon the abbot. The most ancient and noble families eagerly sought a place in this retreat for their sons, as a sure means of preferment in the church. When the voluntary contributions began to diminish in the fourteenth century, a new source of gain was discovered. An image of the Virgin miraculously bestowed upon the convent, heaped numberless favors upon pilgrims, who in turn poured treasures into the coffers of the cloister. We are assured by the faithful that since the advent of this image, miracles have never ceased. Crowds of all

¹ Cessa, cessa, frater, divinitus capella consecrata est. Hartm. Ann. Einsied. p. 51, quoted by Hess, Life, p. 52.

² As we should naturally suppose, pilgrims flocked to Einsiedeln from every quarter, and Hess says: "This special grace still, even in our times, attracts thither a number of pilgrims from the Catholic Cantons," etc. The legends even say that our Saviour, in order to commemorate this event, "impressed with the fingers of his right hand a stone at the entrance of the chapel. These miraculous marks were objects of adoration to pilgrims during three centuries, and subsisted till 1802, when a part of the chapel was destroyed." Hess, Life, p. 53.

ranks and ages down to the present century have visited this sacred seat, to present their offerings and "receive a full remission of all their sins." Dr. Coxe, who visited Einsiedeln near the close of the last century, says "that he himself saw several hundreds in groups of different numbers approach the place," and in one case, even "a whole parish, attended by their spiritual pastor, was there." As incredible as it may appear to us, he says: "It is computed that upon the most moderate calculation, their number amounts yearly to a hundred thousand."¹

Such, in brief, was the place to which Zuingli was called soon after his return from the second expedition into Italy. It undoubtedly cost him a struggle to break away from the people of Glaris, between whom, especially the more intelligent and better part of them, and himself, a mutual sympathy and regard had ever existed. But the prospect of more extended usefulness among the multitudes who flocked to Einsiedeln from every quarter, more leisure, and greater advantages for study in connection with the library and scholars of the monastery, did not permit him to hesitate long in regard to the acceptance of the place. The people of Glaris, however, could not give him up even after he had left, but kept his place vacant more than two years, hoping for his return.

He thus writes to Stapfer: "Peacefully and in friendship I passed my days with the men of Glaris. Never was I involved in controversy with them; in so much favor was I when I was removed from them, that they, for two years after I left, gave me the income of the benefices, hoping that I should again return to them; and in this they would not have been disappointed if I had not been called to Zurich; even then, they made me a present in proof of their love." In his turn, in 1523, as an indication of his regard and gratitude, Zuingli dedicated to the people of Glaris one of his principal works: "Explanation and Defence of Articles of Belief;" and in his inscription to the magistrates, council and whole people of Glaris, he says for substance: "To you, once my flock, but now my honored friends and dear brethren in Christ, I have dedicated this my work, in order to show my gratitude for your faithfulness and honorable conduct to me. Let not the doctrine of Christ terrify you as if it were some new thing, for it will surely shine forth in our age as clearly and conspicuously as in the time of the apostles. Let the word of God be clearly preached, so that God may rule among you. See to it that you are not the last to welcome the returning word of God. Believe and obey

¹ Calvin and the Swiss Reformation, p. 14.

your teachers and strive for Christian freedom, which is especially befitting an independent community.¹

Zuingli, when he took up his abode at Einsiedeln, was closely associated with Theobald von Geroldseck, the administrator of the abbey, and by virtue of his office a prince of the empire, and Conrad of Rechenberg, the abbot of Our Lady of the Eremites. The latter was a man, descended from an ancient family, of genuine independence, frankness and honesty, and endowed with too clear a reason to be subject to superstitious or blind faith. He on one occasion replied to the visitors of the convent, who reproached him with omitting the reading of the mass and other irregularities in respect to the prescribed ceremonials: "I am master of my own religious house, and not you; leave me to manage my own affairs." Of the mass he also said: "If Jesus Christ is really present in the host, I am unworthy to look upon him, much less to offer him in sacrifice to the Father; and if he is not there present, wo unto me if I present bread to the people as the object of worship instead of God — now let me alone, and I will so manage my cloister that I can answer for it; go your ways." Conrad was also a friend of learning, although not himself highly educated. Still he was "persuaded that monasteries had been founded to serve as asylums for men devoted to study, and schools to form a priesthood," and was desirous of restoring his abbey to its proper destination. With how much pleasure must Zuingli have associated with a man of so kindred a spirit and devoted to such objects of life. Theobald was a man of equal independence of thought with Conrad, but of a milder spirit and more cultivated mind. He had labored zealously and perseveringly to secure the favor and freedom of his cloister. His great object, too, was to attract men of learning around him, and consequently was specially desirous of the coöperation and influence of Zuingli.

All preliminaries being settled in reference to duties and compensation, Zuingli repaired to Einsiedeln in the fall of 1516. In addition to the individuals previously mentioned, he found there Francis Zingk, a native of Einsiedeln and chaplain of the apostolic see. Zuingli himself designates him as a man distinguished for his learning, wisdom and piety, and a worthy and sincere friend. Their common love of, and skill in music was an additional bond of union. "Whenever," says Zuingli, "Zingk was not with us (himself and Geroldseck), we felt that something was wanting to us, so dear and

¹ Schuler, S. 228.

close was the union between us three, contrary to the proverb that, among three friends there is always one too many." Zingk, however, was not so well fitted to exert a general influence; his forte was rather as a student and teacher in private. He was not, as it was proved, wanting in courage and sturdiness of principle; for he turned away in contempt at all the promises and allurements held out by the papal legate to gain him over to his cause. Truth and friendship were not to be put into the scale with emolument and office. He died in 1529, a true friend of freedom of thought and belief.¹ Another of his early associates here was John Oechslein, also a native of Einsiedeln, who likewise endured persecution for the truth as a good soldier.

How pleasant it is to trace the guidance of the Divine hand in bringing together such men as those assembled in the library of the time-honored chapel, which had in the eye of the papist been signalized by miraculous exhibitions of Divine power! How pleasant to know that the first object of these men is not to study the scholastic subtleties of the middle ages, or the decrees of councils, or to look for guidance from papal bulls, and the records of superstition and bigotry! Already had a light dawned in these dark walls, when immediately after Zuingli's arrival, they sat down together to investigate God's Word. Zuingli soon communicated to the others something of his zeal in study. With the light of his learning, says Schuler, the *living* power of his reason, the high excellence of his character, he not only gained the love and esteem of all the monks and priests of the cloister, but also — which was his first object — won them, with the exception of one Judas, to the reception of evangelical truth. This was a community of true religious persons! They read the Holy Scriptures and the Church Fathers. Zuingli imparted to the others of the pearls which he had collected from the wise men of ancient Greece and Rome. With this they connected the reading of the writings of those who were laboring for the revival of literature, and the opponents of scholastic barbarism and monkish follies.² Zuingli inculcated upon Geroldseck the reading of Jerome and some others of the Fathers, as an aid in understanding the Bible. "But," he says, "the time will soon come, if God will, when neither the writings of Jerome, nor any other, will avail much, but the Holy Scriptures alone." With eagerness they devoured the works of Reuchlin, Erasmus, and others.

One favorite object of Zuingli and his associates was, to increase

¹ Schuler, S. 237-8.

² Ibid, 238.

the library of Einsiedeln, and thus enlarge the circle of their studies. Zuingli's correspondents were now becoming somewhat numerous, and through these, as Glarianus and Capito, at Baale, he obtained costly editions of Jerome and Erasmus, and also many other classical and patristical works. We frequently see mention made in letters, of books ordered or purchased, and sent to him.¹ But the friends did not merely read and study, and accumulate literary treasures, for private gratification. They examined and discussed the views of such men as Erasmus and Reuchlin, traced them to their ultimate results, and thus gradually acquired clear views and strength of purpose for the work before them. "Each," says Hess, "viewed the object in a different light; what escaped one, was perceived by another; and thus they were mutually enlightened and assisted. All were animated by that ardor which is only found at those periods when men awake from the slumber of barbarism and ignorance. When minds capable of beholding truth in all its splendor, have caught some faint beams of it, they can no longer endure the night of superstition and prejudice; they burn to emerge completely — and the resistance they experience, the obstacles they encounter, by irritating, do but augment their force and inflame their courage."¹

But, Zuingli's mission was not accomplished, when he had merely excited a spirit of study, and the investigation of truth among the three or four with whom he was more immediately connected. He used his influence with the administrator, to bring about several reforms. It was not difficult to convince him of the impossibility of procuring the pardon of sin, by the payment of a stipulated sum of money, or indeed by any external practices, and accordingly of the profaneness, or at least the mere mockery of the inscription over the entrance of the abbey: "Here, plenary remission of all sins is obtained." The worship of the relics of saints and martyrs, too, was soon seen to be contrary to the spirit of Christianity.

The administration of a convent of nuns was also changed under his direction, and by means of his influence. "He established new rules, abolished several observances, and obliged the nuns to read the New Testament in German, instead of reciting "the Hours." He required of them an irreproachable life, but permitted such as did not feel in themselves a decided vocation to a religious life, to "enter again into the world and contract a legal union."²

[To be continued.]

¹ Hess, *Life*, p. 59.

² *Ibid.* p. 61.