sole hand, were divided. His son Philip got Spain (with her colonies), the Italian territory (Naples and Milan), and the Netherlands. His brother Ferdinand got the Austrian lands and therewith the imperial crown. Henceforth until the extinction of the Spanish line (1700) we have in Europe a Spanish and an Austrian branch of the great House of Hapsburg.

CHAPTER V

THE PROGRESS OF THE REFORMATION IN EUROPE AND THE COUNTER-REFORMATION OF THE CATHOLIC CHURCH

REFERENCES: JOHNSON, Europe in the Sixteenth Century, pp. 201–3 (Zwingli), Chapter VI. (Calvin and the Counter-Reformation); FISHER, History of the Reformation, Chapter V. (Zwingli), Chapter VI. (Scandinavian Reformation), Chapter VII. (Calvin), Chapter XI. (Counter-Reformation); JACKSON, Zwingli; CAMBRIDGE MODERN HISTORY, Vol. II., Chapter X. (Switzerland), Chapter XI. (Calvin), Chapter XVII. (Scandinavia), Chapter XVIII. (Reform of the Roman Catholic Church); PARKMAN, Jesuits in America, Vol. I., Chapters II., X.; HUGHES, Loyola; WALKER, Calvin.

SOURCE READINGS: The University of Pennsylvania, TRANSLATIONS AND REPRINTS, Vol. II., No. 6 (extracts from Decrees of the Council of Trent); Vol. III., No. 3 (Calvin's Catechism, Predestination, etc.); JACKSON, Selected Works of Zwingli; ROBINSON, Readings, Vol. II., Chapter XXVII. (Zwingli, Calvin), Chapter XXVIII. (Trent, Jesuits).

The spread of Protestantism

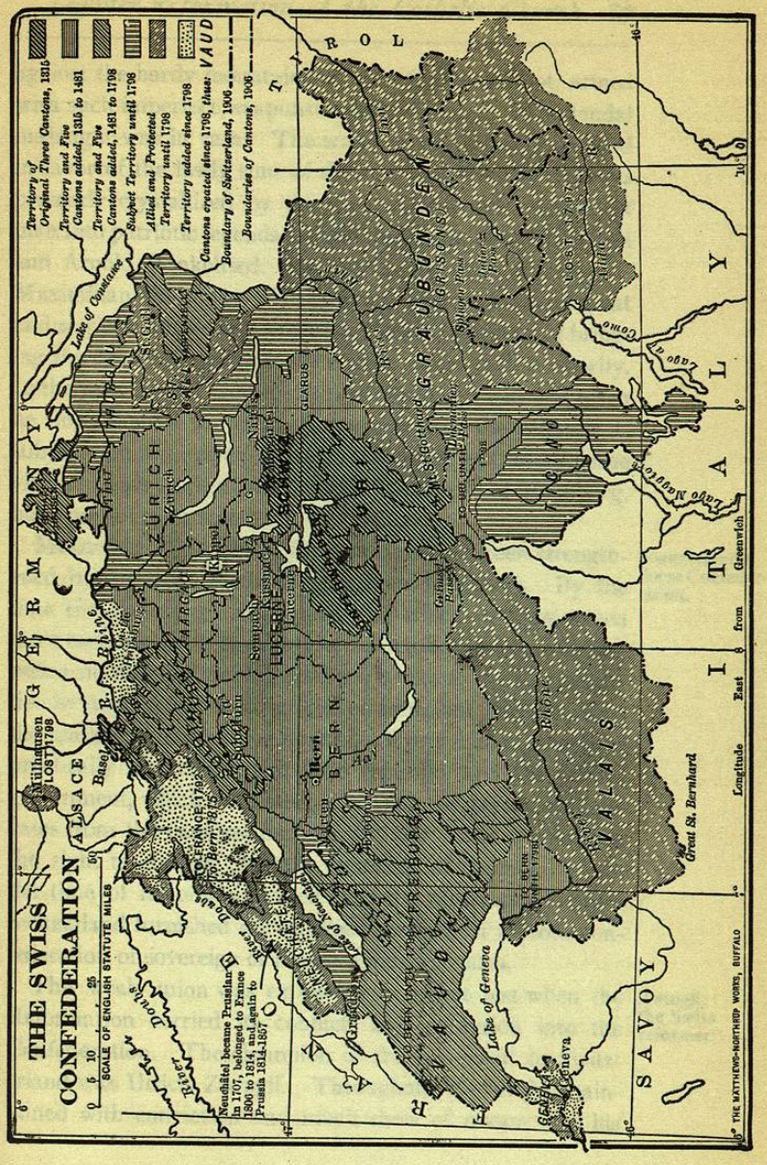
THE Protestant movement spread rapidly from Germany over the Teutonic north, and even invaded southern Europe, making inroads upon France, Italy, and Spain. It met with opposition everywhere; sometimes it was suppressed, sometimes it forced the governments to come to terms with it; but wherever it raised its head its original form was modified more or less by the character of the people among whom it appeared, and by the local circumstances.

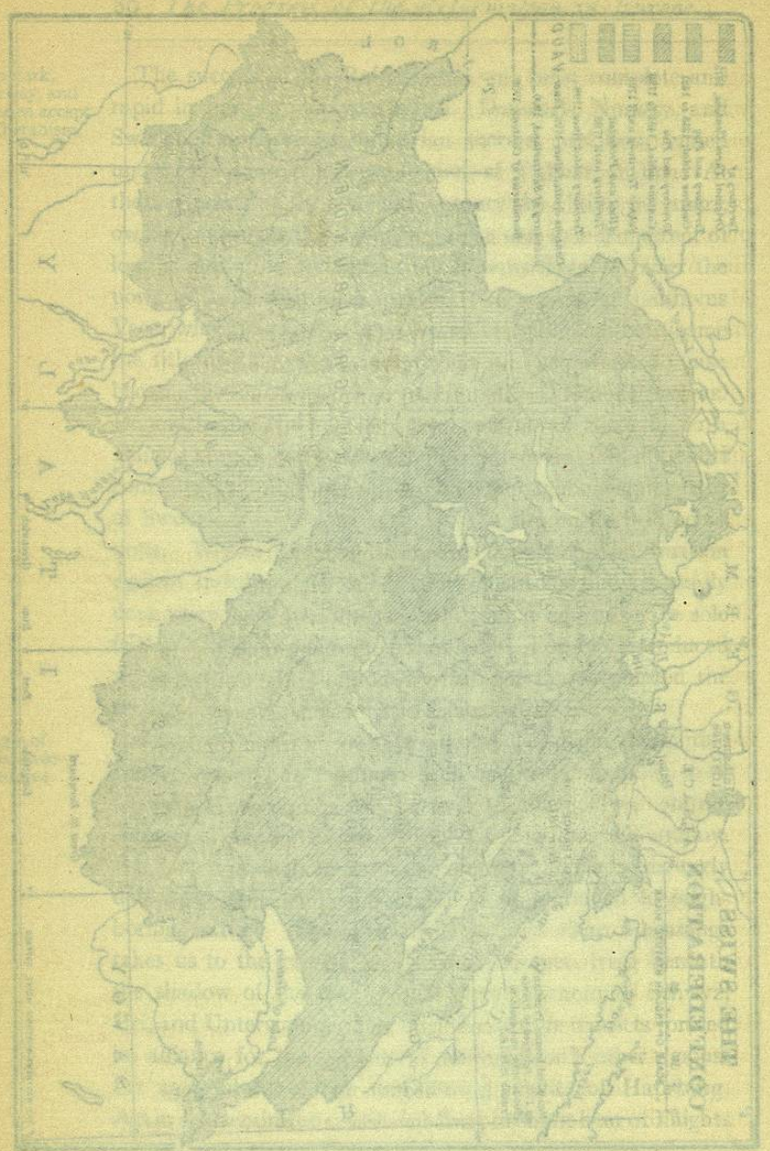
Denmark, Norway, and Sweden accept Lutheranism.

The success of the Reformation was most complete and rapid in the Scandinavian north. Denmark, Norway, and Sweden, the three Scandinavian powers, had been united under one king since the Union of Calmar (1397). At the beginning of the sixteenth century the Union fell apart, owing to the fact that Sweden put an end to a discontent of long standing by reclaiming her independence. Under the powerful leadership of a member of the nobility, Gustavus Vasa, who in 1523 was empowered by the people to assume the title of king, she achieved her desire. Gustavus Vasa became the founder of a long and important line of sovereigns. Denmark and Norway, however, remained united, under a Danish king, down to the time of Napoleon. The political confusion that was occasioned in Scandinavia by the struggle of Sweden for independence favored the religious innovations. Within twenty years after Luther's proclamation against Indulgences (1517), Catholicism had been formally done away with, and Lutheranism been accepted as the sole faith of all the Scandinavian countries. The north produced no great reformer of its own, and therefore accepted the creed of its nearest neighbor, Germany.

Origin of Swiss independence.

Turning next to Switzerland, we take note that this country had, at the beginning of the sixteenth century, very nearly acquired its present extent. It was in the Middle Ages a part of the Holy Roman Empire, that is, of Germany. But certain valleys of the Alpine uplands began at an early date to go their own way, to be joined presently by neighboring valleys. The interesting story of these beginnings takes us to the picturesque lake of Lucerne, lying beneath the shadow of the three small Alpine cantons of Schwyz, Uri, and Unterwalden. In 1291 these three districts formed an alliance for the purpose of assisting each other against the aggressions of the neighboring counts of Hapsburg. Again and again the counts led their brilliant host of knights





against the hardy mountaineers, who fought on foot, armed with such imperfect weapons as came to hand. The feudal onslaught was in vain. The scales of fate steadily inclined in favor of the lowly sons of the soil, and their victory was presently crystallized by the ever-active poetic instinct of man into patriotic legends around the names of William Tell and Arnold Winkelried. As late as the time of Emperor Maximilian the counts of Hapsburg, who had waxed great and acquired the imperial dignity, retained the hope of bringing the obstinate peasants once more under their authority. In the year 1499 Maximilian levied war upon them, but when he, too, like his forefathers, was defeated, the attempt at subjugation was given up, and the Swiss cantons became virtually independent, not only of the House of Hapsburg, but also of the Empire.

Switzerland a loose Confederation.

Meanwhile the original three cantons had been strengthened by gradual accession from their neighbors. By the time the Hapsburgs made their last effort, in 1499, seven more cantons had been added to the original league, together with a number of outlying districts, bound to the Confederation by more or less strict articles of adhesion. Nevertheless, the union left much to be desired. Every canton remained practically an independent little republic, and the central government, which consisted of a Diet composed of delegates from the cantons, had hardly any other power than the right to concert common measures of defence. From the time of its origin to well into the nineteenth century Switzerland furnished an excellent example of a loose confederation of sovereign or almost sovereign states.

Zwingli, the Swiss reformer.

This weak union was exposed to a severe test when the Reformation carried its conflicts and confusion into the Confederation. The champion of the movement in Switzerland was Ulrich Zwingli. Throughout his life he maintained with conviction and much show of reason that his

ideas were his own, and had not been borrowed from Luther; still it may be doubted if he would ever have made much stir if it had not been for the larger movement set afoot by the Saxon reformer.

Zwingli, humanist and democrat.

Zwingli was only a few weeks younger than Luther, having been born in the village of Wildhaus, near St. Gall, in January, 1484. He came of an influential family, received a careful schooling, and in due time attended the university, where he was strongly impregnated with the current humanistic thought. In 1506 he was ordained a priest, and was called to his first charge at Glarus. As the outer circumstances of his life were much happier than Luther's, so he seems to have grown up without any of those inner crises that make Luther's youth such a troubled season of storm and stress. In his capacity of free-born Swiss he became acquainted early with the workings of a democratic city republic and imbued with that virile patriotism which is the product of political responsibility. These are the influences which determined Zwingli's life and shaped his labors. They explain why he approached the criticism of the Church by the path of the Erasmian humanism, and also make clear why, when he had been pushed beyond the position of Erasmus to a complete separation from Rome, he advocated an ecclesiastical reorganization which henceforth should subject religion to the democratic control of the civil authorities. Luther, too, had placed his Church under the guidance of the civil powers, but since the civil powers in Germany were, speaking generally, the princes, the Lutheran Church acquired a distinctly autocratic character. Zwingli, the Swiss republican, not only felt impelled to carry the idea of democracy into the Church, but also retained a firm belief in the political wisdom of the masses, long after the experience of the peasants' war had cured Luther of his popular leanings. In consequence, the Swiss

Differences in the ideals of Luther and Zwingli.

reformer had none of Luther's aversion to interweaving religion and politics; on the contrary, he frankly courted political authority all his life, on the ground that only by this means could his religious programme be definitely established in society.

Zwingli's success.

Zwingli's real career did not begin until 1518; in that year he was called to a pastoral charge in Zurich, the most vigorous community in Switzerland. Starting like Luther with a protest against Indulgences, he was carried from point to point, until there was no room for him within the ancient Church. The measures which he advocated in powerful addresses from the pulpit were enthusiastically received by his hearers, until by the end of 1525 his Reformed Church was, in effect, established at Zurich. That it differed by reason of its democratic organization from the Lutheran Church has already been remarked; but it also differed in some essential points of doctrine. Of the seven sacraments of the mediæval Church Luther had retained two: baptism and the Lord's supper. Concerning the Lord's supper he believed in the actual presence of Jesus in the bread and wine, in accordance with the literal meaning of the Gospel words: this is my Blood, this is my Body. In the eyes of Luther the change of substance was a miracle beyond the power of explanation, a belief esteemed rank superstition by Zwingli, who saw in the rite merely an act whereby the communicant recalled to his mind the sacrifice of Christ upon the cross. Luther's interpretation originated in his mystic attitude toward Christianity, whereas Zwingli's view represented the scientific current of thought which tries to bring faith into accord with reason. Such differences made a union of the Lutheran and Zwinglian movements impossible. Nevertheless, some Protestants, like the Landgrave Philip of Hesse, convinced that disunion in the reformed camp would invite attack, urged the rival leaders

Quarrel with Luther.

to bury their strife. Zwingli was not averse, but the conference, which at the invitation of the Landgrave Philip took place between him and Luther at Marburg in 1529, ended in failure, because Luther would not sacrifice an iota of his doctrine of the Lord's supper. Thus the Protestant movement of Switzerland continued upon its independent course.

Opposition by the Forest cantons.

But trouble was already beginning to threaten its success. With the usual passion of the reformer, Zwingli wished to carry his propaganda over all Switzerland. He met with some success, notably when the city of Bern came over to his side (1528), but the so-called Forest cantons, representing the original nucleus of the Confederation, refused to abandon their ancient faith. The Forest cantons enfolded the region of the upper Alps, and were inhabited chiefly by peasants and herdsmen. This simple and honest folk, besides being imbued with the conservatism natural to a remote farming society, nourished a fear that the realization of Zwingli's ideas would diminish their influence in the Confederation. They had become aware that in the background of Zwingli's religious propaganda lurked a plan to subject the cantons to the federal Diet by increasing the latter's powers. In this body the Forest cantons wielded, by reason of the rule which accorded to every canton equal representation, an influence out of proportion to their size and population. Zwingli's plan would have subjected them to a majority drawn from the progressive and populous districts. A prolonged dispute ended with an appeal to arms. The decision fell at the battle of Kappel, in October, 1531, where the Forest cantons were successful, and Zwingli himself, who had marched out with the Zurich host, was slain. In the Peace of Kappel, which followed the battle, an arrangement was concluded which foreshadowed the solution of the religious difficulties of Germany, found at Augsburg in 1555. Religion was declared to be the affair not of the Swiss Diet, but of each

The Peace of Kappel, 1531.

canton, which should determine for itself whether Protestantism or Catholicism should reign within its jurisdiction. No other solution was perhaps possible in a loose union like Switzerland, where the several partners held that they had never surrendered their sovereignty. In consequence, the religious map of Switzerland acquired that checkered appearance which marks it to this day.

The cantons composing Switzerland at this time were in the main of German speech. At the western portal of the Confederation lay a city of French speech, which, becoming Protestant about the same time, declared its independence, and entered into relations of amity with the Swiss. This city was Geneva, and the man who assured the triumph of its revolution was the leading figure of the second generation of reform, John Calvin. Zwingli played, after all, only a local Swiss rôle, but Calvin exercised an influence as wide or even wider than that of Luther.

Geneva.

Geneva at the beginning of the sixteenth century occupied a curious political position, which may be defined as a halfway station between mediæval and modern conditions. The city, like many other mediæval towns, had acquired a limited self-government, but its old feudal lord, the bishop of Geneva, still exercised authority over it, though sharing some of his minor rights with the most powerful secular ruler of the neighborhood, the duke of Savoy. This calculating noble had long been planning to add the city commanding the sources of the Rhone River to his possessions, and had inaugurated his undertaking by getting the bishopric well under his control. If the Genevans had not been imbued with the spirit of liberty, they would surely have fallen victims to the formidable plot of duke and bishop. But subjects of Savoy they would not be, and defended themselves with such vigor that the conspirators were beaten off and had to abandon the city. By the year 1536

Geneva becomes independent of bishop and duke.

Geneva was a free republic, recognizing no superior under heaven.

Geneva becomes Protestant.

Meanwhile the civil revolt had become complicated with the religious agitations of the day. The patriotic struggle against the bishop had drawn the ire of the Genevans upon the Church with which he was identified. As much to spite their hated master as from any deep moral enthusiasm, they had turned toward Protestantism. Thus the religious revolution kept pace with the political one, and in the same year in which the city became free, its citizens formally pledged themselves to live according to the new faith. It was only when this much had been done that there began the connection with Geneva of that man who gave the revolution in that city its final form and made it famous.

John Calvin.

It was a stroke of chance which brought John Calvin to Geneva. He was a Frenchman by birth, having been born at Noyon, in the province of Picardy, on July 10, 1509. He attended the universities of Paris and Orleans, where after a brief plunge into theology he undertook seriously the study of law. The clearness and precision which are characteristics of the French mind were doubtless deepened by his legal training, while his intellect was both stimulated and humanized by early immersion in the regenerating stream of classical antiquity.

Calvin banished from France.

But though a man of the sixteenth century might study law and love the classics, he could not, especially if he had the passion for righteousness which distinguished Calvin, avoid being drawn into the religious whirlpool. Calvin became allied with the handful of men in France who supported the reforming opinions, was persecuted by the intolerant government of Francis I., and had to seek safety in flight. He settled at Basel, a city which Erasmus had made illustrious by a long residence, and which had lately adopted the Zwinglian faith; and here he published in 1536,

being then twenty-seven years of age, his famous theological work, "The Institutes of the Christian Religion." The Institutes make the attempt to reconstruct the Christian Church in accordance with the words of the earliest followers of Jesus, and are, by implication as well as by direct statement, a criticism of the elaborate superstructure of the mediæval Church. Since no work so thorough had yet come from the Protestant camp, the reputation of the young author spread rapidly over Europe. Shortly after this treatise had appeared he stopped, on returning from a secret visit to France, for a night's rest at Geneva.

Calvin is prevailed on to stay in Geneva, 1536.

The Protestant faith had only just been introduced into Geneva, and its organization left much to be desired. Besides, the citizens, having adopted it largely on grounds of expediency, had not felt the uplifting force of a great moral experience. Now if Protestantism meant anything at all worth while, it was an invitation to a nobler life in the consciousness of God's active and incessant grace. Farel, the leading preacher of Geneva, was in despair over the spiritual deadness of his flock, when, hearing of the presence in the town of the famous young scholar, he called upon him to solicit his aid in the evangelization of the city. Calvin, enamored of the retired life of study, at first refused, but Farel plied him with such vigor that he resolved at last to set his pleasure after his duty, and exchange his quiet closet for the stern world of affairs.

Calvin rules in state and Church.

The work which Calvin now entered on lasted, with the exception of a short exile, until his death in 1564. By sheer force of will and ascendancy of genius he rapidly became the commanding figure within the territory of the city, and with the consent of its citizens ruled its destinies like a dictator. His plan was to realize in Geneva the Christian Church outlined in the Institutes, and to link it in such relations to the state as to make each contribute in the highest