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RELIGION IN EUROPE (1215–1540).

BY THE REV. R. MERCER WILSON, M.A. (sometime Professor of Church History, Wycliffe Coll., Toronto).

KARL HEIM, in his essay on Time and Eternity, points out that whereas in the ancient world history was a marking-time or a movement in a circle like the changes of vegetation which repeat themselves annually, in the New Testament history is vectoral, standing under the symbol of a straight line which receives its direction from an end-point, the *τέλος*. " Now is salvation nearer to us than when we first believed." Every time has its own place on the straight line which leads up to the *τέλος*, and this place cannot be compared with any other. The important thing in each situation is to find the " Word of the Hour." Each time requires its own ethic. The present hour has a different distance from the last hour than that of every earlier Time. It all depends on our knowing the hour in which we find ourselves (*εἰδότες τὸν καίρον*). We cannot reiterate without change for our time what Athanasius or Bernard of Clairvaux or Francis of Assisi or Wycliffe or Calvin or Luther has said. We must find the word for this hour. We must fulfil our destiny, which is to be children of this time. Hence the foolishness and futility of looking back to the excellencies and splendours of pre-Reformation days, which is such a habit with Romanist writers. Hilaire Belloc deserves to be made a Count of the Roman Empire for the annual regularity with which he publishes a biographical sketch to illustrate the harm which the Reformation has done to England in his opinion. Wyndham Lewis, in his book on Charles V, traces to the same source all the jingoistic nationalist wars of the last four centuries, implying that if Charles V's dream of a united empire had materialised, the growth of national competition, with all its attendant ills, would have been impossible. Rome was the bulwark of culture in the Dark and Middle Ages when the barbarians almost submerged the old Roman Imperium. If we want to find a twentieth-century replica of the Huns, we are pointed to the Soviet dictatorship. Other writers find in Luther the political forerunner of Lenin. But may it not be said that the ideals of Lenin are nearer to Charles V than to Luther ? Communism is an international and centrally organised force, something poles asunder from the *cujus regio ejus religio* of Luther, which is the forerunner of Protestant Liberalism. It is a remarkable tribute to Luther, making him another Augustine—" two men in one skin "—if he is to be held responsible for the programme of Communism and for the national competitions of the centuries since the Reformation.

WHY ROME FAILED.

Karl Heim's essay also suggests the explanation of the decline and fall of the medieval papacy; it was because she knew not the day of her visitation, because she had not the message for the time,

that ecclesiastical Rome fell. As Dr. Elliott Binns puts it in his recent volume, *Decline and Fall of Medieval Papacy*:

"In face of a changing world the Papacy held close to the old ways. The Church may at times be impervious to new ideas; it seldom fails to exhibit readiness in finding fresh expedients for defending the old. So in the previous (fifteenth) century it had turned back the Conciliar Movement and other efforts after reform. The truth was that the abuses had become so interwoven with the structure, that to abolish them seemed tantamount to the demolition of the whole building. Moreover the Papacy was, by this time, a decaying institution, without the necessary vigour and energy, so it seemed, to reform itself. In the end it invited the fate of the man who, as Balzac somewhere says, repairs the roof of an outhouse by the light of his own burning homestead."

In a debate at Ottawa on the motion that Canada should withdraw from the League of Nations, Senator Hughes is reported as painting a glowing picture of the Middle Ages in which he described the thirteenth century as the greatest of all the centuries and the popes as the only disinterested authorities capable of intervening between princes and peoples and of giving fair decisions. Certainly when the Lateran Council met in 1215 it seemed to many that a new era was about to dawn in the life of the Church. Innocent III is a name to conjure with. It may be questioned whether any man possessed such power as he wielded in 1215. He decided who was to wear the crown of Germany. The Kings of Aragon and Bulgaria were his vassals. He compelled Philip II of France to cancel his divorce. From him the English King received his kingdom as a fief. Byzantium became part of the Latin world. The Lateran Council comprised 71 Archbishops and patriarchs, those of Constantinople and Jerusalem being present in person, those of Antioch and Alexandria by proxy, and altogether 412 bishops, 800 abbots and priors. With all this magnificence there was a deterioration, however, which became more evident as time went on. Before this century closes we see a secular ruler, Louis IX of France, as the real leader of Christendom. Witness the number of appeals that were submitted to him for arbitration. Questions from Flanders, from Achaia and from England were referred to his judgment, and even the Canons of Lyons Cathedral consulted him in a case in which they were engaged. If Senator Hughes was correct, all these matters should have been referred to the Pope; but the Senator has looked at the thirteenth century through rose-coloured glasses.

The Thirteenth Century.

Of course, this criticism makes no denial of the fact that the thirteenth century was a brilliant period. We have only to think of such men as Innocent III, Francis and Dominic, Albertus Magnus and Thomas Aquinas, to realise that it was an age of great personalities. In architecture, in the social order, in the economic system, it was a time of change, and in religion it was a time of activity and revival, an age of enthusiasm which might be described as an age of faith but still more of superstition. If there was in many earnest souls a consciousness of the nearness of the divine presence,

there was still more widespread a most vivid and constant terror of the devil and his innumerable agencies. We are liable to forget that " the life of the Middle Ages dissevered from its superstition would be," as Heywood says in his History of Perugia, " as incomprehensible as the *Iliad* without its contending deities or *Paradise Lost* without its Satan." It is hardly an exaggeration to say that the medieval believer might be paralleled in his outlook on life by what we read in such a modern Chinese book as *Pastor Hsi* or by the Central Africans for whom the R.T.S. publishes *Christ the Conqueror of all our Fears*. It was an age when moral considerations were far from predominant and the magic of the Devil was met and countered by the magic of saints and angels. Many illustrations of this may be found in the original documents presented to the reader in Professor G. G. Coulton's *Life in the Middle Ages*, vol. i.

The Paramour and the Wafer.

Let us take as examples one from Cæsarius of Heisterbach and one from Matthew Paris. Cæsarius became Prior and Teacher of the Novices in the Cistercian monastery of Heisterbach and his *Dialogus Miraculorum* was written between 1220 and 1235. In " The Sacrament as a Charm " he relates how a certain priest who doubted of the Sacrament of Christ's Body was reciting the canon of the Mass when the Lord showed him raw flesh in the host. This was also seen by Widekind, a noble standing behind his back. . . . This same Widekind had to wife the daughter of Siegfried of Runkel, a niece of the Abbess of Rheindorf, who told me this vision last year. Wouldst thou also know what the Lord shows to priests of evil life, for that He is crucified by them ? . . . A certain lecherous priest wooed a woman ; and unable to contain her consent, he kept the most pure body of the Lord in his mouth after Mass, hoping that, if he thus kissed her, her will would be bent to his desire by the force of the Sacrament. But the Lord . . . thus hindered his evil doing. When he would fain have gone forth from the Church door, he seemed to himself to grow so huge that he struck his head against the ceiling. The wretched man was so startled that he drew the host from his mouth and buried it. But fearing the swift vengeance of God, he confessed the sacrilege to a priest, his familiar friend. So they went together to the place and threw back the dust, where they found not the appearance of bread, but the shape, though small, of a man hanging on the cross, fleshy and blood-stained. What was afterwards done with it, or what the priest did, I forget, for it is long since this was told me by Hermann our Cantor, to whom the story was fairly well known. . . . A certain priest inquired of the devil that was in a demoniac girl, a laywoman, why Hartdyfa of Cochem had been so cruelly tormented for so long a time ; and the demon answered through the girl's mouth, " Why ? she hath well and abundantly deserved it, for she sowed the Most High in her cabbage-beds." The priest understood not this saying, nor would the devil explain it further ; he therefore sought out the woman Hartdyfa and told her of the devil's words, warning her not

to deny if she understood them. She confessed her fault forthwith, saying, " I understand only too well; but I have never yet told it to any man. When I was young and had got me a garden plot to till, I took in a wandering woman one night as my guest, to whom when I complained of the ravage of my garden, telling how my cabbages were eaten up with caterpillars, she replied, ' I will teach thee a good remedy. Take thou the Lord's Body and crumble it up and sprinkle the crumbs over thy cabbages; so shall that plague cease forthwith.' I, wretched woman, caring more for my garden than for the Sacrament, having received the Lord's Body at Easter, took it from my mouth and used it as she had taught me, which did indeed turn to the comfort of my cabbages, but to mine own torment, as the devil hath said."

The Bowing Crucifix.

So much for superstition and credulity in Cæsarius of Heisterbach. The other example is from Matthew Paris, monk of St. Albans and Historiographer Royal to Henry III. He was the greatest of English medieval chroniclers and died early in the second half of the thirteenth century. In " The Knight and the Crucifix " Matthew Paris relates how a certain knight in the New Forest, having been convicted of stealing the King's deer, was sentenced by Richard I to banishment, so that he who had before rejoiced in choice delicacies had to beg his bread among strangers. After a while he thought to implore the King's mercy; wherefore, coming to the King in Normandy, he found him at early morn in a certain Church, whither he was come to hear Mass. Into which Church he entered trembling, not daring to raise his eyes to the King, who, being one of the comeliest of men to see, was yet terrible to behold at such times. The Knight therefore betook himself to the Crucifix, before which he bowed again and again on his knees with bitter tears, beseeching that Crucified One with all humility that He might mercifully restore him to the King's grace. The King, seeing how earnestly the knight prayed, beheld in him a marvel worthy of record. For as often as the Knight bowed his knees to adore that image, the Crucifix for his part inclined his head and neck most humbly to his genuflexions; which the King marvelled to see again and again, and was moved to admiration. When therefore the Mass was ended, the King straightway summoned that knight to speak with him, and inquired closely who and whence he might be. To whom he answered trembling, " My lord, I am your liegeman as were all my ancestors," and told in order how he had been caught stealing the deer and deprived of his inheritance, and banished with his family. Then said the King, " Didst thou ever in thy life any good deed for reverence and honour of the Holy Cross? " The Knight replied telling the King what he had once done in such reverence, how on a Good Friday he had spared his father's murderer. Whereupon the King, calling the Bishops and Barons who were there present, revealed to all men the vision he had seen: to wit, how the Crucifix had humbly bent his head and neck at each

genuflexion of the Knight. By royal command the Knight was restored to all his lands and privileges from which he had been banished; and (as we believe) this merciful act of pious King Richard, with other deeds of his, freed him from the peril of damnation and released him the sooner from torment.

All this kind of fear and superstition encouraged the mechanical in religion, and it is impossible to appreciate the religious life of Europe in the Middle Ages without remembering that the ideal of life then was asceticism, monasticism. The reforms instituted at Clugny about 900, at Citeaux about 1100, by the orders of mendicant friars about 1200, redounded to the advantage of the whole Church. "Orders" sprang up and developed a constitution which, side by side with that of the hierarchy, first gave monasticism its full power in the world. In former times, when the secularisation of the Church was completed after Constantine, the old ideal of a holy community living apart from the world sought refuge in monasticism. But in the Middle Ages a remarkable change took place: the secular Church became monasticised, the greatest popes were monks, and the highest demand made by asceticism, the celibacy which cuts men off from the life of the family and the people, was made of all priests and was actually attained, if we disregard the innumerable exceptions which proved the rule. Of course, the whole idea of the ascetic life as so much above the ordinary Christian was quite wrong. For one thing, it tended to give the monk a false superiority complex; for another thing, it made asceticism an end in itself, which brought its own inevitable punishment. At the end of the twelfth century the importance of those great capitalistic institutions known as monasteries was more political and economic than religious.

The Coming of the Friars.

The more active and public mode of asceticism linked with the names of Francis and Dominic attracted the lay-world to its own ideal in a different way. Francis lived in a real sense *in* the world; he could appreciate its natural beauty just as he could deplore the misery of men. Whereas the Cistercians had sought places of solitude and had transformed them into centres of civilisation, the orders of mendicants went to the busy centres of life, and in places like Milan and Lyons they preached in the streets the Gospel of voluntary poverty. From the twelfth century onwards a number of half-monastic modes of life came into evidence: knightly orders, Tertiaries, Beguines, brotherhoods, and this system of half-ascetic clubs penetrated the life of many a town. In these individual brotherhoods, no doubt, many an honest citizen was able to do something for the salvation of his own soul. But the early ideals were lost to view in an astonishingly brief space of time. In justice to St. Francis it is only fair to remember that his last instructions laid down that friars should be taught a trade. The term *mendicant* friars has obscured this healthy point of view. Indeed, Francis's successors and admirers have obscured or suppressed some of the

healthier and more natural elements of a saint as exemplified in the actual life of their hero. The nudists and scantily clothed advocates of health and sunshine who are condemned by ecclesiastical authorities might claim St. Francis as their patron with some measure of truth. In other words, he was no mere ascetic. His death-bed desire for a visit from Jacoba di Settesoli with her soothing presence and her favourite marzipan cakes shows him to be a very human person.

Likewise his plainness and simplicity are often overlooked. Goethe relates that when he visited Assisi in 1786 he passed by the Church of St. Francis with disgust to visit the Temple of Minerva. St. Francis was in some respects a forerunner of the Puritans. This is not to deny that the coming of the friars witnessed a wave of revival and that their preaching struck a fresh note. Moreover, the admission of many of the poorer classes gave the new orders a link with the democracy which was lacking in the case of the long-established and aristocratic monasteries. Indeed, it has been suggested that by elevating poverty into a virtue the friars helped to stave off some revolutionary outbreaks, just as the Evangelical Revival under Wesley and Whitefield is credited with having helped to save England from the horrors which drenched France with blood in the eighteenth century. But the growth of the new orders was so rapid, corruption set in very quickly and the original ideals were smothered by subsequent developments. The century which began with great promise ended in bitterness, disillusionment and loss. In the expressive words of Professor Gwatkin—

> " the panorama of events is magnificent—the capture of Constantinople, the breaking of the Moorish power in Spain at Navas de Tolosa, King John's submission and the Charter, the extirpation of the Albigenses, the rise of the mendicants, the Mongol devastations, the last and mightiest struggle of the Hohenstaufen Empire, the Barons' War in England, the loss of Antioch and Acre, and the rise of France to a position in Europe almost as commanding as Napoleon's. This was the age of the schoolmen, the age of Roger Bacon, the age of the great Cathedrals. A wave ran through the world, from the Irrawaddy to the Scottish borders, from the gold and silver temples of Pagán to the minsters of York and Lincoln. So glorious was the start of the young nations of Europe."

But in the fourteenth century the only wave which ran through the world was the Black Death. This century of change and decay has for its landmarks

> " the decisive defeat of the Papacy under Boniface VIII by the new nations, its Babylonish Captivity at Avignon, and following this the Great Schism and the rise of Lollardism in England. . . . The scandals of the thirteenth century were followed by subjection to France and greater scandals in the fourteenth century; and the culminating scandals of the Great Schism made irresistible the cry for reformation of the Church in head and members."

The Abolition of Slavery.

Before saying a word in conclusion concerning Spain it may not be amiss to remark in this year which witnesses the celebration of the centenary of the emancipation of the slaves that the condition of the villains or serfs on the estates, whether lay or monastic, in

the Middle Ages did not receive any amelioration through the action of ecclesiastical authorities. We are prone to forget in these days that the average man of the Middle Ages was a serf, who could not call either his soul or his body his own. Lord Acton has often been quoted where he points out "Medieval liberty differs from modern in this, that it depended on property."[1] The serf had no property at all and at the hey-day of monasticism more than half the population of England and Scotland was in servitude. They slaved in fields not their own, they were liable to the overseer's rod if they slackened their efforts, they crawled, tired out at the end of the day, to the shelter of a mud hovel and stretched their weary limbs on an evil-smelling straw pallet, after having partaken of black broth and ryebread. The phrase "eating humble pie" reminds us that they were dependent on the bounty of the hunter for the portions of the deer which he disdained; they had to go and fight at their lord's bidding and leave their loved ones to possibilities which we should not care to contemplate. Neither bondman nor bondwoman was free to marry. If a serf married, he had to pay his lord a fine; and if he took his partner from another manor he paid a second fine, for diminishing the prospective stock of labour on the manor to which he belonged. Sometimes the lord claimed the right of making, as well as forbidding, marriages. And when death came it made things worse. The peasant's widow and children saw their best movable goods going as "heriot" to the lord of the manor and as "mortuary" to the priest; unless the monk was both landlord and parson, in which case the double benefit of "heriot" and "mortuary" fell into the same hands. Undoubtedly the custom of "mortuary," together with the law of tithes, mass-penny and other ecclesiastical dues, arrayed the clerical interest almost as definitely as those of the lay-lord against the serf. No doubt, there were considerate clerical landlords as well as lay ones. But the Church was generally on the lord's side (with a small l) and looked down on the peasantry.

It is indeed true that the Black Death made a big difference when it came. This appalling scourge hastened the decay of the manorial system and gave the labourers an advantage which their own well-grounded complaints never gained for them. It probably marked an economic change in the Middle Ages almost as violent as the Great War marks in our time. But the peasant was the pariah of medieval society, as is illustrated for us in the satirical "Peasant Catechism" written by a fifteenth-century graduate of the University of Vienna:

> "What part of speech is peasant (rusticus)? A noun. What sort of noun? Jewish. Wherefore? Because he is as silly and ugly as a Jew. . . . What gender? The asinine gender; for in all his deeds and works he is ever like unto an ass . . . the backs of all peasants are bowed like the back of an ox. . . . The peasant grieves that the clerks make free with his wife and live on his labours."[2]

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[1] *Letters*, p. 272.

[2] P. Lehmann, *Parodistiche Texte*, 1924, p. 21.

Even St. Thomas Aquinas followed Aristotle more than Holy Scripture in his attitude to the serf, when he judged the ideal state to be one in which the peasants are strong of arm, dull of intellect, and divided among themselves by mutual distrust so as to give less trouble to their masters.[1] When we look for a vigorous protest from the Schoolmen against the conditions of serfdom, we do not find it till we come to heretical, condemned, Bible-translating John Wycliffe, who was not only the last of the Schoolmen but also the first of the Reformers.

THE SPANISH REFORMERS.

In referring to Spain, Dr. Elliott Binns dismisses the subject of the Renaissance with a brief reference to the Greek Testament produced by Cardinal Ximenes, but in a footnote he suggests that the Spanish Renaissance had more reality than is generally allowed. This modified attitude is wise, in the light of modern investigations. Cervantes died in the same year as Shakespeare, 1616. But a hundred years before this date the brothers, Alfonso and Juan de Valdes, exercised a considerable influence both within and without the Peninsula. We know that the works of Erasmus as well as Luther were read and favoured in Spain. So much so, that official action was taken prohibiting their sale or perusal; briefs were issued to this effect in 1521 and 1527. "How I am to be pitied!" exclaims Erasmus (in Epistolae 884 and 907), "the Lutherans attack me as a convicted papist, and the Catholics run me down as a friend of Luther." But the influence of the Reformed doctrines in Spain is traceable to earlier sources than Luther. Alfonso de Valdes was a young man of talents who accompanied Charles V as secretary to his coronation in 1520, and was later on accused before the Holy Office as a suspected Lutheran. His brother Juan de Valdes was also attached to the Court, but quitted Spain about 1535 in the company of Charles V, who sent him to Naples to act as Secretary to the Viceroy. Some of the writings of this eminent Spanish scholar have come down to us; and if they could be republished to-day they would show Spain and the Latin Republics of South America that the doctrines of the Reformation are not foreign to the best scholarship and the noblest literary traditions of Spain. Juan de Valdes' *Advice on the Interpreters of Holy Scripture* was originally sent in the form of a letter to his friend Bartolomé Carranza, afterwards Archbishop of Toledo. Indeed, this tract in the Primate's possession formed one of the gravest articles of the charge against that distinguished prelate. The "Advice" allowed that the interpretations of the Fathers are not indispensable to a right understanding of Holy Writ, that we are justified by a lively faith in the passion of our Saviour and that it is possible to know that we have been justified. These truths de Valdes seems to have gleaned from the *Christian Institutes* of Tauler, one of the German mystics of the fourteenth century, who had no great enthusiasm for institutional religion but laid much stress on meditation and con-

[1] *Comment. in Polit.*, lib. VII. lect. VIII.

templation. A Spanish translation of the *Imitatio Christi*, and of another similar work, the *Ladder of Paradise*, were published at the close of the fifteenth century. Juan de Avila, Luis de Granada, Confessor to the Queen Regent of Portugal and St. Francis de Borgia, Duke of Gandia, third General of the Jesuits, were the authors of works for which they were prosecuted before the Inquisition as mystics and illuminati: the illuminati of Spain seem to have resembled the Quakers more than the Quietists of France, as far as may be judged from the inquisitors' accounts of them.

Juan de Valdes at Naples.

Without taking into account the Vaudois and their influence, the doctrines of Luther were supposed to have been introduced into Naples by the German soldiers who, after the sack of Rome, obliged the French to raise the siege of Naples. The Germans garrisoned the city for some time. But the Germans were succeeded by an individual who is credited by a contemporary historian[1] with having "caused a far greater slaughter of souls than all the thousands of heretical soldiery." This is an eloquent tribute to the evangelical zeal of Juan de Valdes, secretary to Don Petro de Toledo the Viceroy. He is a shining example of the great influence for good which may be wielded by a cultured and learned Christian layman. Fortunately for him, the Spanish Inquisition had not yet been established in Naples. His enthusiasm for the best literature became infectious, his evangelical zeal attracted some of the choicest spirits in Italy; Flaminio and Carnesecchi, Occhino, Peter Martyr Vemiglio and the beautiful Julia Gonzaga, Duchess of Trajetto, became his disciples or associates. His *Christian Alphabet* is a dialogue between him and the Duchess, in which he teaches her how to walk in newness of life. He wrote in 1533 a truly classical work, his *Dialogue on the Spanish Language*. His translation of the Psalms, with Spanish commentary, has been lost. His *Commentaries on Rom. and I Cor.* show that he contemplated a larger work, perhaps the whole New Testament. His *Catechism*, earlier than Luther's *Catechism*, has recently been discovered in a French Library. He deserves honour as the first person to undertake a translation of the Scriptures from the original languages into Spanish. He wrote a pamphlet on "Teaching Children Christianity" which is known only in a Latin translation as *Lac Spirituale*, three tracts on Justification by Faith and one on the Believer's Assurance of Justification and Glorification. The Spanish original of his *One Hundred and Ten Considerations* is lost, but twelve editions of translations have been published. From Italian they have been translated into five other languages. Three editions appeared in English. To the Editor of the first English edition George Herbert wrote in 1638:

"I wish you by all means to publish it, for these three eminent things observable therein: (1) That God in the midst of Popery should open the eyes of one to understand and express so clearly and excellently the intent

[1] Caraccioli, *Collect. de Vita Pauli*, IV, p. 239.

of the Gospel in the acceptation of Christ's righteousness (as he sheweth through all his Considerations), a thing strangely buried and darkened by the adversaries, and their great stumbling-block. (2) The great honour and reverence which he bears everywhere towards our dear Master and Lord, setting His merit forth so piously, for which I do so love him, that, were there nothing else, I would print it, that with it the honour of my Lord might be published. (3) The many pious rules about ordering our life, about mortification and observation of God's kingdom within us and the working thereof. These three things are very eminent in the author and overweigh the defects towards the publishing thereof." [1]

These works of Valdesso are, to use Milton's expression, "the precious life-blood of a master spirit," of an apostle, as it were, to the aristocracy of birth and intellect of his day; whom the Inquisition and the Roman Court feared and hated as an heresiarch, but who was acknowledged and honoured of the Holy Spirit to be the father in Christ of such personages as Guilia Gonzaga and Vittoria Colonna, of Peter Martyr Vemiglio and of Galezzo Caraccioli.

Peter Martyr Vemiglio, as Dean of Christ Church, Oxford, appointed by Cranmer interpreter of the Holy Scripture, began his career at the University by expounding 1 Cor.—a book on which Juan de Valdes had written a commentary.

At the death of Edward VI Peter Martyr Vemiglio, to escape the persecution of Mary, had to fly England and filled Protestant chairs both at Strasburg and Zurich; his friend and pupil, Bishop Jewel, sought safety in exile likewise, and during many years was received as a member in Peter Martyr's household, living at his table.

The *Zurich Letters* witness with what reverence both Archbishop Cranmer and Bishop Jewel held Peter Martyr as the master spirit in Israel; and "can it be otherwise than deeply interesting to the English reader to study the sentiments of Juan de Valdes who moulded the mind, in Evangelical doctrine, of Peter Martyr, the arch-counsellor of the recognised founders of the English Church?"

In 1540 he fell asleep in Christ, deeply honoured by many noble friends who owned him as their spiritual father. "One of the rarest men in Europe," says Bonfadio. The Churches which arose out of the circle which he formed were soon scattered after his death and sadly reduced by persecution.

If, in the next few years, Spain and Latin America discover for themselves and appropriate the spiritual principles set forth in the works of their own sixteenth-century mystical and Christian scholars, such as *La Guia de Pecadores* of Friar Luis de Granada, and *The One Hundred and Ten Considerations* of Juan de Valdes, while Germany is rediscovering, through the works of Karl Barth and Emil Brunner, and to a considerable degree in Karl Heim also, the best elements of the Evangelical principles of Calvin and Luther, whereby the faithfulness of the Pastors' Emergency League to the great principles of New Testament teaching, in opposition to the political ecclesiastical Nazi dictation, is both fortified and purified, then we may see in all the tangled Continental complications of to-day some indications of the promise of a new and better age.

[1] Taken from the Oxford edition de Valdes' *Considerations*.