

内村鑑三先生の
アマスト大学在学中の筆記

内村鑑三先生の
アマスト大学在学中の講義筆記

岩井徳積氏寄贈

Lectures on History. -

By Prof. Morse.

History is the record of the progress of the human race. A man or people becomes historic when they influence this progress, either by helping or hindering it. Charlemagne who influenced the progress of civilization, and Atilla who hindered the same come under the category of historic men. The same can be said with nations. China, with her early progress in arts and literature, can hardly be called a historic nation of the world, as its influence upon the progress of the whole human race is very little. Rome and Greece stand in prominence as the most historic nations of the world, for their influences are carried to the present.

There is not a state or nation which is complete in itself. A national history is always subordinate to the history of the race. A nation may die in its existence, but it may be historically alive. One

nation rises up, does certain services to the whole human race, and dies. The new nation takes the place of the older one, and works over the acquisitions already made; keeps them with peculiar improvements, and again bequeaths them to the succeeding nation. Each has made a certain contribution to the world. The permanent influence is always kept, and is never lost.

Methods of Work in History. - History has been regarded as a chronological arrangement of the events of the world, or as a catalogue of facts. Really, however, the value of history lies in acquainting ourselves with the development of the race. No fact and no date of any importance whatever except they influence the future. Historically, the life of Napoleon Bonaparte of any value to us except what he influenced the European world of to-day.

Peoples who Preceded the Medieval Nations.

1. Egypt. - The early civilization of Egypt was owing to two facts; viz. the fertility of the Nile valley, and the natural defences of the country. The Nile afforded a splendid means of communication, and

also a wonderful fertility to its valley. As for its defences, Egypt had a sandy desert on the west, the Mediterranean on the north, the Red Sea on the East, and the unapproachable region of Upper Egypt and Abyssinia on the south. In those days of old, when maritime warfare was carried on with great difficulty, great expanses of water afforded good protection to a country; while the difficulty experienced only few years ago in occupation of Khartoum shows the kind of barrier Egypt has on the south. Thus Egypt is exposed to the incursions of foreign invaders only in north-east, and that very slightly. The immense fertility of its soil gave abundant wealth with very little labor; while the natural defences of the country required only a small force to guard against the enemies. Thus abundant means and luxuries were given to the Egyptians for advancement in arts and sciences; and thus it was that they were able to attain very high degree of civilization in those early days. Mechanics, fine arts, and agriculture were carried to very high degree of refinement. The Nile spread the civilization thus attained all through the country, and the waters of the Mediterranean carried

the same civilization to the countries which were situated on its banks. The Nile valley was the seat of the most ancient and most civilized nations of the world. The Nile valley was the seat of the most ancient and most civilized nations of the world. The Nile valley was the seat of the most ancient and most civilized nations of the world.

it over ^{to other countries.} ~~the same.~~

Jews. - Their times were occupied mostly in war and captivity, and so they contributed nothing to arts and science. But the world is greatly indebted to them, because they were faithful to monotheism, - their greatest gift to the world. It is wonderful how they did this, considering the polytheism of the nations amidst whom they lived.

Chaldeans. - Having been situated in the lower valley of the Euphrates and the head of the Persian gulf, their conditions were somewhat similar to those of the Egyptians. They did for the western Asia what Egyptians did for the regions of the Mediterranean.

Assyrians. - They were totally unlike the nations we have mentioned in their influence upon the after civilization. They were very aptly called the Romans of the East. Instead of developing new ideas, they protected what had already existed. The northern Scythians were kept back out of the civilized world. Assyrians also undermined polytheism. They began a policy which Rome afterwards adopted, i. e. they transported the conquered people

to distant lands. It is a well known fact that a natural religion finds its supports only in the region where it was born. For instance, the Egyptian religion was impossible without the Nile and deserts; and if it is removed to other countries, its general aspect must be entirely changed. It was in this way that the Assyrians undermined the polytheistic ideas, and generally raised them above natural religions.

Phoenicians. - They developed navigation and commerce, and established communications between the East and the West. They were somewhat like Assyrians in that they contributed very little in arts and sciences; but they carried the ^{refined} ~~crude~~ East to the ^{crude} ~~refined~~ West, and thus did a grand service to mankind by serving as a means to elaborate the crude Eastern ideas by communicating them to the refined minds of the West.

Medes and Persians. - The nations already mentioned all belong to the Semitic race, while Medes and Persians are Aryans or Indo-Europeans. Thus far physical might ruled the world. The inscriptions to be found in Egypt &

6.

Assyria are nothing but deified might. They had no idea of justice. With the Persians came right, truth, justice, and order. {The first Persian Empire fell in 330 B.C.}

What had been Accomplished thus far.

In Religion. - Monotheism was consolidated, and divine justice was accepted either in gain or rescue. We owe to Jews and Persians in this attainment. Nature-Religion was undermined.

In fine and mechanical arts, very high attainments were already made. The architecture of Egypt is a good example.

In Government, despotism. We can scarcely find any progress in politics, while arts and sciences were already carried to such a high degree. Individuals had as yet no right, civil or political. Idea of humanity, but slightly developed. Slavery and polygamy were unquestionable.

7.

Greece.

1. Geography. - It consists of Greece proper, northern and eastern shores of the Euxine, together with the islands of the sea. The Euxine is more a highway than a barrier between Asia Minor and Greece. Its beautiful skies, magnificent scenery, and numerous islands scattered throughout the ^{sea}, afforded excellent passage from one shore to another.

Greece is about 3 times the size of the state of Massachusetts (29, miles). No point is 10 miles from mountains, and none 40 miles from the sea. The configuration of the country was such as to form small communities, and kindle the spirit of independence. Land was well protected on all sides, and was also open to the sea, - thus favoring its people to engage in commerce and civilization from very early times. The key of her greatness was in her nature. Her climate below 40° paral. was about that of New York and Philadelphia, that below 39°, half-tropical, but not enervating. Her soil was of only moderate fertility. It is an

this account that Greeks were more industrious than the Egyptians. Their great characteristic was temperance, while that of the Egyptians was excess, - all due to the comparative sterility of the land of the former. Also, the products of the different parts of Greece were different, - hence the early enterprise of the Grecians in exchange and commerce.

Race. - The Greeks were Aryans, and were very probably allied to the Italian or Latin race.

Historical Elements in Greek Myths and Homeric Poems. - Greek mythology has been described in various. Their early myths had their origin in descriptions of the subjugation of the people to the Phoenicians, and their final independence after great efforts. The myth of Jason and Golden Fleece describes the adventurous exploits in the Black and Mediterranean seas. Homeric poems gave pictures of society, politics, and religion which in essential points, could not have been invented.

Greek Colonization. - In the history of every great nation, there is first a time of inner settlement, and then comes a time of outer activity

in conquest and colonization. The German Empire of the present day is a good example. The most important of the Greek colonies were the Dorians. Unlike the Phoenician colonization, the Grecian colonies had at the outset the political and national character. The former had for its object the increasing facility for its commercial progress, while the latter, though maintained certain relations with their mother-cities or states, formed themselves into distinct communities. The two centuries from 750 to 550 B.C. were marked by colonization.

Internal Development till 550 B.C. - The Greeks established themselves in settled homes, freed from Phoenician yokes, established colonies, created a religious union by means of festivals.

Earliest of political organizations at Greece was monarchical. In most cases kings were supplanted by oligarchs. Then, these were overthrown by tyrants whose were generally individuals heading conspiracies against the existing government, and assumed forms of democratic dictators. These tyrants in many of the Ionian cities, especially at

Athens gave place to democracy. In this line of development, Sparta stopped with oligarchy. Through the remainder of the Grecian history, she is the champion of the aristocratic people, while Athens takes the part of the people. Hence is the cause of constant envy and contest between these two cities.

Persian War (500 - 449 B.C.) - This is the only period in the career of Greece when the whole nation was united. It was the time of heroic deeds. It inspired Greece without exhaustion. It was during this period that Greece produced the best of its thinkers, and strongest of its heroes. The hope of Grecian civilization was at Athens; and if the Persian war continued too long, it was fatal to the progress of fine arts and philosophy, for then Sparta would gain a supremacy over Greece, and thus would have put an end to the Athenian culture. Happily however, the war was discontinued in 449 B.C.

From the close of the Persian War to the close of the Peloponnesian war, ^{449-404 B.C.} At the close of the Persian war, there were two parties at Athens,

one wishing to continue war with the Persians, and unite with Sparta; and the other advocating peace with Persia and the humiliation of Sparta. The latter was adopted. Athens grew more and more democratic, common citizens having been admitted to the offices in the government. The most important of aristocratic offices were taken away, and were replaced by common people. Meanwhile enmity with Sparta continued, and Peloponnesian war broke out (431-404 B.C.). This war had not exhausted Greece, and fine arts and literature were not obstructed in progress. They drew their immense resources from commerce and from their colonies.

From the close of the Peloponnesian War till Greece came under Macedonian Rule. - This is the most disgraceful period in the Grecian history. The thought of union was lost sight of in whole Greece. Each city fought for its own, and was thus easily brought to subjugation (404-338 B.C.).

The period of Macedonian power, 339-146 B.C. - The Macedonians were not such cultured people

as the Grecians. Philip himself seemed to have spent certain time at Thebes to educate himself. The united force of the Macedonians, however, gained over the particularism of petty Grecian cities. The union of the Macedonian military power with the civilization of Greece served to spread the latter through the East by the conquest of Alexander and his generals. It is in this way that the names of the Macedonian conquerors stand prominently in history.

Rome.

At the close of the Grecian history, the only nation that was able to take up the civilization of Greece was the Latin race. The Persians had too much of the oriental nature for this purpose. The Greeks already spent their virtue. The Carthaginians had very little susceptibility to civilization. They were famous for their brutality and inhumanities, though their mechanical arts in direction of their luxury were something wonderful. The Gauls, who now occupied Spain, France, and South Germany

had no persistency. They were great, open, impetuous, very volatile people, wanting in perseverance, discretion, and order, or ostentation in quarrels. They were not fitted for building states. The Etruscans who inhabited in the west Italy were already a degenerate people. The Romans were the only people destined to preserve the idea of Greece, Jews, and Christians, and impart them to the world.

1. Period previous to 509 B.C. - The details of this period are not very important in history. It ended with the expulsion of Kings in 509 B.C.

2. Period between 509 B.C. and 222 B.C. - This period begins with the expulsion of Kings, and ends with the capture of the valley of the Po in 222 B.C. There were two kinds of warfare going on all through this period, - external and internal. The external was the conquest of all Italy, and the internal was the rise of the plebeians, and the relief of the poor, at once political and social. It was during these internal struggles till 222 B.C. that the Romans really formed their national character. All that was greatest

and strongest which were manifested in after ages by this people were formed during these internal struggles. The Romans first came in contact with Greek civilization during this period, and their methods of warfare were changed somewhat thereby.

3. Foreign Conquests, Struggles of the people for the Mastery, the Struggle of the Italian Allies for Equality, the Appropriation of Greek Civilization, 222-48 B.C. — The foreign conquest begins with the First Punic war, the real cause of which was the incompatibility between Rome and Carthage. As this war hanged the fate of the world, Hannibal was successful for a long time, and if he was the victor at the end, the continuation of Greek civilization and Jewish monotheism was impossible. During the 2nd Punic war, Rome became involved with the East. This period reaches its climax in 146 B.C. when Corinth was captured, and at the same time Carthage destroyed. Thus the supremacy of Rome was established in the West, and the Greek Civilization was appropriated in the whole Roman world. What Macedonians did

for East, the Romans did for the west. During this time also, Rome interfered with the Jews in their struggles against Syrian Kings.

The internal struggles during this period were various. (1). We find the struggle of the poor for relief. It was a socialistic movement, a demand for state aid. The result of this struggle was gladian and Frumentarian laws, by which grains were distributed at low prices. This demand was of more mean nature than the modern "strike", in that it was a demand for alms, and not for justice. (2). The class-struggle which occupied a large part of the 2nd and 1st centuries B.C., the rising of slaves under Spartacus being an example. Common laborers were all committed to slaves, and thus even honest laborers were looked down as the meanest work of mankind. These slaves too were not mean people. In fact, some of them were more cultured than the Romans themselves. Hence the severity of social war which went on increasing, and the growing weakness of the state. (3). The struggle of Italians for citizenship. The Romans, like many other ancient people, limited the ideas of citizenship

to only those who were within the walls of their cities. Indeed, city was state. This gave rise to the pride and deterioration of the people who inhabited in the city, and to the rise of the country people of Italy for equality. At last the concession was granted. The whole country was in danger of anarchy, and deterioration reigned throughout Italy. (4). The struggle of masses against oligarchy. The plebeians struggled for equal rights with the patricians, and finally gained civil rights in the government. The aristocracy of wealth thus succeeded that of rank. Then began the struggle of masses against these capitalists. Gracchii were eminent leaders of the democratic movement against capitalistic tyranny. Their principal demand was the distribution of lands, which were taken by either violence or injustice by these capitalists. Gracchii failed in want of military efforts. Marius followed them, a great popular leader, but a poor statesman. He was a good soldier, ^{but} failed because of his poor statesmanship. Caesar was the successor of Marius in this great democratic movement. The conservatives were led by Cicero and Pompey.

Marius was still popular among the people. He spent a certain time in Spain to get means to bribe his people. Meanwhile Caesar detached some of the most influential of oligarchs by bribes. He also ^{became a} general to get the favor of the soldiers. About 46 B.C. the revolution was accomplished, and the state was established under a military leader.

To the close of the 2nd. Punic war, the wars of the Romans were mostly defensive. During the last two centuries, however, they fought either for dominion, or for party supremacy, and not for their country. Thus their moral sense became blunted. Their victory demoralized them, because they thought more of plunder than labor. They introduced the luxuries and vices of Greece and Syria. Party spirit replaced patriotism. In other respects also, the Roman character underwent a complete change. Neither the people as a whole nor any party possessed any longer the qualities requisite for good orderly government.

4. From the Overthrow of the Republic to the Adoption of Christianity, 46 B.C. - 324 A.D. - Caesar conquered because he had better soldiers. The Em-

pire was based upon the military power. Caesar received the office of dictator, tribune and censor for life. These facts describe the character of the people and the government. Caesar's government was based on military power, and not on the good will of the people. Its elements were the powers military and civil, hitherto bestowed on different persons for limited time. The very idea of the empire excluded the idea of political line. The citizen had nothing in the government except to obey to secure its protection. The degradation already began among the people, thus augmented under the Emperor. The development of the Empire was to become more and more military. Still the western Roman empire lasted 500 years, (46 B.C. - 476 A.D.) The Eastern Empire lasted 1000 years longer, till 1456 A.D.

5. The Relation of Rome to Christianity, - The Roman dominion favored the rise of Christianity. The Jews were already subjects to Rome in time of Christ, and through Romans, they became familiar with Roman ideas. These ideas enabled Jews to take away their national exclusiveness, and thus pre-

pared the way for the universal propagation of Christianity. The Romans also undermined native-religions as the Assyrians did many centuries ago. They established Imperial Religion all over its dominions, and though they fully tolerated all religions, but their tendency was the subjugation of the people under the one state Religion. We find also the colonies of the Jews widely scattered throughout the Roman Empire, and it was through these colonies mostly that St. Paul made his great missionary tours. The wide Empire was open to free communication, thus affording splendid means to spread the Gospel truth. The soldiers recruited from all classes of the people carried the Gospel wherever they went. In fact, the history of the world would have been entirely different if the life of St. Paul were taken out of it.

The proselyting continued till ~~till~~ a large part of more influential classes were converted to Christianity. This culminated in 324 A.D. when the Emperor Constantine adopted the Christian faith, and made it a state religion. Gradually, however, Christianity was imperialized and the Papacy was the result.

Thus Rome ^{did} two great service to the world. (1). The state of things before the time of Caesar was civil war, contentions, anarchies, and border-wars. But the Empire restored peace by its great military power till the Greek civilization and Christian Religion took firm roots in the world. (2). The Empire kept barbarians upon their borders, and prevented them from making ravages upon the civilized parts of the world.

Migrations.

In 376 A. D. began the great migration of the northern barbarians, which continued for two centuries. We will consider them under three heads.

1. That of the West Goths. — In the year 405 one portion of the Vandals, with their confederate tribes, Sueves, Burgundians, Alans, found their way into Gaul, partly ravaging, partly settling, partly pushing to further conquest, but seldom returning to their former seats. In 409, Sueves and Vandals, under Hermanic, crossed the Pyrenees into the rich and peaceful province of Spain. In 429, these Vandals, forced by the combined power of the Gothic Kingdom and Roman provincials passed into Africa under Genseric. At this time N. Africa was one of the most cultured people on the Earth. St. Augustine died at Hippo during the siege of the city in 430. The Kingdom of the Vandals lasted just about one hundred years. The Kingdom of the Goths was established in what now constitutes Spain and large pt. of France. Toulouse became their cap. tal.

2. Among the 2nd Group may be included,

I. The Huns, - They are the people who migrated from the central Asia. About 433, Attila, the son of Mundzukh, became their king. He humbled and made subjects of the barbarians around him. Starting from their home in the lower plain of the Volga, they gradually marched westward, revived the old feud with the Visigoths, humbled the court of Constantinople, and gathering the precious horsemen whom they bred up in between the Danube and the Theys, they poured upon the central and western parts of the Roman Empire. They marched till they came to the plain of Chalons, where they met a terrible defeat by Aetius, a Roman general, and Theodoric of Toulouse. Thus their advance to Gaul was stopped. But whole Italy was opened to their ravage. Aquileia perished under them, and Attila advanced toward Rome. The fugitives of Italy found no place of refuge. They settled on the marshy islands in the head of the Adriatic, which finally developed into the famous city of Venice. The ravage of the Huns was stopped by the death of Attila, and as they had no territorial basis, they were broken to pieces.

II. The Angles, the Saxons, and the Jutes, -

These are the people who occupied the peninsula of Denmark, and the lower plains of the Elbe and the Rhine. They belonged to the Teutonic race. A peculiarity with regard to these people was their isolation from Rome. The Saxons were quite inhuman in their customs, fiercer, hardier people than most of the other German tribes which invaded the continental Europe. They came first to the coast of Kent in England, and gradually pushed their way into the interior of the British Islands. Their conquest was slow but complete. Their emigration commenced about the year 433 A. D.

3. Among the Third Group of Migration are,

I. The East Goths, - These are the people who occupied the lowlands between the Black and the Caspian sea. They moved westward, till they appeared above the Danube, now Austria. They invaded Italy in 489 under Theodoric, their able general. While Theodoric lived, the Gothic Kingdom of Italy was respected by the emperor at Constantinople. (During the reign of Justinian and Belisarius, the Roman power was revived again. The famous Armenian

general Narses restored Italy, and parts of Gaul to the Roman empire, and himself was made the Exarch at Ravenna. This continued for 14 yrs.

II. The Franks, - They were the people located at the mouth of the Rhine and extended to about where Frankfurt now stands. Those who occupied the low land were called Salic Franks, and those on the Upper Rhine were called Riparian Franks. These people were intermediate in civilization between the Anglo-Saxons and the Romans. They were therefore very much improved by contact with civilized people. They were heathens. In 481 their leadership passed into the hand of their famous general Clovis. In 486 he defeated Syagrius ~~of~~ Soissons, and thus finally crushed his Latin rivalry in northern Gaul. Ten years later, he crushed Teutonic rivalry at Tolbiac near Cologne, and established his supremacy over the kindred Alamanni of the Upper Rhine. Then he turned with bitter hostility against the Gothic power in Gaul. The Goths were zealous Arians; but Clovis received Catholic baptism from St. Remigius of Rheims. He drove the Goths out of Aquitaine to Spain. The Kingdom of the West Goths and the

Burgundians had become the Kingdom of Franks. The Catholic faith and not Arianism, was to be the religion of these great realms. After the death of Clovis, his Kingdom was divided among his four sons, the youngest occupying modern France except Brittany and western corner. From the middle of the 6th. century, the Teutonic or Eastern division became known as Austrasia with Metz for its capital; and the land of the Western Franks acquired the name of Neustria with Paris as its natural center.

III. The Lombards, - They were the last of the Teutonic invaders who settled in the western territories of the Roman Empire. They occupied the mouth of the Oder from which they started toward the valley of the Po. Alboin, their adventurous king, with associates from many German tribes, attacked, overran, and occupied a great portion of Italy, in 568. This was after the Gothic Kingdom established by Theodoric had been destroyed by Belisarius. Thus the Teutonic ascendancy was again established in Italy. Lombard Kings reigned at Pavia, as Theodoric had done at Ravenna and Verona; and the Kingdoms of the Lombards

set up in the very home of the Latin race, took for 200 years the place which the Gothic Kingdom, founded by the genius of Theoderic, had only been able to keep for sixty. The Lombard history had its romantic adventures, but was void of political interest or success. They gave their name to one of the noblest of Italian provinces, and they left their mark deeply on the laws, the customs, the manners, the familiar names of Italy. But the Lombard settlement in Italy, like the Gothic state of Theoderic, fell before a foreign conqueror; and after having lasted longer than the Gothic and Vandal Kingdoms, like them, it ultimately failed.

The Burgundians.— Three years after the sack of Rome and the death of Alaric, the Burgundians, who in company with the Vandals, crossed the Rhine in 406, had occupied the left bank of the middle Rhine; thence they gradually spread westwards and southwards into Gaul and the result, after many vicissitudes, was the foundation of a Kingdom of the Burgundians under Gundachar (416-436), Gunduch (456-463), and the more famous Gundobad, the Lawgiver (472-510). The first Burgundy of Gundachar and Gundobad

comprised the valleys of the Rhone and the Saone, with western Switzerland and Savoy, from the Alps and the Jura as far as the Durance, and were at one time to Avignon and Marseille. They were Arians in belief. Gundobad was defeated by Clovis in 500, and the Kingdom was finally ~~to~~ destroyed by the arms of the Frankish Kings in 534.

References on Migration.—

Church's History, p. 8-13.

Gibbon, Chapt. 30-31.

Milman's Latin Christianity, Vol. I page 133-161.

Of Attila, Church's Hist. p. 19-22. Gibbon, Chapt. 34 and 35.

Of Saxons, Angles, and Jutes, Green's, Sect. IV & II.

Elements in European Civilization.

Ref. - Church's Hist. Chapt. III. Guizot, Lect. VII, VIII.

1. Distinction between Modern and Ancient Civilization. - In ancient civilization we always find one element in the state getting the upper hand, and completely setting aside the other element, so that the ancient is either theocratic, aristocratic or monarchical. As a result we have a great brilliancy and rapid progress. In modern civilization, however, instead of any one element getting control over others, we have all elements struggling with one another, no one of them getting ascendancy. Hence the progress is slow, but is healthful, and the civilization resulting therefrom is many sided.

2. Elements of Modern Civilization. - At the fall of the Roman Empire, there were 3 elements in Europe, namely, the Teutonic or German Ideas, Roman Ideas, and the Christian Church.

(a) German Ideas: - In the early days of Rome, states were restricted to cities; and even af-

ter citizenship was given to peasants, the idea of the municipality of the city remained strongly among the people. Germans however had no cities. They were villagers, and hence the population was exceedingly small when compared with the extent of the land they occupied. They were suddenly translated to the countries of cities. The idea of Imperialism was a ruling people which they conquered, while ~~this~~ idea of government was kinship. Thus by coming in contact with the Romans, the Germans were expanded in their ideas. Imperialism had an astounding effect upon these barbarians; so much so that even after they subjugated a large part of the Roman territory, their generals asked the Roman Emperor to be patrician. Even in the utmost exigency of Rome, they respected Imperialism.

The political unit in the German state is the freeman. Still there are classes above the freeman. Such are noble, who are so by birth, and kings usually pretending to be the descendants of some deity. We have serfs and slaves below the freeman.

The chief Teutonic institution was an assembly in which all freemen were to appear. The nobles constituted a kind of senate. The king had no more power than a freeman, but he usually presided over the assembly. All measures affecting the public affairs were decided by the assembly. It was also a court of justice and of peace. There were again two sub-classes of courts, *canton courts*, which were higher, and the lower or village court. In deciding a case of criminals the testimony of the kindred was taken.

In war, we have one of the nobles selected, and he became a duke. In the army itself we have a national principle recognized, and also the professional principle. The idea of emulation was thus pushed to the utmost verge.

Germans, furthermore, contributed the idea of personal independence, which had already disappeared in Rome, as well as of military citizenship.

(b). Christian Church. - In the opening of the 5th century, Christianity had already become a recognized church. According to Guizot, it would have died were it not for this solid organization.

(1) We had already a voluntary association among the Christians; (2) the appearance of three sets of officers in the church as elders or priests, bishops who were superintendents, & deacons. At first there was no distinction between clergy and laity; but in later days the clergy absorbed the whole power of the church.

[While it is often argued that the clergy of the Roman Church possessed too much power, was it not necessary that Christianity should be in the form of the Catholic Church at that time of the great turmoil in Europe? In the troubled time of the world's history we have to give the sole power to the few, to protect state or church from destruction. Here then appears God's wonderful wisdom!]

To find out just at this place the position of Bishops we must go back to the latter part of the reign of the Emperors. Then, people were in great degradation, had no freedom both politically and intellectually. But in churches, they were free. Thus they began to look upon the church with great reverence. They found it impious to carry the cases of law-affairs before Kings and emperors;

so finally they set up "ecclesiastical courts" in different parts of the empire. When Christianity became a strong religious power, emperors recognized the use of these episcopal courts, and very important parts were placed upon these courts, such as wills, marriages, etc, which have been carried over to the present days. The result was that the people began to look up to Bishops as the wisest and most useful of the members of societies. Thus Bishops occupied more important positions than civil magistrates. When Barbarians subjugated the Roman provinces, they also respected Bishops, who really served as mediators between the Barbarians and Latin Christians.

The Influence of the Migration.

1. On the Roman Societies. — Guizot uses the word dissolution to describe the influence of the migration upon the Roman societies. These barbarians coming down in many small bodies cut off communities from one another and from the future prospects. These communications were stopped, and industries ceased. It was a destruction through

isolating Roman communities.

2. On the German tribes. - As the migration went on, a tribe or union of tribes would cease to occupy small territories as they did in their homes, and began to occupy very large territories. Thus freemen were separated from one-another by long distances, and they become in this way more difficult to meet at the assembly, which therefore finally ceased. Kings finally assumed the power of government, and thus the political position of the freemen was depressed. - Again, before the invasion, they maintained very strong friendships among their war-bands. But when they took a large part of land, it was divided among the chieftain and his retainers, the former occupying the largest portion. Inequality was thus introduced among the bands, and chieftains finally assumed very considerable power, while "companions" gradually lost their positions, and finally became a kind of retainers to their former chieftains. - Thus we see the total effect of the migration upon these German tribes were undemocratic.

3. On the Christian Church. - (A) Its enormous power was due to the extraordinary service to its flocks during the invasion. (B) The bishops became the councillors of the barbarian kings which of course increased their power very greatly. These kings were ignorant how to rule the people they had subjugated, and hence they naturally asked the council of Bishops in these matters. (C) Large tracts of land were allotted to the church, and such lands were highly respected. Thus bishops became great land-proprietors, and gradually approached nobles in their social positions. Finally clergy entered politics.

Period after the Invasion.

This is the period of destruction, and there is nothing of creative nature in it. It is a period crowded with actions, but without visible progress. It is a time of economic, social, moral, and intellectual retrogression. Violence takes the place of law, idleness of industry. Learning almost disappears.

The Second Period of Migration.
590 A. D. — 843 A. D.

References, Church's Beg. of Mid. Ages, Chap's. V, VI.

Bryce's Holy Rom. Emp. IV & V.

Milman's Latin Christianity Vol. I on Christian Jurisprudence.

Ibid. p. 15, on western Monasticism.

Ibid. p. 39. Gregory the Great.

Ibid. p. 109 Mohammedanism.

Gibbon's Rome, Chapt. I.

Guzot, Lect. XIX, XX, XXI in Vol. II.

One of the valuable things for us is to make each ^{distinct} period so that its leading character may be clear to us. The three great movements can be recognized in the 2nd. period. They are,

I. The Rise of Mahomedanism.

II. The Rise of the Carolingian line.

III. The Rise of the papacy.

IV. The Alliance between the Carolingian Kings and pope.

The period, therefore, begins with 590 A. D. which

is the beginning of the pontificate of Gregory the Great and ends with 843, the period of the division of the empire of Charlemagne. This period is the opposite of the first. Instead of dissolution, the idea of union prevailed. Christian empires, papacy, and Mohammedanism, all had the universal idea, to establish the universal Kingdom in the world.

I. Mohammedanism, - Rose in the 7th. century its home Arabia. It claimed to be a universal religion, and aimed to establish a universal empire. It subjugated all the Christian world in Asia, Africa, and S. E. and S. W. Europe. - Mahomet was born in 571. His education was attained largely through travelling. He had probably no book education. The creeds of Mohammedanism are (1) There is but one God. (2) Mahomet is the last and greatest prophet. (3) The Koran is the word of God. (4) There are angels between God and men. (5) There is resurrection and judgement. (6) All things are foreordained. In a generalized form, each of these articles was accepted by the Jews and the Christians. Peculiarities of form were given them to make them acceptable to the Arabs. The practical religion

of prayer, fasting, and pilgrimages were instituted. There are also minor precepts like prohibition of pork, wine, etc. Mahomet taught to warring tribes who were sunk in grossest idolatry. He fused these people into one. In 622, he was driven to Medina from Mecca; this is Hegira from which the years are counted in Mohammedan countries. He was received at Medina, and in few years he became the master of Arabia. The career of foreign conquest was just opening when in 632 Mahomet died.

The Saracenic Conquest. - The Roman and the Persian Empires were then the greatest powers of the world. The Caliphs did not hesitate to attack them. Fifty years after the death of Mahomet Persia, Syria, and Egypt were subdued. The conquest of North Africa was nearly completed, and Constantinople was besieged in 673 for the first time. To each people attacked was given the choice of Koran, sword, and tribute. Till the beginning of the 8th. century, the Saracens ruled from the Indus to the Atlantic ocean.

The Causes of Success. -

1. The martial character of the Arabs.
2. The influence of the new religion, especially the doctrine of fatalism.
3. The division of Christendom. Great heresies in the church had just begun, and cities were filled with war and tumult. Different sects of Christians hated one another.

The Character of the Saracenic State. - The government was despotic. The caliph was both pope and emperor. His will was restrained only by the Koran. In case he violated the precepts, there was no legal way of bringing it into account. The only redress was revolt or assassination. The Arabs were not cultivated people, but were capable of cultivation; and hence the later Saracenic civilization stood higher than the Christian civilization. In social constitution, we find slavery, polygamy, despotism. Universal dominion of Mohammedanism would have brought with it the universal establishment of these evils.

II. The Rise of the Carolingians. -

The condition of affairs in the Frankish Empire established by Clovis, was continuous struggle between minor Frankish Kings among whom the Empire had been divided. We have already recognized the division of the Empire into two principal parts, viz: Austrasia or the Eastern part, and Neustrasia or the Western part. In the East, military tact and German virtues generally prevailed, while in the West, there were more of old Roman elements, and less of warlike qualities. - Thus the whole Empire was in a chaotic condition, and in such a state of society the strongest were the wisest. The Roman chiefs and the Roman bishops were the strongest and the most influential in those days. Frankish Kingdom was divided among martial land- aristocracy, and Bishops, as large large proprietors had great social influences. Thus the power of Kings were transferred to the landed aristocracies.

The principal agency for the gradual transferring of the ruling power to the Aristocracy was the mayor of the palace. Barbarian Kings were generally indolent, and they therefore employed very

able administrators, who were usually very highly rewarded. They came to be the most powerful representatives of the landed aristocracy. At last, Pipin of Heristal, the earliest of the Carolingian family came to the power in the East Frank. At the victory of Teutoburg, 687, the Austrasian Franks became masters of the other Frankish Kingdoms. The advantage of this victory fell to the Austrasian mayor of palace, Pipin of Heristal. His son Charles Martel was both a soldier and a statesman. He sought a close alliance with the pope, and in 732 defeated the Saracens. Martel's son, Pipin the Short, asked the pope whether real or nominal ruler was to be the king. The real was the reply. The Merovingian king was deposed, shaved, and shut up in the monastery. Pipin was crowned a king in 752. Important consequences of this transaction were, (1) Closer alliance between Franks and pope. (2) An obligation on the part of the Frankish kings toward the pope. (3) A precedent, favorable to the papal assumption of right to dethrone monarchs.

The pope was hard pressed by the Lombards. Pipin defeated them, and gave some of the conquered

territories to the pope, who thus became a temporal sovereign. The pope was at this time very earnest in converting the Germans beyond the Rhine; and the conversion of the Germans to the Christian faith increased the Frankish territory toward the East. In 771 Charlemagne, the son of Pipin, became the king of Franks. He continued the policy of his family, extending his dominions in all directions, and made himself the ruler of many peoples other than Franks. He defended the Church, and promoted its interests. He fulfilled as nearly as possible for a German king the function of a Christian Emperor. On Christmas day of year 800, pope crowned him as the Emperor of Rome. This was not the revival of the western Roman Empire, but the transfer of the Imperial dignity from Constantinople to the west. The Emperors at Constantinople were not able to defend Christendom against the Saracens, while the Carolingian monarchs did great service by checking the Saracenic conquest. Hence the papal offer of this dignified title upon Charlemagne.

Charlemagne died in 814. His son Louis the Pious, and his grandsons Lothair, Louis the German,

and Charles the Bold proved incompetent. Their quarrels and increased tendencies to separate nationalities led to the partition of the Empire at the treaty of Verdun in 843. With this treaty the most important of the present continental nationalities began their existence. The later history of Europe has been called the exposition of the treaty of Verdun. The treaty divided the Empire as follows: Charles the Bold took west of the Rhine, Louis the Bold German, a large part of what now constitutes Germany, and Lothair, the tract between the portions of the two former and Italy. The northern part of Lothair's Kingdom was soon lost, however.

During this period, political and civil division between East and West was effected. The rupture was inevitable. The civilization of the East was Greek, and of the West was Latin. The causes of this separation were various. (1) The difference of language, customs, and culture between the East and the West. (2) The works of the Saracens. - Relation of the Eastern Empire with the West was that of a master to servants. The Emperor of Constantinople kept a dignified posture toward the western provinces

though they had little real power; and though sometimes as when Justinian came to the throne, its flickering light resumed little brilliancy, it never proved to be of any formidable power. Moreover the Saracens tied the hands of these emperors by their constant attacks upon them, till the Roman Caesars of Constantinople were literally killed in their influence. Thus, abundant opportunities were given to the kings of the western provinces to sever the connections with the court of Byzantium. (3) One of the Eastern Emperors, Leo the Isaurian, adopted the image-worship in the church. When barbarians adopted the Christianity they were idolaters; and hence they wanted to worship idols. It is a fact that the Christian Religion in 6th. and 7th. century was extremely damaged by image-worship. Mohammedanism arose to refute the doctrine of 3-gods and the worship of "the mother of God." Councils were held among Christians to discuss this question. Monkish parties generally supported image-worship. Such intestinal struggles kept the emperors of Constantinople at home. The pope of the western church disagreed with the Emperor of the East in this question of image-worship. A

modified form of image-worship was adopted in the west, where images were merely helps for worship. Thus naturally Rome, with pope as its spiritual as well as secular head, was separated from Constantinople.

Charlemagne.

is acknowledged to the greatest character of the middle ages in his statesmanship and military genius. In many respects he reminds us of Julius Caesar. The chaotic condition which followed the migration has a certain analogy with the time of civil warfare which preceded Caesar's Empire, when civilization was on point of disintegration. Charlemagne gave peace to western Europe long enough for the new civilization to be established there as Caesar's Empire protected the Hellenic civilization. He was really the 2nd. Caesar.

Charlemagne appeared at a very critical time. The Moslems had already occupied Spain, and were threatening Gaul. The Saracens would have destroyed Christian civilization if left to their course. On the N.E., the Saxons, the most fearful of the Germanic warriors preparing invasion into the land of the Franks. On S.E.

the Huns were still troublesome enemy. Charlemagne's whole life was spent in these successive warfare. He finally saved the western Europe, though he could not recover much province from the Saracens. Saxons were subdued and made nominally Christians.

As a legislator, Charlemagne found out that central authority alone is too weak. He, therefore, adopted one peculiar method. He appointed many men, who were kind of imperial deputies, authorized to go out, and investigate the affairs of the different parts of his Kingdom, and report to the King. They were called missi dominici, and were responsible only to the King. He was also a most active politics maker of laws. He held a national assembly twice a year. He initiated the laws, and they were passed through the assembly. The list of capitularies sent by the King to this assembly, shows us how careful and scrupulous he was in the management of his Kingdom.

As a civilizer, - Charlemagne was ignorant himself; but he took every possible means to advance all kinds of art and culture. He protected education,

encouraged schools, and took great pains to preserve libraries and manuscripts. Architects were invited from the east to build palaces and churches. He was a learner himself in his palace, and thus encouraged his subjects to learn. He stimulated inventions, offered pensions to scholars, and thus in every way he encouraged arts, science, and literature. All these show us of his immense activity. He was a kind of Universal genius as Julius Caesar was before his time.

Papacy.

I. Meaning. — The term papacy relates to the form of organization and government. It means an ecclesiastical monarchy highly centralized. The opposite of papacy is the congregational.

II. Circumstances favoring the Rise of Papacy. —

1. The weakness of the emperor, which kept him from fulfilling his duties as regards the protection of the church, and from repressing ecclesiastical usurpations.

2. The need of the early medieval period of just such an institution as papacy. It is hardly too much to say that papacy was the savior of the west-European Christianity and civilization during those turbulent period. (See Milman, Vol. II. p. 43.) In other words, papacy was needed in order that Teutonic nations might receive unity, instruction, and organization.

3. Monasticism. — This was the institution which contributed most to the rise of papacy.

(a) Origin. - It had its origin in the East, and its moral fact was the belief that spirit and matter was at variance, and that the solitude and isolation of the individual, with respect to the family, society, and state, promote the spiritual life.

(b) Stages. - The earliest monks were hermits, the people who abandoned their homes, and in some retired places, devoted themselves to religious exercises and the mortification of their bodies. Some of them had reputations in miracles and holiness. Around such, others would gather until a colony was formed. This marks the coenobitic stage. This proximity of hermits led the way to cooperative organization, in which we find number of monks under one roof obeying the same superior, and subject to the vows of chastity, poverty, and obedience.

(c) European Monasticism. - Arose in Asia, and introduced into Europe by Athanasius, and developed by St. Augustine and St. Jerome. (about 410 A. D.). There it assumed a new character. In the East it had been marked by fanaticism. In the West it became more practical and useful.

These monks became teachers and benefactors of new Teutonic race and states.

(d) Organization. - The man who did most for the first organization of monastic institution was St. Benedict; born 480. at Mt. Casino. Benedictine rules were first established, which organized western monasticism. (See Milman, Vol. II, p. 22-38.)

(e) Rules of St. Benedict. - The Book which contains these rules is called It treats of morals, religious disciplines, government, and hospitality. Under morals, self-denial, obedience, and labor are enjoined.

(f) The Influence of Monasticism upon the Society. - Germans were warlike people, and cared little about agriculture and other industries. They were generally idle and out of employment in time of peace. Thus, monks established very beneficial habits among these people. Arts of agriculture were introduced, many useful plants were introduced into their farms, and arts of building, etc. were made known among the people. The land of the monks became the best and highest-cultivated, and was much respected everywhere they were.

As to monks themselves, the habits of labor was the means of giving physical and moral life to them. The principle of obedience, too, was also a valuable gift to the common people. Obedience was a thing that Germans never learned, and thus the obedient habit of the monks was beneficial in raising these independent German people to political unions. (See the opinion of Guizot in Vol. II. p. 60-80. where he maintains that the idea of passive obedience characterized the Benedictine system, and the principle of self-denial annihilated individuality of the people.)

The religious exercises were many and severe, yet not exhausting. In discipline the important change was the introduction of the perpetual vows to be taken after the novitiate of one year.

Under monastic government, we have the mingling of two principles, viz. democratic and despotic. The abbot was elected, was bound to consult in important matters with the elder members at least, and at the same time, his rule was absolute. In hospitality, noble humane spirit was shown. On the whole the monasticism as a system of government was the best in the time to

which it belonged.

(9) Its diffusion.— The Benedictine system was quickly adopted by most of the monasteries already established, and many new ones were also founded. It soon spread over most of Europe.

(10) Relation of Monasticism to Papacy.— The idea of the papacy is imperial and hence opposed to the idea of nationality. While bishops of Rome were seeking to create ecclesiastical empire, the bishops and arch-bishops of different countries were trying to create national churches. The monks were denationalized, and hence more suitable agents for upholding papal authority than national or secular clergy. Monks in fact did not belong to clergy. There was opposition between the two ideas. The former had for their object the salvation of their own souls by asceticism and spiritual disciplines, while the latter had in view the help and salvation of others. Monks were persecuted by the clergy, and they thus sought the protection from the pope. So, alliance was made between monks and popes for their mutual benefits. Monks were powerful and respected because of their paternity of popes. Popes

were obeyed even in distant provinces because in monks they had efficient militia. At the close of the 6th. century, the monastic institution gained possession of the Pope. Throughout middle ages, it was the stern, uncompromising spirit of monasticism which supported popes in their heaviest tasks. All important religious revivals were from monks. Medieval monks were reformers and renovators of both Medieval church and medieval papacy.

III. Why Rome became Seat of Papacy. -

1. Influence of Roman name. - Rome had been the seat of the most majestic and durable power the world had known. The very name had become synonymous with Dominion.

2. Exemption of Rome during Migration. - Though ravaged and sacked by Attila and Genseric, but in either case it was spared. Large part of its fixed capitals were left, and in this respect Rome shared not the misery and destruction of other western cities. Bishops of Rome sent aid and contribution to other cities during these calamities, and thus obtained the universal popularity among the clergy and laity of other sees.

3. Independence of the Bishop - There were no emperors suppressing the power of the Bishop of Rome. He soon became both secular and spiritual ruler of the city.

The causes above mentioned lead early to the acknowledgement of the primacy of the Roman bishop in West; but no settlement of the vexed question of his relation to the Eastern patriarchs was made. There were 4 sees of Episcopacies in East, viz those of Constantinople, Alexandria, Antioch and Jerusalem. Several means were tried to extort the concession of the Eastern patriarchs, and it took long time till the entire power was transferred to the West. - The patriarch at Constantinople was under the oversight of emperors, often in very unjust manners. The people of Constantinople seeing the patriarch under the secular power, had not such veneration as the people of Rome had to their Bishop. The latter was the head of the city, and his subjugation to the eastern Emperor was only nominal. It was this comparative independence which enabled the Bishop of Rome to appear first at the head of the church.

4. Traditions concerning St. Peter.

5. The character and the work of Leo the First, and Gregory the First, — We had to have great men in early Bishoprics to maintain papacy. Pope Innocent the First was one of them. He belongs to time when Rome was captured by Alaric. But the greatest was Leo the First (440-461). He was the most exalted character in the Empire, and was ably called the Great. Theological controversies were raging in Christendom — the question of the union of "two natures" in the person of our Lord, Jesus Christ. Leo's opinion was compelled to be adopted, thus raising the Roman See over the western world. He saved Rome from Attila and Genseric. Indeed, it is not easy to estimate the influence which came from such a help. His influence was transferred to his successors.

Gregory the First (590-604) entered on pontificate in time of evil when the end of the world was supposed to be at hand. He defended Rome against the Lombards. He made the service of the church more impressive by introducing "Gregorian chants," wrote great many tracts for clergy. He

sent Augustine to England^{to} convert the English. The Lombards were Arians, and were persecuting the Italians; but they were converted to the Catholic faith. The Arian Goths of Spain also accepted the Catholic faith, mostly through his influence.

IV. — Conversion of the Germans. — Ireland, Rome, and England were the nurseries of early missionaries. Ireland enjoyed comparative peace while Britain and the continent were agitated by migrations. There religion and arts flourished when elsewhere all things were in state of confusion. A little before Gregory the Great sent the first missionaries to the English (597), Irish monks under Columba established monasteries in East France, Burgundy, and Northern Italy. Although not planted as missionary stations, they became such from the fact that they were located among the heathens or heretical people. About a generation earlier, another Irish monk, Columba, established a monastery on the isle of Iona, from which the Christian Religion was taught to the Scotch and English. Irish and Roman missionaries converted England at the same time. Rome converted its kings and courtiers; the Irish

took more difficult task in converting the common people. After the English became Christians, they worked with the pope to convert their German brethren. The greatest of the English missionaries, the apostle of the Germans, was Winfrid, better known as St. Boniface. He too had a monastic training. His first enterprise to Friseland was unsuccessful. He then went to Rome, and obtained the sanction of the pope, and a letter recommending him to the Bishop of Gaul, and Charles Martel. Boniface writes "I could neither rule the people nor defend the people or prevent the pagan rites of Germany without the protection of the prince of Franks". Before dismissing him, the pope exacted a carefully drawn vow from him, of the fullest obedience to the Roman see. He labored first in Thuringia, and then went to Friseland, the scene of his first labor. There, among the Saxons and Hessians, he had a great success, destroying temples, building churches and baptizing the people. He was summoned to Rome and made Bishop in 728. Returning, he found his Hessian converts mingling pagan and Christian rites. He won for Christianity, Franks,

and pope, a new and most important province. Rome gave full recognition, made him an arch-bishop, and a papal legate. His seat was at Mayence, near Frankfurt on the Rhine. Here he ruled Christian Germany with powerful influence. He was a civil as well as religious teacher and ruler. He maintained rigid alliance with Rome, but Milman observes, that "it was filial rather than servial. At last, in 752, Boniface offered his office to ^{Lullus} ~~others~~, and went for the 3rd. time to Friseland as a missionary, where after a successful labor, he received a crown of martyrdom.

V. Effects on the papacy of the Alliance with the Franks. - Brought Italian church into subjugation to Rome, increased its influence over Gallo-Frankish church, and gave a control over the newly created German church. Through the gifts of Pepin and Charlemagne, the pope was made a secular prince, and in elevation of Pepin to the Frankish, and Charlemagne to the Imperial throne, was created precedence favorable to the highest papal assumption. Moreover, the authority of the pope was increased because the world saw

the highest secular power of the west rendering him homage.

In review of the 2nd. period, we can find that of three great powers which ruled the world, the Mohammedan and Carovingian lines, have already reached their highest points and began to decline, while the third is still rising.

Spain from 484 to 711.

After the death of Euric in 484, the main seat of Gothic power was transferred to Spain. By Leovigild (572-586) 1. The power of the rebellious nobility was broken. 2. The religious conflict between the Catholic population and the Arians was put down. His son Reccared solemnly abandoned Arianism, and embraced Catholic faith.

After Reccared, two marked features appeared in Spain. 1. The great prominence of the ecclesiastical element in the state. Councils of Toledo became the legislative assemblies of the nation. 2. That stern and systematic intolerance, which became characteristic feature of Spain in after ages. Under Sisebut (612-620) took place the 1st. expulsion of the Jews.

The Spanish nation, meanwhile, was being knit together; the garrisons of the Greek Empire were gradually driven to the coast, and, under Suintila (620-631), finally expelled from the peninsula. To break the restlessness and rebellious spirit of the nobles.

Chindasuintha (642 - 652), an old man of eighty, banished at a stroke from Spain 200 nobles and 700 freemen. It produced profound peace. Under him, too, the laws of the two races were fused into one, and for the first time among the Teutonic nations, personal law was changed into a law of the land. The Gothic realm of Spain was the most flourishing, and the most advanced of the new Teutonic Kingdoms.

This union and peace was disturbed by the invasion of the Saracens into Spain in 711. The tremendous battle of the Guadalete, near Cadiz, decided the fate of the Kingdom and the course of its history. In 10 yrs. time the Saracen invaders had overwhelmed almost the whole country, and there was nothing left in Spain to Christianity and the European race, but the mountains of the Asturias and Old Castile. But the subjugation was not complete. In the northern provinces, the Xitians not only rallied, but began a series of unintermitted attacks on the Mohammedans. Behind the screen of the Spanish highlands new Kingdoms were organized: Asturias (718); Oviedo (737); Leon (914); Navarre (905); Aragon, Castile (1035).

At length the tide of invasion began to roll southward till the moors were swept away.

The Time of Prophet Isaiah.

The period of the world in which Isaiah lived was in some respects a forming period. We have during his life, the Kingdom of Assyria began to wane, and its power broken in 747 B.C. by the death of Sardanapalus. The Kingdom of Babylon was established during his life on a basis that secured its future independence and grandeur. The Kingdom of Macedon, whose rise was followed by so great events under the emperor Alexander, was founded about the time when Isaiah began his prophetic life (B.C. ~~753~~⁸¹⁴) by Caranus. Carthage had been founded about half a century before (B.C. 869); and Rome was founded during his life, B.C. ~~753~~⁷⁵³. Syracuse was built by Archias of Corinth, during his life, B.C. 769.

Notes on Philosophy of History.

1. In the vast battlefield of human existence, with all its confusion and tumult, everything obeys the command of necessity, and moves towards an inevitable end, — Taine.
2. History is a natural phenomenon explicable by the theory of physiological determinism, — Littré.
3. History is primarily the growth of the religious conscience of mankind, — Ruseau.
4. History is the development of spirit, — the essence of which is freedom, — in an unbroken continuity of cause and effect, and that all its phenomena are reasonable and intelligible, — Hegel.
5. History is a long contest between self-will and the universal will, — Schiller.
6. The great motive force in history is intellect manifested in physical science, — Buckle.
7. History is the evolution of the absolute, a gradual self-manifestation of God, — Schelling.

8. Science of History by J. Murray Macdonald, in "Mind" of July 1885.

The idea of progress is the ruling thought of the modern world. But this term "progress", without further qualification is a vague and misleading term. According to the Darwinian theory, the progress of the world was the result of natural forces. Hence the world may have been different from what it is now. The progress in this sense is an aimless one.

The history of mankind is the history of the effort on the part of the individual subjects to grasp, through a slowly acquired knowledge of the contents of the world, the character of that totality, of that Godhead, which is not only the source but also, from their nature, the substance of both. It is the progressive effort to realize through knowledge, the unity of the divine and human, a unity which is expressed in all aspects of life, but which finds its highest realization in religion.

I. The ultimate end of human life, - The destiny of man is to realize his own freedom, his spiritual freedom, that freedom which springs from the knowledge

of the system^f, which he is not only the highest expression but also, from the very nature of the process, the absolute substance: to realize his emptiness, his worthlessness as a mere individual, but his essential infinite worth when he realizes his oneness with the universal aim, with God made manifest. It is this destiny that is slowly accomplished in the course of History.

II. Means to attain this end. - The end is the perfected life of man, the bringing of all men's actions into essential harmony with divine justice, the making all men one in and through the knowledge of the world's purpose. This end implies that there was at the beginning the very opposite of an essential unity of interest, - passions, private aims, the satisfaction of selfish desires. These conflicting elements are the means for the development of freedom, of that life whose very essence is law and order. Thus, to adopt the words of Darwin, from the war of passion, no matter in what form it may display itself, the true, complete life results. The process here is, in one aspect, a natural one, - the mere conflict of passions, ~~no matter in~~ of the strictly individual interests, and of the evolution of those interests best suited to

social life, This is the only aspect of the process dwelt upon by Mr. Herbert Spencer. But the end, the presupposition of the whole process, is the very opposite of the natural; for the conflict develops not only better conditions of life, but the consciousness of the character of these conditions. The destiny of man is to make the world of nature, of which he is the outcome, conscious of its own purpose, and to transform his individual life in accordance with this consciousness, - to overcome the natural, unreflecting life of the individual, and to replace it by the spiritual, conscious life, which is essentially one and universal, - the presupposition of all. Man is no mere creature of conditions which are imposed from the outside by some alien, unknowable power, to which he blindly submits; for he is able not only to demonstrate in each condition its specific aim, but in the whole the grand object of the world. He is able to demonstrate that Thought, the essential, is not only the outcome of the world's development, but its presupposition. Man, therefore, is free, not in spite of, but in and through the conditions of life. Human life is not merely natural adjustment to the conditions of general life, but is that adjustment which through

consciousness adapts itself to the end.

9. Who that gazes on this world, with its infinite depths of pain, its heavy weight of evil, its abysmal falls, its stupendous pressures of wrong and ~~its~~ misery, but feels that here, if anywhere, the great static principles of morality were destined to become dynamic with a will, kinetic energy capable of doing divine work indeed? No fall but carries with it the force that can be converted into a rise. ----- The stranger and ^{more} destructive the force, as long as it is permanent and not accidental, the stranger its potentiality for good. - Contemporary Review, Sept. 1885. (On the Apocalypse of Evil by Ellice Hopkins.)

10. Is it not in conflict with these great world evils that we have worked out the divine possibilities of our humanity? Was it not in his age-long conflict with slavery that man worked out the true nature of a moral personality, the inviolability of personal responsibility, the sanctity of the individual, the sacredness of freedom, - those great principles on which the whole of our public and political life are founded? And are not these principles gained as a heritage for all time, not by the preaching of abstract justice, not by any consideration of the moral beauty of the freedom,

but mainly by a remorseful passion over the wrongs
and the degradation of the slave? - *Ibid.*

The Third Period.

This period extends from 843 to 1066, that is from the treaty of Verdun to the Norman Conquest of England, and includes the following subjects:

- I. Scandanavian Invasions.
- II. Development of Feudalism.
- III. Restoration of the Empire.
- IV. Reforms of Papacy.

I. Scandanavian Invasions.

These invasions had three stages, 1. That of simple plunder, 2. Settlement, and 3. political powers.

1. The movement in Denmark and Scandinavia towards the beginning of the 9th. century disquieted the mind of Charlemagne. Just after the catastrophe of the Liège field (833), they appear burning churches and plundering monasteries at the mouth of the Scheldt, and were threatening the cities of the Rhine. In May, 841, a month before the fight of Fontenailles, they entered the Seine, and plundered and burned Rouen. The rich valleys of the

Loire and the Garonne met similar ravages. They were beaten and discomfited in England, and so they crossed over to Gaul. The banks of the Frankish rivers were equally pilaged, and the most famous cities as Maastricht, Cologne, Liege, Antwerp, Coblenz, Aachen, Soisson, and Rheims were ravaged and burnt. They exacted Danegeld from conquered cities. The havoc that they made was wide, terrible, and unintermittent.

2. In England, after successive wars, King Alfred allowed the Danes to settle in the largest half of England. By the agreement and partition of Wedmore, (878), Guthrum, their leader, acknowledged Alfred's supremacy, and he and his chiefs received baptism. But the land was divided by the line of Watling street, running with an outward curve from the Thames and the sea to Shrewsbury; and all outside of it to the N. E. became the Danelaga, the land of Danish law. By patient resolution, Alfred and his successors were able gradually to bring under subjection the Danish settlements in England. It is remarkable how readily the Danish new comers became fused with the English stock. They were gradually tamed among the English population round them, and became in

England undistinguishable from Englishmen.

On the continent, Charles the Simple ceded the lower valley of the Seine to the Normans, afterward called Normandy, answering to the Danelaga of England. Other Normandies were attempted on the Loire, round Amiens, in Burgundy and in Auvergne, round Chartres, in Brittany. Under Charles the Bald, Rollo, a Danish chief, was allowed to occupy Rouen. Thus a strong nationality merged into history. The treaty of St. Clair-sur-Epte in 911 formally introduced into the Latin world a new German race, which rapidly unlearned its old habits and language, becoming more Latin than the Latins round it. When the settlement of Normandy had been finally recognized, the Danish attempts to settle elsewhere gradually slackened.

The result of the Danish invasion was the cessation of civilization, and universal prevalence of dark and gloomy aspects everywhere. But, at the same time, they were a people of singular strength, versatility, and ambition. Thus they added much vigor and martial element to the already degenerating Franko-Latin race.

II. Feudalism.

The word is of German origin, from fe, fee, reward, recompense, and from od, property, goods, possession; so that feodum means a property given in recompense, by way of pay or reward. (Guizot.)

Feudal Epoch is comprehended between Hugh Capet and Phillippe de Valois; i. e. 11th. 12th. and the 13th. centuries.

Feudalism means the weakening of the central power and the rise of many local sovereignties, many little communities with some chief at their head. The Scandinavian power weakened the central power, and hence the government could not protect citizens. A man who desired protection went to his strong neighbor, and asked him to shield him from his enemies.

To illustrate an ideal feudal society, suppose a King lets out different territories to petty rulers on condition of assistance in case of war, or in financial need. Suppose again that these lords let out their own territories to some minor lords or vassals as they are called, with certain obligations, and these minor lords to still minor units, in man

may hold 50 acres or less. But it was seldom to find such an ideal system in real existence.

A. Characteristics of Feudal State.

1. The king was cut off from all direct assistance from the mass of his subjects, and therefore was weak, because he cannot fulfill his kingly functions all over the country, neither enforce the obligations of his great vassals. A certain combination of vassals could defy him at any time.

2. The masses were subject to a petty despotism, and the caprice of their present masters, and having no laws to protect them, were exposed to most uneven and barbarous treatment.

3. Feudal society tended to poverty. In the first place, it discouraged industry, and the only honorable occupation was fighting. All ideas of society were arranged on this principle. The farmer had no security that he could reap what he sowed, as danger threatened every thing.

B. Institutions out of which Feudalism grew. -

1. The Beneficiary System. - This grew out of the poverty of the king. His wealth consisted in land; therefore he gave his entire land to his vassals

to be used for a fixed time. At the beginning it was not thought to be inherited; but the vassals acquired the right to transmit the land to their descendants.

2. The system of commendation, which arose from the weakness of the king. The government was powerless to protect the society. Hence one subject goes to another stronger than he, and demanding protection, surrenders to him his own land, and by taking it back, becomes his vassal with certain obligations. This is a bargain between two individuals.

3. Immunity. - It is a gradual transference of right from sovereigns to beneficiaries. Different conditions of things became apparent, wherein the relationship is all to the person, not to the ^{state} person. Hardly a man thinks of obligation to the king.

4. Feudal Relationship, - The manner of entering into homage was made by ceremony, i. e. the feudal seigneur must be humbly requested, with the head bare by his man who wishes to do faith and homage, to be received into his faith, and if the lord will, he sits down; and the vassal lays down his

sword and staff, kneels on one knee and says, "I become your man from this day forth, of life and limb, and will hold faith to you for the land I claim to hold of you." After homage, came the oath of fidelity, and after this, investiture, and then only was the vassal in full possession of his fief. - Obligations which the vassal contracted toward his lord were,

(a) Military Service. - He must serve his lord in a specified time. The conditions of the duration of the military service varied according to the extent of the fief.

(b) Fiducia. - was the obligation to serve the suzerain in his court, and in his place.

(c) Justicia. - The vassal must recognize the jurisdiction of his lord and obey.

(d) Feudal aids or "auxilia", - Three of these were legal aids. 1. When he was in prison and it became necessary to pay his ransom. 2. When he armed his eldest son knight. 3. When he married his eldest daughter.

(e) Prerogatives, or rights in special occasions. - These were five. 1. Relief. - At the death of a vassal.

his ~~own~~ heir had to pay the suzerain, a certain sum called relief as if the fief had fallen vacant by the death of the possessor, and it was necessary to raise it again in order to resume its possession.

2. Indemnity, - This right is that which the lord generally had, when his vassal sold his fief to another, of exacting a certain sum from the new possessor. 3. Forfeiture, was, when the vassal failed in any of his feudal duties, he incurred forfeiture; that is to say, he lost his fief either for a limited time or for life. 4. The right of wardship, - During the minority of his vassal, he took the guardianship, the administration of the fief, and enjoyed the revenue. 5. The right of marriage; i.e. the right of offering a husband to the heiress of a fief, and of obliging her to choose from among those whom he offered her. The obligation of military service, an obligation of which a woman could not quit herself, was the source of this right. The woman could only escape accepting one of the husbands offered her, by paying to the suzerain a sum equal to that which they had offered him to have her a wife.

The Estimates of Feudalism (Hallam).

1. The feudal system was certainly little adapted for the defence of a mighty kingdom, far less for schemes of conquest. But as it prevailed alike in several adjacent countries, none had anything to fear from the military superiority of its neighbor. It was this inefficiency of the feudal militia, perhaps, that saved Europe during the middle ages from the danger of universal monarchy. If an Empire equally extensive with that of Charlemagne, and supported by military despotism, had been formed about 12th, 13th. centuries, the seeds of commerce and liberty, just then beginning to shoot, would have perished, and Europe, reduced to a barbarous servitude, might have fallen before the free barbarians of Tartary.

2. To the feudal law it is owing that the very names of right and privilege were not swept away, as in Asia, by the desolating hand of power. The tyranny, which on every favorable moment, was breaking through all barriers, would have rioted without control, if, when the nobility

had not been brave and free. So far as the sphere of feudality extended, it diffused the spirit of liberty and the notions of the private right. The bulk of the people, it is true, were degraded by serfitude; but this had no connection with feudal tenures.

3. As a school of moral discipline, the feudal institutions were perhaps most to be valued. Society had sunk, for several centuries after the dissolution of the Roman Empire, into a condition of utter (despair and) depravity, where, if any vices could be selected as were eminently characteristic than others, they were falsehood, treachery, and ingratitude. In slowly purging off the sores of this extreme corruption, the feudal spirit exerted its ameliorating influence. Violation of faith stood first in the catalogue of crimes. The feudal law-books through the whole breathe a spirit of honorable obligation.

National Histories.

III. - I. - History of France.

1. The Seine enabled the Scandinavians to reach the heart of northern France. They captured Rouen and besieged Paris. In 911, Charles the Simple followed the example of Alfred of England, and ceded the valley of the Seine, below Paris, which became Normandy.

2. Feudalism, - In 877, Charles the Bald legalized hereditary transmission of fiefs and offices. At the close of 9th. century there were 29 provinces which were almost independent states. A century later, there were 55.

3. Revolution. - In 987, the Carolingians were supplanted by Hugh Capet, the Duke of France. This revolution bears some resemblance to that which overthrew the Merovingians. The Capetians came to the power because of its distinct French nationality, while the Carolingians were distinctly German. Hugh Capet was really the first French king.

4. People. - Their conditions were wretched in the extreme. Within 72 years, after the accession of Hugh Capet, there were 48 famines. They believed that the world was coming to its end at year 1000. Agricul-

ture and industry were thus neglected. This 10th. century was essentially an era of castle-buildings.

5. The Truce of God. - A reform was attempted by clergy and patriotic nobles. It was agreed that no unarmed men be attacked, and no robberies be committed. They, however, undertook too much. The plan was modified so that a portion of each week was set apart as days to commemorate the passion of our Lord, viz. from Thursday night to Monday morning; and this was called the truce of God. Any act of violence within this time was treated with sacrilege. Afterwards, the whole of Lent and Advent were added.

II - Of Germany. -

1. Its Condition. - No cities except those on the Rhine were but little civilized. They felt the Roman influences only through the church. Politically disunited. Different sections hostile to one another. Exposed to the attacks of the Slaves, Danes, and Hungarians.

2. Henry I. - In 911, the Carolingian family was set aside. Eight years later, Henry, Duke

of Saxony was elected the king, and founded a dynasty which was to last more than a century. He is the virtual founder of German empire. He united dukedoms, created a powerful military force, freed his people from tribute, extended and fortified his frontiers, and taught the Germans in arts of civilization.

3. Otto the Great (936-973), - the son of Henry I. He increased the royal power at the expense of dukes. He brought several of dukedoms into his own family and set up palatinal court in behalf of independent dukedoms. He defeated the Hungarians decisively, and made himself King of Italy, and in 962 was crowned emperor by the pope. This was called 2nd Restoration. The union with Italy favored the civilization of Germans, but arrested their political development. The country needed entire service of a strong king. The union made that impossible.

4. Henry III. - In 1024, the Saxon line became extinct. The Franconian duke was made king, the 2nd. member of the new dynasty. His reign continued from 1039 to 1056. A strong ruler both in Germany and Italy. His most important work was the reform of papacy.

III. Italy, -

1. Condition, - The most disordered country in Europe, caused by elements of varied races and political elements. These were Romans at Rome, East Goths and Lombards in north, Greeks in Naples, Syracuse, Saracens, the remnants of the Carthaginians, in Sicily, etc. The political elements were Roman Imperialism, ancient and modern Greeks, German Feudal system, the municipal system, the papal or theocratic.

IV. - England, - The peace of Nedmore was followed by a time of peace. The country developed rapidly. Toward the close of the 10th. century, the third period of Danish invasion began. In 1013, Danes under Sweine became master of England. Four years later, his son Canute, already King of Denmark, and almost of Norway, became King of England. With exception of Alfred, Canute was the best King of early England. He restored the old rules and gave peace to England.

The Norman Conquest, - Edward himself was Norman in education, taste, and sympathy. He was

gentle, and refined, but weak. His reign of 24 years was a very destructive period. During most of the time the government was under the hand of Earl Godwin, and his son Harold. Godwin was father-in-law of the King. - There were then 3 strong parties in England, viz, national party headed by Godwin, Norman party with King as its head, and old English party represented by earl Leoffic. There ^{were} also two tendencies in the middle of the 11th. century. First was national tendency, i. e. to unite 3 Kingdoms into one English nation; and second was particularistic tendency; i. e. to keep them separate. The former was led by Godwin, and the latter by Leoffic.

After Godwin's death, Harold succeeded to his influence, and when Edward died in 1066, Harold was chosen the King. There were other aspirants to the throne, of whom the most famous was William, duke of Normandy. He had 3 claims for the English throne, viz.

1. The alleged promise of Edward. - but this is improbable as the English constitution forbid the King to make any private promise with regard to the possession of the throne.

2. His relationship to Edward, - This claim is weak, as the English crown belongs to the people, and no one is allowed to take it for his private connection to the King.

3. The alleged vassalage of Harold, - Harold was once wrecked on the coast of Normandy, was made a prisoner, and William released him with his promise for vassalage. This has some truth in it.

William gathered an army, obtained blessings of Pope, and invaded England. Harold was defeated and slain at the memorable battle of Hasting in 1066. Soon afterward, the English chose William as their King. He claimed afterward that he was in the battle as a friend of Edward, and came to England to punish Harold. His reign is a turning point in English history. Hitherto, the greatest evils had been invasion and disunion. With William, invasions came to an end, and national unity began.

IV. Papacy

The papacy increased in power during this period through the conversion of the Scandinavians, Bulgarians, and Hungarians; also through the "false decretals", a collection of precedents, professing to belong to the early centuries, and establishing the uncontrolled power of the pope, not only over the whole organization of the church, but over every other earthly authority. During the middle of the period, papacy underwent great degradation and humiliation. It was restored by Henry III. of Germany.

In review of this Third period, we may notice,

1. That new national elements were introduced into civilized Europe, viz. Normans and Scandinavians. They contributed vigor and excellent martial quality to Europe.
2. The system of Feudalism was fully established, and ideas of right and privilege were strongly impressed upon the public.
3. We have the clear beginnings of nationalities, as France, Germany, and England, but not in Italy.

4. We have papacy rescued from degradation, and prepared for its important service in the coming period.

Appendix I. - 1. Scandinavians.

Northmen in Denmark, Norway, and Sweden were beginning to be welded together into distinct nations. They gradually replaced piracy and private adventures, and turned their thoughts to found dominions at home. And the three Scandinavian Kingdoms were formed, frequently united, more or less, under a conqueror like Cnut, but always separate as nations.

2. Poland. - About the same time, the polacks or poles, - "the people of the plains", - of the Vistula began to appear in history. At the end of 10th. c. there had arisen a Polish Kingdom under a powerful and victorious King Boleslas, 992-1025. Here its history begins, - so full of turbulence and incorrigible anarchy within, of aggression and tyrannous insolence without, and, perhaps, of all histories the most pathetic at its close.

3. Russia. - The name "Russ" first appears in Greek and Latin writers of the 9th. century. The early history of the Russians is dim and vague. But it is

almost certain that the process which created England and Normandy created that which was to become Russia. The Scandinavians were either called or invaded the country, and established themselves at Novgorod. Thence they gradually extended southward, occupied Kiev on the Dniester, and thence they had brisk communication with the Byzantine Empire through this stream. They tried to occupy Constantinople, but were driven back with great slaughter. The great Vladimir was the conqueror, the legislator, the builder of cities and founder of schools, and he is held in the same estimation in Russia, as Alfred in England, and Charlemagne and Otto in Central Europe. His reign continued from 973 to 1015.

Hungary. - At the bloody battle of Lechfeld, 955, the Magyars of Hungary were decisively defeated by Otto the Great. Since this time, they gave up plundering life, and gave themselves to the foundation of a Kingdom. Christian missionaries penetrated among them. In 1000, St. Stephen received the sacred crown from pope Sylvester, which became the emblem of one of the most famous of the Kingdoms of Christendom.

Appendix, 2. - Christianization of North-Eastern Europe.
Christianity was carried to Denmark and Sweden
by Anskar (826-865), a devoted monk of Corby
in the North. It was planted under Cnut.

To Norway from England (955-1033).

To the Bulgarians by Cyril and Methodius, two
brothers, (862-885), who were also the teachers of
the Moravian and Bohemian Czechs.

In 966, Mieszko, duke of the Poles, was baptized.

In 988, the powerful Vladimir of Russia was
baptized at Cherson. Russia henceforth became the
great conquest and strength of the Eastern Church.

The Fourth Period, (1066 - 1250.)

This period extends from Norman Conquest to the
death of Frederick the 2nd. The general feature of
the period was theocratic. Popes were the virtual
rulers of Europe.

References. - Milman, vol. III. p. 361-456. about
Hildebrand. Do. vol. IV. p. 15-54. Gibbon, Chap. 58,
about First Crusade, & Chap's. 60 & 61, about Fourth
Crusade.

The conquest of England was papal as well as
of Norman triumph. Pope sent a consecrated ban-
ner to William, and blessed the expedition. His re-
ward was the complete subjugation of English Church
to Rome, and the separation of the ecclesiastical court
in England from the royal court.

I. The Reform of the Church.

1. Its condition. - Church suffered from
3 evils, viz. the method of choosing popes, the mar-
riage of the clergy, and simony.

(a) The Roman clergy and people were the lawful

electors of popes; but through the corruption and intimidation, they surrendered this right to the robbers-barons of Campania. The transference of this power to the German Emperor was only a temporary remedy, and gave no security to the future. Indeed, the church was a slave so long as the power outside itself had the power to decide its head.

(b). The spirit of asceticism opposed the marriage of the clergy; but in the feudal period, there was special objection for it, for owing to the weakness of state it took man's best energy to protect his family and property. Moreover, if through the family relation the church had become thoroughly feudalized, ecclesiastical office and benefice would have become hereditary, and clergy, a caste. Through celibacy, the Latin church aimed to secure the entire devotion of her clergy. Through the admission of all worthy applicants, and promotion by merit, she drew for herself from the entire Latin Christian society, those who were most competent to serve her. But in feudal ages, this system threatened and overthrew the cause of the marriage among the clergy. Lastly, the marriage of the clergy favored the creation of

the national churches at the expense of the people.

(c) Simony, - buying and selling of ecclesiastical offices was in the 11th. century quite general. For the origin of simony, see Acta VIII, 9-24.

II. Hildebrande.

The reform of the church, its subjection to the church, superiority of the papacy to the temporal rulers, are in large measure due to Hildebrande or Gregory the Seventh. Born in Tuscany in about 1018, of distinguished German origin. His youth was passed in Roman monastery where he began rigorous discipline, which he maintained to the end of his life. He travelled much, was everywhere a close observer and student. Was a witness of the decline of the church. He saw that the root of evil was untouched, and devised more full remedies. His self-command and earnestness called the attention of the public. The fact that he had a definite plan while other men were hopeless, raised him to the position of a leader. As early as 1048, he began to exert a marked influence over the pope. From this time to his own election in 1073, he directed the papal

policy. The six pontiffs who preceded him were called Hildebrandine popes.

III. The Views of Hildebrande, proposed.

1. The reform of the clergy.
 2. Their absolute independence from the states.
 3. The supremacy of the pope over the church.
 4. The relation of the pope to the temporal sovereign, that of a feudal lord toward his vassals.
- In their dispute among themselves, he was to arbitrate. If they were unwise, he was to counsel; if they were immoral, he was to discipline and punish, and if clearly unfit for office, he was to depose.

IV. The election of the pope. - In 1059 the 2nd Lateran council provided that the cardinals should elect the popes, ^{however} subject to the approval of the Roman people, and the confirmation of the emperor.

V. The Imposition of Celibacy. - In the first year of his pontificate, Gregory VII decreed that the sacraments were void if administered by a simoniacal or married priest. In the end, marriage

が教會の憲法として一千七十六年ヘンリーと相争へる時の會議に於て公あせし一文を譯せしものあり

左に掲ぐる所は則ちヒルデブランド

一 天下の君と稱するハ羅馬法皇一人に限れる事
 一 監督を廢するの權は法皇一人に限れる事
 一 法皇の使者は總會議にて凡の監督に之を會長たるの權ある事

一 法皇は不在の僧を廢するを得べき事

一 皇帝の服飾を着するの權ハ法皇一人に限れる事

一 王公は法皇の足を接吻すべし但し法皇一人の足に限れる事

一 法皇は皇帝を廢するの權ある事

一 法皇の免許を経ざる會議ハ大會の名を附すべからざる事

一 法皇の制可と經ざる書籍は之を聖經と稱すべからざる事

一 法皇の宣下は何人たりとも決して之を廢棄するを得ず但し法皇は何人の命令たりとも之を廢棄するふとあるべし

一 羅馬教會は昔も今も後も錯誤あることなし

一 何人にて羅馬教會に不同意する者は基督教徒たるの資格を失ひ凡と臣民たる者は暴虐の君に忠義と盡すの義務なき事

すの義務なき事

was suppressed; and this is effected, partly by the power of the pope, partly by the zeal of monks, and mainly by the enlistment of the populace.

VI. - The Strife of Investiture. - The form of investiture was in favor of Gregory's views; the ring and the staff which the bishops received from the temporal sovereign. The ring the symbol of his mystic marriage with his diocese; the ring staff, the sceptre of his spiritual sway, might seem to belong to his holy unction.

In a council held at Rome at the beginning of 1075, Gregory abrogated by one decree the

whole right of investiture by the temporal sovereign. It absolutely deposed every bishop, abbot or inferior ecclesiastic who should receive investiture from any lay person. It interdicted him whosoever should be guilty of this act of ambition and rebellion till he should have abandoned the benefice so obtained, from all communica. in the favor of St. Peter, and from admission into the church. And if any emperor, duke, margrave, count, or secular potentate or person should presume to grant such investiture of bishopric or inferior dignity, he was condemned to the same sentence.

Concordat of Investitures made at Worms in 1122.

1. Investitures with ring and staff should be by the pope.
2. Investitures with the temporality, by the emperor.
3. Elections should be free, but in the presence of imperial officers.

VII. - Result of the Conflict of Henry and Hildebrand. -

Henry tried to depose Hildebrand, and sent a very offending letter to the pope. The latter excommunicated

icated him. The King was very unpopular among his countrymen, especially with the Saxons. He tried to strengthen his power, but all in vain. Finally he was compelled to cross the alps in very severe winter-time, and to appear in the castle of Canosa, where Hildebrand was, to ask his pardon. The story of great humiliation of Henry decided the supremacy of the papal power over the King; and though Hildebrand was finally deposed, and died in exile, still the humiliation of the King was recognized by the whole, and the power of the pope over the temporal power increased.

Appendix. - Readings about Hildebrand.

1. He had the austere virtue, the most simple piety, the fame of the vast theological knowledge, the tried ability to rule men, intrepidity which seemed to delight in confronting the most powerful; a stem singleness of purpose, which, under its name of churchmanship, gave his partisans unlimited reliance on his firmness and resolution, and yet a subtle policy which bore the name of craft. - Milman.
2. He was a monk from his boyhood. Mortification

in the smallest things taught him that self-command and rigor which he was afterwards to enforce on himself and on mankind; it was his self-imposed discipline, ^{perhaps} ~~however~~, his pride to triumph over every indulgence of the senses, even on the most trivial occasions. His sternness to others was that which throughout life, he exercised upon himself. — Milman.

3. The strangest indication of his superiority, his prophetic consciousness of his own coming greatness, was the self-command with which he controlled himself and his own ambition. There was no eager or premature struggle for advancement; office, honors, laid themselves at his feet. He was content to labor in a subordinate capacity, to have the substance without the pomp of the authority, the influence without the dignity of the papal power. — Ibid.

4. Damiani and Hildebrand. — The former was a monk by heart. He saw the mark in all but its personal austerity, departing from the character of Hildebrand. He could not comprehend the pusillanimity, and as it were, spiritual selfishness with which Damianus in anxious apprehension

for his own soul, would withdraw from the world, which himself would confront and cope with, not seek his safety in cowardly flight. Damianus trembled even for the stern virtue of Hildebrand when raised to the papacy, and at least able to command the luxuries of a magnificent prelate. x x x x x
From that time, Hildebrand and Damianus trod their opposite paths; Damianus to subdue the world within himself with more utter aversion, more concentrated determination, Hildebrand to subdue the world without, — how far within his own heart, God alone may judge. — Milman.

False Decretals.

They took their place in the jurisdiction of Latin Christendom during the pontificate of Nicholas II.

1. Contents. - The supremacy of popes, the dogmatic system and discipline of the church, the whole hierarchy from the highest to the lowest degree, their sanctity and immunities, their persecutions, their disputes, their right of appeal to Rome. They are full and minute on church property, on its usurpation and spoliation; on ordinations; on the sacraments, on baptism, confirmation, marriage, Eucharist, etc.

2. Its Tone. - Profoundly pious and occasionally beautiful in its moral tone. Many axioms of seemingly sincere and vital religion.

3. Its Spurious Character. - (a). The too manifest design for the aggrandisement of the Roman See. (b) The monstrous ignorance of history, which betrays itself in glaring anachronisms, and in the utter confusion of the order of events and the lives of the distinguished men.

4. Authorship. - The author or authors of these

pious frauds are unknown. They came not from Rome. The city of Metz is designated as the place in which, if not actually composed, they were first promulgated as the canon law of the Christian.

5. Reasons for its Appearance. - General degradation of the society. The mitre bowed before the helmet, the cross before the sword. The persecution and oppression of the church and its clergy had reached a height unknown in former times. There must be some appeal against this secular, this ecclesiastical tyranny; and whither should appeal be? It could not be to the Scriptures, to the Gospel. It must be to ancient and venerable tradition, to the unrepealed, irrevocable law of the church, to remote and awful Rome. Also, the tradition must come down from the successors of St. Peter himself in unbroken succession. The whole clergy must have a perpetual, indefeasible sanctity of the same antiquity.

II. Crusades against Mohamedans.

1. General characteristics.— Crusades were a popular expedition, undertaken by Latin Christians for the recovery of the Holy Land. They began in 1096, and came to end in 1270. The important expeditions were seven in number. They cost Europe millions of lives and proportionate wealth; and 2 centuries after the departure of the first Crusaders, the Christians did not possess a foot of land in Palestine. The Crusades were possible only once. They could not have taken place previous to the end of the 11th. century, because up to that time Europe was too weak and too disunited. They could not be revived after the 13th. century, because Europe was too engrossed with other interests. Immediate occasion of the Crusades were the ill-treatment received by the Christian pilgrims from the Seljukian Turks. The motive to avenge the insult was strong and general, but was only one of many. Among the other influences we find the ambitions of the feudal chiefs and clergy, the wretchedness of the

masses, the system of indulgence, and the spirit of venturism.

2. The First Crusade. — A very unsuccessful and fanatical expedition led by Peter the Hermit and Walter the Penniless, was utterly destroyed by the Sultan David in the valley of Nice.

The more substantial force followed these fanatic hoards of believers. They were led by Godfrey of Bouillon, Robert of Flanders and of Normans, Raymond of Toulouse, Bohemond, Tancred, ^{Baldwin} Stephen of Chartres, etc. They fought through Nice, Dorylaion, Tarsus, Antioch, and finally captured Jerusalem, where they established a Latin Kingdom with Godfrey as its King. The principalities of Edessa and Antioch were also established. The Turks, however began to recover strength; and the Christian states of Asia soon found it necessary to solicit aid from Europe.

3. The Fourth Crusade. — Began in early part of the 13th century; was diverted to Constantinople. Latin empire was established there for 50 years, with the result that the division and alliance between east and west was confirmed. Baldwin,

count of Flanders, under whom this crusade was fitted, was first elected Emperor, to be within a few months deposed and murdered. Egypt was swung for an attack on Palestine by its Sultan Saphadin. Ultimate ruin was the issue of this expedition, as of all the preceding.

4. The Outlines of other Crusades. — An insufficient force was left in regard to new careers. About the middle of the 12th c. Edessa, one of the Latin principalities was captured, and Jerusalem was threatened. Their danger led to the 2nd. crusade. Its preacher was the most exultant and influential of the age, St. Bernard, abbot of Clairvaux. He held the same position which Peter the Hermit and Urban II had in the first Crusade. It began in 1147, led by Louis VII of France, and Conrad III of Germany. Through treachery of the Greeks, it did not reach the Holy Land. — The occasion of the 3rd. crusade was the capture of Jerusalem. It was led by Frederick Barbarossa of Germany, Phillip Augustus of France, and Richard the Lion-hearted of England. No concert between the leaders. Barbarossa perished before reaching the Holy Land. Phillip Augustus abandoned the expedi-

tion, in order to take the advantage of the absence of Richards and French feudal lords to increase his own power. — Children's Crusade began in 1212. It does not really deserve to rank with other crusades, but it is interesting to show the superstition and enthusiasm of the age. It is said that 30,000 French children, and 20,000 German children united with this expedition. Death and wretchedness dispersed them all. — The fifth crusade was undertaken by Frederick II in 1228. Frederick was then engaged in bitter struggle with the pope. When he went to Palestine, he had to fight not only with the Saracens, but with the Christians too. By a diplomatic policy, however, he obtained an access to Jerusalem, and the city was placed in the hand of the Christians for some time. — The Sixth and Seventh Crusades were led by St. Louis of France. He was probably the best type of crusader in character, spirit, etc, but was not a good commander. He aimed to weaken the seat of Saracenic power, and hence his first expedition was directed toward Egypt, which was then the centre of that power. There, however, he was taken a prisoner, and it cost an immense sum of

money to redeem him. His second expedition was to Tunis, where he died in 1270.

5. Results of the Crusades.

(a) Economic. — Money, horses, and arms made dearer. Land became ridiculously cheap. Manufactures were increased. Commerce between Europe and East, and between different states of Europe, was established. Venetians were great carriers of commerce in this period.

(b) Political. — In general they were anti-feudal. National spirit was developed. Kings grew stronger, partly because of the increase of national spirit, and partly because through encroachment. Towns & cities gained their independence and serfs their freedom.

(c) Ecclesiastical. — papal influence increased. Crusades united Europe in a movement which the pope directed. The clergy grew in wealth and power, and towards the close of the movement, the church became secularized, and clergy demoralized.

(d) Intellectual. — Wider sympathies, & enlightenment, union of the Frankish with the Grecian & Arabian civilization.

(e) Social. — The characteristic social facts of

this period is the union between war and religion. Accordingly the typical man of the age is both martial and religious. Warriors were almost priestly characters. Brutal fighters and robbers of 10th century became the chivalrous knights of 12th & 13th c. Characteristic products of the Crusade were the 3 orders of knight, viz. Knight-templars, Knights of St. John, and Teutonic Knights. (See Guizot III. 109-111).

Institution of the order of the Knights of Jerusalem, 1095.
 " " " " " " " " St. John, 1099.
 " " " " " " " " Knights Templars, 1118.
 " " " " " " " " Teutonic Knights in Germany, 1167.

First crusade began	in	1095.
2nd	"	1146.
3rd.	"	1189.
4th.	"	1202
5th.	"	12 ⁴ 8.

III. - Crusades against Heretics.

1. Relation of the Latin Church to Heresy, -
 A heretic is one who takes opinions not sanctioned by the church. Looked at the medieval standpoint the duty of the church toward heresies depend on two things: (1) Estimate of the evil of heresies; (2) The degree of the responsibilities of the Church for the welfare of the society. As to the first every Christian held that heresy involved the eternal death of the heretic. As to the second, that its responsibility was complete. Liberty of conscience, rights of individuals, as opposed to the religious welfare of the Christian state, were ideals wholly foreign to the time. To illustrate this; secular authority deposed robbers and murderers in order that civil society might be safe; should not ecclesiastical authority do the same for heretics who threaten their fellows incalculably worse than robbers, etc. The Church held, if possible, to reclaim the heretic; but if disobedient to her voice, she thought it her duty to destroy them.

2. Heresies in Southern France. - S. France was comparatively free from the ravages of Migration and Scandinavian invasions, unlike other parts of the western Europe. In consequence, we have civilization here less impaired and more luxuriant. Abundant leisure was given to the people to inquire, criticize, and hence the heresy.

There were 2 general forms of heresy. One was called the Albigensians, from Albi, a city on R. Tarn. Their belief is not certain; but it seems it was somewhat like that of the Manichaeans, who denied the real suffering of Christ. It has so many different elements other than Christianity that it can hardly be called a heresy. The second was Waldensians, which was a forerunner of the Reformation of Luther. They rejected the authority of tradition and clergy, and believed the Bible to be the only guide. Private interpretation of the Bible was also held.

3. Crusades. - At the opening of the 13th. c. Innocent III tried to suppress the heresies through papal legates, armed with great authority to inquire and punish them. The count of Toulouse and other

nobles took the part of the heretics, and the legates were murdered. Then the pope declared Crusades against them, and the King of France and feudal lords of N. France were enlisted on his side with promises of reward similar to those given to the crusaders against the Saracenic Infidels. The effect was terrible. This crusade was directed by one Latin people toward other. Nothing worse in European History than the cruelties afflicted on the people of the southern France during these times. The inquisition was developed to extirpate the heresy. It took 20 yrs. to accomplish this end.

4. Results. - The fairest part of France was made desolate. S. France was feudalized and incorporated with Norman France. The King of France now ruled all over the country.

IV. New Monastic Orders.

1. The Need.- One result of the eastern Crusade was the intellectual awakening of the common people. They began to think, inquire, and criticize. Teachers were wanted. The clergy did not respond, and to meet with this demand, orders of St. Dominica and St. Francis were instituted.

2. Character and Works of New Orders.- Francis-cans and Dominicans signified, as is the case with all orders at their institutions, a protest against corruptions, and effort toward reform. In addition to this, they signified revolution in monastic policy. The Eastern and Benedictine monks had for their object, their own personal salvation and sanctity, by withdrawing themselves from the world. Of the new orders, it is said "the primary object was not the salvation of the individual monk, but the salvation of others through him. Seclusion was no part of their salvation and discipline. Their work was among their fellow-men in villages, cities, and markets, even in camps. Monastic Christianity would no longer flee the world; it would subjugate it."

V. History of France.

1. Her Relation to Crusades.- France took the most prominent part in the eastern crusades, so much so that in the East, French were synonymous with Christians. It was also the theatre of the Albigensian Crusade.

2. Political Changes.- Anti-feudal influence, strongest in France. The Royal power made great advance, especially under Phillip Augustus (1180-1223) and St. Louis (1226-1170), under the former through encroachment, under the latter through moral influence.

VI. Germany and Italy.

1. Struggles.- Both countries distracted with struggles between emperors and popes. The first stage in the struggle of investitures ended in 1122. In this struggle, as in later ones, the pope would incite the disaffected people, and even the members of emperors' own families, to rebel against them; and when hardly pressed, excommunicated them, deposed them, and

created rival emperors. The emperor would retaliate by deposing the pope, and setting up the rival.

2. Frederick II. (1152-1189). - The second act of the struggle took place in the time of Frederick I. His chief opponents were Hadrian^{II} and Alexander III. Frederick I or Barbarosa was the most powerful monarch of Europe since Charlemagne and Otto the Great. He held that the mediæval emperor was a continuation of the Roman emperor as it existed in the days of Constantine and Justinian, and that he inherited all the rights which had belonged to these emperors. Consequently, he was the sole legislator and ruler, the master of the church and state. He revived the study and use of the Roman Law, because it supported his views. Pope, however, held the Hildebrandian views. Causes, however, led to the temporary union. In Rome, Arnold of Brescia led a movement which attacked the foundations of papacy and Imperialism. He taught that the Church should return to apostolic poverty, and that clergy be restricted to purely spiritual functions. In political matters, he tried to bring back the early Roman Republic. He said

government should reside in the senate and people of Rome, not in the emperor. Pope was banished and emperor defied. Another form of Republicanism appeared in north Italy. Milan and many other cities were really little republics. They rejected the claims of the emperor. Frederick and Hadrian made common cause against Rome, Arnold was burnt, pope was reinstated, and Frederick crowned.

The death of Hadrian in 1159 was followed by a schism. From this time, pope is in alliance with Lombard cities, and the Emperor with anti-popes and even with republicans. In course of this quarrel, the city of Alexandria was built in honor to pope Alexander, to oppose the Emperor. The conflict was decided in 1176 in the battle of Legnano, which was followed by a truce of six years, and in 1183 by the treaty of Constance. Pope was again victorious. There is a striking coincidence between this event with that of the declaration of independence of the U.S.A. The latter was signed in 1776, just 700 years later, and was recognized in 1783.

3. Frederick II and Innocent III. - In the third stage of the struggle, Frederick II (1212-1250)

was successively opposed by Innocent III (1198-1216), and Gregory IX and Innocent IV, all able upholders of papal principles. Under Innocent III, papacy reached its highest limit. In his inaugurating sermon occurs the following description of the papal office: "The successor of Peter, the vicegerent of Christ, stand in midst of God and man, - below God, above man; less than God, more than man. He judges all, is judged by none." The pope was conscientious in this speech, Innocent himself having been a very firm-minded man. Thus he became the virtuous ruler of all rulers. The Kings of France and England were forced to submission. He was the author of the 4th. Crusade against the Moslems, and the crusade against the Albigensians. The rise of orders of St. Francis and St. Dominica is during his pontificate.

Frederick II, is the most cultivated sovereign of the Middle Ages, master of six different languages, creator of parliament. As a legislator, especially in regard to Commerce, far a head of his time, tolerant, friend of learning. But he was skeptical, cruel, luxurious, a southern Italian in taste & temperament.

rather than German. (Milman, V, p. 378-392).

The Occasions of Quarrel. - Henry VI died in 1196, and he left only a babe. The pope got disgusted with the house of Hohenstaufen, and desired to crush it. So he candidate Otto of Brunswick to the crown. Henry had a brother, Phillip of Swabia. Otto gained ascendancy, and was crowned the emperor. But he failed to fulfill promises which he made toward the Roman See. The attention of the pope was called to a young Hohenstaufen, Frederick II, who was then in Sicily. The latter investigated by Innocent III, landed at Genoa, made his way toward Germany, made diplomatic union with French King, and was finally crowned at Frankfurt. His disobedience to the pope soon occasioned another schism. He was excommunicated; but he made an appeal to the public that the successors of St. Peter should resume the simplicity and humility of the apostles themselves. After the death of his first wife, he was married to Yolande, daughter of King John of Jerusalem. In 1228 he started for the Holy Land. (See account of 5th. Crusade). During his absence

Germany was disturbed by the rebellion of his son, who revolted by the instigation of pope Gregory IX. The rebellion was crushed, and Conrad, his second son was placed on the throne of Germany. Frederick crossed the alpe, and was nearly in the point of entering Rome when Gregory died. Innocent IV, who succeeded him, was once a very good friend of his, and the friends of Frederick congratulated him for the pontificate of the new pope. "No" said the Emperor, "in cardinal I had the best friend; in pope, I have the worst enemy. No pope can be a Ghibelline". His son Enzo who had been made the King of Sicily was taken by the Bolognese, and several of the Emperor's allies sadly failed ^{in Italy}. Frederick was now too much worn out, and died somewhat suddenly in 1250. The victory of the pope was complete. After the death of Frederick II³, the pope had none to fear.

Appendices.

1. Roman Law, - "The Church excepted, no agent did more to keep alive the memory of Roman Institutions as the Roman Law. * * * * In Italy

first, and then in Paris and Oxford, they were expanded, commented on, extolled as the perfection of human wisdom, the sole, true, and eternal law. Vast as has been the labor and thought expended from that time to this in the elucidation of the civil law, the most competent authorities declare that in acuteness, in subtlety, in all those branches of learning, which can subsist without help from historic criticism, these so-called Glossators have been seldom equalled and never surpassed by their successors." - Bryce's Holy Roman Empire, p. 172.

2. The German Free Cities. - "Since Henry the Fourth's day, towns had been growing up through Southern and Western Germany, especially where rivers offered facilities for trade. Cologne, Treves, Mentz, Worms, Speyer, Nurnberg, Ulm, Regensburg, Augsburg, were already considerable cities, not afraid to beard their lord or their bishop, and promising before long to counter-balance the power of the territorial oligarchy. * * * * Thus there arose in the state a third order, the firmest bulwark, had it been rightly used, of imperial authority; an order whose members, the Free Cities,

were through many ages the centres of German intellect and freedom, the only haven from the storms of civil war, the sunset hope of future hope and union. x x x x From them aspiring spirits strive to diffuse those ideas of German unity and self-government which they alone had kept alive." - Bryce.

3. Frederick II. - "Although the beneficial results of his reign are not at a first glance so palpable and undeniable as some of its injurious results, yet so far was he from being a mere untimely precursor of the new era which dawned in Europe more than 2 centuries after his death, that, perhaps in a greater degree than any other, he was instrumental in hastening its arrival, both by sowing the first seeds of the Renaissance in Italy, and by giving to the old system of things a shock which was felt throughout Europe, and continued to work silently long after its reverberations had passed away." - Enc. Brit.

4. Guelphs and Ghibellines. - During the struggle between the Hohenstaufen and the House of Brunswick, Germans were divided into two parties, called Welf

and Waiblingen, the former taking the part of Frederick's family, and latter, that of Brunswick. The same party spirits passed into Italy, and there they changed their names into Ghibelline and Guelph. During the struggle of the Emperors with popes, Ghibelline took the side of Imperialism, and Guelphs, that of the papal power.

5. The first period of middle ages (410 - 590) was essentially a destructive period; the second period, (590 - 843) was a constructive period; the third (843 - 1066) was the formative period of different nationalities of Europe; and the fourth (1066 - 1250) was the period of papal supremacy.

VII History of England from 1066-1250.

1. Character of Kings. - Normans, William I, William II, Henry I, and Stephen (1066-1154) and the early plantagenets, Henry II, Richard, John, and Henry III, (1154-1272) were all foreigners. Thus for 206 years, England was governed by foreign rulers. Of these Norman-French kings, Richard the Lion-Hearted could not speak a word of English. During his reign of 10 years, he was in England only 2 months. The first Norman king, William I, and the first plantagenet Henry II, were able and most useful rulers; but William was a thorough Norman, and Henry was born and educated in France. Thus for a while, England was a province of the plantagenet Empire.

2. Outlines of History. - The conquest made the English people powerless. For the time being they ceased to be a factor in political history. Norman ecclesiastics were substituted for English priests. Norman soldiers were substituted for the English nobles and land-holders. In the important towns and cities strong castles were built and garrisoned by Normans.

The people were treated with extreme inhumanity. A good result of their devastation was the suppression of secularism. The Saxons, Mercians, and Northumbrians all became Englishmen under the influence of common oppression. The conquest tended to advance feudalism in England where it was far less ^{developed} than elsewhere in the continent. William however took certain measures to strengthen the king at the expense of feudalism.

1. He separated the estate of the largest fief-holders.
2. He retained the old national system of courts.
3. He required the oath of fealty to himself.

The services of William I to England are (1) through oppression made English people into one nation. (2) He introduced more highly developed feudalism into England. (3) He strengthened the church.

One important change during the reign of William II (1087-1100) was the alienation of the church from the king. It was one phase of the investiture strife. King kept the Bishopric vacant in order to enjoy their revenues. Anselm, archbishop of Canterbury

opposed the king, and on the whole successful.

The Third Norman King Henry I (1100-1135) married a descendant of old English kings. He thus united Normandy with England, and strengthened the royal influence over the courts.

Between 1135 - 1154, there was struggle between Matilda and Stephen which ended with the compromise that Stephen was to be the king, and Matilda's son to succeed him. During the civil war, barons were without restraint, and English learned what unbridled feudalism meant. In one way, the influence of this reign, like that of William I, united the people in willingness to suppress feudalism and support the king.

The reign of Henry II (1154-1189) is memorable (1) for the introduction of scutage, money taken from barons in place of military service. This tended to weaken feudalism. (2) Quarrel with the church. - Thomas à Becket, formerly king's good friend, but now a proud archbishop of Canterbury opposed the king. By the constitution of Clarendon, the clergy was brought under the jurisdiction of the king. Becket refused it.

Finally King sent his servants and murdered Becket. Though afterward the King was compelled to make penance and pay special pilgrimage to Becket's tomb, still the victory remained with the King, and the subjection of the clergy to the royal court continued. (3) Further organization of Government. - "The fabric of our judicial legislation commences with the Assize of Clarendon 1166, the first object of which was to provide for the order of the realm by reviving the old English system of mutual security, or frankpledge." The strongest part of the government was placed in the hand of local institutions.

The realm of Henry II included beside England more than half of France, and Ireland. He tried to add south-east France to his Kingdom by political marriage of his daughter, so as to have an access to the Alps to interfere with the struggle of the Pope and the German Emperor. His own sons revolted against him, and he died a wretched death at Chinon on the silvery stream of Vienne amidst the mutterings of the populace.

Richard, (1189-1199), an absentee. He regarded England solely as a source of revenue. He received money by the sale of office there. He was a fighter and little more. Stub says of the reign of Richard that it ~~is~~ "testifies to the strength of the system built up by Henry II."

John, (1199-1216) one of the most wicked kings of England. His reign is memorable (1) for the loss of Normandy, (2) for quarrel with Innocent III, and (3) for famous Magna Charta.

The good results of the loss of Normandy were, (a) It confined the attention of the King of England to his own Kingdom. (b) It made the Norman barons residing in England, Englishmen.

Magna Charta. - All classes united in extorting it from the King John. The crown was so strong that had one class supported the King, the signature of the Great Charter by the King was impossible. But John ^{offended} barons individually as well as a class. The early provision of the Charter testifies his extreme abuse of the feudal rights. He robbed and extorted the clergy. The common people also suffered, in towns, through

taxes, everywhere through perversion. The King had brought upon all classes the suffering of the interdict, and the disgrace of the vassalage to the pope. A circumstance which emboldened the resistance was the failure of John to recover Normandy. The defeat of his army at Bouvines in 1214 decided the fate of English liberty. The Barons met in arms, and in June 15, 1215 extorted King's signature to the Magna Charta.

In a form, it is an agreement between King and people, in which certain obligations bind the King to his people. Many of its provisions relate to the observance of the feudal relations, i. e. the heir if of age shall pay only the ancient relief, an earl £100, a knight 100 s.

A second class relate to abuses in the administration of justice. It is provided that the court of common pleas should be held in a fixed place, that fines should be proportionate to offences, that merchants and serfs shall not lose their all.

A third class declare principles which had

become fundamental in the constitution of England and the United States.

1. The King can impose no scutage or aid out of three feudal aids, except with the agreement of the common council. The composition of the council, and their methods of work were carefully stated. By this provision, arbitrary taxation was prohibited.

2. No freeman shall be taken or imprisoned, or dispossessed, or outlawed, or exiled, or in any way brought to ruin: we will not go against any man nor send against him, save by legal judgement of his peers or by the law of the land.

3. To none will we sell, to none will we deny or delay right or justice.

In these clauses are contained right to trial by justice jury and habeas corpus, called by Sir James Mackintosh "the most effectual securities against oppression, which the wisdom of man hitherto devised." These rights which the King granted to his vassals, were required to extend to those so that the compact was national. Right of war against sovereign was also authorized.

Early services of Magna Charta, - Pope absolved John from his promise. War broke out, and continued until King's death in the following year. In the reign immediately following, Magna Charta was often violated; but even under the most despotic King, it served to keep alive the memory of the people's right, and emboldened the defenders of these rights.

Henry III, 1216 - 1258. - During his minority England was well governed by regents, among whom were Stephen Langdon, the Archbishop of Canterbury. His own reign from 1227 - '58 was a period of misgovernment. He broke Charta 6 times in order to be hired to observe it. He substituted clerks for the representatives of great classes. He subordinated England to papal interests, and surrendered her to papal extortions. He gave England over to plunder to his French kindreds, and to the relatives of his wife. His reign is one long series of unscrupulous and unprincipled acts.

The Fifth Period.

1250 - 1492.

From the death of Frederick II to the Discovery of America.

Prevailing Characters. - The decay of the Medieval Institutions, viz, the papacy, the Empire, the Feudalism; the development of nationalism, the rise of Parliament and of the absolute monarchy.

I. The Survey of Europe.

The struggle with the Mohammedans complete its 3rd stage. The Ottoman Turkish Empire established itself in the middle of the 14th c. Adrianople was captured in 1361. Their progress was checked by internal dissensions and by the military genius of Tamerlane, the leader of Mongolian invasion. The power of the latter was, however, of short duration, and the Ottoman Empire revived, and S. E. Europe was subjugated by the Turks. At last, Mohamed II took Constantinople in 1453, which was founded as a Christian capital more than eleven centuries ago.

The last siege of Vienna took place in 1683, the farthest limit of Ottoman conquest. In west Europe, the Mohammedans kept losing ground and were finally expelled from Spain in 1492. The union of All Spain, under a Christian monarchy compensated the loss of Europe in South East.

Scandinavian Kingdoms made slow progress. Their union took place in 1397. Russia was kept back by the Mongolian invasions, who established themselves there early in 13th. c. Poland and Hungary defended Europe from Turks on land and Venice on the Sea.

II. History of the Church.

1. - Its Demoralization. - During Crusades it did secular work, and became secularized. Highest offices were bestowed on account of skill in diplomacy, finance, and war, instead of religious zeal and spirituality. The consequence was, Church forgot her function and became corrupt.

2. - Phillip IV and Boniface VIII. - The victories over the Empire which marked the previous period,

were followed near the beginning of the 14th. c. by the defeat and virtual enslavement. The principles of Hildebrande that the property of the Church should be free from taxes, had on the whole been maintained; but now this property grew immense, clergy was luxurious, and kings were engaging in costly enterprises. Edward III of England and Phillip IV of France taxed the clergy. Boniface replied in the bull *Clericus laicus* as follows: "On no title, on no plea, any tax is to be levied on any property of the Church without distinct permission of the Pope." Offenders were to be excommunicated. Edward outlawed the clergy, and thus exposed them to plunder. Phillip forbade the exportation of any precious metal from his Kingdom, and also through medium of exchange, thus cutting off a very large portion of the revenue of the Pope. The King asserted the superiority of the temporal over the spiritual power, and the equality of laymen with clergy. In 1302, he summoned the State Generals of the nation, the significance of this assembly being an appeal

to the public opinion. Boniface continued faithful to the principles of Hildebrand. In the bull *Unam Sanctam*, occurs the following words: "We therefore assert in firm and pronounce that it is necessary to salvation to believe that every human being be subject to the pontiff of Rome. These are two swords, spiritual sword to be used by the church, and material sword, for the church; the former being that of clergy, the latter of Kings and soldiers to be wielded by the command and sufferance of the priests." In 1303 Boniface was just ready to excommunicate Phillip, when the agent of King imprisoned and maltreated pope, so that he died. In this contest we see firstly the new power of the King, based on the rise of national sentiment, and on the influence of the civil law. We see also the new attitude of the clergy, partly patriotic and partly cowardly. Lastly, we see the evidence of the strength of public sentiment. The King put full trust upon the people which was impossible in time of pure feudalism.

3. "Babylonish Captivity."— The terrible fate of Boniface VIII and Benedict XI had not cooled down the eager competition for the perilous dignity. The cardinals assembled at Perugia. There were two factions among them, the French and the Bonifacian. The conclave met, it separated, it met again. Months wore away, and people of Perugia grew tired of delay. The Cardinal *de Prato* then proposed that one party should name three ultramontane prelates, not of the sacred College, on one of whom the adverse party should pledge itself to unite. They were named, among the three Archbishop of Bordeaux. Forty days were to elapse before the election. In 11 days a courier was in Paris. In 6 days more, the King and Archbishop met. The King insisted on 6 conditions, viz:

1. His own ~~and~~ full and complete reconciliation with the Church.
2. The absolution of all persons whom he had employed in his strife with Boniface.
3. The 10th. part of the revenue from the clergy of the realm for 5 years.

4. The condemnation of the memory of Boniface
5. The reinvestment of the Colonnas in the rank and honors of the Cardinalate.
6. This was a profound secret, and no one knew about it.

The coronation of the Archbishop of Bourdeaux took place at Lyons in Nov. 14, 1305, with great pomp. After his coronation, he absolved the King of France, granted the "10th", restored the Colonnas, Clericis laicos was abrogated, and Unam Sanctam was declared to contain nothing to the prejudice of the King.

In 1309, the papal court was transferred from Rome to Avignon. There for the period of 70 years, derisively styled the Babylonish captivity, the pope after pope held his court, degraded to a state of splendid vassalage to France, their luxury, pride, rapacity and avarice became a bye-word in Europe.

4. - Schism. - The Conclave of 1338 which followed the death of Gregory XI was as memorable as that of Perugia in 1304; the former led to Babylonish captivity, the latter to the great schism, which continued for 38 years. Of the 16 Cardinals, 11 were French. The Roman people were determined that there should be an Italian pope. At the conclave, cardinals were assembled, mass was celebrated, after which they were separated, and gave their votes. At this time there was a mob in Rome, crying "Roman Pope, at least Italian pope". After much difficulty, Archbishop of Bari was elected under the name of Urban VI, - a very unfortunate election. He did harshest things in harshest ways. Five months after the election of Urban VI, another pope was elected under the name of Clement VII. - During the schism, national and political considerations determined the following of each pope. Italy supported Italian pope, French, French Pope. English supported the Italian pope because he was hostile to the French. The

Scotch supported the French pope because they were hostile to the English. Meanwhile, popes lost influence in spiritual power. Hitherto, the pope had been an arbitrator between different nations; now his arbitration was rejected by all. The influence of schism was more demoralizing than that of Crusades. There was no unity among the Christians. Each pope had now only a portion of western Europe to draw their revenue. To increase his income, new and corrupting methods were freely resorted to. In this way, Europe was made ready for the great Reformation of 16th. century. The evils of schism became at last intolerable. At the successive election, each candidate desired to put an end to the schism; but when elected each pope refused to sacrifice himself. The first attempt was made at the council of Pisa in 1409 by cardinals. The result was 3 popes instead of 2. This failure awakened Christendom to the gravity of crisis. Emperor Sigismund forced one of the rival popes to unite in summoning the general council at

内村鑑三先生の
アマスト大学在学当時のノートの一部

1-2頁 鹿島健次氏寄贈
7-10頁 山本素次郎氏寄贈

An Essay on the Renaissance.

Savonarola.

1452 - 1498.

O. (The life of Savonarola is a historical enigma. To some critics he is a Christian hero, a martyr for his Master's cause, a forerunner of Luther and Calvin, and the world's benefactor in the cause of freedom; while to others, he is a political demagogue, hideous, because of the cloak of priesthood with which he covered his designs. In forming an estimate about such an anomalous character, the most reliable way will be to hear what he himself says, and let an unprejudiced mind form an opinion for himself.)

Born of a worthy family at Ferrara in 1452, he was intended for Medicine; but his mind was early turned toward the writings of Aristotle and Thomas Aquinas. His sense was extremely fine and delicate.

and the civilized paganism which the Renaissance established throughout Italy was intolerable to his acute moral sense. His own words written at his 20th year of age describe his surroundings:

"Now downcast worth and goodness fold their wings,
The rabble shout, the thoughtless jest and smile,
And luxury in siren accents sings,
And grave philosophy doth e'en beguile
The few who keep in the right road."

One evening, depressed by such thoughts like these, he turned to his flute for consolation, and as he played on a very melancholy tune, his mother was startled to see the gravity of the youth's position. Few days afterward, he fled from home, "to flee from the wrath to come," and found a shelter at a Dominican monastery in Bologna. His real motive for this determination can be learnt from the closing stanza of "The Canzona", a part of which was just quoted:

garchy, and on the other, the reckless-ness of popular democracy. Out of 3200—which constituted the Grand Council, the most enlightened part, and above 40 years of age were selected to serve as the advisers of the Magistrates, who were compelled to ask the council of this dignified body at least once a week in important matters of the Republic. The principles of the new constitution were stated as follows:

- I. Fear God.
- II. Prefer the good of the Republic to your own.
- III. A general amnesty.
- IV. A council formed on the model of ~~model~~ that of Venice without a doge.

The most remarkable part of Savonarola's constitution was in the head of the state, ^{not} Man, but the King of Kings, even Christ was its head, and the Immaculate Mother its protecting saint. But, what is the position of

Savonarola himself? Obviously, he was the interpreter of the Divine Will to the people, - the position of Moses, of Isaiah, of Jeremiah to the Jewish people. He never took a proud seat in the Council Hall, His seat was the pulpit in San Marco, from which spiritual, constitutional, and even domestic affairs of the citizens were poured forth with his fiery but melodious eloquence.

Five years of his prosperous but hazardous career at Florence till his death is a peculiar admixture of humility and audacity. None was more conscious of his own weakness than he himself. Even at the height of popularity, he was aware of his dangerous position. In a vision of the prophet of sorrow, he pours out his lamentations as follows: "Thou O Lord, who doest all things well, thou hast deceived me; thou hast betrayed me, worse than man has ever betrayed. For though

I have prayed for a long time that thou wouldst grant me such grace that I might never be compelled to the government of others, thou hast made me just the reverse, thou hast drawn me little by little to this part ere I was aware."

The growing prosperity could not deprive him of his strong sense of justice. When Alexander VI tried to appease him of his harangues against the papal court by promising him a Cardinal's hat, Savonarola's answer was, "I will have no hat but that of the martyr red with my own blood."

But with all his political sagacity and noble religious sentiments, we lament to read of his extravagance, and we may say, his ignorance of the "times and seasons" of providence. Calvin's government of Geneva was mild when compared with Savonarola's in Florence.

In two successive "burnings of vanities", it is estimated that more than 100,000 florins worth of jewels and ^{ornaments} ~~flowers~~, including the works of the best artists of the Florentine Renaissance were reduced to ashes. He substituted a holy festival ^{for} that of the breathless carnival of Lorenzo. A song which the children sang is illustrative of the character of this festival:

O ("Never was there so sweet a gladness,
 Joy of so pure and strong a fashion,
 As with zeal, love, and passion,
 These to join embrace Christ's holy madness.)
 Cry with me, cry as I now cry,
 Madness, madness, holy madness!")

The preacher of great political acumen apologizes for such extravagance from his pulpit, saying: "What shall I say of the festival of yesterday? - that for once I drove you all mad; is it ~~so~~ true? It was Christ, not I - - - - - What will ye say