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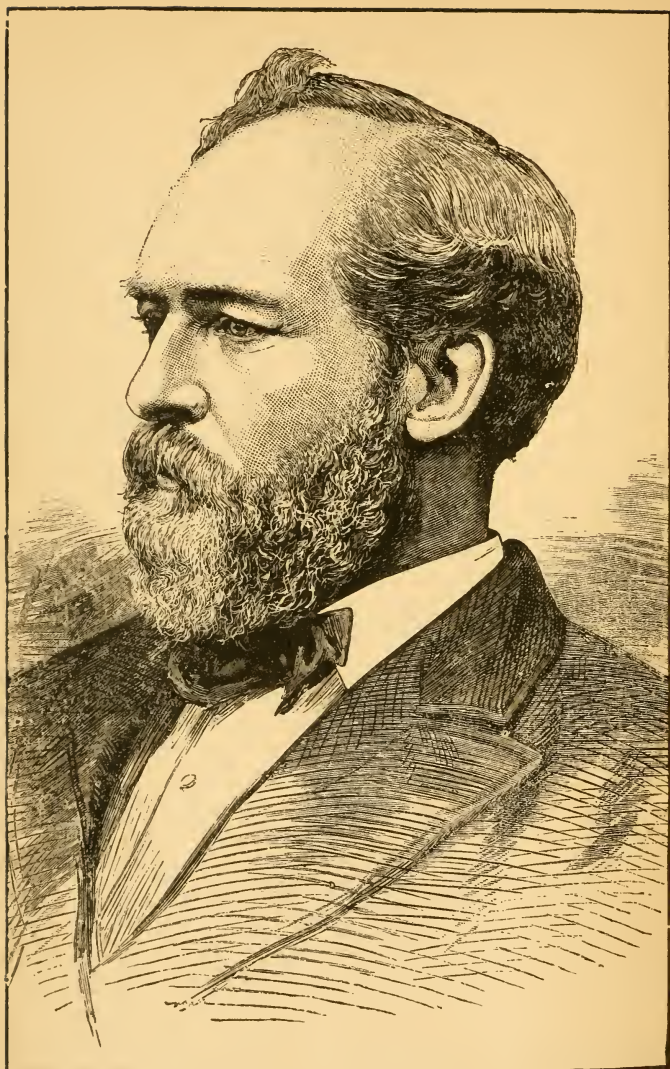
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J. Garfield

[For Sketch of his Life see page 370.]

NINETEEN
CHRISTIAN CENTURIES
IN OUTLINE.

A GUIDE TO HISTORICAL STUDY,

FOR HOME READING AND LITERARY CLUBS.

BY

LEWIS O. THOMPSON,

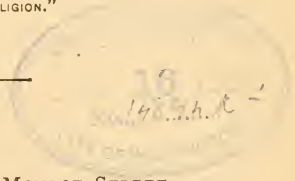
(FORMERLY PRESIDENT NORTHWESTERN UNIVERSITY, WATERTOWN, WIS.)

WITH AN INTRODUCTION BY

REV. J. R. MILLER,

AUTHOR OF "WEEK-DAY RELIGION."

CHICAGO:
A. CRAIG & CO., 180 & 182 MONROE STREET.
1881.



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TO

MR. J. T. PERRY,

LITERARY EDITOR OF THE "CINCINNATI GAZETTE,"

AUTHOR OF "SIXTEEN SAVIOURS OR ONE ?" AND OTHER WRITINGS

DEFENSE OF REVEALED TRUTH,

THESE CHAPTERS ARE DEDICATED, BY HIS FRIEND,

LEWIS O. THOMPSON.

PREFACE.

DURING three winters in my pastorate of the Second Presbyterian Church, it was my pleasure to conduct a Literary Club for the associated study of history. We used to meet on Monday nights of every other week, most generally at the delightful home of Mrs. William Jack, and also occasionally at the not less welcome residence of Mrs. T. A. Grier. We began as early as October, and continued until the warmer weather of May or June, and devoted about two hours each evening to talks and recitations on History, dividing the time by a brief social intermission. We did not combine music with our course, but it occurs to me now that this would have been an improvement. With this exception, the programmes that are presented in this book were substantially followed. A topic was taken by some member two weeks ahead, who would especially prepare himself upon it, and then, in a brief conversation, give us the results of his reading. I need hardly say that our literary club kept up an unabated interest from first to last, our

membership grew rather than decreased, and, when the course was finished, there were even regrets that it had not lasted longer.

If a number of persons of both sexes in the same neighborhood are anxious for self-improvement, they can form themselves into a club for that purpose ; in this way the Chautauqua plan for associated study can be made practicable in every city, village, or town, with the minimum of expense. Or, if no organization be formed, any one can privately take up the reading of history with profitable results. Having already instructed several classes in history, both at college and elsewhere, I shall be happy to correspond with a limited number (return postage prepaid), to guide them in the choice of books, and the best methods for their reading in that period for which they express a preference.

And now this book is published—first, as a memorial of the Second Presbyterian Church Literary Club whose existence was so highly prized by its members ; secondly, as a guide to similar organizations ; and last of all, to aid both individuals and associations in their historical reading.

LEWIS O. THOMPSON.

PEORIA, ILL.

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INTRODUCTION.

TRULY it seems a work of simple supererogation for me to write an introduction to a book by an author so well and so favorably known as the author whose book I am now asked to introduce. It seems about as unnecessary, and probably will prove about as helpful, as if I was to tie an extra feather or two on the wing of a healthy bird to aid it in flying.

However, courtesy forbids my refusing to add this feather. If it proves a weight and only impedes when it is expected to give lightness of wing, my friend, the author, must blame his own judgment.

There never was a time when there was so much need as there is at present for counsel and direction in the matter of reading. The ancient Israelites did not need a Moses more in finding their way through the pathless wilderness than is a Moses needed now, by every community or circle of young people, in choosing their path through the dreadful wilderness of books, which lies between them and the good land of true culture and refinement.

A lady who has found her way through all this tangle, who is thoroughly conversant with the whole subject, and who is giving her life largely to the

guidance of young girls in their reading, writes in a recent letter of her own experience: "It is very hard to guide wisely to the best reading in the ocean of literature of to-day. I think it one of the greatest blessings of my life that when about sixteen years of age, I came under the influence of a Sunday school teacher, one of the most cultivated and widely read women I have ever known, who made herself my friend, and recommended and lent valuable books to me, and thus guided my choice of reading."

It would be a great blessing if every young girl could have similar counsel and guidance. Countless lives with noble possibilities of beauty, influence and blessing to the world, are wasting all in the ruinous reading habits to which they have fallen victims. It were better indeed never to have learned to read at all than to have been led by this acquirement as many are.

The curse of the day is a sensational literature. It teaches no valuable life lessons. It holds up no noble examples. It scatters no precious seeds of truth. It inspires no worthy ambition. It starts the mind on no quest after wisdom. It vitiates the taste. It degrades the imagination. It sets up false standards of living. It influences and excites the passions. It breeds an atmosphere of moral misama which is fatal to the delicate life of purity and truth. It leaves death all along its path.

Ah! this wilderness is fuller of whitening skeletons

than was that ancient desert at the end of the forty years. Not dead bodies only, but dead souls mark the sweep of this desolating blight.

So there is need of guidance, of wise, skillful guidance. There *are* good books. Nor are they all dull and prosy. There are books as fascinating as any romance, which carry instruction, impulse, beauty, wisdom and noble counsel in every line. There are lines of reading and study which lead to the highest, truest culture, and which furnish new delights and surprises of pleasure at every step. There are circles of young people all over our country who are pursuing courses of solid and profitable reading, with an interest and an enthusiasm never dreamt of by the devourer of miserable sensational novels.

This book marks out one of the paths of the wilderness. The author is a Moses sent out to lead us, and great will be the company to follow him. He tells us a great many things about these wonderful nineteen Christian centuries, but better still, he tells us *how* to read their history so as to find its charm.

The most interesting thing about this book is, that it is simply a series of maps and pictures of an actual journey along the route thus marked out. The author conducted a company of young ladies and gentlemen in a course of home studies in the history of these centuries, and this is the way he did it.

The practical result of the publication of this book

should be the organization of circles in every church, town and neighborhood, for the study together of of similar courses. It is certainly the duty of those who are competent to do so, to give wise direction to the teaching of others, especially of the young. Every Sunday school teacher may do much. Every teacher in our public schools should be interested in this matter, having exceptional opportunities. Then every pastor has here an open field for much needed and widely useful service to the young people of his parish.

To the latter especially, Mr. Thompson's book will suggest similar efforts. He has now been conducting his class in their historical studies for three winters, from September or October to April or May. Meetings were held every fortnight. The members studied at home, and the meetings brought out the results of these studies, fixing in mind facts, dates and outlines.

There is no patent on this process. Nor is there any mystery about it that renders the plan impracticable in the hands of any pastor who is interested enough in the reading of his young people to put a little honest work into the preparation for such a course.

I have said enough if I have simply hinted at the need for such a book as this, and at the possibility of multiplying Mr. Thompson's idea next winter over all the land.

J. R. MILLER.

NINETEEN
CHRISTIAN CENTURIES
IN OUTLINE.



NINETEEN CHRISTIAN CENTURIES IN OUTLINE.

CHAPTER I.

BOOKS FOR READING AND REFERENCE.

THE habit of reading a little each day can be very easily formed. Ten minutes a day would make for an entire year over 3,000 minutes, which would more than suffice for the reading of a very large book. But who is there that cannot spare even more time than this, and that would not do so, were a relish for it once formed? Let me give, as an illustration, an incident that would not otherwise be deemed of sufficient importance. When I was preparing for college, one of our teachers told us that it would prove a very valuable habit to always have some subject on hand for special reading apart from our usual studies or daily occupations. The hint was not lost. For example, at one time I took up the study of Phonog-

raphy; then when that was finished I devoted three years to Philosophy, and so I have continued to do, until now I have more special subjects on hand waiting their turn, than pastoral duties will permit me to entertain at the same time.

Even very busy people can find time for a ten minutes' course of reading each day, and the habit would not prove a drag to other duties, but rather a spur to them. By a change of occupation, as is well known, we rest rather than fatigue the mind. The daily reading of history will bring us in contact with the great thoughts that have agitated mankind in other climes and in other ages; in contact with its great burdens, struggles and revolutions; in contact with its defeats and victories, its sorrows and its joys, its inventions and discoveries; and in contact with the rise and fall of dynasties. Familiarity with the deep themes of history will call for sympathy, quicken the pulse, stir the heart, and stimulate the intellect. "One touch of nature makes the whole world kin." I know there are many persons immersed in great enterprises, or perplexed by the cares of the household, that still hunger for intellectual culture, but know not how to secure it, or where to find the time. There are many who feel that the memory of their former attainments in history, philosophy or science is fading out, that would be glad of some opportunity

for review and revival. Does not the ten minute rule, and an evening once in two weeks for imparting the fruits of associated reading, solve the problem? But there is no need to limit the time to ten minutes; more than that can be utilized each day. How many spare moments run to waste? If we had a book handy we might read while waiting for our meals, or at such times as we have a moment to spare. Each book in Harpers' Half-Hour Series of history is so small as to be carried in the pocket, and one of these might always be at hand for the redemption of time and for the improvement of idle moments. "Be thine to seek the honest gain."

Prof. Blackie, in his admirable treatise on Self-Culture, admonishes students, as a matter of health, "to make a sacred resolution to move about in the open air at least two hours every day. Why should a student indulge so much in the lazy and unhealthy habit of sitting? Sitting, in fact, is a slovenly habit, and ought not to be indulged. If I wish to know Homer, for instance, thoroughly, after the first grammatical and lexicographical drudgery is over, I can read him as well on the top of Ben Cruachan, or, if the day be blasty, amid the grand silver pines at Inverawe, as in a fusty study. A man's enjoyment of an Æschlyean drama or a Platonic dialogue will not be diminished, but sensibly increased, by the fragrant

breath of birches blowing around him, or the sound of mighty waters rushing near." We may go hunting with books as well as with guns, and with much more safety.

It will be needful to glance at the different tools with which we are to work in this line of study, and to consider how we are to get them. As a general thing every town is well supplied with books on history. If there is no public library accessible, books can be borrowed, if carefully used and promptly returned; or the Association, if one be formed, can club together and buy a limited number of books for the common use of the society. The following books would cost some \$1,200.00; but for a library could be bought at a considerable discount. Even selections from this list would constitute a fine historical library, and form an enduring monument to the genius and patient investigation of those who have written them. Smith's "History of the World" can be bought for \$10.00; or Weber's "Outlines" for much less, and either of these would make a good beginning for a private collection.

Let me now enumerate some of the books which cover the whole field of history or important eras, so that if they cannot be purchased they may at least be consulted in the public library when it becomes necessary to investigate particular subjects.

BIBLICAL.

1. The Bible (the best history on the field covered and on man in general that was ever written); Rev. G. R. Gleig's History of the Bible; Wheeler's Shuckford's Sacred and Profane History of the World, connected from the creation, etc.; Wheeler's Russell's Connection of Sacred and Profane History, from Death of Joshua to Decline of the Kingdoms of Israel and Judah; Wheeler's Prideaux's Old and New Testaments in the History of the Jews and Neighboring Nations, from the Kingdoms of Israel and Judah to the time of Christ; Jahn's History of the Hebrew Commonwealth; Tristram's Land of Moab; Dean Stanley's Jewish Church (3 vols.); Stanley's Eastern Church; Dean Milman's History of the Jews; Rawlinson's Seven Great Monarchies; Rawlinson's Outlines of the Old Testament; Smith's Assyrian Discoveries; Meyer's Remains of Lost Empires; Dr. Schliemann's Troy and its Remains; Gen. Cesnola's Island of Cyprus; Layard's Nineveh; Layard's Fresh Discoveries at Nineveh; Dr. H. B. Smith's Chronological Tables of Church History; The Apocrypha; Josephus; Eusebius; Mosheim's Church History; Neander's Church History (6 vols.); Gieseler's Church History (5 vols.); Schaff's Apostolic Church, and History of the Christian Church (3 vols.); Guericke's Church History; Dr. J. H. Kurtz's Church History (2 vols.); Dr. G. Ullhorn's Conflict of Christianity with Heathenism; Archbishop Trench's Medieval Church; Dr. H. R. Hagenbach's History of the Church in the 18th and 19th Centuries (2 vols.); Dr. W. M. Blackburn's Christian Church from Its Origin to the Present Time; Ranke's Popes; D'Aubigne's Series on Reforms; Milman's Latin Christianity; Birch's Egypt from the Earliest Times to 300 B. C.; McCoans' Egypt as It Is; Smith's Assyria to the Fall of Nineveh; Vaux's Persia to the Arab Conquest; Smith's Babylonia (each \$1.00); Smile's Huguenots; Smile's Huguenots After the Revocation; Rev. E. Smedley's Reformed Religion in France (3 vols.); Lent's History of the Presbyterian Church Throughout the World; Steven's History of American Methodism; Dexter's History of Congregational-

ism ; Schumucker's Lutheran Church in America ; Neal's Puritans (2 vols.) ; Turner's Sacred History of the World (3 vols.), etc.

UNIVERSAL.

2. Philip Smith's History of the World (most excellent) ; Tytler's Universal History (6 vols.) ; Rawlinson's Manual of Ancient History ; The Oxford Chronological Table ; Rawlinson's Origin of Nations ; Keary's Dawn of History ; Rollin's Ancient History ; Schmitz's ; Putz's and Arnold's Ancient Geography and History, etc.

GREECE.

3. Grote's (12 vols.) ; Herodotus, Thucydides, Xenophon, Thirlwall's (2 vols.), Felton's ; Bulwer's Athens ; Dr. E. Curtius' (5 vols.) Liddell's, Schmitz's ; Rev. G. W. Cox's The Greeks and the Persians ; Cox's Athenian Empire ; Baird's Modern Greece, etc.

ROME.

4. Livy, Tacitus, Cæsar, Sallust, Polybius (fragments translated in 2 vols.) ; Goldsmith's (for popular story) ; Arnold's (for critical study) ; Niebuhr's, Merivale's Romans Under the Empire (7 vols.) ; Gibbon's Decline and Fall of the Roman Empire (7 vols.) ; Dr. Theo. Mommsen's (4 vols.) ; Curteis' Roman Empire from A. D. 395 to 800 ; Schmitz's, Menzies', Rev. W. W. Capes' Early Roman Empire ; Merivale's Roman Triumvirates, Wilhelm Ihne's Early Rome to Its Capture by the Gauls ; Capes' Age of the Antonines ; Castelar's Old Rome and New Italy, etc.

STATES OF EUROPE.

5. Hallam's Middle Ages ; Menzies' Middle Ages ; Guizot's History of Civilization ; Draper's Intellectual Development of Europe ; Russell's Modern Europe (3 vols.) ; Alison's History of Europe (4 vols.) ; Dr. Arnold's Lectures on Modern History, etc.

ENGLAND.

6. Hume's (6 vols.); Macaulay's (5 vols.); Knight's (8 vols.); Keightley's (5 vols.); Froude's (12 vols.); Lingard's, Schmitz's, Dickens'; Buckle's History of Civilization in England (2 vols.); Carlyle's Cromwell; Seebohm's Era of the Protestant Revolution; J. Gairdner's Houses of Lancaster and York; Creighton's Age of Elizabeth; Sanford's Puritan Revolution; Edward Hale's Fall of the Stuarts, and Western Europe; Stubbs' Early Plantagenets; Church's Beginning of the Middle Ages, or the History of England in Its Connection with Europe; Morris' Age of Anne; Strickland's Queen Mary (2 vols.); Strickland's Lives of the Queens of England (6 vols.), etc

UNITED STATES.

7. Bancroft's (10 vols.); Hildreth's (6 vols.); Bryant and Gay's; Robertson's America; George Tucker's History of the United States (4 vols.); Greeley's American Conflict; Vice-President Wilson's Rise and Fall of the Slave Power in America (3 vols.); A. H. Stevens' War Between the States (2 vols.); Draper's Civil War (3 vols.); Irving's Life of Washington (5 vols.); Gen. Sherman, Memoirs of; Benton's Thirty Years in the U. S. Senate; and the various School Histories.

SPAIN—NETHERLANDS.

8. Prescott's Series—Ferdinand and Isabella; Conquest of Mexico; Conquest of Peru; Philip II. Irving's Series—Alhambra, Columbus, Granada, Mahomet, and Spanish Papers. Motley's Series—Netherlands; Rise of the Dutch Republic; John of Barneveld. Robertson's Charles V.; Kirk's Charles the Bold (2 vols.); Schiller's Revolt of the Netherlands.

EPOCHS.

9. Abbott's Historical Series. Epochs in History—Rev. G. W. Cox's Crusades; S. R. Gardner's Thirty Years' War;

A. D. White's French Revolution and First Empire; Johnson's Norman Kings; Warburton's Edward III.; Longman's Frederick the Great and the Seven Years' War, etc. (each \$1.00); Harper's Half-Hour Series of Historical Books (most valuable, and only 25 cts. each); Creasy's Fifteen Decisive Battles of the World; Buckley's Short History of Natural Science; Routledge's Discoveries and Inventions of the Nineteenth Century; Knight's Mechanical Dictionary (3 vols.), etc.

FRANCE.

10. Guizot's History of France (5 vols.); Bulwer's; Crowe's; Student's History of France; Robert Black's History of France (5 vols.); Park Goodwin's (brief and excellent); White's History of France; Menzies'; Carlyle's French Revolution; Life of Napoleon; Lamartine's Restoration of Monarchy in France; M. Thiers' History of the French Revolution (5 vols.); De Tocqueville's, etc

GERMANY.

11. Menzies'; Carlyle's Frederick the Great; Peak's History of the German Emperors; Schiller's Thirty Years' War.

SPAIN—PORTUGAL.

12. Dunham's History of Spain and Portugal (5 vols.); Florian's History of the Moors; Help's Spanish Conquest in America (4 vols.); Madeira, Portugal and the Andalusias; Vane's Peninsula War; Wallis's Glimpses of Spain.

SCANDINAVIA.

13. Mallet's Northern Antiquities; Drs. Crichton and Wheaton's (2 vols.); Paul Sinding's; Brace's Norse Folk; Voltaire's Charles XII.; Prof. Keyser's Religion of the Northmen (translated by Pennock), Prof. Anderson's Norse Mythology; Bayard Taylor's Travels in Northern Europe, etc.

RUSSIA.

14. Abbott's Kings and Queens ; Abbott's Peter the Great ; Eugene Schuyler's Reign of Peter the Great ; Barrow's Peter the Great ; Dixon's Free Russia ; D. M. Wallace's Russia ; J. R. Morrell's Russia as It Is ; De Lagny's The Knout and the Russians ; Count De Segur's Napoleon's Expedition to Russia (2 vols.).

TURKEY.

15. James Baker's ; Sir E. S. Creasy's History of the Ottoman Turks ; J. R. Morrell's Turkey ; Past and Present ; Gilson's Czar and the Sultan ; Kinglake's Crimean War.

THE ORIENT.

16. Lenormant's Manual of Oriental History ; Crichton's Arabia ; Griffi's Mikado's Empire ; Doolittle's Life of the Chinese ; Marsham's History of India ; Vincent's Land of the White Elephant ; C. H. Jones' Africa, from Herodotus to Livingstone ; A. Vambrey's Central Asia ; Van Lennep's Bible Lands, etc.

GENERAL.

17. Rev. J. G. Wood's Uncivilized Races in all Countries of the World (2 vols.).

18. Haydn's Dictionary of Dates ; Putnam's The World's Progress ; Stephen Hawes' Synchronology of Sacred and Profane History.

19. Harper's Student's Series is most excellent on the subjects considered, and should find a place on the shelf of every well-regulated library.

We may consult Appleton's, Chamber's, Britannica, Johnson's and Penny Cyclopædias, and books of travel and missionary labor on special topics, omitted histories, lives of great men, and the tribes, races and dynasties of mankind generally.



CHAPTER II.

THE VALUE OF HISTORICAL READING.

PRESIDENT CHAPIN, of Beloit College, some years ago, when one of his classes took up the history of Greece, said substantially, "That a perfect knowledge of history, like a perfect moral character, is, for man in his present state, an ideal rather than a possible attainment—yet a thing to be aimed at and approximated unto. The successful study of history depends more on the diligence and perseverance of the student than on any formal course of instruction. There is no acquisition nowadays of more importance and value to the thoroughly educated man than a knowledge of history; for a ready command of the facts of history is a power in the hands of him who has it. There is a special charm in the study to him who follows it industriously. As he proceeds a rich

and grand philosophy of history is ever unfolding to his view, and separate facts group themselves into beautiful systems, even as the stars do under the scientific investigation of the astronomer, that reveal the glory and wisdom of Him who has His own fixed place for the vicissitudes of human society, no less than for the movements of the stars of heaven."

And proceeding in the line of this suggestion, I will present some of the advantages to be derived from the careful reading of history. As a matter of course its study is instructive. This feature has been dwelt upon from most ancient times. Cicero calls history "*testis temporum, lux veritatis, et magistra vite;*" and Diodorus says that "History is a hand-maid of Providence, a priestess of Truth, and a mother of Wisdom." Macaulay has epigrammatically added that "History is philosophy teaching by example." And all this it must necessarily be, when we remember that history endeavors to give a faithful picture of all the great events that individual, associated, national, or international plan and actions have produced. Its field, then, is the entire domain of human thought and activity, and under its various chapters such general subjects as these find treatment, viz.: race, migration, colonization, the rise and fall of States, and the progress of tribes and nations in civilization, arts, science and literature, as these

connect themselves with religion, government, legislation and jurisprudence, finance, war and marine, agriculture, trade and manufacture, poetry and rhetoric, philosophy, physics, architecture, sculpture, painting, music, luxuries, manners, customs, and the like. Of necessity, then, history forms the very foundation of the temple of knowledge. We can know nothing at all, unless we are acquainted with its teachings; for it includes within itself every subject that has ever stirred the mind of man.

Nor is the cultivation of memory a small part of the benefit to be derived from historical reading; or at least books of history should be read with this end in view. The mind should not be used as a sieve, so that the more that is poured into it the faster it runs through; nor again as a sponge, to absorb everything brought in contact with it; but it should be so exercised that it may become a healthy faculty with abundant retaining capacity, and a prompt power of reminiscence. One way to secure such exercise will be to tell what we have been reading about during a given time, to some one who will not feel himself wearied by the repetition, or who will kindly listen for the good the telling will do us. Read a chapter once, but carefully, and then try to repeat all its main incidents in their logical order of cause and sequence, and in your own language. This may be difficult at first,

but by practice and by trusting the memory, the exercise will grow easier, and the mind itself become more tenacious and faithful.

It is said of the magician Houdin and his son, that in order to strengthen their memory, they would walk rapidly past a shop window, take in at a single glance its entire contents, and then tell what they had seen to each other with the greatest exactness. Memory is weak because it is not more directly cultivated, and reliance upon it made more imperative. The invention of printing and the multiplicity of books have evidently lessened the power of memory by making absolute reliance upon it less a necessity; for what the ancients could do in this direction, even to the repeating of entire books heard but once or occasionally, shows what its capacity is, and what its full power when properly cultivated.

Historical reading also becomes very helpful and stimulating. The shores of time are lined with wrecks as well as with splendid achievements. If we read history to any purpose, we are warned by the career of those who have suffered shipwreck to avoid their evil and dangerous courses, and steer our bark for more quiet and hopeful waters. And, on the other hand, we are stimulated by the lives of those who have grandly succeeded or gloriously triumphed, and though we may have neither the genius nor the courage to

pay the price greatness has paid, yet as the poet has so well said :

“Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of Time ;

“Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.”

“History,” Dr. Arnold has wisely said, “forbids despair without authorizing vanity ; it explains why more has not been done by our forefathers ; it shows the difficulties which beset them, rendering success impossible ; while it records the greatness of their efforts, which we cannot hope to surpass. But without surpassing, perhaps without equalling their efforts, we may learn by their experience to avoid their difficulties. Napoleon crossed the Alps with scarcely the loss of a man, while Hannibal left behind him nearly half his army ; yet Napoleon was not a greater man than Hannibal, nor was his enterprise conducted with greater ability. Two things we ought to learn from history : one, that we are not in ourselves superior to our fathers ; another, that we are shamefully and monstrously inferior to them, if we do not advance beyond them.”

History may be so read as to improve the style, if

writing be our occupation, or to enrich our diction for either private converse, or public discourse. In imitation of Demosthenes our great orators and writers have turned with daily and nightly hand the pages of Thucydides more frequently than perhaps any other historian. For the improvement of their style some of these have repeatedly read and copied this favorite author. And it may be said in general that our historians are masters in expression; in point of fact their pages are sometimes so polished and brilliant as to be almost too dazzling.

But it may also be said that historical readings are intensely interesting. It has been said in praise of Macaulay that he has made history as absorbing as the page of fiction. If we will turn to the first volume and read his brief introduction, which begins with the words, "I purpose to write the history of England from the accession of King James the Second down to the time which is within the memory of men still living," and closes with the sentence, "I shall cheerfully bear the reproach of having descended below the dignity of history, if I can succeed in placing before the English of the nineteenth century a true picture of the life of their ancestors," we shall at once see the scope of his subject, the fervor of his rhetoric and the exuberance of his style.

I ought not, perhaps, omit to say that historical

studies help us to understand the age and the times in which we live. To-day is the ripe fruit of yesterday as it hangs pendant from the tree of time. When we look at ourselves by our immediate surroundings, we are apt to look at things out of their relative importance and proper perspective. Our judgment is so easily warped by prejudices, party interests and sectional issues. Prejudice induces contempt, and both together make the air dim. They are peculiar things, and utterly prevent one from seeing clearly and justly. The Republican can see no good in an opponent, say a Douglas; and a Democrat can behold in his adversary, say a Lincoln, nothing that is generous and wise. But when we study the men and parties of other lands and other times, the sky changes, the fogs dispel, the sun shines out strong and clear, and if ever we look at things in an impartial light, it is now. If we would enlarge our horizon and make it clear and philosophic, we must imbue our minds with the history of the ages, and learn from its teachings to become more just, considerate and impartial.



CHAPTER III.

METHODS FOR READING HISTORY.

THE field of history is an extensive one. It covers the entire world ; and that, not for one century, but for sixty centuries. Napoleon, in the presence of the pyramids, said to his soldiers, "From yon heights forty centuries look down upon you." In the presence of the World's History, the reader feels that all the past ages of our race look down upon him and speak in the words of wisdom and inspiration. In attempting to go over such vast limits of time and territory we need to pursue methods in reading, and exercise a wise choice in the selection of authors. President Gregory, of Lake Forest University, has given in a lecture on Reading three most excellent rules for the guidance of students that the general reader will do well to observe. 1. Read only such books as are of unquestioned value. Life is too brief and precious, and there are too many books of inestimable worth, for any one to waste even an hour

upon unworthy or even inferior books, much less upon base ones. Wasting time over worthless books is a first danger. 2. Read with attention, and with the settled purpose of retaining what is read. Passive reading is the second danger. 3. Read systematically. Have a definite end in view, and follow a well-conceived plan in attaining it. Careless, aimless and planless reading is a third danger to be avoided.

We should of course begin first of all with the history of our own land and nation. Even as a child first becomes acquainted with the members of his own household, so the reader should first become familiar with the great events and acquainted with the great men of the land of his birth and citizenship. As a general thing, our public schools lay a good foundation in this direction, and he that has passed the various historical examinations in them need not tarry long in renewing his acquaintance with the history of the United States. Still the importance of knowing this first of all should not be underestimated.

After this has been fully mastered or reviewed, we may take up some leading state of the world, such as that of Greece or Rome. Ancient history is generally the first to claim attention in a collegiate course, as for example, in the catalogue of Beloit College for 1863 the following order is indicated: Ancient History—Smith's Greece, Liddell's Rome; Mediæval

History; Modern History; Guizot's History of Civilization; Constitution of the United States.

When we have obtained a comprehensive acquaintance with the history of our own land and of the most prominent and aggressive nations of the world, we may with great profit select for our reading some monograph on the great epochs in history, such as Creasy's "Fifteen Decisive Battles of the World" — "Those few battles," as Hallam has said, "of which a contrary event would have essentially varied the drama of the world in all its subsequent events." This will open to us the field of biography, and lead us to make acquaintance with the lives of epoch men, the leading rulers, generals, statesmen, literati, reformers and inventors of the world, around whose names the great events of history have crystallized themselves. Among these will be found such names as Chrysostom, Charlemagne, Gregory VII., Roger Bacon, Dante, Michael Angelo, Chaucer, Copernicus, Galileo, Luther, Calvin, Wesley, Lord Bacon, Lord Clive, and James Watt. And if history be the biography of a society and a commonwealth, it cannot exclude "the biography of great men." Carlyle's series of historical and biographical sketches will be found wonderfully suggestive and stimulating.

A place, also, should be found somewhere for the reading of church history. Most certainly there has

been no force at work in the societies and civilization of the last nineteen hundred years so effectual in guiding and shaping the destiny of mankind as Christianity. The Church itself has been agitated with controversies, and upheaved with reformations that equal in interest and importance the political and constitutional struggles of mankind. For a brief biblical history we may read Rawlinson's "Outlines of the Old Testament." One of the valuable books recently published, being both concise and complete, is an 8vo volume of 727 pages, by Dr. W. M. Blackburn, and contains the "History of the Christian Church, from its Origin to the Present Time." The following is its valuable and suggestive table of contents: 1st Period—The Origin, Extension, Trials and Establishment of the Christian Church, A. D. 1-325; 2d Period—Controversies in Theology, Councils and Creeds, 325-451; 3d Period—The New Europe: Its Conversion to Christianity and Submission to the Papacy, 451-1085; 4th Period—Culmination and Decline of the Papal Power, 1085-1500; 5th Period—The Rise and Establishment of Protestantism, 1500-1660; 6th Period—National Churches and Denominations, 1668-1878.

After we have secured an accurate and adequate knowledge of the leading states, races, religions, and civilizations of mankind, we are prepared to take up

a complete narrative of the History of the World. Until quite recently it has been impossible to write anything like a full history of the world. It has been reserved for the age of steam, electricity, world-wide commerce and explorations to open all lands and all races to the knowledge of the historian, and make them tributary to his recording pen. At this stage we shall better appreciate the contents of the World's History than at any earlier stage, for by the course of reading already pursued we shall have accumulated for ourselves the materials which constitute its contents. When we come to read a continuous narrative we shall trace the course of empire through those races that have succeeded each other in the long procession of the rise and fall of dynasties. We shall see, as in a panorama, the great monarchies of earth, such as the Egyptian, the Chaldean, the Assyrian, the Median, the Babylonian, the Persian, the Græco-Macedonian, the Parthian, the Roman, the Germanic, and the rising states of Modern Europe, struggle for the supremacy, and in the allotments of manifest destiny for awhile retard "The Star of Empire" in its westward journey. We shall likewise discover the origin of that wonderful principle of modern times, whereby "the balance of power" is jealously guarded and carefully maintained between all the states and empires of the world.

It will be our object in this book to follow, in part and in outline, some such general course of reading as this, only we will not begin at the beginning of the World's History, but we will take it up at that point where Christianity enters it as the leaven that is to leaven the whole lump.

It would be well, after having taken the course of Nineteen Centuries in Outline, in order to better understand the century in which we live, and so of all past centuries, to adopt the method suggested by Dr. Arnold and endorsed by Edward A. Freeman :

“But some will say, Can a man learn all history, from the first glimmerings of political history in old Greece to the last political question in our own day? I trow not, if by learning is meant mastering thoroughly in detail from original sources. Life is too short for any such universal mastery, even if a man gives his whole life to studying history and nothing else. Still less can those do so who have many other things to do besides studying history. But, on the other hand, when I speak of learning, I do not mean the getting up a mere smattering of the whole story and knowing no part thoroughly in detail. I say this: Let each historical student choose for minute study some period or periods, according as his taste or his objects may lead him. Let those periods be late, let them be early; let them be the very earliest or the very latest; best of all, perhaps, let there be one early and one late. Let him master such period or periods thoroughly, minutely, from original sources. But let him, besides this special knowledge of a part, know well the general outline of the whole. Let him learn enough of those parts of history which lie outside his own special subject to put periods and events in their true relation to one another. By learning some periods of history thoroughly, minutely, from original sources, he will gain a power which will stand him in good stead even in

those periods which he is driven to learn more slightly from secondary sources. He will gain a kind of tact which will enable him to judge which secondary sources may be trusted and which may not."

Finally, we must not forget to study the "philosophy of history." This will bring us into a new and delightful field of research, where it will be found that what before seemed uninviting and unconnected have their place in the development of those grand principles, that have made the history of the world the history of progress. We shall then touch the abstract idea of history. We shall then learn what are its chief forces. We shall then discover that there is an organic unity in the history of the race, and that Divine Providence has set before all nationalities a given end as their ultimate goal. We shall then see the upward journey of mankind out of the darkness into the light as exemplifying the statement of the poet—

"Yet I doubt not through the ages one increasing purpose
runs,
And the thoughts of men are widen'd with the process of
the suns."

When we study the "philosophy of history" we shall comprehend what an important part Christianity and its missionary enterprises of this nineteenth century are playing, as the only forces that can secure for all mankind the supreme ends of Divine Provi-

dence and of history, and for which all the past ages have been but the introduction. If it took forty centuries to prepare mankind for the historic development of Christianity, who shall say that twenty centuries may not be needed to give it the full sweep and possession of all the earth? As long ago as the days of David this goal was discerned—dimly, perhaps, but yet discerned—“Ask of me, and I shall give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession.” Aye; it is certain that this forms a chief part in the covenant made with Abraham, and is an included element in that prote-evangel which our first parents heard ere the gates of Paradise were closed against them. And ever since the time that

“They, hand in hand, with wand’ring steps and slow
Through Eden took their solitary way,”

this promise has been a star at night and a sun by day to cheer mankind and guide a toil-laden humanity in the processes of history.



CHAPTER IV.

THE PHILOSOPHY OF HISTORY.

A PHILOSOPHY of history, so far as its distinctive treatment is concerned, is the product of modern times. Before there can be any such thing as the history of the world, we must have at command the separate histories of its various races, tribes, nationalities and governments. The time for writing the world's history has hardly more than come. When Sir Walter Raleigh undertook to write the history of mankind it was more to beguile the hours of his imprisonment in the Tower, than that the time for it had fully come, or that he had at hand the material for its construction. Before anything like a just history of the world can be composed, the earth must be thoroughly explored, all its continents discovered, all its islands located, and the annals of the many races that populate it gathered together. It is evident that we are living at such a time as this. There remain but few geographical secrets to be

opened, and these few relate mainly to Africa and the open Polar sea. We look for no new Columbus to discover another continent and search for a new passage northwest to the Indies. The new northeast passage from Europe to Asia will help to solve the mysteries of the circumpolar region, and those industrious explorers, who, like Stanley, have walked in the footsteps of Livingstone, will soon render accessible to commerce, civilization and religion what has hitherto been so dark a continent as that of Africa. The times are ripe, and some future historian will weave, more symmetrically and fully than has yet been done, the web and woof of universal history out of the many threads that now stretch from all the races of mankind in their world-wide dispersions back to their original home and organic unity in Asia, that cradle of the race.

The time has likewise come for the production of the philosophy of history. The philosophy of a thing is generally the last to be developed. Even as there must be a language before we can have a grammar of language, and a number of languages before we can have a comparative grammar and a philosophy of language; even so there must first be an accumulated history before we can have any well-constructed philosophy of history. The records of all the races as relate to religion, law, science, art, etc., must be

referable, before the great themes of their philosophy can be satisfactorily touched. As a matter of fact, we find that the history of the world and the philosophy of history have been produced very nearly contemporaneously, and that about as many of the one have been written as of the other. The idealistic and the materialistic schools of thought, as well as the Christian, have each turned their attention to treat this subject, and the following outline of their chief works will show what has been the perspective of each respectively.

The first in the order of time, if not of interest, was written by Bossuet, "the eagle of France," in 1671, for the instruction of the Dauphin of France, and called "An Exposition of History." Its view is religious, and is based on the plan of the Old Testament. God, through Providence, rules the world, and is thus establishing the kingdom of God among men.

The next to appear was "The New Science of Vico," in 1725. His treatise is acute and learned, and has exercised a great influence upon this century through translations made of it into French by Michélet, and into German by Weber. He has anticipated Wolfe on Homer and Niebuhr on Rome, as well as marked out the steps which Draper has since trodden in "The Intellectual Development of Europe." His

main ideas are, that there is a common nature among the nations, and that religion is essentially a matter of the state. There are three conditions of society which always recur : the barbaric, the mythologic, and the regulative, as these are produced by the workings of the well-known principles of birth, growth and decay.

A third, in the order of time, was written by Von Herder, and called "Ideas of the Philosophy of the History of Mankind." His keynote is found in the word "humanity." Bossuet's was ecclesiastical, Vico's political, but his combined both in an attempt to adjust all human interests. Organically the race is one; its birth was in the Orient, its infancy in Egypt, its youth in Greece, and its manhood in Rome. Considerable attention is also paid to climate and geography in the development of mankind. Its defects are : It is too indefinite in what it proposes for the highest end of the race, just as much so as when it is said, "Virtue is what is best for man." It is too narrow; the end of the race is to cultivate the individual, but is there not an end for the race superior to that of the individual? It is too exclusive and humanitarian. There is not enough of the divine element in it, and the perception that God is gradually preparing mankind for the establishment of His divine kingdom.

Still another treatise appeared in the "Philosophy of History" by Von Schlegel. His system has three main parts: First—History has three periods, the primitive, the ancient, and the Christian. Second—The race is divided into two parts, men friendly to God, and men hostile to God. Third—The entire dispensation of the Old Testament was perfected by the coming of Christ. After the Holy Alliance was formed in 1815 Schlegel became a Catholic and predicted that all nations will finally return to Rome. He claimed the French Revolution to be the logical result of Protestantism.

A fifth system to be mentioned is that by Voltaire, and is presented in his book, "The Manners of Nations."

Hegel lectured on the Philosophy of History in 1837, and advanced the general maxim that there is "Reason in History." He divided history into three kinds: First—The Primitive, which consists merely of annals, and narrates all things without any attempt at discrimination between the probable and improbable, and the possible and the impossible. Second—The Reflective, which attempts to give the aims and motives that govern human actions, and to separate between the possible and the mythical. Third—The Philosophic, which classifies events under one leading principle, and shows the ultimate goal of their de-

velopment. Herodotus may be named as an example of the first, Thucydides of the second, and any philosophy of history, such as Hegel's, of the third. History is the record of a progress, through conflict and victory, from irrationality to rationality. History has four periods: 1. The Oriental, a divine element in history, but it does not control it. 2. The Grecian, in which the inner sense in man wakes up to consciousness. 3. The Roman, in which the individual is subordinated to the supremacy of the State—it being all in all—and that marvellous code of laws is developed, not so much for the benefit of the individual as of the State. 4. The German, in which individual freedom, in harmony with reason, is obtained and guarded under the dominating influence of Christianity.

A seventh system is that presented by Comte, and represents the positive or materialistic school of today. Historical science has three eras: First—The Theological, which explains the progress of events by some super-mundane power. Second—The Metaphysical, which explains it by something abstract. Third—The Positive, which makes its sole reliance upon reasoning and observation. The vain search after absolute notions, the origin and destination of the universe, and the causes of phenomena must be given up. This stage will succeed the second, even as the second has

superceded the first, and the future of mankind will be determined solely by physical science.

The last system, now to be noticed, was published by Prof. Shedd, in 1856, as introductory to the study of Ecclesiastical History. The essential substance of history is a development, and of such a nature that its parts have necessary natural and organic connections. Life, as developed, is shaped by the conflict of two forces. Development, be it true or false, is the result of an active principle. Improvement is not a synonym of development. That a downward development has been going on is proved "by the acknowledged deterioration of languages, literatures, religions, arts, sciences, and civilizations; the slow and sure decay of national vigor, and return to barbarism; the unvarying decline from public virtue to public voluptuousness; in short, the entire history of man, so far as he is outside of supernatural influences, and unaffected by the intervention of his original Creator, though it is a self-determined and responsible process, is yet, in every part and particle, as originally connected, and as strict an evolution, as in that other upward tendency, started in the Christian church, and ended in the eternal state, by which this same humanity is being restored to the heights whence it fell." No one can read this volume, which "has already achieved a high reputation for the union of philo-

sophic insight with genuine scholarship, of depth and clearness of thought with force and elegance of style, and for profound views of sin and grace, cherished not merely on theoretical, but still more on moral and experimental grounds," without a high sense of delight and a clearer insight into the meaning of history and the nature of that conflict now waging between sin and grace with its ultimate destiny.

But passing by other systems, it now merely remains to apply the philosophy of history to its two kinds of Sacred and Secular, and then to outline some of the chief problems connected with our subject from a Biblical standpoint.

Sacred history has two parts: First—The record of inspiration and revelation as contained authoritatively in the Bible. Second—The record of the Christian church as showing the development of doctrine and the historic establishment among men of that kingdom which centers in Christ. To look at the evolutions of history, in connection with a kingdom whose chief points are redemption, regeneration and restoration from ruin, already established among one-third of mankind, and destined, by the operation of its Gospel, to encircle the globe, and that too, irrespective of political governments and creeds, is to look at history from a point of view so noble and high as to have in it the truest elements of sublimity and grandeur.

Secular history, when rightly read, shows that this kingdom of God is not the dream of lawgiver, prophet, poet, priest, evangelist and enthusiast, but that in germ, development and establishment it has always been in the earth. If this is not so, there is no meaning to church history, and nothing grand and inspiring in the Bible. In the philosophy of history everything will depend upon the point of view. Facts can be made to prove anything, and there seems to be no trouble to find evidence in favor of any theory. Mr. Greeley will write a history of "The American Conflict," and his array of facts and arguments will clearly prove his point of view. Mr. Stephens will write a history of the same "Conflict," and behold, his array of facts and arguments have equally proved an opposite point of view. The question, then, is this, not what the facts can be made to prove, but what in the eternal nature of things, and according to the fundamental doctrines of right and equity, law and gospel, they ought to prove? It is not enough to prove a truth, but the truth, that is, the whole truth and nothing else.

It is plain enough to see from what standpoint this or that history has been written, just as we discern the kind of soil over which a river flows by the color of its waters. "Who can mistake," it has been asked, "the political, philosophical, and theological

ideas which Hume carried with him from the beginning to the end of his history of England? Would a whig theory in politics, a platonizing instead of a pyrrhonizing mental philosophy, and a christian instead of a deistic philosophy, have read the facts in the career of the English State and Church as he has read them? Who cannot see the difference between the rationalistic and the supernaturalistic conception of the Christian religion, as he reads the ecclesiastical histories of Semler and Henke on the one hand, and those of Mosheim and Neander on the other?" A correct philosophy of history, then, should not overlook the true destiny, both of the individual and the race, but will select such a point of view as to observe the whole course of history, receive facts in their chronic integrity, show the subordinate ends which other systems have made supreme, meet the moral wants of mankind in making the great end of the individual and the race identical, not belittle history by taking God out of it, and finally in the establishment of the kingdom hold up as its supreme end the obtainment of life; life, eternal life for every one of its individual members. Then we shall see the one-half of theory matched by the other half of fact, and both together making the whole of truth. Then shall we learn that the true scheme of history is redemption, that the law of its progress is conflict, that its

power is the power of God, its end the establishment of the divine kingdom, and that the fruit thereof "is in all goodness, and righteousness, and truth."

And, now, the chief problems to be outlined will show not merely that the race and the individual have a destiny, but, also, just what that destiny is, and how it will be secured.

I. Race—If classified by color, there are five. 1. The white. 2. The yellow. 3. The brown. 4. The red. 5. The black. The philosophy of history does not seek to wipe out the color line, or to exalt one at the expense of the other. It beholds liberty, equality and fraternity to be the common inheritance; for, from its standpoint, it sees that God "hath made of one blood all nations of men for to dwell on all the face of the earth."

II. Language—It has learned that mankind began with one speech and manner of words. Comparative Grammar agrees with the teaching of Inspiration in this respect, and presents a tendency to undo the confusion of Babel by the desire of trade, commerce and travel after a universal tongue. It is certain that the number of spoken languages has decreased, and that the choicest treasures of literature are being made cosmopolitan through translation.

III. Occupation—These are chiefly: 1. Agriculture. 2. Manufacture. 3. Mining. 4. Com-

merce. 5. The various professions. The philosophy of history observes that wherever Christianity has prevailed there has arisen a spirit of industry, skill, invention and discovery. The progress of society is opposed to idleness and lawlessness such as prevail where men spend their time mainly in fishing, hunting and fighting.

IV. States of Society—1. Civilized—the white race chiefly. 2. Semi-civilized—the yellow chiefly. 3. Barbarous—the brown chiefly. 4. Savage—the red and the black chiefly. The philosophy of history notes that farms, homes, villages and cities do not destroy individualism, but cherish domesticity, and secure the rights of man and the protection of property. The principle of settling international disputes by arbitration is an outgrowth of the spirit of prophecy which declares that wars shall cease.

V. Education—The philosophy of history observes that a complete system and comprehensive philosophy of education, to include the physical, intellectual and spiritual natures of man, have been developed by the white race chiefly and in connection with the spirit of its Book. These are: First—Common schools. 1. Free schools, with tendency toward compulsory education in fundamental branches 2. High schools. 3. Colleges or Universities. Second—Professional schools. 1. Commercial. 2. Poly

technic. 3. Schools of Art and Design. 4. Military. 5. Medical. 6. Legal. 7. Theological. Here too it is noted that these shall extend to all nationalities and tribes, to the destruction of superstition and ignorance.

VI. Forms of Government—First—Civil government is administered through three functions: 1. The legislative—a house and a senate. 2. The judicial—a system of co-ordinated courts and a body of qualified judges. 3. The executive—called emperor, king, president, etc., with prescribed duties and an advisory council. Second—Its varieties. 1. Monarchic—Power in the hand of one, either absolute or limited. 2. Aristocratic—Power in the hands of a few chief or best men. 3. Democratic—Power in the hands of the many, either pure or representative. The philosophy of history observes that the white race has chiefly elaborated the true theory of civil liberty and civil government, and that this is now offered as a companion of the Book to all destitute of constitutional governments. It sees not so much one form of government spreading over all the earth, as that all governments shall become civil, and all rights constitutional.

VII. Religion—It has had many forms. 1. Fetish. 2. The Chinese. 3. The Hindu. 4. The Parsee. 5. The Egyptian. 6. The Greek. 7. The

Roman. 8. The Scandinavian. 9. The Brahmanic. 10. The Buddhistic. 11. The Mohammedan. 12. The Jewish. 13. The Christian. The philosophy of history observes that they are not all false because many, but that the one that is true will displace all that are false, and that in its train will come all those great forces which elevate and ennoble man in this world, and render it possible for all mankind to attain unto a destiny that will make life worth living.



CHAPTER V.

THE HANDMAIDS OF HISTORY.

VALUABLE help in the study of history will be derived from the two sources of geography and chronology. These are sometimes called “the eyes of history.” They aid us to see more clearly, and understand more fully, the lessons of history. We can have no very clear idea of the distribution of mankind and the various interests that have brought nations together in the clash of conflicts or in the support of mutual enterprises and international pursuits apart from geography; nor can we hold any just conception of the progress of the race apart from the chronological order of events. Events have both a *ubi* and a *quando*. We need to know the place *where*, as well as the time *when*, for the occurrence of his-

toric deeds, or we cannot trace the law of causation, or the principle of antecedent and consequent. For instance, in the occupation of Spain by the Moors, we want to know from whence they came, how they went there, the time of their arrival, and the great historic wars of religion and conquest by which they were uplifted. Geography has its two parts of descriptive and physical. It is interesting to look at the map of the world as known to the ancients at different times. The garden of Eden can be drawn out as it is described in Genesis, and enclosed by that river which parted into four heads, and was called respectively Pison, Gihon, Hiddekel and Euphrates. And ever since the expulsion from Eden in the various dispersions of the race, the knowledge of the earth's surface has been extended to keep pace with the march of empire. The world, according to Homer (900 B. C.), makes Greece the center of the world; the Pontus Pelagus—the great sea of the world; Thrace and Libya—its two vast unexplored territories; and the great river Oceanus—its boundary circle, with the land of the Cimmerii to the northwest across this stream. The world, according to Hecataeus (about 500 B. C.), is scarcely larger, except that now we find the names of Europa, Asia and Libya, or Africa, as forming the three great divisions of land. Nor even at the time of Herodotus (440 B. C.), when

authentic secular history begins to be written, do we find much enlargement, except that now we have the great western ocean named as the *Mare Atlanticum*. During the next four hundred years, from the time of Eratosthenes to Strabo, the world grew both in size, in its number of rivers, in the number of oceans discovered and named, and in the number of islands located and recognized.

And the importance of a correct knowledge of the earth in this connection is evident. If we read the argonautic expedition we shall see that the heroes in quest of the golden fleece sailed over land and mountain, over hill and valley, as well as upon sea or river. What is mythical in history will disappear with a correct geography, and along with it any farther belief in the existence of the happy hyperboreans, ghosts and hobgoblins. Jupiter will have to lay aside his scepter, as well as Odin; the genii of an Arabian story will have to depart from popular belief, as well as Mumbo Jumbo; and Utopia and an Ultima Thule must find exact location or be relegated to the lands of fiction. The Sirens will stop their song, Scylla and Charybdis will cease to terrify, and enchanted mariners will no longer be allured by the mermaids so fair and bold. But there could never be a complete geography until the true conception of the earth was entertained. When the earth for the first time was

circumnavigated by Magellan, the oceans flowed together, continents received their rounded contours, and geography was lifted into the sphere of a science. And since this grand nautical enterprise was achieved the work of exploring our space-rocked planet has gone steadily forward, and the day is not so far distant when all lands will be mapped into their respective countries, countries into states, states into counties, counties into townships, and townships into corporations.

Critical events, such as national strifes, expeditions and colonizations, require a map for their full elucidation. Boundaries, whether natural or political, have been the occasions of debate and war. During many centuries France and England were engaged in a deadly conflict. Tradition reports that England was once joined to the continent, and that either by some freak of nature or some work of man, it was detached from the main land, and the waters of the sea made to flow between. Had there been no English channel, Cæsar would have written of Brittainia as a part of Gaul, there would have been no history of England for twelve centuries so illustrious in the annals of the world, and there would have been no conquests and dominion so globe-encircling that the beat of its drum-tap is heard with the rising sun in all his circuit around the earth.

Physical geography, likewise, has its important applications in connection with the history of race and empire. Forests, mountains, plains, rivers, oceans and continents have much to do in giving vigor, stability and constitution to the races of men, and in developing physical peculiarities. What can be expected from the Esquimaux and other denizens of circumpolar regions but that their life shall be an incessant struggle for blubber of whale and skin of walrus and seal in order to maintain a mere animal existence? We look not for high works of art, and culture, and magnificent cities to flourish upon banks of perpetual snow, or to spring up amid ice-floes and in the darkness of an Arctic winter. The *aurora borealis* cannot compensate for the loss of light and heat, and life must inevitably be controlled by its environs. Were the gulf-stream of the North-Atlantic to change its flow or lose its heat, we see in bleak and barren Iceland a picture of what Britannia would have been, and with it the physical impossibility that from thence should issue the armies and colonies that have conquered or occupied so many portions of the earth. London, with its population, and wealth, and power, were then not even a dream, much less a reality.

But it is of the utmost importance in reading history to get a scale of time. We in our day can hardly

understand how difficult a thing it has been to arrive at a uniform standard. Ancient empires had each their own eras of time. Thus, Chaldea, Assyria, Media and Babylon computed time by the dynasties of their Kings. Persia reckoned its time from the conquests of Cyrus. Greece began to date its authentic history from the first Olympiad, which was a period recurring once in four years. Rome reckoned time from the building of the city (A. U. C.), whilst its public proceedings were generally dated by the year of the consuls. The Mohammedans have their era, which begins at the Hegira of their prophet.

Joseph Scaliger (the son) devoted much of his studies to the science of Chronology, and published two treatises on the subject, one in 1583 called "*De Emendatione Temporum*," and the other in 1606 called '*Thesaurus Temporum*,' with the avowed object of dating all time from the "creation of the world" as its immovable point. But this scheme failed, because the great scholars of his day could not agree upon the epochal year. In the Roman Empire the Christians used either the names of the consuls,—as had been the prevailing custom before the reign of Augustus,—or the year of the Emperor's accession. But as these began to lose their import the tax period,—the *Cycle Indictionis*, which recurred every fifteen years,—was adopted near the beginning of the fourteenth

century. This cycle is found in public documents as late as the sixteenth century. The Era, "FROM the Birth of Christ," which had been invented by Dionysius Exiguus, a Roman abbot, who died 556, came gradually into use, but was not able all at once to displace these other methods.

That simple and obvious plan which now prevails, of making Christ the center of history, and naming the occurrence of every event either "BEFORE" or "AFTER the Birth of Christ" was invented by Riccioli, and has been in very general use since the middle of the eighteenth century. The Orientais still use those eras which are specially significant to them. It ought, perhaps, be said in this connection that Dionysius, in fixing the Birth of Christ to correspond with the Roman year 753 A. U. C., placed that event four years too late, and that so our Christian era ought to begin four years earlier than it does. It ought also to be said, inasmuch as the Julian year contained an excess of 11 minutes, 13.95 seconds over the true solar year, that the vernal equinox in the course of a few centuries fell back very perceptibly towards the beginning of the year. In the time of Julius Cæsar it corresponded with the 25th of March, but in the sixteenth century it had retrograded to the eleventh. A correction became necessary, and Pope Gregory XIII. in 1582 undertook to restore the

equilibrium by striking out ten days from the calendar. This emendation was soon accepted by all Roman Catholic countries. Germany and Denmark adopted it in 1700. England adhered to the old style until 1752, when the new style was adopted by an act of Parliament. The Greek church has refused to accept it, hence between Russia and all lands professing the Greek faith on the one hand, and all lands accepting the Romish and the Protestant faith on the other, there is in this century, as to their calendars, a difference of twelve days, or the same difference that exists between the old Julian year and the solar.

Whilst, then, all events are now to be referred to the Christian Era where Christianity prevails, the different epochs to be noted will depend upon the historian's point of view, and what kind of a history it is. If it is the History of the World, its point of view will include three divisions, namely: Ancient, Mediæval, and Modern. If it be the history of the church, its point of view will cover two great branches, the Jewish and the Christian, with such divisions in each branch as mark the historic development of doctrines. If it be some national history, its point of view will be from those eras that are relatively the most important to that nation, and serve to explain the progress of its events.

Among the more significant eras of the world, as

now synchronized with the Birth of Christ, there are twelve that should be especially fixed in the mind :

	B. C.
The Creation of the World.....	4004
The Deluge.....	2348
The Exodus.....	1491
The First Olympiad.....	776
The Building of Rome (A. U. C.).....	753
The Assyrian Era of Nabonassar.....	747
	A. D.
The Fall of the Roman (Western) Empire.....	476
The Mohammedan Era (The Hegira).....	622
The Conversion of the German Nations.....	750
The Fall of the Greek (Eastern) Empire.....	1453
The Discovery of America....	1492
The Protestant Reformation.....	1517

The memory should always have these dates at command, for they form an important key by which to unlock many of the secrets of history. It is also noteworthy that for more than 2000 years from the creation of man the Bible is almost the exclusive source of authentic history. A special effort should be made to understand ancient history; for here will be found the germs of history and the springs of the entire social development and civilization of mankind.

To sum up, then, we need a good atlas such as Gray's, Colton's, or Mitchell's (and the later its publication the more full and accurate it is likely to be), for the view of the earth's surface in its two parts of

topographical and political divisions; we need some treatise on physical geography, like Guyot's "Earth and Man," or Humboldt's "Cosmos," for the exemplification of those principles which show the influence of climate upon national character; and finally, we need some Outline of Time, like the "Oxford Chronological Tables," for a synchronological view of events, whether Occidental or Oriental. These are truly "handmaids," or "eyes," to our reading and understanding of history, whether sacred or secular, whether national or cosmopolitan.



CHAPTER VI.

THE SOURCES OF HISTORY.

WHAT the sources of history are will depend somewhat upon the period to be investigated, and the kind of history we purpose to study or construct. As the word "history" comes from a Greek noun, which is derived from a verb meaning "to see," its import traced upward through this relationship is: 1. To see; 2. To know as the result of seeing; 3. To learn by seeing, and to relate what one has learned. There is, of course, very little history that immediately includes this completeness of meaning. The life of any man is too short. But mediately and ultimately all its sources may be followed backward to those who saw, and thus became competent to narrate what had been acquired in this trustworthy way. The facts of history cannot be drawn from the imagination.

A very curious and instructive source is language itself as spoken by that nation whose history is

being read or written. The man who borrowed a dictionary to read, and replied, when the lender asked him how he liked it, that it was very interesting reading, but that the subject was changed too often, would have showed himself a very wise man, if he had omitted the exception. Some of the greatest English orators have read the dictionary through in order to acquire a better knowledge of the language, and enlarge their command of words. "Language," says Bunsen, "considered and analyzed as such, is a very artistic composition, at once poetical, historical and philosophical." If we read with insight, a Webster or a Worcester is not such poor reading after all; and if we consult a Trench we shall discover what a fullness of history there is in words by which to illustrate national life and character, customs and manners.

If the unity of the human race is susceptible of proof, language itself ought to furnish part of that proof. When one by one the various tribes went forth from the parent stock they must have had the same speech at their separation. Now, there are three great families of language, the Iranian, the Semitic, and the Turanian. It has been reserved for recent times to show that these have all been developed out of an earlier and primitive root. They have such relationship that these three must have had their origin in a common speech used when the race was an un-

broken unit. It must be remembered that languages change very fast when not fixed by a recognized literature, and anchored to its great classics. Thus, in Africa, as is well known, branches of the same tribe have separated for a number of years to come together again and find that they scarcely more than understood each other's speech. Sir William Jones, in the last century, opened this valuable mine by his researches in Sanscrit, and was soon followed by a host of industrious workers like Schlegel, Bopp and Bunsen. In 1833 Bopp published his "Comparative Grammar," and established the important fact that the Arian (Zend and Sanscrit), the Thracian, the Armenian, the Hellenic, the Sclavonic, the Lithuanian, and the Teutonic (Scandinavian and German) tongues were all members of the Iranian family, or parent branch. About the same time came Prichard's "Eastern Origin of the Celtic Nations," and now it was established that the Celtic speech (Erse, Gailic Bas Breton) belonged to the same Iranian branch, and India in the far east joined hands with Ireland in the far west to celebrate a common linguistic origin.

It was not long before the kinship of the Hebrew, the Arabic, the Phœnician, and the Chaldean tongues was proven, and their development out of the Semitic branch clearly established.

It merely remained that a similar service should

be done for the agglutinated languages of the Turanian branch before the classification already made could be justified. But when this was done, in the progress of philological studies, it soon became evident that these three great branches of speech, if followed backward far enough, would reveal their union in a common stock, the primitive speech of mankind. And thus, in our day, the chain of evidence fashioned from the languages of earth is so complete as to establish the historic unity of mankind beyond successful denial. And is it not a little remarkable that philology should prove Asia to be the cradle of the race, and to that extent support the statements of the Bible? Even a Haeckel cannot break this chain, although its Biblical weight may be lessened by the novel theory that its first link is not fastened to the valley of Mesopotamia—that would be too much of a concession to the Bible—but to an ante-historic continent now submerged in the Indian Ocean, where, could we get to it, we should find the origin of the race and those connecting links between rational man and his irrational ancestor, that down to date it has been impossible to find.

There is another historic source which is derived from tradition. This is apt to be uncertain, because of the treacherous character of memory in giving exact verbal reproductions. Subtractions and addi-

tions are so common that this defect lives in many a laughable story. Yet that such lore may accumulate, live and descend from age to age, is evident by the existence of so many secret societies in our day whose doctrines and history are so largely unwritten. When it is remembered that all primitive races have traditions of a flood, and many customs in common, we may infer the historic value of this source.

But, still farther, Geology in the present century has become an important source in its teachings about the antiquity and origin of man, and primitive customs and manners. Its bearings on chronology may be briefly stated. Implements of various kinds have been found in many parts of Europe,—in England, France, Belgium, Denmark,—under thick beds of peat, and in 1853, when the waters of Lake Zurich were remarkably low, the remains of many villages were found upon the bottom, all going to prove, as it was claimed, the great antiquity of man. The different classes of instruments which were found under these conditions justified, it was affirmed, the classification of primitive man into the three successive ages of stone, bronze, and iron. But this much may be said about this source, when its claims are unduly pressed, that those who contend for a greater antiquity for man than the Bible seems to teach, do not agree among themselves how many centuries backward this

antiquity must be carried. Mr. J. C. Southall, in an intensely interesting volume on "The Recent Origin of Man," goes over the whole ground very carefully and fairly to glean the facts and gather their historic value, and he shows most clearly that where the Bible is fully committed to any system of chronology it cannot be far out of the way. He finds it certain that no trustworthy evidences of man run back of 2700 to 3000 years Before Christ. The traditions of mankind agree with geology that the first age was not a brazen or stone age, but the golden age.

Quite an important historical source may be called the monumental. Many monuments originated before the art of alphabetic writing had been invented. Who it was that first analyzed the sounds of speech, and gave to each recurring sound its fixed character is unknown. It would seem as if some of the greatest inventors of earth had been overlooked and forgotten. He who put together the first umbrella; who made the first fork, knife or spoon; who first discovered the adaptation of paper, pen and ink to each other; or who constructed some of the simplest things in the world, that are now so indispensable to comfort, are men worthy to live in story, and to be commemorated in rhyme and song. But before the art of writing was invented, many nations had a way of recording events by a species of sym-

bolism, or pictorial writings, such as the runes and hieroglyphics to be found inscribed on tombs, tablets, pyramids, temples, arches, bricks, cylinders, signets, monoliths and rocks. Buried cities, like Troy, Babylon and Nineveh, have been excavated in our day to show what a wealth of resources they contain by which to read the histories of lost empires, and decipher the customs, manners and learning of primitive races. One of the most valuable results of Napoleon's invasion of Egypt, from a historical point of view, was the discovery of the "Rosetta Stone." This was found in some excavations made in 1798 for the purpose of building the French fort, "Bastion de St. Julien," at Raschid (Rosetta), near the mouth of the Nile, and led the way for solving a problem on which scientific men had labored in vain for over three hundred years. This stone varied from six to twelve inches in thickness, and was three feet long by two and one-half wide. On its face were found three inscriptions, evidently made to record the same event. At the top was found a record written in the sacred or hieroglyphic characters of ancient Egypt,—a system of symbolism whose import was entirely unknown,—across the center was another in the demotic characters of Egypt, or in the language of the common people; and, most happily, at the bottom, was found one in Greek that could easily be read. Had

this stone been broken by the hammer of some thoughtless workman, a most valuable treasure of antiquity had then perished, but falling into the hands of the French their utmost diligence was exercised for its preservation. Copies of these inscriptions were at once taken to guard them from destruction or loss at sea when the war should make it possible for this stone to be sent to Paris; for it was at once surmised that its tri-lingual inscriptions recorded the same event. But after all the stone never reached France; it was captured by the British, taken to London, where it was set up in the British Museum, and forms one of the most interesting treasures in that rich collection of art and antiquity. De Lacy carefully compared these writings, and inferred from the recurrence of certain signs in the other two that they corresponded with the words "Alexandria" and "Alexander" in the Greek. With this as a key, Akerbald, the Swede, constructed an alphabet, which, correct in the main, was of great help to Dr. Thomas Young in translating the demotic writing. And now comes the greatest achievement of all. By means of the "Rosetta Stone" Champollion was enabled to perfect his system of the symbols and hieroglyphics of ancient Egypt. This discovery was announced to the French Academy in 1822, and forms, in the estimation of Chevalier Bunsen, the most important that

this century has witnessed. The pathway of discovery thus opened, the primitive history of mankind received a flood of light that had been withheld from former ages.

Of equal value, though of less difficulty in deciphering them, are the cuneiform, or arrow-headed, inscriptions to be found so abundantly in the Euphrates valley, which relate to the earliest history of Babylon and Assyria. The complexity of the system is very great, and similar to that of the Japanese, and yet the correctness of the translations are placed beyond all doubt. The key of these also was given by some tri-lingual inscriptions, where the Persian could be compared with the Assyrian. A most decisive test was made in 1857, when copies of a long inscription of Tiglath-Pileser was handed to Sir Henry Rawlinson, Fox Talbot, Jules Oppert, and Dr. Hincks, by them translated independently, sealed and sent to the Royal Asiatic Society. When these were opened they were found to be as identical as would be the same number of independent translations of an eclogue of Virgil. The amount of these inscriptions is very great, and relates to almost everything that a people greatly given to writing would care to transmit.

If we read Prof. George Rawlinson's "Seven Ancient Monarchies of the Eastern World," (the fruit of eighteen years of toil from 1862), we shall

appreciate the importance of these discoveries and the value of what may be called the monumental sources of history. The monuments of Egypt carry us back to near the flood, and those of Babylon to about 2200 B. C. The knowledge of antiquities is being enlarged from year to year by the researches and discoveries of such men as Layard, Meyers, Smith, Cesnola, and Schliemann. "The remains of lost empires" are being found, and "fresh discoveries" made almost every year, and in view of this Prof. Rawlinson has said that "the history of antiquity requires from time to time to be rewritten. Historical knowledge continually extends, in import, from the advance of critical science, which teaches us little by little the true value of ancient authors, but also and more especially, from the new discoveries which the enterprise of travelers and the patient toil of students are continually bringing to light, whereby the stock of our information as to the condition of the ancient world receives constant augmentation. The extremest scepticism cannot deny that recent researches in Mesopotamia and the adjacent countries have recovered a series of 'monuments' belonging to very early times, capable of throwing considerable light on the antiquities of the nations which produced them. The author of these volumes believes that, together with these remains,

the languages of the ancient nations have been to a large extent recovered, and that a vast mass of written historical matter of a very high value is thereby added to the materials at the historian's disposal."

Ancient history could much more easily be acquired at the beginning of this century, or even thirty years ago, than now; for although more than two-thirds of historic time is included by this division, yet records available for history down to that time were comparatively few, and the details scanty. But in our day there is hope of even greater enlargement by which to enrich the pages of ancient history.

A last source now to be mentioned is derived from the written records of mankind. There is a body of literature that for the periods covered is more or less complete and rich. The writer of church history will tell us that his original authorities have been civil codes and statutes (such as the Justinian and the Theodosian), the acts of consuls (as found in 31 vols.), the Bulls of Popes (collected in 28 vols.), the Rules of Monastic Orders (contained in 4 vols.), the Liturgies of the Church (gathered in 13 vols.), the Hymnology of the Ages (put together in a Thesaurus of 5 vols.), the Catechisms and Confessions and Decretals of the Greek, the Latin and the Reformed Churches, the Lives of the Fathers, of Popes, Reformers and Theologians, the Biographies of the

Saints (treasured in the famous works of the Jesuits, containing 53 vols.), and the letters, sermons and polemic writings of theologians.

The written sources of secular history are almost too numerous for mention. Of the most ancient historians, such as Sanconiathon of Phœnicia, Meander of Tyre, Berosus of Babylon, and Manetho of Egypt, scarcely more than the briefest fragments remain, and some of these even are of doubtful authority as well as origin. All kinds of literature that find a place in a nation's collection of artistic compositions, or in a private library as possessed of less literary merit, such as annals, chronicles, biographies, histories, philosophies, dictionaries of the sciences and the arts, records of inventions and lives of discoverers, debates, speeches, sermons, literary documents, state papers, transactions of historical societies, poems, novels and newspapers are sources from which the historian will derive valuable help in the study of diplomacy, war, conquest, statesmanship and government; in discerning advances in science and art, in discovery and invention, and progress in the social, intellectual and moral life of a given nation. Even in such writings as those of Chaucer or Homer will be found a reflection of the religious life, the social sentiment, the manner of speech, the customs and manners, the foibles and fashions of the people who

lived, labored and died when those works were written, as well as these may be found depicted in the "Annals" of Tacitus, or the "Chronicles" of Froissart.

But whilst all may enjoy the fruits of learning, there is needed on the part of the historian a very high qualification in order to make the right use of the treasures of antiquity and the multiplied sources of history, and make them teach lessons removed from all bigotry and mere partisanship. "The historian, as well as the poet, must be in earnest,

‘Dowered with the hate of hate, the scorn of scorn,
The love of love ;’

but he must also be able to look beyond the errors, and even the virtues of his fellow men, to the great ends which the Supreme Ruler of events works out by their agency." The historian must be a philosopher, and able to discern the "spirit of the age."



CHAPTER VII.

THE FIRST CENTURY.

I. THE PERIOD OF THE ROMAN AND THE PARTHIAN WORLD EMPIRES.

IN the matter of war, government and civilization, Rome reached her climax at the time of the Christian Era. She had just passed what has since been called the Augustan Age of her literature. Horace died in the year 8 B. C. The glory she then reached has never been eclipsed. Rome had a genius for conquest, and under that greatest of all her generals, Julius Cæsar, the Roman legion attained to its perfection of discipline and power. The Roman Empire had vast territorial limits, and extended largely over the then known world. But to say that she was supreme in all parts of the world is to countenance an error that is all too generally current. The remarks of Prof. Rawlinson on this head are so

just as to deserve especial notice. "It seemed to the writer," he says in the Sixth Monarchy, "that the picture of the world during the Roman period, commonly put before students in 'Histories of Rome,' was defective, not to say false, in its omission to recognize the real position of Parthia during the three most interesting centuries of that period as a counterpoise to the power of Rome, a second figure in the picture not much inferior to the first, a rival state dividing with Rome the attention of mankind and the sovereignty of the known earth. Writers of the Roman history have been too much in the habit of representing the later Republic and the early Empire as practically a universal monarchy, a power unchecked, unbalanced, having no other limits than those of the civilized world, engrossing, consequently, the whole attention of all thinking men, and free to act exactly as it pleased without any regard to opinion beyond its own borders. One of the most popular enlarges on the idea—an idea quite inconsistent with the fact—that for the man who provoked the hostility of the ruler of Rome there was no refuge upon the whole face of the earth but some wild and barbarous region, where refinement was unknown, and life would not have been worth having. To the present writer the truth seems to be that Rome never was in the position supposed—that from first to last,

from the time of Pompey's eastern conquests to the Fall of the Empire, there was always in the world a Second Power, civilized or semi-civilized, which in a true sense balanced Rome, acted as a counterpoise and a check, had to be consulted or considered, held a place in all men's thoughts, and finally furnished a not intolerable refuge to such as had provoked Rome's master beyond forgiveness. This Power for nearly three centuries (B. C. 64—A. D. 225) was Parthia, after which it was Persia under the Sassanian Kings."

But, with all this in view, it was not so bad a thing after all for a barbarous race to be conquered and become a province of Rome, for it meant good government and a higher stage of culture, an upward march out of the darkness into the light. Parthia, or the New Persia, may have been a counterpoise; but no equal in extending conquest, introducing good government, and fostering civilization. Wherever the Roman went he built those splendid roads which to this day endure, are marvels of skill and durability, and almost the despair of engineering. The great Egnatian Way may be taken as an example. Its eastern terminus was Cypsela on the river Hebrus in Thrace, and ran westward across the entire extent of Macedon, through its three important cities of Philippi, Thessalonica, and Edessa, and then cut its way across the province of Illyricum to terminate at



PORTRAIT OF PAUL.

(From a Roman Two-leaved Tablet not later than the 4th Century.)

Dyrrachium, a post on the western side of the Adriatic Sea. Here there was a line of boats or ferriage to Brundisium in Italy, and now the route lay over the ever famous Appian Way straight on to the gates of Rome. "The Egnatian way was the nearest approximation the world had yet made to our great railway route across a continent from New York to San Francisco."

Wherever the foot of the Roman rested he instituted that splendid system of government which made it talismanic in import and power throughout all the provinces to say, "I am a Roman citizen" (*Civis Romanus sum*). In time of war the Roman was a soldier, and in time of peace the soldier was an architect, engineer, mechanic, artisan and builder. Even in distant lands, when the conquest was over and occupation began, palaces, magnificent buildings, cities, walls and roads appeared under the skilled workmanship of the Roman soldiery, to illustrate the poet's lines,

"Peace hath her victories
No less renowned than war."

II. EMPERORS OF THE ROMAN WORLD.

	B. C.
Julius Cæsar (declared Perpetual Dictator).....	45
Assassinated in the Senate.....	44
Augustus Cæsar becomes Emperor.....	27

	A. D.
Tiberius.....	14
Caligula.....	37
Claudius.....	41
Nero.....	54
Galba.....	68
Otho.....	69
Vitellius.....	69
Vespasian..	69
Titus.....	79
Domitian.....	81
Nerva.....	96
Trajan.....	98

III. CIVILIZATION.

The civilization which Rome introduced was Grecian in its origin, and, in view of it, the remark so often made is justified that "when Greece was captured she captured her conquerors." "The origin of civilization" is an interesting question. A lighted torch in process of tradition from hand to hand is a symbol explaining itself; but who was he that first lighted the torch and then handed it to his neighbor? We may take our land for illustration, and by the language chiefly spoken trace back our civilization to England. England got her civilization from Rome in the days of conquest and occupation, beginning first of all with the landing of the legions under Julius Cæsar, 54 B. C. Rome got her chief enlightenment from Greece. She did not so much

originate as imitate Greek art, painting, sculpture, architecture, science, religion and philosophy. Of all that was distinctively Greek in these various departments, Rome, as she spread her conquests, became the teacher, and to her for all this the modern states of Europe are mainly indebted. Of course the finely beaten oil of many nations has been poured in to feed the flame of that torch which in our day and in our land shines with such clear lustre and genial heat. Each race has added something peculiar to itself.

But it is not to Rome or to Greece we are indebted for that religion which to-day is dominant and missionary in the world, but to Jerusalem and the land of Palestine. We know from whence has come that flame purest and brightest, and best of all. Honor to whom honor is due. And so "for the last 3000 years the world has been mainly indebted for its advancement to the Semitic and Indo-European races; but it was otherwise in the first ages. Egypt and Babylon—Mizraim and Nimrod—both descendants of Ham—led the way, and acted as the pioneers of mankind in the various untrodden fields of art, literature, and science." This brings us back to the flood and to the ark which kept from extinguishment the civilization of the antediluvian world. It was when the life of man reached near a millenium that poetry, art,

science, architecture, etc., began their wonderful career, and were wonderfully facilitated. This gives to longevity a new meaning. The torch was lighted very near the Garden of Eden, some of its oil was brought from within the beautiful enclosure, and in it had been poured much of the fine oil of heaven.

IV. THE PERIOD OF THE ESTABLISHMENT AND PERSECUTION OF THE CHRISTIAN CHURCH.

A new force now enters the Roman which is destined to become the most prominent factor of its subsequent history. The history of Rome, or Greece, shows conclusively that mere culture cannot regenerate society. Pictures might be given to show the deep moral corruption that everywhere prevailed except as the darkness and the gloom, the indifference, or the despair were relieved by the light that shone from Zion's hill and temple.

The Christian Church had its origin with the birth of Christ, and claims to be the prophetic fulfillment of Judæism and the historical outgrowth of forty centuries. At the age of 30 Christ began his public ministry with his baptism at the river Jordan, preceded as it had been by the brief and preparatory mission of John the Baptist. He chooses twelve disciples, abides with them constantly during three or four years, instructs them fully in the doctrines of his

spiritual church and kingdom, which they were to establish and prosecute by the preaching of the Gospel. In the year 33 Matthias is selected by the lot of the disciples to take the apostleship from which Judas fell by his treachery and death. On the day of Pentecost of the same year, the Holy Ghost is poured out upon the disciples, and this day and year may be said to have witnessed the establishment of the Christian Church, as it is henceforth to be administered under the Spirit's dispensation. On that day 3,000 souls were converted, baptised and added to the church. In the year 37 Saul is converted, baptised, and commissioned as the apostle to the Gentiles. Though last, not least. The different places in which the apostles and evangelists are said to have suffered martyrdom show the remarkable zeal and activity of their lives and the wide extent to which Christianity was preached and planted in the first century.

V. THE PLACE AND TIME IN WHICH THE BOOKS OF THE NEW TESTAMENT WERE WRITTEN.

There are twenty-seven books in the collection, by eight different authors, which were all written during the second part of the first century, or between 53 A. D. to 100 A. D. The following is an approximate arrangement according to the best authorities :

	FROM	ABOUT A. D.
I. Thessalonians.....	Corinth.....	53 to 55
II. Thessalonians.....	Corinth.....	53 to 55
Galatians.....	Ephesus.....	56 to 57
I. Corinthians.....	Ephesus.....	57 to 58
II. Corinthians.....	Philippi.....	57 to 58
Romans.....	Corinth.....	58 to 60
James.....	Jerusalem.....	62 to 63
Ephesians.....	Rome.....	63 to 64
Colossians.....	Rome.....	63 to 64
Philemon.....	Rome.....	63 to 64
Philippians.....	Rome.....	63 to 64
Hebrews.....	Rome.....	63 to 64
Luke.....	Rome.....	63 to 64
Acts.....	Rome.....	63 to 64
I. Peter.....	Babylon.....	64 to 65
I. Timothy.....	Macedonia.....	64 to 66
Titus.....	Epirus.....	64 to 66
II. Timothy.....	Rome.....	66 to 67
II. Peter.....	Babylon.....	66 to 67
Matthew.....	Judæa.....	67 to 68
Mark.....	Rome.....	68 to 69
Jude.....	Jerusalem.....	68 to 90
John.....	Ephesus.....	78 to 90
Revelation.....	Ephesus.....	81 to 96
I. II. and III. John.....	Ephesus.....	97 to 100

VI. THE PLAN ON WHICH THE BOOKS OF THE NEW TESTAMENT HAVE BEEN ARRANGED (MARK 4:28).

Its twenty-seven books may be divided into three kinds: 1. Historical; 2. Doctrinal; 3. Prophetical.

First—Historical; the four Gospels and Acts.

1. Matthew wrote his Gospel for the Jews, in which the New Testament is connected with the Old.

Christ is the Son of David and of Abraham, and fulfils the promises of the Old Covenant.

2. Mark, the disciple of Peter, wrote for the Romans. His Gospel is brief, rapid and powerful, like the tramp of a Roman Legion. Christ, as the power of God, is Savior and Sovereign.

3. Luke, the disciple of Paul, wrote for the Greek. Jesus is the perfect human and divine man, who meets all the wants of the soul, and cures it from the wretchedness of sin.

4. John wrote for the Church universal. The humanity of Christ is exalted to full Deity. The phrases "Son of Man" and "Son of God" are each used in many parallelisms.

That there are four Gospels shows us the importance which the Holy Spirit attaches to the Life of Christ. Before we proceed farther, we are to fill our mind and heart with the elements of that matchless character.

5. The Acts show how the Church was organized, how the Gospel was preached, how souls were saved, how Paul was converted, and in what way the various churches were established throughout the Roman Empire.

Second — Doctrinal; the twenty-one Epistles. These follow the Life and the establishment of the local churches upon that Life. They are all written

to Christians—to churches and disciples—by way of enforcing and illustrating the truths and practical duties of those who profess to follow Christ.

Third—Prophetical; the Book of Revelation. This upholds the various fortunes of the Church universal from the day of its establishment on to the end of time.

VII. THE PROGRESS OF RELIGIOUS THOUGHT DOWN THE CENTURIES.

1. The origin and spread of Christianity, A. D. to 325.
2. The growth of the Papacy, 325 to 1517.
3. The establishment of Protestantism, 1517 to 1648.
4. The rise of Rationalism, 1648 to the present.

VIII. HERESIES.

Docetism (which taught that the body of Christ was unreal, or, if real, not His true body). Ebionitism (a low Jewish tendency, which clung to the earthly manifestation. It endeavored to combine Judaism with Christianity). Gnosticism (a philosophy of religion, which was theosophic and eclectic. It endeavored to combine Oriental speculations, Greek philosophy, and Judaism with Christianity).

IX. HERETICS.

Hymeneus and Philetus, who taught that the resur-

rection was past. The three Samaritans, Dositheus, Simon Magus and Menander, who belonged to the sect of the Essenes. Cerinthus, a speculative Gnostic, who taught that Jesus was not the Messiah. The Nicolaitans, who looked for a speedy return of Christ. The Ebionites and Nazarenes, who attempted to form a Jewish-Christian sect. They accepted Christ, and held that the Mosaic law was still binding, either with or without the traditions of the fathers.

X. CHIEF SECTS AND ORDERS AMONG THE JEWS.

Adapted,—

First.—Under the Old Testament. 1. The Kenites. 2. The Rechabites. These were alien tribes that were admitted into the Jewish community.

Second.—Under the Old and New Testaments. 3. The Samaritans. 4. The Nazarites.

Third.—Under the New Testament. 5. The Pharisees. 6. The Sadducees. 7. The Essenes. These were religious divisions. 8. The Scribes. 9. The Lawyers. These were professional. 10. The Herodians (Roman). 11. The Zealots (Jewish). 12. Galileans (Jewish). These were political. 13. The Assassins. These formed a secret society. With these names before him, any one can look up their history and obtain a complete view of Jewish life.

XI. POINTS OF INTEREST IN THIS CENTURY.

The Birth of Christ; the writing of the New Testament; the conversion of Paul; the deep moral degradation of the heathen world; and the missionary activity of the Apostles and Evangelists, as is witnessed by the places in which they are said to have died or suffered martyrdom. Thus Peter was crucified at Rome with his head downwards. Paul was beheaded at Rome by the Emperor Nero. James the Greater was beheaded at Jerusalem. James the Less was thrown from a pinnacle of the temple and then beaten to death with a fuller's club. Andrew was bound to a cross at Petrea in Achaia, and preached the Gospel to his persecutors until he died. Philip was scourged and crucified at Hierapolis in Phrygia. Bartholomew was flayed alive at Albanople in Armenia. Matthew was slain by the sword at Naddabar in Ethiopia. Thomas was killed with a lance at Mattapour in Coromandel, India. Simon Zelotes was crucified in Great Britain. Jude was shot to death by arrows at Edessa. Matthias was stoned, and then beheaded, at Sebastopol. Mark was dragged through the streets of Alexandria. Barnabas was stoned to death at Cyprus. Luke was hanged upon an olive tree in some city of Greece. John was put in a caldron of boiling oil, but escaped miraculously. After having

been banished to Patmos, he was released, and died peaceably at Ephesus in the year 100.

XII. EMINENT MEN.

Philo, the Alexandrian Jew and Platonic philosopher; Seneca, moral philosopher; Philo Judæus; Appion of Alexandria, a Grammarian called "The Trumpet of the World;" Columella of Spain, who wrote twelve books on agriculture; Pliny, author of the first natural history; Curtius, the historian; Persius, the satirist; Flaccus, the poet; Martial, the epigrammatist; Apollonius, Pythagorean philosopher; Epictetus, the Stoic; Dio Chrysostom, Greek rhetorician and philosopher; Josephus; Tacitus, the Roman historian; the apostles and evangelists, whose writings and lives are contained in the New Testament; Clement Romanus and Ignatius, so-called Christian Fathers of the Church.

XIII. IMPORTANT EVENTS FROM 27 B. C. TO A. D. 100.

27 B. C. Rome was changed from a republic to a monarchy by Augustus Cæsar. Augustus governs with republican forms, but manages to unite in his own person all the chief offices and dignities of the state, such as Imperator, Pontifex Maximus, Consul and Tribune. With the army and treasury at his

command he becomes the virtual master of the Roman World.

A. D.—Birth of the Messiah in Bethlehem of Judea, whilst Herod the Great was King of Judea. This event should be placed four years earlier than the received chronology.

6 A. D. Quintus Varus, encamped on the Weser, governs Lower Germany as a Roman province.

8. Archelaus, the son of Herod, is deposed, and Judea becomes a Roman province.

9. Great victory over the three Roman legions by Hermann, or Arminius, leader of the Cherusci.

10. The apple tree brought from Syria into Italy.

12. Tiberius, as the adopted son of Augustus, becomes associated with Augustus, and upon the death of the latter at Nola two years later he becomes sole Emperor.

14. The Romans maintain their military supremacy from the Maine to the Danube, and on the right side of the Rhine, and promote their own interests by sowing dissensions among the Marcomanni, Longobards, Cherusci, Goths, and other German tribes.

20. All who profess the Jewish religion are banished from Rome and Italy by Tiberius.

27. Pilate becomes procurator of Judea.

33. The crucifixion of Jesus.

37. Conversion of Saul of Tarsus.

40. The disciples first called Christians at Antioch.

45. Vespasian governor in Britain.

47. London said to be founded by the Romans.

48. A census of Rome is taken under Claudius, and its inhabitants numbered at 6,900,000.

51. Caractacus, King of Britain, sent in chains to Rome.

56. Rotterdam is built.

58. The Germans, reinforced by new hordes of barbarians, make a gallant war against the Romans, but being worsted they withdraw to their great forests.

60. Christianity is preached in Britain.

61. Paul a prisoner in Rome. Boadicea defeats the Romans and burns London.

63. Paul liberated.

64. Great fire in Rome, and blame laid upon the Christians by Nero.

65. Paul again in Rome, and is made a prisoner the second time.

The religion of Fohi spreads in China.

66 or 67. Martyrdom of Paul.

69. The Coliseum of Vespasian. It was finished by his son Titus ten years later. Stoics banished from Rome.

70. Titus destroys Jerusalem and the beautiful temple. It is estimated that 1,100,000 persons per-

ished in the siege and capture. The remnant of the Jews are dispersed.

72. Jews appear in China.

77. In a great plague 10,000 are said to have perished daily at Rome.

78. Scotland circumnavigated.

79. Pompeii, Herculaneum and Stabixæ—the three great cities of Campania—are buried by an eruption of Mt. Vesuvius. Pliny, the elder, who was suffocated by the vapors of this eruption, was the author of a natural history. This work has no great scientific worth, but is chiefly valuable as showing what the world at that time did not know. It consists of 37 books, which treat upon 20,000 subjects derived from 2,000 volumes.

85. Great improvements are made in Britain by the Roman governor, Julius Agricola, and much advancement in civilization.

86. Domitian is defeated by the German tribes, and the Romans are compelled to pay an annual tribute.

93. John, "the beloved disciple," is banished to Patmos, but four years later is liberated.

98. The Roman Empire reaches its greatest territorial limits. The Ulpian Library is founded. Public schools are established in the Roman provinces. The forum, the baths, and pillar of Trajan are built. A bridge is constructed across the Danube.

100. St. John dies at Ephesus at the age of 94. He has been contemporary with twelve of the Cæsars. "Uneasy lies the head that wears a crown."

XIV. THE TOPICAL STUDY OF HISTORY IN THIS CENTURY.

This book can be used as a text-book for the topical study of history by classes in schools, as well as by literary clubs, and individually. In order to make a clear section of this most famous of all centuries—most famous, because the ages preceeding it looked forward to the coming of Him who is "The Desire of all Nations," as all ages since then have looked backward to His star—it will be necessary to devote a number of evenings to its more complete and comprehensive elucidation. The amount of information to be derived from associated reading and a number of evenings for mutual communication will be astonishing, and abundantly compensate for the time each may have given to his special subject. For see: what it would take twenty weeks for one person to read, twenty persons can read in one week, and impart in a single evening each to the other the substance, or rather the cream, of what he has been reading.

The chief topics to be studied for this more complete view, in addition to those already mentioned in

this chapter, will relate to such general subjects as these: 1. Chief occupations. 2. The literature of the age. 3. Social life. 4. Political life. 5. Religious life. 6. Different schools of philosophy. 7. The great Ethnic religions. 8. Science and art. 9. Poetry. 10. Music. 11. Medicine. 12. Architecture. 13. The chief political divisions of the earth. 14. Civil liberty. 15. Different forms of government.

XV. PROGRAMME FOR AN EVENING'S ENTERTAINMENT
AND INSTRUCTION IN HISTORY.*

1. Music.
2. Give a brief sketch of the characteristics of this century, or what may be called "the spirit of the age."
3. The victory of Armenius or Hermann over the Roman legions under Varus, A. D. 9.
4. To what extent was Christianity introduced in this century?
5. Who were the aborigines of Britain, Scotland, Ireland and Wales?

*The music may be either vocal or instrumental. A longer programme is given above than can be carried out during any single night; but selections may be made from it to be of sufficient length. Each topic must be assigned to some one previously, who will come prepared to tell what he knows about it in a talk from five to ten minutes.

6. The conquest of Britain by the Romans.

7. Revolt of Britons; led by Boadicea, against the Romans, and its results.

8. Music.

Social intermission.

9. Great fire at Rome and the first persecution of Christians by Nero, A. D. 64.

10. What was Druidism, and why abolished by the Romans in Britain?

11. The destruction of Jerusalem by Titus, A. D. 70.

12. The second persecution of Christians by Domitian, A. D. 95.

13. Social life at Rome.

14. Give an account of the life and writings of Josephus.

15. Music.



CHAPTER VIII.

THE SECOND CENTURY.

I. THE PERIOD OF THE ROMAN AND THE PARTHIAN WORLD EMPIRES.

THE period of eighty years from Trajan to Aurelius is regarded as the most auspicious in Roman history ; for now five of the emperors in succession died a natural death. And in particular the reign of Antoninus Pius has justly been characterized by the historian as the happiest period of the Roman Empire. He was the father of his country ; he restored the rights of the Senate ; he carefully guarded the interests of the Empire ; he judiciously provided for public schools in all the provinces with competent teachers supported by adequate salaries ; he carried on no wars of conquest or subjugation, but on the contrary he was so highly esteemed that several foreign nations chose him as the arbiter of their differences.

Through the cruelty of Nero the succession of emperors ceased to be hereditary, with his own death, and henceforth the choice was to be determined either by the legions or the famous prætorian guard. In this century the empire, with the subjection of the Dacians, reached its greatest territorial limits. The most flourishing period of culture was reached in the reign of Adrian, and now with the death of Commodus in 193, when the imperial diadem and purple are sold by the guard to the highest bidder, Rome enters her period of decline, and, through corruption and weakness, hastens on to her fall.

Parthia, during this century, carried on an active, and, on the whole, a successful resistance to the encroachments of Rome, but lost in prestige among the Asiatic princes through the violent accession to Rome of the two vassal Kingdoms of Mesopotamia and Adiabene.

II. EMPERORS OF THE ROMAN WORLD.

Adrian.....	117
Antoninus Pius.....	138
Marcus Aurelius Antoninus.....	} 161
Lucius Verus.....	
Marcus Aurelius, alone.....	170
Commodus.....	180
Pertinax.....	193
Julian, sixty-six days.....	193
Septimus Severus.....	193

III. THE ANCIENT SCHOOLS OF PHILOSOPHY.

The world of speculative thought may be divided into three great continents: those of mythology, philosophy and theology. The Orient was the home of mythology, Greece of philosophy, and Palestine of revealed religion. When men begin to seek unity in thought they become philosophical; and when they inquire into the origin, nature and destiny of things they philosophize.

1. The Ionic school was the earliest of all, and taught that water, earth (matter), air and fire formed the origin of all things.

2. The Pythagorean held that numerical harmony was either the substance or the archetype of things.

3. The Eleatic made the principle of their school to consist in pure being, through the negation of all exterior and posterior. Being alone is; and there is no not-being or becoming.

4. The school of Heraclitus endeavored to reconcile this dualism by affirming that being and not-being, the one and the many, existed in the becoming.

5. The school of Empedocles held that love and hate are the ultimate principle.

6. The atomic philosophy derived all things from an unlimited number of elements (atoms), similar as to quality, but different as to form. "Fulness" gives

individuality, and "void space" separates, hinders contact, and bestows impenetrability.

7. The school of Anaxagoras advanced the important principle that reason arranges and orders all things.

8. The Sophists recognized reason as something superior to the external world. When they applied the laws of reason to the external world they regarded it as a lifeless matter upon which the will must be exercised.

9. The Socratic school enlarged the reason until it became universal as conscience. Socrates led the way from the mere investigation of nature to the study of the mind itself, and its own being as an active, moral and responsible spirit. Plato and Aristotle still farther extended this principle, and placed metaphysics on an enduring foundation. These two formed the schools of the Academy and the Lyceum. The name of Peripatetic was applied to Aristotle because he talked and disputed with his disciples as they walked through the Lyceum.

10. The Stoics connected philosophy with the duties of practical life,—the practice of wisdom and the exercise of virtue.

11. The Epicurean philosophy proposed happiness as the ultimate aim of life and philosophy. The Stoics and the Epicureans belonged to the decline of Greek philosophy.

12. The Pyrrhonic passed into scepticism and denied all certainty to knowledge.

13. Neo-Platonism marks the contact of Greek thought with Orientalism, and formed the attempt to harmonize the principles of philosophy with the spirit of religion.

IV. GREEK PHILOSOPHY TAKING THE FIELD AGAINST CHRISTIANITY.

Rome has taken no independent part in the progress of philosophy. It simply accepted the systems of Greece and gave chief prominence to the two schools of Epicureanism and Stoicism. These became quite popular. Roman philosophy is wholly eclectic, and deserves mention chiefly because of its agency in spreading the Greek culture, and the opposition it afforded to the doctrines of Christianity. The Christian faith came in conflict with the various forms of heathenism. As these were being gradually supplanted, the Roman State, as a matter of expediency or policy, began its schemes of persecution. As the use of force proved itself unsuccessful, Greek philosophy in three of its forms undertook the overthrow of Christianity. The Stoic philosophy entered the conflict under the lead of such men as Epictetus, Fronto, Crescens, M. Aurelius and Cl. Galenus; Neo Platonism, or a counter-reform,

under Plutarch, Apuleius, Numenius, and Maximus of Tyre; and Scepticism, under Lucian and Celsus. The writings of Fronto, Lucian, Crescens, and Celsus against Christianity, in connection with the various heresies and schisms that sprang up within the Church, had important effects: they called out many able apologies and defences; they led to a more critical statement of the Christian doctrines; they instituted a more careful sifting of usages, apostolic and traditional; and finally they made an early collection of the New Testament canon all the more a necessity. The second century in this conflict of thought became pre-eminently the Age of Apologetics.

V. HOW WERE THE BOOKS OF THE NEW TESTAMENT CIRCULATED IN THIS CENTURY?

The weak claim, that its writings were forgeries, or the productions of an age subsequent to the apostolic, and by other men than those to whom they were ascribed, gives too low a view of human nature in general, and detracts from the honesty of redeemed men and women in particular. We cannot believe that mankind generally, and the Church especially, during the second century, or in any century, would unanimously consent to a lie and palm off upon succeeding ages as writings of apostles and evangelists what had been fabricated in their

own day. The Church was founded upon the very doctrines which the Testament contains, and therefore could not be the forgeries of any age subsequent to its own origin. These books must be genuine and authentic, or there would have been an outcry against them. The literary forgery of TWENTY-SEVEN books is an impossibility. Let the sceptic attempt the fictitious fabrication of a SINGLE book in our own day, and he will be read a lesson on honesty that will last him as long as he lives.

If, then, the unquestioned assent of the Church and mankind in the second century be worth anything, the accepted books of the New Testament must have been written before the close of the first century. There is no getting around this fact.

These books, as Dr. Mitchell says, "were doubtless written upon papyrus, chiefly by the hands of amanuenses, with a reed, and conveyed to their several destinations by messengers. After having been publicly read in the churches to which they were sent, or by the individuals to whom they were addressed, the documents, both epistolary and historical, were multiplied by copying, the copies being sent to other churches (Col. 4: 16), or purchased by individuals.* This work of transcription must have

*Norton, in his work "On the Genuineness of the Gospels," estimates that as many as 60,000 copies of the Gospels had

hastened the defacement and decay of the originals, though they were undoubtedly preserved for many years with great care.* On the other hand, the multiplication of copies and their public reading in the churches tended to secure the sacred books from destruction or interpolation. So rapid was this diffusion, and so universal the practice of public reading from the first, that as early as A. D. 68 we find Peter alluding to the Epistles of Paul collectively as familiar to his readers, and as classed in the same category with the scriptures of the Old Testament (2 Pet. 3: 16). Similar allusions are found in the writings of Ignatius, A. D. 69-107, and in the Epistle of Barnabus, A. D. 71. Justin Martyr, in his First Apology to Antoninus Pius, in A. D. 147, has this remark: 'On the day called Sunday there is an assembly of all those residing in cities and the country, and then the memoirs of the Apostles, or the writings of the Prophets, are read as long as time permits. Then, when the reader has finished, the President delivers

passed into circulation before the end of this century, and Jerome affirms that the original copy of Matthew's Gospel in Hebrew was preserved in his day (378) in the Library of Pamphilus at Cæsarea.

*It is said that the ink with which the Declaration of Independence was written is fast disappearing, and soon the original writing will be lost to the world. It has, however, its transcript in the life of the Great Republic, and will never be lost.

an exhortation to encourage the audience in imitation of those noble examples.' ”

Now the fact that so many copies were in circulation at the end of this century, proves beyond refutation that they were made from some preceding copies, which must first of all have been the transcript from the original copy ; and the additional fact, that these copies were accepted as genuine, is indubitable proof that the original came from the apostolic age. Had they been forgeries from other men than those to whom they were ascribed, the Church of that age would most certainly have known it; and knowing it, they would have branded the New Testament as a lie and a delusion.

VI. THE PTOLEMAIC SYSTEM OF ASTRONOMY.

Ptolemy, who lived at Alexandria, wrote a treatise on Astronomy, “The Great Composition,” which combined his own theories and discoveries with the teachings of Apollonius and Hipparchus, and formed the most complete view which antiquity has left us of what was then believed to be true in the field of astronomy. This work was used as a text-book for nearly 1,400 years, or continued the supreme authority until this science was revolutionized by Copernicus and Kepler. This system regarded the earth as the centre of the universe, around which the planets revolved with a

uniform circular motion. Ptolemy believed that the planets described "an epicycle by a uniform revolution in a circle, the centre of which was carried forward uniformly in an eccentric round the earth." He also published a work on geography, which was the chief source of knowledge in this field until its statements were antiquated by the discoveries of the Portuguese.

VII. EMINENT MEN.

Pliny the younger, Plutarch, Juvenal, Florens, Suetonius, Dion Prasæus, Apuleius (Fable of the Golden Ass), Ptolemy the Alexandrian; Arrian, Epic-tetus, Appian, Maximus, Lysias and Pausanius, Greek historians; Lucian, Satirist; Hermogenes of Tarsus, rhetorician; Marcian, the heretic; Galen, Greek physician; Athæneus, the grammarian; and Diogenes Laertius, Greek historian.

Fathers of the Church—Ignatius, Bishop of Antioch; Justin Martyr; Polycarp, Bishop of Smyrna; Hermas, "the Shepard"; Papias, Bishop of Heiropolis in Phrygia, and Dionysius.

Apologists—Quadratus and Aristides, of Athens; Tertullian; Justin Martyr, of Smyrna; Tatian, the Syrian; Irenæus; Dionysius, Bishop of Corinth; Theophilus, Bishop of Antioch; Athenogoras, the Athenian philosopher; Apollinaris; Melito, of Sardis;

Serapeon, of Antioch; Miltiades; Hermias; Tatian; and Hegesippus, the first Church historian, of whose five books merely fragments remain.

VIII. THE PERIOD OF THE ESTABLISHMENT AND THE PERSECUTION OF THE CHRISTIAN CHURCH.

At the beginning of the century Christianity had spread through nearly all the Roman provinces, and the chief cities of the Parthian Empire. It had been the general policy of Rome to tolerate all the peculiar religions of their subjugated races. The Roman Pantheon contained 60,000 gods,

“ Gods partial, changeful, passionate, unjust,
Whose attributes were rage, revenge and lust.”

But there were two notable exceptions. The first was that of the extinction of Druidism in Britain, and the second the attempt to extirpate Christianity. Suetonius had found that no permanent occupation of Britain could be made so long as Druidism was spared, and its priests left to an absolute control and forceful opposition. Hence he invaded the island of Mona, the chief seat of this religion, defeated the Britons, captured their priests, burned them in the very fires that were to have been lighted for their Roman captives, and leveled to the ground their sacred altars and consecrated groves.

The persecution of the Christian sect was begun

by Nero in the preceding century. Regarded as a quiet and harmless people, the first persecution of them occurred more as a matter of convenience to Nero than the dictates of a fixed policy. It was generally believed that the great fire of Rome had been kindled by Nero himself, in order that he might rebuild it, adorn it, and make it the admiration of the world. To suppress this rumor, Tacitus states that he laid the crime upon the Christians, and began their persecution to give effect to the charge. This persecution lasted in Rome for four years, and in its barbarity has been rarely equalled, never excelled. "Many were crucified, many were clothed in skins of wild beasts, that they might be torn to pieces by dogs; others, besmeared with combustible materials, were set up in Nero's garden and burned to give light for the chariot races, in which the Emperor took an active part as a common charioteer." Seneca, a Stoic philosopher, with no motives for coloring, writes, in his fourteenth epistle, a description of it in these words: "Imagine here a prison, crosses and racks, and the hook, and a stake thrust through the body and coming out at the mouth, and the limbs torn by chariots pulling adverse ways, and the coat besmeared and interwoven with inflammable materials—nutriment for fire,—and whatever else, in addition to these, cruelty has invented."

The persecutions after this were mainly due to the fact that Christianity would not accept a place of equality with other religions, that its professors would not participate in sacrificing to the gods, or assist in other heathen rites and ceremonials of state. Pliny testifies that in all respects the Christians in Bithynia led exemplary lives, observed the laws of the state except on points of religion, and denounced in the strongest terms adultery, murder, and all kindred crimes. And the reason that the so-called "good emperors" became the chief persecutors is due to the fact that being intensely patriotic they were more zealous to maintain the religion of state than the "bad emperors." Had the Christians accepted a position of equality and fraternity with other religions they would have escaped all persecution subsequent to the year 64. But the more they were persecuted the more they grew. "The blood of the martyrs is the seed of the Church." It is believed that at the beginning of this century the Christians numbered 500,000, and at the end reached to the number of 2,000,000.

IX. UNIVERSAL HISTORY.

The historic world at this time includes the various members of the Roman, Parthian and Chinese Empires. With the exception of Scandinavia and Scot-

land, almost all that is now known about the tribes and nations of this century is included under the one or the other of these three powers.

X. TOPICAL STUDY.

Religion, the growth of the early Christian sects, such as the Abyssinian, the Armenian and the Coptic, which last claimed Mark as its founder. Episcopacy strengthens itself through the centralization of power in the hands of the metropolitan bishops. The political condition of Europe under Rome. The history of Gibbon begins with the Antonines. In addition to the topics mentioned in his chapters, a good view of the life of this century may be obtained by studying the lives of its eminent men; for "history is a biography of great men." These will be found in cyclopædias or in special biographies. Its intellectual life will be found in the treatises that survive in fragment or in entirety. The extant writings of the Fathers will be found translated in Clark's Ante-Nicene Library; a series of twenty-four volumes. Study, also, more at length the various other subjects named in this chapter.

XI. OUTLINE OF IMPORTANT EVENTS FROM 100 TO 200 A. D.

100. The Huns migrate westward from their

original country north of the great wall of China. Establishments for the education of poor children under Trajan.

102. Pliny as governor of Bithynia sends his celebrated account of the Christian sect to Trajan.

103. Dacia becomes a Roman province.

107. The third persecution of the Christians, by Trajan.

114. The column of Trajan set up in Rome.

118. The fourth persecution of the Christians, by Adrian.

121. A wall is built by the Romans across the north of England.

Also one from the Rhine to the Danube by Adrian.

132. Adrian, by a so-called perpetual code, improves the Roman system of Jurisprudence.

132-135. The Jews again appeal to arms, incited thereto by Bar-Cochah, "Son of the Star," but are worsted. Sixty thousand of his followers are slain. The whole of Judea is depopulated and given over to become a barren waste, from which to this day it has never fully recovered.

From this time on the Jews have been dispersed to the four quarters of the globe, but they have never forgotten the time-honored rites and customs of that famous land whose history runs back to Father Abraham, nor the proud memories that cluster about the

Maccabean dynasty, the Jewish monarchy and the Hebrew commonwealth. But so far as blood, language and religion are concerned, the Jews are still a nation.

138. Adrian establishes the colony of *Ælia Capitolina* at Jerusalem, and builds a temple to Jupiter on Mt. Calvary.

140. The wall of Antoninus is built along the forts of Agricola.

145. The Germans and the Dacians successively defeated by Antoninus Pius.

154. Justin Martyr addresses his second "Apology for Christians" to the Roman Senate.

160. Antoninus sends an embassy to China.

162. A three years' war with Parthia.

167. A terrible plague ravishes the world.

169. The Marcomanni enter upon a five years' war with Rome.

170. The Church of Smyrna, in writing an epistle to that of Lyons, uses the phrase "Catholic Church" for the first time.

180. Archbishopric of York said to have been established. Bede states that in response to a request of Lucius, King of Britain, Pope Eleutherius sent four missionaries, Dyfan, Ffagan, Medrey and Elfan to that country.

The Goths appear upon the shore of the Black Sea.

Rome a military despotism from the death of M. Aurelius.

181. Peace is concluded by Commodus with the German tribes.

183. The Vandals enter the field of history through their various tribes. They are on good terms with Rome, but a little later they enter Bavaria along the Danube.

191. A great fire sweeps through Rome.

193. The ascendancy of the Prætoean Guards, in their proclamation of Pertinax as Emperor, marks the beginning of the decline and fall of the Roman Empire. Didius Julianus, upon the death, or murder of Pertinax, buys the Roman Empire at auction. He is put to death by order of the Senate.

XII. PROGRAMME FOR AN EVENING'S ENTERTAINMENT AND INSTRUCTION IN HISTORY.

1. Music.

2. What are the characteristics of this century?

3. Sketch the life of Ptolemy of Alexandria (160), the celebrated geographer, mathematician and astronomer, and the Ptolemaic system of astronomy named after him.

4. Give a history of Gaul from the earliest times to the introduction of Christianity at the time of the Antonines.

5. The Life, writings and philosophy of Plutarch.

6. Music.

Social intermission.

7. Music.

8. Give an account of the struggles between Rome and Parthia in this century. (Chapters 18 and 19 of Rawlinson's Sixth Monarchy.)

9. Give a history of Galen, the greatest physician of antiquity, his discovery of two sets of nerves in the body (sensor and motor), his system of anatomy which prevailed through the middle ages, and some of his numerous writings.

10. Life, writings and martyrdom of Justin Martyr.

11. What was the character of Marcus Aurelius, "the philosophic Emperor?"

12. Music.



CHAPTER IX.

THE THIRD CENTURY.

I. THE PERIOD OF THE ROMAN, THE PARTHIAN AND THE PERSIAN WORLD EMPIRES.

THIS century in the Roman world presented a picture of confusion, violence and bloodshed. "Life was of no value—property was not secure. A series of madmen seized supreme authority, and overthrew all the distinctions between right and wrong. Murder was legalized, and rapine openly encouraged." Thus weakened by the tyrants that sprang up everywhere as competitors for the empire, the Roman world, ready to break in pieces by its own weight, was in no condition to resist the onrushing barbarians and reduce them to civilization and obedience to an unquestioned central power.

This century too, in the year 225, witnessed the downfall of the Parthian Empire, which was owing to

the dissension among the reigning family and that gradual decline of valor in a ruling race which follows undisputed conquest. A common Persian soldier, the son of Sassan, Artaxerxes by name, heads a revolt against the enervated Parthians, and establishes the New Persian Empire. The first Persian Empire had run an illustrious career from its establishment by Cyrus, 559 B. C., to its subversion by Alexander the Great in 330 B. C. It then entered a period of dependence for about 556 years, when in the rise and fall of kingdoms it again comes to the fore front and exercises a powerful supremacy in the affairs of the Orient.

II. EMPERORS OF THE ROMAN WORLD.

Caracalla—Geta.....	211
Macrinus.....	217
Heliogabalus.....	218
Alexander Severus.....	222
Maximinus.....	235
Maximus and Balbinus.....	238
Gordian.....	238
Philip the Arabian.....	244
Decius.....	249
Vibius.....	251
Gallus... ..	251
Valerian.....	254
Gallien.....	260
Claudius II.....	268
Aurelian.....	270
Tacitus.....	275

Florian.....	276
Probus.....	277
Carus.....	278
Carinus and Numerian.....	279
Diocletian.....	} 284
Maximian.....	

III. NATURAL SCIENCE.

Even in science, as in philosophy, Rome took no independent part, but learned what she chiefly knew in this department from Greece. To what extent Greece borrowed it is difficult to state. Obligations would doubtless have to be made to Chaldea and Egypt, who had held the torch of civilization prior to Rome or Greece. But whatever these may have been, to Greece is due the honor of having made the earliest transcript of physical discoveries legible and permanent for all time to come, and so of laying a foundation upon which the coming centuries were to build the stately temple of science. And of necessity the first discoverers must be engaged in foundation work. Many well ascertained facts must be known and treasured, before they can be classified into a system and philosophy.

In natural science we need to know exactly what the phenomena of nature are, so that our thinking about them shall correspond to what they are. We think rightly when facts correspond to our thoughts

and statements. A theory which requires the facts to conform to it, or it is to that extent worse for the facts, is theory but not science.

Let us now glance briefly at Greek science. Archimedes, who lived in the third century before Christ, was a naturalist who made a few important discoveries. Chief credit is due to him for the discovery of the lever, the demonstration of the specific gravity of bodies in connection with Hiero's crown, and the invention of a screw for pumping up water, that still bears his name. The science of geometry received great attention and construction from him, and also from Euclid, who was his contemporary.

A correct knowledge of the earth's surface was but slowly reached, and that not as a general belief. Anaximander, 610 B. C., made a map of the world to correspond with the knowledge as then obtained. Eratosthenes gave it valuable additions. He constructed a map of the world in the third century B. C. He believed the earth to be round, and devoted himself to the drawing of the first parallel of latitude and the first meridian of longitude. His greatest achievement was the measurement of the earth's circumference from pole to pole, which he, through some error in his data, found to be 31,250 miles.

Ptolemy, the Alexandrian, who lived in the middle

of the second Christian century, carried forward the discoveries of Eratosthenes, and wrote a book on geography which for fourteen hundred years held its ascendancy among the scholars of the world.

In the science and art of medicine antiquity presents us with a few great names. Hippocrates is the so-called Father of Medicine; for he separated the doctor from the priest. He emphasized the need and value of nursing, of watching for the crisis in fevers, of attending to the kind of food given to patients, and also devoted himself to study the causes of diseases. Erasistratus, of Alexandria, in 280 B. C., gave attention to the study of anatomy, and together with Herophilus was the first to dissect the human body and give intelligent description of its parts, organs and functions. He called particular notice to the convolutions of the brain, and its division into the cerebrum and the cerebellum. Herophilus first called attention to the importance of noting three things in feeling the pulse: First, to observe how strongly it throbs; secondly, how quickly; thirdly, how regularly. Galen was another doctor of the Alexandrian school of the greatest celebrity. He is said to have written over 500 works on medicine. He discovered two sets of nerves in the body. He proved that the brain was the centre of sensation and volition. He made it evident that the veins contained

blood. His genius was such that the theory and practice of medicine which he elaborated held sway for many centuries.

In geology, zoology and botany a few important discoveries were made, such as by Pythagoras on the interchange of sea and land, from his finding marine shells far inland; by Aristotle in the classification of animals according to their organs and modes of use, and the tracing of an unbroken chain from the lowest plant to the highest animal; and by Theophrastus, his pupil, who classified some 500 plants and divided them into trees, herbs and shrubs.

In astronomy, Thales discovered the solstices and equinoxes, or that the sun marked out four distinct seasons instead of two, as had hitherto been believed. He denied that the stars were gods, and affirmed that they were made of some fiery substance. He declared that the moon reflected the light of the sun. The sun dial was invented by Anaximander, about 600 B. C. He was also the first to explain the phases of the moon. Anaxagoras, in 499 B. C., explained the eclipses of the sun and moon. The astronomers of Alexandria traced out the sun's ecliptic and divided it into twelve constellations. Whilst the Greeks generally believed that the sun moved around the earth, now and then there was a scientist like Aristarchus, who, in the third century B. C., taught that the sun

was a fixed star and that it was the earth that moved around the ecliptic. He also knew that the seasons were caused by the obliquity of the ecliptic, and that the earth turned daily on its axis. Euclid, in addition to his mathematical labors, discovered that light travels in straight lines or rays, which was of the greatest help in measuring the earth's circumference. Hipparchus, 160 B. C., catalogued 1,080 stars, and predicted both solar and lunar eclipses. His most important discovery was the "precession of the equinoxes." To Ptolemy belongs the glory of utilizing previous discoveries, and so combining into a system the notions of Apollonius and Hipparchus as to explain the apparent motion of the heavenly bodies, and resolve many an astronomical problem.

Such, then, had been the progress of science down to the present century. It had taken over 4,000 years for observations and facts to accumulate before such a thing as a science of the stars was rendered possible, and when possible so great was the achievement that it held undisputed sway for nearly 1,400 years, and even then was with difficulty displaced.

The indebtedness of Rome, and all the chief cities of antiquity, to Greece shows what a wonderful intellectual supremacy she had attained, and what wonderful gifts of thought must have been the birth-right of her citizens.

IV. THE SEVEN WONDERS OF THE WORLD.

1. The Pyramids—In the valley of the Nile there are some seventy in all. The most famous are those of Cheops. They were built by the Kings of Egypt who flourished between the fourth and twelfth dynasties, for the eternal abode of their mumed bodies.

2. The Hanging Gardens of Babylon—These were built about 580 B. C. by Nebuchadnezzar, to compensate Amytis, his Median wife, for the loss of her native hills and forests.

3. The Temple of Diana at Ephesus—This was built 552 B. C. at the common charges of the Asiatic states. Ctesiphon was its architect. It was burnt by Eratostratus, 356 B. C., in order to achieve an immortal infamy. It was rebuilt, and then finally destroyed by the Goths in A. D. 260.

4. The Ivory and Gold Statue of Jupiter Olympus, by Phidias, in 440 B. C.—Jupiter sat on a throne and nearly touched the ceiling of the temple. It was less than sixty feet high. Were he to arise, it was evident the roof must be lifted off. It awakened the deepest feelings of awe and sublimity in the beholder. A Roman Senator confessed that his mind was moved as by the presence of the god.

5. The Mausoleum—Artemesia married her own brother, Mausolus, King of Caria. Upon the King's

death in 353 B. C. his body was burned, and his inconsolable Queen drank the ashes mixed with wine. She then erected a tomb to his memory at Halicarnassus in 356 B. C., which added a new word to the language, and so magnificent, that it surpassed all other memorials of antiquity.

6. The Colossus of Rhodes—This celebrated brazen image of Apollo was erected by Chares 300 B. C. It was 125 feet high. It was placed astride the harbor, the left hand holding a bow, and the right uplifting a censer or torch. It was demolished by an earthquake 240 B. C., and sold by the Saracens in 672 to a Jewish merchant of Edessa. The fragments were transported by 900 camels.

7. The Pharos of Alexandria—Ptolemy Soter began its erection, but it was finished by his son Philadelphus in the year 280 B. C. This lighthouse was 450 feet high, and could be seen out at sea from a distance of 100 miles. It contained a stone with this inscription: "King Ptolemy, to the gods, the saviours, for the benefit of sailors"; but the architect was ambitious of immortality, and knew how to circumvent the King. First of all he cut his own name, and then, having covered it with cement, the King's superscription. With time the mortar disappeared, and behold, the new candidate for glory, "Sostratus, the Cnidian, to the gods, the saviours, for the benefit

of sailors." The lighthouse has totally disappeared, but the recording pen of history has given them both an immortality more lasting than inscriptions on brass or marble.

V. THE CATACOMBS OF ROME.

The excavations which began at an early period to be made in the soft rocks around and beneath the imperial city are almost numberless in extent and variety. The Jews were doubtless the first to use them for the burial of their dead, so as not to frustrate their hopes of bodily resurrection. The early Christians in addition used them for places of worship during times of persecution. There are perhaps as many as forty-two of these cemeteries which branch out into chapels, halls and galleries. Their combined length has been estimated at 587 miles, or the entire length of the Alps. The most prominent ran alongside of the roads to the city within a radius of three miles, and hence they have been compared to an "encampment of a Christian host besieging pagan Rome, and driving inward its mines and trenches with the assurance of final victory." The study of this subject opens a most interesting chapter in the history of the early Church. "In traversing these tangled labyrinths," says the Rev. W. H. Withrow, "we are brought face to face with the primitive ages; we are

present at the worship of the infant church; we observe its rites; we study its institutions; we witness the deep emotions of the first believers as they commit their dead, often their martyred dead, to their last long resting-place; we decipher the touching record of their sorrows, of the holy hopes by which they were sustained, of 'their faith triumphant o'er their fears,' and of their assurance of the resurrection of the dead and the life everlasting. We read in the testimony of the catacombs the confession of faith of the early Christians, sometimes accompanied by the records of their persecution, the symbols of their martyrdom, and even the very instruments of their torture. For in these halls of silence and gloom slumbers the dust of many of the martyrs and confessors, who sealed their testimony with their blood during the sanguinary ages of persecution; of many of the early bishops and pastors of the Church, who shepherded the flock of Christ amid the dangers of those troublous times; of many who heard the words of life from teachers who lived in or near the apostolic age, perhaps from the lips of the apostles themselves. Indeed, if we would accept ancient tradition, we would even believe that the bodies of St. Peter and St. Paul were laid to rest in those hallowed crypts—a true *terra sancta*, inferior in sacred interest only to that rock-hewn sepulchre consecrated ever-

more by the body of our Lord." The blood of the martyrs proved to be "the seed of the church." Persecution was more helpful to true piety than the greatest prosperity under the imperial favor.

VI. EMINENT MEN.

Papinianus and Ulpianus, Roman jurists; Dion Cassius, Greek historian; Julius Africanus, chronologer; Longinus, philosopher; Plotinus, Neo-Platonic philosopher; Porphyry, Greek philosopher and opponent to Christianity; Tertullian, Cyprian and Origen, Church Fathers; Ossian is supposed to have lived in this century.

VII. TOPICS FOR STUDY.

The Roman millennium; the decline of Rome; the overthrow of Parthia, and the establishment of Persia; in connection with science, Chaldean astronomy, magic and astrology; the irruptions of the barbarians, and the germs of modern Europe; the science of Roman law in connection with the writings of her most eminent jurists; the growth of the Church; the lives and writings of the Fathers; the Roman army, and its power to make and unmake Cæsars.

VIII. IMPORTANT EVENTS FROM 200 TO 300 A. D.

208. Severus enters Britain, invades Caledonia in 209, and completes his wall in 210; but dies at York in 211.

214. First contact of the Romans with the Alemanni on the Upper Rhine.

218. Silk was first worn by Heliogabalus, the most debauched of the Emperors.

222. The Romans promise an annual tax to the Goths.

242. The Roman temple of Janus closed for the last time.

247. Secular games re-established at Rome to honor the 1,000th year from the building of the city, 753 B. C.

249. The Goths for the first time invade the Roman Empire.

251. The spirit of asceticism inaugurates monastic life.

253. The Franks make their first appearance in Gaul; the Goths and Burgundians enter Mœsia and Pannonia.

257. The title "Papa" (Pope, *Father*) is given to distinguished bishops.

259. The Persians defeat the Romans and flay Valerian alive.

261. Christian emblems like the cross, ship, dove, fish, lyre, etc., begin to supplant the heathen, and are used in private houses, churches, and in catacombs.

263. The Franks invade Gaul (France).



A ROMAN HOME SCENE.

269. The Goths are conquered by Claudius with a supposed loss of 300,000.

Zenobia takes Egypt, Asia Minor and a part of Armenia.

273. Aurelian captures Palmyra and takes Queen Zenobia captive.

276. Probus permits the Franks to settle in Italy.

283. Paul, the Theban, the first hermit.

284. Diocletian sends ambassadors to China. The baths of Diocletian, most sumptuous, contained about 3,000 benches of marble slabs, water issued from mouths of silver, and the walls were adorned with mosaic paintings. He had a *chateau and villa* at Spalatro in Dalmatia. The Roman government was fashioned by him after the oriental style, so that the first court ceremonial and first groom of the bed-chamber in Europe have their date from him.

290. The Gregorian and Hermoginian Code was published.

291. The Franks make themselves masters of Batavia and Flanders.

99. Notwithstanding the numerous attempts of the Roman power to destroy the Church, yet Christianity spreads as never before. The Christians betook themselves to the catacombs and desert places to avoid the fires of persecution and cherish the faith of the oppressed Church. During the progress of the

imperial wrath their numbers were more than doubled, and reached well nigh 5,000,000 at the close of this century.

IX. PROGRAMME FOR AN EVENING'S ENTERTAINMENT
AND INSTRUCTION IN HISTORY.

1. Music.
 2. Characteristics of this century.
 3. Give an account of the so-called six persecutions of this century.
 4. The Millennium of the Roman State.
 5. The New Persian Empire.
 6. Music.
- Social intermission.
7. Music.
 8. The Irruptions of the Barbarians—of the Goths into Bithynia and Greece, of the Franks into Gaul, Spain and Africa, and of the Alemanni into Italy.
 9. Who were the Goths, Franks and Alemanni? (See Gibbon, chapter 9.)
 10. The Destruction of the Temple of Diana at Ephesus by the Goths. (Gibbon, chapter 10.)
 11. What were the Seven Wonders of the World?
 12. Sketch the career of Zenobia, as Queen of Palmyra, a captive and a Roman matron.
 13. Music.



CHAPTER X.

THE FOURTH CENTURY.

I. THE PERIOD OF THE ROMAN AND THE NEW PERSIAN WORLD EMPIRES.

THE power there is in a name is well illustrated by the prolonged existence of the Roman Empire. Ready to fall even in the third century by its own disorders, yet it kept its place of power by virtue of its genius for government and war, and the occasional vigor of a new emperor to restore discipline and overcome alike internal disorganization and barbarian attacks from the outside.

Diocletian divided the empire in 285, and made Maximian associate emperor. After the voluntary abdication of Diocletian in 304, a series of civil wars and disorders broke out, from which the empire emerged reunited and with order restored under Constantine, the first Christian emperor. During his

sway, the capital was removed to Constantinople. Rome was denuded of its choicest treasures in order to magnify and embellish the new seat of Empire. In 364 Valentinian and Valens, two brothers and fellow-sufferers under the persecutions of Julian, were chosen emperors by the Roman soldiers. Instead of settling their rival claims by war, they amicably divided the empire between them, the latter remaining in Constantinople to guard the frontiers along the Danube and the Euphrates, and the former, moving his capital to Milan, chose a place of ready access to the barbarians that were now so numerous and frequently threatening Gaul and Italy.

From this time on the stream of history as relates to the Roman Empire begins to flow apart, and separates entirely in 395, when Arcadius and Honorius, the two sons of Theodosius, had become sole emperors of the East and West respectively. This division of the Roman Empire into two great parts was made by Theodosius in 394 for the benefit of his sons.

In the Orient, we see the New Persian Empire maintaining its supremacy, waging a successful warfare with Rome, and extensively enlarging its territories.

An extensive Ostro-Gothic Empire, founded by Hermanric in 350, having invaded and ravished

twelve northern countries of Europe, as suddenly came to its end at his death in 375.

II. EMPERORS OF THE ROMAN WORLD.

Constantius.....	}	304	WEST.	
Galerius.....			Valentinian.....	364
Maximin.....		305	Gratian.....	367
Constantine.....		306	Valentinian II.....	375
Constantine II....	}	337	Honorius.....	395
Constans.....			EAST.	
Constantius.....			Valens.....	364
Julian, Apostate....		361	Theodosius.....	379
Jovian.....		363	Arcadius.....	395

III. LIFE AT ROME.

Among the wealthy classes household duties were discharged by slaves, who were either born such, or bought in the market at a price varying from \$20 to \$4,000. The chief articles of dress worn by men were a toga, pallium, braccæ (loose trousers), introduced from the barbarians by the latter emperors, and soleæ or calceus for the feet. A signet ring generally adorned the fourth finger of the left hand. The women wore a tunic, stola and palla. Adornments of gold and pearl were profusely used on the neck and arms. Warm and vapor baths took the place of the cold plunge into the Tiber which in the earlier and hardier days had nourished an invincible vigor. There were three principal meals, which were

called the jentaculum, prandium and coena, and corresponded to our own. In the degenerate days of Rome, when Oriental luxury and corruption flourished, gluttony became quite a common vice. The Romans reclined at the table, or triclinium, which was so arranged as to form three sides of a square, with the fourth left open for the entrance and service of the slaves. For their amusements they largely patronized the theatre, the circus, the amphitheatre and the gladiatorial combats so frequent in the Coliseum. Slaves, captives and Christians were butchered in the arena to "make a Roman holiday." The down-turned thumb was the signal when the Roman matrons desired to show mercy to a vanquished gladiator. Games of chance, skill and exercise also formed a delight. Marriage was of three kinds. The first, highly religious, was restricted to the patricians and the priests, and was called the *confaratio*. The second was confined to the citizens, and brought the wife and children under the marital power of the father. The last was used by the classes not admitted to the rights of full citizenship. Funerals were quite elaborate. A long train of professional mourners preceded the bier, which in cases of distinction was carried to the forum for an oration, and from thence to the funeral pyre, that the body might be burned and the ashes carefully inurned.

Gradually interment in coffins displaced the heathen custom of cremation. The religious life was as various as the nationalities. Heathen idolatry, philosophic doubt, Jewish service, and Christian worship, all had their representatives in the imperial city. See more at length the encyclopædias on these points.

IV. THE PERSECUTION OF THE BOOKS.

The Roman emperors had endeavored, hitherto, by means of ten persecutions, more or less extensive, to destroy Christianity. Under Diocletian in 303 an edict was issued for "The persecution of the books." "Could the plan have been carried out," says Neander, "to destroy every existing copy of the Scriptures, the very source would have been cut off from which true Christianity and the life of the Church was ever freshly springing with unconquerable vigor. Let preachers of the Gospel, bishops and clergy be executed; it was all to no purpose, so long as this book, by which new teachers could always be formed, remained in the hands of the Christians. The transmission of Christianity was not in itself, it is true, inseparable and necessarily connected with the letter of the Scriptures. Written, not on tablets of stone, but on the living tablets of the heart, the Divine doctrine, once lodged in the human soul, could preserve and propagate itself through its own divine power.

But exposed to those manifold sources of corruption in human nature, Christianity, without the well-spring of Scripture, from which it could ever be restored back to its purity, would, as all history teaches, have been soon overwhelmed, and have become no longer recognizable, under the load of falsehoods and corruption." Like the preceding, this too proved ineffectual; but it is an important witness to the many copies of the New Testament which must have been in general circulation, and to the value attached to them both by friends and foes. The great majority refused to give them up; many suffered martyrdom rather than to do so, whilst those who gave up their copies to be burned were called traditores, traitors, or "givers up." This proscription of the books led afterwards to the "Donatist schism," which opposed the election of Cæcilian to the bishopric of Carthage, on the ground that he had received his ordination at the hands of Felix, a "traditor."

V. THE CHRISTIAN CHURCH TRIUMPHANT.

The Christian religion has bravely gone through the fires of persecution and at last emerges with a serene brow and a look confident of the future to receive its place of honor and trust under an edict of full toleration as published in 313 by Constantine and Licinius. At last the Church has subdued the Greek

and Roman worlds—the old civilization and the old culture—to become with the conversion of Constantine (the first Christian emperor) the religion of the Roman world. Constantine took an active interest in the establishment and growth of the Church. He convened its first general council, was present at its session in Nice in 325, when Arianism was condemned as heretical and the Nicene Creed was promulgated. Before the death of this great emperor took place in 337, he was baptized, and, when he died, his body was interred in the magnificent church of the apostles at Constantinople. From now on till 787 the Church is consolidated in its polity and doctrine under the powerful influence of the State.

During this period of Councils, controversies and creeds, the Greek Church has its growth and partial decline; whilst the Roman Church becomes supreme in the West and plants the standard of the cross upon the ruins of Pagan Rome. The Church which at the outset had been Catholic now becomes Roman.

There was, it is to be noted, a temporary reaction under Julian, who himself renounced the faith, wrote against it, forbade Christians to teach the liberal arts and sciences, deprived them of the rights and immunities hitherto accorded them, and boldly endeavored to re-establish the old paganism. There is no telling to what lengths he might have gone; but his sudden

death in the Persian wars brought about a happy change, and under Valentinian the West again emerged into the sunshine of a universal toleration. Hitherto Christianity had been chiefly embraced by the poor, rich in faith, and the middle classes ennobled by its pure reception; but now the educated classes joyously turned to the gospel to derive from thence the bread and water of eternal life, and even the great Cæsars learned to put a higher prize upon the "crown of righteousness" than the imperial diadem. "There are prophets and kings in that throng I behold." The whole civilized world is now permeated by the gospel, which is firmly planted around the Mediterranean sea. And here in the Church is to be found the only life-giving force that can successfully meet those waves of barbarism that are now to submerge the exhausted energies of an empire hoary with twelve centuries of age.

But this union of the Church and State brought also a corresponding change in its constitution; for now the Church begins to be fashioned after the model of the State. The Presbyterial and the Congregational systems are repressed and the powers of a hierarchy are enlarged. There were in the West as many as eight hundred bishops, and in the East near a thousand. The metropolitan bishops being more influential, and some of them more arrogant and ambitious,

begin to take hold of the reins of power which ere long will be found centralized in the hands of a pope at Rome and a patriarch at Constantinople.

It became the policy of the State also to uphold the ambition of the bishops; and synods and councils in their deliberations and doctrines were influenced by political principles and decided by political power. Had there not arisen differences of doctrines and controversies among the bishops of the more powerful or rival Sees, there would have been less need for these councils of the Church which began at Nice in 325 and lost their Œumenical character after the seventh, which was also held at Nice in 787.

In the diocesan system the episcopacy became monarchical; and in the metropolitan system, whose provinces with their bishops were put under the jurisdiction of the Romish pope or Greek patriarch, the ecclesiastical boundaries coincided with those of their respective empires. "An internal necessity," it is well said, "led to the consolidation of the doctrinal, as well as the ecclesiastical system. But here, too, in politics and dogmatics go hand in hand. Emperors summon councils and enforce their decrees. The Church is orthodox, or heterodox, in part through the caprice of the court. Yet, in spite of all the secular influences, there is a real and vital progress in the statement of the fundamental doctrines of the

Christian faith—in the midst of fierce conflicts. Two opposing heretical tendencies are systematically excluded—the purely speculative or mystical of the East and the purely logical and rationalizing of the West. The power of the East is held in check by the calmness of the West; the theology of the former is modified by the anthropology of the latter. Philosophy is known only as the handmaid of theology, and, as yet, chiefly the Platonic system alone.”

VI. CHRISTMAS.

A variety of days have been observed as the natal festivities of Christ. The day itself has been so called because an especial mass, “the mass of Christ” is then celebrated. The Church in Egypt had placed the day in January, some on the 16th of April, and others on the 27th of September, to correspond with the Feast of Tabernacles. In the year 350, Pope Julius I. selected December 25th, as the date of Christ’s birth, so as to displace the heathen festival celebrated on that day. Not only the Romans, but even the Germans and Celts had been in the habit of keeping this day from the earliest times to commemorate the winter solstice. By the Roman fiction this day was honored as the “Birthday of the unconquerable Sun,”—*Dies Natali Solis invicti*. The sun was believed to be born anew on this day and the powers

of nature to enter upon renewed life and activity. Most appropriately might the change be made to honor the birthday of the unconquerable Son, the Sun of Righteousness whose birth brings spiritual light and life to the nations of earth. All this uncertainty as to the true date is easily accounted for, when we remember that it could not have been observed by the Christian Church until that church had been founded, and this it is self-evident, could not have taken place earlier than the year of Christ's crucifixion. And in whatever year subsequent to the establishment of the Church this day began to be observed, there was no guide more reliable than tradition, which might be one thing in Egypt and somewhat different in Rome.

VII. EMINENT MEN.

Donatus, after whom the Donatists were named; Eutropius, a Latin historian, who wrote an "Epitome of Roman History" from the foundation of the city to the time of Valens, that has been used as a text-book even in modern times; Athanasius, Patriarch of Alexandria and the great opponent of Arius at the council of Nice; Claudian, the last of the classical poets; Arnobias, an African rhetorician and author of the "Disputations against the Gentiles;" Lactantius, "the Christian Cicero;" Eusebius, Bishop of

4th C.

Cæsarea and author of an "Ecclesiastical History;" Arius, of Cyrene, Africa, and founder of the "Arian heresy;" Gregory Nazianzen, Patriarch of Constantinople; Basil the Great, Bishop of Cæsarea; Ambrose, Bishop of Milan; and Martin, Bishop of Tours.

VIII. TOPICS FOR STUDY.

The removal from Rome to Constantinople; the establishment of the Church throughout the empire; the Arian controversy; the reaction under Julian; the settlement of the Goths; Persia; the Chinese Empire.

IX. OUTLINE OF IMPORTANT EVENTS FROM 300 TO 400 A. D.

300. The Saxons between the Rhine and Elbe league with the Angles and Jutes, and afterwards in 368 invade Britain but are defeated by Theodosius. Maximus withdraws the troops for the campaign of Italy in 383, and the Scots and Picts as well as the Saxons renew their attacks upon the Britains.

301. Ormus built by Hormidas, King of Persia.

305. The abdication of Diocletian at Nicomedia and of Maximian at Milan.

306. The Franks are defeated by Constantine.

314. The Synod of Arles meets in a city of that name in France. It requires seven (or at least three)

bishops in consecration. It commands the deposing of those who had given up the scriptures in the persecutions. The Anglican Church claims its apostolic succession through this branch and council of the Church; for it is claimed that English bishops were in attendance. Another important synod was held here in 354.

315. Crucifixion as a mode of punishment abolished.

319. Constantine favors Christianity.

321. He commands the observance of Sunday.

323. Constantine determines to remove the seat of empire to Byzantium, to adorn the city and name it after himself. He increases the splendors of the court so that its cost equalled the support of the legions. He employed thousands of cooks, butlers, messengers, footmen, eunuchs, barbers, etc.; he gave titles of court, such as dukes, counts, illustrious, honorable, etc. He distributed 80,000 loaves of bread daily in the new capital. He constructs the celebrated dome of the church St. Sophia.

325. Gladiatorial combats abolished by the emperor. The first Œcumenical council convenes at Nice, and condemns the Arian heresy. The emperor, 318 bishops and 2048 ecclesiastics were present. This year witnessed the legal establishment of Christianity as the religion of the empire.

328. Seat of empire removed from Rome to Constantinople. This city now becomes the seat of arts and literature and continues its pre-eminence till the Turks captured it in 1453.

330. Persecution of Christians in Persia, lasting for forty years.

331. Constantine commands the destruction of all heathen temples throughout the Roman Empire. Many of them are changed into churches for Christian worship.

337-363. War breaks out between Rome and Persia. Sapor demands the restitution of all the provinces that Persia had formerly owned in Asia Minor. Julian is slain near the Tigris in endeavoring to resist the Persians, and Jovian purchases a retreat by ceding five provinces east of the Tigris and the city of Nisibis.

341. The gospel was preached in Ethiopia by Frumentius.

350. The Ostro-Goths found an extensive empire under their king, Hermanric.

360. The emperor Julian writes his philosophic works.

361. Julian renounces the Christian faith and attempts to re-establish paganism. He attempts to rebuild the temple at Jerusalem to falsify prophesy, but fails utterly.

363. Julian is killed in the Persian wars.

364. On the death of Jovian, the Roman Empire is again divided. (Diocletian had previously in 285 reorganized the Roman Empire. The Eastern Empire extends from the Danube to the border of Persia, with Constantinople as its capital. The Western Empire extends from the foot of Mt. Atlas to the Caledonian ramparts, with Rome for its capital.)

376. The Goths obtain permission from the Eastern emperor and purchase the assistance of the Romans to ferry them over the Danube in order to escape the oncoming raid of the Huns. A most remarkable event; well nigh a million persons are carried over the Danube in a day and a night and thus completely get out of the reach of the baffled Huns.

379. Theodosius ordered the statues of the heathen gods to be pulled down. Many works of ancient art were destroyed. The prerogatives of the Roman See were greatly enlarged.

381. The second Œcumenical Council held at Constantinople. Pagan rites were prohibited.

386. Choral singing or the "Ambrosian Chant" is introduced into church worship by St. Ambrose. This style of singing was Greek in its origin and forms the foundation of church music.

392. Image worship introduced.

394. Complete downfall of paganism in the Roman Empire.

396. The Goths ravage Thessaly, Central Greece and the Peloponesus. Europe is almost reduced to a state of barbarism by the continued incursions of Goths, Vandals and kindred tribes.

399. The persecutions of the Christians having ceased—the last one in the Roman Empire beginning in Nicomedia under Diocletian, February 23, 303—the Church had before it an entire century of peaceful and rapid growth, and at its close attained to a membership of 10,000,000 souls.

X. PROGRAMME FOR AN EVENING'S ENTERTAINMENT
AND INSTRUCTION IN HISTORY.

1. Music.
2. What were the characteristics of this century?
3. The abdication of Diocletian.
4. Give an account of Constantine's conversion, the Labarum, the dream, and the appearance of the cross in the sky. (Gibbon's, 20th chapter.)
5. What are the five causes for the progress of Christianity as presented by Gibbon in his celebrated 15th chapter?
6. Describe the first Œcumenical Council at Nice, 325 A. D.
Social intermission.

7. Music.
8. Sketch the life of Julian, the Apostate.
9. Who were the Huns?
10. Give an account of the second Ecumenical Council at Constantinople in 381, A. D.
11. Describe the life of Athanasius the Great.
12. Music.



CHAPTER XI.

THE FIFTH CENTURY.

I. THE PERIOD OF THE ROMAN (WEST.) EMPIRE, ITS FALL, AND THE RISE OF THE NEW EUROPE.

THE Romans and the Jews have been and are among the most remarkable people in the world. The Romans were, the Jews remain; to the one we owe our civilization, to the other our religion.

It is not to be wondered at that the Roman Empire fell; it is rather to be wondered at, when we remember the numerous barbarian hordes that kept pouring into the vitals of this vast empire faster than they could be digested and converted into the rich arterial blood of civilization and religion, that it stood so long.

When the twelfth century of Rome's existence was reaching its rounded fullness, there was a general apprehension that the end was near. The twelve vultures that had appeared to Romulus were believed to symbolize the centuries that fate had allotted to the city's lease of life and empire. This had been the

creed of the learned even when Rome was in the zenith of her glory and irresistible conquest; but now as the fullness of time came on, and upon the horizon of Europe there appeared the warlike Hun and that twin-Mars, Attila, terrible as a hurricane in conquest, "men watched for the momentary extinction of the Roman State with the last beat of the last vulture's wing." It is to be especially noted how wonderfully this augury was fulfilled. "If to the twelve centuries," says Herbert, "denoted by the twelve vultures that appeared to Romulus, we add for the six birds that appeared to Remus six *lustra*, or periods of five years each, by which the Romans were wont to number their time, it brings us precisely to the year 476, in which the Roman Empire was finally extinguished by Odoacer."

But before this final fall, Rome was yet to perform one of her most remarkable exploits. Attila, "the scourge of God," was the most warlike and potent heathen king that had ever ruled in Europe. At Chalons he pitched his camp, and prepared to fight to the bitter death the Christian Visigoths whom Theodoric led, and the Roman legions of Aetius; "and here he heaped up the treasures of his camp in one vast pile, which was to be his funeral pyre should his camp be stormed."

Those Romans were grand soldiers. What a gal-

lant fight Rome made for civilization at Chalons, and how gloriously she triumphed! It was there decided that Europe should not be strangled by the despotism and superstition of the Asiatic world, and this victory is well named the sixth decisive battle of the world.

“But this victory,” observes Creasy, “did not open to her any new career of conquest—it did not consolidate the relics of her power—it did not turn the rapid ebb of her fortunes. The mission of imperial Rome was, in truth, already accomplished. She had received and transmitted through her once ample dominion the civilization of Greece. She had broken up the barriers of narrow nationalities among the various states and tribes that dwelt around the coasts of the Mediterranean. She had fused these and many other races into one organized empire, bound together by a community of laws, of government, and institutions. Under the shelter of her full power the True Faith had arisen in the earth, and during the years of her decline it had been nourished to maturity; it had overspread all the provinces that ever obeyed her sway. For no beneficial purpose to mankind could the dominion of the seven-hilled city have been restored or prolonged. But it was all-important to mankind what nations should divide among them Rome’s rich inheritance of empire; whether the Germanic and Gothic warriors should form states and

kingdoms out of the fragments of her dominion, and become the free members of the commonwealth of Christian Europe; or whether pagan savages from the wilds of Central Asia should crush the relics of classic civilization and the early institutions of the Christianized Germans in one hopeless chaos of barbaric conquest."

"As it now stands," says Forsyth, "the Coliseum is a striking image of Rome itself—decayed, vacant, serious, yet grand—half-gray and half green—erect on one side and fallen on the other, with consecrated ground in its bosom—inhabited by a beadsman; visited by every caste; for moralists, antiquaries, painters, architects, devotees all meet here, to meditate, to examine, to draw, to measure, and to pray."

II. EMPERORS OF THE ROMAN (WEST.) EMPIRE AND SOVEREIGNS OF THE NEW EUROPE.

I. ROMAN.	II. KINGS OF ITALY.
Valentinian III..... 424	Odoacer..... 476
Petronius Maximus... 455	Theodoric..... 493
Avitus..... 455	III. ENGLAND.
Majorianus..... 457	(Under the Anglo-Saxons, from 449 to 827).
Severus..... 461	Saxon Heptarchy... 457
Anthemius..... 467	Hengist founds Kent. 457
Olibius..... 472	Ella founds Sussex... 490
Glycerius..... 473	
Julius Nepos..... 474	
Augustulus Romulus*. 475	

*The last of the Cæsars. Rome falls in 476, when it was captured by Odoacer. It is succeeded by the new Kingdom of Italy. Augustulus Romulus is banished. That he should have this name is a strange comment on Roman history.

IV. THE KINGDOM OF FRANCE. (Founded by the Merovingian race).	Athalsus..... 411
Clovis, grandson of Merovius, King of the Franks..... 481	Wallia..... 415
V. THE KINGDOM OF SPAIN. (Founded by Alaric, the King of the Goths).	Theodoric I..... 420
Alaric..... 406	Torrismund..... 450
	Theodoric II..... 452
	Euric..... 468
	Alaric II..... 484

III. THE DECLINE OF NATIONS.

History has important lessons to teach on the destiny of nations. Rome, in her fall, speaks to us of to-day in the voice of warning. Nihilism and communism are not less the enemies of good government than of mankind. They nourish the rank soil out of which shall grow license, anarchy and assassination. Without intelligence, morality, courage and religion, life will degenerate and cease to be worth living. "Why," asks an unnamed writer, "do nations die? Cultivated Greece, and all-conquering Rome; Vandal, and Goth, and Hun, and Moor, and Pole, and Turk, all dead or dying. Why? Murdered by nations more powerful? Swallowed by earthquakes? Swept away by pestilence or plague, or starved by pitiless famine? Not by any of these. Not by the lightning and thunder; not by the tempest and the storm; not by the poisoned air, or volcanic fires did they die! They perished by moral degradation, the

legitimate result of gluttony, intemperance and effeminacy. When a nation becomes rich, then there is leisure and the means of indulgence in the appetites and passions of our nature, which wear the body and wreck the mind. As with nations so with families. Wealth takes away the wholesome stimulus of effort, idleness opens the flood-gates of passionate indulgence, and the heir of millions dies heirless and poor, and both name and memory ingloriously rot. If, then, there is any truth and force in argument, each man owes it to himself, to his country, and, more than all, to his Maker, to live a life of temperance, industry and self-denial as to every animal gratification; and with these having an eye to the glory of God, this nation of ours will live with increasing prosperity and renown until, with one foot on land and another on the sea, the angel of eternity proclaims time no longer."

It has been suggested, with how much of truth the reader must judge, that in the youth of nations arms flourish, in manhood arms and learning, and in their old age merchandize and the mechanical arts.

IV. THE ROMISH CHURCH BECOMES THE SUCCESSOR OF THE ROMAN EMPIRE.

As Pagan Rome was tottering to her fall, Leo the Great proved himself equal to the occasion. He consolidated the Church; he made the metropolitan

Bishop of Rome supreme, and founded the Papal Empire. From his pontificate to that of Gregory the Great in 590, the new states of Europe swing gradually into dependence upon the spiritual successor of St. Peter; and at the close of this period it will be found that the Franks, the Ostrogoths and the Visigoths have been brought into complete subjection.

V. THE NEW TESTAMENT CANON, OR RULE OF FAITH.

As the books which now compose the New Testament were written at different times, to different churches and persons, by different writers, and each book with a special object in view, the question arises, When were the twenty-seven parts that are now included in the Canon collected together, and made into one book?

This subject as related to the writings of the apostles and evangelists began to be agitated very soon after the death of St. John. As heresies began to multiply and the churches to be widely spread abroad, it became very necessary to establish an unalterable rule of faith that should distinguish between doctrines and usages that were apostolic and those that were not. The churches were most closely bound together by the fact that they had a common Lord, faith, hope and baptism to accept and defend, and a common interest against heretics.

The writings which now compose the New Testament were first written in the Greek (with perhaps the exception of Matthew, who is supposed by some to have written a Gospel in the Hebrew also) during different intervals between the years 53 and 100 A. D. When first written they were written on parchment, or papyrus-paper (2 John, 12) with ink made of lamp-black or burnt ivory prepared by the heat of sun and a reed pen called calamos (3 John, 13). Papyrus* in its best material was of a perishable nature, and when frequently used could hardly keep for more than a generation. Jerome says that at his time the Library of Pamphilus at Cæsarea was already partly destroyed, although not more than a century old, and that an effort was then being made to transfer its more valuable books to parchment, the material,

*It is true, an exception must be made in favor of papyrus preserved with mummies, and found in the excavations of Pompeii and the like. Other materials were also used—bricks were used by the Babylonians and Ninevites (the most ancient of all); stone and an iron graver, Josh. 8 : 32; Job 19 : 24; metal and gems were also inscribed; wood was sometimes used, Num. 17 : 3; tablets of box-wood, 2 Esd. 14 : 24; melted lead or copper was sometimes poured into the stone to make the characters more lasting; tablets of brass; dressed skins, or parchment, 2 Tim. 4 : 13 (at the time of Josephus the Pentateuch was written on parchment); byssus and palm-leaves in India; stones, shoulder-bones of sheep and palm-leaves in Arabia (the Koran was written on the rough materials); and tablets of wood covered with wax and a pointed or iron style, Luke 1 : 63.

which since the first century had come into limited use. This, in connection with the circumstances that at this earlier time there were no public libraries in general use, as now, to carefully treasure their written books, and that where these existed they were subject to be destroyed by some vandal hand or kindled fire, will doubtless explain the reason why the original manuscripts of the apostles, as well as of other treatises written by antiquity prior to that time, have all perished. In order to be preserved when frequently used, their contents, if not written on parchment had to be transferred from papyrus to papyrus. The Bible has formed no exception, but has been preserved in the same way that Plato or Cicero has come down to us of to-day.

The writings of the evangelists and apostles were carefully read and treasured by those churches to whom they had first been addressed or transmitted, but at the outset served only a local use. As a common danger led the churches into a closer union, the Canon began to take shape, and as early as the middle of the second century had assumed a definite form. For we may readily believe that those churches which had received and kept any writings committed to them by the apostles, and so of apostolic authority, would cheerfully transcribe copies of them for the use of the Church at large.

The New Testament claims inspiration for itself, and authenticates its authority by the Spirit that dwells in it (1 Thess. 5 : 27 ; 2 Thess. 3 : 6 ; Col. 4 : 6 ; 2 Pet. 3 : 16 ; Rev. 22 : 18, 19 ; John 6 : 63 ; John 7 : 17.)

The many versions from the Greek that now begin to appear make all this certain and undeniable. The Peshito or Syriac version was made in the earlier part of the second century for the use of such Christians as lived beyond the Euphrates with whom Syriac was still the vernacular. It is generally accepted that the first Latin version, which was extant at the time of Tertullian, was made in the north of Africa about the middle of the second century. This version was revised by Jerome in 400 A. D., and, called the Vulgate, is the authorized New Testament of the Romish Church. This version was translated into English at Douay, France, in 1609, and is the only English translation sanctioned by the Pope. The Ethiopic version for the benefit of Christians in Abyssinia was rendered as early as the fourth century. Reference to this translation is made by Chrysostom (354-407) in his homily on St. John, and what is noteworthy, this version is still read at this time in that country. As Greek fell into disuse in Alexandria after the time of the Ptolemies, a version was made into the Egyptian for the use of Christians speaking that tongue.

A Thebaic or Sahidic translation is put even earlier than the Egyptian, or about the year 250 A. D. A rendering into Armenian from the Peshito took place about 406, and afterwards a Greek New Testament coming into the hands of Arminian scholars, they made a new version direct from the Greek in the year 431. Ulfilas (348-388) translated the whole Bible into Gothic, using the Greek letters for his Germanic version. Numerous other transcripts were subsequently made, such as the Georgian, or Iberic, the Arabic, the Persic, the Slavonic, etc. In addition to these were the numerous transcriptions of the Greek on enduring parchment which are still extant and more carefully guarded than if they were silver or gold. The invention of printing by Guttenberg in 1436 gave a new turn to the multiplication of the Canon; and in our day there are perhaps as many as 100,000,000 copies in existence. The name given to an existing early manuscript is codex, from *caudex*, which refers to the wooden tablet in which they were kept, and each one is respectively called codex "A," "B," "C," etc., according to the date of discovery, or to their importance.

Many quotations are also to be found in the writings of the Fathers, and particularly of Clement of Alexandria 220 A. D., and of Origen 184-254 A. D. Indeed, it has been affirmed that these are so abundant that if all the copies of the New Testament had been

lost, the entire book could have been reconstructed from the quotations to be found in the writings of the Fathers.

We have also the testimony of Eusebius (360 A. D.) in his history (chap. 25) to the early collection of the Canon; for he enumerates the books received as genuine down to his day. He states that the Epistles of Jude, second Peter, second and third John were held in dispute, "whether they are of the evangelist or of some other of the same name." "The Acts of Paul," the book called "Pastor," "The Revelation of Peter," "The Epistle of Barnabas" and the so-called "Institutions of the Apostles" he affirms were considered spurious. And of "The Revelation of St. John" he has this to say, that some hold it as doubtful, whilst others receive it as genuine. The first official list to be found is the one made by the Synod of Laodicia in 360 which omits "The Revelation of St. John." This Synod forbade the reading of the uncanonical books.

The Council at Carthage in 397 ratified the existing canon of 27 books as we now have it. It does not seem to have occurred to any of the councils that they had anything to do either in creating or fixing the New Testament Canon. That was a work already done. Eusebius shows that seven of the minor epistles had been questioned; but it should always be borne in mind that if these were to be left out, no

essential doctrine, as now received and upon which the Church was founded, would be altered or omitted. The voice of the Church had accepted the writings of the apostles and evangelists and gave them credence from the outset, because they knew from whom they had received them and because they contained the same facts and doctrines that they had orally received, and to which the Church itself owed its origin. The time came, when, in the interest of a pure faith, it was necessary to say what books belonged exclusively to the New Testament, and that none others should stand beside them as of equal authority. In proof of this, reference is made to the writings of all the Fathers; to Marcion, whose writings begin to circulate in 130, who was charged with adulterating "the Scriptures of the Lord" to suit his own heresy; to the "Canon of Muratori" (about 160 A. D.,) which mentions by name the books of canonical authority in the West and says that "the Shepherd of Hermas" is not to be admitted because written recently in our own times by Hermas, while his brother Pius was bishop of Rome;" to the writings of Irenæus, Clement of Alexandria, Tertullian and Origen (from 130 to 254 A. D.); and to the Peshito and old Latin version. During this period there is no proof that the Church rejected as spurious any book which is received as genuine in our day. These men were

connected with the apostolic age and are important witnesses as to what the Church had received as authentic writings from the men who had helped to found the Church. In 365 Athanasius published a list of the books then believed to be divine in order to exclude a mixture from them of the apocryphal books, and his list corresponds name by name with our 27 books. In these, he observes, are contained the lessons of religion, to which no one has any right to add or from which to subtract. Other books are good for instruction, but, he contends they are not to be included in the Canon of Scripture. Pope Innocent I. in 405, gave the sanction of his office to the New Testament Canon as we now possess it.

Facts, beyond successful denial, warrant the firmest belief that our New Testament was written in the first century, that it was received as of divine authority by the second and third centuries, and that in the fourth and beginning of the fifth, the Church, both in the East and in the West, by particular mention and decrees, declared that no other books, except those which they then had every means of knowing and judging had always belonged to it, should stand in the Canon.

VI. THE EARLIEST CREEDS.

A creed, from *credo*, I believe, is a statement of accepted Christian doctrine. The Apostles' Creed,

though not written by any of the apostles, was probably composed by men who had conversed with them. It has been accepted by the Church from its earliest origin as a correct statement of truth having its foundation in the teachings of the Lord and the writings of the apostles and evangelists.

The Nicene Creed was publicly ratified by the first Œcumenical Council in 325, though not written by any of its members. Eusebius knew it in his boyhood, which dates it as far back as 275, and inasmuch as he affirms that the bishops of Cæserea knew the creed before him, its date is certainly carried back as far as the middle of the third century. The second general council slightly emended this creed in 381, and the Council of Toledo in 589 was still to improve it, and to add the words, "and of the Son."

The "Athanasian Creed," so-called, is now known not to have been written by Athanasius. By what other hand framed, is uncertain. It originated in Gaul (France) about the middle of the fifth century. The Protestant Episcopal Church of America, while giving a place to the two above, omit this one from their Book of Prayer, but it is retained by the Church of England. These three creeds, known as the Catholic creeds, came into use at a time when the Church was substantially a unit, and so form even to this day—as they are retained by the Roman, by the

Greek and some of the Protestant churches—a bond of union between them.

A fourth creed was formed by the Council of Chalcedon in 451, which embraced the emended Nicene Creed and an addition of its own to define more fully the doctrine relating to the person of Christ.

VII. EMINENT PERSONS.

Theodoret, Bishop of Cyrus, ecclesiastical orator and historian; Cyril, Bishop of Alexandria; Isadore and Socrates, church historians; Pelagius, the British monk who denied original sin; Servius, the Commentator; Nestorius, Bishop of Constantinople, from whom a heresy takes its name; St. Patrick, the apostle of Ireland; Flavian, patriarch of Constantinople, Chrysostom, “the golden-mouthed orator;” Jerome, one of the most learned of the Latin Fathers; St. Augustine, one of the greatest theologians of any age; Appollinaris, Latin poet and Bishop of Clermont; Macrobius, Latin grammarian, and the first pagan writer to mention the massacre of the children by Herod.

VIII. HYPATIA.

This lady, the daughter of Theon, an astronomer and mathematician of Alexandria, was born between 350 and 370. According to the most reliable accounts, “she was equally remarkable for her beauty, her wisdom, and her tragic fate. From her earliest

youth she exhibited an amazing intelligence, in consequence of which her father, one of the most erudite savans of his time, resolved to give her genius a thoroughly philosophic culture. She succeeded her father in the chair of philosophy at Alexandria; and the fame of her lectures drew around her students from all parts of the East where the influence of Greek thought and knowledge was felt. Hypatia seems to have been worthy of the lofty eulogies she has received. Amid the widespread corruptions of Alexandria, she lived as spotless as a vestal; and if her teaching was not one that could lay a strong hand on the vices of heathenism, and arrest their course, it was at least sufficient not only to preserve herself from pollution, but also to inspire her with a love of beauty, truth and goodness that was Christian in its spirit and earnestness, if heathen in its form and limitations. The citizens of Alexandria were proud of her; and such reliance was placed on her judgment and sagacity, that the magistrates used frequently to consult her on important cases. Among those who were most intimate with her was Orestes, Prefect of the city. At this time the Bishop of Alexandria was Cyril, a fierce hater of heathens and heretics. Detesting Orestes, whom he suspected of being no true Christian, and who had drawn up an accusation against him for exciting a tumult, he soon

cast an evil eye on Hypatia, whom he regarded as a satanic enchantress, and the grand obstacle to his reconciliation with the Prefect. His hatred communicated itself to the lower clergy, and especially to certain savage monks from the Nitrian deserts, who, headed by one Peter, a reader, attacked Hypatia in the streets as she was returning from her lecture-room. The maiden was dragged from her chariot, hurried to the Cæsarian Church, where she was stripped naked, and murdered with tiles, after which she was torn to pieces, and her limbs carried to a place called Cinaron, and there burned to ashes, 415 A. D." Rev. Chas. Kingsley has made her life the basis of an attractive historical romance. It is well worth reading.

IX. SUBJECTS FOR STUDY.

The division of the Roman Empire into the Western and the Eastern; the fall of the Roman Empire; the Theodosian Code; the supremacy of the German race; the Anglo-Saxons in Britain; the rise of the modern states of Europe upon the fall of Rome; the achievements of the mind as reflected in the lives of the great men during this century.

X. IMPORTANT EVENTS FROM 400 TO 500 A. D.

400. Bells introduced into churches by Paulinus, Bishop of Nola, in Campania. From the earliest

antiquity hand-bells were used in religious services. The feasts of Osiris in Egypt were announced by the ringing of bells. Bronze bells have been found in the ruins of Nineveh. The Jewish high priest wore golden bells on the fringe of his vestment.

406. The Vandals, Alans and Suevi obtain permission from Honorius to settle in France and Spain.

410. Alaric, King of the Visigoths, captures and sacks Rome.

414. The Christians in Persia continue to be persecuted for thirty years.

425. Public schools established and the revival of learning attempted by Theodosius.

426. The last Roman troops withdrawn from Britain.

427. The Vandals pass into Africa.

428. Nestorius Bishop of Constantinople. The Nestorians take their name and doctrines from him. These Christians in the Orient to-day administer the Sacrament with leavened bread, and in both kinds, permit their priests to marry, do not confirm, and have never introduced auricular confession.

431. The Third Œcumenical Council at Ephesus. Pelagius was censured.

432. St. Patrick preaches the Gospel in Ireland.

438. The Theodosian Code of laws published.

439. Genseric, with his Vandals, captures Carthage and founds the Vandal Kingdom in Africa.

441. The Huns and the Persians attack the Eastern Empire, and the Angles, Saxons and Jutes begin to invade the Roman territories of the West.

446. The Britons being left to themselves are attacked by the Picts and Scots, and appeal to the Roman general Aetius for help.

447. The Huns under Attila,* the self-styled "Scourge of God," overrun the Roman Empire, and attempted to form an Asiatic Kingdom to extend from China to the Atlantic.

449. Vortigern invites the Saxons to assist the Britons against the incursions of their implacable foes, the Scots and Picts. With the landing of Hen-

* "Terrific was his semblance, in no mold
Of beautiful proportion cast ; his limbs
Nothing exalted, but with sinews braced,
Of Chalybæan temper, agile, lithe,
And swifter than the roe ; his ample chest
Was overbrow'd by a gigantic head,
With eyes keen, deeply sunk, and small, that gleam'd
Strangely in wrath, as though some spirit unclean
Within that corporal tenement install'd
Look'd from its windows, but with temper'd fire
Beam'd mildly on the unresisting. Thin
His beard and hoary ; his flat nostrils crown'd
A cicatrized, swart visage ; but, withal,
That questionable shape such glory wore
That mortals quail'd beneath him."—*Herbert*.

gist at Ebbsfleet on the Isle of Thalet, English history has its beginning. "No spot in Britain can be so sacred to Englishmen as that which first felt the tread of English feet." This is called the fifth migration of the German tribes.

451. The Battle of Chalons, the sixth decisive battle of the world, the defeat of Attila, and the last triumph of Rome. The Fourth Œcumenical Council meets at Chalcedon and pronounces that Rome and Constantinople are spiritually on an equality. Euty-chianism was condemned.

452. The Third Synod of Arles meets this year. The Fourth convened in 475. Arles is on the east bank of the Rhone, and about fifteen miles from the Mediterranean. Venice founded.

453. Attila, on the night of his marriage with Ildico, expired* in his palace beyond the Danube.

457. Leo I., the Thracian, was the first of the eastern Emperors to be crowned by the patriarch of Constantinople.

* The body of the grim monarch was buried within three coffins—the first of gold, the second of silver, the third of iron. His weapons and warlike ornaments, together with the trappings of his horse, were entombed with him. The captives who had buried the monarch were then put to death, so that no one might betray the place where slept "The Fear of the World" and the remorseless conqueror of Rome. It was he who had said to the Emperor Honorius, "I have gold for my friends and iron for my enemies."

476. Odoacer, King of the Heruli, captures Rome. His sack of Rome is the epochal event that divides history into a new period. Europe now enters the "dark ages."

483. Pope Felix III. is excommunicated by Acacius, Bishop of Constantinople.

486. Rise of the Feudal system in France under King Clovis.

487. Arthur defeats the Saxons in Britain.

493. The Kingdom of Italy passes from Odoacer to the Ostrogoths under Theodoric, who, after a three years' siege, takes Ravenna and makes it the capital of his flourishing kingdom. This is called the sixth migration, and founds the Ostrogothic Kingdom of Italy, South Germany and Hungary.

494. The Roman Pontiff formally announces his supremacy.

496. Clovis, King of the Franks, is baptized. He is christened, even if not Christianized.

490. Clovis and Theodoric enter into a treaty of peace. At the close of this century the Christians numbered about 15,000,000 souls.

XI. PROGRAMME FOR AN EVENING'S ENTERTAINMENT
AND INSTRUCTION IN HISTORY.

1. Music.

2. Characteristics of this age.

3. The fate of Hypatia at Alexandria in 415.

4. The Third Œcumenical Council at Ephesus in 431

5. Life of St. Patrick, the apostle of Ireland.

6. What was the idea of ancient liberty? (consult Dr. Lieber's "Civil Liberty and Civil Government").

7. The Battle of Chalons sur Marne in 451.

8. The Fable of the Seven Sleepers.

9. Music.

Social intermission.

10. Life of St. Augustine.

11. The Fourth Œcumenical Council at Chalcedon in 451.

2. General observations on the fall of the Roman Empire (Gibbon, chapter 38).

13. St. Jerome and his connection with the Latin Vulgate.

14. The institution of Monastic Life (Gibbon, chapter 37).

15. Give an account of St. Simeon Stylites, who having lived thirty years on the top of a column sixty feet high, died in 459.

16. Music.



CHAPTER XII.

THE SIXTH CENTURY.

I. THE RISE AND CONVERSION OF THE NEW EUROPE.

A GLANCE at the East reveals the power of the Persian Kingdom, which, under Chosroes, engages in war with Justinian, invades Syria and captures Antioch.

In Britain the Anglo-Saxons are making themselves a home. The Burgundian Kingdom is founded, and the Gothic Kingdom of Italy is extinguished by the Greek Exarchs. The Franks spread their kingdom to include Gaul and Germany. The Mayors of the Palace rise to power in France. The Kingdom of Lombardy is established.

The Church prosecutes a number of missionary enterprises, which result in the conversion of the Anglo-Saxons in Britain, and the Scots and the Picts* of Scotland. The native British Church retires to

*The word *Scot* means a dweller on the highlands ; *Pict* means a dweller on the lowlands.

Wales. The German tribes on the Black Sea are evangelized. The Lombards are slowly converted, becoming Arian in doctrine at the first, and then Catholic.

In the Church itself the spirit of controversy continues. The germ of infallibility springs up in the Vicentian Canon of Lerins: *Quod semper, quod ubique, quod ab omnibus creditum est.* Where there is difference there is need of an infallible authority to decide what doctrines have always been marked by universality, antiquity and consent.

True religion also finds a very important principle in another Vicentian rule to this import, "That if a whole church apostatizes, save only two or three, this remnant is the true historic church, and witness for Christ in any country."

II. SOVEREIGNS.

EMPERORS OF THE EAST.		Clotaire (sole King).. 559
Justin.....	518	Charibert, Goutran. }
Justinian I.....	527	Sigebert, Childeric. } 562
Justin II.....	565	Clotaire II. (of Sois-
Tiberius II.....	578	sons)..... 584
Maurice.....	582	Thierry II., Theodo-
KINGS OF THE FRANKS.		bert (of Paris and
I. Merovingian Race.		Austrasia)..... 596
Childebert, Thierry }	511	
Clotaire, Clodomir. }		

III. CODIFICATION OF LAW.

In the Church as in the State there was a general effort to reduce customs and liberties to the systemat-

ized form of written law. The canons of the Church in the West were collected by Dionysius, and those of the Church in the East by John the Scholastic.

Written laws were published among the Burgundians, the Ostrogoths and the Anglo-Saxons. A new compilation of the Salic law was made—it had been begun by Clovis. The laws and liberties of the Goths were systematized by Theodoric in Italy.

But the greatest work of the century was the codification of Roman law under Justinian. "The vain titles of the victories of Justinian," writes Gibbon, "are crumbled into dust; but the name of the legislator is inscribed on a fair and everlasting monument. Under his reign, and by his care, the civil jurisprudence was digested in the immortal works of the Code, the Pandects and the Institutes."

In 528 the emperor selected a commission of ten jurisconsults, who were under the lead of that eminent jurist, Tribonian, to collate the operative laws from the existing imperial constitutions and reduce them to a systematic form. The laws were to be simplified and harmonized, but not to be changed in their import. This work was done in the course of a year and was published by the name of the Code.

In 530 Justinian issued a second commission to sixteen eminent jurists, with Tribonian chief as before, who were to extract from the writings of all the great

civilians of former days "the spirit of jurisprudence." This work was completed in three years, and was called the Pandects, or the Digest. It was published in fifty books, contained extracts from 2,000 different treatises, and reduced 3,000,000 sentences to the moderate number of 150,000.

In addition to this the emperor entrusted to the two jurists, Theophilus and Dorotheus, under the supervision of Tribonian, the task of preparing an elementary treatise on law, which was called the Institutes. This was written in four books—to treat of private law and serve as an introduction to the study of law. This treatise has held its own down to the present as a text-book for law schools, and has not yet been superseded. These three great works received the imperial sanction; they alone were to be admitted in the tribunals, and to be taught in the academies of Constantinople, Berytus and Rome. And their happy completion was ascribed to the favor of God by the delighted Justinian.

But as the emperor kept adding to these laws from time to time, their number increased to one hundred and fifty, and these new Constitutions were published after his death under the name of the Novels. Many of these relate to important points in private law.

These four great works constitute the *Corpus Juris*

Civilis, and their spirit has been distilled into the common law of all nations.

IV. EMINENT PERSONS.

Boethius, Latin philosopher who wrote "On the Consolation of Philosophy" in the prison at Pavia, where he was executed in 526; Procopius, who wrote the "History of His Own Times" and "Anecdota," a secret history of Justinian's court; Cassiodorus, the secretary of Theodoric and author of the "History of the Goths;" Gregory of Tours, the writer of a Latin history of France down to his day, and the only authority on the early Merovingian dynasty; Columbo, who founded an abbey and college at Iona; Columbanus, the author of a monastic rule; Benedict, who founded the Benedictine order and monastery on Mt. Cassino, near Naples, in 528; Evagrius, church historian; Fulgentius, "the Augustine of the sixth century," author and founder of a monastery; and Fulgentius, the Latin grammarian.

V. ROMAN ART.

It is probable that the knowledge of drawing has existed from the beginning of the world, and that thus the origin of painting and sculpture in their rudimentary principles and first use are to be awarded neither to Chaldea nor Egypt. But it was not till the

fifth century before Christ that it assumed, as in Athens, the rank of high creative art; for hitherto it had been simply used as an aid to architecture and for the expression of symbolical characters. Frescoes and inscriptions on stone and papyrus may be found in the ruins of antiquity; but in all probability there was at this early day nothing to correspond to those movable paintings, which in Athens had their birthplace, and in Greece attained to an excellence almost matchless.

The Roman was a splendid engineer, but he was no artist. Although the brush and the chisel were deemed unworthy his genius, yet he would not suffer them to be assumed by the hand of slaves. There was in the despotism of imperial Rome something that stifled creative art—that art which has always been inspired by a pure and free air. Art flourished best in Greece, where personal freedom and rights of citizenship nourished a manly dignity and high independence, and

“ Where each old poetic mountain
Inspiration breathed around ; ”

for even the Greek artist, transplanted to Rome, became no more than an artisan, an imitator rather than an originator. In Rome it became the chief end of art, to decorate the interior of houses and temples, and hence there is here to be found no constellation

of great names such as shine so resplendent in the annals of Greece. If we find more than half a dozen Roman names of distinction we shall do well.

Livy and Pliny speak of one Fabius Pictor, whose father had been Consul, that decorated the temple dedicated to the Goddess of Health in 304 B. C. His work remained until this temple was destroyed in the reign of Claudius.

Marcus Pacuvius, a nephew of the poet Ennius, adorned in a similar way the temple of Hercules, and lived in the second century before Christ.

Metrodorus was an Athenian, who went to Rome that the triumph of Paulus Æmelius might be worthily commemorated in colors by the best Grecian artist.

These two lived in the first century before Christ: Laia, a female portrait painter, and Claudius Pulcher, the decorator of theatres.

Pliny writes of one Ludius, who lived at the time of Augustus, that "he invented the art of decorations for the walls of apartments, where he scattered country houses, porticos, shrubs, thickets, forests, hills, ponds, rivers, banks—in a word, all that fancy could desire." Nothing more, however, can be claimed for these than that they were imitations of Greek art.

Dionysius, who lived at the time of the first Roman emperors, is mentioned by Pliny as a very prolific

artist who devoted his brush mainly to figure subjects. It is to be regretted that no paintings of antiquity, except such mural decorations as may be found in the ruins of a Pompeii or Herculaneum, have survived the tooth of time. The destruction of all the ancient movable paintings, whether of Rome or Greece, is not due so much to the rude hand of Vandal or Hun, as to the perishable nature of those materials which the painter is of necessity obliged to employ. Whilst paint has faded and canvas perished, we may rejoice that so many works of the sculptor in marble and bronze have survived.

VI. KING ARTHUR AND THE ROUND TABLE.

This warrior is believed to have flourished in this century after the final evacuation of Britain by the Romans. He was a Celtic chief; King of a tribe called the Silures, who rallied around himself what was left of the British tribes in a brave and successful resistance to the Saxon invaders. His exploits extend to Scotland, Denmark, Norway and Ireland, and also to France, where he overthrew the Roman army. While away from home on these great undertakings, Modred, his nephew, to whom the government had been entrusted, revolted, and even robbed him of his wife, Guinevere. In a battle fought on Camlan in 542 to avenge these wrongs, King Arthur was fatally

wounded, and having been carried to Glastonbury, he died and was buried there. This semi-fabulous King has been celebrated as a hero in numberless romances which begin in this century, and spreading to all lands, culminated in the twelfth century. Popular tradition held the belief that the King did not die; his soul entered a raven, and in due time he will reappear. He has been celebrated as the hero of the Round Table. He lived in magnificent state at his palace on the Usk, surrounded by brave knights and fair ladies. Twelve of his most noted knights were privileged to sit with him at the Round Table to share his counsels and his wisdom. Many interesting romances revolve about his name, such as "The Prophecies of Merlin;" "The Quest of the Holy Grail;" "Sir Lancelot of the Lake," etc. These have been collected in an entertaining way by Tennyson in "The Idylls of the King."

From the court of this King, knights were in the habit of setting out for all lands in quest of adventure, to succor the unfortunate, to defend the fair, to liberate the captives, to slay the oppressors, and to settle with giants and dwarfs in their own coin by enchantment and casting over them their own spells. These exploits became the types of the most splendid knighthood and the most courtly chivalry upon which the brave fixed their highest hopes, and which they

sought to reproduce throughout the middle ages by their own achievements.

VII. IMPORTANT EVENTS FROM 500 TO 600 A. D.

501. The laws of Burgundy published.

502. Charbades, the Persian King, ravages the Eastern, or Greek Empire.

503. Fergus emigrates from Ireland to Scotland with a band of Scots.

504. Charbades makes peace with the Greek Empire.

507. Clovis overcomes the Visigoths and founds the Kingdom of the Franks.

510. He makes Paris the capital of the Frankish Kingdom.

511. Clovis dies and is succeeded by his four sons, who rule jointly. The Salic law is established in France.

514. Vitalianus besieges Constantinople, and Proclus burns the fleet by the brazen speculum.

515. The Benedictine rule established.

516. The Dionysian computation of time by the era of Christ.

518. A brilliant period to last for forty-seven years now begins in the Greek Empire.

520. British victory at Mt. Badon.

526. Serious earthquake at Antioch.

529. The school of Athens suppressed. Belisarius defeats Chosroes, the Persian King.

534. Belisarius conquers Africa.

539. The Goths ravage Milan.

546. Totila, Gothic King of Italy, takes and pillages Rome.

547. Ida founds the Kingdom of Bernicia in England.

550. Bells are introduced into churches and monasteries in France.

552. Totila is defeated and slain by Narses.

553. The generals of the East destroy the Gothic Kingdom of Italy.

554. The Greek Exarchs govern Italy.

563. Disastrous fire in Constantinople.

565. Æthelbert becomes King of Kent. Columba carries the Gospel to Scotland.

568. The seventh migration—Alboin from Pannonia to Italy, where he founds the Kingdom of Lombardy, overthrows the old Roman municipal system and introduces feudalism; capital at Pavia. Æthelbert is driven back by the West-Saxons.

569. Birth of Mohammed.

571. The West-Saxons march into mid-Britain.

575. First monastery in Bavaria.

577. The West-Saxons conquer at Durham.

580. Latin ceases to be spoken in Italy.

581. Paris nearly destroyed by fire.

590. Gregory I., the Great, becomes Pope. The doctrine of purgatory is first promulgated, and the celebration of the mass is introduced.

593. Æthelfrith creates the Kingdom of Northumbria.

597. The West-Saxons suffer defeat. Gregory the Great sends the Roman monk Augustine with forty associates to evangelize England. They land on the Isle of Thanet, and convert the Kingdom of Kent.

599. The Christians at the end of this century numbered 20,000,000.

VIII. PROGRAMME FOR AN EVENING'S ENTERTAINMENT AND INSTRUCTION IN HISTORY

1. Music.
 2. Characteristics of this century.
 3. Belisarius and Narses in Italy.
 4. Settlement of the Lombards.
 5. The laws of Justinian.
 6. The birth of Mohammed (Gibbon, chap. 44).
 7. Music.
- Social intermission.
8. Music.
 9. Columba, the apostle of Scotland.
 10. The fifth Œcumenical Council at Constantinople, 553 A. D.

11. Comets, earthquakes and plagues that afflicted the age of Justinian (Gibbon, chap. 48).

12. Augustine, the monk (Austin of England), the apostle to the Saxons of Kent, 597 A. D.

13. King Arthur and the Round Table.

14. Music.

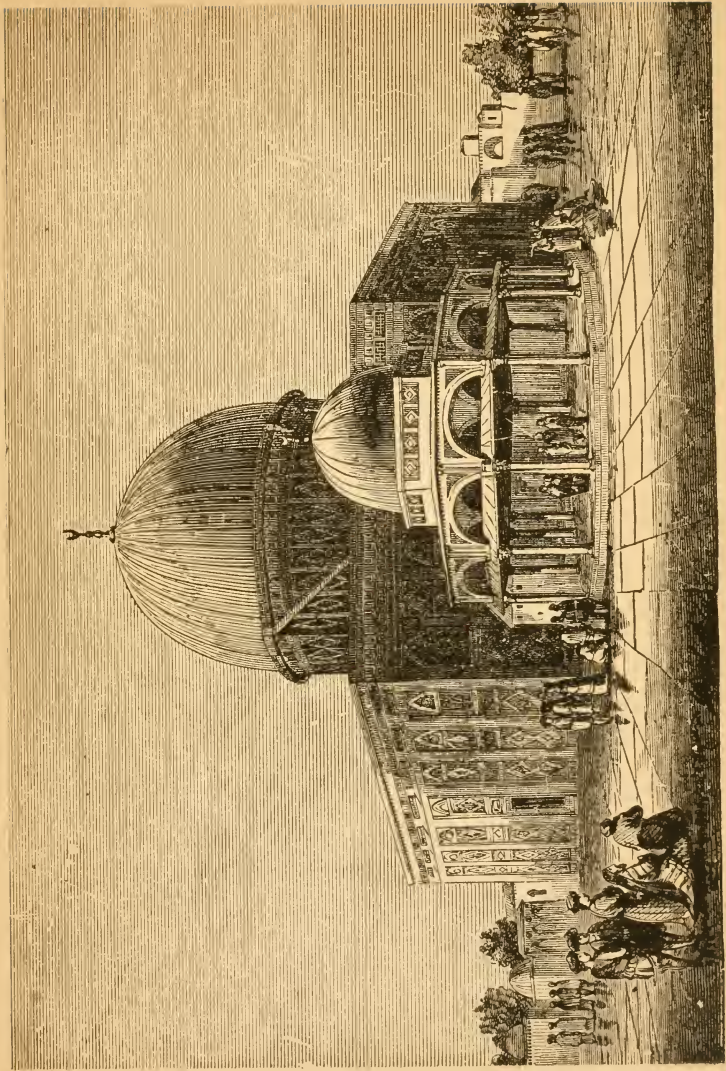


CHAPTER XIII.

THE SEVENTH CENTURY.

I. THE RISE AND CONVERSION OF THE NEW EUROPE, THE RISE OF ARABIA TO POWER, AND THE SPREAD OF MOHAMMEDANISM IN THE EAST.

THE introduction of Christianity among the Anglo-Saxons greatly improves them in power and civilization. The religion of Christ makes new conquests during this century, spreading among the Saxons, the Frieslanders, Westphalians, Thuringians, Danes, Swedes, Germans and Franks. By the concessions of Phocas the papacy attains a larger influence and power. The Churches of Scotland and Wales, as well as those of the Orient, repudiate the claim of the papacy to pre-eminence. And especially the Waldensian Church in Italy refuses to submit to this usurpation. It is stated that England acknowledged the papal supremacy in 601 and 607, when the Archbishops of Canterbury and York received the pallium from the popes. The Slavi found the Kingdom of Servia and Croatia in 640.



THE MOSQUE OF OMAR.



The New Persian Empire, which began its career in 225 A. D., is completely subdued by the Arabs under Othman in 651. Yezdejird was the last of its kings. Arabia begins, in this century, to take a front rank in history through the valor of its race and its hearty acceptance of the new religion of Mohammed, and, in consequence, to assume a controlling influence in the affairs of the East, giving a new direction to its events, and promising to attain a similar supremacy in the affairs of the West. The Arabs profess descent from Abraham through Ishmael and Hagar, and the affinity of their languages proves the Jew and Arab to be a kindred race.

II. SOVEREIGNS.

EMPERORS OF THE EAST.	KINGS OF THE FRANKS. (i. Merovingian Race.)
Phocas..... 602	Clotaire III..... 614
Heraclius..... 610	Dagobert and Charibert..... 628
Constantine III..... 641	Sigebert and Clovis II. 638
Constans II..... 642	Childeric II..... 654
Constantine IV..... 668	Thierry IV..... 679
Justinian II..... 685	Clovis III. (Pepin, Mayor of the Palace, governs France) 692
Leontinus..... 695	Childebert III. (Pepin Mayor of the Palace) 695
Tiberius..... 697	

III. GREGORIAN MUSIC.

Church music was still in its infancy. The ancients had not invented any accurate system of

notation, and it is therefore as difficult to render the fragments of their music which have survived as to interpret the letters of an unknown tongue. Ambrose, an accomplished musician, two centuries earlier, had made some improvements, but they did not amount to more than a beginning. The simplicity of this music had been overlaid with embellishments of a too fanciful nature, so that there was need of a return to the system of its founder. This Gregory did. He gathered all church music suitable for divine worship that had accumulated since the day of Ambrose and besides added four new scales or modes to those already in use. This received the name of *plagal*, relative or collateral. Some of the Gregorian psalm-chants are still in use in the Anglican Church.

The introduction of the organ into the Church as an aid to the service of song is ascribed to Pope Vitalian about the middle of this century; but inasmuch as organs were invented by the Alexandrine Greeks as early as the second century before Christ, there is no reason for not believing that this did not take place at an earlier period.

IV. AUTHORS OF THIS CENTURY.

Gregory; Nennius; Aldhelm; Adamnanus; Isidorus, of Spain, grammarian and historian of the Goths and Vandals; Theophylactus; John of Alexandria, commentator on Aristotle; Paul Eginetus,

Greek physician ; George Pisides, historian and poet ; Rotharius, compiler of the Lombard Code ; Maximus, of Constantinople, theologian ; Ildefonse, of Toledo, historian and moralist.

V. GREEK FIRE.

Callinicus, of Heliopolis, Egypt, in the year 668 is supposed to have invented a compound of pitch, sulphur and naphtha, to which he gave the name of Greek Fire. When this was ignited it could not be put out by water. It was thrown upon an enemy by copper tubes, or arrows wound with tow and dipped in it, which were shot to a distance with startling effect. As it flew through the air it blazed out and became a living dragon, to fall at last upon men or vessel in a shower of fire. During an engagement the sea was changed into a sheet of liquid fire.

The inventor brought this to Constantinople, where it became an important agent in defensive warfare. The city was successfully defended against the fleet of the Caliph in 673, when its full value was tested for the first time. Greek fire, thrown in shells, has been used in modern warfare, but without much success.

VI. MOHAMMEDANISM.

This religion is a mixture of Christianity, Judaism and Oriental superstition. Its distinctive creed is

unitarian, "There is no God but God!" "God is one and Mohammed is his prophet." This is Islamism or the true faith. The power of Allah is an omnipotent fatalism before which the free will of man disappears. Adam, Noah, Abraham, Moses and Christ are acknowledged as true prophets of God, but Mohammed is the last of all the prophets, and the Koran the final and complete revelation of God to man. The five signal commandments, symbolized by the five fingers of the hand, are prayer, fasting, almsgiving, pilgrimage, and war against the unbeliever. It sanctions polygamy; and forbids the believer from lending money on interest and usury. Mohammed taught a state of future rewards and punishments. Death in battle was divested of its terrors by the assured belief that the faithful soldier passed immediately into an eternity of sensual bliss.

VII. LITERATURE.

As might have been expected in a state of continual disorder and warfare, when even languages were changed and born, but little progress was made in literature, or in any of the arts and sciences. It almost seemed as if the torch were about to be extinguished. The classic tongue of Arabia, however, under the Caliphs, was fixed by the publication of the Koran, and under the new life poetry began to

awake from the sleep of ages. The Greek learning was partly perpetuated by new translations, and soon the faint glimmers of a revival of learning begin to streak the sky of Arabia which give promise of a more glorious day to follow.

VIII. IMPORTANT EVENTS FROM 600 TO 700, A. D.

- 600. The Slavonians ravage Italy.
- 606. The Waldenses refuse submission to Rome.
- 607. The Roman Pantheon dedicated to God, the Virgin and the Saints.
- 609. Mohammed begins to proclaim his doctrine.
- 611. Chosroes, King of Persia, makes conquests in Syria, Egypt, Asia Minor, and then lays seige to Rome.
- 612. The Koran begins to be published.
- 614. Jerusalem taken by the Persians.
- 622. The Hegira. Mohammed enters Medina, and is acknowledged a prophet and sovereign.
- 629. Mecca is taken.
- 632. Mohammed dies at the age of 63. He is succeeded by Abu Bekir. Islamism begins to spread itself in the East. The highest spiritual and regal authority vested in the successors of Mohammed.
- 634. Persia becomes subject to the faith of the prophet.
- 637. The Caliph Omar takes Jerusalem, and for

nearly five centuries to come the Saracens retain possession of it.

638. The Saracens take Syria.

640. The Alexandrian Library, founded by Ptolemy Philadelphus, is burnt by the Saracens.

642. Pope Theodorus assumes the title of Sovereign Pontiff.

643. A Mohammedan mosque is built in Jerusalem on the site of Solomon's Temple.

644. The celibacy of the clergy enjoined. Separation between Greek and Roman Churches.

The University of Cambridge founded.

653. The Saracens take Rhodes.

Persia becomes a part of the Moslem Empire.

657. The Latin language is directed to be universally used in all the services of the church.

660. Pope Vitalian introduces organs into the services of the church.

669. The Saracens attack Sicily.

672. The King of the Goths drives the Saracens from Spain

673. The seven years' siege of Constantinople begun by the Saracens.

674. The Latin language superseded in France.

680. The Sixth Œcumenical Council at Constantinople. This Council pronounced against the heresy of the Monothelites who affirmed that Jesus had but

one will. The Abbott Benedict introduces church bells into England.

682. Pope Leo II. assumes the right of investiture.

685. The Saxons are fully established in England, and the ancient Britons retire into Wales and Cornwall.

690. Pepin, Mayor of the Palace, governs France.

695. Leontius deposes Justinian II. and cuts his nose off.

696. Anafesto becomes the first Doge of Venice.

698. Cracow, Poland, founded, and an elective monarchy established.

699. The number of Christians estimate at 24,000,000.

IX. PROGRAMME FOR AN EVENING'S ENTERTAINMENT AND INSTRUCTION IN HISTORY.

1. Music.

2. Characteristics of this century.

3. Give an account of the Waldensian Church.

4. Life of Gregory the Great.

5. The burning of the Alexandrine Library.

6. The Sixth Œcumenical Council, 680 A. D.

7. Music.

Social intermission.

8. Music.

9. Life of Aidan, or the Apostle to North Britain.

(See Lives of the Leaders of our Church Universal).

10. What was Greek Fire, and what part did it play in the defense of Constantinople.?

11. Life of Mohammed.

12. The Koran.

13. The rise and spread of Mohammedism.

14. Music.



CHAPTER XIV.

THE EIGHTH CENTURY.

A PERIOD OF TRANSITION AND GREAT ACTIVITY.

A SERIES of political and religious movements characterize the middle of this century as the era of transition.

The Greek Empire, with the rise and spread of Mohammedanism, enters upon its decline. The Greek Exarchate in Italy terminates in 752. The Kingdom of the Lombards comes to an end in 774. The Seventh Œcumenical Council at Nice in 787 is the last that merits this name, and is introductory to that great rupture which divided the Church into the Greek and the Roman, or the Eastern and the Western.

epin, in the formation of the powerful Frankish Kingdom, lays the foundation for that New Empire of the West which the genius of Charlemange builded during the latter part of this century. The converted

Germanic tribes are brought by this new "Emperor of the West"—he was crowned such by Leo III.—into spiritual subjection to the papacy. In the middle of this century, likewise, occurred that division in the Mohammedan Caliphate, which left the Abassides in possession of the East, and the Ommiyades of Spain in the West.

Rome, as a spiritual power, and France, Germany and England, as political powers, now come to the forefront of history, and, by the advocacy of thought, principles and policies, shape and control the destinies of Europe and well nigh those of the outside world through this period of mediæval history, or down to the reformation in 1517.

II. SOVEREIGNS.

EMPERORS OF THE EAST.	KINGS OF FRANCE.
Philip Bardanes..... 711	1. Merovingian Race.
Anastasius II..... 713	Dagobert III. } Chas. Martel Mayor. { 711
Theodosius III..... 714	Childeric..... } { 716
Leo the Isaurian ... 716	Thierry..... } { 720
Constantine Copronymus..... 741	Childeric III..... 742
Leo IV..... 775	2. Carlovingian Race.
Constantine Porphyrogenitus... 781	Pepin the Short, son of Charles Martel... 751
Irene..... 797	Charlemagne..... 768

III. AUTHORS OF THIS CENTURY.

Adelmus, Latin poet; George Lyncellus, Greek chronologist; Bede, the Venerable, grammarian, his-

torian, philosopher and theologian; Winifred, the Saxon monk of Essex, known as Boniface, the Apostle to Germany, writer of Letters and Sermons; John of Damascus, founder of the Scholastic philosophy; Fredegair, the continuer of the history written by Gregory of Tours; Alcuin of York, the most learned man of his time, founder of schools and author of Opera; Paul Warefredus, Diaconus, historian.

IV. THE CAREER OF MOHAMMEDANISM.

The rapid spread of Islamism was due to the nature of this new religion and the discordant state of the Eastern Church. A fanatical faith in the divine unity ennobled the Arabian character. A strong faith in predestination, amounting to fatalism, gave courage to the heart, nerve to the arm, and keenness of edge to the sword. And a sensual paradise for those who fell spreading the true faith enlisted the lower passions, and gave elements of towering strength to the new system.

The Nestorians and other Christian sects that were persecuted welcomed the followers of the new prophet as their deliverers. The blow which at first fell upon the surrounding nations came from an unlooked-for quarter. Arabia hitherto had never ranked as a power. But the religion of Mohammed made the nation a unit, and now Arabia blazed forth as sud-

denly as a meteor, and far more terrible and lasting in its destructive power. The Saracens* made short work of opposition. To an idolatrous people the choice offered was "Islam or the sword;" to Jews and Christians, "Islam, the sword, or tribute." The period of Saracenic conquest ran a career of a hundred years. Syria was conquered in 634; Egypt in 639; Persia in 651; Carthage in 664 to 669; crossed the Indus eastward in 711; conquered its home in Spain in 711, and was only prevented from spreading all over Europe by the vigorous blows of Charles the Hammerer on the battle-field of Tours in 732.

The battle of Tours is well named another decisive battle in the world's history. The Moslems were fresh from their victories in Southern Europe, and the plunder of cities and shrines. They crossed the Pyrenees, and Europe, rich in spoils, lay before them. On they came, under the command of one of their ablest generals,

"A countless multitude:

Syrian, Moor, Saracen, Greek renegade,
Persian, and Copt, and Tartar, in one bond
Of erring faith conjoined—strong in the youth
And heat of zeal—a dreadful brotherhood,"

*The history of the Saracens in Spain should be carefully distinguished from that of the Moors. The Saracens were an Arab race, and the first to embrace Mohammedanism. The Moors were the ancient people of Mauritania (the present Morocco in North Africa), and were subjugated by the Saracens about 667 A. D.

and the issues trembled in the balances. And to them the conquest of Europe seemed an assured certainty—the decree of fate itself.

“ Nor were the chiefs
 Of victory less assured, by long success
 Elate, and proud of that o'erwhelming strength
 Which, surely they believed, as it had rolled
 Thus far unchecked, would roll victorious on,
 Till, like the Orient, the subjected West
 Should bow in reverence at Mohammed's name ;
 And pilgrims from remotest Arctic shores
 Tread with religious feet the burning sands
 Of Araby and Mecca's stony soil.”

Charles Martel marshalled the Christian forces of Europe, and met the Moslems on the broad campaign between Tours and Poitiers. The result was decisive, and the crescent went down into the dust before the cross.

By this great victory Mohammedanism in Europe received a check from which it never rallied. Christendom was rescued from the power of Islam, “the relics of ancient and the germs of modern civilization” were preserved, and “the old superiority of the Indo-European over the Semitic family of mankind” was re-established.

V. THE NORTHMEN.

The hardy children of the North, in a spirit of courage and liberty that knew no restraints, and un-

tamed to the obedience of law, but nurtured in a religion—the religion of Odin and Thor—which made valor the chief virtue, and death in battle better than a peaceful old age, now begin to break forth from their frozen clime to fall upon neighboring lands, and especially upon the green and inviting fields of England, where homes and harvests stood waiting for their coming. Word of their success went back to the fatherland—to that land so well calculated to illustrate that now famous principle, the survival of the fittest,—and wave after wave of new and undisciplined hordes, disciplined indeed for war and pillage, but not for the arts of peace and the pursuits of a milder religion, rolled forth from the seas and the fiords of the North that was destined to reach, in the centuries to come, as far east as Constantinople, as far south as Normandy—the new home of the Northmen—as far north as Iceland and Greenland, and as far west as America itself, of which they became the first European discoverers.

There was an article in the faith of the Northmen, just as in the creed of Mohammed, which developed an intense warlike spirit. According to the mythology of the Northmen, Valhalla (their heaven) was only to be won and entered by the brave. Here the heroes who had fallen in battle sat at the banquet of the gods and quaffed the flowing mead. For pastime

these ghosts went forth to battle, and hacked each other in a harmless contest, to their heart's content, and then returned to the banqueting hall, where the board was again spread for their delight. When the heroes thus feasted and laughed over their foaming ale in the halls of Valhalla, the cowards and cravens in Helheim heard them, and as they heard their cowardly souls shook with fear.

Hela was the queen of death, and her abode was Helheim. Here she received the ghosts of the worthless and cowardly, and those so miserable as to have died of old age or sickness upon a pallet of straw. In the Prose Edda, her abode is said to be anguish; her table, famine; her attendants, delay and expectation; her threshold, precipice; her bed, lingering sickness; her bed-curtains, heart-rending care.

Those who fell in battle alone attained to happiness. These were selected by the Valkyrior—the names of the celestial virgins, who, riding upon snow-white steeds, hovered over the field of battle, and then rode away with the delighted ghosts to Valhalla. At the banquets these maids handed round to the guests the flowing mead and the inspiring ale. The word *val*, meaning *choice*, was applied to the battlefield, and hence the Danish word, *valplads*, and the German, *walplatz*, both signify the field of battle, or the place of choice, where are selected the bravest men whose

shades alone are fittest to enter the banqueting hall of the gods.

VI. OUTLINE OF IMPORTANT EVENTS FROM 700 TO
A. D.

704. The first province was given to the pope, who henceforth exercises a temporal jurisdiction.

708. Christianity is almost exterminated in Africa by the spread of Mohammedanism.

709. The Arabs complete the conquest of Africa. They cross the Straits of Gibraltar for the conquest of Spain.

711. Custom of kissing the pope's foot introduced.

712. Roderic, the last king of the Goths, is slain in battle with the Arabs and the Gothic Kingdom of Spain terminates.

713. Tarik and Musa complete the conquest of Spain, which is ruled by governors of the Caliph's appointment. Abdallah, the Moor, marries the widow of the Gothic King. The Christians under the Mohammedans maintain themselves in Navarre and the Asturias. The Goths preserve their freedom, their religion and their language by a heavy taxation on their property.

714. Charles Martel, son of Pepin Heristal, becomes Mayor of the Palace and Duke of France. His rule continues for twenty-six years.

716. The Arabs introduce in Spain the art of making paper from Samarcand.

720. Leo, the Emperor of the East, attempts to procure the assassination of the pope.

725. The Arabs infest Constantinople by land with 120,000 men and by sea with 1,800 ships. The city is saved by Greek fire. Both the army and fleet are nearly annihilated.

726. The Emperor Leo forbids image worship. It produces great excitement in Italy, and leads to the loss of the Greek possessions in that country.

728. Leo orders the pope to be seized.

730. Gregory excommunicates the emperor. The breaking of the images leads to the Iconoclastic controversy, which is the last effort of the East to resist the progress of superstition. In the Western Church the popular tide in favor of image worship is elevated to a dogma of the Church. Under the impulse of the Benedictine Order, monasticism spreads most rapidly in the West.

732. The battle of Tours—the seventh decisive battle of the world—saves Europe from Mohammedanism.

748. The "Era of Christ" first used in historical writings. Letters of exchange invented by the Lombards.

749. The Abbassides, or Blacks, outstripping the

Ommiyades, or Greens, obtain the caliphate, and their dynasty rules the Arabian Empire by a succession of thirty-seven caliphs till the year 1258.

752. End of the Greek Exarchate in Italy. Pepin the Short founds the Carlovingian dynasty, and is the first to assume the title "King by the grace of God."

755. All the Ommiyades are put to death save Abderrahmen, who escapes to Spain and founds the Ommiyade Kingdom of Cordova.

757. Organs introduced into France.

762. Almanzor builds Bagdad. The Abbasides become the patrons of learning.

768. Charlemagne and Carloman rule jointly in France and Germany; the former becomes the sole ruler upon the death of Carloman in 771.

774. End of the Lombard Kingdom by Charlemagne, who annexes Italy to his empire.

778. The Franks in a campaign suffer severely from the Arab light horse, and immediately adopt the method of fighting on horseback—the rise of chivalry.

779. Charlemagne conquers Navarre, Sardinia, and the Saxons.

783. The palm tree introduced into Spain.

785. Charlemagne attempts to unite the Rhine and the Danube. He converts the Saxons by the use of the sword—a practice he learned from the Arabs.

786. Haroun al Raschid becomes caliph, and favors learning and scholars. He never built a mosque without attaching a school to it.

791. Alphonso II., King of Spain, obtains the title of "Chaste." The Arabs had exacted a yearly tribute of one hundred beautiful maidens; the king refused to pay the Saracens this tribute any longer, and a war ensues, in which he is victorious. This establishes the real independence of the Christians in Spain.

792. Origin of Peter's pence—Offa, King of Mercia, murders his son-in-law, Ethelbert, on the day of his nuptials, and then annexes East Anglia; in atonement for this crime he levies a tax of one penny upon every family within his domains, and pays this sum annually to the Roman pontiff.

793. Charlemagne founds schools of grammar, arithmetic and all the known sciences, in the religious houses. He becomes the restorer of learning, and gathering about him the learned men of every country, lays the foundation of the University of Paris, which becomes the mother of all the academies of the West. About seven years later he founds also the universities of Pavia and Bologna.

794. Synod at Frankfort. Charlemagne convenes the clergy of the empire.

798. Embassy of Haroun al Raschid to Charle-

magne; among the presents were a hydraulic clock and an elephant—the first seen in France.

799. The number of the Christians is 30,000,000.

VII. PROGRAMME FOR AN EVENING'S ENTERTAINMENT
AND INSTRUCTION IN HISTORY.

1. Music.
2. Characteristics of this age.
3. Introduction of learning, and progress of science among the Arabs (Gibbon, chap. 52).
4. The Battle of Tours, 732 A. D.
5. Life and writings of Bede the Venerable—the Saxon leader of the Church in England—from 673 to 735 A. D.
6. Music.
Social intermission.
7. Music.
8. The Seventh Œcumenical Council at Nice, 787 A. D.
9. Life and writings of Boniface, the apostle to Germany, who died about 755.
10. Origin of the Italian language.
11. Who were the Northmen?
12. Music.



CHAPTER XV.

THE NINTH CENTURY.

I. THE REVIVED EMPIRE OF THE WEST.

THE new empire, which the genius of Charlemagne founded, included all of France, Germany, Italy to Benevento, Spain to the Ebro, the greater part of Pannonia, and several islands of the Mediterranean. But this magnificent revival of the old Roman Empire was short lived. It almost fell to pieces upon the death of its founder. Charlemagne divided the empire between his sons, two of whom die, when the dominion reverted to Louis, who survived. He was crowned sole emperor by Pope Stephen IV. at Rheims in 816. The year after this Louis divided the empire between his sons. At his death, in 840, these quarrelled about the division of the empire. This led to the battle of Fontenai in 841. At Verdun in 843 the partition took place, and with it begins the history proper of Italy, France and Germany as separate states.

The fall of this empire was due : First—To the incapacity of his descendants ; Second—To the extinction of the freemen under Louis and Charles, whom the wars of Charlemagne had greatly reduced ; Third—To the excessive intolerance of the nobility and the continued ravages of the Northmen, the Burgundians and the Saracens.

II. SOVEREIGNS.

EMPERORS OF THE EAST.	EMPERORS OF THE REVIVED
Michael..... 811	ROMAN EMPIRE.
Leo the Armenian... 813	(2. The Carolingian Race.)
Michael the Stammer'r 821	Charlemagne (crowned
Theophilus..... 829	sole emperor on
Michael III..... 842	Christmas by Pope
Leo the Philosopher.. 886	Leo III..... 800
KINGS OF ENGLAND.	Louis the Debonnaire 814
(Anglo-Saxons.)	Charles the Bald..... 840
Egbert..... 827	Louis the Stammerer.. 877
Ethelwolf..... 837	Louis III. and Carlo-
Ethelbald..... 857	man..... 879
Ethelbert..... 860	Charles the Gross.... 884
Ethelred..... 866	Arnold..... 887
Alfred the Great.... 872	Louis IV..... 899
	KINGS OF FRANCE.
	Eudes (Count of Paris) 887
	Charles the Simple.. 898

III. AUTHORS.

Eginhard, Secretary to Charlemagne, and historian ; Turpin, the archbishop to whom is attributed the famous "De Vita Caroli Magni et Rolandi" ; John

Scotus Erigena, the philosopher; Photius, the patriarch and most learned of the Greeks, after John of Damascus, who defines orthodoxy as against the Latin Church; Alfred the Great, translator and collector of works in Anglo-Saxon.

IV. CHURCH AND STATE.

The various relations of the Church and State to each other may be summed up as follows :

1. The State is hostile to the Church. For three centuries the Roman Empire was engaged in suppressing the Church.

2. The State becomes the protector of the Church. This relation was instituted by Constantine; and for five centuries to come the supremacy of the State was complete. During this period the general councils of the Church were convoked by the emperors.

3. The Church becomes the protector of the State. Its claims to an absolute supremacy were greatly helped by the grants of Pepin and Charlemagne in the Exarchate to Pentapolis, Benevento and Spoleto. This made the Bishop of Rome a temporal sovereign, and he now began a contest with princes for their submission to himself. Hitherto the election of the Bishop of Rome had required the imperial sanction; after this the election of kings and emperors must obtain his sanction and unction. The exaltation of

the Bishop of Rome over all earthly supremacy culminated in the age of Charlemagne, and in this century he was hailed with the sonorous title, "Papa Universalis, Vicarius Petri et Pauli." These claims received an apparent sanction from the canons of the Church by appeals to the Isidorian Decretals. Although many of these were forged in order to build up ecclesiasticism, yet they were accepted as authoritative and final by an age over-credulous and unused to historic criticism.

4. The union of the Church and State. This is the relation which the Reformation introduced in 1517. An equal balance between the two is illustrated in the Germany and England of to-day.

5. The complete separation of the Church and State. This is the last historic relation between the two, to be illustrated in the United States, a land which at this time was both unknown and undiscovered.

V. COUNCILS AND CONTROVERSIES.

There are only seven councils which hold the rank and name of Œcumenical, or General. The Greek and Latin branches of the Universal Church fell into controversies that gradually widened and deepened until the breach became impassable. There were two councils held at Constantinople in this century which

claimed the name "General," but each branch of the Church respectively repudiated what the other accepted as the "Eighth Œcumenical Council."

The chief questions in controversy related to these points: 1. Doctrines and rites, images, celibacy, and the word *filioque*, as to the procession of the Spirit. 2. The claims of Rome to be the final Court of Appeals in all matters of the highest import. 3. The supremacy of Rome or Constantinople over the Church in Bulgaria and East Illyria. An irreconcilable difference on these points mainly led to the final separation which occurred in this century.

VI. THE AUGUSTAN AGE OF ARABIAN LEARNING.

When the Saracens captured Alexandria in 639, they burned the valuable library that had been collected there during the 900 years of that city's illustrious career. It seemed at this time as if all learning would be extinguished in the tumults, discords and wars that kept wasting the resources of mankind. But after the Saracenic wave of conquest had reached its highest point at Tours, it flowed back upon itself and found a new direction in the cultivation of learning. In Egypt and Arabia the Moslems found two parties capable to teach them in the science and philosophy of the Greeks. These were the Jews and the Nestorian Christians; the former were famous for

their knowledge of medicine, and the latter for the translations they had made into Arabic of some of the chief books of Greece. In 750 the flourishing state of learning begins with Al Mansoor, The gifted Haroun, and the Abbassides, in general, favored learning to such an extent that schools sprang up everywhere in connection with the mosques that were builded. The schools of chief eminence were located at Bagdad, Bassora, Alexandra, Fez, Cordova in Spain, and Salerno in Italy. Poetry, philosophy, history and mathematics were especially cultivated. The library of the Fatimites had 100,000 MSS., and that of Cordova 600,000. Some 300 writers are enumerated in Spain, and seventy public libraries. The period of Arabic learning lasted about five centuries, but culminated under Haroun Al Raschid.

The study of Medicine under the restrictions of the Koran, led to the pursuit of alchemy, and this in its turn led to chemistry. Djafer was the most famous of the Arabian alchemists. He lived about the middle of this century, and anticipating many experiments of modern chemistry, has been called its "founder." He discovered the principles of distillation and sublimation, that some metals when heated gain in weight, and how to make nitric and sulphuric acids. Extended experiments are almost impossible without the aid of acids; for down to his time, it seems, the strongest acid known to the ancients had been vinegar.

The Arabs mixed up the study of astronomy with that of astrology, and yet Albategrius in the last quarter of this century was enabled to calculate the length of the solar year more accurately than had been done by Ptolemy. His computations brought the answer within two minutes of the full time. He was able also to correct other errors in the Tables of Ptolemy, which shows that he studied the stars to some purpose.

VII. SCHOLASTIC PHILOSOPHY.

During the many centuries that Europe was overrun by the barbarians but little progress was made in the science of pure thought and exact reasoning. But the schools which Charlemagne founded opened for philosophy a more auspicious career. This new impulse centered in Paris and Oxford. Its chief instruments were logic and metaphysics. Its main inquiries related to the "Reality of Ideas" and the "Relations between Faith and Reason."

The first period of scholasticism extends to the eleventh century. Its chief explorers were Alcuin and John Scotus Erigena (i. e. "the Irishman"). John Scotus was the first writer of the middle ages who had the hardihood to think for himself. He was the most brilliant thinker of the ninth century. He was educated in the Irish monasteries, and went to France about 840, where he was patronized by Charles

the Bald. He is credited with one of the best retorts on record. At table one day, having been asked by the King, "What is the difference between a sot and a Scot?" he replied without a moment's hesitation, "The table only." (*"Quid distat inter Sotum et Scotum."* "*Mensa tantum."*) He is believed to have gone to Oxford in 883, where the rest of his life and labors were spent. Scotus attempted a speculative construction of the Christian doctrines on the basis of philosophy. He made a distinction between a popular (symbolic) and an ideal conception of the Deity. He viewed the incarnation abstractly as a union of the infinite and the finite. He affirmed that sin in the divine mind was a mere negation. He believed that nothing absolute could in reality be asserted about the Being of God, and that the Divine attributes were simply human modes of thought. In the creation the divine ideas were embodied in finite forms. And thus true religion is true philosophy.

Scotus has been called "the morning star of scholasticism." He died in 891; some say that he was murdered by his pupils. He was a purely rational philosopher with a pantheistic bias. He was not comprehended by his age.

VIII. THE MYTHOLOGY OF THE NORTHMEN.

The conversion of the Northmen began with the arrival of Ansgar in Denmark in 826, and in Sweden

in 830, although it is evident that several centuries were required before the Norseman fully gave up his heathen faith. It is true that both Jupiter and Odin have laid aside the scepters, and that now none bow the knee in token of worship and reverence; but it is a lamentable fact that during nineteen centuries Christianity has made such little inroads into the kingdom of darkness and upon the false and corrupted faiths of mankind. The two most notable conquests have been those just named; but it may be said that Mohammedanism has taken the place of the mythology of Greece, and Mormonism the place of the mythology of the Northmen, and thus left the number of false religions untouched. We may hope that it has been reserved for the missionary enterprise of this nineteenth century to deal the death blow to false religions of every name. Perhaps this final conquest was impossible until the day of type, steam, iron, electricity and unnumbered inventions. Christianity will hold what civilization gains, and the world cannot again roll back into darkness and superstition.

The mind of man is speculative, and religion is the answer which it makes to the questions of When, How and Whither. In the Scandinavian mythology, instead of a primitive chaos, we find the conception of a North (Nifflheim, or region of fog and frost) and a South (Muspelheim, or region of heat and fire),

with an extended abyss between them. By an interaction of these elements of fire and frost, the giant Ymer was produced, from whom has descended the evil race of frost giants. In the same way was also begotten the cow Audhumbla, by whom this giant was nourished. As this cow licked the frost-stones, Buri sprang into life, who in turn became the father of the three gods, Odin, Vili and Ve. These three brothers attacked the giant Ymer and slew him. With his body they formed the world; his blood became the streams and oceans; his bones the hills and mountains; his teeth the stones and pebbles; and his scull the dome of heaven. Out of the sparks that flashed from the South they made sun, moon, star and meteor. And the evil race of gods was thrown down to Utgard, whilst the good gods themselves ascended to Asgard and inhabited the palace of Valhalla, which Odin had builded. Between these two was Midgard, the home of man, who has descended from the first pair, Askar and Embla, that Odin created. The world itself is upheld by the ash-tree Yggdrasil, with its roots gnawed by serpents, where sit the three goddesses of destiny, Past, Present and Future.

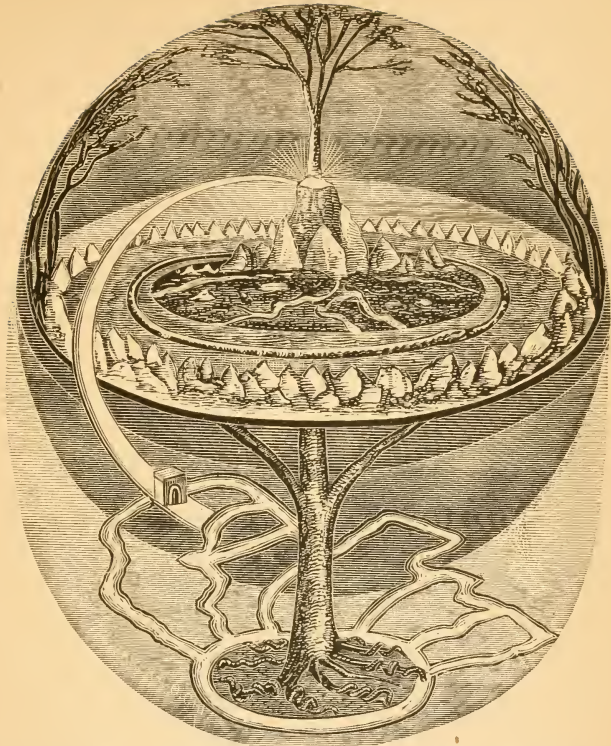
Odin, the All-Father, was chief among the gods whom the Northmen worshipped; next after him came Thor, the Thunderer, and god of battle, and then innumerable lesser dieties to represent forces

and attributes. The Northmen believed most firmly in the immortality of the soul and in future rewards and punishments. They greatly admired the qualities of courage and self-reliance; and were characterized by unflinching endurance, absorbing devotion, an unconquerable will and undying love and hate. By the practice of warlike virtues they hoped to gain entrance to Valhalla and partake with the gods of its cherished delights; but weak and craven souls could expect nothing better than the miserable abode of Helheim.

But this condition of joy or woe was not to last forever. Even as the good gods had first triumphed, so the time would come when the evil gods should gain the victory. "The twilight of the gods" impended. In this last conflict the good gods will be slain; but the triumph of Loki and his evil race shall be short-lived. They will burn up with fire the earth, the heavens and the universe; but out of this conflagration shall emerge a new earth and heavens. The slain gods shall arise from the dead, and Odin, All-Father, shall judge the children of men with righteous judgment. The true and good shall be admitted to Gimli, the restored heaven, and there be made everlastingly happy; but perjurers and murderers shall be condemned to Nastrond, where serpents have their home, line the walls, and hiss forth their poison to prevent escape.

This mythology ought to secure an interest unsur-

passed by even that of Greece. Students of this subject will accept Carlyle's estimate as when he wrote, "I think Scandinavian paganism, to us here, is more interesting than any other. It is, for one thing, the latest; it continued in these regions of Europe till the eleventh century; 800 years ago the Norwegians were still worshippers of Odin. It is interesting also as the creed of our fathers; the men whose blood still runs in our veins, whom doubtless we still resemble in so many ways." Its influence is still seen in the names of the week, four of which continue to honor Tyr, Odin, Thor and Freya. Nor is the indebtedness of our western Christianity to this source to be overlooked. "The health of a Church," observes Rev. Charles Kingsley, "depends not merely on the creed which it professes, not even on the wisdom and holiness of a few great ecclesiastics, but on the faith and virtue of its individual members. The *mens sana* must have a *corpus sanum* to inhabit. And even for the Western Church, the lofty future which was in store for it would have been impossible without some infusion of new and healthier blood into the veins of a world drained and tainted by the influence of Rome. And this new blood was near at hand. The great tide of those Gothic nations, of which the Norwegian and the German are the purest remaining types, though every nation of Europe, from Gibraltar



Representation of the Earth, According to the Norse Mythology.

The central part of the plate representing the earth (Midgard) as a disk in the midst of the "vast ocean," and encircled by Jörmungand, the great Midgard Serpent, "holding his tail in his mouth;" the outer shores of the ocean forming the mountainous region of Jötunheim, or Utgard, is perfectly in accordance with the descriptions given in the Eddas, with the exception of the conical hill, for which not the slightest authority can be adduced. The representation of the Mundane Tree itself is founded on a theory which we have attempted to show rests on the most unwarranted assumptions. It will, therefore, be merely necessary for us to observe that Yggdrasill is depicted with three *stems*, a main stem springing from Hvergelmir, and two secondary stems, the one branching out "towards the north," over Mimir's well; the other "towards the warm south," over the Urdarfount. Bifröst (the rainbow) is made to extend from Asgard, placed on the summit of the hypothetical Scandinavian Olympus, to Jötunheim, and from Jötunheim to this fountain of the Norns, which is, *apparently*, at least, placed *under* the earth, but which we presume is intended to be located at the *south pole* of the terrestrial disk; though its true locality, if we may assign a locality to such an ideal conception, would unquestionably be *above* Asgard in the highest ethereal regions.

to St. Petersburg, owes to them the most precious elements of strength, was sweeping onward, wave over wave, in a steady south-western current, across the Roman territory, and only stopping and recoiling when it reached the shores of the Mediterranean. These wild tribes were bringing with them into the magic circle of the Western Church's influence the very materials which she required for the building up of a future Christendom, and which she could find as little in the Western Empire as in the Eastern: comparative purity of morals; sacred respect for woman, for family life, for law, equal justice, individual freedom, and, above all, for honesty in word and deed; bodies untainted by hereditary effeminacy hearts earnest though genial, and blest with a strange willingness to learn, even from those whom they despised; a brain equal to that of the Roman in practical power, and not too far behind that of the Eastern in, imiginative and speculative acuteness." These considerations at least ought to awaken the desire to study more at length the literature of the North, so rich in song and story, in Sagas and Eddas.

IX. OUTLINE OF IMPORTANT EVENTS FROM 800 TO
900 A. D.

800. Charlemagne is crowned at Rome by the Pope, as Emperor of the West.

801. Gold mines are worked in Spain.

802. The great increase of monasteries swallow up the riches of Europe.

803. The Republic of Venice is fully established.

804. Alcuin of York becomes leader of the Church in France and founds the school at Tours. He enjoys the favor of Charlemagne.

808. The Northmen make their first descent upon France.

Hamburg founded.

816. The Synod at Aix-la-Chapelle favors celibacy.

827. Egbert becomes King of all England.

828. St. Mark's Church built at Venice.

831. The doctrines of Transubstantiation advanced by Paschasius Radbertus, a monk of Corbey.

845. The Northmen destroy Hamburg.

850. The Russian Monarchy is founded by the Northmen or the Varangians under Ruric. This dynasty continued till 1598.

851. The Northmen in France: They pillage Marseilles in 838; Rouen, 841; Paris, 845; Bordeaux, 848; and in 851 two hundred and fifty vessels arrive for a more general incursion. These ascend the Rhine, the Meuse and the Seine, and everywhere spread havoc and consternation.

858. Kingdom of Navarre founded by Garcia Ximenes.

861. Controversy between Nicholas I. Pope, and Photius, Patriarch of Constantinople, is begun and relates to the question whether Rome is the final Court of Appeals.

864. The Bible translated into Sclavonian.

869. The Council of Constantinople. The Latin Church reckons this as the Eighth Œcumenical Council.

872. Alfred becomes King of England.

874. The Republic of Iceland is founded by the Northmen. They had discovered this island in 863.

875. Harold Harfagre becomes supreme King of Norway. This dynasty endures till 1319.

879. Council of Constantinople. This council is the Eighth Œcumenical as received by the Greek Church. It was anathematized by the Latin Church. This Council deposes Ignatius, the patriarch of Constantinople, and reinstates Photius. Thereupon Pope Nicholas of Rome deposes Photius and Photius in return excommunicates the Pope.

885. The Greek (Russian) Church assign this as the date when the Roman Patriarchate (the papacy) detached itself from the Universal Church and became schismatical.

886. The University of Oxford, it is supposed, was founded at this time by Alfred the Great.

890. Alfred improves the army and navy, builds fortresses and creates a militia.

899. The number of the Christians estimated at 40,000,000.

X. PROGRAMME FOR AN EVENING'S ENTERTAINMENT
AND INSTRUCTION IN HISTORY.

1. Music.

2. Characteristics of this century.

3. Life of Haroun Al Raschid.

4. What was Alchemy?

5. Life of Charlemagne.

6. What was Astrology?

7. Music.

Social intermission.

8. Music.

9. Life of Ansgar, the "Apostle of Scandinavia."

10. The Formation and Characteristics of the Spanish Language.

11. Scheherazade and the "Arabian Nights."

12. Life of Alfred the Great.

13. Music.



CHAPTER XVI.

THE TENTH CENTURY.

I. THE DARK AGE.

THE darkness of this century became so deep that it is called the *sæculum obscurum*. The feudal system became in State and Church the prevailing type of rule. The old spirit of classical learning almost departed, the schools of Charlemagne were closed, theology was slighted, the sciences were forgotten, and the arts were neglected. Everywhere the darkness thickened, except under the caliphs, and even in the monasteries instruction fell to the mere routine details of religious services. The light, however, lingered ever Cordova and reflected the Arab culture. Here princes and scholars were instructed in philosophy, astronomy and physical sciences.

The corruptions of ecclesiasticism culminated in what historians name the "papal pornocracy." Bad men, and even children obtained the most exalted stations in the Church. An archbishop of Rheims

was only five years old, and John XII., rightly named, was barely twelve when raised to the papal throne. Of course these were elevated to such positions by the dictation and influence of those who reaped the advantage from such improper disposals.

The new Roman Empire in the West, which fell to pieces through the imbecility of the Carolingians, was succeeded in spirit and scope by the new German Empire of Otho the Great, which became the center of unity in Germany, the defender of Christendom in the West, and for a century and a half controlled the papacy. From Otho to Henry IV. all the popes were confirmed by the German emperors. This empire included the north of Italy.

The papacy made silent progress during the great darkness towards realizing a theocratic monarchy, from which it emerged under Gregory VII., the celebrated Hildebrand, the strongest power on earth. The pope has become *claviger et janitor regni cælorum*. The three principles that were most strengthened during this age were the papal supremacy, the doctrine of purgatory, and that of transubstantiation.

II. SOVEREIGNS.

EMPERORS OF THE EAST.	Nicephorus Phocas... 963
Constantine IX..... 911	John Zimisces..... 969
Constantine and Ro-	Basilius and Constan-
manus..... 915	tine X 975
Romanus II..... 959	

EMPERORS OF GERMANY.		KINGS OF FRANCE.	
Conrad.....	911	(2. Carolingian Race.)	
Henry the Fowler....	920	Rodolph.....	923
Otho the Great.....	936	Louis IV., the Stranger	936
Otho II.....	973	Lothaire.....	954
Otho III.....	983	Louis V., the Lazy...	986
KINGS OF ENGLAND.		(3. The Capets.)	
Edward the Elder....	901	Hugh Capet, the	
Athelstan.....	925	Usurper.....	987
Edmund I.....	941	Robert, the Wise.....	996
Eldred.....	948		
Edwy.....	955		
Edgar.....	959		
Edward II.....	976		
Ethelred II.....	978		

III. AUTHORS.

St. Dunstan, Archbishop of Canterbury; Suidas, grammarian and lexicographer; Roswitha, a nun and celebrated authoress; Abbo, monk and astronomer; Albirunus, Arabian geographer; and Aimoin, historian.

IV. TRADE AND COMMERCE.

One of the conditions for a flourishing state of trade, namely peace, was lacking during the middle ages. In such times of general fighting the rights of property were neglected. To have much or to be rich was too often an invitation to the plunderer. It is so under the despotic governments of the Orient

even to-day. The road along which trade delights to travel is like

“That, on which Blessing comes and goes,”

and follows

“The river’s course, the valley’s playful windings,
Curves round the corn-field and the hill of vines,
Honoring the holy bounds of property.”

When the Arabs took Alexandria in 639, Constantinople became the center of trade and commerce for the Orient. Bagdad was the next to rise to importance as its rival. In the ninth century the general trade of Europe was carried forward by the enterprising Jews. Venice was the first to lead the West in its commercial transactions with the East, and laid the foundation of its wealth and greatness in that spirit of trade and intercourse which it created, nourished and perpetuated. This enterprise was soon imitated by the free cities of Italy and rivalled by the imperial cities of Germany. In the tenth century Spain carried on a flourishing trade with Cairo and Constantinople. But it was not till after the Crusades that Europe awoke to the importance of cherishing and protecting all kinds of industrial pursuits, as finding in them the true elements of a nation’s prosperity and greatness.

V. THE FREE CITIES OF ITALY.

One of the results of the violence that prevailed was the rise to power of the free cities of Italy. The

Emperors were rarely present, the nobles retired to their own fortresses, and in so many instances the cities were left to protect and defend themselves. Their chief interests were found in peace, trade and industry. Their walls were gradually fortified for their own safety, and their political organizations improved to correspond with their needs. In this they were probably favored by the Emperors, who were glad to foster a power by which to counteract the arrogance of the baronial aristocracy. Their constitutions were formed on the following plan:—

1. Two consuls elected annually, who were judges in peace, and generals in war.

2. An advisory council, with duties purely executive.

3. The Senate, which prepared the laws before they were submitted to the citizens.

4. The General Assembly, composed of all the citizens, convened on extraordinary occasions, to adopt necessary laws and initiate needful steps. There were four wards in each community, with their respective companies of horse and footmen.

Their most celebrated improvements were made between 900 and 1200 A. D. They built palaces, walls, fortifications, docks and quays, on such a magnificent scale as to fill even the tourist of our day with admiration.

VI. CESSATION OF FREEBOOTING.

The ravages of the Northmen continue through this century with a tendency to permanent settlement. Their conversion to Christianity, as well as that of the Russians and Hungarians, and their entry as nations into the circle of ecclesiastical and civil society put an end, towards the close of this century, to their piracies, and gave them a new interest in industry and commerce and the unvexed possession of their lands. "Although valor is still the pride of these hardy people, yet the sweets of landed property and domestic life now began to be felt."

VII. THE GROWTH OF FEUDALISM.

At this time society became very generally divided into two classes, the oppressors and the oppressed. Though the ranks were various, yet to his superior every man belonged to the second class, and to his inferior to the first-class, until the lowest order was reached, when the man became nothing but a serf. The feudal system originated in the fifth century when Europe was overrun by its barbarian conquerors, such as the Goths, Lombards and Franks. These so divided all conquered lands as to distribute the parts among their chief officers on the condition of rendering service for them to their suzerain or over-lord. The King granted to the nobles, the

nobles to the rank next below them, and so on, each in turn to the one below, but all held them on the same principle that they should pay rent or service for their tenure. They did not hold the property in fee simple, but in stipend. The name *feod*, *fief*, or *feud* explains itself as meaning "cattle," "rent," "interest," and so a property or land for which a tax, rent, or service must be paid.

The system grew into definite form in the tenth century, and chiefly in France and Germany, where for a long time it remained supreme, as well as afterward spread to all the countries of Europe. In this system each one swore allegiance to his superior to pay the rent or perform the stipulated service for his land or else to forfeit his tenure. "With the lands, down to the holders of Knights' fees, jurisdiction was connected, as well as legislation within certain limits, military command over the fief—holders of the barony, and, to a considerable extent, the right of coining money, together with that of giving charters. In short, nearly all sovereign powers passed over from the old sovereign—who now must be called a *suzerain*, to show his altered position—to his vassals; so that society was disintegrated, as much as it would be, if every county in one of the United States had the right of holding courts of itself and of passing laws. This it is that formed the most marked peculiarity of

the system, and obstructed for centuries all uniform development, all national existence, all unity." It was on this principle, doubtless, when the King was weak, that the barons confederated and secured the right of punishing the King, if he violated certain conditions, and yet not to the extent of injuring his person, or deposing him from Kingship. This was done both in France under the Capetians, and in England under the Plantagenets.

VIII. OUTLINE OF IMPORTANT EVENTS FROM 900 TO
1000 A. D.

900. Division of England into shires, hundreds, and tithings.

901. Alfred the Great dies, and Edward the Elder is elected King—the first prince to take the title "*Rex Anglorum*." He compels the Danes to do homage and pay tithes.

904. Oleg leads a Russian expedition against Constantinople.

912. Rollo, the Northman, forces Charles the Simple, of France, to confer upon him the province of Normandy, and by baptism he becomes Robert, Duke of Normandy. Rouen becomes his capital.

919. Henry I., the Fowler, consolidates the German Empire and founds the House of Saxony.

925. England rises in power and forms relations with Bretagne, Norway, Germany, etc.

933. Block printing invented or used in China.

939. The first political alliance between England and France having been formed, an English fleet sails for the help of Louis of France.

940. Christianity is introduced into Russia.

941. Flanders, by its manufactories of linens and woolens, becomes the center of Western commerce.

943. Malcolm I. becomes King of Scotland.

950. Bohemia becomes tributary to Otho the Great, of Germany.

958. The Northmen invade Spain, attack the Saracens and are defeated.

960. The Free Cities of Italy rise to great power and influence.

964. Otho invades Italy and unites a part of it to the German Empire.

969. Grand Cairo built by the Fatimites.

982. Greenland discovered by the Northmen.

987. Hugh Capet, Count of Paris, is raised by the army and the church to be King of France. Louis V. was the last of the Carolingians.

990. Dublin becomes an important trading city.

991. The Arabic system of Notation brought into Europe.

993. The first papal canonization of Saints.

996. The German Empire is made elective by Otho III.

997. Venice and Genoa establish a flourishing

trade between Asia and Western Europe. Sultan Mahmud adds parts of India to his dominions. He patronizes literature.

999. The Christians numbered at 50,000,000.

IX. PROGRAMME FOR AN EVENING'S ENTERTAINMENT
AND INSTRUCTION IN HISTORY.

1. Music.
 2. Characteristics of this age.
 3. Succession and characters of the Greek Emperors of Constantinople (Gibbon chap. 48).
 4. Life of Otho the Great of Germany.
 5. Mohammed Ben Musa, the Mathematician, and his connection with Algebra.
 6. An outline history of England during this century.
 7. An outline history of France.
- Social intermission.
8. Music.
 9. State of Pilgrimage to Jerusalem under the Fatimite Caliphs (Gibbon chap. 57).
 10. An outline history of Italy.
 11. History of the French language—its relationships and peculiarities.
 12. An outline history of Germany.
 13. The Progress of Free Cities and Commerce.
 14. Music.



CHAPTER XVII.

THE ELEVENTH CENTURY.

I. A BRIEF GLANCE AT THE WORLD.

THE Eastern and Western Churches are hopelessly sundered by continued debates and excommunications. The Norman race complete their ascendancy in France, the south of Italy, Sicily, and England. The supremacy of the Holy See was carried to its highest pitch by Gregory VII. The greatness of his power is seen in the excommunication and humiliation of Henry IV., Emperor of Germany, who was obliged to submit to, and undergo severe penances. The seat of Arabian and Jewish learning is still in Spain, but Seville becomes more famous than Cordova. The Christians of Spain enlarge their power and gain important victories over the Mohammedans. Russia, under Waldemir the Great, begins to flourish. The Greek Empire, in its contests with the Normans and the Turks, declines in power. The Seljukian Turks become Moslem, and invade and conquer Persia.

The free cities of Italy increase in power, wealth and civilization. In the first crusade Peter of Amiens led a rabble of 300,000 persons—men, women and children—as far as Nice, in Asia, before the regular troops were ready to start, and they are there cut to pieces by the Turks. The regular warriors, under eight famous leaders, consisting of 500,000 soldiers and 100,000 cavalry—besides priests, monks, women and children—set out more leisurely, proceed to Constantinople, where they do homage to the Emperor Alexius, cross into Asia and besiege Nice, gain the victory of Dorylæum, and secure their march through Asia. By the capture and victory of Antioch, Baldwin founds the principality of Edessa in 1097, which continues till 1144. By the siege and capture of the Holy City the Kingdom of Jerusalem is founded, and Godfrey of Bouillon was elected its first king by the army in 1099. It is a sign of the world's betterment, as well as a sad reflection on the cruelty and violence of these times, that a law was passed in England forbidding parents to sell their children. Mankind had a lamentable perception in these ages of the rights of property and the rights of the individual to life, liberty, and the pursuit of happiness. Witness the outrageous treatment of one of the noblest races in the world—the Jews! He who does not see that all the kindness and gentleness which are shown man to

man, race to race, kingdom to kingdom, come from the spirit of the Gospel, must have read history with his head upside down. Why! the sermon on the Mount, with its beatitudes for the meek, the peace maker, the pure in heart, has in it enough of sweetness, reasonableness and light to leaven the old Græco-Roman and Norse civilizations,—cruel, bloody and heartless as these were,—and fill them with all that charity and love which to-day are our heritage and boast. At the close of the eleventh century literature begins to revive in Italy, France and England, and above the smoke of battle the morning star begins to shine, and above the groans of the oppressed and the cries of the dying is heard the voice of the Son of Man, “Peace I give unto you; not as the world giveth, give I unto you.”

II. SOVEREIGNS.

EMPERORS OF THE EAST.		Two Princes of the	} 1073
Romanus III.....	1028	House of the	
Empress Zoe and Theodora....	1042	Comneni.....	
Michael VI.....	1056	Alexis Comnenus I..	1081
EMPERORS OF GERMANY.			
Isaac Comnenus....	1057	Henry II., the Lame.	1002
Constantine X. (Du- cas)..	1059	Conrad II.....	1024
Eudoxia and Constan- tine XI.....	1067	Henry III.....	1039
Romanus IV. (Diog- enes).....	1068	Henry IV. (deposed)	1055
Michael VII.....	1071	Rodolphus (killed in battle).....	1077
		Henry IV.(reinstated)	1080

KINGS OF ENGLAND.	
(1. Under the Romans from 55 B. C. to 449 A. D.)	(6. Under the Norman Dynasty from 1066 to 1154.)
(2. Under the Saxons from 449 to 827.)	William I. the Con- queror..... 1066
(3. Under the Anglo - Saxons from 827 to 1013.)	William II. Rufus... 1087
(4. Under the Danes from 1013 to 1041.)	KINGS OF FRANCE.
Sveyn..... 1013	(3. The Capets.)
Canute the Great... 1016	Henry I..... 1031
Harold I., Harefoot. 1035	Philip I..... 1060
Hardicanute..... 1039	
(5. The Rival Saxon Line.)	
Edmund II. Ironsides 1016	
Edward the Confessor 1042	
Harold (son of God- win)..... 1066	

III. AUTHORS.

Leo, the grammarian; Avicenna, Arabian physician and philosopher, writes on medicine and Aristotle; Guido Aritino, inventor of a musical scale of six notes; Berengarius writes against transubstantiation; George Cedrenus, Greek Monk, writes a synopsis of history from the creation to 1057; Ingulphus, secretary of William the Conqueror, writes historical works; Rascelinus, leader of the scholastic philosophers; Lanfranc, Archbishop of Canterbury; Anslem, the philosopher, reviver of metaphysics and founder of scholastic theology, who surpassed his age in fineness of intellect, originality of thought, and logical skill, writes many works, chief of which is "Cur Deus

Homo ”; Marianus Scotus writes Chronicles down to 1083 and commentaries. Booksellers are first heard of in this century.

IV. THE FIRST EUROPEAN DISCOVERY OF AMERICA.

Bancroft, in the first editions of his history, entirely discredited the claim that a Norseman had discovered America in the eleventh century, but the proofs to substantiate that claim have recently been made so plain and indubitable, that although the historian will not altogether abandon an opinion that amounts to a prejudice, yet he feels warranted in condensing two pages on that subject in the first edition into a single paragraph in the centennial, or revised edition of his immortal work.

The historical facts, relied upon, have now been accessible to the world of scholars since the year 1837, when the “Royal Society of Northern Antiquaries of Copenhagen” first gave them a publication in the work by Prof. Charles C. Rafn, entitled “*Antiquitates Americanae.*” If you will take down your atlas and open it at the map of the world, you will perceive what a natural, not to say inevitable, thing this early discovery must have been. Place your finger on Norway, and then as you remember that Iceland was discovered in 863, and Greenland first seen in 877, and first visited by Eric the Red in 983 with a colony

from Iceland, are you not almost compelled by necessity to run it on until you touch the shores of North America?

Now the first European discovery of America happened in this way : In 986 Bjarne was making a voyage from Iceland to Greenland, but encountering a heavy gale or storm was driven far to the southwest, and could not turn his course until he beheld land to the west of him. He brought the news of land westward to Greenland, and this incited Lief Ericson to undertake a voyage of discovery in the year 1000. He soon discovered the lands which Bjarne saw fourteen years previously, and in exploring them gave names descriptive of their appearance and characteristics. Helluland (Newfoundland) was so named from its flat stones ; Markland (Nova Scotia) from its woods, and Vinland (Martha's Vineyard or New England) from its vines. At the last place he remained some time and built large huts, called after him Lief's Booths (*Liefsbudir*). A German named Tyrker was a companion of Lief, and the one who recognized the wild vines as similar to those of his native land, and from this circumstance the whole country received its name. Thorvald, Lief's brother, undertook an expedition to the south in 1003, but while wandering along the shore he was killed in an encounter with the natives in the summer of 1004.

The most distinguished of the early voyagers to America was Thorfinn Karlsefne, who traced his ancestry back to royal blood in Scandinavia. On a visit to Greenland in 1006, he fell in love with Gudrid, a captivating widow, and—well, love is the same the world over and in all ages—married her. Accompanied by his wife he sailed for Vinland in 1007 with a colony of 160 men and three vessels. He lived in America for three years, and had many communications with the red men. Whilst there his wife had a son, whom they named Snorri Thorfinnson. This occurred in 1008, and without doubt Snorri was the first one of European descent born in America! From him descended a line of bishops and distinguished men in Iceland, and what is a little noteworthy the celebrated Danish sculptor, Thorwaldsen of our day, was a descendent of this same Snorri.

Now it will be remembered that the Republic of Iceland, left all to itself during more than a millenium of its history, has preserved its original writings, such as the Sagas and Eddas, in the pure Norse language, undisturbed by those changes which have been characteristic of Europe. An implicit reliance can be reposed upon their genuineness and credibility. These original writings contain nautical, geographical and astronomical evidences which determine the location of the land's discovery beyond a reasonable

doubt. The number of days for sailing from one place to another, and the descriptions of the coasts, the white sandbanks of Nova Scotia, the long beaches and downs of Cape Cod, etc., are not to be mistaken. Is it not remarkable that its subsequent discoverers named the countries by the same characteristics?

Nothing more than discovery is claimed for Lief Ericson, as the attempt at colonization died out almost instantly. The time for a permanent settlement of the land, in the Providence of God, had not yet come; but who shall say that the traditions of it may not have kindled the genius of even a Columbus to undertake a voyage, and that without such traditions his will could not have remained steadfast when his crew became so rebellious and desperate. Traditions of discovery certainly spread to Europe; for Adam of Bremen—not a Northman—writes in the eleventh century that the country discovered received its name of Vinland from the abundance of wild vines found there. He gives as his authority for this statement the name of Svend, King of Denmark, and nephew of Canute the Great. And besides all this it has been stated that Columbus, in one of his voyages, visited Iceland. If this be so, he could not well have failed to hear of Greenland

and Vinland. Let us have a monument for Lief Ericson also.

V. THE NORMAN CONQUEST OF ENGLAND.

The battle of Hastings was so important in its results upon modern civilization as to merit the name of the "Eighth decisive battle of the world." I have barely space to introduce a few testimonies to substantiate this claim. "He who would form a just idea of England conquered by William of Normandy," says Thierry, "must consider that there are two countries, two soils, included in the same geographical circumference—that of the Normans, rich and free; that of the Saxons, poor and serving, vexed by *rent* and *toilage*: the former full of spacious mansions and walled and moated castles; the latter scattered over with huts and straw, and ruined hovels; that peopled with the happy and the idle—with men of the army and of the coast—with knights and nobles; this with men of pain and labor—with farmers and artizans; on the one side luxury and insolence; on the other, misery and envy—not the envy of the poor at the sight of opulence they cannot reach, but the envy of the despoiled when in the presence of the despoilers." "The ultimate good effects on England of the Norman Conquest," says Prof. Creasy, "are as undeniable

as are the miseries which that conquest inflicted on our Saxon ancestors from the time of the battles of Hastings to the time of the signing of the great Charter at Runnymede. That last is the true epoch of English nationality; it is the epoch when Anglo-Norman and Anglo-Saxon ceased to keep aloof from each other—the one in haughty scorn, the other in sullen abhorrence; and when all the free men of the land, whether barons, knights, yeomen or burghers, combined to lay the foundations of English freedom. Our Norman barons were the chiefs of that constitutional movement; those iron barons, whom Chatham has so nobly eulogized. This alone would make England remember her obligations to the Norman Conquest, which planted far and wide, as a dominant class in her land, a martial nobility of the bravest and most energetic race that ever existed. It may sound paradoxical, but it is in reality no exaggeration to say, with Guizot, that England's liberties are owing to her having been conquered by the Normans. The latest conquerors of this island were also the bravest and the best. I do not except even the Romans. And, in spite of our sympathies with Harold and Hereward, and our abhorrence of the founder of the New Forest and the desolator of Yorkshire, we must confess the superiority of the Normans to the Anglo-Saxons and Anglo-Danes, whom they met here in 1066, as well as

to the degenerate Frank noblesse, and the crushed and servile provincials, from whom, in 912, they had wrested the district in the north of Gaul, which still bears the name of Normandy." It is to be hoped that these glowing extracts will stimulate the reader to examine more closely this great historic movement of which Campbell so boldly says, "It high-mettled the blood of our veins."

VI. THE HOLY WAR.

The Crusades, which were now for two centuries to engage the energies of Europe, will demand and reward careful study. They were the first of a series of causes which counteracted the disintegration of feudalism, united Europe in a common cause and introduced that spirit of progress and love for learning which was henceforth to distinguish Europe above all the lands of the earth.

Near the beginning of this century the Fatimite Caliph of Egypt razed to the ground the Church of the Resurrection at Jerusalem, and he even attempted to obliterate the rock-cave which was known as the Holy Sepulchre.

When the Turks took the city, matters grew no better, but the thousands of Christian pilgrims, who flocked thither, were heavily taxed and cruelly treated for the bare privilege of walking the streets of Jeru-

salem and viewing the objects hallowed by their faith. The "palmers" who returned from their pilgrimages aroused the heart of Europe by their recital of suffering and unendurable insults. At length the man, fitted by experience, a glowing zeal and a burning eloquence to voice the indignation of all Christendom that the tomb of the Savior should be held by the infidel Turk, appeared in the person of Peter, the Hermit. Pope Urban III. entered heartily into the scheme of a Holy war, and commissioned Peter to preach and arouse the Christians of Europe to the great undertaking. Riding upon a mule, bareheaded and barefooted and holding aloft a huge crucifix, Peter went up and down Italy and France, crying with a voice that awoke the enthusiasm of the West, and whose echo shook the world.

In 1095 two Councils were held, the one at Placentia, the other at Claremont, where both Peter and Pope inflamed the enthusiasm of the gathered multitudes. The throng took up the shout in old French, "*Dieu li volt*" and none left the market place who did not put upon their shoulder the red cross, as a badge that they had enlisted for the Holy War.

The chief general causes producing the Crusades may be summed up as follows:

. The holy associations connected with Jerusalem.

2. The rivalry between Christianity and Mohammedanism.

3. The burning shame that the Moslems should have and hold the city and tomb of Christ, and the latent fear that their arms might again flash upon the field of Europe for the extension of Islamism.

4. The finding of an object in them which combined enterprise, adventure, pilgrimage, war, conquest, romance and religion—an object glorious every way. All sins were remitted to the hardest sinner when the red cloth badge covered his shoulder. Remittance and indulgence, what more could they ask? The way to the empty tomb is the new way which God now appoints for the cleansing from all sins. A fire now began to blaze that lit up the West and cast its glow and smoke over the fair fields of the Orient.

VII. THE GROWTH AND CULMINATION OF THE PAPAL POWER.

The thought of a bishop was very ancient, but it was first advanced for James and not for Peter. It was Ebionitic, and as such was denounced and rejected. We may outline a few steps by which the doctrine was developed :

1. The pre-eminence of such metropolitans as the bishops of Alexandria, Rome and Antioch. At the outset the equality of all the bishops was insisted

upon. The attempt of such bishops as Victor (in 196) and Stephen (256) to establish a pre-eminent authority in themselves was strongly resisted by Polycrites and Cyprian. By the Council of Nice, sixth canon, superior metropolitan dignity was conferred upon the bishops of Alexandria, Rome and Antioch, and in the order thus named.

2. The successive appeals which were made to Rome in various disputes and particularly in the Arian controversy called forth a number of decretals which exalted the authority of Rome and seemed to give its bishops a pre-eminence over all the others.

3. The ambition and ability of some of the popes. Leo I. (440-461) was the first to claim universal authority as being derived from the apostle Peter, and inherited by the Roman bishop as his successor. In 445 an imperial rescript made Leo the head of the Western Church. His legates at the Council of Calcydon in 445 endeavored to have him acknowledged as head of the Church East and West, but the parity of the bishops was still insisted upon. A point was gained, however, inasmuch as the East by a species of flattery addressed Leo as the "Œcumenical Bishop." This claim as put forth by Leo was strengthened by the fall of the Roman Empire and the conversion of the incoming barbarians. As the political empire went down the spiritual empire was gradually exalted to take its place.

Gregory the Great (590) carried forward this scheme and claimed authority over the Church both in the East and the West.

4. The temporal dominion. This begins in 755 by the gift of Pepin to Stephen III. of some twenty-two cities in the Exarchate of Ravenna. Charlemagne still farther strengthens the political power of the pope that the papacy in turn might strengthen his empire. He added other cities to the grant of Pepin. And thus the pope's dominions increased till in the age of Hildebrand, another Gregory the Great, or in this century, they comprised a territory 17,000 miles square. Thus the strongest ecclesiastical system in the world required centuries for its perfection and full maturity.

VIII. OUTLINE OF PROMINENT EVENTS FROM 1000 TO 1100 A. D.

1000. Lief Ericson, of Norway, discovered America. House of Wisdom at Cairo. This year was looked forward to as the end of the world. Its effects were various. It was received by many as a hope, by some as a fear, and by others still in a spirit of despair. It had a most depressing effect upon all kinds of labor, but as the year passed through its usual course the affairs of the world re-assumed their wonted appearances.

1002. Fearful slaughter of the Danes in England

on St. Brice's day. Sveyn, whose sister was one of the victims, lands an armament and inflicts great injury upon the country. He receives £30,000 to depart. The renowned Brian Boroihme is crowned at Tara, Ireland.

1009. The Church of the Resurrection destroyed at Jerusalem.

1010. Edward surrenders sixteen counties to the Danes, and pays a tax of £48,000.

1012. John, Nestorian patriarch in Bagdad, sent presents to the Keraites when told that their king, with 200,000 subjects, was ready to embrace Christianity. The royal household henceforth professed the Christian faith. This event gives the basis for the subsequent reports about Prester John.

1013. Sveyn lands and conquers England. Ethelred flees to Normandy. He dies, and appoints Canute the Great as his heir and successor. Ethelred is recalled, but upon his death in 1016 Edmund Ironsides and Canute contend for the throne. After a fierce struggle they divide the kingdom. Edmund is murdered a month later, and Canute becomes sole king. The king marries Emma, widow of Ethelred, and after his conversion to Christianity becomes the patron of the Church and literature, and administers justice alike to all. A great and wise ruler. Venice and Genoa increase their commercial importance. The French begins to be a written language.

1016. The Cathedral of Pisa is built by Buschetto. The Gothic style prevails in the West.

1019. The Moors brought into Spain to support the Arabs.

1020. The *Ave Maria* begins to be repeated daily by some women, with a string of precious stones. The origin of the rosaries.

1031. Union of Navarre and Castile.

1032. "The Truce of God" introduced by the French clergy, which requires that all fighting, public or private, shall cease from Wednesday evening to Monday morning—the time hallowed by the Savior's passion. This, as well as the "Peace of God," was a result of the general expectation that the world would end with the first millenium.

1039. Macbeth murders Duncan and usurps the throne of Scotland. By the battle of Cloutarf the power of the Danes is terminated in Ireland.

1041. The Danes are driven out of Scotland. Westminster Abby (partly) and London bridge are built.

1048. The Broad Seal of England for the first time affixed to documents. Leo IX. the first pope to keep a standing army.

1052. Rodrigo Diaz de Bivar, the famous hero of the Spanish epic, acquires the name of "the Cid" from the Moors, with whom he wages a ceaseless warfare.

1053. Pope Leo IX. defeated by the Normans.

1054. Laws promulgated for Russia by Jaroslas.

1055. The Turks subvert the Caliphate Empire of Bagdad.

1058. Robert Guiscard, the Norman, expels the Saracens from Sicily, and is created Duke of Apulia by the pope.

1059. The pope forbids married clergy from performing ministerial duties.

1060. After a six years' contest the Normans complete the conquest of southern Italy.

1065. The Turks capture Jerusalem.

1066. Harold, king of England, conquers at Stamford Bridge, but he is defeated at the battle of Hastings, and England passes under the rule of William the Conqueror. The Cathedral of Canterbury is begun by Lanfranc.

1070. The Normans introduce the feudal system into England. The Norman language also prevails.

1080. The Tower of London is built.

1084. The Turks overrun Asia Minor.

1086. The Domesday book of the conquest is completed. All landed titles in England run back to this book and find in its pages their validity.

1088. The Curfew introduced into England, in order to maintain domestic peace and establish a rigid police.

- 1093. Anselm made archbishop of Canterbury.
- 1098. War between England and France.
- 1099. The Christians are believed to number 70,000,000.

IX. PROGRAMME FOR AN EVENING'S ENTERTAINMENT
AND INSTRUCTION IN HISTORY.

1. Music.
2. Characteristics of this century.
3. The discovery of America by Lief Ericson.
4. The origin and growth of the English language.
5. The battle of Hastings in 1066.
6. Life of William the Conqueror.
7. The Domesday Book.
8. Music.
- Social intermission.
9. What were Alhazen's discoveries in Optics?
10. Life of Pope Gregory VII.
11. Peter the Hermit and Walter the Penniless.
12. The first Crusade in 1096.
13. The Latin Kingdom of Jerusalem.
14. Life of Anselm.
15. Music.



CHAPTER XVIII.

THE TWELFTH CENTURY.

I. THE PERIOD OF CRUSADES.

THIS century witnessed the rise of Portugal. The Mohammedans would have been entirely driven from Spain but for the dissensions of the Christians.

The crusades were very destructive of life and property, but they introduced a life and spirit of enterprise and commerce into Europe. Philosophy again begins to flourish, civil law to be studied, and theology to be constructed. Ancient learning is again sought after, Aristotle is accepted as master, and modern languages begin to be applied to the pursuits of literature.

Commerce is extended, and in England woolen factories are established at Worsted and Norwich.

A crusade was preached against the Waldenses in 1178, and as a result they were subjected to all the horrors of war. They were dispersed, but could not be exterminated. Persecution emphasized as well as

called attention to their doctrines. This body has ever been true to its motto: "Light in the darkness."

II. SOVEREIGNS.

EMPERORS OF THE EAST.	KINGS OF ENGLAND.
John Comnenus I... 1118	(6. The Norman Dynasty.)
Manuel Comnenus.. 1143	Henry I..... 1100
Alexis Comnenus II. 1180	Stephen..... 1135
Andronicus I..... 1183	(7. The Plantagenet Dynasty.)
Isaac II. the Angel.. 1185	Henry II..... 1154
Alexis III..... 1195	Richard I..... 1189
EMPERORS OF GERMANY.	John Lackland..... 1199
Henry V..... 1106	KINGS OF FRANCE.
Conrad III..... 1138	(3. The Capets.)
Frederic Barbarossa.. 1152	Louis VI. the Gross. 1108
Henry VI..... 1190	Louis VII..... 1137
Philip..... 1198	Philip II., Augustus.. 1180

III. AUTHORS OF GREAT CELEBRITY.

Jeffrey of Monmouth, historian; Peter Abelard, and Peter the Lombard, scholastic philosophers; William of Malmsbury, English historian; Gratian devotes twenty-four years to study, and then publishes the Canon Law; St. Bernard founds 160 monasteries; Boahoddi Ibu Shaddad, writer of the life of Saladin in Arabic.

IV. CHIVALRY.

This order was of Teutonic origin, but no exact date can be given when it became a well-defined system. It seems to have grown up gradually and come to full maturity during the age of the crusades. It

was a companion to feudalism, and reflected the social and moral life of the middle ages. It had three grades—the page (from the years of 8 to 14), the squire (from the years of 14 to 21), and the knight. The first two were preparatory for the third.

As a system it seems to have passed through three stages. At first it was a purely military institution, suggested perhaps by the light Arab horsemen in the Frankish invasion of 778. In the eleventh century it became partly a religious institution, for now the creation of a knight became a religious ceremony, and the applicant vowed to protect Mother Church, and faithfully perform his religious duties. Then last, it became an institution whose object was to keep alive a spirit of devotion to the fair sex—a devotion amounting almost to adoration,—to protect them in an age of violence, and to redress their wrongs. And on their part it called for courage, manliness, honor, chastity, and other knightly virtues. The knight was the gentleman of the middle ages.

Tournaments and knight-errantry were two peculiar features that accompanied chivalry and helped the knight to keep up the warlike spirit and the forms of war even in the time of peace.

V. MINSTRELSY.

The poet-singer gave to chivalry a glory which it could not otherwise have secured and perpetuated.

Minstrelsy had either its birth or revival in the exploits of the knights. The romances which exalted the deeds of a Charlemagne or King Arthur prolonged the age of chivalry; and the minnesingers of Germany, the troubadours of France, and the trouvères of Normandy in echoing strains of verse and melody exalted the virtues and the prowess of their bravest knights. From these same exploits poets like Tasso, Ariosto and Chaucer were to derive an inspiration. And last of all a Tennyson in our own day has revived the memories and achievements of a bygone age in his "Idylls of the King."

But, although chivalry had in it the elements of glory and the charms of song, yet there were many attendant evils. These latter have survived in a perverted spirit of gallantry, false notions of honor, and the code and practice of dueling.

VI. ABELARD AND BERNARD.

The lives of these two very distinguished men are well worthy of study. The former was a scholastic philosopher who subjected everything to reason and criticism. Doubt was the first article in his creed. Ignorance is the mother of knowledge, and doubt of wisdom. In his system, it is said, "religion was reduced to morality, and morality to humanity. Head was against heart in this struggle. Abelard regarded Aristotle above Augustine, the Sibyls above

the prophets as heralds of Christ. He anticipated the objections against revelation which have been alleged against modern deism." Bernard was the exact opposite. He was full of faith; religious fervor and a pure and disinterested love.

The two met in controversy before the Synod of Sens in 1140, where Bernard in seventeen collated passages showed how wide was the difference between Abelard and the Fathers of the Church. It was enough. The Council condemned fourteen of these propositions, ordered his books to be burned and himself to be imprisoned in a convent.

VII. ABELARD AND HELOISE.

Abelard was a man of remarkable gifts. He was handsome, a poet, a musician and a philosopher. "He walked as a monarch among men. Crowds gazed. Women hurried to the windows to look at him." He drew together as many as 5,000 students from various parts of Europe to hear his brilliant lectures,—such multitudes that, as he himself has said, "the hotels were neither sufficient to contain them, nor the ground to nourish them." Even when he went into the desert, little by little an immense auditory grew up about him.

Heloise was as remarkable for her beauty as Abelard for his genius. Nor were the charms of her

mind inferior to her personal beauty. Abelard became enamoured of her, betrayed her, married her, and finally deserted her,—a sad, sad story. In the estimation of Hallam “the letters which passed between them formed the first book of permanent literary interest in Europe for 600 years after Boethius’ ‘Consolations of Philosophy.’”

Some sixty-one years ago, the bones of these unhappy lovers were laid side by side in the beautiful tomb at Pere la Chaise. It has become a shrine to which eager multitudes resort and evince a sorrowful admiration, nor is it ever lacking in “votive offerings” that help to keep alive the feeling of romance and poetry.

VIII. THE CRUSADES CONTINUED.

The second crusade took place from 1147 to 1149. The capture of Edessa by the Moslems threatened the loss of Jerusalem likewise. St. Bernard, Abbot of Clairvaux, awakened Europe by his eloquence and enlisted Louis VII. of France and Conrad III. of Germany in the enterprise, who together led a force of 1,200,000 men for the relief of the crusaders. The attempt proved unsuccessful, the armies were unable to reduce Damascus—their chief endeavor,—and what was left of them finally found their way back to Europe.

The third crusade took place from 1189 to 1192. Saladin had terminated the Kingdom of Jerusalem in 1187. The tidings of its fall and the news that the golden cross which for eighty-eight years had glittered from the Mosque of Omar in token of its Christian regeneration had been trampled in the dust beneath the Moslem feet, again electrified the heart of Europe. England, France and Germany under their illustrious princes, Richard Cœur de Lion, Philip Augustus and Frederic Barbarossa armed themselves for the recapture of Jerusalem. Their arms however were robbed of strength by disunion, and secured no other result than a treaty with Saladin to exempt the Christian pilgrims from taxation.

IX. ORDERS OF KNIGHTS.

During a long time the Kingdom of Jerusalem was mainly upheld by two orders of military monks. The Knights Hospitallers of St. John, called also of Rhodes or Malta, originated toward the close of the eleventh century and took their first name from their keeping a hospital dedicated to St. John for the care and comfort of the pilgrims.

The Knights Templars were organized in 1118 by nine Frenchmen for the protection of the holy sepulchre and the defense of the pilgrims. They took their name from occupying a residence near the site on which had stood the Temple of Solomon.

The Knights of the Teutonic Order arose in the third crusade when a few men of noble hearts and generous impulses banded together to care for the sick and wounded in the siege of Acre.

X. OUTLINE OF IMPORTANT EVENTS FROM 1100 TO
1200 A. D.

1100. Henry I. marries Maud, daughter of Malcom of Scotland, and thus unites the Norman and Saxon interests.

1104. The crusaders capture Acre.

1106. Milan revolts and establishes a free republic.

1108. Pisa, Genoa and Venice gain greater wealth through the crusades.

1109. The crusaders take Tripolis.

1110. Paper begins to be made of cotton rags.

1114. Henry V., Emperor of Germany and King of Italy, marries Matilda of England.

1118. The Order of the Knights Templars instituted.

1120. Rise of the House of Guelf.

1125. Rise of the rivalry between England and France, which continues nearly four centuries.

1138. Celebrated rivalry between the Guelfs and Ghibelins begins. This struggle between papal and imperial factions lasted for three centuries.

1139. The Kingdom of Portugal is founded.

1140. Lubec is founded, whence originated the Hanseatic League. The two Sicilies, by the papal investiture, are united into one kingdom under Roger.

1144. The city of Moscow is founded.

1147. The second crusade. Alfonso I., King of Portugal, by the help of the crusaders, takes Lisbon from the Moors.

1149. Henry Plantagenet invades England.

1154. The Plantagenets obtain the English Crown.

1157. The Bank of Venice founded.

1160. The order of the Carmelite Monks is said to have been instituted.

1163. A colony from the Netherlands build Berlin.

1164. The order of the Teutonic Knights begins. The constitution of Clarendon in England.

1167. Frederic Barbarossa takes Rome. The free cities of Italy form a league to preserve their liberties.

1170. The pope sends Philip to search out the Christian Keraites. This was the first missionary attempt of Rome in Eastern Asia.

1171. Martyrdom of Thomas a Becket. Saladin becomes Sultan of Egypt, and greatly extends his power by the conquest of Syria, Assyria, Mesopotamia and Arabia.

1172. Conquest of Ireland; it had been granted by a papal bull to Henry II. in 1156.

1176. The celebrated Genghis Khan, King of the Tartars, rises to fame and power.

1178. Spread of the Waldenses in the valley of Piedmont.

1180. Glass windows begin to be used in private houses in England.

1183. By the peace of Constance the liberties of the free cities of Italy are re-established. Saladin takes Aleppo and deposes the Sultan of Mosul.

1186. Saladin combines his forces against the crusaders.

1187. Saladin gains the victory of Tiberias, and captures Jerusalem. This leads to another crusade.

1189. The third crusade to recover Jerusalem, in which England, France and Germany unite.

1191. Acre is captured. Saladin is defeated at Azotus, and by treaty the Christians are guaranteed safe pilgrimage to Jerusalem. The Kingdom of Cyprus is founded.

1193. Death of Saladin and division of his empire.

1194. The motto "Dieu et mon Droit" first used.

1195. The Mohammedans regain their waning power in Spain by the defeat of the Christians in the battle of Alarcon.

1196. Richard Cœur de Lion, in returning home in disguise, passes through Germany, and is imprisoned. He was kept in a secret prison for two years,

but was discovered by a minstrel and released on the payment of a large ransom.

1199. The Christians number 80,000,000.

XI. PROGRAMME FOR AN EVENING'S ENTERTAINMENT
AND INSTRUCTION IN HISTORY.

1. Music.
2. Characteristics of this century.
3. The origin and aim of chivalry.
4. Abelard and St. Bernard.
5. The Knights Templars.
6. The second crusade in 1147.
7. Music.
- Social intermission.
8. Music.
9. Minstrelsy.
10. The martyrdom of Becket.
11. The third crusade in 1189.
12. The Waldenses.
13. The life of the heroic Saladin.
14. Revival of literature.
15. Music.



CHAPTER XIX.

THE THIRTEENTH CENTURY.

I. A BRIEF VIEW.

DURING this century Christianity numerically came to a standstill, or even went backward. This was due to the many wars that were carried on, such as the five crusades, the ravages of the Mongols, the establishment of the inquisition, and the persecutions of the Waldenses and Albigenses. By these acts of cruelty, these devoted bodies of Christians were scattered throughout Europe, and on broader fields their doctrines sprang up anew in their spiritual children, the Wickliffites, the Hussites, and the Moravians. The seeds which were thus sown germinated in the Protestant Reformation, and are bearing full fruit to-day in those lands where church and state dwell side by side in perfect freedom.

The Ottoman Empire is founded in this century. The Hanseatic League is also formed, and becomes helpful to the progress of civilization, constitutional

government, and the liberties of the third estate. The germs of representative government are warmed into life by the great English Charter, and begin their growth in a congenial soil.

This century witnessed the origin of numerous mendicant friars or brotherhoods, whose objects were to deepen the hold of the papacy upon the people. They formed a sort of counter-reform to the Albigenses and Waldenses.

II. SOVEREIGNS.

EMPERORS OF THE EAST.	KINGS OF ENGLAND.
Isaac II. (restored).. 1203	(7. The Plantaganet Dynasty.)
Alexis IV..... 1204	Henry III..... 1216
Ducas (usurper, de-	Edward I..... 1272
throned by crusad-	EMPERORS OF GERMANY.
ers)..... 1204	Otho IV..... 1208
(Latin Empire Established.)	Frederic II..... 1212
Baldwin of Flanders. 1204	William of Holland. 1247
Henry, his brother.. 1206	Richard of Cornwall. 1257
Peter of Courtney... 1216	Alphonso of Castile. 1257
Robert, his son..... 1219	Rodolph of Hapsburg 1273
John of Brienne.... 1228	Adolph of Nassau... 1291
Baldwin II..... 1231	Albert I. of Austria. 1298
(Greek Empire of Nice.)	KINGS OF FRANCE.
John Ducas..... 1222	(3. The Capets.)
Theodorus II..... 1255	Louis VIII. the Lion 1223
John Lascaris (re-	Louis IX. the Fat... 1226
takes Constantino-	Philip III. the Bold. 1270
ple)..... 1261	Philip IV. the Fair.. 1285
Michael Palæologus.. 1261	
Andronicus II..... 1283	

III. PROMINENT AUTHORS.

Roger Bacon, Snorri Sturleson, Matthew Paris, Alexander Hales (Irrefragable Doctor), Thomas Aquinas (Angelic Doctor).

IV. MAGNA CHARTA.

Every student of Constitutional history who is interested in the progress of civil liberty and civil government should pay particular attention to the steps leading to this great document. By this act England passed from a personal to a representative government, at least in principle. Magna Charta guaranteed three great rights, as follows: "No taxation without representation;" "Trial by jury;" "Writ of habeas corpus." It thus provided for a parliament for fixed legal tribunals, and regular sessions of the courts—the chief principles that have exalted the English Constitution. Next to the English Revolution the signing of Magna Charta by King John at Runnymede is the most important event in English history. "In short it laid the foundation of that free and just government, to have produced, preserved and matured which is the immortal claim of England to the esteem of mankind." The King continues a vain strife with the barons to counteract the power and destroy the rights guaranteed to England by this instrument, whose chief defect was that

it made no provisions for making effective these stipulated enactments. It was left to no one in particular to enforce its principles; but a parliament soon grew up about it which finally filled its terms full with the spirit of life and liberty. The American Revolution was but a re-enactment of Magna Charta.

V. THE HANSEATIC LEAGUE.

A number of cities united for the protection of trade and commerce against robbers and pirates. It included some eighty cities in the chief places of Europe, which were divided into four colleges, of which Lubec, Cologne, Brunswick and Dantzic were the chief. Factories were located at London, Bruges, Bergen in Norway and Novgorod in Russia. This last city became one of the most important in Europe. It carried on a trade that extended from the shores of Ireland to China. It had a population of 400,000, and their wealth and strength became so great as to pass into the proverb, "Who can resist God and Novgorod the great!" It was destroyed however by Ivan IV. in 1569. The cities of the league greatly flourished and their merchants enjoyed considerable privileges and immunities.

VI. THE MONGOLIAN INVASION OF EUROPE.

The Mongols are a nomadic people which from the most ancient times have inhabited an extensive



SHIPS OF THE HANSEATIC LEAGUE.

tract in Central Asia. They belong to the Turanian family. They are a brave, hardy and warlike people, which have succeeded in establishing famous dynasties in China, Persia and elsewhere. It was to protect China against their frequent incursions that the Emperor built the famous Chinese wall.

In this century a force of Mongols and Tartars, amounting to a million and a half, set out from the North of the Caspian for an invasion of Europe. The famous Batu Khan led them. Having overrun and devastated Astracan, Georgia and Circassia, they burst into Russia in 1236 to burn Moscow and Kiow and to take possession of the land. They established an authority that was continued for 200 years. They next advanced against Poland and burned the cities of Lublin, Breslau, and Cracow. In the decisive battle of Lignitz they defeated the Knights of the Teutonic order, the Polish Palatines and the Dukes of Silesia, and filled nine sacks with the right ears of the slain. After this they so completely ravaged Hungary as to leave unsubdued only three fortresses in the entire land. It now seemed as if all Europe was to suffer from another "Scourge of God," but providentially, after they had wasted Servia, Russia, and Bulgaria, Germany was spared by their retreat to the banks of the Volga. A second invasion followed toward the close of the century, but its force was

soon expended, and the energies of Europe revived as speedily.

VII. SCHOLASTICISM.

The second period of philosophy extends from the eleventh to the middle of this century. Its chief writers were Roscellin, head of the Nominalists, who revives the subject of the universality of ideas; St. Anselm, his great antagonist, William of Champeau, the head of the Realists, Abelard, Peter Lombardus, and John of Salisbury. Nominalism starts with the doctrine that general notions, such as the notion of a horse, have no realities corresponding to them, but exist only as words or names. Realism is directly opposed to this, and teaches that there is an intuitive cognition of an external object which corresponds to the term used. Genus and species are real things existing independently of thought, according to this philosophy. When you think of anything there is a real individual object which corresponds to that thing, and forms the direct object of thought. When you employ the term "horse," some individual and real horse forms the object of thought. St. Bernard and Walter, Abbot of St. Victor, who are termed "mystics," opposed scholasticism in this period; yet, notwithstanding, independence of thought made considerable headway, and the tendency became more marked to

make thought depend upon reason rather than authority, whether the latter be that of the Fathers or of the philosophers like Plato and Aristotle. The doctrine of conceptualism is intermediate between those of nominalism and realism. If we add to these idealism and materialism, we shall have before us some of the chief schools of thought.

VIII. THE PAPACY CARRIED TO ITS LOGICAL CONCLUSION.

The spiritual despotism of the Romish Church has been rendered absolute by four steps which were taken at different intervals. The first of these was the Pseudo-Isidorian, or False, Decretals. These were issued about 850 by a Frankish author who in his preface called himself Isidorus Mercator. By their means the papacy in its spiritual pretensions was connected with the apostles, and papal authority was seemingly confirmed by an inspiration that might not be questioned. These decretals exalted the popes over councils and hierarchies as well as over Kings and subjects.

The second step was taken in 1215 when auricular confession, at least once a year, became indispensable to membership as the 21st canon set forth in the words : *Omnis utriusque sexus fidelis*. The sacraments had already been fixed at the number seven

and confession was added as an integral part to the sacrament of penance. By this decree absolution and penance were vested in the priesthood, and a power acquired over the beliefs and consciences of the penitents which has bound together all catholics into a spiritual despotism of the most absolute kind. The objects aimed at may have been as laudable as they seemed plausible; for these were nothing less than the suppression of heresy and unbelief. The third step was taken in 1233, when Pope Gregory IX. established the Inquisition. In some lands the maxim has prevailed: the Confessional for Catholics, the Inquisition for heretics.

In 1870 the last step was taken when the dogma of Papal Infallibility was promulgated. By this decree it was made binding upon faith to accept every decision of the pope as infallible without the assistance or concurrence of cardinals and councils. The pope claims, when acting as pope, to be divinely guided into all necessary truth and protected from error. Hereafter councils are unnecessary, for the pope as the successor of Peter cannot err in his teachings and utterances. Truly the pope hereby claims to have been invested with an attribute of the Deity.

IX. THE CRUSADES CONCLUDED.

These wars, although in themselves great evils, promoted national intercourse, commerce and in-

dustry. During this century they spent their force, and were finally abandoned as useless contests with the Orient.

The fourth crusade, 1202.—Some omit this one from the number, because its exploits were limited by the capture of Constantinople. This crusade was led by the Marquis Montserrat.

The boy crusade, 1212.—This attempt hardly merits the name. Stephen of Vendome, a shepherd boy, asserted that God had appeared to him in a vision, given him bread, commissioned him for a crusade, and directed him to carry a letter to the King of France. He gathered about him an army of 30,000 boys, of the age of twelve, on horseback and afoot. Among them were also girls in boys' clothing. They set sail from Marseilles in seven ships, under the direction of two rascally merchants. Two of these ships were wrecked and all on board were lost. The other five reached Egypt, where the boys were sold as slaves. These merchants were afterwards hanged in Sicily for their crimes.

Two other bands of boys were collected at the same time and set out from Germany across the Alps to Genoa and Lombardy, where they were scattered, and many sold as slaves. Thus ended this remarkable fanaticism.

The fifth crusade, 1217.—This was organized by Andrew II., King of Hungary. His forces were sup-

ported by the Kings of Jerusalem and Cyprus, and after capturing some forts and Mt. Tabor the King returned in 1218. Fruitless in its results.

The sixth crusade, 1228.—This movement was headed by Frederic II., Emperor of Germany. He was strongly urged thereto by the pope. After having been out three days at sea with his forces, for some reason or other he returned, whereupon he was excommunicated by the pope. He got ready the second time, and sailed the following year, being chiefly influenced by a proffered alliance with the Sultan of Egypt. By great ability he concludes a peace, which secured the restitution of Jerusalem and many other cities to the Emperor of Germany. It contained almost only this one stipulation, that the Mosque of Omar should be kept open for the free worship of the Moslems. He entered Jerusalem in triumph, but being excommunicated, the clergy remained sullen. He put the crown on his own head without their assistance. His reign was short—although Jerusalem remained in the hands of the Christians till 1244—inasmuch as the schemes of the pope against him required his speedy return to Europe.

The seventh crusade, 1248.—In 1244 the Turks invaded Palestine, and captured and pillaged Jerusalem. Louis IX. (St. Louis), of France, sailed for Egypt with 50,000 men in 1,800 ships. His army

chant a sacred anthem as they set sail. The winter was spent in Cyprus. In 1249 he proceeded to capture Damietta, and having done this he advanced to Cairo. He was defeated by the foe, his brother slain, and himself taken prisoner. He was ransomed and restored to liberty in 1250. He then remained four years at Acre, until he heard of the death of his mother, when he at once returned to France. He was unable to visit Jerusalem.

The eighth and last crusade, 1270.—This was organized by Louis IX., of France, against the Prince of Tunis, whom he designed to convert with the sword. The Moslems gave way before him, but St. Louis sickened and died. This crusade was continued by Edward I. of England. When he arrived he found the king dead, but took command and led his forces into Palestine, where he arrived in time to deliver Acre from a siege. After this he marched to Nazareth with a force of 9,000 men, and concluded his efforts by securing a ten years' truce. It was here, after having been wounded by a poisoned dagger, that his wife so heroically saved his life, by sucking the poison from his wound. He at once returned to England, after an absence of eighteen months. The Latin kingdom of the East, having lost Jerusalem, made Acre the seat of its government, but was finally overthrown entirely in 1291, when the Mamelukes captured

Acre. Sixty thousand Christians were either slain or reduced to captivity. Thus closed the crusades, with the country in the possession of the Mohammedans. Their chief object having been accomplished, the defense of Europe from the sword and faith of Islam, the spirit died out altogether.

The benefits of the crusades were far-reaching. This movement aroused and expanded the intellect of Europe; it softened the harsher manners and customs of the West; it promoted discoveries and progress, and kindled anew the light of learning. It accelerated the useful arts, agriculture, manufacture, trade and commerce. It advanced popular liberty in Europe. It led to the organization of societies for the care of the sick and destitute. It kept alive that spirit of travel and adventure which resulted in the discovery of America and the doubling of the Cape, and thus enlarged the knowledge of geography and facilitated the world's intercourse.

X. OUTLINE OF IMPORTANT EVENTS FROM 1200 TO 1300 A. D.

1200. Chivalry gains ground in Scotland.

1202. Waldemar II. enlarges the dominion of Denmark. The fourth crusade.

1204. Venice enriched by the conquest of Constantinople. The four famous bronze horses are brought to Venice.

1208. London obtains the right to elect its own Lord Mayor.

1209. France engages in a crusade against the Albegeoise. Languedoc is laid waste and its cities burned. The Inquisition was instituted.

1210. First war of Venice and Genoa.

1212. The Christians of Spain slay 160,000 Musulmans in the battle of Nevas de Folosa. The Boy Crusade.

1213. War with France, in which England loses Valoise and Vermandoise. King John of England submits to the pope, and receives back his kingdom as fiefs of the Holy See.

1215. Magna Charta signed at Runnymede. Auricular Confession* became a dogma of the Church in the Fourth Lateran Council, which was presided over by Pope Innocent III.

1216. The order of Dominicans founded.

1217. The fifth crusade.

1218. First discovery of coal at Newcastle.

1222. The University of Padua founded.

1223. Sancho II. defeats the Moors in Portugal. The first Storting, composed of spiritual and temporal lords and landholders, assembles at Bergen, Norway.

*For a full account of what transpires in the confessional, see Father Chiniquy's "The Priest, the Woman and the Confessional." It is published by A. Craig & Co., Chicago.

1224. The Mohammedan power in Spain is divided and rapidly declines. The order of Franciscan Monks was instituted.

1226. The order of the Carmelites was instituted.

1228. The sixth crusade.

1229. By another crusade against the Albegeoise, they are defeated, and their province is ceded to the French crown. The Scriptures prohibited to all laymen.

1230. The Teutonic Order establishes itself in Prussia.

1236. Russia, Poland and Hungary invaded by 1,500,000 Mongols and Tartars. A terrible scourge. The invaders do some damage in Germany, and then retreat to the Volga.

1238. Mohammed I. founds the Kingdom of Grenada.

1245. Rise of the Hanseatic League.

1246. The Flagellants appear in Europe.

1247. Hugh de St. Charo, with the help of 500 monks, prepares the first concordance of the Bible.

1248. The seventh crusade.

1250. The palace of the Alhambra was founded, but it was not completed till 1348. The Mamelukes, originally Turkish slaves, obtain the rule of Egypt.

1253. Magna Charta is ratified in Parliament.

1254. The Jews everywhere persecuted. Twenty-five knights make oath that a boy was crucified by a party of seventy-one Jews. The accused are imprisoned.

1256. The Hermits of St. Augustine were established.

1258. Famous parliament meets at Oxford.

1259. Kublai Khan rises to power in the North of China. He builds Peking and makes it his capital.

1261. The King of Norway subjected Iceland to his rule.

1265. The first regular parliament in England founds representative government by enacting that two knights for each county, two citizens for each city and two burghers for each burgh should be summoned by writs.

68. By the pragmatic sanction the liberties of the Gallican Church are secured.

1270. Eighth and last crusade.

1272. Languedoc falls to the crown of France. First patent of nobility issued in France—a victory over the landed and hereditary aristocracy; a second gain to follow was the wealth of citizens through industry and trade; a third, the moral cultivation of the people.

1273. Rodolph, elected emperor, founded the house of Hapsburg.

1274. The many orders of mendicant friars were limited to four.

1275. The University of Lisbon is founded. Robert Bruce, John Baliol and others dispute for the Scottish crown after the death of Alexander and the "fair maid of Norway."

1277. Pope Nicholas III. introduces nepotism by enriching his family at the expense of the Church.

1279. Kublai Khan, having conquered the south of China, adopts the Chinese religion and manners. This dynasty called the Yu-en by native historians. He is visited by Marco Polo.

1280. Eric II., King of Norway, marries Margaret, daughter of Alexander III., of Scotland.

1281. Othman establishes himself as the chief of 400 families in Asia Minor.

1282. On account of the Sicilian vespers France leads a crusade against Aragon.

1284. Edward II., born at Caernarvon, is the first to take the title of Prince of Wales.

1287. Jews to the number of 15,660 are banished from England.

1289. A second invasion the Mongols.

1297. Sir William Wallace fights for the independence of Scotland.

1299. Edward I. defeats Bruce and Douglas at

Falkirk. The Christians supposed to number 75,000,000.

XI. PROGRAMME FOR AN EVENING'S ENTERTAINMENT
AND INSTRUCTION IN HISTORY.

1. Characteristics of this age.
 2. Trial by jury and Magna Charta.
 3. The origin and prevalence of the Inquisition.
 4. The fourth crusade in 1202.
 5. The boy crusade in 1212.
 6. The fifth crusade in 1217.
 7. The life of Thomas Aquinas.
- Social intermission.
8. Music.
 9. The sixth crusade in 1228.
 10. The seventh crusade in 1248.
 11. The eighth crusade in 1270.
 2. The life of Roger Bacon.
 13. The struggle for Scotch independence.
 14. Music.



CHAPTER XX.

THE FOURTEENTH CENTURY.

I. THE DAWN.

AT the beginning of this century the papacy was well nigh supreme, but during its progress it greatly declined. The rigors of feudalism are somewhat relaxed, national literatures have their rise, the Bible is translated into English, the mariner's compass is perfected, the art of war is changed—affairs of this sort give promise that a new and glorious day is at hand.

England enlarges its power by successful wars against France and Scotland. The Swiss Confederacy is formed. The House of Medici rises to power under Silvester, the gonfaloniere of Florence, to become in the next century the restorer of fine art and literature in Italy. The Turkish power reappears in history, and gives promise of asserting its strong individuality among the nations of the earth.

The power of the Mongols declines, and Tamerlane founds a new empire in the East.

II. SOVEREIGNS.

EMPERORS OF THE EAST.	KINGS OF ENGLAND.
Andronicus III. 1332	(7. The Plantaganet Dynasty.)
John Palæologus. . . . 1341	Edward II. 1307
John Cantacuzenus. 1347	Edward III. 1327
John Palæologus (re-	Richard II. 1377
stored). 1355	(8. The Lancastrian Dynasty.)
Manuel Palæologus.. 1391	Henry IV. 1399
EMPERORS OF GERMANY.	KINGS OF FRANCE.
Henry VII. of Luxen-	(3. The Capets.)
burg. 1308	Louix X. (Hutin)... 1314
Louis V. of Bava-	Philip V., the Long.. 1316
ria, Fredeiric III. } 1314	Charles IV., the Fair. 1322
of Austria (rival } Emperors). }	(4. The House of Valois.)
Charles IV. of Lux-	Philip VI. 1328
enburg. 1347	John II., the Good.. 1350
Wenceslas of Bohe-	Charles V., the Wise. 1364
mia. 1378	Charles VI., the Be- loved. 1380

III. AUTHORS OF GREAT PROMINENCE.

Dante, Petrarch, Boccaccio, Chaucer, Froissart, John Duns Scotus, Bradwardine, William Occam, Wickliffe.

IV. SCHISM IN THE PAPACY.

The contests which Philip the Fair, of France, carried on with Boniface is one of the turning points

in history. A tax was laid on the French clergy by Philip, but the pope forbade it. This led to the papacy being controlled by France for seventy years (1308-78), while the popes had their Babylonian captivity in Avignon. Philip made a bargain with Clement V. before his election, and thus gained his point. This greatly weakened the papacy, and opened the way for the great split in 1378, when rival popes were set up by France and Germany. "It was Philip the Fair who struck the first successful blow against the towering fabric of the papal dominion; it was he who overthrew the mighty system founded by Hildebrand. From this date the popes may be said to have ceased to be formidable to the social states of Europe."

The "great schism," as it is called, was begun in 1378, when a number of cardinals retired to Avignon, and declared that they had voted for Urban VI. by constraint. Here they proceeded to elect Robert Geneve, who took the name of Clement VII. The whole Western Church was rent in twain. Urban VI. remained at Rome as the choice of England, Italy, and most countries east of the Rhine; whilst Clement VII. at Avignon received the support of France, Spain, Scotland, Sicily and Cyprus. Urban and Clement hurled anathemas at each other, and even went so far as to raise armies for the destruction

of each other. This state of things did not cease till 1429.

V. SCHOLASTICISM.

The third period extends from the middle of the thirteenth century to about 1350. Scholasticism is not so much a system of philosophy, as that it designates a period when religion and philosophy, under the tuition of priests, were too much mixed up together. During this era discussion waged about the reality of ideas and the relations of philosophy and religion. Realism again reasserted itself and led the way to a more perfect union between religion and the philosophy of Aristotle. However, brilliant men like Roger Bacon, Hales and Bradwardine shed a lustre upon Oxford, which was hardly excelled by Paris itself. New paths to inquiry were opened, nature was more carefully investigated, discoveries were made, and even the study of the languages was not neglected.

VI. OUTLINE OF IMPORTANT EVENTS FROM 1300 TO 1400 A. D.

1302. The mariner's compass is greatly improved by Flavio Giovia, of Amalfi. First convocation of the States General in France.

1303. Edward I. invades Scotland. Wallace is captured and beheaded.

1308. The shooting of Gesler by William Tell is followed by a general Swiss insurrection. By the influence of France over the papacy, Clement VII. removed the seat of the Holy See to Avignon. This alienation continued till Gregory XI. restored it to Rome.

1311. Order of Knights Templars abolished by the pope. They were accused of sacrilage. The Order has been secretly perpetuated.

1313. Spectacles said to have been invented.

1314. The English invade Scotland and suffer defeat at Bannockburn. This leads to the independence of Scotland.

1315. By the battle of Morgarten 1300 Swiss foot soldiers defeat 20,000 Austrian cavalry.

1321. Death of Dante at the age of 56.

1324. Birth of Wickliffe, "the morning star of the Reformation."

1326. Richard Valefort constructs a clock on mathematical principles.

1327. Independence of Scotland is acknowledged.

1328. A map of the northern seas is made by Linna, a monk and astronomer of Oxford. By the death of Charles the Fair without male issue, the crown passes from the line of the Capets to the House of Valois.

1335. Birth of the celebrated Tamerlane.

1336. Death of Giotto at the age of 60—the great Florentine portrait-painter.

1339. Struggle in Rome between the factions of Guelfs and Ghibellines,—(or between the families of Ursini and the Colonna).

1340. Gunpowder used in the Battle of Cressy.

1343. By the cession of Dauphine to France by its last prince, Humbert II. to Philip of Valois, it is stipulated that the heirs to the crown shall bear the arms and name of the province. Hereafter the eldest son of the King was known as the Dauphin of France.

1346. The glorious battle of Cressy.

1347. A Democracy established in Rome under Rienzi, who is known as the last of the Tribunes.

1349. Order of the Garter instituted by Edward III.

1350. Chimneys and glazed windows begin to be generally used.

1354. Rienzi is slain in a tumult.

1356. Battle of Poitiers, in which Edward, the Black Prince, takes the French King captive. An English force of 8,000 men routs the French army of 60,000 men.

1361. The Turks enter Thrace and capture Adrianople.

1363. Flourishing period of the Hanseatic League.

1364. The first Dauphin of France, Charles V.,

called the Wise, becomes King. Philip, the Bold, becomes Duke of Burgundy.

1365. Collection of Peter's pence is forbidden in England.

1369. Tamerlane founds a new empire and makes Sarmacand his capital.

1370. Gregory XI. transfers the seat of the papacy from Avignon to Rome, whither he journeys with great pomp.

1377. First Speaker of the House of Commons.

1378. Insurrection of Wat Tyler. A mob of 100,000 persons take London and commit various outrages. Tyler is killed by Walworth, and the mob disperses. The "great Schism in the Western Church," or the split in the papacy. Urban VI. and Clement VII. rival popes. Europe divided in allegiance.

1380. Wickliffe's translation of the Bible is published. The New Testament was his own work. It is the Bible in the speech of daily life that has made the English speaking races protestant.

1382. Tamerlane takes Moscow.

1383. Cannon first used by the English in defense of Calais.

1385. The Windsor Castle was built.

1386. The Austrians are defeated in the Battle of Sempach.

1388. The Battle of Chevy Chase.

1390. The first mill is constructed in Germany for the manufacture of linen paper.

1392. The Portugese discover the Cape of Good Hope.

1397. The followers of Wickliffe, or the Lollards, begin to be persecuted. By the union of Calmar, Denmark, Norway, and Sweden become an elective kingdom under the scepter of Margaret. Each is to retain its own laws and parliament.

1399. At the coronation of Henry IV. the Order of the Bath was instituted. The number of Christians, 80,000,000.

VII. PROGRAMME FOR AN EVENING'S ENTERTAINMENT
AND INSTRUCTION IN HISTORY.

1. Music.
 2. The life and writings of Dante.
 3. The schism in the papacy.
 4. The extinction of knighthood.
 5. Music.
- Social intermission.
6. Music.
 7. Chaucer.
 8. The rise of modern literature.
 9. The first translation of the Bible into English in 1380.
 10. Wickliffe.
 11. Music.



CHAPTER XXI.

THE FIFTEENTH CENTURY.

I. THE PERIOD OF DISCOVERY.

DURING this century Portugal made many important maritime discoveries and founded various colonies. They colonized Madeira in 1420, doubled Cape Bojader in 1433, discovered the Azores in 1448, the Cape de Verd Islands in 1460, and Guinea in 1461. Vasco de Gama, having doubled the Cape of Good Hope, reached the East Indies in 1497, and established a trading post.

But the greatest discovery of the century was that of America by Columbus in 1492, under the patronage of Ferdinand and Isabella.

II. SOVEREIGNS.

EMPERORS OF THE EAST.

John Palæologus II. 1425
Constantine XIII... 1448

(Constantinople is captured by the Turks under Sultan Mahommed II., and the Eastern Empire falls 1453.)

KINGS OF FRANCE.

(4. The House of Valois.)

Charles VII..... 1422
Louis XI..... 1461
Charles VIII..... 1483
Louis XII..... 1498

EMPERORS OF GERMANY.		KINGS OF ENGLAND.	
Rupert (Count Palatine).....	1400	(8. The Lancastrian Dynasty.)	
Wenzel.....	} Anti-Emperors } 1410	Henry V.....	1413
Jodocus. ...		Henry VI.....	1422
Sigismund..		(9. The York Dynasty.)	
(The Hapsburg Dynasty, or House of Austria.)		Edward IV.....	1461
Albert II.....	1438	Henry V.....	1483
Frederick III.....	1440	Richard III.....	1483
Maximilian I.....	1493	(10. The Tudor Dynasty.)	
		Henry VII.....	1485
KINGS OF SPAIN.			
United under Ferdinand and Isabella. 1474			

III. EMINENT MEN.

John Huss, Jerome of Prague, Thomas à Kempis, Guttenberg, Faust, Schoeffer, Caxton.

IV. TRANSITION.

Some of the great events of this century mark it as a period of transition. "In this century, which forms, as it were, a bright morning between the night of the foregoing centuries and the splendid day of the last three hundred years, those great events occurred which form an imaginary boundary between modern history and that of the dark ages: 1. The capture of Constantinople by the Turks, 1453; 2. The discovery of America by Columbus; 3. The discovery of the maritime passage to the East Indies by Vasco de Gama, 1497; 4. Changes in the art of war by the

use of gunpowder; 5. Manufacture of paper and art of printing; rising spirit of free inquiry, which places general councils above the decrees of the pope, and leads to reformation; 6. The revival of ancient learning, and with it of a better taste and an improved philosophy; 7. The formation of a middle class of society; 8. The consolidation of civil authority; and lastly, the advancement of experimental philosophy and the sciences." In proof of this last statement we may say that twenty-seven important universities, and three important libraries—among them that of the Vatican—were founded, and have continued to flourish to this day.

V. THE HEALING OF THE SCHISM IN THE PAPACY.

The great schism in the Church began in 1378 when the two popes, Urban VI. and Clement VII., undertook to establish a rival and independent authority each in his own person. This lasted through their respective successors for fifty-one years, or until 1429, when it was terminated as follows: "The Council of Constance," says the Catholic *Golden Manual*, "in order to terminate the schism, and restore the peace of the Church, required of the pope and his competitors to resign his right and their pretensions. Gregory XII., who had been deposed at Pisa, gave his formal resignation; John XXIII. hesitated, he was deposed, and Peter de Luna was

declared destitute of authority. The See was then vacant two years, five months and ten days." Martin V. was elected pope in 1417. "Clement VIII., anti-pope," says the same authority, "succeeded to Peter de Luna in 1424, and in 1429 he made his submission to Martin, and thus terminated the great schism." This is quite a different doctrine from that which now prevails. To-day it is the supremacy of the pope over the general council—even infallible as God himself. But then three rival popes at one and the same time was quite another thing.

VI. THE REVIVAL OF LEARNING.

The fall of Constantinople proved a blessing to the West. It scattered the Greek scholars who had made the capital of the East their home. They took their manuscripts with them into their exile and had to support themselves by teaching. "Chalcondyles became a Greek Professor at Florence, and in that school were some young Englishmen, William Grocin and Thomas Linacre, who bore their new treasures to Oxford. John Lascaris brought 200 manuscripts from Mt. Athos, and taught Greek at Paris." This led to a revival in classical learning which in its turn deprived the regnant scholastic philosophy of its authority.

VII. SCHOLASTICISM.

The Fourth Period extends from 1350 to about 1453. During this era a struggle has taken place

between nominalism and realism with the former regaining its supremacy. The first stage, as we saw, related to the supremacy of realism; the second, to nominalism; the third to a conflict between the two in favor of the first; and the fourth, as we now learn, to a conflict which partially reversed this order, and brought in the dawn of their separation and the complete independence of philosophy. With the capture of Constantinople in 1453, the revival of classical literature, the invention of printing, and the success of the Protestant Reformation, the way was prepared for the complete separation between philosophy and religion, and the placing of each upon their proper and independent foundations. With the new learning and independence scholasticism lost its authority.

The mystics, like Tauler and à Kempis, regarded revelation as the sole fountain of wisdom and knowledge.

VIII. THE BATTLE OF ORLEANS.

By this defeat the English pretensions to the French crown were hopelessly lost. But Arnold has well said that this was one of the turning points in the history of nations. "Had the English dominion in France been established, no man can tell what might have been the consequence to England, which would probably have become an appendage to France. So lit-

tle does the prosperity of a people depend upon success in war, that two of the greatest defeats we ever had have been two of the greatest blessings, Orleans and Bannockburn. It is curious, too, that in Edward II.'s reign the victory over the Irish proved our curse, as our defeats by the Scots turned out a blessing. Had the Irish remained independent, they might afterwards have been united to us, as Scotland was, and had Scotland been reduced to subjection, it would have been another curse to us, like Ireland." And thus, in his opinion, Orleans and Bannockburn, and Saratoga, an American would add, ought to be celebrated by Englishmen as a national festival, whilst Athunree ought to be lamented as a national judgment. And by the way does it occur to the Catholic Irish, that the conquest of Ireland was granted to Henry II. by a papal bull of investment from Alexander III.? Verily, the Irish of to-day ought to retain Peter's Pence for an investment in seed potatoes.

IX. JOAN OF ARC.

Jeanne Darc, or the Maid of Orleans, was born January 6, 1412, at Domremy, in Lorraine, of poor but pious parents. Her early life was marked by sweet simplicity, religious ardor and strict fidelity to her rustic duties. When about thirteen she imagined

that she saw visions of the Archangel Michael and Sts. Margaret and Catherine and heard heavenly voices which bade her deliver France from the hated yoke of the English and Burgundians. She had probably heard the current tradition derived from the prophecies of Merlin that a virgin from Lorraine should be the deliverer of France. These communications seeming to continue for many years, she at length sought her way to the Dauphin, selected him from among a band of courtiers, though in disguise, and announced to him the nature of her mission. Being accepted she was furnished with a full armor, mounted on a war-horse, and with a sword brought from the Church of St. Catherine, and a white banner in the center of which were emblazoned a figure of the Savior and a "fleur-de-lise" under the motto, "Jesus-Maria," she led the French troops against the hitherto victorious foe. The siege of Orleans was quickly raised and the English were routed in several battles. Within three months from her appearance, she saw the Dauphin crowned as Charles VII. at Rheims, July 17, 1429. Her career was ended, the "voices" ceased to speak, and she desired to return to her former obscurity. Charles VII. refused and she continued a reluctant service. In 1430 she was taken a prisoner by her enemies, and having been tried and condemned, she was burned as a witch at Rouen

May 30, 1431. Her family were ennobled under the name De Lys. In 1440 a revisal of her trial was held and in 1456 she was formally pronounced innocent upon the charges against her.

In the seventeenth century Father Vignier found documents to prove that she had never been executed, but on the contrary was married to the Knight, Robert des Armoise. M. Delepierre in 1855 presented an array of historic facts which now make general the belief that some one else must have been sold to the English for 16,000 francs and suffered in her stead, if ever any execution took place at all.

X. TOPICS FOR SPECIAL STUDY.

The races of Europe; the changes in their languages; the decline of feudalism; the rise of great monarchies; the invention of printing, and the multiplying of books; the fall of the Eastern Empire; the revival of learning in the West, and the great maritime discoveries.

XI. OUTLINE OF PROMINENT EVENTS FROM 1400 TO 1500 A. D.

1400. Death of Chaucer, "the father of English poetry," at the age of 72, and of Sir John Froissart, the "Chronicler," at 67.

1401. Rebellion of Owen Glendower in Wales.

1409. The Council of Pisa deposes Gregory and Benedict, and elects Alexander V.; as each holds his own there were three popes at once.

1410. The works of Wickliffe are burnt at Oxford.

1411. University of St. Andrew founded.

1414 to 1418. Council of Constance meets for the reform of the Church. It passed the famous decree that the Councils are superior to the popes. In 1415 it deposed Pope John XXIII. on articles of impeachment, which read "that he was notoriously infamous, perjured, tyrannical, simoniacal, homicidal, incestuous," etc.

1415. John Huss opposed abuses in the Church. In 1412 he had burned a papistical letter of indulgences. He answers a summons of the Council of Constance, protected by a safe conduct from the Emperor Sigismund. This was violated and he was burnt at the stake.

1416. Jerome of Prague suffered the same fate. Death of the Welsh prince Glendower. See Shakspeare's "Henry IV."

1420. The English capture Paris and hold it for fifteen years.

1422. Henry VI. is proclaimed King of France and England.

1429. End of Papal Schism, which had now lasted fifty-one years. Joan of Arc raises the siege of

Orleans, and turns the tide of affairs against the English and in favor of Charles VII, whom she solemnly crowns as King at Rheims.

1433. The Capital of Portugal removed to Lisbon.

1435. Sicily and Naples are united under Alphonzo V. Death of the Duke of Bedford. He is succeeded by the Duke of York as regent. The English lose all their possessions in France except Calais. End of the Hussite Wars. The followers of Huss flew to arms upon the death of their leader and refused the sway of Sigismund. John Zisca became their leader. A crusade was preached against them in 1420. In 1422 Sigismund was driven from Bohemia. Dissension among themselves lead to their final subjection and they again acknowledge Sigismund as their King.

1436. Guttenberg invented printing at Mayence.

1438. By the Pragmatic Sanction, Germany, Bohemia and Hungary are united under the House of Hapsburg. This union was secured by the marriage of Albert II. with Elizabeth, daughter of Sigismund and Queen of Bohemia and Hungary.

1439. A brief reunion of Greek and Latin Churches.

1441. Death of John Van Eyck. The invention of painting in oil is ascribed to him and his brother Hubert. They abandoned the gold back-ground

of the Greek School to follow nature by coloring in oil.

1444. The first edition of the Bible by the new art was begun this year by Guttenberg and finished in 1460.

1445. Birth of Leonardo da Vinci, the great master of the Florentine school of painting.

1447. The rights of the German Church are recognized by the Concordat with Rome.

1450. The insurrection of Jack Cade. He defeats the King, enters London, where he is finally executed.

1453. End of the English and French Wars. The English retain Guernsey, Jersey and Calais. The Fall of the Greek Empire. The Turks besiege Constantinople with 300 ships and 300,000 men, and capture it May 29th. Constantine XI. was its last Emperor. Mohammed II., the conqueror of 300 cities, twelve kingdoms and two empires, established the empire of the Turks in the captured city.

1454. The University of Glasgow was founded.

1462. Ivan the Great throws off the Mongol yoke and assumes the title of Czar.

1466. Death of Faust in Paris, whither he had gone to sell his Latin edition of the Bible

1468. Death of John Guttenberg.

1471. Death of Thomas á Kempis. William Caxton establishes the first printing press at Westminster.



GUTTENBERG INVENTS PRINTING.



1473. Birth of Copernicus, the reviver of the Pythagorean theory of the solar system.

1474. Birth of Michael Angelo, poet, painter, architect and sculptor.

1477. Artois and Burgundy united to the French Crown. Watches invented at Nuremburg.

1479. Union of Aragon and Castile under Ferdinand and Isabella.

1483. Birth of Raphael Sanzio, the last of the great triumvirate of Italian painters. Martin Luther was born at Eisleben.

1484. The first *auto da fe* at Seville. The Spanish Inquisition was established in 1481. It was first introduced in order to confiscate the property of the Jews. During the three centuries that followed 30,000 persons were executed, and 300,000 suffered in person or estate in Spain alone.

1485. The union of the two Roses in the House of Tudor terminates the thirty years' civil war in England between the Houses of York and Lancaster.

1492. The famous discovery of America by Columbus enriches Spain, and prepares her for a controlling influence in the affairs of Europe. The conquest of Grenada also enlarged this power and terminated the Mohammedan rule in Spain. It also counterbalanced the loss of Constantinople. Eight hundred thousand Jews leave Spain upon requirement

to baptism. Pope Alexander VI. carries Nepotism to a large extent by enriching his kindred out of the Holy See. Cæsar Borgia, his son, and Lucretia, his sister, are names linked together with his own in infamy, profligacy, lust and avarice. They endeavor to poison nine newly-created cardinals in order to get their wealth. By mistake they drank it themselves. The pope dies, but his son, Cæsar, recovers.

1494. The Lollards, or disciples of Wickliffe, are persecuted in England.

1499. The Moors expelled from Castile. The Christians number 100,000,000.

XII. PROGRAMME FOR AN EVENING'S ENTERTAINMENT AND INSTRUCTION IN HISTORY

1. Music.
 2. Characteristics of this century.
 3. Defeat of the English at Orleans in 1429.
 4. Life of Joan of Arc.
 5. The War of the Roses.
 6. Music.
- Social intermission.
7. Music.
 8. Life of John Huss.
 9. The capture of Constantinople in 1453.
 10. The invention of printing.
 11. The fourth period of scholasticism.
 12. The life of Columbus.
 13. Music.



CHAPTER XXII.

THE SIXTEENTH CENTURY.

I. MODERN HISTORY.

MANKIND enters upon a new era of enterprise and civilization with the discovery of America and the Protestant Reformation. History now divides itself into the three branches of the Occident, the Orient and the Colonies. Civil, religious and intellectual storms of the greatest force agitated the world. In the West the four great monarchies of England, France, Spain and Germany, under the leadership of Henry VIII., Francis I., and Charles V., watched each other with keen jealousy.

The power of Turkey, which had just established itself in Constantinople upon the ruins of the Greek Empire, began to threaten the peace of Europe, and sent forth wave after wave that rolled in the channel of conquest to some of its chief cities.

II. EMINENT MEN.

Leonardo da Vinci, Michael Angelo, Raphael, Correggio, Titian, Sir Philip Sidney, Sir Walter

Raleigh, Edmund Spenser, Shakspeare, Bacon, Ariosto, Tasso, Lope de Vega, Calderon, Cervantes, Scaliger, Copernicus, Tycho Brahe, Luther, Knox, Calvin, Zwingli, Beza, Bellarmine.

III. REVIVAL OF LEARNING.

Some of the names given above are among the greatest to be found in the annals of mankind, and betoken that the mind of man, with the stirring events of this new era, awakened to an activity and creative energy that have never been surpassed in the domain of art and letters. "Art arose under the great monarchs of the chisel and the brush, Angelo and Raphael; science, led by Copernicus, Galileo and Kepler, opened new continents of learning to mankind; and literature, nourished by the studies of such scholars as Erasmus, Luther and Melancthon, advanced to new realms, and opened a new era, with the names of Shakspeare, Spenser and Bacon." From this time learning begins to speak in the common speech of men.

IV. SOVEREIGNS.

EMPERORS OF GERMANY.	RULERS OF ENGLAND.
Charles V. (of Spain) 1519	(10. The Tudor Dynasty.)
Ferdinand I. (of Austria)..... 1558	Henry VIII..... 1509
Maximilian II..... 1564	Edward VI..... 1547
Rodolph II..... 1576	Mary I..... 1553
	Elizabeth..... 1558

KINGS OF SPAIN.	KINGS OF FRANCE.
Philip I..... 1504	(4. The House of Valois.)
Joan..... 1506	Francis I. (the Gentleman)..... 1515
Charles I. (also Emperor of Germany) 1516	Henry II..... 1547
Philip II..... 1555	Francis II..... 1559
Philip III.....1598	Charles IX. (the Bloody)..... 1560
	Henry III..... 1574
	(5. The House of Bourbon.)
	Henry IV. (the Great) 1598

V. THE PAPACY.

The spiritual supremacy of the papacy received a tottering blow from that warlike pope, Julius II., who forsook the character of a father to his people, and entered the field of diplomacy as a warrior and temporal prince. This, together with the sale of indulgences to raise money for St. Peter's, paved the way for the Reformation.

VI. THE PROTESTANT REFORMATION.

The greatest movement of this age, and one for which it will be remembered to the end of time, culminated in the successful effort to establish the freedom of the mind in thought and religion. Luther defied the Pope, burnt the bull of excommunication, and by appealing to the hearts of the people, re-established the authority of Christ over the sacraments and of the Scriptures over tradition. "Justification by Faith" became its watchword, and "The Scrip-

tures the only Rule of Faith," its standard. This religious movement spread rapidly to all the nations of Europe; and, as a rule, the nations of the North and Northwest became reformed; those of the South remained firm to the papacy; and those of the Center became divided.

VII. THREE MODES OF RELIGIOUS THOUGHT.

The Protestant Reformation secured full liberty for religious thought and faith. Three principal forms of religious belief have always existed in the Church; from henceforth any one of these shall be freely cherished without fear of fire or dread of Inquisition. So it was in principle, but it took generations of conflict to secure it in reality. These chief forms are known respectively as Calvinistic or Augustinian, Pelagian, and Semi-Pelagian, or Arminian. These divide the world of religious doctrines into three zones of thought, and include every variety of religious faith. The Pelagian belief denies the moral guilt of man's corruption, and teaches that his redemption is independent of divine help and wholly self-determinative. The Semi-Pelagian admits man's moral corruption, but holds that his restoration is the combined work of human and divine forces, with the will of man as the determinative factor. The Calvinistic affirms moral corruption and individual guilt,

exalts the justice and sovereignty of God, and insists that salvation is secured through a spiritual grace in which the divine will is the inducing cause and determinative factor.

Confessions of Faith have been framed to affirm these leading ideas or varieties of them. The Augsburg Confession (1530), the Articles of Smalcald (1537), and the Formula Concordia (1580), are the chief Lutheran Creeds. The Calvinistic Confession (1530), that of the Helvetic Churches (1536) and the Westminster Confession (1646), are the leading Presbyterian Creeds. The Baptist and the Congregational Churches have based their Declarations upon the Westminster. The Thirty-nine Articles (1552-1571), are adopted by the Episcopal Church of England and America. The Methodist Episcopal Church derives its own Articles from these.

VIII. THE RISE OF THE DUTCH REPUBLIC.

The Netherlands included at this time what is now known as Holland and Belgium. Their government fell to Philip II., King of Spain, upon the abdication of his father Charles V. in 1566. As the people of Holland had very zealously embraced Protestantism, Philip introduced the Inquisition for its suppression. As a counter-movement the nobles organized the Confederacy of Gueux (Beggars). The

people also in their zeal rose against their masters and destroyed several hundred churches. In order to subdue the people, Philip sent over the Duke of Alva, who at once, with the aid of the infamous "Blood Council," proceeded to arrest and behead the people, and within the year went so far as to pronounce sentence of death against every supporter of protestantism. Hereupon William of Nassau, the Prince of Orange, came to their help with troops from Germany and Holland in 1572, and threw off the Spanish yoke. In 1576 the provinces of the North and South entered into the Union or Pacification of Ghent and elected William, also called The Silent, their Stadtholder. The assassination of William (a price had been set upon his head by Philip) led to the election of Maurice, who was only eighteen years old, and the assistance of Queen Elizabeth in prolonging the struggle. The contest waged with varying degrees but nothing could daunt the inflexible ardor and unconquerable will of the Dutch, who fought it through to the bitter but successful end. It was at the Battle of Zutphen, in which 6,000 Englishmen participated under the Earl of Leicester, that the immortal Sidney received his death wound.

Finally, through the friendly mediation of France and England, the Independence of the United Provinces was recognized, April 9th, 1609, and a truce

established for twelve years. Although the struggle had lasted for thirty-seven years, yet Spain was loath to acknowledge the logic of events, and it was not until the Peace of Westphalia in 1648 that this important step was taken and their political independence was fully recognized.

This prolonged struggle developed heroic qualities—never surpassed—in the Dutch. By trade, commerce, and colonization in America as in India, they became rich, and by an all-absorbing courage, placed their navy at the head of the world. Let us remember glorious Von Tromp!

IX. ST. BARTHOLOMEW.

The discussion of religion soon became the topic that absorbed and included all other issues. In the Netherlands, William the Silent, the greatest statesman of this age, contended valiantly against Spain for civil and religious liberty. In France the wars of the League endeavored to crush out Protestantism as cherished by the Huguenots. A plot for their extermination was formed by Charles IX., under the instigation of his mother, the queen dowager, Catherine de Medici, which was carried into effect on the Festival of St. Bartholomew, August 24th, 1572. By this massacre men, women and children, variously estimated in number between 20,000 and 100,000, were mercilessly put to death.

X. THE INVINCIBLE ARMADA.

Spain, greatly enriched by the wealth of the new world, had become the most formidable power in Europe. She was provoked against Protestant England for the aid that had been given to the Netherlands, and her resistance to the efforts to re-establish Catholicism within her own borders. Under this impulse, Spain fitted out an Armada, which consisted of 130 ships of war, 2,650 great guns, 20,000 soldiers, 11,000 sailors, 2,000 volunteers, and 180 priests and monks, under the command of the Duke of Medina Sidonia, assisted by the ablest generals of the age. This invincible armament arrived in the English Channel July 19th, 1588, and was defeated on the following day by Sir Francis Drake and Howard. Ten fire ships were drifted with the tide into the enemy's fleet, which compelled it to cut cables and put out to sea in a disorderly manner. Admiral Howard fell upon them, pursued them, continued a running fight for nine days, and compelled what was left of the ships to bear away for Ireland and Scotland. Here a severe storm fell upon the fleet, and what remained returned by the North Sea to Spain. The English lost but one ship in this engagement, whilst the Spanish lost thirty-two ships and 10,000 men, who were either killed in the fight or drowned by the

storm, or taken prisoners. Not more than one-third of the fleet returned to Spain.

XI. SUBJECTS FOR SPECIAL STUDY.

The growth of Spain; Germany and Spain under Charles V.; rivalry and wars between France and Spain for the balance of power; the Reformation in Germany; lives of the leading reformers; the origin of the Jesuits; the spread of Protestantism; religious wars in France, and the massacre of St. Bartholomew's Day; the rise of the Dutch republic; Henry VIII. and Cardinal Wolsey; Elizabeth and the struggle between Popery and Protestantism; the rise of Puritanism; the defeat of the Spanish Armada.

XII. OUTLINE OF PROMINENT EVENTS FROM 1500 TO 1600 A. D.

1500. Savonarola and Machiavelli exert a powerful influence at Florence.

1503. James IV., of Scotland, marries Margaret, sister of Henry VIII., and originates the succession of the House of Stuart to the English throne. Election of Julius II. (de la Rovere) as pope. He became a warlike prince, reuniting the papal territories by arms, personally leading his own troops, and in 1509 formed the League of Cambray against Venice.

1505. First coining of shillings in England. Birth of John Knox.

1506. Death of Columbus at Valladolid.

1507. Waldseemuller, of Frieborg, gives the name of America to the New World, after its explorer, Amerigo Vespuccius.

1513. James IV. makes an offensive and defensive alliance with France against England and invades England. He is killed in the battle of Flodden, and 10,000 Scots with him. Balboa discovers the Pacific Ocean.

1515. Cardinal Wolsey becomes chancellor.

1517. The commencement of the Protestant Reformation by Luther, in Germany. Copernicus discovers a new system of the universe.

1518. Leo X. condemns the doctrines of Luther.

1519. Ulrich Zwingli begins the Reformation in Switzerland.

1520. The Pope bestows the title of Defender of the Faith upon Henry VIII. for his writings against Luther. Henry meets Francis I. at Ardres upon the magnificent "Field of the Cloth of Gold."

1521. The Diet of Worms condemns the doctrines of Luther, but these spread all the more rapidly. Gustavus Vasa begins the liberation of Sweden. The circumnavigation of the globe completed this year by Magellan. He set out in 1519 with five ships and 236 men, and was the first man to circumnavigate the globe. He fell, however, in a fight with

the chief of one of the Philippine Islands, on the homeward voyage in 1522, but his ships were carried back to the very port from which they had first set sail.

1523. The Union of Calmar dissolved by Vasa.

1524. Chevalier Bayard slain in battle.

1529. Sir Thomas More Lord Chancellor.

1530. Confession of Augsburg. Zwingli is killed in a battle at the age of forty-two.

1532. Union of Norway and Denmark. Henry VIII. marries Anne Boleyn.

1533. Birth of Queen Elizabeth. Henry VIII. makes himself the head of the English Church.

1535. The order of the Jesuits founded by Ignatius Loyola as an offset to the Reformation. Bishop Fisher and Sir Thomas More beheaded. The Pope excommunicates Henry VIII.

1536. Death of Erasmus. Henry VIII. marries Jane Seymour. The Reformation spreads throughout Scotland.

1538. The diving bell is invented.

1539. "The six bloody articles" in England.

1540. Variation of the compass discovered.

1541. Calvin leads the Church of Geneva and divides the Reformation into Lutheran and Calvinist.

1544. Vasa introduces the Reformation and makes the crown of Sweden hereditary.

1545. Birth of Francis Drake.

1546. Death of Luther.

1547. Edward VI. becomes King of England.

1548. Orange trees introduced into Europe.

1553. Mary, daughter of Henry VIII., becomes Queen.

1554. Execution of Lady Jane Grey.

1555. Martyrdom of Ridley and Latimer. During the short reign of the "Bloody Mary" nearly 500 Protestants were burnt to death or perished in prison. Smithfield, in the heart of London, becomes noted as the place where 277 of these were burned to death. Queen Mary married Philip II. of Spain.

1556. Charles V., Emperor of Germany, Austria, Bohemia, Hungary, Spain, the Netherlands and their dependencies, abdicates and retires to a monastery. Amuses himself by trying to make a number of clocks keep time together. He leaves his German dominion to his brother Ferdinand, and Spain and the Netherlands to his son Philip II.

1558. Accession of Elizabeth to the throne of England.

1560. Catherine de Medici becomes regent of France. Death of Philip Melancthon.

1562. Philip II. begins to build the Escorial.

1564. Catherine begins to build the Tuileries. Birth of Shakspeare. Death of John Calvin. Birth of Galileo.

1565. Mary Stuart (widow of Francis II., who died in 1560) marries her cousin, Lord Darnley.

1566. The Netherlands revolt from Philip II. The Thirty-nine Articles established in England.

1567. Lord Darnley is murdered, and Mary marries the Earl of Bothwell. She is dethroned by her subjects, and imprisoned in Lochleven. The Bloody Duke of Alva is sent to suppress the revolt of the Netherlands.

1568. The regent of Scotland, Earl Murray, defeats the forces of Mary Stuart. Mary escapes into England and is imprisoned by Queen Elizabeth.

1572. The massacre of St. Bartholomew. The Gregorian calendar arranged. Death of John Knox.

1577. Sir Francis Drake sets out for the circumnavigation of the globe. He returned to England in 1580.

1583. Tobacco first introduced into England from Virginia.

1585. Birth of Cardinal Richelieu.

1587. Mary, Queen of Scots, is beheaded.

1588. Defeat of the Spanish Armada—called the Invincible.

1589. By the assassination of Henry III., the throne of France passes from the House of Valois to that of the Bourbons. Coaches first introduced into England.

1592. The Presbyterian form of church government was established in Scotland.

1598. Edmund Spenser is appointed poet-laureate.

1599. Christians are believed to number 125,000,000.

XIII. PROGRAMME FOR AN EVENING'S ENTERTAINMENT
AND INSTRUCTION IN HISTORY.

1. Music.
 2. Characteristics of this century.
 3. The Reformation.
 4. The Order of the Jesuits.
 5. Literature.
 6. Explorations.
- Social intermission.
7. Music.
 8. The massacre of St. Bartholomew.
 9. The defeat of the Spanish Armada.
 10. Painting.
 11. Science.
 12. The battle of Ivry in 1590.
 13. The life of Queen Elizabeth.
 14. Music.



CHAPTER XXIII.

THE SEVENTEENTH CENTURY.

I. PROGRESS OPPOSED.

IN this century the forward march begun in the last was violently resisted, both in religion and government. The mind of man seemed about to be emancipated. If despotism and absolute authority were to perpetuate themselves, they must take a tighter hold upon thought and freedom. The civil and religious wars of France, between the Catholics and the Huguenots, had resulted in 1598 in the Edict of Nantes, and a momentary peace by the guarantee of free religious rights to the French Protestants. But the revocation of this edict in 1685 opened anew the horrors of religious persecutions, which resulted either in the death or exile of multitudes. The Guy Fawkes plot in London was believed to have been formed in the interests of Catholicism. Rome, in a very active way, endeavored to destroy the Reformation, by the use of the Inquisition, by the burning or expurgating of Protestant books, by political intrigues,

and the predominating influence of the Jesuits. These last borrowed the preaching arts of the Reformers, and again aroused Europe to a conflict on behalf of the Papacy.

The Protestants, weakened by divisions and disputes among themselves, more readily opened the door to that great conflict with infidelity which in this and the coming century seriously threatened its own life and spirituality. Thomas Hobbes opened the attack in England, and argued that Christianity was a fable, and that might makes right.

The extreme despotism which was throttling the liberties of Europe was a great help in colonizing the New World with people, who came hither for the sake of conscience and civil government.

II. SOVEREIGNS.

EMPERORS OF GERMANY.

Matthias.....	1612
Ferdinand II.....	1619
Ferdinand III.....	1637
Leopold I.....	1658

KINGS OF SPAIN.

Philip IV.....	1621
Charles II.....	1665

KINGS OF FRANCE.

(5. The House of Bourbon.)	
Louis XIII.(the Just)	1610
Louis XIV. (the Great).....	1643

KINGS OF ENGLAND. ✓

(11. The Stuart Dynasty.)	
James I.....	1603
Charles I.....	1625
(12. The Protectorate.)	
Oliver Cromwell....	1653
Richard Cromwell..	1658
(13. The Stuarts Restored.)	
Charles II.....	1660
James II.....	1685
(14. The Revolution.)	
William III. and Mary II.....	1688

III. EMINENT MEN.

Bacon, Milton, Locke, Corneille, Racine, Moliere, Galileo, Kepler, Newton, Boyle, Bossuet, Burnet, Bayle, Conde, Turenne, Marlborough, Richelieu, Rubens, Vandyke, Poussin.

IV. THE THIRTY YEARS' WAR.

This was the great conflict of this century, which enlisted the Protestant states of Germany, Holland, England, Sweden and Denmark, on the one side, and the Catholic powers of Germany, the League, Poland, Italy, Belgium and Spain, on the other. France, under the policy of Richelieu, and in order to destroy the power of the Hapsburgs, joined the Protestant side in 1632, and what had been begun as a religious war closed as one for political ambition. It terminated, however, in 1648, by the Peace of Westphalia, which, confirming the Treaties of Augsburg (1552), and of Passau (1555), secured full religious rights to the Protestants, and in humbling the power of Austria re-distributed the "map of Europe" on the principle of a political balance between its respective powers.

V. THE ENGLISH REVOLUTION OF 1688.

With the restoration of the Stuarts in 1603 a total reaction had set in both in Church and State. This involved the crown in continual conflicts with the

parliament and people. At first the Presbyterians took the lead and then the Independents under Cromwell, but his attempt to found a republic did not long survive himself. The House of Stuart was again restored in 1660 when "the convention parliament" proclaimed Charles II. king. But the Stuarts were disposed to learn little by exile. By the non-conformity act of 1662, England had its St. Bartholomew's Day and 2,000 ministers were driven from their Churches and their livings. In 1685 when James II. became King, the crown was made as nearly absolute as could be, and "had not James alarmed the high church party by a too early betrayal of his intention to give place and power only to the Catholics, he might have repealed the *Habeas Corpus* and *Test Acts*, and rendered the monarchy despotic." Protestants were alarmed and sent over to William of Orange, who at once, in 1688, came to their relief.

This revolution banished the Stuarts and vested the Crown in William III. and Mary II. in the year 1689. By the "Bill of Rights" and the "Act of Settlement," the succession to the crown was limited to Protestant princes. This revolution in the government is considered one of the proudest acts in the constitutional history of England.

VI. SUBJECTS FOR SPECIAL STUDY.

The Stuarts; the English Commonwealth; the

revolution of 1688; Cromwell; the age of Louis XIV. (the Grand Monarch); the thirty years' war; Gustavus Adolphus; the Jansenists; the Mystics or Quietists; Revocation of the Edict of Nantes; the Buccaneers* of the Spanish Main; the rise of modern philosophy; the fine arts.

VII. OUTLINE OF IMPORTANT EVENTS FROM 1600 TO
1700 A. D.

1600. Formation of the English East India Company.

1603. England and Scotland are united under the House of Stuart. James I. (son of Mary, Queen of Scots, and great-grandson of Margaret, daughter of Henry VII.) becomes King, with title of King of Great Britain.

1604. Disputes between James I. and the Parliament increase the power of the Commons. The religious convocation at Hampton Court fails to reconcile the Puritans and high-churchmen. It leads to a new translation of the Bible (done between 1607-1611) which since then has been known as "King James' Translation."

*These were a band of pirates, gathered from every nationality, who were confederated against Spain, and maintained themselves chiefly in the Seas of the West Indies during this century.

1605. Gunpowder plot for blowing up both houses of the English Parliament was discovered, and the leader punished.

1607. Settlement of Jamestown, Virginia.

1610. Ravillac assassinates Henry IV. of France. Galileo invented or improved the telescope.

1614. Sir John Napier invents Logarithms.

1618. The Synod of Dort is held to settle doctrines between the followers of Calvin, Luther and Arminius. Beginning of the Thirty Years' War in Germany, between the Protestants and the Catholics.

1619. The circulation of the blood discovered and proved by Harvey.

1620. A Dutch vessel brings the first negro slaves to Virginia. Puritans land at Plymouth, Dec. 21.

1624. Cardinal Richelieu begins his famous ministry, and endeavors, at home, to restrain the power of the nobles and clergy, and abroad to suppress the influence of the Austrian family in Spain and Germany. He prepares for the despotism of Louis XIV.

1630. Gustavus Adolphus joins the Protestant cause in Germany and takes command of the war.

1632. Victory and death of Adolphus at the battle of Lutzen.

1635. France and Sweden allied against Austria and Spain.

1638. Harvard, the first college in America,

founded. The Scotch draw up the League and Covenant.

1644. Cromwell comes into notice at the battle of Marston-Moor.

1645. By the defeat of Charles I. in the battle of Naseby, the authority passes to Fairfax and Cromwell.

1646. Charles I. takes refuge with the Scots. He is by them delivered as a prisoner to the Parliament on the payment of £400,000.

1648. Peace of Westphalia closes the Thirty Years' War. The rights of all Protestants recognized. Alsace was ceded to France; Wismar, Pomerania, etc., to Sweden. The Swiss and Dutch Republics guaranteed in their rights. "The Balance of Power" in Europe dates from this treaty.

1649. Execution of Charles I., January 30. The monarchy and House of Lords abolished and the Commonwealth established.

1653. Oliver Cromwell becomes Lord Protector of the three kingdoms. Milton is his private secretary.

1656. Quakers persecuted in Massachusetts.

1657. Charles X., of Sweden, overruns Poland.

1658. Cromwell dies, and is succeeded by his son Richard, as Protector. Richard resigns in 1660.

1660. Restoration of the Stuarts, and re-establishment of Episcopacy.

1662. The Act of Uniformity passes in England and ejects 2,000 nonconformist ministers.

1663. The Marquis of Worcester gives the first suggestion of the steam engine in his "Century of Inventions." Bunyan's "Pilgrim's Progress" published.

1664. Eliot's Indian Bible published at Cambridge.

1666. The great London fire. It continued three days and nights, and destroyed over 13,000 houses. Its career extinguished by blowing up houses with powder.

1672. Birth of Peter the Great.

1674. Death of Milton.

1675. The observatory founded at Greenwich.

1677. War between Turkey and Russia.

1685. Louis XIV. revokes the edict of Nantes.

1688. The Great Revolution in England throws off the despotism of James II. The Protestants applied for help to the Prince of Orange, who came over with 15,000 men. James fled into France. The throne is declared vacant and passes to William III. and Mary II. in 1689. By the Declaration of Rights the great principle was established that "governments exist for the public good." The blessings of civil and religious liberty were extended to all classes. This glorious revolution breathed a new spirit of life into the English Constitution.

1689. Peter the Great becomes sole ruler of Russia.

1690. William III. gains the battle of Boyne over

James, in Ireland, on July 1. He returns to France, and William to England.

1691. The massacre of Glencoe, by the Earl of Argyle's regiment. The Macdonalds (thirty-eight in number) were cruelly slain. By the Treaty of Limerick civil and religious liberty was guaranteed to the Catholics.

1692. James prepares to invade England from Normandy. Loans raised by the government laid the foundation for the English National Debt. That peculiar delusion, known as the Salem Witchcraft, first broke out in Danver (a part of Salem), Massachusetts, and spreads like an epidemic.

1693. Bank of England was incorporated. William and Mary's College founded in Virginia.

1697. Peace of Ryswick between England, France, Spain and Holland. Death of Sobieski in Poland. Accession of Charles XII. of Sweden.

1699. Denmark, Poland and Russia form an alliance against Charles XII. The Christians number 155,000,000.

VIII. PROGRAMME FOR AN EVENING'S ENTERTAINMENT
AND INSTRUCTION IN HISTORY.

1. Music.
2. Characteristics of this century.
3. Modern philosophy, as beginning its career

with Jacob Bohmé, Des Cartes, and Bacon, under whose doctrines it becomes idealistic, rational and inductive.

4. Port Royal and Pascal.
5. Gustavus Adolphus and the Thirty Years' War.
6. Music.

Social intermission.

7. Music.
8. Chief promoters of science.
9. Painting under Rubens, Vandyke and Foussin.
10. The English Revolution of 1688.
11. Corneille, Racine and Moliere.
12. John Sobieski and the Turkish Invasion of Europe.
13. Music.



CHAPTER XXIV.

THE EIGHTEENTH CENTURY.

I. THE PEOPLE'S CENTURY.

HITHERTO the people had figured more like the footmen on a chess-board, to be used at the will of the players ; but now and henceforth, as a distinct party, they enter the arena of politics. The Reformation had liberated thought, and the press had popularized learning, so that as a result the pen started revolutions that the sword could not suppress. "The popular ideas that now appeared in definite form wrought with resistless force. The rights and responsibilities of man as man ; the natural equality and fraternity of men ; the right of a people to a voice in their own government ; the responsibility of rulers to those whom they govern ; the divine origin, rights and destiny of human society ; the progressive character of human history ; the real worth and grandeur of the human soul ; the sacred freedom of conscience, and the freedom of thought and speech," were some of the questions which agitated society to

its very foundations, and rendered it necessary that the ultimate appeal should be made to reason rather than authority, to right rather than might, to philosophy rather than diplomacy and priestcraft, and to the Bible rather than a system of ecclesiasticism.

II. SOVEREIGNS.

<p>RULERS OF GERMANY.</p> <p>Joseph I. 1705</p> <p>Charles VI. 1711</p> <p>Maria Theresa. 1740</p> <p>Charles VII. 1742</p> <p>Francis I. 1745</p> <p>Joseph II. 1765</p> <p>Leopold II. 1790</p> <p>Francis II. 1792</p> <p>KINGS OF SPAIN.</p> <p>Philip V. 1700</p> <p>Louis I. 1724</p> <p>Philip V. (again) . . . 1724</p> <p>Ferdinand VI. 1745</p> <p>Charles III. 1759</p> <p>Charles IV. 1788</p>	<p>RULERS OF ENGLAND.</p> <p>(14. The Revolution.)</p> <p>Anne. 1702</p> <p>(15. The Brunswick Dynasty, or House of Hanover.)</p> <p>George I. 1714</p> <p>George II. 1727</p> <p>George III. 1760</p> <p>KINGS OF FRANCE.</p> <p>(5. The House of Bourbon.)</p> <p>Louis XV. 1715</p> <p>Louis XVI. (deposed) 1774</p> <p>Louis XVII. (executed). 1792</p> <p>(6. The Revolution.)</p> <p>The French Republic 1792</p> <p>The Directory. 1795</p> <p>The Consulate. 1799</p>
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III. EMINENT MEN.

Addison, Swift, Steele, Pope, Hume, Gibbon, Robertson, Franklin, Linnæus, Priestly, Lavoisier, James Watt, Galvani, Volta, Herschel, La Place, Hogarth, Reynolds, Rembrandt, Handel, Chr. Gluck, Mozart, Voltaire, Rousseau, Wolfe, Washington, Johnson,

Goldsmith, Blackstone, Burke, Locke, Leibnitz, Wesley, Whitefield, Edwards.

IV. NEW NATIONS.

This era was marked by the entrance of new powers into the circle of politics. Russia was the first to appear, led by the genius of Peter the Great. Prussia followed, with Frederick the Great as its leader. England founded an empire in India, and lost another in America. Austria enlarged its power by the dismemberment of the Germanic Empire, and divided some of its territories with Prussia.

V. THE BATTLE OF PULTOWA.

This event in 1709 was a turning point in history. Previous to this Russia had taken no part in European politics. Sweden had been predominant in the north, and one of the leading powers of Europe. In the struggle against Charles V., as far back as 1542, France had eagerly sought her alliance. It was Sweden that had rescued the Protestant cause from defeat in the Thirty Years' War, and that had dictated the terms of peace at Westphalia. "From the proud pre-eminence in which the valor of the 'Lion of the North,' and of Torstenstön, Bannier, Wrangel, and other generals of Gustavus, guided by the wisdom of Oxenstiern, had placed Sweden, the defeat of Charles

XII. at Pultowa hurled her down at once and forever." "Could the Sweden of 1648 be reconstructed, we should have a first-class Scandinavian state in the North, well qualified to maintain the balance of power and check the progress of Russia whose power, indeed, never could have become formidable to Europe save by Sweden becoming weak." By this victory Russia acquired an influence she has never lost or abandoned, and under the reign of Peter the Great she began that career in power and civilization which has since characterized her history.

VI. ENGLISH DEISM.

This century was marked by a series of brilliant writers, wits and philosophers who rejected the Bible, but seemingly retained a belief in the existence of God. Chief among these were the Earl of Shaftesbury (died 1713), Toland (died 1722), Wollaston (died 1724), Collins (died 1729), Mandeville (died 1733), Woolston (died 1733), Tindall (died 1733), Morgan (died 1743), Chubb (died 1747), Lord Bolingbroke (died 1751), Hume (died 1766), and Gibbon (died 1795). Although these men were known as English Deists, yet because many of them, like Bolingbroke, were men of more than doubtful moral character, the word was taken in a meaning different from its etymology. It seemed as though revealed religion would perish

under an attack so illustrious and so continuous. But their writings were ably answered by such men as Stillingfleet, Baxter, Cudworth, Taylor, Bentley, Sherlock, Stackhouse, Butler, Paley and Watson. Probably the ablest of all was Butler's "Analogy," a work of incalculable value then and since; and in addition, under the fervid preaching of the Wesleys, Whitefield and Edwards, a powerful revival of religion prevailed both in the Old World and in the New, such as had been scarcely seen since the day of Pentecost.

VII. FRENCH INFIDELITY.

An attack of a similar nature was made in France upon the Bible and against a more severe spiritual despotism in Church and State than prevailed in England. Writers like Diderot, Baron D'Holbach, D'Alembert, Rousseau and Voltaire sought to overthrow the Church and re-organize society upon the basis of a natural philosophy. "Hence their vehemence of thought and speech; hence their acridity of temper; hence the audacity of their speculations; the severity of their denials and the philosophic rigidity of their speculations. They were less free thinkers than aggressive thinkers." Their writings were full of Parisian wit and Gallic levity. It is to be regretted that in France this infidelity was not met by an English seriousness and a deeply fervent type of

piety; for then the French Revolution might have proved the counterpart of the American Revolution, and the streets of Paris had not flowed with blood during the "reign of terror."

VIII. GERMAN RATIONALISM.

The writings of Voltaire and the French encyclopædists exerted a powerful influence upon German thought, and in Berlin and at the Court of Frederick the Great became as popular as they were in Paris. The pantheism of Spinoza and the philosophy of Leibnitz and Wolf gave to rationalism its philosophic foundation. Semler applied it to theology and claimed for the unaided human reason an authority superior to faith and the Bible. Rationalism was supported by such thinkers as Ernesti, Baumgarten Morus and Eichhorn, and for fifty years ran an almost unchecked career. At the end of the century it lost its hold upon the best minds of Germany, and under the profound teaching of Schliermacher a reaction set in towards a more evangelical faith, a deeper piety and a feeling of humble dependence upon God

IX. A GLANCE AT MISSIONARY ENTERPRISES.

When Christ parted with his disciples he commanded them to go into all the world and preach the Gospel to every creature. This is a perpetual com-

mand and the Church's "marching orders." It has been obeyed in varying degrees.

1. The labors of the apostles and their followers, which resulted in making the Christian religion supreme throughout the Roman empire during the first four Christian centuries.

2. The Nestorian Missions, which were begun in the fourth century and continued for several to come.

3. The Irish Missions, which were confined to a period between the fifth and ninth centuries.

4. The Mission of Rome to the Anglo-Saxons, which introduced Christianity into Great Britain in the sixth century.

5. The Protestant Reformation, which brought on a revival of missions.

6. The Romish and Jesuitical Missions, which were begun at the same time for the strengthening of Romanism, and the subversion of Protestantism. These have been prosecuted until the present, and on so magnificent a scale, as almost to put to shame Protestant efforts in the same direction. They are under the charge of The Society of the Propaganda, which spends millions of dollars every year for their promotion.

7. Modern Missions. These are Protestant Societies, which do not ante-date the eighteenth century, and now number between two and three hundred.

“The Society for Propagating the ‘Gospel’” was organized in Great Britain in 1701. “The Moravian Missionary Society” followed on the Continent in 1732, and “The American Board of Commissioners for Foreign Missions” in the United States in 1810.

The greatest exploits and the greatest achievements in Protestant missionary work will be found to be confined to the nineteenth century. But all the forces now employed are far below the world’s demands. It is one of the grandest undertakings that now enlists the sympathies of man to civilize and evangelize every tribe and tongue on the face of the globe. It surpasses in grandeur and importance the proudest dreams of an Alexander or a Napoleon Bonaparte. Dr. Angus has said that “If we could employ 50,000 missionaries for ten years and expend annually fifty millions of dollars, the world would be fully evangelized.” When will the Church undertake the spiritual conquest of the world on a scale of magnificence like this?

X. REVOLUTIONS.

Men were as ready to fight as to think. There were four great wars for the succession to vacant thrones, besides many other battles for policy and ambition. The chief interest centers in America and in France. In the former, the people arose to throw

off a despotism, and to contend for great principles and inalienable rights. In the latter, they sought to overthrow the tyranny of the Bourbons and to be freed from the restraints of religion as well. In America, constitutional government was conserved by the Revolution of 1776, because religion was conserved. In France, the Revolution of 1789 overthrew one despotism and exalted another tenfold more absolute, because they sought license rather than civil liberty conjoined to faith and religion. If society is to enjoy the fruits of a Christian civilization, the axe must not be laid at the root of the tree on which they grow.

XI. DELUSIONS AND FOLLIES.

Astrology, Alchemy and Magic are the three chiefest delusions that from the most ancient times have continued to mislead mankind. Their influence has not wholly departed. I have myself met a lady of great accomplishments, who was a firm believer in astrology and the influence of the stars upon human birth and destiny. Besides, only recently, I read in the newspapers General Garfield's horoscope, and what baneful influences were in the ascendant at the time of his attempted assassination. Practically these three are no longer cultivated, and believed in, as they were down to the time of the middle ages. Copernicus dealt the death-blow to astrology when he announced

the true theory of the heavens, and physical science in similar manner has overturned Alchemy and Magic. Torricelli and Pascal, by proving that the air has weight, and Lavoisier, by the discovery of Oxygen, laid the foundation upon which true science might build the stately temples of Natural Philosophy and Modern Chemistry.

Magic in some forms is still cultivated. In the middle ages it was allied with the black arts, and devices by which a soul might sell itself to the devil and command his services. It survives in the tricks of magicians, and perhaps in its mysterious or more nearly supernatural parts, it lives still in what may be called Modern Spiritualism.

The practice of Kings and nobles to have court jesters and professional fools was more in keeping with the custom of retaining astrologers and magicians, than anything to be found since the middle ages. Science has brought on the day of more reliable councils, and more rational pastimes.

The squaring of the circle, the multiplication of the cube, the discovery of perpetual motion, the discovery of the philosopher's stone, the practice of magic, and the prosecution of judicial astrology are now well called the "six follies of science," and are only named in this connection as interesting subjects for historical research and proofs of advancement in true knowledge and a higher civilization.

XII. SUBJECTS FOR SPECIAL STUDY.

The career of Charles XII.; the rise of Russia; war of the Spanish succession (1701-14); war of the Austrian succession (1740-48); the Seven Year's War of Austria (1756-63); the partition of Poland (1772); suppression of the Jesuits by Pope Clement XIV. (1773); the American Revolution (1775-83); the French Revolution (1789-99); the Reign of Terror (1793); the coalitions against Napoleon; England under Queen Anne and the Georges; Whigs and Tories; Lives of Marlborough, Nelson and Wellington; Progress of Civilization; the origin of Modern Missions and Modern Sunday Schools.

XIII. OUTLINE OF IMPORTANT EVENTS FROM 1700 TO
1800 A. D.

1700. Rutger's College established. Yale College founded.

1701. War of the Spanish succession, to place Charles on the throne of Spain and prevent the union of France and Spain.

1702. The first partition of Poland by Russia, Prussia and Austria. Accession of Queen Anne, younger daughter of James II., to the throne of England.

1703. St. Petersburg founded. General introduction of bayonets.

1704. By the battle of Blenheim the vast fabric of power, which Louis XIV. had been so long in constructing, was destroyed.

1707. The first United Parliament of Great Britain meets.

1709. By the battle of Pultowa, Russia succeeds Sweden as the dominant power in the North.

1711. The ruins of Herculaneum discovered.

1713. The treaty of Utrecht terminated the wars of Queen Anne and secured the Protestant succession in England, the separation of the French and Spanish crowns, and enlarged the English possessions in America.

1717. The French found the city of New Orleans.

1718. Charles XII., of Sweden, invades Norway and is killed at the siege of Frederichshall.

1720. "Bursting of the South Sea Bubble." Sir John Blount had originated this company in order to consolidate the National Debt.

1722. The Czar assumes the title of "Emperor of all the Russias."

1730. The Wesleyan Methodists become a large and flourishing body.

1732. Franklin's "Poor Richard's Almanac," the first of its kind, published in Philadelphia.

1733. Corsica sold to France. War of the Polish succession. France, Spain and Sardinia favor Stan-

islaus (father-in-law of Louis XV.) against Austria and Russia.

1737. "Rules of Methodism" drawn up.

1738. Nassau Hall College at Princeton.

1740. War of the Austrian succession. Philip of Spain, on the death of Charles VI., lays claim to the entire Austrian succession as against Maria Theresa, the eldest daughter of Charles VI.

1746. By the battle of Culloden, Charles Edward Stuart, the Pretender, is defeated. "The last of the Stuarts."

1748. The General Peace of Aix-la-Chapelle confirmed the Pragmatic Sanction and closed the war of the Austrian succession.

1756. One hundred and forty-six British subjects are imprisoned in the Black-hole of Calcutta by Surajah Dowla. One hundred and twenty-three of them perish in one night. Seven Year's War of Austria and Prussia. The war between England and France became mixed up with it.

1757. Clive retakes Calcutta.

1760. The English capture all of Canada from the French.

1761. By the Bourbon Family Compact, France, Spain, Naples and Parma agree to support each other against all enemies.

1763. Peace of Paris, between England, Spain and

France. Spain cedes the Floridas, and France Canada, etc., to England; Spain receives Louisiana from France; England restores to France Pondicherry, etc.

1765. Stamp Act passed for America.

1773. Austria, Prussia and Russia sign a treaty for the partition of Poland. Pope Clement XIV. abolishes the Order of Jesuits. Three hundred and forty-two chests of taxed tea cast into the sea at Boston.

1774. First Continental Congress meets in Philadelphia.

1775. Battle of Lexington is the first action in the American war for independence. Pierre Damiens assaulted Louis XV. by plunging a small but long knife into the side of the king.*

*Aside from its wickedness, this attempted assassination is chiefly interesting to us of to-day on account of the punishment which was inflicted. The king recovered, but the would-be assassin was handed over to the most excruciating torture that could be invented. From the time of his arrest, during nearly three months, he was subjected to pain by bonds, chains and imprisonment. On the morning of the day for his execution, he was led at an early hour to the chamber of torture, suffering was inflicted upon him to the verge of insensibility. Surgeons stood by to announce a swoon, when the torture would cease. This continued for two hours, when wine and food were administered. At 3 o'clock they set out slowly for the place of execution, but the instruments of death not being ready, he was kept waiting to observe their completion. At 5 o'clock he was stripped naked, and laid upon a table where all could see him. His right hand was first of all burnt off, and then pieces of flesh were torn off



ROBERT FULTON.

1776. Declaration of American Independence passed July 4th, and signed by the thirteen colonies.

1777. The battle of Saratoga is the decisive battle of the American revolution. It is followed by the surrender of Burgoyne, and leads to the recognition of the republic by France.

1778. Treaty of amity, and commerce between France and America. England declares war against France.

1779. War declared between Spain and England.

1780. The first modern Sunday-school started in Gloucester, by Robert Raikes, in July.

1781. Surrender of Cornwallis at Yorktown.

1782. The House of Commons resolves that those who advise the further prosecution of the war in

by heated pincers. Melted lead and rosin were poured into the wounds, and then a strong horse was attached to each limb, and the attempt made to pull him in pieces. This having failed, permission was asked to cut the muscles and facilitate the separation. This was refused, and again they tried to pull him apart. Again word was sent of its failure, and again permission was asked to sever the muscles. A reluctant assent was given, and now the poor wretch was torn asunder, but he did not expire until one arm and both legs had been wrenched off.

We may rejoice at the progress of civilization which now renders such cruelty impossible. Torture has, very generally, been abolished from the criminal codes of Christian lands. People are not now tortured, neither in advance of trial to furnish proof of conviction, nor after sentence to make the punishment the most excruciating and barbarous.

America are enemies of their king and country. October 8th—Holland acknowledges the independence of America.

1783. January 20th—The United States concludes an armistice with England. February 5th—Sweden acknowledges the independence of America; is followed by Denmark on February 25th, and by Spain on March 24th. On September 3d the treaty of Versailles, between England, France and Spain terminates the American revolution, by the acknowledgement of full independence. November 3d—The American army is disbanded. November 25th—The English evacuate New York.

1784. Russia cedes the Crimea to Turkey.

1785. The Confederation of German princes under Prussia.

1787. The Federal Constitution framed by the General Convention at Philadelphia.

1788. Beginning of the seven years' trial of Warren Hastings.

1789. Poland declares itself independent of Russia. The French revolution breaks out in Paris. The Assembly declare the "Rights of Man."

1790. First census of the United States taken. Death of Franklin, the inventor of the "lightning-

rod." Pitcairn Island was colonized by the mutineers of "The Bounty."*

1791. Death of John Wesley.

1792. The battle of Valmy, France. The French Republic established.

1793. The execution of Louis XVI. inaugurates the "Reign of Terror." England joins the Austrian alliance against France. The steamboat was invented and afterwards perfected by Robert Fulton.

1794. "The Goddess of Reason" is directed to be worshipped in France.

1795. Final partition of Poland between Russia, Austria and Prussia.

1796. Napoleon begins his Italian victories.

1797. Return of Napoleon to Paris. He is feted as "the Pacificator."

1798. Napoleon embarks for Egypt.

1799. Second coalition against France. Napoleon is chosen first consul of France. Christians are estimated to number 200,000,000.

*This ship, with a crew of forty-two sailors, had been sent to the South Seas to collect bread-fruit plants for the British West Indies. Twenty-four of the crew mutinied, and a part of them finally settled on this Island. For eighteen years their whereabouts were not discovered. To-day their descendants are known as a thrifty and religious colony.

XIV. PROGRAMME FOR AN EVENING'S ENTERTAINMENT
AND INSTRUCTION IN HISTORY.

1. Music.
 2. Characteristics of this century.
 3. The "Augustan Age" of English literature.
 4. John Law's "Mississippi Scheme."
 5. Lord Clive and the conquest of India.
 6. Music.
- Social intermission.
7. Music.
 8. Charles XII. and Sweden.
 9. Peter the Great and Russia.
 10. Frederick the Great and Prussia.
 11. The American Revolution.
 12. The French Revolution of 1789
 13. Music.



CHAPTER XXV.

THE NINETEENTH CENTURY.

I. THE GREAT CENTURY.

PROGRESS is the watchword of this era, and the advance made has never before been witnessed in so short a time.

Everything is done on a magnificent and prodigal scale. Even blood has flowed like water to irrigate the great principles which have flourished. The United States have had three great wars of their own. In Spain little else has been done during this epoch than to fight for the rival factions for the throne, and they have even been able to institute a republic,—though it was short-lived. Everywhere principles have been at work, in many places have prevailed, states have been consolidated or re-united, and the people, as controlling or ultimate sources of power have been enthroned. Instead of remaining mere slaves, serfs, or subjects, they have become the real sovereigns,—never so omnipotent as to-day. Let the twenty republics of the world bear witness—two-fifths of all the existing governments! As a result of the

supremacy of ideas, new meaning has been given to such words as equality and fraternity, philanthropy and humanity, nationality and cosmopolitanism.

Look also at the material progress included in such words as steamships, railways, palace-cars, telegraphs, power-presses, photographs, rubber fabrics, mowers and reapers, plows, sewing machines, needle-guns, ironclads, street lights, electric lights, telephones, etc. The world has scarcely been fit to live in for common people, until within the last fifty years. Luxuries almost denied the rich and great of former centuries are now brought to every man's door. Look at the facilities and comforts for travel in these days. It is more common now to have made the trip of the world, than it was fifty years ago to have made a journey of a thousand miles. It would hardly be believed that not more than forty years ago an entire Sunday-school burst into tears when the superintendent, a merchant, announced that he would be absent the next Sabbath, etc., because he intended to go to Peoria and take boat for St. Louis in order to purchase goods. To-day all the world is on wheels, and one barely stops to say "good-by" before jumping on to the cars for a journey to Europe or a trip across the continent.

Look still further at the fine fruit our modern Christian civilization is bearing, refined in quality and

multiplied in quantity. The rights of life and property are better defined and better secured than ever before. One example is enough. England, at the opening of this era, recognized 223 capital offences. Burke had said he could obtain the assent of the Commons to any bill imposing the death-penalty, and it was so. Criminal laws were savage, and they were administered with relentless vigor. "If a man injured Westminster Bridge, he was hanged. If he appeared disguised on a public road, he was hanged. If he cut down young trees; if he shot at rabbits; if he stole property valued at five shillings; if he stole anything at all from a bleach-field; if he wrote a threatening letter to extort money; if he returned prematurely from transportation—for any of these offenses he was immediately hanged." It was the theory of Judge Heath that a criminal cannot be regenerated in this life, therefore hang him. The letter so often quoted a few years ago:—"Dear Paddy. Come to America. Twelve shillings a day for digging, and no hanging for stealing," was more than satire; it was the comment upon a terrible reality. In those days a man could be hanged more easily than he could borrow a five-pound note. Go now to some State like Wisconsin, and you will not find a single offence upon its criminal code punishable with death. The step from 223 capital offences to none, is a complete revolution in jurisprudence.

Look again at the common schools of this century, and ideas prevalent that education shall be made compulsory. An education made possible for every child of the land, is "the noblest compliment the human mind ever paid to its own essential worth and greatness." Nor has the religious life of this century been dwarfed by its splendid material, political, civil, and intellectual progress. Revivals of religion have swept once and again over entire continents. The angel having in charge to preach the everlasting Gospel, is flying abroad to every nation of the earth, using all the material aids and resources of this splendid century. Missionaries, representing over two hundred distinct Societies, are treading the shores of all seas, and finding their way to every clime and to every tribe, tongue and nation of the earth. The gates of no country are now closed against them. And besides all, the Bible, the greatest magna charta of truth and rights, has been translated into all the living tongues of to-day, and copies of it so multiplied, that it is estimated one person out of every twenty in the population of the globe, owns or may own a Bible!

Surely it was never better to live than now, enjoying as we do the ripe fruit, which sixty centuries of growth have been maturing, and which to such a wonderful extent has been perfected within the last fifty years. With all these facilities and advantages, a child of to-day may die an hundred years old.

II. SOVEREIGNS.

EMPERORS OF GERMANY.	William I..... 1861
Francis II. laid down the title of "Emperor of the Holy Roman Empire of the German Nation," and takes the title Emperor of Austria, Aug. 6 1806	The Empire was again proclaimed, of all the States, with the exception of Austria, under the lead of Prussia, with William I. as Emperor 1871
The Confederation of the Rhine formed by Napoleon out of 17 States..... 1806	KINGS OF SPAIN.
Germanic Confederation 1815	Ferdinand VII..... 1808
Ferdinand I. of Austria 1835	Joseph Bonaparte... 1808
Francis Joseph..... 1848	Ferdinand VII. (Restored)..... 1814
	Isabella II. (deposed in 1868)..... 1833
	Serrano, regent.... 1869
	Amadeus (abdicated 1873) 1870
KINGS OF PRUSSIA.	Emilio Castelar, President of Republic, Sept. 1873 to Jan. 3d 1874
Frederick III., in an Assembly of States, crowns himself King of Prussia, with title of Frederick I..... 1701	Alfonso XII. (Monarchy restored).... 1875
Frederick William I, 1713	KINGS OF ENGLAND.
Frederick II., The Great 1740	(15. The Brunswick Dynasty.)
Frederick - William II..... 1786	George IV..... 1820
Frederick - William III 1797	William IV..... 1830
Frederick - William IV 1840	Victoria 1837
	KINGS OF FRANCE.
	(7. The First Empire.)
	Napoleon I..... 1804
	(8. The Bourbons Restored.)
	Louis XVIII..... 1814
	Charles X..... 1824

(9. The House of Orleans.) Louis Philippe 1830	Louis Napoleon III. 1852
(10. The Revolution.) The Second Republic 1848	(12. The Third Republic.) Adolph Thiers, President 1871
(11. The Second Empire.) Napoleon II. (decreed so upon the accession of his cousin)	McMahon 1873
	M. Grévy 1879
	KINGS OF ITALY.*
	Victor Emmanuel II. 1861
	Humbert 1878

III. EMINENT PERSONS.

Sir Humphrey Davy, Herschel, Cuvier, Arago, Kant, Hegel, Comte, Hamilton, Mill, Humboldt, Faraday, Liebig, Brewster, Agassiz, Leverrier, Tyndall, Goethe, Schiller, Richter, Grimm, Wordsworth, Scott, Coleridge, Campbell, Byron, Burns, Thackeray, Dickens, George Eliot, D'Israeli, Carlyle, Tennyson, Macaulay, Guizot, Thiers, Beranger, Hugo, Prescott, Motley, Bancroft, Irving, Cooper, Hawthorne, Emer-

* With the Fall of Rome, Italy became the prey of Goth, Lombard, Frank and German. The 10th century witnessed the rise of the Free Cities. During three centuries these enjoy an unexampled commerce, wealth and prosperity. The weaker cities then become a prey to the stronger, and cities like Venice, Genoa, Milan and Pavia become centers of power. In the 14th century ambitious and powerful families, by the help of soldiers, usurped the authority and laid the foundations of absolute rule. With the new route to the East Indies by the Cape, Italy began to lose her commercial importance. During the last three centuries Italy has been the prey of every conqueror. The dream of unity assumed reality under Napoleon near the beginning of this century. When he crossed the Alps, the Austrians held Lom-

son, Longfellow, Holmes, Thorwaldsen, Turner, Landseer, Kaulbach, Powers, Doré, Ole Bull, Jenny Lind, Björnstjerne, 'Björnsen Stephenson, Daguerre, Horace Bushnell, Charles Hodge, Henry B. Smith, Cavour, Lincoln, Alexander II., Grant, Sherman, Sheridan, Sir John Franklin, Dr. Kent, Charles F. Hall, and a host besides.

IV. EMINENT AMERICAN INVENTORS.

America has kept pace with the march of progress in this century, and even taken the lead.

Eli Whitney invented the cotton-gin in 1793. This machine does as much in the way of cleaning cotton

bardy, a Spanish Bourbon ruled Naples, the Pope misgoverned the Papal States whose temporal dominion had begun with the grant of Pepin in the 8th century, beside five republics and a number of duchies. The Austrians were banished, kings dethroned, and a Republic of Italy arose; but the Congress of Vienna annulled this restoration in 1815, and the old discord returned. By the Austrian War of 1859, Lombardy became subject to Victor Emmanuel. Garibaldi gave freedom to Naples and Sicily in 1860, and these were also annexed to Sardinia. In 1861 all the remaining States, save the Papal, and the cities of Venice and Verona, which Austria still retained, became voluntary parts of the kingdom of Italy. By the War of 1866, Austria was obliged to give up Venetia, and in the Franco-Prussian War of 1870, the French troops withdrew and gave up the protectorate of the Pope. Hereupon Victor Emmanuel at once forced his entrance into Rome, and from henceforth Italy has been free and re-united, with Rome as its capital. The descendants of the Cæsars shall not henceforth be forever doomed to grind hand-organs.

in one day as can be done by 5,000 persons in the same time. He died in 1825.

Robert Fulton invented the steamboat in 1793, built one in France in 1803, launched the Clermont, a passenger boat, at New York City in 1807, and steamed to Albany. When he offered his invention to Napoleon, it was subjected to a body of savants, who pronounced it impracticable, and he was laughed at for his pains. Died in 1825.

Jethro Wood invented the modern cast-iron plow and patented it in 1814. Hitherto the plow had been a stick of wood plated with iron. He died in 1834.

Thomas Blanchard invented the tack machine in 1806, built a successful steam carriage in 1825, and a stern-wheel boat, such as is now in common use for shallow waters in the West. In 1843 he patented the lathe for turning, now so common all over the world. He died in 1864.

Ross Winans obtained his first patent for railroad inventions in 1825. He is the patentee of the long passenger cars now in common use.

C. H. McCormick invented the harvesting reaper and mower. His invention was successfully exhibited at the London World's Fair in 1851.

Charles Goodyear invented the mixture of rubber and sulphur now used in all industries for rubber

goods, the world over. The process of vulcanization was accidentally discovered in 1839 by dropping a piece of sulphur and rubber on a red-hot stove.

S. F. B. Morse invented the electric telegraph, and exhibited drawings of it in 1832. He put up a half-mile wire in 1835, and obtained a caveat in 1837. The line built between Washington and Baltimore was first opened in 1844. He died in 1872.

Elias Howe invented and patented the sewing machine in 1846. He died in 1867.

James B. Eads originated and constructed the great steel bridge at St. Louis in 1867, and the jetties below New Orleans in 1876.

James Lyall invented a mixture for the enameling of cloth, to be used on knapsacks, in 1863, and the positive-motion loom, which increases the production and diminishes the cost of woven fabrics, in 1868.

Thomas A. Edison, practical electrician, invents the phonograph and makes improvements in telegraphy. He improves and patents the electric lamp in 1879.

V. GREAT AMERICAN INVENTIONS.

The United States lead the world in practical skill and inventive genius. The following are some of the chief inventions, which have already been received with world-wide adoption :

- | | |
|---|--|
| <ol style="list-style-type: none"> 1. The Cotton-gin. 2. Steam navigation. 3. The cast-iron plow 4. The turning-lathe. 5. The planing machine. 6. Coach, palace and sleeping cars. 7. The mower and reaper. 8. India-rubber fabrics. 9. The telegraph. 10. The hot-air machine. 11. The sewing machine. 12. The horse-shoe machine. | <ol style="list-style-type: none"> 13. The grain elevator. 14. The Gatling gun. 15. The manufacture of artificial ice. 16. The more practical application of the electro-magnet. 17. Setting type by machinery. 18. The type-writer. 19. The telephone. 20. Carving on stone by the sand blast.* |
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VI. THE BRITISH EMPIRE IN INDIA.

The steps by which India has become subject to English and Protestant control may be briefly stated.

1. The Portuguese were the first to make their appearance, coming around the Cape in 1497. A

* The sand blast touches one of the deep mysteries of nature, and is worthy of careful description. It is as wonderful as it is useful. It is thus explained: "Suppose you wish to cut letters in marble; you merely cover it with a thin sheet of wax, as thin as a wafer; then cut in the wax the inscription required; then pass it under the sand blast, when the letters will be cut deep; or take a sheet of plate glass, say six by two feet, cover it with a piece of fine lace, then pass under the sand blast. Now remove the lace and you have a beautiful raised pattern on the glass. In this way all patterns can be cut on glass at a small cost. The sand attacks anything hard, but not soft materials; thus the fingers of the workman are safe, but he must look out for his nails, which will rapidly disappear. A piece of rag will protect his finger, but a metal thimble will soon be whittled away. This is the philosophy of the sand blast."

second expedition arrived in 1500, and a third in 1502. Their occupancy, subject to Catholic influence, terminated within the sixteenth century.

2. The Dutch appeared and established a trading post in 1594.

3. The English came in 1600, having been chartered as a trading company by Queen Elizabeth. In 1640, the company built a fort at Madras and garrisoned it with a few native soldiers.

4. The Danes came 1616.

5. The French were the last to come in 1668, attracted as all had been by the proverbial wealth of "Ormus and of Ind." The rivalry for supremacy soon narrowed to a strife between England and France. Dupleix, that able Frenchman, drove the English out of Madras. The final expulsion of the English seemed almost certain, as the French led them in everything, assisted by their reputation for unexcelled military power. But all this was changed by the arrival of Lord Clive in India. With his career (1725 to 1774) begins the English conquest of India. In the battle of Wandewash the power of France was completely crushed, and from this time English supremacy grew rapidly till 1774, when it was firmly established and Warren Hastings appeared as the first governor-general of India. "From the first visit of Clive, dates the renown of the English arms in the

East; from his second, their political ascendancy; from his third, the purity in the administration of government." The career of the East India Company was terminated in 1857, when it was abolished at the close of the Sepoy mutiny, and the Queen issued a proclamation which native princes consider the Magna Charta of their liberties, and divided the country into the three presidencies of Bengal, Madras and Bombay. The Dutch and Danish interests were transferred to England,—that of Denmark in 1854 by purchase, so that now England with its queen as Empress is left in undisputed possession. In the present population of India, the Europeans number one to every 3,500 natives. The number of native Christians in India is about 600,000.

VII. ABOLITION OF SLAVERY.

A British society for the suppression of the slave trade was organized by Dillwyn, Granville Sharpe, and Thos. Clarkson, in 1787. Wilberforce gave them his powerful help as a member of the Parliament. The bill passed and received the royal assent March 25, 1807. The next step was taken, when Wilberforce presented a petition for the suppression of slavery to the Commons, in 1823. It failed. Mr. Brougham took the lead in 1830, and in May, 1833, a bill providing for the total but graded emancipation passed both Houses and received the royal assent August 2,



Yours very truly always
T. Carlyle.

1833. The bill went into effect August 1, 1834; but an apprenticeship system was engrafted upon the system, so that the last traces of slavery were not effaced from all the British territories till August 1, 1838. How much more wisely this was accomplished than in the United States, where thirty years later its abolition cost a million of lives on both sides and a sum twenty-six times greater. It cost England \$100,000,000; by the war, in five years the United States added to their public debt the enormous sum of \$2,682,558,051. In 1864, by the *ukase* of Czar Alexander, 50,000,000 Russian serfs were liberated or became free men. And so, it has become the aim of our Christian civilization to abolish all forms of involuntary servitude except for crimes and penalties. The work is not yet complete. Slavery still exists in some form or other as peonage, serfdom, or as under the coolie trade, in many parts of Africa, Asia, South America, and the Spanish West Indies. What has been done is the pledge and guarantee of what shall be done. Slavery is another relic of barbarism.

VIII. THE PAPACY.

This century has witnessed the extinction of the temporal power of the papacy. In 1789, the French troops took Rome and plundered the sacred city. The pope, an old man of eighty-two, was sent by a te-

dious land journey to France, where he died shortly after. A republic was set up in Rome. In 1804 Napoleon desired to be crowned by the Pope, so he was reconciled to Pius VIII., but the papal territories were not restored. In 1809, Napoleon took the Pope a prisoner to France, and held him captive for five years. If he might not be pope himself, the next best thing would be to control the pope. In 1814 the pope obtained from the Congress of Vienna the restitution of the holy See. Another revolution in Rome, in 1831, was quelled by Austrian troops. In 1854, Pius IX. issued the bull "Ineffabilis" to declare the immaculate conception of the Virgin Mary. In 1864, the pope issued a bull against eighty heresies, the sum of which was to set the Church against "progress, liberalism and modern civilization." In 1868, all Italy became free, and who was there to suppress the aspirations of a united Italy to make Rome the capital of the new kingdom? When the French troops marched out of Rome this year, the last prop to papal authority in Rome departed forever, and with them went down to the dust all the temporal authority of the popes.

To make good this loss Pius IX. summoned to his aid the princes of the Church, from all quarters of the globe, and as the result of their solemn deliberations in Ecumenical council the dogma of papal

infallibility was declared, July 18, 1870. Sixty-three bishops had protested against it. Only two bishops voted against it—one of them an Italian, and the other the plucky Bishop of Little Rock, Arkansas. On September 20, 1870, the troops of Victor Emanuel entered Rome through a breach in the walls made by their own artillery, and the imperial city once more became the capital of a great kingdom. The Vatican, a palace of 11,000 rooms, was reserved to the Pope, and with it the integrity of his spiritual powers. Pius IX. died in 1878 and was succeeded by Leo XIII.

IX. IDEALISM AND MATERIALISM.

The doctrine of idealism has been variously held. Fichte would say of the three things implied in vision, a house, an image and the mind, that the mind alone exists. This is subjective idealism. Schelling would hold that the mind and the house are existences equally real or ideal, being both of them manifestations of the absolute and unconditional. This is objective idealism. But Hegel would teach that both these were wrong. That which alone exists in the act of vision is the idea or relation. The house and the mind are terms of the relation and owe all the reality they possess to this relation. This is absolute idealism. By this philosophy there is neither mind nor matter, God nor man, heaven nor earth. The idea or

relation of things is absolute and supreme. This was skepticism carried to the denial of all things. Schopenhauer deduced his pessimistic philosophy from this school. He taught that the present world is the worst of all possible worlds, and the place of man in it is so miserable that it becomes the duty of the thoughtful to bring the race of man to an end. He denies immortality, and considers annihilation the greatest of blessings. Hence he says: "The happiest moment of life is the completest forgetfulness of self in sleep, and the wretchedest is the most wakeful and conscious."

But philosophy soon began to rebel against an idea clothed with the attributes of omnipotence, and to drift toward the opposite extreme of materialism, and ere long an atom was enthroned with the attribute of development equal to the production of the universe of matter and mind. But Dr. Allman, in his address last year before the British Association, showed that materialism breaks down entirely when it attempts to account for the origin of life and the origin of intelligence. It is not claiming too much to say that Christianity has fought the battle successfully with these two extreme and contradictory schools of philosophy, and come out of these contests in our day, with an open hand, a confident heart and a victorious brow.

X. ENGLISH TRANSLATIONS OF THE BIBLE.

Saxon paraphrases began to be made soon after the second introduction of Christianity in the sixth

century by such men as the venerable Bede and Alfred the Great down to the time of the Norman Conquest. No complete translation appeared before the time of Wickliffe.

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|------------------------|------|-------------------------|-------------|
| 1. Wickliffe..... | 1380 | 10. The Bishop's Bible | |
| 2. Tyndale..... | 1534 | | 1568 & 1572 |
| 3. Coverdale..... | 1535 | 11. The Douay (R. C.) | |
| 4. Mathew's(John Rog- | | Bible... 1582 & 1609 | |
| ers)..... | 1537 | 12. King James'..... | 1616 |
| 5. The Great Bible.... | 1539 | 13. The New Testa- | |
| 6. Travener's..... | 1539 | ment of the Am. | |
| 7. Cranmer's..... | 1540 | Bible Union | |
| 8. The Geneva New | | (Baptist)..... | 1866 |
| Testament..... | 1557 | 14. The'Revisal Version | 1881 |
| 9. The Geneva Bible*. | 1560 | | |

XI. FINE ARTS.

Little more than mention can be here attempted. Art is distinguished from nature to characterize all productions shaped by human activity. The fine or beautiful arts are so named because over and above what utility their construction may conduce, they serve also and chiefly for ornament and the æsthetical.

* The Geneva Bible was the first complete translation to be made direct from the original Hebrew and Greek manuscripts. Those preceding it had been made out of the Vulgate and such other translations as were at hand. At the beginning of this century the Bible was circulated in about fifty different translations, but since that time, through the enterprise of missionaries and the progress of the cause, the Bible exists in as many as 226 languages and dialects. The British Bible Society puts this number as high as 308.

What it is that constitutes a thing beautiful is still a subject of controversy in the schools of philosophy. As generally recognized, music, poetry, architecture, painting and sculpture form the five greater or principal fine arts. These are all worthy of special investigation.

In each department different theories prevail and varying periods when each school held the ascendancy. The fine arts have had their noblest employment in the service of religion. Architecture reached its acme in the construction of Cathedrals.

XII. GREAT COMPOSERS.

The lives of the following eminent German composers will repay study: Bach (1750), Beethoven (1827), Haydn (1809), Mendelssohn (1847), Meyerbeer (1864), Schubert (1828), Schumann (1856), Von Weber (1826), and Wagner, still living.

XIII. SUBJECTS FOR SPECIAL STUDY.

The careers of the two Napoleons; French political changes; politics and reforms in England; abolition of slavery and serfdom; the civil war in America; the progress of free and representative governments; Mexico and Maximilian; the unity of Italy; the revival of the German empire; punishments in the Olden Times and the abolition of torture; the rise

and fall of the slave power in America; architecture; discovery and inventions; Arctic explorations and Sir John Franklin's discovery of the North-west Passage to China; Prof. Nordenskjöld's discovery of the North-east Passage to China; the union of Sweden and Norway; great revivals of religion (as in 1800, 1840, 1857 and 1874); the progress of temperance; the leading literatures of the world.

XIV. OUTLINE OF IMPORTANT EVENTS FROM 1800 A. D. TO THE PRESENT.

1800. Seat of government removed from Philadelphia to Washington.

1801. Legislative Union of Great Britain with Ireland. The Catholic religion is re-established in France.

1802. The Legion of Honor is instituted. Napoleon declared First Consul for life.

1803. War between France and England renewed.

1804. Mungo Park sets out on his second journey to Africa, from which he never returned. France becomes an Empire, with Napoleon as Emperor. He is crowned by the Pope at Notre Dame.

1805. Napoleon is crowned at Milan as King of Italy.

1806. Napoleon makes his brother Louis King of Holland. The Confederation of the Rhine is formed with Napoleon as Protector.

1807. Aaron Burr is arrested for treason. Gas is introduced into the streets of London. The bombardment of Copenhagen puts an end to the armed neutrality.

1808. Napoleon confers the crown of Spain on his brother Joseph.

1809. Napoleon is divorced from Josephine. The death-blow was given to the Spanish Inquisition by the invading armies of Napoleon I. Col. Lemenoski with the Ninth Polish Lancers demolished the Castle of the Inquisition at Madrid.

1810. Napoleon marries Maria Louisa of Austria.

1812. The United States declare war against England. Napoleon's Russian campaign is defeated by the burning of Moscow.

1813. Feb. 12. The Inquisition was definitely suppressed by the Cortes of Spain. When Ferdinand VII. was reinstated the following year, he restored the Inquisition; but in 1820, by a counter-revolution, the Cortes again abolished the Inquisition. This act being followed by Portugal, witnessed to the final extinction of that horror of horrors, the Inquisition.

1814. The allies take Paris; Napoleon is deposed and banished to Elba. Pope Pius VII. restores the order of the Jesuits and the Inquisition in Rome. Treaty of peace between the United States and England signed at Ghent.

1815. Napoleon secretly leaves Elba and lands at Cannes with 1,000 men. France espouses his cause, and the empire is again restored. Napoleon invades Belgium, and suffers a final defeat at the battle of Waterloo, June 18. Napoleon, after a restoration of the empire for a hundred days, is again deposed, and banished to St. Helena. France is compelled by the allies to pay a fine of £28,000,000, as the cost of the war.

1816. A decree is issued by the allies to permanently exclude the Bonaparte family from the throne of France.

1818. Marshal Bernadotte becomes king of Sweden, with the title of Charles John XIV.

1819. Florida ceded to the United States

1821. Death of Napoleon at St. Helena.

1822. Greek war against Turkey for independence.

1823. Iturbide, Emperor of Mexico, abdicates.

1824. Death of Lord Byron at Missolonghi. A republic on the plan of the United States established in Mexico. Lafayette visits the United States. The Greek provisional government established.

1825. England recognizes the independence of Colombia, South America, and Portugal that of Brazil.

1826. American Temperance Society organized at Boston.

1827. England, France and Russia sign a treaty

for the pacification of Greece, with a view to its erection into a kingdom.

1828. The allies support the Panhelion or Grand Council of State in Greece. Greece is divided into departments of state. Russia declares war against Turkey for neglecting the treaty for Greek independence.

1829. The Greek National Assembly convenes at Argos. A decree passed to abolish Sutteeism in India.

1830. Turkey acknowledges Greek independence. The French Revolution of July 27 is followed by the flight and abdication of the Bourbon family. Prince Leopold declines the Greek crown.

1831. Poland declares itself independent and declares the throne vacant. Don Pedro abdicates as Emperor of Brazil in favor of his infant son, Don Pedro, and embarks for Spain. President Count Capo d'Istrias assassinated by the Greeks, on account of his subserviency to Russia.

1832. Prince Otho, of Bavaria, elected King of Greece.

1833. Santa Anna elected President of Mexico. Slavery abolished throughout the British empire by William IV., to take effect August 1, 1834. Owners to receive a compensation of £20,000,000.

1836. Louis Napoleon fails to create an insurrection in his favor at Strasbourg.

1837. Accession of Queen Victoria.

1840. The penny post is established in England. Louis Napoleon, with forty followers, is repulsed by the troops at Vimeroux, near Boulogne, and taken prisoner. He is tried and sentenced to imprisonment for life in the Castle of Ham. The body of Napoleon I. taken to France and re-interred in the Hotel des Invalides at Paris.

1842. The Ashburton treaty was signed to define the boundaries between the United States and British possessions.

1843. Disruption of the Church in Scotland and establishment of the Free Church.

1845. Texas is annexed to the United States. Sir John Franklin sets out for his Arctic expedition, from which he never returned. Mexico declares war on account of the annexation of Texas.

1846. Hostilities break out on the Rio Grande in the Mexican war. Louis Napoleon escapes from the fortress of Ham. Repeal of the corn laws by Sir Robert Peel. New Mexico annexed to the United States. Evangelical alliance formed in London.

1847. General Scott takes Vera Cruz, and finally captures and enters the city of Mexico. Death of Maria Louisa, widow of Napoleon Bonaparte.

1848. Upper California ceded to the United States. The Mexican war is ended by the treaty of Guada-

loupe Hidalgo. The third French Revolution of February 22, is followed by the abdication of Louis Philippe. He escapes with his family. The Republic is again proclaimed. Louis Napoleon is elected to the Assembly, returns to France, takes his seat, and is elected president of the French Republic. The flight of Pius IX. from Rome.

1849. The Republic of Rome is declared, and all church property is confiscated.

1850. Pius IX. returns to Rome after the capture of Rome by the French and restitution of the papal authority.

1851. The World's Fair opened by Queen Victoria in London. Kossuth arrives in New York. The "coup d'etat" of Louis Napoleon, December 2. The Assembly is dissolved and an election for president ordered, which resulted in the election of Napoleon for ten years.

1852. Louis Napoleon is installed as president and takes up his residence in the Tuileries. By a vote of November 21, the French Empire is restored in the Bonaparte family, and the president was declared emperor, with title of Napoleon III., on December 2.

1853. Napoleon marries Eugenie, January 29. Commodore Perry's expedition to Japan. Santa Anna is declared dictator of Mexico for life. Turkey declares war against Russia.

1854. The United States conclude a treaty with Japan. England and France join the war against Russia. The Crystal Palace is opened in London. The allies are victorious at Alma, Crimea.

1855. Sardinia joins the war against Russia.

1856. The Crimean war is closed by the treaty of Paris. Turkey is admitted to the European state system and its independence guaranteed.

1857. Sepoy rebellion in India.

1858. The King of Delhi is sentenced to transportation. The East India Company is abolished, and the Queen proclaimed sovereign. The rebellion is effectually quelled by the punishment of the leaders in it. The Trans-Atlantic telegraph is completed August 5.

1859. A revolution restores the republic in Mexico and elects General Miramon president. France assists Sardinia and Italy in the Austrian war. Napoleon gains brilliant victories, and ends the war by the treaty of Villafranca. John Brown heads an insurrection at Harper's Ferry, October 17.

1860. Count Cavour is placed at the head of affairs in Sardinia. Garibaldi embarks for Sicily and assumes the dictatorship on behalf of Emmanuel II. From thence he advances into Italy and begins the war for Italian unity. On the election of Lincoln, November 6, the South prepares for secession.

1861. The civil war in America begins April 12, by the bombardment of Fort Sumter. Victor Emmanuel is declared "King of Italy" by the Italian Parliament. He terminates the Bourbon rule in Italy. Italy is recognized by England and France.

1862. The British naval and French military expedition lands at Vera Cruz, January 29. France begins the war against Mexico, April 16. Engagement between the Merrimac and Monitor—the first contest between ironclads in the world, March 9. The United States Senate abolishes slavery in all the territories, June 9. Insurrection in Greece and abdication of King Otho, October 24.

1863. President Lincoln issues the Proclamation of Emancipation, January 1. Prince Alfred, of England, elected King of Greece, February 3. England declines the crown. The battle of Gettysburg, July 1-4, is the decisive engagement in the civil war in America.

1864. The French are successful in Mexico and seat Maximilian, Archduke of Austria, upon the throne as emperor.

1865. General Lee surrenders April 9, and ends the war. President Lincoln is assassinated April 14. Pius IX. condemns Freemasonry and Fenianism, September 27.

1866. The second Atlantic cable laid, July 13-27. The Schleswig-Holstein difficulties lead to war.

1867. Execution of Maximilian, June 19. Eighteenth centennial of St. Peter's, celebrated at Rome. Garibaldi invades the papal states in behalf of Italian unity.

1868. Burlingame sent as special envoy to China. Impeachment of President Johnson, March 6. "Decoration Day" instituted, May 29

1870. France declared war against Prussia, July 19. Napoleon surrenders himself to King William, September 1, at Sedan. This is followed by the third French Revolution.

1871. Siege and capture of Paris by the Germans, March 1. The third republic is established, with M. Thiers as president. Germany is consolidated under the lead of Prussia, and King William takes the title of emperor.

1873. General MacMahon is elected president of the Republic.

1877. War between Russia and Turkey, April 24.

1878. The Treaty of Berlin, July 13, closes the war between Russia and Turkey. The States tributary to Turkey were liberated,—Bulgaria, Bosnia, Herzegovina and Cyprus. All except 4,000,000, whom Turkey had misgoverned, obtained release, and these, too, would have been rescued but for the interference of England and the diplomacy of Lord Beaconsfield.

1879. M. Grevy elected president of the French Republic.

1880. June 30. The French Republic begins the expulsion of the Jesuits. July 19. "Cleopatra's Needle" lands in New York. Sept. 23. Pan-Presbyterian Council meets in Philadelphia. Oct. 31. Fifty vessels are wrecked on the English coast.

1881. The Winter of 1880-81 will long be remembered in the United States for its unusual amount of snow-fall and its prolonged severity. March 13. The Czar, Alexander II., was assassinated by a hand-bomb and died immediately. June 19. Conjunction of Neptune, Jupiter and Venus. July 2. Attempted assassination of President Garfield by two shots fired at him by Guiteau, the second of which only took effect. Aug. 3. Four comets have this year been visible. The first appeared in the southern hemisphere only; the second became visible in the northern, near the Pole Star, early in July, and at this date two more have disclosed themselves, so that three can now be seen, with or without help, in different quarters of the sky. Did the fictitious "Mother Shipton" know what he was about, when he wrote, certainly as early as 1872,

"The world to an end shall come
In eighteen hundred and eighty-one?"

XV. PROGRAMME FOR AN EVENING'S ENTERTAINMENT
AND INSTRUCTION IN HISTORY.

Germany.

Rulers.

1797. Frederick-William III.

1840. Frederick-William IV. (son).

1861. William I. (brother).

1. Music.

2. Give the political history of Prussia in connection with the life of Frederick-William III.

3. Give its political history in connection with the life of Frederick-William IV.

4. Give the political history of Prussia and a reunited Germany in connection with the life of William I.

5. The life of Prince Bismark.

6. The life of Von Moltke.

7. Music.

Social intermission.

8. Music.

9. Life of Alexander Von Humboldt.

10. Sketch the life of Hahnemann and outline the leading features of such schools of medicine as the Allopathic, Homeopathic, Hydropathic, Botanic, Eclectic, Magnetic, Nutrician, etc.

11. Wagner and the Music of the Future.

12. Lives of the poets Schiller and Goethe.

13. Schopenhauer and Von Hartmann.

14. Music.

XVI. SKETCH OF PRESIDENT GARFIELD.

James Abram Garfield was born November 19th, 1831, at Orange, Cuyahoga County, Ohio, and died September 19th, 1881. His early life was spent on the tow path, on the farm, and in hard manual labor. Having been delivered from death by what seemed to him the hand of Providence, he became convinced that God was designing him for a useful and honorable career, and so, by the diligent use of means and spare moments, he so improved his native gifts as to be qualified to teach school in the Stiles' district of Ash-tabula County in 1850. Four years later he entered the Junior Class of Williams College, and graduated with honor in 1856.

While Professor of Greek and Latin at Hiram College, he married Miss Lucretia Rudolph. His political career began in 1859, with his election to the Ohio Senate. Two years later, he became Colonel of the 42d Ohio Regiment. At Pittsburg Landing he commanded a brigade, and at Chickamauga won the rank of Major-General, for gallant services. In 1862, he was elected to Congress, and served uninterruptedly until 1880, when he was elected Senator, to take the seat of Hon. A. G. Thurman. But before he could enter the Senate, he was elected President, and inaugurated March 4th, 1881.

The hopes of an honest and vigorous administration were suddenly terminated by the dastardly shot of a vile and cowardly assassin, who, unobserved, fired at him on Saturday, July 2d, 9:25 A. M. On September 6th, he was removed by special train from Washington to Long Branch, where he expired at the Francklyn cottage, on Monday, 10:35 P. M., of Sept. 19th, 1881.

The lessons of his life are many and precious. He sprang from the bosom of the people. He was the son of toil. He was never ashamed of his early life. He was faithful to every duty and adorned every station. His gifts were as remarkable as the use he made of them. His family life was a model of what every home ought to be,—cheerful, affectionate and holy. The devotion of husband to wife and of father to children were more than heroic, they were Christian. Rarely has so beautiful a picture been uncovered in the sight of the nation as the world has gazed upon during these eighty days of patient waiting and uncomplaining suffering. How lovingly the devoted wife sat by his bed and held the pale, emaciated hand of the President as his pure spirit returned to God who gave it! A nation united by tears and prayers and sympathy mourn his loss. The noblest monument that a stricken people can erect shall yet grace the spot where the martyr President has been laid so lovingly to rest.

XVII. AN EVENING WITH AUSTRIA.

Rulers.—Francis I., 1804, (Francis II., of Germany); Ferdinand I., 1833, (abdicated in favor of Nephew); Francis-Joseph, 1848.

1. The Confederation of the Rhine.*
2. Austria in relation to the Germanic Confederation of 1815.
3. The Holy Alliance and its Objects.
4. The Exclusion of Austria from Germany.†
5. Life of Count Von Beust.
6. The Union of Austria and Hungary.
7. Life of Louis Kossuth.

XVII. A BULLETIN WHICH EXPLAINS ITSELF.

“The Historical Club of the Second Presbyterian Church” now enters upon its third year of reading

*By its means Napoleon abolished the “Holy Roman Empire,” and now the Emperor of Germany continued to be no more than the exclusive Emperor of Austria. From the time of Charlemagne to 911 A. D., the throne of Germany had been hereditary; but in this year his race became extinct, and from henceforth the office became elective. Between 1437 and 1806, a member of the House of Austria had almost uninterruptedly been elected Emperor of Germany.

† This was a result of the German-Italian War. The Battle of Sadowa, July 3d, 1866, led to the treaty of peace at Nicholzburg, Aug. 26th, 1866. From this time Germany was united as a Protestant Power under the lead of Prussia, with the full liberty to form a union of the States of Southern Germany.

and study.* The first meeting for the Fall and Winter of 1879-80 was held Monday evening, Nov. 10th, at the house of Mrs. William Jack. It was then decided to continue the readings and conversations in history, and more particularly to take up the study of "English History."

In the absence of any special text book the evening of Nov. 24th was devoted to exercises introductory to the study of "Green's Short History of the English People," with the following programme :

1. Brief introductory remarks, by Lewis O. Thompson.
2. Who were the *Aborigines* of Britain, by Mr. E. Callender.
3. What was Druidism and why was it abolished? By Mrs. A. R. Thompson.

SOCIAL INTERMISSION.

4. Music by a quartette.
5. Give an account of the Roman invasion and occupation of Britain. Mr. N. Grier Moore.
6. The introduction of Christianity. Mrs. R. C. Grier.
7. Announcements for the next meeting.

ORDER FOR MONDAY, DEC. 8TH, 7:30 P. M

1. Britain and the English. Hon. James M. Rice.
2. The English Conquest, 449-607 A.D. Mrs. Sarah P. Miles
3. The Northumbrian Overlordship, 607-685. Mr. A. H. Rugg.
4. The Overlordship of Mercia, 685-823. Miss Annie Walker.
5. Wessex and the Danes. Dr. R. A. Du Mars.
6. The West-Saxon Kingdom, 892-1013. Mr. Wm. Jack.

*The Club devoted two years to "The Nineteen Centuries," and one year to the study of English History.

XVIII. NINETEEN CHRISTIAN CENTURIES IN COSTUME.

At one of the Festivals given for the benefit of "The Women's Home Mission," in ROUSE'S HALL, at Peoria, a series of tableaux were prepared by a committee of ladies, composed of Mrs. J. M. Rice, Miss Lizzie Woodward and Mrs. R. S. Martin, to represent "Nineteen Christian Centuries" in Costume. "The scenery, costumes and surroundings of each of the seven tableaux," says *The Saturday Evening Call*, "were admirably in keeping with the period represented. Many of the costumes were indeed gorgeous. The tableaux were given with the following cast of characters:"

SCENE FIRST.

Period of the Roman Empire.

- | | | |
|--------------|---|----------------------------------|
| 1st Century. | { | CÆSAR, Thomas Cratty. |
| | | CÆSAR'S WIFE, Miss Comstock. |
| | | ROMAN SOLDIER, G. W. H. Gilbert. |
| | | PAUL, the Apostle, Charley Bunn. |
- 2d Century.—ANCIENT BRITON, Josiah Cratty.
 3d Century.—ZENOBIA, Miss Kittie Cruger.
 4th Century.—ALARIC, the Goth, W. B. Vance.
 5th Century.—ATTILA, the Hun, R. R. Bourland.
 6th Century.—EGYPTIAN, Harry Gilbert.

SCENE SECOND.

A Few Lights in the Darkness.

- | | | |
|--------------|---|---------------------------|
| 7th Century. | { | MOHAMMED, Herbert Walker. |
| | | AYESHA, Miss Sweeny. |
- | | | |
|--------------|---|-------------------------------------|
| 8th Century. | { | HAROUN AL RASCHID, Henry Goss. |
| | | SCHEHERAZADE, Miss Jennie L. Bryan. |
- | | | |
|--------------|---|-----------------------------------|
| 9th Century. | { | CHARLEMAGNE, G. I. Brown. |
| | | WIFE OF CHARLEMAGNE, Miss Sweeny. |

SCENE THIRD.

Age of Chivalry.

- 10th Century.—Otho, the Great, Chas. A. Jamison.
 11th Century.—Templar, Chas. Qualman.
 12th Century. { RICHARD CŒUR DE LION, H. R. Woodward.
 { BERENGARI, Wife of Richard, Miss Kate Moore.
 { SALADIN, M. H. Hewett.
 13th Century. { TROUBADOR, Charles Bacon.
 { LADY FAIR, Miss Lutie Day.
 14th Century.—MONK, A. W. H. Reen.

SCENE FOURTH.

Age of Discovery—Nations Born, and Countries Discovered.

- 15th Century. { FERDINAND, H. B. Skeele.
 { ISABELLA, Miss Gerty Day.
 { COLUMBUS, R. S. Bibb.
 "ANCIENT ARROW MAKER," Harry Bestor.

SCENE FIFTH.

- 16th Century. { POPE LEO X., A. W. H. Reen.
 { LUTHER, Fred Tucker.
 { LOUIS XIV., Geo. Parmely.
 { HIS QUEEN, Mrs. S. M. Clarke.
 17th Century. { SHAKSPEARE, Mr. Dreesbach.
 { QUEEN ELIZABETH. Mrs. Jonas P. Johnson.

SCENE SIXTH.

The Days of Our Grandfathers.

- 18th Century. { WASHINGTON, C. B. Allaire.
 { MARTHA WASHINGTON, Mrs. P. C. Wheeler.
 { BONAPARTE, Will Binnian.
 { JOSEPHINE, Miss Minnie Bills.
 { NABOB OF INDIA, J. N. Ward.

SCENE SEVENTH.

Freedom, Truth, Progress.

- 19th Century. { LINCOLN (represented by portrait.)
 { FREEDMAN, Sam Henry, a genuine African.
 { SOLDIERS OF I. N. G.
 { CHEMIST, A. W. H. Reen.
 "A LA MODE," Miss Eva Comstock & J. Rouse.

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