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ART. I.—*Lettre de Démission à la Faculté de l'École de Théologie de Genève.* Par Ed. Schérer, Professeur de l'Exégèse, &c. Genève, 1849.

“AN old error often disguises itself under a new name.”* There is something so attractive in the sheen of novelty, something so flattering to human pride in the idea of progress, that, “ye shall be as gods *knowing*” is still the gilding of the bait, whether it be addressed to sense or reason. The pithy observation we have quoted above, may be supported by examples from every century of Church history, and from none more copiously than our own. Certain “old errors” which have worn out not a few suits of phraseology in the course of the last eighteen centuries, have of late appeared in new attire complete, cut after the latest fashion; and with the help of rouge and patches, and other rejuvenating appliances, are seeking to palm themselves off as the youngest-born of truth. A searching glance, however, quickly detects through all their finery and affectations the wrinkles of age, and the deep scars of repeated refutations, received at the hands of those who in old time were “valiant for truth.”

* Dr. Livingston.

Now, if the tone of the whole prophecy, and particularly the blessing pronounced upon Judah, forbid our assigning it to the period of the judges, and on the other hand, the utterance respecting Levi excludes it from the time of David and Solomon, and this is the utmost limit to which it can by any possibility be carried, we are forced back again by this route also to our previous conclusion of its ante-Mosaic origin, or which is equivalent, its genuineness as a production of Jacob—a conclusion, which there is nothing to oppose, except the rationalistic dictum “there can be no real prophecy.”

ART. IV.—*Panslavism and Germanism.* By Count Valerian Kransinski. London, 1846.

Historical Sketch of the Rise, Progress and Decline of the Reformation in Poland, by do. London, 1840. 2 vols.

Lectures on the Religious History of the Slavonic Nations: by do. London, 1849.

UNTIL the outbreak of the recent revolution in the old world, we presume that comparatively few among us were aware that that the population of Europe included so many distinct and hostile races as were then engaged in fierce conflict for new rights, or old privileges. Yet it would seem that even the lapse of centuries has not effected a fusion of these diverse social elements, such as we see accomplished in our country in the course of a few years. On the contrary, their antagonism appears to be as vigorous as it was a thousand years ago; and those best acquainted with the subject, do not hesitate to affirm that unless the mighty power of the gospel is brought to bear upon the discordant and heaving mass, we may look for a more terrible explosion than any that history has recorded.

Of the Celtic race only a few remnants survive, and these (unless in Ireland) are politically considered of no great importance. But the Teutonic and Slavonic races number, each of them, many millions; are spread over vast regions, and still retain in undiminished strength the antipathies generated by

conquests which were won before Europe had emerged from the night of barbarism. The main design of the first of the works named at the head of this article* is to draw the attention of Britain and Germany to the position of the Slavonic race on the east of Europe, and to the important fact that it is the only barrier against the ambitious schemes of Russia. He labours to show, that to delay any longer the work of amalgamating these hostile races through the agency of the pure gospel, is seriously to endanger the civilization of Europe.

Of the several European races, the Slavonic is much the most numerous, and occupies the largest amount of territory. Russia is pre-eminently a Slavonic power, having under its dominion 53,592,000; Austria has 16,791,000, Prussia 2,108,000, Turkey 6,100,000, Cracow 130,000, Saxony 60,000. In a religious point of view, the race is divided as follows: Greeks 54,011,000, Græco-Romans 2,900,000, Romanists 19,359,000, Protestants 1,531,000. Within the last half century there has been a decided quickening of the Slavonic intellect, and many admirable works have been produced in every branch of literature and science. One important result of this intellectual awakening is the growing desire for a political union of the manifold divisions of the race, the establishment of a Slavonic nationality, and a growing willingness to array themselves under any power which holds out the hope that this deep seated longing may be gratified. Whether such a rallying point can be found is somewhat doubtful; but if it ever is, it must be in Russia. And yet it must be owned, that, if it be true that the Slavonians are now beginning to recognize the fact, that however particulars may be modified by climate, religion, or other causes, they are essentially one race, and that their dialects are so nearly related that the sailors of Ragusa can easily converse with the fishermen of Archangel, the realization of this fond dream—as many will regard it—is not impossible. M. Kransinski affirms that the feeling of nationality is stronger and more widely diffused than it has ever been, and is accompanied with the firm belief

* Some years ago, Mr. Kollar, a popular Slowack poet proposed the union of all the branches of the Slavonic family under one empire. *Panslavism* was the name which he gave to this project, and it has since been retained as a convenient generic appellation.

that the Slavonic race is destined to exert an influence on the politics of Europe proportionate to its numerical and territorial grandeur. The subject opens an interesting field for speculation, but our object at present is not so much to discuss the possibilities of the future, as to describe the events of the past, particularly those connected with the religious history of the race.

The first missionaries to the Slavonians were members of the Greek Church; in matters of faith and discipline they were closely allied to that Church, yet from an early period they recognized the authority of the Pope of Rome, and hence after the schism between the East and the West they went with the latter. Still their Popery was of a very moderate kind, amounting to little more than the acknowledgment of the Roman Pontiff as the supreme bishop. Divine service was performed in the vulgar tongue, the priests were allowed to marry, and the cup was given to the laity. Distasteful as these concessions were to Rome—whose motto has ever been, all or nothing—she was forced to yield them, as any direct attempt at their removal would have resulted in schism. With a view to extend the Papal power the Bishop of Prague was raised to the dignity of Archbishop, and about the same time the University of Prague was founded. But various causes combined to frustrate the well-laid schemes of the Pope. Happily for Bohemia, the monarch who then filled her throne—Charles IV. of Germany and I. of Bohemia—was a man of enlightened views, averse from war, anxious to elevate his people, and by no means disposed to become the tool of Papal ambition. During his long and peaceful reign, Bohemia made great progress, in wealth, in literature, and even in religion. Charles found the country exhausted by the constant wars in which his father had been engaged. He applied himself to the removal of abuses, and by a series of wise measures, by sacredly preserving the constitutional liberties of the kingdom, and by inviting the co-operation of all classes of his people, in carrying out his measures, he gained the most brilliant success. Nor was the policy of Charles the only obstacle in the way of Rome. Many Vaudois, driven by her ruthless bigotry from their ancient homes, had sought and found a refuge in Bohemia; so early as A. D. 1176, many of the followers of

Waldo settled in that country, and though obliged to act with extreme caution, they succeeded in gaining a great multitude of Bohemian adherents. Of course, so far as their influence went, it would be decidedly antagonistic to the Papacy.

Indeed the course of events in Bohemia, during the century before the birth of Luther, seemed to be precisely of a character to prepare that country for becoming one of the earliest centres of Protestantism. The liberties long enjoyed and so tenaciously asserted by the Bohemian Church; the limited extent of the Papal authority; the intellectual revival in the days of Charles I.; the wide diffusion of Waldensian doctrines, and more especially the effects produced by the labours and martyrdom of Huss, would almost inevitably have led an observer of the state of Europe at that period to conclude, that, whatever might be the fate of the Reformed Church in other kingdoms, she would not fail to be permanently established in Bohemia. Such undoubtedly would have been the result, if the successors of Charles had been equally worthy of the throne. That excellent monarch was hardly cold in his grave, before a drama was opened, which, whether we consider the marvellous scenes enacted or the extraordinary personages who appeared upon the stage, is not surpassed in interest by any other in the annals of Europe. In the ordering of a kind Providence, the long and peaceful reign of Charles was not only a breathing spell after years of exhausting turmoil, but a period during which the energies of a gallant people were recruited with a view to a most unequal, yet glorious struggle for their civil and religious freedom.

One of the most prominent actors in the scenes adverted to was John Huss. The life of this eminent Ante-Protestant Reformer has been so often told, and the chief incidents of his career are so generally known, that it is quite needless to dwell upon them at length. Born at Hussinetz, (from which place he got his name), of humble parents, he won for himself high distinction by his genius, learning, and piety. The Jesuit Balbinus with rare candour for one of his order, says of him, that "his modesty, his severe morals, his pure conduct, the sweetness of his temper, and his affability to the meanest, persuaded more than the greatest eloquence." He was equally at home in the pulpit and the professional chair. In 1393 he was admitted

Master of Arts at the University of Prague; in 1401 he was made Dean of the Faculty of Philosophy; and about the same time he was chosen Confessor to the Queen. The personal virtues and the winning eloquence of Huss could hardly fail to gain for him a commanding influence, but the immense popularity which he so speedily secured, was probably more owing to his strong national attachments, than to any other single cause. He was, in his sympathies and tastes, a thorough Bohemian. He cultivated the national language and literature with a noble zeal and permanent success, for the laws of Bohemian orthography, as fixed by Huss, have been ever since observed. But the immediate occasion of his popularity was the share he took in a contest which arose between the German and Bohemian members of the University of Prague. This institution, as we have before mentioned, was founded by Charles IV., A.D. 1347, on the model of the Universities of Paris and Bologna. By the statutes of these seminaries, foreigners were allowed one vote, and natives three, in all University matters; but as, at the opening of the University of Prague, a much greater number of doctors and masters came from Germany than from Bohemia, the old law of voting was reversed, three votes being given to foreigners, and only one to natives. As, in process of time, the reason of this arrangement ceased to exist, the Bohemians demanded that the rule should be changed, and that they should be allowed a larger share of power in the academic senate. The Germans, naturally enough, yet most unreasonably, refused the request, and resolved to hold fast to their ancient predominance. In the long contest which ensued, Huss took a prominent part, as the champion of his nation, and finally gained the victory—a result which so disgusted the Germans, that they left Prague in a body, and soon after laid the foundations of the University of Leipsic. From the active share which Huss took in this quarrel, his name became as odious throughout Germany as it was popular in Bohemia, and there is reason to believe that the animosity thus excited against him had something to do with the subsequent violation of the imperial safe-conduct, which has stamped the name of Sigismund, and of the Council of Constance, with indelible infamy.

The marriage of Richard II. of England to a Bohemian

princess brought the two countries, remote as they are from each other, into relations which readily account for the early introduction of the writings and opinions of Wickliffe into Bohemia. Huss was one of the first among his countrymen to adopt the views of the English Reformer, and he immediately began to publish his new convictions with boldness and success, both in his sermons and his academic lectures. Up to the time when the works of Wickliffe came into his hands, he had been a sincere and earnest-minded Catholic, but after his eyes were opened to the manifold corruptions of the dominant Church, he was as cordially detested by Rome for his heresy, as by Germany for his patriotism. Protected, however, by the monarch of Bohemia, and idolized by all classes of his countrymen, he could safely bid defiance to the thunders of the Vatican, as his enemies well knew, while in his native land, and hence the eagerness with which the latter sought to entice him away from his secure position. At last, in an evil hour, trusting to the pledged word and written promise of the emperor of Germany, that he should be protected in life and liberty, he consents to meet his Romish foes beyond the limits of Bohemia, and in the presence of the collected dignitaries of the so-called Catholic Church, expound and vindicate the faith he preached. The story of his appearance before the Council of Constance, of the shameless violation of public faith, of his base betrayal into the hands of the bigots thirsting for his blood, of his heroic constancy in the true faith, and of his glorious death, has been often told, and is doubtless familiar to most of our readers. Suffice it to say, that the news of his cruel fate, coupled as it was with an unheard of breach of public faith, roused Bohemia almost to phrenzy. She resented the murder of her cherished son as a foul insult offered to herself. The University of Prague, for which Huss had fought so manfully, and incurred so much odium, published an appeal to Europe in vindication of his principles, his character, and his life; a medal was struck in honour of him; and the day on which he died was ordered to be observed as a solemn annual festival to commemorate his martyrdom. The perfidy of the emperor received a few years afterwards a meet retribution in the loss of the Bohemian crown; while the bigotry of Rome, like "vaulting ambition,"

overleaped itself, for the death of Huss, instead of checking, gave a fresh impulse to the spread of those doctrines in the defence of which he had sacrificed his life. Vast numbers speedily gathered around the standard of reform, which was still borne aloft, though he who first unfurled it had been smitten down. The progress of the new movement was greatly favoured by the character of Winceslav, the reigning monarch, who was of an indolent turn, fond of pleasure, and averse from any policy which demanded energy in the government, or that exposed his kingdom to the danger of commotion, and though he had no sympathy with the doctrines of Huss, he had as little love for Romish priests.

Unhappily for the cause of truth, the followers of Huss, soon after his death, were divided into two parties, known as the Calixtins and the Taborites. The latter were prepared to carry out his principles to their legitimate results, and with this view wished to form a distinct communion; while the former were unwilling to abandon the old Church, and contented themselves with aiming at the removal of the more clamant abuses in doctrine and discipline. For a considerable time this disagreement was unattended by bitterness of feeling, but it necessarily weakened the power and influence of the large body which had risen in rebellion against the despotism of Rome, and which, if it had been of one mind as to the proper limits of reform, would probably have succeeded in planting the civil and religious liberty of Bohemia upon a firm and lasting foundation. By the death of Winceslav, the movement, which hitherto had been purely a religious one, assumed a political character. His brother, the Emperor Sigismund, claimed the vacant throne, and he would doubtless have been chosen to fill it, but for his base betrayal of Huss, and his well-known devotion to Rome. For both these reasons, especially the first of them, he was detested by the great mass of the nation, but odious as he had made himself, his claims were not peremptorily set aside. He was offered the crown upon condition of his giving a formal promise to maintain the liberties of the kingdom, and to carry out certain ecclesiastical reforms; but, as he refused these conditions, the Bohemians solemnly declared that he was unworthy of the throne. It was evident that an appeal must be made to arms.

Nor was the question simply one of succession; the Pope was as deeply concerned in its settlement as the Emperor. Accordingly Rome and Germany, with hearty good will, combined their forces for the double purpose of putting down Bohemian rebellion, and the extinction of Bohemian heresy. The contest which ensued was not merely a struggle between a tyrannical king and a people resolved to defend their rights; it also became from its very outset a war of religion, and a war of races. The odds were so fearfully against the Bohemians, that successful resistance seemed to be perfectly hopeless. Sigismund entered Bohemia at the head of an army containing five Electors, two Dukes, two Landgraves, more than fifty Princes of Germany, and over one hundred thousand soldiers. But the battle is not always to the strong, nor the race to the swift; this mighty host was defeated and utterly broken by the Bohemians, under the command of one of those extraordinary men who appear at rare intervals upon the stage of human affairs.

John Ziska, the Hussite leader to whom we refer, may be said to have been the Cromwell of Bohemia. Unlike the great English captain, he had indeed spent his earlier years in the profession of arms, and had seen a good deal of service, but like him he trained a multitude of rude peasants into an army of warriors "whose backs no enemy ever saw," and who never fought a battle without gaining a most decisive triumph. In his boyhood he lost an eye, and this circumstance gave rise to the nickname—Zisca (one eyed)—under which he became known to Europe.* During the siege of Raby by the Imperial forces he lost his other eye, yet it was after he had thus become totally blind that he evinced his most consummate generalship, and gained his most splendid victories. Zisca, who was at the time attached as chamberlain to the court of Wincelav, was profoundly affected by the martyrdom of Huss, though it must be owned that he regarded the event with the eye of a patriot rather than a Christian. It was the insult to his country that moved his soul. The king one day perceived his chamberlain, who had been before one of the gayest of courtiers, walking the corridors of the

* His family name was John Troeznowski. He was of noble descent, and was born at Troez, now his paternal estate, during the latter half of the 13th century.

palace with folded arms, and wrapt in deep meditation, and said to him—"Yanku (*i. e.* Johnny), what is the matter with you?"—"I cannot brook the insult offered to Bohemia at Constance by the murder of John Huss," was Zisca's reply. The king rejoined—"Neither you nor I are able to avenge this insult, *but should you have the means to do it, you have my permission.*" The eagerness with which Zisca caught at this idea, which his royal master threw out more in jest than earnest, clearly proves his thorough persuasion that stirring times were at hand. He at once secured under the hand and seal of the king the authority which he had verbally granted, and though he had then neither wealth nor influence, yet with the resolute energy of a great mind, he set about the execution of the plans he had meditated for the defence of his country against both Imperial and Papal tyranny. During the four years that elapsed between the martyrdom of Huss and the terrible war, of which that event was the principal cause, Zisca succeeded in enlisting a number of the wealthier nobles in his scheme, and when at last the crisis arrived, he saw gathering around his standard thousands of the peasants whom he had summoned to the defence of Bohemia, by one of those short and pungent epistles, which strike the most sensitive chord of a nation's heart, and cause it to vibrate with the most powerful effect.—"Dearest Brethren," said he, "imitate the example of your ancestors, who were always able to defend the cause of God and their own. For ourselves, my brethren, having always before our eyes the law of God and the good of the country, we must be very vigilant; and it is requisite that whoever is able to wield a knife, to throw a stone, or to lift a cudgel should be ready to march. Therefore I inform you that we are collecting troops from all parts in order to fight against the enemies of truth and the destroyers of our nation; and I beseech you to inform your preacher, that he should exhort the people in his sermons, to make war on the Antichrist, and that every one, old and young, should prepare himself for it.—Remember your first encounter, when you were few against many, —unarmed against armed men. God's hand is not shortened. Have courage and be ready. May God strengthen you! Zisca of the Chalice in the hope of God, chief of the Taborites." The limits of this article will not permit us to dwell upon the subse-

quent history of this remarkable man, or to give any details of the battles he won and the astonishing feats of courage and military skill which he displayed on the most difficult occasions. His career was most brilliant, though comparatively brief, as he was cut off by the plague on the 11 Oct. 1424, while besieging Przybislav. Even Cochläeus, who cordially hated him, confesses that he was the greatest general who ever lived, as he never lost a battle, and converted a motley throng of peasants and artizans into an army of accomplished and invincible warriors. After the loss of his sight, he was always conducted in a car close to the standard of the army, and after getting from his officers all the information they could give him relative to the features of the locality, the force and position of the enemy, he issued his orders. The most wonderful feature of his military exploits is, that after he became totally blind, he performed his most skilful strategic movements, in circumstances of extreme difficulty, with a rapidity and success which have hardly a parallel in the annals of modern warfare. Though Zisca early put himself at the head of the Taborites, the extreme section of the Hussites, he was probably led to do this, not so much by religious sympathy as by political considerations, and during his whole public career, he appears to have acted as a patriot defending the liberties of his country, rather than as a Christian Reformer seeking the purity of the Church. His views of gospel truth were on many points necessarily imperfect, for he had never been a scholar, and amid the turmoil of the camp research and meditation were impossible. But with all the defects of his faith, and the faults in his conduct, there is reason to believe that he was not a stranger to renewing grace; at all events his countrymen had abundant cause to cherish his memory, as they did with an almost idolatrous fondness, and to shed the bitter tears with which thousands watered his grave.

The Taborites now chose for their leader Procop the Tonsured, although a considerable portion of the Hussite army formed a distinct body under the name of Orphans. These last refused to recognize the authority of any single leader, declaring that no man in the wide world was worthy to succeed the peerless Zisca.

History has not given the same celebrity to the name of Pro-

cop as to that of the blind hero, whose place he took, and who, with prophetic discernment, had fixed upon him as his successor, yet the candid student of Procop's life will, we think, be forced to assent to the high estimate of his worth by his contemporaries, and to confess that he deserves to be ranked among the greatest men of his day. Little, if at all inferior to Zisca in military genius, he was endowed with qualities to which Zisca made no pretensions. He was an accomplished scholar and large-minded patriot, as well as a victorious general, and even when complete master of Bohemia, and the idolized leader of her triumphant armies, his constant aim and effort was not to aggrandize himself, but to restore to his country an honourable peace. Procop was the son of a noble without fortune. By the aid of a maternal uncle, who adopted him, he received a learned education, and was enabled to travel extensively through Italy, France, Spain, and Palestine. After his return home, he was induced, much against his will, to enter the priesthood, and hence received the nickname of the *Tonsured*. On the outbreak of the Hussite war, he abandoned the Church for the army, and attached himself to Zisca, who speedily discovered his great abilities, and as before stated, pointed him out as his successor. By his admiring countrymen he was called *Procop the Great*, and he certainly was more deserving of the title than some of those whose names it adorns.

The terror produced by Zisca's arms gave the Hussites a short interval of repose even after his death, during which they made occasional incursions into the adjacent provinces of Germany. At length the emperor prepared to invade Bohemia at the head of 200,000 of the choicest troops of Germany. The Hussites were far inferior in point of numbers, but they were animated with the confidence of success, generated by an unbroken series of triumphs. The two armies met on the plain of Toplitz, on the confines of the Germanic and Teutonic worlds. The Germans charged with the utmost impetuosity, and in the outset succeeded in breaking the first line of defence, but the violence of the effort, combined with the fatigues of a long march, had so exhausted them that they were unable to follow up the advantage. At this critical moment Procop gave the signal of attack, and pouring in his fresh and furious Hussites,

swept the field like a resistless flood. The rout of the Germans was complete, and the slaughter immense. Great, however, as were the material fruits of this victory, its moral advantages were still greater, as it confirmed the Bohemians in the belief that they were invincible.

Rome, now fully alive to the danger which threatened her spiritual sway in common with the imperial dominion, roused herself to meet the crisis, and by a bull, dated 16th February, 1427, published a crusade for the extermination of the rebellious heretics, whom she declared to be worse than Turks and Saracens. Europe had not for centuries heard such an appeal; yet the summons of the Pope were not unheeded. From the Elbe to the Rhine, the holy recruits were gathered; the rich burghers of the Hanse towns, and the hardy children of the Alps rallied around the joint standard of Pope and Emperor. The command of the crusade was given to Cardinal Beaufort, an Englishman and a Plantagenet, who found himself at the head of 90,000 horse and nearly 100,000 foot soldiers. In the presence of this formidable foe, the Bohemians forgot all their religious differences; men of all forms of faith, Taborites, Orphans, Calixtins, and even Catholics, and of all ranks, from the magnate to the mechanic, flew to the rescue of their common fatherland. Beaufort's army entered Bohemia in three divisions, and laid siege to the town of Meiss. The Bohemians instantly marched to meet the invaders, and the moment they appeared the crusaders fled, before a single blow had been struck—a fact which, strange as it seems, rests upon the testimony of Eneas Silvius, a contemporary historian. Besides a great multitude of prisoners, the amount of booty which fell into the hands of the victors was enormous; and it is even said that the riches gained on that memorable day laid the foundation of the present wealth of some of the most eminent families of Bohemia. The Pope wrote a letter of condolence to Beaufort, and urged him to renew the crusade, but the cardinal was quite satisfied with his short military experience, and wisely resolved to leave to others the task of eradicating heresy by force of arms. One happy effect of this union in defence of their country, was the removal of the asperity of the religious differences among the Bohemians. A truce of six months was

agreed upon between the Hussites and the Catholics, and at the end of it a Synod was called for the purpose of trying to heal their divisions.

Sigismund now made another trial of diplomacy, but as the Bohemians steadily insisted on their old demands, with which he was not yet ready to comply, nothing remained but to appeal again to arms. A new crusade was proclaimed, and notwithstanding the ill success of former efforts the bigotry of Rome, the thirst for revenge of Germany, and above all, the desire to regain the golden harvests which Bohemian valour had so largely reaped, combined to muster another mighty host of 40,000 cavalry and 90,000 foot. The crusading army, under the command of Cardinal Cesarini, aided by the Electors of Saxony, Brandenburg, and Bavaria, entered Bohemia through the great forest which skirts its western boundary. Deceived by the skilful manœuvres of Procop, and by the news of dissension among the Hussites, they advanced with great confidence, and attacked the town of Taush. Procop, at the head of his Taborites, however, soon put the besiegers to flight; they rallied again at Reisenbergh, and took up a very strong position, but soon finding that the quarrels of their enemies were a mere feint, and that the main force of the latter was rapidly approaching, the crusaders of Cesarini followed the example set them by those of his brother Beaufort. The Duke of Bavaria was one of the first to flee, and in his haste to reach a place of safety he abandoned his equipage, in the hope that the plunder of it would attract and delay his pursuers. The Elector of Brandenburg followed with equal speed. In fact, the only man who retained his courage amid the general panic was Cesarini, the priest; he strove hard to stem the torrent of fugitives, entreating them to call to mind the heroism of their pagan ancestors, and not to entail disgrace upon themselves and their country. Roused by the eloquence of the Cardinal, enforced as it was by his own brave example, they resolved to make a stand; their old position was resumed, but their courage was only momentary; at the first glimpse of the terrible Bohemian, the whole army threw down their arms and fled, bearing the heroic old Cardinal himself, sorely against his will, on the bosom of the terror-stricken crowd. Multitudes were overtaken and

slain. Two hundred wagons, several of them laden with gold and silver, and many more, as an old chronicler is careful to note, "with excellent wine," fell into the hands of the Bohemians. Cesarini lost his hat, cross, bell, and the Papal bull proclaiming the crusade.

The history of Bohemia during this eventful period, while fraught with scenes of romantic interest, suggests lessons that the patriot, as well as the Christian, may ponder with profit. We see in her a nation struggling against fearful odds for her liberties and her religion. Germany musters her hosts, Rome publishes a crusade, and summons her devotees from every land that bows to her sceptre, to join in the effort to subdue heresy and rebellion; yet, against the united power of Pope and Emperor, Bohemia stands up single-handed, and wins a succession of the most brilliant victories. How is this to be explained? The cause of it certainly is not sought in any peculiarity of race. The German is not inferior to the Slavon in any one of the elements of the soldier. The explanation is to be found mainly in the fact that the Bohemians were fighting *pro aris et focis*; they felt, with all the force of a religious conviction, that they were contending for the most precious blessings a nation can enjoy, against the most hateful tyranny that ever cursed the earth. Then again, they were acting only on the defensive; the battle was upon their own soil; and it pleased a kind Providence to raise up for them leaders endowed with military genius of the highest order, under whose guidance every soldier believed that he was marching to certain triumph. Happily for Bohemia, the seeds of her weakness and final misfortune—her sectarian differences—had not had time to germinate. Catholic and Calvinist had not yet learned to hate each other with a bitterness, all the more intense from the closeness of the tie that bound them together; and hence in the presence of the invading German, they forgot their dogmas and disputes, remembering only that they were Bohemians. And the glorious success which crowned their arms, even if it stood alone in the annals of the past, would go a good way towards proving that a brave and united people may safely bid defiance to any combination of foreign powers formed to subjugate or to crush them.

It was now manifest that neither the Emperor nor the Pope

could effect their designs in Bohemia by force of arms; indeed it is very doubtful whether another army of invasion could have been collected on any terms, for it was a common saying in Germany, that "every Hussite had a hundred devils in him." Diplomacy was now the last resort. Nor were the Bohemian leaders with all the laurels and wealth they had won, averse from peace; they longed for it, and in no aspect of his character does Procop appear more illustrious than in his eagerness to terminate the quarrel honourably. He held out in one hand the olive branch, even when wielding with the other the victor's sword. Sustained by his invincible Taborites, if he had pleased, perhaps he might have placed the crown on his own head; but his lofty patriotism was equal to his heroic valour, and he nobly resisted temptations by which so many conquerors have been conquered.

Soon after the opening of the Council of Basle, the Emperor addressed a letter to the Hussites, couched in affectionate terms, begging them to hold a conference on the points in dispute, at Basle, and promising their delegates full liberty of worship while in that city. They were not to be caught, however, by the honied words of a man whom they had ample reason to distrust, and it required considerable negotiation before their consent was obtained. At length they sent some three hundred delegates, among whom were priests belonging to their various sects, and a large body of laymen headed by Procop, and attended by the Polish ambassador. Eneas Silvius, who was present, has left us quite a lively account of their arrival at Basle. The whole population of the town were out to meet them, and as they gazed upon their strange dresses and terrible countenances, the simple Balois concluded that the wide-spread story must be true—that "every Hussite had a hundred devils in him."—All eyes were fixed upon Procop "the invincible, the valiant, the fearless, the indefatigable general," who had put to flight so many armies, and filled Europe with the fame of his exploits.

The delegates were instructed to demand the ratification of the *Four Articles*, which from first to last the Hussites had proposed as the basis of peace. These articles were as follows:

1. The word of God is to be freely announced by Christian priests throughout the kingdom of Bohemia and Moravia.
2. The venerable sacrament of the body and blood of Jesus

Christ is to be given in two kinds to adults as well as children, as instituted by Jesus Christ.

3. The priests and monks, many of whom meddle with the affairs of the State, are to be deprived of the worldly goods which they have in great abundance, and which cause them to neglect their sacred office; and their goods shall be restored to us, in order that, in accordance with the doctrine of the Gospels and the practice of the Apostles, the clergy should be subject to us, and living in poverty serve as a pattern of humility to others.

4. All public sins which are called mortal, and other trespasses of the law of God, are to be punished according to the laws of the land, by those who have charge of them, without any regard to the persons committing them, in order to wipe from the kingdom of Bohemia the bad reputation of tolerating disorders.

The Basle fathers tried hard to inveigle the Hussite delegates into a doctrinal discussion, but nothing could induce the latter to abandon, or essentially modify their original position. In the course of the deliberations, Cesarini, one of the ablest of the Romish doctors, found that his old antagonist Procop, was as much his superior in the field of debate, as he had before been on the field of battle. One occasion the cardinal reproached the Bohemians for holding the mendicant orders to be an invention of the devil. "True," said Procop, "for since they were not instituted by the patriarchs, nor by Moses, nor the prophets, nor Christ, nor his apostles, what else can they be but an invention of the devil and a work of darkness"—a reply that created a general burst of laughter in the council. After a residence at Basle of three months, the delegates succeeded in getting a solemn confirmation of the Four Articles, slightly modified, which were immediately published under the name of *Compactata*. Sigismund was accordingly recognized as king of Bohemia by the Catholics and Calixtins, to which latter party most of the magnates belonged; but the Taborites and Orphans, suspicious of the sincerity of both Emperor and Pope—and as subsequent events showed, with good reason—refused to receive him as their sovereign; and with Procop at their head, they resolved to prolong the contest. There can be

no doubt that Procop was prompted to take this step by the hope of placing the liberties of his country on a more secure basis, still, it must be admitted, that the step itself was unwise and unfortunate. The strife was no longer with foreign foes, but between different classes of Bohemians. On the 29th May, 1434, the Imperial and the Taborite armies met upon the plains of Lipan, about four miles from Prague; the Hussites fought with their accustomed valour, and would probably have added another to their long list of triumphs, but for the treason of Czapak, the leader of the Orebites, who with his cavalry fled from the field. Upon seeing this, Procop with his best troops rushed into the thickest of the fight, and fell overpowered by numbers, as Eneas Silvius finely observes, "*non tam victus, quam vincendo fessus.*"*

We cannot leave this singular episode in modern history, without noticing a circumstance which is even more marvellous than the military successes of Bohemia, and that is the progress made by her literature amid influences so unpropitious. While the war was going on, the lectures in the University of Prague were uninterrupted, and the education of the masses was vigorously prosecuted. Tracts on religious subjects, full of talent as well as zeal, were written by common artizans. Eneas Silvius relates that the Taborite women were familiar with the whole Bible, and of the Hussites generally, though he bitterly hated them as heretics, he says—"*Nam perfidum genus illud hominum hoc solum boni habet, quod literas amat.*"

From the close of the war until the Reformation, the history of Bohemia offers little that is worthy of particular notice. The division between the Calixtins and the Taborites gradually became wider and wider, their religious differences being greatly embittered by the unhappy civil war to which we have adverted. The latter were subjected to several severe persecutions, but the sect still lived. Under the name of the Bohemian Brethren, which they adopted in 1450, they formed a distinct religious community. In 1500 they had over two hundred places of worship. Though they retained the name and office of bishop, their mode of government was essentially Presbyterian,

* *Historia Bohemiæ*, chap. 51.

and as witnesses for the precious truth of the Gospel in an age when Europe was sunk in Papal darkness, their early history is full of interest.* On the accession of the house of Austria to the Bohemian throne they were bitterly persecuted, and great numbers were forced into exile; but notwithstanding their unfavourable position their zeal was unabated, and early in the 16th century they published a version of the Holy Scriptures in their own language. Ultimately the Bohemian Church became merged in that of the Moravian Brethren, chiefly through the agency of Count Zinzendorf, who in the 18th century gathered the few scattered remnants of the Church that survived in the country of its birth. So that the Moravians of the present day may be regarded as the lineal descendants (ecclesiastically) of the body founded by John Huss.

We have not room to enter into the details of the subsequent history of the Calixtins; we can only say that though the Pope, with characteristic duplicity, refused to sanction the *Compactata*, they were still maintained for more than a century after their enactment. The Protestant Reformation had a happy influence on the Calixtin or the Utraquist Church, as it was sometimes called, purifying its faith, and enlarging its limits. It continued to exist, in spite of a vigorous onset by the order of Jesuits, then in the first flush of its youth, until 1620. So deep and universal was the indignation which the Jesuits excited against themselves in Bohemia, that they were banished the country, and it was made treason on the part of any one ever to propose their return. King Ferdinand their devoted patron was dethroned, and Frederic, Palatine of the Rhine, was chosen to fill the vacant throne. No doubt one reason of the choice was the expectation which the Bohemians had, of being sustained by his father-in-law, James I. of England, as well as by the Protestant princes of Germany. But in this they were miserably disappointed. Though the battle really was one between Rome and the Reformation, between the great cause of Protestant freedom and Popish bondage, England and Germany abandoned Bohemia, allied as she was to them by the ties of a

* See *Histoire Ancienne et Moderne de l'Église des Frères de Bohême et de Moravie*, par A. Bost. 2 vols. Paris, 1844.

common faith, to certain ruin. She fell; and in a few years scarcely a trace of the Reformation could be found in the land which was the first to cast off the yoke of Rome. A severe and immediate punishment was inflicted by Ferdinand himself upon the Protestant sovereigns of Germany, for their base conduct towards the Bohemians. As soon as he had crushed the Bohemians, he began to trample on the religious and civil liberties of those who had deserted them in the hour of need. The consequence of this was the memorable Thirty Years' War, which desolated Germany. Perhaps the fate of Bohemia might have been different, if the days of that truly Christian hero, Gustavus Adolphus, who saved Germany from destruction, had been prolonged; but his work was done when he had succeeded in rolling back the flood which threatened to submerge Protestant Europe. Meanwhile Bohemia so long free was again bound in the chains of Romish tyranny; nor is it difficult to discover the causes of the seeming ease and rapidity with which the mournful process was accomplished. History shows that the success of a cause tells with more effect upon the masses than its intrinsic merits. To side with the victorious is easy and profitable. No wonder, therefore, that when the most intelligent and influential Bohemian Protestants had been driven into exile, or had perished on the scaffold, the remainder were driven like so many sheep into the pale of the Roman Church, or were tempted to conceal their real creed under an outward conformity to its rites.

But we cannot bring this article to a close without at least a brief notice of the religious history of another great branch of the Slavonic race—the Polish. As might be expected the ecclesiastical history of Poland has many points of affinity with that of Bohemia; the same agencies were at work in both countries, and in each they produced essentially the same results. The ground for reformation had been largely prepared in Poland before the movement began in the west of Europe, and there is reason to think that it would have originated in Poland, even if it had received no impulse from abroad. The doctrines of Luther spread with great rapidity in Polish Prussia, which was inhabited by a population chiefly of German origin; and so early as 1524, the Reformed cause had made such progress in Dantzic, the

principal city of the province, that five churches were given up to its adherents. A powerful and in the main a wholesome influence was exerted by the Universities of Cracow and Konigsberg, founded near the close of the 15th century. Then again Poland enjoyed a degree of religious freedom, which at that time was unknown in any other part of Europe. Crowds of persecuted foreigners here found a refuge and a home. At Cracow, Vilna, Posen, and other cities, there were French and Italian congregations; while not only in these towns, but in many other parts of Poland there were great numbers of Protestant Scotsmen settled.* In fact—without dwelling longer upon the causes of the result—so widely were the doctrines of the Reformation diffused, and at one time so vast were the numbers of Protestants, not only among the common people, but also among all ranks of the nobility, that the restoration of the Papal rule seemed quite as hopeless as it is at this moment in England.

The Protestant cause reached the zenith of its prosperity at the conclusion of the Concensus of Sandomir in 1570. It then embraced most of the leading families of Poland; its churches were numbered by thousands; schools were everywhere established, and many printing offices were in active operation sending forth literary and scientific as well as religious works. And it deserves to be noticed that this flourishing era of Polish Protestantism was the Augustan age of Polish literature. The majority of the lay members of the Polish Senate were either avowed Protestants or members of the Greek Church; and the king himself gave unmistakable proof that his sympathies were on the side of the reformed. In fine, the Roman Church in Poland seemed to be on the brink of remediless ruin, yet she was saved, and enabled to regain her ancient dominion partly through the efforts of one of those powerful characters, who occasionally appear in history, accelerating or arresting for centuries the march of events, and partly through the matchless folly of her enemies. The character to whom we refer was Hosius, not inaptly styled the Great Cardinal.

* Many of the Scottish families were settled in Poland before the Reformation, but became its zealous friends. There are even now, says our author, many families in Poland of Scottish descent belonging to the class of the nobles. Among them are the Haliburtons, Bonars, Wilsons, Forsyths, Inglis and others.

Stanislaus Hosius (or Hoscn) was born at Cracow in 1504, and as his name indicates was of German descent. After receiving as complete an education as his own country could furnish, he repaired to the University of Padua, and from thence to Bologna. On his return to Poland he entered the Church, and through the favour of the Queen to whose patronage he had been recommended, he rapidly rose to the highest dignities in his native land and in the Roman Church. He was made Cardinal by Pius IV. in 1561, and appointed President of the Council of Trent, in which office his conduct was such as to give the Pope entire satisfaction. He spent his last years at Rome, where he died in 1579. Bayle, in his elaborate eulogy of Hosius, pronounces him to be the greatest man that Poland had ever produced; this is doubtless an exaggerated estimate of the man, yet all authorities concur in the admission that his talents were of the highest order, that his piety was sincere, and that he was adorned with many noble virtues. No Roman prelate of his times resisted the progress of the Reformation with more zeal than Hosius, and his activity and ability were equal to his zeal. Like Napoleon he dictated to several amanuenses at the same time; during his meals he often transacted important business, answered letters which came to him from all quarters, or listened to the reading of some new work. With the political and religious history of Europe he was thoroughly acquainted, and kept himself well informed about the doings of each of the leading Reformers of his day, with a view to counteract his efforts. In order to oppose the progress of reform, he continually addressed the king, the higher nobility, and the clergy, and was incessantly active at diets, synods, chapters, and provincial assemblies. Yet amid these manifold public labours he found time to compose works, which have earned for him the reputation of being one of the greatest writers of his Church, and which have been translated into the principal languages of Europe. He wrote with equal facility in Latin, Polish, and German, with wonderful versatility adapting his style to the character and taste of his readers. Thus his Latin works show the erudite and subtle theologian, while in his German he successfully imitates the sturdiness of Luther's style, condescending to his broad humour, and coarse but striking expressions, and in

his Polish he assumes the light and playful manner suited to the taste of his countrymen.* He made a particular study of the polemical works which one class of Protestants wrote against another, and skilfully availed himself of the arguments, by which some of them were infatuated enough to urge the application of penal laws to those who erred in religious matters.

Such was the great antagonist of the Reformation in Poland, who, the more effectually to secure the subjugation of his country to the dominion of Rome, called to his assistance the newly-established order of Jesuits. These were enemies that might well excite alarm under any circumstances, and yet formidable as they were, their efforts would have been utterly fruitless, but for the amazing infatuation of the Protestants themselves. Sectarian bigotry and divisions were the real causes of the downfall of Poland. The Protestants were split into three principal parties, viz: the Bohemian, the Genevese or Reformed, and Lutheran. Between the Bohemian and the Genevese Churches the only point of difference was the episcopal form of government of the former, but this created no bar to their cordial communion and co-operation. These united Churches endeavoured to extend their alliance to the Lutherans, by far the most difficult part of the scheme, in consequence of the tenacity with which the latter held on to their peculiar dogma concerning the Eucharist, and their bigoted denunciation of all who did not agree with them. After a great deal of labour on the part of all parties, a kind of federal union was finally concluded on the 14th of April, 1570. Had it remained unimpaired the permanent triumph of the Protestants would have been the certain and speedy result; but the Lutherans were never hearty in it, and partly from this cause, and partly through the wiles of the Jesuits they were induced to abandon it. But it is only fair to add that Lutheran bigotry was not alone in damaging the cause of the Reformation; it received quite as much injury from the spurious liberality and daring speculation of a certain portion

* The principal works of Hosius are *Confessio Catholicæ Fidei Christianæ*, of which, his biographer Rescius says, thirty-two editions were published during the author's life; *De Expresso Verbo Dei*; *Propugnatio Christ. et Cathol. Doctrinæ*; *De Communionem sub utraque Specie*. The best edition of his works is that of Cologne 1584.

of the Genevese Church. We of course refer to the soul-destroying heresy of Socinianism by which some of the Polish Churches began to be infected. No wonder that many devout and reflecting minds among the Catholics became alarmed when they saw such results flowing from the Reformed movement—bitter dissension among its professed friends, and heresies which destroyed the foundation of the Christian system; no wonder that multitudes, who at one time had been almost ready to abandon Rome, hesitated in the view of such effects of the new doctrines, and in the end became more devoted in their allegiance to her than ever before. Such a field was precisely the one for the Jesuits to work in; they did enter it, and gained what proved to be for Poland, most disastrous success. They could not eradicate the Reformed Church, but they brought her down from the lofty and dominant position which she once held, to the low estate in which she remained until quite recently, of a barely tolerated sect.

ART. V.—*The Typology of Scripture*; or, the Doctrine of Types investigated in its principles, and applied to the explanation of the earlier revelations of God, considered as preparatory exhibitions of the leading truths of the Gospel. By Rev. Patrick Fairbairn, Salton. Vol. I.—Investigation of Principles and Patriarchal Period. Vol. II.—Mosaic Dispensation. Edinburgh, 1847. 12mo. pp. 1115.

Jonah: his Life, Character, and Mission, viewed in connexion with the Prophet's own times, and future manifestations of God's mind and will in prophecy. By the Rev. Patrick Fairbairn, Salton, Author of "Typology of Scripture." Edinburgh, 1849. 18mo. pp. 245.

Ezekiel, and the Book of his Prophecy. An Exposition. By the Rev. Patrick Fairbairn, Salton, Author of "Typology of Scripture," "Jonah," &c. Edinburgh, 1851. 8vo. pp. 460.

There is nothing in experimental science more curious and interesting, at least to the uninitiated multitude, than the changes wrought by chemical combination, in which the mixture of two substances produces a third wholly different in apparent qualities from both. There is something analogous