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A—E.

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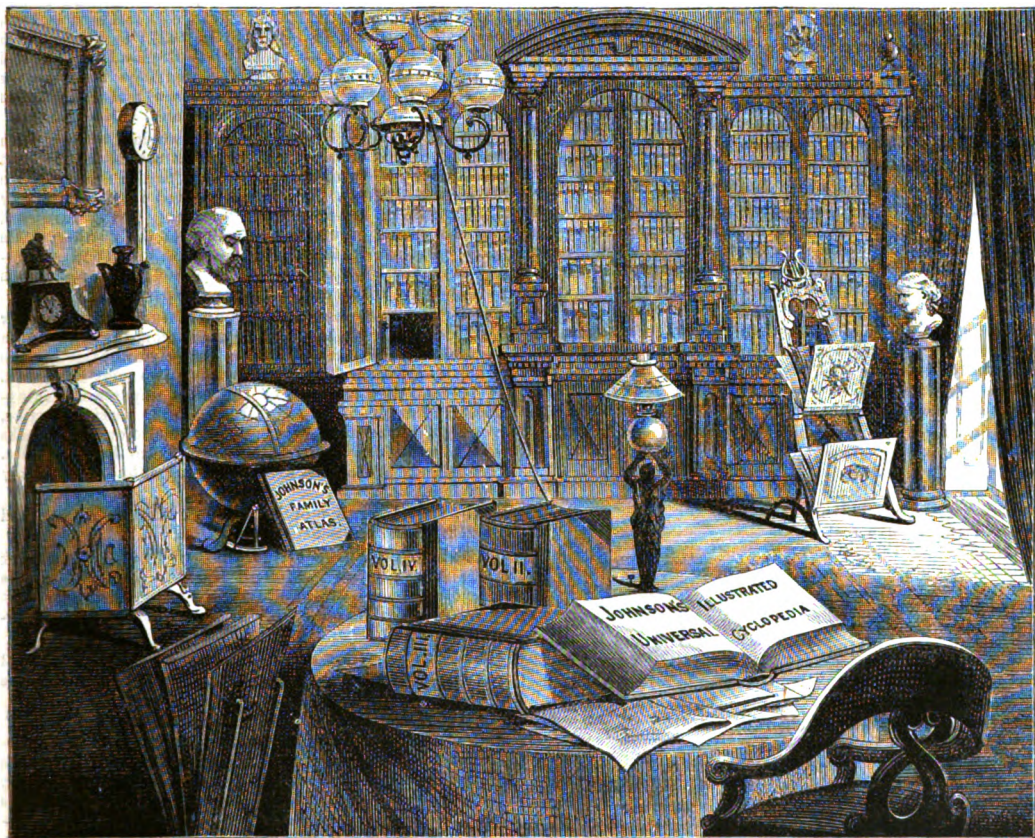
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JOHNSON'S NEW ILLUSTRATED UNIVERSAL CYCLOPÆDIA.



A.

A, the first letter of all known phonetic alphabets, except the Abyssinian (or Ethiopian), in which it forms the thirteenth, and the Runic, in which it is the tenth. The cause of its being placed at the head of all the principal European and Asiatic alphabets is not certainly known, but is probably to be found in the fact that the original sound of the letter (similar to that of our *a* in *far*) is the most easily formed of all the vowels, requiring for its utterance scarcely any effort, and the slightest possible change in the position of the vocal organs, except simply opening the mouth; it is accordingly the first sound that children usually utter. *A* with a stroke above it (*á*), in the ancient Greek, denoted the first numeral, but *α* with the stroke beneath stood for 1000. *A* in Latin stands for 500, and with a stroke over (*Ā*) for ten times that number (or 5000). *A* is also used to mark a note in Music (which see). *A* is frequently used as an abbreviation. (See ABBREVIATIONS.) In logic, *A* is the sign employed to denote a universal affirmative prop-

osition. *A*¹ (or "A No. 1") is often applied in mercantile affairs to denote any article of the very highest class. In registering vessels, *A* designates the character of the hull of the vessel, while the figure 1 marks the efficient state of her anchors, cables, stores, etc. In Latin, *A* stands for several proper names, especially for the prænomen *Aulus*.

A, **Ab**, or **Ab**s, a Latin particle signifying "from," "off," "away," and forming the prefix of a multitude of English words, as *abduct*, to "lead or take away;" *abstract*, to "draw away or from;" *avert*, to "turn away."

Aa, the name of several rivers or streams in Germany, Switzerland, Holland, Russia, and France. It is supposed to signify "water," and to be etymologically related to the Latin *aqua*. The Icelandic word for "river" is *á*. In Swedish this primitive form becomes *ä*, and in Danish *aa*, and these syllables become very often the termination of names of rivers in the three countries mentioned. **Aach**, or **Ach**, another form of the same, constitutes a

Caluire-et-Cuire, a village of France, in the department of Rhone, a suburb of Lyons, on the Saône, 3 miles N. N. E. of that city. Pop. 9182.

Calumet [said to be of French origin], the pipe of peace used by the North American Indians in the ratification of treaties. It is a tobacco-pipe, having a long stem made of hollow reed and ornamented with feathers. Some tribes of the aborigines appear to think that a treaty is not valid or complete until both parties have smoked the calumet together.

Calumet, a county in the E. of Wisconsin. Area, 300 square miles. It is bounded on the W. by Winnebago Lake, and is drained by the sources of Manitowoc River. The rocks which underlie this county are limestone and sandstone. Grain, wool, and dairy products are largely raised. Capital, Chilton. Pop. 12,335.

Calumet, a post-township of Cook co., Ill. Pop. 1253.

Calumet, a post-township of Houghton co., Mich. Pop. 3182.

Calumet, a township of Pike co., Mo. Pop. 5185.

Calumet, a township of Fond du Lac co., Wis. Pop. 1460.

Calvados, a maritime department of France, formed of part of the old province of Normandy, is bounded on the N. by the English Channel, on the E. by Eure, on the S. by Orne, and on the W. by Manche. Area, 2181 square miles. The southern part is hilly, but extensive plains occur in other portions. The soil is fertile. The chief rivers are the Orne, Dromme, and Vire. Among the mineral productions are iron, coal, marble, and slate. Many horses, cattle, and sheep are raised here. Capital, Caen. Pop. in 1866, 474,909.

Calvary, Mount, the scene of our Saviour's crucifixion, is commonly thought to be an eminence which lay at the north-west, and just on the outside, of the ancient city of Jerusalem, but the locality is by no means certainly known. Calvary, or Calvaria, is a translation into Latin of the Hebrew word Golgotha, signifying a "skull," either because the mount was a place of public execution, or because it was shaped like a human skull. The word occurs but once in our authorized version of the New Testament (Luke xxiii. 33); the term in the Greek being *Κρανίον*. It was not improbably so named from its shape.

Calvary, a township of Clarendon co., S. C. P. 1152.

Calvel'io, a town of Italy, in the province of Basilicata, 12 miles S. of Potenza. It has two convents. P. 5172.

Calvert, a county in the S. of Maryland. Area, 250 square miles. It is bounded on the E. by Chesapeake Bay, and on the W. by the Patuxent River, which enters that bay at the S. extremity of the county. The soil is fertile. Tobacco, corn, wheat, and wool are the chief products. Capital, Prince Fredericktown. Pop. 9865.

Calvert, a township of Grant co., Ark. Pop. 476.

Calvert, a city, the capital of Robertson co., Tex., on the Houston and Texas Central R. R., 130 miles N. N. W. of Houston. It has a weekly newspaper.

Calvert (GEORGE and CECIL). See BALTIMORE, LORD, by HON. HENRY STOCKBRIDGE.

Calvert (GEORGE HENRY), born at Baltimore, Md., Jan. 2, 1803, is a descendant of Lord Baltimore and of the painter Rubens. He graduated at Harvard in 1823, studied at Göttingen, and became a journalist of Baltimore. Besides many dramas, translations, and poems, he has published "Scenes and Thoughts in Europe" (1846-52), "An Introduction to Social Science" (1856), "The Gentleman" (1861), and other works. Since 1843 he has been a citizen of Newport, R. I.

Calvert (LEONARD), younger brother of Cecil, second Lord Baltimore. He was the first governor of Maryland, whither he led the first colony in 1634. He was a Roman Catholic, and appears to have been a man of liberal views, but existing details of his life are few. Died June 9, 1647.

Calvi, a seaport and fortified town of Corsica, on a peninsula of its N. W. coast, 38 miles W. S. W. of Bastia. It has a good harbor and a strong citadel. Calvi was besieged and taken by the English in 1794. Pop. 2069.

Calvi (anc. *Cales*), a decayed town of Italy, 7½ miles N. N. W. of Capua, is a bishop's see. It was formerly important, and was celebrated for its baths.

Calvin, a post-township of Cass co., Mich. Pop. 1788.

Calvin, written also **Cauvin**, and **Chanvin** (JOHN), the great Protestant Reformer, was born at Noyon, in Picardy, July 10, 1509. When Calvin was about sixteen years old he was made curé of Marteville, and subsequently of Pont l'Évêque. He began early to preach openly the doctrines of the Reformed religion. In 1532 he published a commentary on Seneca's treatise "De Clementia." Having incurred the displeasure of the Sorbonne, he withdrew

from Paris to Angoulême. For a brief period he was protected by Margaret of Navarre, a sister of Francis I., but was soon obliged to fly to Bâle, where he published in 1538 his most important work, "Christianæ Religionis Institutio," the object of which is to explain and vindicate the doctrines of the Reformers. The same year, with a view to promote the cause of the Reformation, he visited Ferrara, where he was kindly received by the duchess Renata, a daughter of Louis XII. of France, and consort of Ercole d'Este. But she was unable to protect him against the power of the Inquisition, and he again sought safety in flight. Having sold his patrimonial estate, with his sister, his brother, and some devoted friends, he escaped to Switzerland in Aug., 1536, expecting to proceed to Germany. But Farel prevailed on him to remain at Geneva. In conjunction with Farel, he composed a confession of faith and a system of ecclesiastical discipline. But Calvin and Farel were in 1538 banished from the city. Calvin retired to Strasburg, and founded there a church which was regarded as a pattern for all Protestant churches. After the banishment of Calvin, Cardinal Sadolet made great efforts to bring Geneva back to his Church. A letter of Calvin's, designed as a refutation of an epistle by Sadolet, made a powerful impression on the Genevese, and in 1540 he received from the senate of Geneva a pressing invitation to return. Although reluctant to leave Strasburg, he appears always to have regarded the church of Geneva as especially his care. In Sept., 1541, he returned to Geneva, and was received by all classes with every demonstration of affection. The rest of Calvin's life was spent in efforts to establish the church and civil government of Geneva. The effects of his exertions in promoting learning and morality (not to speak of religion) are visible in Geneva after a lapse of more than three hundred years. At Strasburg he had married (in 1539) a widow named Idelette de Bures, a woman of rare virtues. Their only child, a son, died in infancy. Calvin died in 1564. Nothing perhaps in the history of this great man is more admirable than the self-denying simplicity of his life. He received what was barely sufficient to support him with the utmost parsimony, and yet he would never accept a present except for the poor. The central doctrine in Calvin's system of theology was unconditional election and reprobation. (See CALVINISM.) As a writer on theology he is distinguished for his clearness, method, scientific precision, and logical acuteness. Scaliger regarded him as the greatest of all theologians, using this forcible language: "Solus inter theologos Calvinus." The literary influence of Calvin's writings, especially of his admirable French translation of his own "Institutes," was great and salutary.

Calvin has been much censured, and not without cause, for the part he took in the condemnation and death of Servetus. Calvin regarded Servetus as a dangerous man, not merely on account of his heresies, but also of his arrogant and reckless spirit, joined as these were with abilities of no common order; he exerted his utmost influence to prevent his being burned; for, though he deemed Servetus worthy of the punishment of death, he wished to save him from a death so dreadful as that by fire. (See HENRY, "Life of Calvin;" THÉODORE DE BÈZE, "Histoire de la Vie et la Mort de Calvin." J. THOMAS.)

Calvinism. Calvinism, as also Pelagianism and Lutheranism, is a term used to designate, not the opinions of an individual, but a mode of religious thought or a system of religious doctrines, of which the person whose name it bears was an eminent expounder. There have from the beginning coexisted in the Christian Church three, and only three, generically distinct systems of doctrine, or modes of conceiving and adjusting the facts and principles understood to be revealed in the Scriptures. One of these is the Pelagian, which denies the guilt, pollution, and moral impotence of man, and makes him independent of the supernatural assistance of God. At the other pole is the Calvinistic system, which emphasizes the guilt and impotence of man, exalts the absolute justice and sovereignty of God, and refers salvation absolutely to the undeserved favor and the new creative energy of God. Between these comes the manifold and elastic system of compromise once known as Semi-Pelagianism, and in modern times as Arminianism, which admits man's original pollution, but denies his guilt, regards redemption as a compensation for innate and consequently irresponsible disabilities, and refers the moral restoration of the individual to the co-operation of the human with the Divine energy, the determining factor being the human will. The system to which this article is devoted was known originally, and is now designated more generally and indefinitely, by the title *Augustinianism*, from its earliest champion, the illustrious Augustine, bishop of Hippo Regius in Northern Africa (395-430 A. D.); while the more modern and specific title is Calvinism, from the fact that it was developed into a perfect form, and infused into the creeds

of all Protestant churches, and into the life of modern nations, through the instrumentality of John Calvin, the Reformer of Geneva (1509-1564). The authentic statement of its constituent doctrines is not to be drawn exclusively from the writings of either of the great men mentioned, but from the public confessions of those churches which have professed this form of doctrine, and from the classical writings of their representative theologians.

It is proposed in this article to present, in necessarily meagre outline, a statement (1) of the fundamental characteristics of the system; (2) of the history of its development and prevalence both before and after Calvin; and (3) of its practical moral influence upon individuals and upon communities.

A. *Statement of Principles.*—Calvinism, as a system of doctrines, derives its character from the following fundamental positions or foci of organization:

I. *The Relation of the Creator to the Creation.*—There are three generically distinct views as to the relation of the Creator to the creation, each, of course, embracing many specific varieties under it.

1st. The Deistical view, which admits a creation *ex nihilo*, and an original endowment of the elements with their active powers, and the subjection of the whole system of things to certain general laws, adapted to the evolution of certain fixed plans. The general plan and order of the creation is attributed to the Creator, and all events are referred to Him in a general sense as the indefinitely remote First Cause, who inaugurated the ever-onflowing line of second causes. This view, however, denies the continued immanence of the Creator in the creation, and the momentary dependence of the creature on the Creator for the continuance of its substance, the possession of its properties, and the exercise of its powers.

2d. The opposite extreme is the Pantheistic mode of thought, which identifies God and the universe as His existence-form, or at least so confines Him to it as to deny His transcendence beyond the universe as an extra-mundane Spirit and conscious Person whose actions are rationally-determined volitions.

3d. Between these extremes stands Christian Theism. It emphasizes at once the transcendence of God beyond, and the immanence of God within, the world. He remains ever a conscious personal Spirit, without and above the world, able, in the exercise of His free volitions, sovereignly to exercise a supernatural influence (*potestas libera*) upon any part of that system of nature which He has established, ordinarily working through second causes, "yet free to work without, above, and against them at His pleasure." At the same time He continues to interpenetrate the inmost being of every element of every creature with the infinite energies of His free intelligent will, and His creatures momentarily continue absolutely dependent upon the energy of that will for substance and for the possession of the powers communicated to them as second causes in all their exercises.

All Christians, of course, are Theists in the sense thus defined, but the different schools of Christian theology take their points of departure here, as, on the one hand, they press the essential dependence of the creature upon the Creator in substance, properties, and actions, or as, on the other hand, they press the self-active power of second causes, and by consequence their self-sufficiency and independence. Here we have the ultimate antithetical grounds of Pelagianism and Augustinianism. Pelagius, who was characterized by a rationalistic habit of thought and a superficial religious experience, believing that power to the contrary is an inalienable attribute of every act of free-will, necessary to render it responsible and therefore moral, maintained, in the supposed interests of morals, that every free agent is so adequately endowed by God as to be self-sufficient for action, each in a manner appropriate to his kind. Augustine, on the contrary, held that every creature exists and acts only as its substance is momentarily sustained, and its action conditioned, by the omnipresent and omnipotent energy of God. While admitting the free self-determining power of the human soul, he referred the moral character of the volition to the disposition which prompted it, and the moral nature of man to the influences of the Spirit of God. Anterior to apostasy, therefore, the spirit of man depended for spiritual life and moral integrity upon the *concursus* of the Spirit of God, the withdrawal of which is the immediate cause of spiritual death and moral impotence. This Divine influence, in one degree and in one mode or another, is common to all creatures and all their actions, and it is called "grace" when, as an undeserved favor, it is in a supernatural manner restored to the souls of sinful men with the design of affecting their moral character and action. This view of Augustine was subsequently elaborated by his disciples into the theory of the "previous," "simultaneous," and "determining" *concursus*

of the Thomists and Reformed theologians. (*Summa of Tho. Aquinas*, 2. 1. 10: and *Turretin*, 6. 6. 6 and 7.)

II. *The End or Design of God in Creation.*—Every intelligent Theist must regard the universe as one system, and must therefore believe that the Creator had from the beginning one general end, for the accomplishment of which the whole and all its parts were intended. This general end must have determined the Creator in every step He has taken in the evolution of the universe, and hence our conception of it will give shape to any speculations we may form with respect to the relations of God and His works. It is evident that no solution of this transcendent question can be reached by reasoning from *a priori* principles, or by generalizations drawn from the comparatively few facts at present accessible to our observation, and that it can be rationally sought for only in a direct revelation. For the most part, this general end has been referred to the essential benevolence of God, prompting Him to confer the greatest possible amount of blessedness, in the highest forms of excellence, upon innumerable objects of His love. Leibnitz, in his "Théodicée" (1710), which has exerted a wide influence on all modern speculation, lowered this view by emphasizing the "happiness" of the creatures as the great end of the creative goodness.

The Scriptures, on the contrary, emphatically declare that the manifestation of His own glorious perfections is the actual and most worthy possible end of the great Designer in all His works of creation, providence, and redemption, and hence likewise the final end of all His intelligent creatures in all moral action. The recognition of this great principle, and its application to the interpretation of all God's dealings with man, and of all man's duties to God, has always been an essential characteristic of Calvinism. Pelagians and Semi-pelagians, with more or less decision, place the general end of the system of things in the well-being of the creature: Calvinists place it absolutely in the glory of the Creator, which carries with it, not as a *co-ordinate* design, but as a *subordinate* yet certain effect, the blessedness of all loyal creatures.

III. *The Relation which the Eternal Plan of God sustains to the Actual Evolution of Events in Time.*—Every Theist believes that the eternal and absolutely perfect intelligence of the Creator must have formed from the beginning a plan comprehending the entire system of creation and providence in reference to the great end for which they were designed. Pelagius himself admitted that the absolute foreknowledge of God embraced the future volitions of free agents, as well as all other classes of events, while he denied their foreordination. The Socinians, who have developed Pelagianism into a complete system, more consistently deny foreknowledge, as well as foreordination, since, if it is essential that a volition should be purely contingent in order that it should be responsible, it must be indeterminate before the event, and while indeterminate it cannot be certainly foreknown. The Arminians admit foreknowledge, but deny foreordination. The Calvinists maintain the following positions: 1. This eternal and immutable plan of God has constituted man a free agent, and consequently can never interfere with the exercise of that freedom of which it is itself the foundation. 2. However, according to the principles above stated, this created free-will is not independent, but ever continues to have its ground in the conserving energies of the omnipresent Creator. 3. In the case of an infinitely wise, powerful, and free Creator of all things *ex nihilo*, it is obvious that the certain foreknowledge of all events from the absolute beginning virtually involves the predetermination of each event, without exception; for all the causes and consequences, direct and contingent, which are foreseen in creation, are, of course, determined by creation. As Sir William Hamilton asserts (*Discussions*, Appendix 1, A.), "the two great articles of foreknowledge and predestination are both embarrassed by the selfsame difficulties." 4. Since all events constitute a single system, the Creator must embrace the system as a whole, and every infinitesimal element of it, in one all-comprehensive intention. Ends more or less general must be determined as ends, and means and conditions in all their several relations to the ends which are made dependent upon them. Hence, while every event remains dependent upon its causes and contingent upon its conditions, none of God's purposes can possibly be contingent, because in turn every cause and condition is determined in that purpose, as well as the ends which are suspended upon them. All the decrees of God are hence called absolute, because they are ultimately determined always by "the counsel of His own will," and never by anything exterior to Him which has not in turn been previously determined by Him. 5. This determination, however, instead of interfering with, maintains the true causality of the creature, and the free self-determination of men and angels. Since the holiness of the created moral agent is conditioned upon the indwelling of Divine

grace, and its turning from grace is the cause of sin, it follows that all the good in the volitions of free agents is to be referred to God as its positive source, but all the evil (which *originates* in defect, privation) is to be referred simply to His permission. In this view, all events, without exception, are embraced in God's eternal purpose; even the primal apostasies of Satan and of Adam, as well as all those consequences which have flowed from them.

It is in view of these principles that Calvinism has been so often confounded with fatalism, and held up as distinguished from the majority of human opinions by its pre-eminent offensiveness. It should be remembered, however, that the philosophy which has underlain the religions and the speculations of the immeasurable preponderance of the most intelligent nations in the past (Augustinian Christianity excepted), as well as of the advanced thinkers of the present, has been fatalistic. Witness the fatalism of the ancient Stoics and the modern Mohammedans and Deists—the eternal and necessary conflicts of the dualism of Zoroaster, perpetuated among the Gnostics and Manichæans—the ceaseless modifications of the one eternal essence in the pantheism of the Buddhists, the Brahmanists, the ancient Greeks, and the modern disciples of Spinoza—the eternal interplay of unconscious and immutable natural laws as held by Positivists, Humists, and all modern scientific materialists, after the manner of the ancient Epicureans. How infinitely superior to all this is the Calvinistic conception of the all-penetrating and all-energizing will of the personal Jehovah, who, being at once perfect Love and perfect Light, constitutes and conserves our free agency, and through its free spontaneity works continually the ever-blessed counsel of His own will, weaving even rebellious volitions into the instrumentalities of His purpose, and making every consenting soul a conscious co-worker with Himself.

As to the bearing of this principle upon the question of the design of God in the application of redemption (predestination), see below.

IV. *The Manner in which the Divine Attributes of Benevolence, Justice, and Grace are illustrated in the Scheme of Redemption.*—Arminians have generally held, with Leibnitz, that "justice is benevolence acting according to wisdom"—i. e., inflicting a lesser pain in order to effect a greater or more general happiness. The necessity for punishment therefore lies not in the essential and inexorable demands of righteousness, but in its being the best means to secure the moral reformation of the sinner, and the best motive to restrain the community from disobedience. Grotius maintained that the moral law is a product of the Divine will, and therefore capable of being relaxed by that will. In the gospel scheme, therefore, God, in the exercise of His sovereign prerogative, relaxes His law by forgiving sinners upon repentance and reformation, while as an administrative precaution He makes an exhibition of severe suffering in the person of His Son, in order that all other subjects of His moral government may be deterred from making the impunity of repentant men an encouragement to disobedience. The atonement, therefore, was an exhibition solely of the Divine benevolence, but not of justice in the ordinary sense of that word.

Calvinists, on the contrary, hold that justice as well as benevolence is an essential and ultimate property of the Divine nature, and hence lies back of, and determines the character of, the Divine volitions. By the perfection of God's nature He is always benevolent to the innocent, and just as certainly is He determined to punish the guilty. In the gospel, God has sovereignly separated the sin from the sinner in certain cases; in the vicarious penal sufferings of His Son punishing sin in strict rigor of justice, and then treating the believing sinner as a righteous person—that is, as a person with regard to whom all the demands of justice are fully satisfied. Hence He has exercised both justice and benevolence—justice to the sin and to the law, benevolence to the sinner; which benevolence to the underserving is sovereign grace. While Arminians in their view of the gospel emphasize benevolence, Calvinists in their view emphasize justice and grace.

V. *The Degree of Guilt and Moral Damage entailed through the Apostasy of Adam upon his Posterity.*—The answers respectively given to this question impose form and character upon all the various systems of theology.

1. Pelagius held that free-will (*liberum arbitrium*), in the sense of an absolutely unconditioned power of choice between good and evil, is essential to responsible moral agency, and hence inalienable from human nature. Since, then, all men continue after the apostasy to be responsible moral agents, their nature in this essential respect must remain in the same condition in which it was created. The moral agency of a man at any one moment cannot determine the character of his moral agency at any other moment, and he possesses throughout his entire existence ability

to will and to do all that God has any right to require of him. Hence Pelagians deny—(1.) All original sin or corruption of nature, because sinfulness can be predicated only of free acts, and man in order to be responsible must always possess plenary ability to will aright. (2.) All original guilt or desert of punishment common to the race, and prior to actual transgression, since it would be a violation of justice to hold one moral agent responsible for the wrong volitions of another. (3.) Hence men need redemption through Christ only to deliver them from the guilt of actual and personal transgression, and only those need it who have thus sinned. Those dying in infancy can be benefited by Christ only by being raised to a higher plane of blessedness—the *regnum cælorum* as distinguished from the *vita æterna*.

2. Augustinians and Calvinists, on the contrary, maintain—(1.) That the entire soul, with all its constitutional faculties and acquired habits, is the organ of volition, the agent willing. (2.) That this soul possesses the inalienable property of self-determination, the moral character of which determination always depends upon the moral condition of the soul acting. (3.) That the holy moral condition of the soul, and hence its spontaneous disposition to will that which is right, depends upon the indwelling of the Divine Spirit. The free agency of God is an absolute self-existent and self-sufficient perfection, self-determined to good and incapable of evil. The freedom of saints and angels is dependent upon Divine assistance, but, like that of God himself, it is the very opposite to the "liberty of indifference" or "power to the contrary," being a *non posse peccare*, a *felix necessitas boni*. Adam was created in fellowship with God, and hence with a holy tendency of heart, with full power not to sin (*posse non peccare*), but also, during a limited period of probation, with power to sin (*posse peccare*). He did sin. As a punishment, the Holy Spirit is withdrawn from the race, and he and his descendants lost the *posse non peccare*, and retained only the *posse peccare*, which thus became the fatal *non posse non peccare*.

This theological doctrine of total moral inability has nothing whatever to do with the psychological theory of "philosophical necessity" as an attribute of voluntary action, which, since the time of President Edwards, has been too frequently regarded essential to the defence of Calvinism. It has been conclusively shown by Principal Cunningham (*Theology of the Reformers*, Essay IX.) that this metaphysical doctrine is not essential to Calvinism; while Sir William Hamilton (*Discussions*, Appendix, 1, A.) and Sir James Mackintosh (*Dissertations on the Progress of Ethical Philosophy*, Note O) propose to prove that it is absolutely inconsistent with Calvinism as historically taught. The phrases "bondage of the will," etc., so frequently used by all classes of Augustinian theologians, and above all by Luther in his treatise "De Servo Arbitrio," are intended to apply only to the corrupt spontaneous tendency of fallen man to evil, which can be reversed only by a new creating energy from above. At the same time, every Calvinist holds devoutly to the free self-determination of the soul in every moral action, and is at liberty to give whatever psychological explanation of that fact may seem to him most reasonable. (See *Confession of Faith*, ch. 9, and *Calvin's De Servitute et Liberatione Humani Arbitrii*.)

Hence Calvinists hold—First. As to original guilt. (1.) Human sin, having originated in the free apostatizing act of Adam, deserves God's wrath and curse, and immutable justice demands their infliction. (2.) Such, moreover, was the relation subsisting between Adam and his descendants that God righteously regards and treats each one as he comes into being as worthy of the punishment of that sin, and consequently withdraws his life-giving fellowship from him. Some refer this responsibility of Adam's descendants for his apostatizing act to a purely sovereign "divine constitution" (New England view); others hold that we all were in our generic essence guilty coagents with him in that act (Realistic view); while the common opinion is that God, as the guardian of our interests, gave to us all the most favorable probation possible for beings so constituted in Adam as our covenant representative (Federal view). The whole race, therefore, and each individual it embraces, is under the just condemnation of God, and hence the gift of Christ, and the entire scheme of redemption, in its conception, execution, and application, are throughout and in every sense a product of sovereign grace. God was free to provide it for few or many, for all or none, just as he pleased. And in every case of its application the motives determining God cannot be found in the object, but only in the good pleasure of the will of the Divine Agent.

Calvinists also hold—Secondly. As to original sin. (1.) Since every man thus comes into the world in a condition of antenatal forfeiture because of Adam's apostasy, he is judicially excluded from the morally quickening energy of the Holy Ghost, and hence begins to think, feel, and act

without a spontaneous bias to moral good. (2.) But since moral obligation is positive, and the soul is essentially active, it instantly develops in action a spiritual blindness and deadness to divine things, and a positive inclination to evil. This involves the corruption of the whole nature, and absolute impotency of the will to good, is, humanly speaking, without remedy, and necessarily tends to the indefinite increase both of depravity and of guilt. It is therefore said to be total. Some Calvinists hold original guilt to be conditioned upon original depravity (*c. g.*, the advocates of mediate imputation and the *ex traduce* origin of souls). Others, as the writer of this article, hold original depravity to be the penal consequence of Adam's apostatizing act, and therefore to be conditioned upon original guilt (hence immediate imputation and creationism).

3. The advocates of the middle scheme have, of course, varied very much from the almost Pelagian extreme occupied by many of the Jesuits and the later Romonstrants, to the almost Augustinian position of the Lutherans and of the great Wesleyan Richard Watson. The Semi-pelagians admitted that the nature of man was so far injured by the fall that he could do nothing in his own strength morally good in God's sight. But they held that man is able to incline himself unto good, though he is not able to effect it; so that in every case of spiritual reformation the *first* movement towards good is from the soul itself, while the performance of it is the result of the co-operation of Divine grace with the human will. They consequently denied the *gratia preveniens*, but admitted the *gratia co-operans*.

The modern Protestant Arminians (Limborch, Episcopius, etc.) admit original *sin*, while they deny original *guilt*, and regard innate corruption rather as a vice or fault of nature than as a sin in the full sense of that term. Dr. D. D. Whedon ("Bibliotheca Sacra," April, 1862) admits—1. That Adam and Eve by their apostasy morally corrupted their own nature and that of all their descendants; 2. That every child of Adam is born with an inherent tendency to sin which he cannot remove by his own power; 3. That Adam and Eve were fully responsible for their apostasy, because they sinned in spite of possessing power to the contrary, and therefore might justly have been damned; 4. Nevertheless, their descendants, although corrupt and prone to sin from birth, are neither responsible nor punishable until there has first been bestowed upon them redemptively a gracious ability to the right; 5. After Adam sinned, therefore, only one alternative was open to Divine justice—either that Adam should be punished at once without issue, or that he should be allowed to generate seed in his own moral likeness, when equity required that an adequate redemption should be provided for all; 6. Hence Christ died for all men, and sufficient grace (including *gratia preveniens* and *gratia co-operans*) is given to all men, which is essential to render them responsible, and they become guilty only when they abuse (by failing to co-operate with) that gracious power to the contrary (*posse non peccare*) which has been conferred on them in the gospel.

Quoting the dictum of Pres. Edwards (*Will*, pt. 4, § 1), "The essence of the virtue or vice of dispositions of the heart and actions of the will lies not in their cause, but in their nature," Whedon says: "To this we oppose the counter-maxim, that in order to responsibility for a given act or state, power in the agent for a contrary act or state is requisite. In other words, power underlies responsibility." The only limit he allows to this principle is in the case of that moral inability which results from the previous abuse of freedom by the agent himself. This he declares is the fundamental ground upon which all the issues between Arminianism and Calvinism depend. Thus, while Calvinism exalts the redemption of Christ in its execution and in each moment of its application as an adorable act of transcendent grace to the ill-deserving, Arminianism, in its last analysis, makes it a compensation brought in by the equitable Governor of the world to balance the disabilities brought upon them without their fault by the apostasy of Adam. This difference is the practical reason that Calvinism has such a strong hold upon the religious experience of Christians, and that it finds such frequent irrepressible expression in the hymns and prayers of evangelical Arminians.

VI. *The Nature and Necessity of that Divine Grace which is exercised in the Moral Recovery of Human Nature.*—Grace is free sovereign favor to the ill-deserving. It is the motive to redemption in the mind of God. It is exercised in the sacrifice of His Son, in the free justification of the believing sinner on the ground of His vicarious obedience and sufferings, and in the total change wrought in that sinner's moral character and actions by the energy of the Holy Ghost. While the word *grace* applies equally to the objective change of relations and the subjective change of character, it is used in this connection to designate that energy of the Holy Ghost whereby the moral nature of the

human soul is renewed, and the soul, thus renewed, is enabled to act in compliance with the will of God.

Pelagius found in his system neither need nor room for this Divine energy, except in the way of objective revelations and educational and providential influences.

Semi-pelagians admitted its necessity to help man to complete that which he had himself commenced, and that it is actually given to all those who had thus prepared themselves for it and made themselves worthy of it.

Arminians admit that it is necessary in order that the corrupt will shall be even predisposed to good, but they regard it as a compensation for the irresponsible defects of an inherited nature, which restores the native power for either good or evil, and which depends for its effects wholly upon the use made of it by the soul in which it acts. This is styled the theory of co-operation as held by the Arminians, and of "synergism" as held by the followers of Melancthon in Germany. Regeneration is the result of the co-working of two energies, but the determining factor is the human will. Hence grace is *sufficiens* in every case, and *efficax ab eventis vel congruitate*.

Augustinians and Calvinists, on the other hand, hold—1. That, for Christ's sake, and in spite of all human demerit, a gracious influence is excited on the minds of all men of various intensities. This is "common grace," and is a moral and suasive influence on the soul, tending to good, restraining evil passions, and adorning the soul with the natural virtues; which may be resisted, and is always prevailingly resisted, by the unregenerate. 2. But at His pleasure, in certain cases, God exerts a new creative energy, which in a single act changes the moral character of the will of the subject, and implants a prevailing tendency to co-operate with future grace in all forms of holy obedience. This is *gratia efficax*, "effectual calling," which is always effectual because it consists in effecting a regenerative change in the moral nature of the will itself. The change which this grace effects is the "new heart" of Scripture, the *conversio habitualis seu passiva*, of which God is the agent and man the subject, which as a new habit of soul lays the foundation for all holy activities. Augustine has been followed by many in styling this grace "irresistible," because it cannot be resisted. But this is as incongruous as it would be to call the creation of the world or the generation of a child irresistible. Effectual calling consists in a new creative energy within the soul, making it willing, upon which it spontaneously embraces Christ and turns to God (the *conversio actualis seu activa*). It merges itself into the very spontaneity of the will, and enfranchises it from the corruption which had hitherto held it in bondage, and restores it to its normal equilibrium, in harmony with reason and conscience and the indwelling Spirit of God. 3. Afterwards this same Divine energy continues to support the soul, and prepare it for, and to concur with it in, every good work. This grace is now prevailingly co-operated with by the regenerated soul, and at times resisted, until the status of grace is succeeded by the status of glory.

Calvinists hold that this "grace" in all its stages is purely undeserved favor, and therefore sovereignly exercised by God upon whom and at what times He pleases; hence it is called *gratia gratuita et gratis data*, otherwise grace would be no more grace. It also works in its various stages progressively, except in the single regenerative act. It is at first the *gratia preveniens*, then the *gratia operans*, then the *gratia co-operans*, and finally the *gratia perficiens*, including the *donum perseverantie*, infallibly securing perseverance in faith, and obedience unto the complete redemption of soul and body in glory.

VII. *The Relation which the Eternal Plan of God bears to the Application of Redemption to Individuals.*—Predestination, or the purpose of God to secure the salvation of some men and not of all, has been popularly regarded as the distinguishing feature of Calvinism, and one most revolting to the moral sense. Some Calvinists, reasoning downward from the nature of God as absolute, and developing this doctrine in a strictly speculative manner, have made it the foundation of their whole system. These have necessarily conceived of it in the high and logically coherent Supralapsarian sense, which, in a speculative point of view, is impregnable. The vast majority of Calvinists, however, are brought to this point by practical rather than speculative considerations, such as the explicit authority of Scripture and the personal sense of absolute unworthiness and moral impotency, and therefore of absolute dependence upon grace. These are all willing to stop in the Infralapsarian view of the decree of redemption, which, if less logically complete, is nevertheless exactly conformed to all the facts open to our inspection or embraced in our experience, and to all the representations of Scripture. The Scriptures never speak of God as creating men in order either to save or damn them, nor of electing certain individuals considered merely as creatable, and then allowing them to fall in

order that they might be redeemed; but they uniformly represent God as electing His people out of the mass of guilty sinners, and then as providing redemption for them in order to carry out the purpose of election. Arminians maintain that this decree of election is conditioned on God's foresight of faith and repentance; but Calvinists insist that if faith and repentance are the gifts of God and the fruits of His Spirit, they cannot be the conditions upon which election is suspended, but rather its predetermined and graciously effected results. Augustine held the Infralapsarian scheme. The position of Calvin has been disputed. Beza, his successor in Geneva; Gomarus and Voetius, the great opponents of the Remonstrants of Holland; Twiss, the prolocutor of the Westminster Assembly, have been the most conspicuous advocates of Supralapsarianism. On the other hand, the canons of the Synod of Dort (1619), the Confession and Catechisms of the Westminster Assembly (1648), the Formula Consensus Helvetica (1675), and the vast majority of Calvinists, ancient and modern, are decided Infralapsarians.

Gottschalk (848-868) insisted much upon a *predestinatio duplex* of the elect to salvation and of the reprobate to damnation, and this view has often been offensively insisted upon as essential to Calvinism by its enemies. It is, however, a gratuitous assumption and without scriptural warrant, and not taught in the recognized standards of Calvinism. God positively decrees grace, and thus produces all that is good. He only determines the permission of sin, and punishes it because he forbids and in every way morally disapproves it. He elects of free grace all those he purposes to save, and actually saves them, while those whom he does not elect are simply left under the operation of the law of exact justice, whatever that may be. Archbishop Whately, himself an Arminian, in his "Essays on Some of the Difficulties in the Writings of the Apostle Paul," honorably admits that the apparent harshness of Calvinism lies in the facts of the case as admitted by all Christians. All infants, idiots, and all believers in Christ are saved by grace—all others are left to the operation of pure justice. It is obvious that all who are born sin and die, that all do not believe, and that all are not saved. Calvinistic "particularism" admits the actual results of salvation in their widest scope, and refers all to the gracious purpose and power of God, but does not restrict it one iota within the limits determined by the facts themselves.

B. *The History of Calvinism.*—Pantheism, which is the only philosophical basis of polytheism (in the forms of Booddhism, Brahmanism, and underlying all forms of Greek philosophy), and the Dualism of Zoroaster (which was revived in the second and third centuries in a Christianized form in the various systems of the Gnostics and Manichæans), together constituted the substratum of all ancient philosophies and religions. All such systems were consequently essentially fatalistic, and made sin either an essential attribute of an eternal self-existent Principle, or a necessary condition of the eternal evolution of the infinite and absolute into the finite and contingent. In necessary antagonism to these fundamental heresies, the early Fathers, especially Origen and all his colleagues and followers of the Alexandrian school from the reaction of Neo-Platonism (200-350 A. D.), were led in a very unqualified manner to insist upon the independent, self-determining power of the human will, and to maintain that sin is the product of that freedom abused. They universally held that human nature was morally ruined by Adam's sin, and that it was redeemed by the blood and restored by the Spirit of Christ; but they conceived of these great principles in a crude and indefinite manner, without determining their relations to each other. All the ancient Fathers were induced to render special attention to the defence of human self-determining power as the basis of responsibility. As a general fact, the Greeks were specially distinguished for emphasizing the autocracy of the will, without denying the need of grace, while the Latins especially emphasized inherited depravity, without denying the freedom of the will. And the anthropology of the Greek Church has continued to preserve the same characteristics to the present day (*Athanasius, Expos. in Psalmos*, Ps. l. 7; *Orthodox Confession of Peter Mogilas*, 1642). On the other hand, there was during the third century a marked tendency in the Latin Church to more profound views as to the moral and spiritual nature and relations of man. This characteristic was developed most obviously in Tertullian of Carthage (220 A. D.), who taught the propagation (*ex traduce*) of a corrupt nature from Adam to each of his descendants; in Hilary of Poitiers (368); and in Ambrose of Milan (397), the most explicit defender in that age of the sovereignty of God and the moral impotence of man, and the immediate teacher of Augustine. But the "history" of all systematic theology properly commences with the great controversy of Augustine and Pelagius in the first quarter of the fifth century. On

the one hand we have Augustine (354-430), a native of Tagaste, in Numidia, the son of a heathen father and of the sainted Monica, in turn a prodigal, unbeliever, Manichæan, Platonist, disciple of Ambrose, Christian of profound experience, preacher and teacher of transcendent genius, bishop of Hippo Regius from 395 to 430, and the greatest theologian of all time. On the other hand we have Pelagius (Morgan), a British monk, student of the Greek Fathers, a man of pure life, clear, practical intellect, and earnest zeal for the moral interests of human life. He was the moral author of the system which bears his name, while its intellectual constructor was Celestius, a youthful Roman advocate; and its most effective advocate was Julian, the deposed bishop of Eclanum, in Campania. The opinions of Pelagius were universally condemned by the whole Church, Eastern and Western, at the councils held at Carthage, 407 and 416 A. D., at the council at Mileve, 416 A. D., by the popes Innocent and Zosimus, and by the oecumenical council held at Ephesus, 431 A. D. This rapid and universal condemnation of Pelagianism, after making all due allowance for extraneous influences, proves that, however indefinite the views of the ancient Greek Fathers may have been, nevertheless the system taught by Augustine was in all essentials the common and original faith of the Church. In the history of the entire Church to the present moment, Pelagianism has been never adopted into the public creed of any ecclesiastical body except that of the Socinians (*Racovian Catechism*, 1605), and it has prevailed practically only among Rationalists, whose Christianity was disintegrating into Deism.

In the mean time, John Cassian, a disciple of Chrysostom, abbot of the monastery at Marseilles, brought into prominence the middle system of compromise, whose advocates were at first styled Massilians; during the Middle Ages and at present in the Romish Church, Semi-pelagians; among Lutherans, Synergists; and among the Reformed, Arminians. His most influential supporters and followers were Vincentius of Lerinum (434), Faustus, bishop of Rhegium (475), Gennadius, and Arnobius; and his opinions prevailed in France for a long time, and were confirmed by the provincial synods of Arles (472) and of Lyons (475). Against this party Augustine wrote his great works "De Prædestinatione Sanctorum," and "De Dono Perseverantiæ," and he was ably represented by Prosper and Hilarius, and the unknown author of the great work "De Vocatione Omnium Gentium," ascribed to Pope Leo I. (461); by Avitus, archbishop of Vienne (490-523), Cæsarius, archbishop of Arles (502-542), and by Fulgentius of Ruspe (1533). Semi-pelagianism was condemned by the decree of Pope Gelasius (496), and finally in the synods of Orange and Valence (529), which were confirmed by the edict of Pope Boniface (530); from which time a moderate form of Augustinianism became the recognized orthodoxy of the entire Western Church. It was taught by Gregory the Great, and held by the emperor Charlemagne, the two persons who exerted the greatest influence in the reconstruction of Europe at the commencement of the Middle Ages. It was held throughout those ages by all the greatest Church teachers and ornaments, as the Venerable Bede (673-735), Alcuin (804), and Claudius of Turin (839). The history of the persecution and condemnation of Gottschalk, under the influence of Rabanus Maurus and Hincmar, with which Scotus Erigena was involved (about 850), prove beyond question that the entire Church of that age, and even the part most opposed to Gottschalk, was agreed in adopting the Augustinian system (as they understood it), and all the consequences that flowed from it. (*Neander*.) All the most illustrious teachers of the scholastic age, making allowance for the extravagance of many of their speculations, were disciples of Augustine; as, for example, Anselm, archbishop of Canterbury (910); St. Bernard, bishop of Clairvaux (1140); Peter Lombard, "Magister Sententiarum;" Hugo de St. Victor; and, above all, Thomas Aquinas, "Doctor Angelicus" (1247), and Thomas Bradwardine, archbishop of Canterbury (1348). The Dominicans as a class followed Aquinas, while the Franciscans followed their champion, Duns Scotus (1265), "Doctor Subtilis," and in that age the ablest advocate of Semi-pelagianism. The controversies then revived have continued to agitate the Romish Church up to the present time, when they have been annihilated by the capitulation of the whole body to the Jesuits in the Council of the Vatican (1870). The Council of Trent (1546) attempted to satisfy both parties by indefinite decrees, and accordingly both Augustinians and Semi-pelagians, Thomists and Scotists, have claimed that their respective views were sanctioned. The truth is, that while the general statements of doctrines which are to be found among the canons are Augustinian in form, the more detailed explanations which follow are uniformly Semi-pelagian in sense. The Jesuit society, whose doctrines and casuistry have been signally ventilated in the "Provincial Letters" of the immortal Pascal, has

always advocated Semi-pelagianism. The illustrious gentlemen of Port Royal, Paris, called Jansenists from Jansenius, bishop of Ypres (Tillemont, Arnauld, Nicole, Pascal, Quesnel, etc.), were at the same time devout Catholics, and in the matters of grace and predestination earnest Calvinists. They were persecuted by the Jesuits, and finally outlawed by the bulls of Popes Innocent X. and Alexander VII. (1653 and 1656 A. D.), and of Clement XI. (1713). By the suicidal action of the Œcumenical Council of the Vatican (1870) all Scripture, traditions, canons of councils, and classical theology have been superseded by the plenary inspiration of a pope who in turn is a creature of the Society of Jesus. Thus at last Popery has become definitely Semi-pelagian.

All the great evangelical teachers and forerunners of the Reformers in the century immediately preceding the Reformation were decided Augustinians (*Neander's Hist. Doc.*, vol. ii., p. 609). This is most conspicuously true of Wickliffe (1384), Jerome of Prague, John Huss (1415), John of Gooch (1475), John of Wesalia, Jerome Savonarola, a Dominican (1498), John Wessel (1499), "the Light of the World," and his disciple, the great Grecian, John Rouchlin, in his turn the teacher of Melancthon, and Staupitz, vicar-general of the Augustines and the spiritual teacher of Luther.

All of the great national Reformers, Zwingle of Switzerland, Luther of Germany, Calvin of France, Cranmer of England, and Knox of Scotland, although each movement was self-originated and different from the others in many permanent characteristics, were alike strictly Calvinistic. The complete agreement of Zwingle with what was afterwards called Calvinism on the point of absolute predestination, although denied by Mosheim and Milner, is beyond question. (See his work "De Providentia Dei," written when Calvin was twenty years old; also Scott's "Continuation of Milner," vol. iii., p. 142-231; Neander's "Christ. Doc.," vol. ii., p. 668; and Cunningham's "Theology of the Reformers," Essay V.) That Luther agreed with Calvin on all points considered characteristic of his system, with the exception of the sacraments, is demonstrated by his great work, "De Servo Arbitrio" (1525), written against the "De Libero Arbitrio" of Erasmus, the sentiments of which were never retracted, and are obviously in harmony with all his religious opinions in their entirety. Melancthon, in the earliest editions of his "Loci Communes" (1521), took extreme ground as to the moral impotence of the human will and absolute predestination, which, however, he gradually and radically modified in subsequent editions, until he finally assumed Synergistic or Arminian ground. The personal followers of Melancthon excited the strong opposition of the stricter Lutherans, and the struggle came to an explosion in the Weimar Confutation (1558). The result was the triumph of the stricter party, who left to posterity that grandest monument of Lutheran symbolism, the "Formula Concordiæ" (1580). The system here presented agrees in all its deepest positions with Calvinism as presented in this paper. It differs from it (a) by making the sacrament of baptism the efficient means by which ordinarily regeneration is effected; (b) by making the difference between the saved and the lost to be ultimately determined by the "non-resistance" to grace of the former in contrast with the resistance of the latter. In all other respects, as to the guilt, pollution, and helplessness of the condition into which all children are born, as to justification, and the necessity and the efficacy of regenerating and sanctifying grace, it is one with Calvinism.

By far the greatest of the Reformers, viewed either as a theologian, an interpreter of Scripture, as a social organizer, and founder of churches and republics, was John Calvin. His "Institutes" (1530), written when he was twenty-seven years old, the first and grandest work of systematic divinity the world has seen, has recast Augustinianism in its final Protestant form, and handed it over to the modern world stamped with its great author's name. His "Commentaries" are acknowledged by the most advanced modern scholars of every school to be upon the whole the ablest and most complete work of the kind ever achieved by a single hand. His "Tractatus" consists of various controversial treatises in defence of the truth, and his "Epistolæ" consist of his voluminous correspondence with princes, nobles and commoners, statesmen and churchmen in every part of the Protestant world, concerning the important movements then revolutionizing Europe, both in Church and State. By him Calvinism and its correlates, Presbyterianism in the Church and republicanism in the State, were not invented, but advocated and disseminated with transcendent ability and success. His doctrines have been most consistently developed and illustrated in the writings of such men as Bullinger, Martin Bucer, Theodore Beza, Diodati, Heidegger, Turretin, Cocceius, Witsius, Vitringa, Markius, De Moor, Pietet, John Owen, and Jonathan Edwards; in the deliverance of the international Synod of

Dort (1618-19), of the national Assembly of Westminster (1648), of the French synods of Charenton and Ales, and in the following creeds and confessions of the Church: The Creed of the Waldensian pastors at Angrogne (1532), the two Helvetic, the Gallic, Belgic, and Scotch Confessions, the Thirty-nine Articles of the Church of England, the Lambeth Articles (1595), the Articles of Religion of the Dublin Convocation (1615), the Heidelberg Catechism, the Savoy Confession of the English (1658), and the Boston Confession (1680) of the American Independents. Calvinism is professed by all those Protestants of Germany who embrace the Heidelberg Catechism, the national (Protestant) churches of France, Switzerland, Holland, England, and Scotland, the Independents and Baptists of England and America, and the various branches of the the Presbyterian Church in England, Ireland, and America,—in all about thirty-six millions of adherents, if the Episcopal churches are included. From the time of Archbishop Laud (1644) a large proportion of the clergy and influential writers of the Episcopal churches have been Arminian, and it has even been disputed whether the Church of England was originally Calvinistic or not. The fact that the founders and leading ministers of that Church were thorough Calvinists during the first hundred years of its history, and that its creed remains such to this day, is as certain and as conspicuous as any other fact in the history of mankind. The seventeenth article, "On Predestination," corresponds in spirit, design, and expression with all the other Calvinistic creeds in the world. Tyndal, Frith, Barnes, who suffered under Henry VIII.; Hooper, Latimer, Ridley, who suffered under Bloody Mary; Cranmer, the real author, and Jewel, who gave the finishing touch to the Thirty-nine Articles, were all Calvinists. Jewel wrote to Peter Martyr of Zurich, "We do not differ from your doctrine by a hair's breadth." Cranmer put Martin Bucer and Peter Martyr into the divinity chairs of Oxford and Cambridge. "The same is proved by the whole history of the proceedings connected with the Lambeth Articles, the cases of Baro and Barret (1595), the Irish Articles (1615), and the Synod of Dort (1619)." (*Cunningham*.) The sources of information, and the arguments on both sides of this controversy, may be found in the "Works of the Parker Society," Richmond's "Fathers of the English Church," the "Zurich Letters," the works of Heylin, Winchester, Daubeny, Tomline, and Lawrence on the Arminian side, and the works of Prynne, Hickman, Toplady, Overton, Goode, and Principal Cunningham on the Calvinistic side.

Over this vast area of time, and under all these various conditions of national and ecclesiastical life, Calvinism preserves its essential identity as a system of theological principles. It has, of course, undergone within these limits very various modifications as to details of structure and modes of statement. In Germany it has been rendered less thorough and definite through the influence of the compromising school of Melancthon. In Holland, England, and Scotland it has been modified in form by the "Federal Scheme" introduced by Cocceius and the Westminster divines (1650). In France it was temporarily modified by the "Universalism Hypothesis," or the universal impetration and limited application of redemption (1642), as held by Amyraldus, Daillé, and Placcus on the Continent, and by Baxter, Davenant, and in modern times by Wardlaw and others, in England. In America it has been coered through more radical and more transient transformations in the speculations of Hopkins, the younger Edwards, Emmons, N. W. Taylor, and others of the New England school.

C. *The Practical Effects of Calvinism on Personal Moral Character, and upon the Social and Political Interests of Men.*—From the time of Coelestius and Julian, in the fifth century, to that of Heylin (1659) and Tomline (1811), the *a priori* objection has always been brought against Calvinism that its principles are necessarily immoral, and must lead either to licentious liberty or to abject subserviency, to discouragement in the use of means, and to undue disparagement and neglect of human reason. It is argued that the doctrine of the absolute moral impotence of man's will must destroy all sense of accountability, and that the doctrine of absolute decrees must cause the use of means to appear either unnecessary or ineffectual, and to lead to despair upon the one hand, or to licentiousness upon the other.

The advocates of Calvinism have triumphantly vindicated the moral character of their system in two ways: 1st, on the ground of reason. The recognition of the true (*i. e.*, actual) condition of man's nature and relations to God, as this is revealed in Scripture and experience, must be more moral in its effect than the most skillful misrepresentation possible of that actual condition can be. The historian Froude, himself held by no trammels of sect or party, says in his late address at St. Andrew's (1871): "If Arminianism most commends itself to our feelings, Calvinism is nearer to the facts, however harsh or forbidding those facts may

seem." Archbishop Whately, himself an Arminian (in his essay on "Some of the Difficulties in the Writings of St. Paul"), acknowledges that the ordinary objections against the moral attributes of Calvinism are in effect objections to the open facts of the case. That standard of morals which places the ground of obligation in the supreme will of the All-perfect, instead of a tendency to promote happiness, and which utterly condemns fallen man, is obviously higher, and therefore more moral, than a more self-pleasing one which either justifies or excuses him. The system which teaches the total depravity and guiltiness of human nature from birth, its absolute dependence upon Divine grace, together with the universal sweep of God's absolute decrees, at once maintaining the free agency of man and the infallibility of the Divine purpose, must of course empty man of self, make all men equal before the law, and exalt the all-wise and all-powerful Father to the control of all events; such a system must make the highest attainments the condition and the fruit of God's favor, and must raise even the weakest believer to the position of an invincible champion for God and the right, "a co-worker together with God." 2d, In the second place, Calvinists claim that on the ground of an illustrious and unparalleled historical record they can show that their system has been eminently distinguished by the effects produced by it upon all the communities which have embraced it in its purer forms, as to the following particulars: (a) the general standard of moral character practically realized in personal and social life; (b) the amount of rationally regulated liberty realized both in Church and State; (c) the standard of popular intelligence and education actually attained; (d) the testimony yielded to the power of the truth by the number and illustrious character of its martyrs; and (e) the zeal and devotion expressed in sustained missionary efforts for the extension of the kingdom of Christ.

1st. As to the influence of Calvinism on the moral character of individuals, it is only necessary here to quote the ex-rector Froude's citation of the names of "William the Silent, Luther, Calvin, Knox, Andrew Melville, the regent Murray, Coligny, Cromwell, Milton, John Bunyan—men possessed of all the qualities which give nobility and grandeur to human nature." As to its effect upon the general moral character of communities, it will be sufficient to cite the Waldensians; the little radiant state of Geneva, whose Protestant reconstruction began with the establishment of a Court of Morals; the Huguenots, as compared with their Catholic fellow-citizens; the Jansenists, as compared with the Jesuits; the Dutch Protestants prior to the latter half of the seventeenth century; the Scotch Covenanters; the English Puritans, whose very name signalizes their eminent moral character, in contrast with the unparalleled corruption brought in at the Restoration in association with the ecclesiastical revolution effected by the despot Laud (see Macaulay's "Essays on Milton" and Hallam's "Constitutional History"); and finally, all those sections of America settled by English Puritan New Englanders, by the Scotch and Scotch-Irish, and by Presbyterians from France and Holland.

Mr. Froude (*Address*, p. 7) says: "The first symptom of its operation, wherever it established itself, was to obliterate the distinction between sins and crimes, and to make the moral law the rule for states as well as persons." Pascal, the sublime avenger of the persecuted religionists of Port Royal, shows in the first nine of his "Provincial Letters" the connection between the infamous morality of the Jesuits and their Semi-pelagian views as to sin and grace. Sir James Mackintosh, in vol. xxxvi. of the "Edinburgh Review," vindicates at length the morality of the theological doctrine of predestination by a general review of the history of its most conspicuous professors.

2d. It appears superfluous to prove the tendency of Calvinism to promote freedom and popular government, both in Church and State. Its principles strip the ministry of all sacerdotal powers; they make all men and all Christians equal before God; they make God absolute and supreme over all, and the immediate controller and disposer of human affairs. Hence all churches accepting Calvinism, unless prevented by external conditions, have immediately adopted popular constitutions, either Presbyterian or Independent. This is true of all the churches of Switzerland, France, Holland, the Palatinate, Scotland, America, and the free churches of England and Ireland. The apparent exception is the English Establishment. The history of its political relations explains its prelatical character. Cranmer and the other Calvinistic founders of that Church held, as did Archbishop Usher, a very moderate theory of the episcopate, and submitted to the constitution actually established only for state reasons. Afterwards, as Calvinism became more thoroughly incorporated in the public faith, Presbyterianism was established by the Long Parliament, and Independency by the Puritan army and Protector. It

is a conspicuous fact of English history that high views as to the prerogatives of the ministry have always antagonized Calvinistic doctrine.

The political influence of Calvinism was at an early period discerned by kings as well as by the people. The Waldenses were the freemen of the ante-Reformation period. The republic was established at the same time with Presbytery at Geneva. The Hollanders, grouped around the sublime figure of William the Silent (*Calvus et Calvinista*), performed deeds of heroism against odds of tyranny unparalleled utterly in all foregoing and subsequent history. This battle was fought by Calvinistic Holland, and the victory won (1590) completely before the Arminian controversies had commenced. Add to these the French Huguenots, the Scotch Covenanters, the English Puritans in the Old and in the New World, and we make good our claim that Calvinists have been successful champions of regulated freedom among men.

Bancroft, the historian of our republic, attributes over and over again the modern impulse to republican liberty to the little republic of Geneva and to its Calvinistic theology (vol. i., 268; ii., 461-464). He credits the moulding of American institutions chiefly to New England Independents, and to Dutch, French, and Scotch-Irish Presbyterians. "The Mecklenburg Declaration, signed on the 20th of May, 1775, more than a year before that of July 4, 1776, signed in Philadelphia, was the first voice publicly raised for American independence. And the convention by which it was adopted and signed consisted of twenty-seven delegates, nine of whom, including the president and secretary, were ruling elders, and one, Rev. I. J. Balch, was a Presbyterian minister." Tucker, in his life of Jefferson, says: "Every one must be persuaded that one of these papers must have been borrowed from the other;" and Bancroft has made it certain that the Declaration of Jefferson was written a year after that of Mecklenburg. The correspondence between the representative system and the gradations of sessions, presbyteries, provincial synods, and national general assemblies, developed in the Westminster Confession, to the federal system of State and national governments in the Constitution of the United States, is too remarkable to have been accidental.

3d. The relation of Calvinism to education is no less conspicuous and illustrious. The little republic of Geneva became the sun of the European world. The Calvinists of France, in spite of all their embarrassments, immediately founded and sustained three illustrious theological schools at Montauban, Saumur, and Sedan. The Huguenots so far surpassed their fellow-countrymen in intelligence and skill that their banishment on the occasion of the Revocation of the Edict of Nantes (1685) quickened the manufactures and trades of Germany, England, and America, and for a time almost paralyzed the skilled industries of France. (See Weiss's "History French Protestant Refugees.") The fragment of marshy sea-coast constituting Holland became the commercial focus of the world, one of the most powerful communities in the society of nations, and the mother of flourishing colonies in both hemispheres. The peasantry of Scotland has been raised far above that of any other European nation by the universal education afforded by her parish schools. The common-school system of Puritan New England is opening up a new era of human history. In this country, for the first two hundred years of its history, "almost every college and seminary of learning, and almost every academy and common school even, which existed, had been built up and sustained by Calvinists." (See "New Englander," October, 1845.)

4th. The martyrology of Calvinism is pre-eminent in the history even of the entire Church. We call to witness John Hus and Jerome of Prague, who perished for their adherence to this faith one hundred years before Luther. The Waldenses, of whom were the "slaughtered saints whose bones lie scattered on the Alpine mountains cold," the victims of the reign of "Bloody Mary," John Rogers and Bishops Hooper, Ferrar, Ridley, Latimer, and Cranmer, and their fellow-martyrs, were all Calvinists, as well as Hamilton and Wishart, the victims of Claverhouse and the "Killing Time" of 1684 in Scotland, and the victims of the High Commission and of the "Bloody Assizes" of England (1685). Under Charles V. and Philip of Spain, Holland had been made a spectacle to all nations by her sufferings, and had surpassed all other Christian communities with the number and steadfastness of her martyrs. When the duke of Alva left the Netherlands, December, 1573, he boasted that within five years he had delivered eighteen thousand six hundred heretics to the executioner. (Motley's "Rise of the Dutch Republic," vol. ii., p. 497.) Moreover, Calvinists claim the victims of the Inquisition in Spain and Italy; the history of the Huguenots of France, from the martyr-dom of Lelerc (1523) to the promulgation of the Edict of Nantes, 1598; the victims of the unparalleled atrocity of the mas-

sacre of St. Bartholomew, August 22, 1572, when some fifty thousand princes, noblemen, and commoners perished at one time by the hand of assassins; and all the hundreds of thousands of the very flower of France who fell victims either to the wars which raged with comparatively short exceptions from the Reformation to 1685, or to the draughts, the galleys, and the expatriation which preceded and followed that dreadful time.

5th. Calvinism has been proved an eminent incentive to all missionary enterprises, domestic and foreign. It is, of course, acknowledged that several Christian bodies not characterized by what are generally regarded as the peculiarities of Calvinism have been in the highest degree distinguished by missionary zeal and efficiency. The most remarkable instances of this kind have been the Nestorians in Western and Central Asia from the fifth to the ninth century, the Moravians from 1732, and the Wesleyan Methodists from about 1769 to the present time. These bodies (except the Nestorian) may be said to be eminently evangelical and Augustinian in the general usage of that term, nearly agreeing with the Calvinism set forth in this article in its most essential principles of total depravity, moral inability, and dependence upon divine grace. And it is obvious that these evangelical principles, common to these great missionary churches, with others whose Augustinianism is more pronounced, must supply the strongest incentives and encouragements possible to urge all Christians to the rescue of their perishing fellow-men.

In the early Church, St. Patrick, the missionary of Ireland, fifth century; Augustine, the missionary of Gregory the Great to England; and Columba and his missionary college at Iona in the Hebrides, and his disciples the Culdees, in the sixth century, as well as the Lollards, the followers of Wickliffe, in the fourteenth century, were all of the general school of St. Augustine. In 1555, through Admiral Coligny, Calvin sent two ministers to the heathen in Brazil. Cromwell in the next century proposed to appoint a council to promote the Protestant religion in opposition to the congregation *De Propaganda Fide* in Rome. One of the principal objects of the promoters of the Plymouth and Massachusetts colonies was the conversion of savages and the extension of the Church. The charter of the "Society for the Propagation of the Gospel in Foreign Parts" was granted by the Calvinistic prince William III. As to the number of missionaries to the heathen employed by the different branches of the Protestant Church at present, the following may be regarded as a fair statement as to the proportion of the several confessions in England and America and on the Continent: Congregational, including the Baptists (all Calvinists), about 400; Episcopal, a majority of those supporting missions being of the Evangelical school, and many of these being Calvinists, about 310; Presbyterians, about 430; Moravians, about 160; Methodists, about 300.

D. *Literature*.—This is so immeasurable that only a few books of the greatest interest from the stand-point of this article will be mentioned: "S. Aurelii Augustini Hipponensis Episcopi Opera," of different editions, especially his Anti-pelagian writings collected in the tenth tome of Ed. Bened., Par. 1690; "The Works of John Calvin," especially his "Institutes," his "Consensus Genevensis," and his "Letters," by Bonnet; "The Treatise on Predestination," by Moses Amyraldus, Saumur, 1634, and his "Answer" to Hoard's "Doctrinæ J. Calvin Defensio;" "The Works of John Owen," Edinburgh, 1850; "The Institutes of Theology" of Francis Turretin, Geneva, 1682; "Collectio Confessionum in Ecclesiis Reformatis Publicatarum," Niemeyer, and "Libri Symbolici Ecclesie Evangelicæ sive Concordia," Hase; Wiggers's "Historical Presentations of Augustinianism and Pelagianism," translated by Ralph Emerson; "The Works of the Parker Society," 1841-55; Mozley's "Treatise on the Augustinian Doctrine of Predestination;" Goode's "Vindication of the Defence of the Thirty-nine Articles," and his "Effects of Infant Baptism;" "The Works of Jonathan Edwards;" "The Reformers and the Theology of the Reformation," and "Historical Theology," by William Cunningham, D. D.; "Calvinism," an address by James Anthony Froude, M. A., delivered at St. Andrew's, March 17, 1871; "History of the Christian Religion and Church," by Augustus Neander, translated by Torrey; Neander's "History of Christian Dogmas," translated by Ryland; "History of the Christian Church," by Philip Schaff, D. D.; Pascal's "Provincial Letters," translated by Thomas McCrie, D. D.; Motley's "History of the Rise of the Dutch Republic;" Neal's "History of the Puritans;" Macaulay's "History of England" and "Miscellanies;" "Dissertation on the Progress of Ethical Philosophy," note O, included in the miscellaneous works of Sir James Mackintosh; "Our Theology and its Developments," by Dr. E. P. Humphrey, Presbyterian Board of Publication; "Comparative Influence of Calvinism and Arminian-

ism on Civil Liberty;" "The New Englander," Oct., 1845; Bancroft's "History of the U. S." (See also the article ARMINIUS, ARMINIANISM, by D. D. WHEBON, D. D., LL.D.) A. A. HODGE.

Calvinistic Methodists, in Great Britain, are in three divisions: (1) "Whitefield's Connection," dating from 1741; (2) "Lady Huntingdon's Connection," dating from 1748; (3) "Welsh Methodists," from about 1750.

Cal'vy, a post-village and township of Franklin co., Mo., about 55 miles E. S. E. of Jefferson City. Pop. 2100.

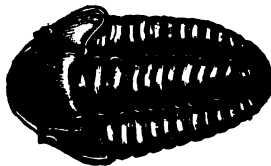
Calx (gen. *calcis*), the Latin name of quicklime, was applied by the alchemists to many products of combustion or oxidation, especially to those obtained from metals and other minerals, which were supposed to be converted into earths.

Calycan'thus [from the Gr. κάλυξ, a "cup," and ἄθος, a "flower;" the bottom of the flower being cup-shaped], a genus of plants of the order Calycanthaceæ, allied to Rosaceæ. It comprises only a few known species, which are natives of the U. S. and Japan, and are shrubs with square stems. The flowers, bark, and leaves are fragrant and aromatic. The *Calycanthus floridus*, a native of Carolina, called Carolina allepice and sweet-scented shrub, is cultivated in many gardens of the U. S. Its flowers are of a lurid purple or rich-brown color.

Cal'ydon [Gr. Καλυδών], an ancient and celebrated city of Ætolia, on the river Evenus, a few miles from its entrance into the sea. It is often mentioned by Homer, and continued to be an important city in the historical period.

Calyd'orian Hunt, The, in classic mythology, was a celebrated enterprise against a wild boar which ravaged the dominions of Æneus, king of Calydon. Among the heroes who took part in this hunt were Meleager, Theseus, Jason, and Nestor.

Calym'ene, a genus of fossil trilobites, which is distinguished from the other genera of that order by the faculty which the animal had of rolling itself up into a ball, in which form they are often found. This genus is characteristic of the Silurian formation. The *Calymene Blumenbachii*, sometimes called "Dudley locust," is remarkable as



Calymene Blumenbachii.

a long-surviving species which is found in beds of several successive periods in England and the U. S.

Calyp'so [Gr. Καλυψώ], a beautiful nymph and demigoddess of classic mythology, who was, according to Homer, a daughter of Atlas. She reigned over the island of Ogygia, on which Ulysses landed after he had been shipwrecked. She treated him kindly, and tempted him to marry her with the promise of immortality, which he declined for the sake of Penelope.

Calyp'so Borea'lis, a rare and beautiful plant of the natural order Orchidaceæ, growing in cold bogs and wet woods of the Northern U. S. and Canada. The flower is variegated with purple, pink, and yellow. It has a single, nearly heart-shaped leaf.

Calyp'tra, the hood which covers the urnlike spore-case of certain mosses.

Calyp'træ'a [Gr. κάλυπτρα, a "head-dress or veil"], a genus of gasteropod mollusks, the type of a family, Calyptræidæ, formerly included in the genus *Patella*, or limpet, and still known as chambered limpets, bonnet limpets, and slipper limpets. The shell is limpet-shaped, but the apex is spiral, and has a calcareous process from its inner surface for the attachment of a muscle. The Calyptræidæ differ in shape, some being very flat, and others very conical; some are elongated and slipper-like. The species are generally natives of the shores of warm climates. Calyptræidæ are common in the older fossiliferous rocks. Fifty living species are known.

Cal'yx, plu. **Cal'yces** [Gr. κάλυξ, a "cup;" Fr. *calice*], a botanical term applied to the flower-cup, which is the outermost of the proper floral envelopes, or of the circles of modified leaves which surround the organs of reproduction, and along with them constitute the flower. The leaves or separate parts of the calyx are called *sepals*. They are generally green, but in some cases are richly colored and *petaloid*, as in the *Mirabilis*, *Salvia splendens*, and *Fuchsia*. The calyx serves to protect the interior organs of the flower. If it falls off before the corolla, it is called *caducous*, and if it remains until the fruit is ripe it is called *persistent*. When the calyx is adherent to the sides of the ovary, it is *superior*, and when quite free from the sides of the ovary, it is *inferior*.