

were rather more in favor at court than the orthodox, and Arianism in the meanwhile, rapidly spread itself by missionary activity among the western and northern tribes of Barbarians. The natural tendency of the Eastern Church continued after the fourth century to be speculative, but the general decadence of the Church resulted in stagnation, intellectual and spiritual. The transition of spiritual life to the west gave the Latin Church power to cope with the difficulties arising from the invasion of the northern tribes, and amidst the wreck of the Roman Empire, in 476, it found in the Bishop of Rome the centre of power and the great leader so much needed at this crisis in the new order of society. It was no time, therefore, for liberalism when the fountains of the great deep seemed to be broken up, and men found with some degree of truthfulness that the Roman Church was the only ark of safety. The Western Church entered upon the new order in a spirit of intolerance and unquestioning faith and obedience. This is illustrated at once by the case of Pelagius. Rome was plundered by the Goths in 409, and the arch-heretic, Pelagius, bid defiance to Augustinianism three years afterwards. He found some countenance in the east, but in the west was at once excommunicated and driven into exile in 418. The Church went so far in its conservatism as blindly to accept Augustinianism with all its horrible doctrines, and liberalism was crushed everywhere in the west, except, perhaps, in Gaul, whose southern towns were settled by Greek merchants and emigrants, among whom Greek thought prevailed, and where it resisted even up through the tenth century the Augustinian theology, and the unfortunate Gothschalk, the Calvin of his times, in consequence of Gallican liberalism was compelled to undergo most cruel torture.

In the Scholasticism of the twelfth century we have the next appearance of restlessness under doctrinal restraint. Scholasticism itself was designed to be subservient to dogmatism, but, as might be expected, a taste of freedom in the realm of speculation only gave some of the disputants of the times a greater eagerness to follow the guidance of reason rather than of faith, and so disgusted with the "formalities, quiddities and hæcceities"