

sion, armed resistance, acceptance of inevitable division. The "verdicts of history" are seldom given altogether in vain.

A comprehensive view of Europe, such as can be gained from this series of monographs, shows more clearly than before the similarity of the forces acting in different countries. In particular we become aware that the conventional view of the "religious reform" is partial and requires correction. The Reformation was a religious movement, of course; to Luther, Calvin, Loyola, and Caraffa, as well as to the humble Bible-readers and psalm-singers, it was nothing else. But to sovereigns and nations generally it meant a great deal more. The political and national aspects of the Reformation have been too much ignored. It would be possible to write a history of the Reformation entirely from the secular side. In England the course of the Reformation was determined by the tyrannous self-will and enormous greed of Henry VIII., who let loose anarchical forces upon timid churchmen, in the certainty that he could control them with the help of nobles almost as greedy as himself, and an obscure but sincere desire for the Bible and Church reform was fanned by the King's quarrel and the prospect of plunder into a blaze of national zeal heightened by a sense of Protestant unity under Edward VI., and by the hatred of Rome caused by Mary's reign. In Germany the princes play a greater part than the divines, excepting Luther alone; the intricate pattern of the religious settlement is a geographical and dynastical not a theological problem, and the House of Hapsburg is residuary legatee. And if in Germany, where, if anywhere, it was a national movement, religious convictions were subordinate to reasons of State, the jealousy of princes among each other, and reciprocally between ecclesiastical and temporal princes, and among lords, knights, and cities of the empire, the nobility, the *bourgeoisie*, and the peasants; and outside and permeating all, the vague imperial authority and the definite pressure of Austro-Spanish power—if such secular reasons thwarted all designs of establishing a religious union in Germany, how much more in the other