

from the city council a regular salary of two hundred guilders as preacher among the foreigners. This was his first regular settlement after he had left Italy. At Augsburg he lived with his sister and brother-in-law, and seems at this time to have married, if not earlier.

After his victory over the Smalkaldian League, the Emperor Charles V. held a triumphant entry in Augsburg (January 23d, 1547), and demanded the surrender of the apostate monk, whose powerful voice he had heard from the pulpit at Naples eleven years before. The magistrates enabled Ochino to escape in the night. He fled to Zürich, where he accidentally met Calvin, who arrived there on the same day. From Zürich he went to Basel.

Here he received, in 1547, a call to England from Archbishop Cranmer, who needed foreign aid in the work of the Reformation under the favorable auspices of the young king, Edward VI. At the same time he called Peter Martyr, then professor at Strasburg, to a theological professorship at Oxford; and two years afterward he invited Bucer and Fagius, of Strasburg, who refused to sign the Augsburg Interim, to professorial chairs in the University of Cambridge. Ochino and Peter Martyr made the journey together in company with an English knight, who provided the outfit and the travelling expenses.

Ochino labored six years in London—from 1547–54, probably the happiest of his troubled life—as evangelist among the Italian merchants and refugees, and as a writer in aid of the Reformation. His family followed him. He enjoyed the confidence of Cranmer, who appointed him Canon of Canterbury (though he never resided there), and also received a competent salary from the private purse of the king.

His chief work of that period is a theological drama against the papacy, under the title “A Tragedy; or, a Dialogue of the Unjust Usurped Primacy of the Bishop of Rome,” with a flattering dedication to Edward VI. He takes the ground of all the Reformers, that the Pope is the predicted Antichrist seated in the temple of God; and traces in a series of nine conversations, with considerable dramatic skill but imperfect historical information, the gradual growth of the papacy from Boniface III. and Emperor Phocas (607) to its downfall under Henry VIII. and Edward VI.

After the accession of Queen Mary, Ochino had to flee, and went a second time to Geneva. He arrived there a day after the burning of Servetus (October 28th, 1553). He disapproved of this act of intolerance, but did not lose his respect for Calvin, whom he called, in a letter of December 4th, 1555, the first divine and the ornament of the century.

He accepted a call as pastor of the Italian congregation of Zürich. Here he associated freely with his countryman, Peter Martyr, but more, it would seem, with Lælius Socinus, who by his sceptical opinions exerted an unsettling influence on his mind.

He wrote a catechism for his congregation (published at Basel, 1561) in the form of a dialogue between “*Illuminato*” (the catechumen) and