

How far was the Humanistic element utilized? Certainly Lutheranism would not have appeared when it did, nor as it did, without Humanism. Certainly Humanism had an important place in the personal development of Luther, and especially of Melancthon, Zwingli, and Calvin. It was Humanism that led Luther from 1512 onwards to combat with so much zeal Aristotle and the scholastic theology. It was Humanism that led him to study the Scriptures in their original languages. It was Humanism that furnished him with many of his ablest supporters. But this is an altogether different thing from saying that Humanism here found its full utilization. Humanism was liberal and tolerant. Humanists thought for themselves, and were willing, for the most part, to accord to others the same privilege. True, this toleration sprang largely from religious indifferentism; but whatever its source, it was a thing sadly needed in that generation. The Reformers were, for the most part, intolerant. They believed that the truth should have free course; but then each one was perfectly confident that he had apprehended the entire scope of the knowable, and was far from recognizing the right of others to think and teach *perversely*—that is, contrary to his own views.

Again, Humanists were averse to dogmatizing. Lutherans had no sooner thoroughly overthrown Scholasticism than they introduced an era of Protestant Scholasticism, with the same deadening and despiritualizing effect as had marked that of the Middle Ages.

Humanists believed in bringing about reformation through the sheer force of the truth. They did not object to reforms introduced by State authority, but neither did they urge such religious revolutions. The new learning, thought Erasmus, will clear away all superstition and darkness. This done, abuses will vanish in the face of enlightened public opinion. The Reformers had far more faith in external compulsion, far less in the inherent power of the truth. Thus we see that neither the Biblical nor the Mystical, nor yet the Humanistic element, was fully apprehended and made to yield all the fruit that was in it, by Luther and his followers.

The fourth element, the Realistic hierarchical, is to be conceived of rather as a negative than as a positive force, rather as Ephaios' fetters than as Hermes' wings to a thorough reformation of the Church. Under this head I mean to include all the anti-Scriptural and Romanizing elements that clogged the Protestant Revolution. In as far as this prevailed, the Biblical, Mystical and Humanistic were sure to suffer. I think I can show that more of the accretions of Romanism remained amongst the Reformers than most readers suspect.