

They were called, as I have said, Hieronymians, and were succeeded in a higher and sterner form by the great reformers. Even in the struggles of the Reformation period, we find in Luther [d. 1546] and Melancthon [d. 1560], the Humanistic and the Theological in perfect harmony. It has been usual to regard the more literary Erasmus, because he disapproved of some of Luther's methods and of his doctrine of justification by faith, as a kind of literary sceptic, like the Italians. This accusation, it seems to me, is no more true of him than of Colet and Sir Thomas More. They represented what in this century has been called evangelical Broad-Churchism, and worked in the genuine spirit of Protestantism. Their moderation does not detract from their earnestness.

The old order soon took alarm and quickly gathered together its forces. With the help of the Jesuits, the mediæval Church made great way in recovering its hold on the rebellious mind of Europe. Humanism and the Reformed Religion had now to fight for their lives. The larger human interest necessarily obscured the lesser: what concerned the life of the roused masses dwarfed the claims of humanism and culture which were for the few.

Meanwhile the spirit of freedom which had been finding an outlet in Art and Religion could not be arrested within these limits. Political changes were in the air, Nationalities were asserting themselves as against the one papal empire, and considerations of every possible kind began to enter into the calculations of the opposing camps. Protestant and Catholic alike in strengthening their defences, had to surround themselves with the buttresses of dogma; and thus the reformed religion, while retaining at its heart the principle of freedom, yet narrowed itself to an orthodoxy which

was, and still is, wherever it exists, as great an enemy to the Life and Art which are the essential characteristics of pure Humanism, as the mediæval system ever was before it was put on its defence. With this new orthodoxy, as on the other side with the Catholic faith, was inseparably bound up not only the civil life of men but their hopes beyond the grave. Where could literature and art find a footing, in the face of such tremendous eternal issues? Those belong to the "world," and the true Christian, it was felt, can know nothing of them, or at best only play with them.

The outburst of passion in the 16th and 17th centuries was succeeded by indifferentism in the 18th and by a general skepticism, directed by literature now reinforced by science, and a superficial philosophy that struck at the foundations of all forms of Christianity, and even the primary truths of religion in any form.

As we look back, we feel that the result has been, on the whole, good; the Humanistic and the Theological now tolerate each other's existence and respect each other's aims—the theological spirit having now become alive to fundamental questions, which can only be answered by the help of a free philosophy which unites religious thought with the humanistic theory of life. But the two parallel streams have not yet wholly mingled their waters: that can not happen until Religion shall have been wholly humanized and literature and science have been in their turn consecrated.

This second revival of letters of which we have been speaking and which brought in its course the full flood of the reformation, may be best dated from 1440. "The spirit of ancient learning was then diffused," on the Italian side of Alps. "The Greek language might then be learned in four or five cities, and an acquaintance with it was a recommendation