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THE CRUSADING CHURCH AT HOME AND ABROAD

Gaius Glenn Atkins

THE SUPPRESSION OF CONVOCATION IN THE
CHURCH OF ENGLAND

Gerald B. Switzer

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THE CRUSADING CHURCH AT HOME AND ABROAD*

GAIUS GLENN ATKINS

Auburn Theological Seminary

The first fifteen years of the twentieth century may some day be remembered in America as the Age of Crusades. There were a super-abundance of zeal, a sufficiency of causes, unusual moral idealism, excessive confidence in mass movements, and leaders with rare gifts of popular appeal. The people were ready to cry "God wills it" and set out for world peace, prohibition, the progressive party, the 'New Freedom' or 'the World for Christ in this Generation.' The air was full of banners and the trumpets called from every camp. It was a brave time in which to be alive.

The churches shared the general crusading zeal and inaugurated enterprises of their own. Something of all this was native to the temper of Christianity; it has always been conscious of an imperial mandate and sought to subdue to its administration all the enterprises of life. Catholicism has asked of the individual entire obedience to the spiritual authority of the Church and, beyond this, left him a considerable measure of freedom. Protestantism has asked less in purely ecclesiastical regions and more in the control of habit. The Puritan tradition in America tended toward an excess of religio-social control in that no-man's-land of secular habit where the world and the flesh contend for the administration of our human ways.

American churches had also inherited a tradition of crusades: anti-slavery, anti-alcoholic, anti-Sabbath desecration, anti a good many marginal things which do not always seem to have been worth

* This article is a chapter from a forthcoming book by the writer on American religious and church life since 1892. This explains some references to other chapters and the narrative style.

reformatory social policy, working on conservative lines" (p. 28). He is convincing in his argument that it is a mistake to ascribe to Leo at the outset too definite and far-reaching a plan of action which could have unfolded itself only *pari passu* with the development of opposition to it. As against Uspensky's theory that iconoclasm was essentially an anti-monastic movement he rightly points out that it was not till the reign of Constantine V Copronymus, that persecution of the monks (whose number Andreev estimates to have been some 100,000) broke out, because they were the most stubborn and fanatical opponents of the iconoclastic imperial policy.

As far as the effect of the iconoclastic controversy is concerned the author, in my judgment, overvalues it when he concludes that iconoclasm was the true cause of breach between the East and the West (p. 3), and of the caesaropapism characteristic of the Eastern church. The latter was firmly impressed upon the church even in Emperor Justinian's time, while the former had more diverse causes. The author regards the movement as of no intellectual importance, but agrees with Bréhier that it exercised great influence upon Byzantine art. The book concludes with a study of iconoclasm in the West which is of special value because it forms an unusual feature. The work, exhaustive in its references to the sources, is without doubt the most authoritative presentation of the subject in English.

It may be worth while to mention a number of inaccuracies which have crept in. The author asserts that Emperor Basil I was a Slav (p. 8), a statement contradicted by most modern scholars who at best allow that he was of mixed Armeno-Slavic stock. There is possibly a misprint on page sixteen in regard to the year of Leo's accession: it is given as 716 instead of 717. A curious error is found on page thirty-five, where the author mistook the title — Chaganus — of the Khazar chief who became the father-in-law of Constantine V, for his name. Emperor Constantine VI assumed the government in 790, not 780 (p. 151). Finally, the name of the Bulgarian khan mentioned on page 162 should be spelled Krum instead of Crumn.

Nevertheless, in spite of these minor inaccuracies, the author has handled his difficult subject well, and deserves high praise for his contribution to the unravelling of the baffling subject. He has brought to his task excellent qualifications. The book is therefore unhesitatingly recommended.

Matthew Spinka.

The Chicago Theological Seminary.

ARNOLD OF BRESCIA

By GEORGE W. GREENAWAY. Cambridge University Press, 1931. 237 pages. 10s.

In this work the author states the accepted judgments that "as a religious reformer no less than a political leader Arnold of Brescia failed" (p. 162), and "that his teaching on apostolical poverty and the temporal power continued to be a potent factor after his death" (p. 190). In the latter judgment, the reference is to such groups as the Arnoldists, Waldenses and the Spiritual Franciscans. Among Protestants, it has been the

custom also to give him a place with the precursors of the reformation of the 16th century. Arnold's biographers are handicapped by the necessity of depending wholly upon the accounts of his foes. No scrap of writing has come down to us from Arnold except possibly the letter written under the name of Wetzel addressed to Conrad urging the emperor to come to the help of the communal party in Rome. Greenaway's volume is the first biography of Arnold of Brescia appearing in English. The author shows full familiarity with the contemporary mediaeval sources and with Giesebrecht and other modern German writers. So far as I can see, he has no references to Gibbon and other English historians. His judgments are fair and reasonable and, in regard to some of the details, he properly says that "it is not possible to form a positive judgment." Accurate as the portraiture is, it is unfortunate that the separate features must be picked out from prolonged treatments of Bernard, Abaelard and other men and treatments of the conditions of the day. One might easily get the impression that a history of the first half of the 12th century was being attempted rather than a biography of one of its notable figures. However, the reader, on finishing the work, will have the indelible impression that Arnold occupied a prominent place in his times and that he began as a social and religious reformer—even in the period spent in Zürich being pronounced "preëminently a religious reformer"—and that he died resisting the temporal power and leading the movement for the liberties of the Roman people which fifty years later were seized by Innocent III.

Arnold of Brescia's career is one of the puzzling careers of the mediaeval period. The bitter invectives hurled by Bernard and other contemporaries against the purity of his motives and his religious character are unproved insinuations. The charge that he was a demagogue might also be made out from the attacks of his foes, but seems to be disproved by his persistence in demanding reforms in the face of repeated papal fulminations, the heartless if not venomous pursuit of Bernard and other upholders of the traditional order, and Arnold's reported refusal at his execution to confess as unrighteous the causes to which he had dedicated his life. Pitiably is the contrast between the peaceful death of Abaelard, whom Arnold had supported, with the panegyric passed upon Abaelard by Peter of Cluny, and the execution of Arnold as an enemy of the Church and the State with the concurrence of the emperor and pope Adrian IV. Baronius called Arnold "the father of political heresies"; on the other hand, Gibbon opened his sympathetic account with the words, "The trumpet of Roman liberty was first sounded by Arnold of Brescia." We wish that we knew something about Arnold's program from Arnold's own words. The city of Brescia did well to erect, in 1882, the monument to its distinguished son. So far as I know, Leo XIII issued no condemnation of the man or the movement, as he did twenty years later against Giordano Bruno and the statue erected to him in Rome. It is worth recalling that Hefele refused to place Arnold "among the real heretics." Protestants will continue, without doubt, to place his name at the side of Wyclif, Huss and Savonarola, as one of the "witnesses of the truth" and "a voice crying in the wilderness", though writing the name in somewhat dim characters.

David S. Schaff.