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## WHY DO CATHOLICS ACCEPT THE DEITY OF CHRIST?

During the last two weeks of the Sunday campaign in Boston a small tract, or pamphlet, was distributed by mail, apparently by courtesy of the "Massachusetts State Council, K. of C.," since it was published by them, as stated on the title page. The tract is entitled "The Divinity of Christ," with the further information: "One of a Series of Lectures on the Fundamentals of Faith, Delivered in the Brooklyn Academy of Music before the Brooklyn Institute of Arts and Sciences, by Rev. Walter Drum, S. J., Professor of Scripture, Woodstock Collegè. Imprimi Potest: A. J. Maas, S. J., Praep. Prov." On the second page we read: "Nihil Obstat: Patrick J. Waters, Ph. D., Censor Librorum." Below this: "Imprimatur: William, Cardinal O'Connell, Archbishop of Boston. November 2, 1916." The tract is officially censored and sanctioned, as you see. From a footnote on page three we gather that this lecture was delivered in December, 1915.

Naturally, the tract was read from cover to cover to ascertain if perchance there might be something new under the Jesuit luminary. But herein we were disappointed, which was to be expected. It is the same sleight-of-hand performance that these Jesuits, those brilliant logicians, have always practised to the confusion of their audiences. On receipt of the tract one was led to speculate, too, why these courteous Knights of Columbus distributed this tract at this particular time. Perhaps it was "Billy" Sunday's fervent and enthusi-

## LUTHER AND ZWINGLI.

## A PARALLEL AND A CONTRAST.

## 8.

Luther and Zwingli both entered the humanistic circles and found permanent friends there: Zwingli's lifelong friendship with Capito, Jud, and Pellican was formed at Basel; Luther gained Spalatin and Lang for abiding friends, not to mention others with whom his connection was less strong. But while Zwingli was drawn into the humanistic circles by his whole previous training, and while he found his most congenial world there, Luther maintained a deprecating, critical attitude to the humanistic movement. He did not prudishly separate himself from the genial and spirited young men whom he found in these circles, he entered into their literary work, and bore his share in the lively conversation, but could not attune his spirit to the lighter moods which predominated in this society. There was a serious strain in all that he said, a searching for deeper things. Humanism was to Luther but a passing phenomenon, acceptable as an incentive, good as a means to an end, but not the end itself.

Both Luther and Zwingli had their attention directed to the Bible during their university days. Zwingli must have received the impulse to the Bible-study which he began in earnest during his pastorate at Glarus while listening to Wyttenbach. We do not know whether or to what extent he began to acquaint himself, while at Basel, with the Book which Wyttenbach had declared the norm of doctrine and faith. Nor do we know at what time Luther found the complete Bible at the university library in Erfurt. But we do know that the effect of what he read was immediate upon Luther. It was never shaken off; the power of the Word, though he still was in no position to grasp its lessons, laid hold upon his soul, and the Bible henceforth became the inseparable companion of Luther. Before the demands which this book made upon him, everything else soon receded into the background.

## 9.

Luther's initiation into the Augustinian order of monks is an event of such far-reaching importance in the development of his character, and the difference between him and Zwingli is so strongly revealed by this act, that it is worth the trouble to scrutinize the impulses leading to this act somewhat more closely. Luther's inner life received no nourishment from his studies. The intricate questions which his teachers discussed before their classes did not touch the matter of supreme interest to Luther, *viz.*, How can I be rid of sin, of the feeling of guilt, and how can I attain to assurance that I have the favor of God? These incessant questionings of the spirit within him have been interpreted as remorse over his youthful dissipations in the gay student-life of the university town; but there is no warrant for this interpretation. Luther's life was morally clean; he loathed those students who "pursued two kinds of lectures with the greatest zest: those with King Gambrinus and with Knight Tannhaeuser." He was scandalized by a fellow-student who threw down his book with disgust after a half-hour's futile attempt to rivet his attention on the subject, and declared study only tended to make a person stupid. There is no record of Luther engaging in the composition of light poetry and in the frivolities of many at his age. His spiritual condition is plainly that restless feeling which in all ages has been discovered in the searchers after God. In the midst of a cheerful conversation the thought of God and eternity would seize him, and the vanity of this earthly life and the emptiness of its glories would be revealed to him as by a flash of lightning. Even the honors accorded to him at his promotion to the Master's degree could only temporarily check these somber ruminations of his mind. At a later period in his life he relates that, when a young man, he had despaired of his salvation. He was tempted to blaspheme God. All his self-discipline, strict observance of the rules of the Church, and pious practises failed to give him the feeling of satisfaction with himself which he craved. Washing his hands with others, he remarked: "The more we wash, the

more unclean we become." He was hungering and thirsting for comfort, but there was no one to minister it to him. When, after Epiphany 1505, he took up the study of jurisprudence because his father wished to make him a great counselor at Mansfeld, the feeling of dissatisfaction was only increased. The study seemed extremely shallow and selfish to him. The sudden death of a fellow-student overwhelms him with most gloomy thoughts. "To-day you are gone, to-morrow I may join you"—he reflects. He meets a Carthusian, prematurely aged with fasting and penances, hobbling along on crutches. Instead of repelling, the sight really attracts him; he thinks this life might be the road to inward peace. And when God seems to speak to him out of the whirlwind and the lightning, the agonized soul seeks relief in the vow to enter the monk's life, to flee from the world, to cast aside all his former associations, and yield himself entirely to God.

#### 10.

Luther's entering the cloister of the Augustinian Hermits at Erfurt has been called a "sudden decision" and an "abrupt vow." (Preserved Smith, p. 8.) It came, indeed, as a shock to Luther's father and Luther's friends. Luther himself connects his final resolution to become a monk with the terror that seized him during the thunderstorm near Stotterheim on July 2, as he was returning to Erfurt from a visit at Mansfeld. Still, Luther may be said to have been fully prepared for that very action. From his childhood Christianity had been represented to him, not as the religion of salvation, of reconciliation with God through Christ, but as the religion of the anger of God, which must be appeased by man's own works, and of the just retribution which Jesus, the Judge of all the earth, would mete out to all who would face Him in the nakedness of their sinful self, unprotected by the merits and intercession of the saints. Luther had, moreover, thoroughly embraced the view which the Roman Church holds of the "world." Every secular pursuit becomes in this view essentially unholy, an

obstacle to true holiness, a drawing away from God. Luther observed that his studies, the future which his father had planned for him, had this tendency to make him "worldly." That thought alone must have been unbearable to a sensitive soul like his, that was earnestly striving for salvation. Add to this that Luther had unconsciously received incentives to choose the monastic life at Magdeburg, Eisenach, and cloister-ridden Erfurt, the "little Rome" of Germany, by observing, and conversing with, monks and priests, and his sudden decision becomes the logical conclusion of an erring conscience.

It is not improbable that Luther's visit at Mansfeld during the latter part of June had been undertaken for the purpose of obtaining his father's consent to quit the study of jurisprudence. The lectures in that Faculty had begun May 19, and there is no apparent reason except his utter disgust that explains Luther's interruption of his studies about the middle of June. The possibility of his becoming monk may have been touched upon in this conversation with his father. In the letter of apology to his father which Luther published in 1521, in connection with his treatise "On Spiritual and Monastic Vows," Luther refers to his father's intentions concerning a favorable marriage for him, and other plans, which would be thwarted by his entering the cloister, also to the well-grounded scruples of his father regarding the wisdom of a healthy young man of twenty-two years choosing the state of celibacy. It is not likely that these matters were discussed in writing between father and son, and if they were discussed orally, the only occasion would be this visit. Luther was too dutiful a son to undertake such a decisive action altogether without his father's knowledge, though he was aware, when he took the fatal step, that he acted against his father's wish, and that he must now endeavor to change his father's mind.

With the conflict of spiritual and secular interests raging in his heart, Luther must have traveled through the beautiful summer-landscapes of Thuringia in those days in July. What a dualism, he may have thought, does man carry about in his

bosom! Here is this great world, teeming with life, resounding with mirth and joy, beckoning to high hopes. Here are friends, dear relatives, happy and contented with their lot. Here is freedom of choice and action and development. Can I surrender my place and share in all this? Yonder are the somber walls of a retreat that looks like a tomb, and is a tomb to all that is naturally alive in man. There is sighing and melancholy and penitential tears and unquestioning obedience to the will of another who determines one's every choice. Can I submit to all this? But then came the thought that had so often knocked for admission before: God is there; His presence is felt there as nowhere else. Brighter prospects pointing beyond the clouds are there, and glimpses of the future glory. Is the sacrifice of present blessings at all comparable to the soul-uptift and the sense of self-satisfaction that must come when once you enter that sacred solitude? Ah, "when I enter the cloister and stand before God in cap and cowl, He will hail me with delight and reward me." The aged Luther remembers such thoughts coursing in his mind at this time.

Nor must the fact be overlooked that fourteen days passed after the unformed resolve in Luther's heart rose to his lips in that cry to St. Anna, which was wrested from him while the thunder-peals rolled over his head. That is not a long time, but it is a sufficient time for thorough reflection and, if necessary, for revision. "I have promised," he must have said to himself on rising and retiring every day during those two weeks. Hardly an hour can have passed during those fourteen days but that the *pros* and *cons* of his contemplated action were being weighed. There were moments when he almost repented. The vow which, after incubation through many months of agonized self-scrutiny, had burst its confinement in the tempest, had now become a recognized reality in Luther's inner life. It tenanted his heart; it sat down to meat with him; it walked through the streets with him, and he held converse with it, and saw it grow and become firm, so firm that it could not be shaken any more by the pleading of his dearest

friends. For we can well imagine that Luther's announcement of his purpose to the little farewell party which gathered about him on the evening of July 16 was not received complacently. Crotus Rubeanus has told what sadness settled on the little company when they heard why Luther had invited them. They dissented from him with one accord; his arguments about the beauty of the solitary hermit life they met with the popular views which scorned monks as lazy and unprofitable men in the hypocritical garb of saints. If Luther's resolution had not had time to mature and gather about it the necessary moral strength of an unalterable conviction, it would have been broken down that night and the next morning when the little company went weeping with him to the cloister-gate, and returned for days after looking wistfully into the cloister-yard to catch a glimpse of their comrade and urge him to come back to them. It was of no avail; Luther had courageously taken the plunge into the mysterious existence behind those solemn walls; but his was the courage of despair. Despair makes monks, he said later when he had acted the tragedy of monasticism to the end and had sounded the depths of many a monk's soul.

## 11.

A reviewer of Zwingli's<sup>5)</sup> life-work says of the subject of his study at an even later period: "Of deep personal religion Zwingli at this stage was ignorant." The writer refers to the spiritual condition of Zwingli during his first pastorate at Glarus. If such was his state of mind then, we may imagine how lightly the young and gay student wore his religion. If the old saying, *Oratio, meditatio, tentatio faciunt theologum*, is applied to the subjects of our parallel study, we are bound to expect from Luther the truer approach to the mind of God in the Scripture. While Zwingli is attracting attention and gathering fame as a bright scholar, a skilled musician, an able instructor in the classics, Luther wrestles with the problem of

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5) Rev. J. P. Whitney, M. A., King's College, Lennoxville, Quebec, in *Cambridge Modern History*, Vol. 2: "The Reformation," p. 307.

human guilt at the tribunal of God, and its removal. Luther seeks to bury himself in the monastery, his spirit cowed and his heart crushed, while Zwingli puts his foot on the first rung of the ladder of national fame when he goes to Glarus.

Glarus lies about seven miles to the south of Wesen, where Zwingli had spent his boyhood days at his uncle's parsonage. The river Linth flows by it, touching Lake Walenstadt, near Wesen, and then running on till it empties into Lake Zurich. Though all Switzerland is mountainous, there is a lower plateau running straight across it from the Jura Mountains eastward. Glarus lies in the furthest eastern corner of this plateau. Lofty mountains encircle it on the northern, eastern, and southern side.

The Glarus parish, embracing, besides the town of Glarus with the cantonal government, the villages of Mitloedi, Ennenda, and Natstall, was an important and extensive charge. It had been vacated by one Johannes Stucki. How Zwingli was induced to seek this pastorate we do not know. Possibly his uncle suggested it to him. When he left Basel, he was holding a benefice in St. Peter's Church, probably for teaching in the school attached to St. Martin's Church. This benefice entailed other duties which may have been purely formal, but which Zwingli had neglected. This neglect involved him in trouble later with the papal Nuncio Pucci, who wanted to excommunicate him. The matter was quietly settled by Zwingli's friends at the University of Basel.

Zwingli had to purchase the parish of Glarus from a "courtesan" of Pope Julius II by the name of Heinrich Goeldli, a young aristocrat of Zurich and a speculator in church-livings. The simoniacal conditions prevailing in the church of Switzerland at that time are illustrated by the peculiar transactions of Goeldli. Prof. Vincent, on the authority of Oechsli, *Urkundenbuch* II, 504, relates: "Heinrich Goeldli, a Swiss citizen, was a member of the papal guard, and was accused [before the Federal Diet] of dishonesty in his dealings in livings. He refutes the charge by showing that he had a legal title in every one of his transactions. A few of his statements



will show how these things were regarded. 'It is true, I have in time past taken up livings, and have requested them of the Pope. I serve the Pope for no other cause, nor have I any other reward or wage from the Pope, neither I nor others of His Holiness's servants, except such livings as fall vacant in the Pope's mouth, which His Holiness presents to us, every one in his own country. . . . I hope that, although I have made contracts or agreements regarding livings which I have lawfully received from His Holiness the Pope for my services over against an evil day, I have had the power and right to do so, that I may act as I please with mine own, and may gain mine own benefit and advantage.' No one ought to charge him with fraudulent dealing, for 'I have never in my life surrendered anything from which I have had profit without I have given written evidence and laid myself under written obligation, so that in case it should be disputed by anybody, and I failed to protect him with my title and at my own expense, in the holding of the living, I should be in duty bound to pay back all costs and damages, as well as all that I have received from him. In regard to the third article [of the bill of indictment], that I have sold livings in the same way that horses are sold at Zurzach, I have never in all my life sold a living or bought it in this way, for that is simony, and whoever buys and sells livings ought to be deprived of them. But I have, when I have delivered over a living, by permission of His Holiness, demanded and taken the costs to which I have been put, and also have caused a yearly pension to be allowed me out of the living, a thing which is permitted me by the Pope, and concerning which I have my bulls, letters, and seals; for this is a common custom among the clergy.' In reply to the threat of the Diet that he should be forbidden to hold any more livings in Switzerland, Goeldli hopes that his legal rights will be respected, that certain appointments will be left for him to live on, and mentions specifically several reservations which have recently cost him large sums, and for which he expects damages and reservations. 'Furthermore, the Pope

has given me the reservation of the provostship of Zurzach, so that, when the present provost, Peter Attenhofer, shall die, this provostship shall fall to me. I have also for this the letter and seal, and have paid the annates, as the first-fruits are called, to the *camera apostolica*.' Goeldli declared later that the purchase of this expectation had cost him 350 ducats. — This appeal for justice gives unconsciously the state of opinion and practise in the appointment of the clergy. The authorities were aroused by the extent of the transactions of one man, but public sentiment does not seem to have been greatly offended in general at the purchase of preferment in the Church." (Jackson, *Zwingli*, p. 29 f.)

It cost Zwingli more than a hundred gulden to satisfy Goeldli, who claimed that he held a letter of investiture from the Pope for the parish of Glarus. The congregation at Glarus appears, indeed, to have had a voice in the matter: Zwingli was "called" to Glarus, and the payment of Goeldli's claim gave no offense to the congregation. When Zwingli, ten years later, was removed from Glarus, the congregation refunded him twenty gulden of the price he had paid for the living.

However, after this transaction had been closed, Zwingli was not yet in a position to take charge of the congregation he had purchased. He was a layman, and now had to be made a priest. It would have been different if he had been in holy orders when he was called. He sought ordination as a people's priest, and obtained it probably at Constance. His first sermon was preached at Rapperswyl on Lake Zurich, and on Michaelmas Day, September 29, he read his first mass in his native village of Wildhaus.

In a matter-of-fact way Zwingli in his twenty-second year had become the spiritual guide of a prominent parish, — and "of deep personal religion he was ignorant." It is to his credit — and all his biographers mention this fact — that he took his office seriously. "Young as I was," he relates in 1523, "the priestly office filled me with more fear than joy. Because I knew and still know that the blood of the sheep who perish

through my unfaithfulness will be required at my hands, so have I ever used my office to promote peace." But he himself did not know the true pasture of the sheep of Christ. His record at Glarus is that of a very strict and industrious priest. He insisted that the public morals of his people must be above reproach, although the moral standard was not the law of God exclusively. For he allowed himself indiscretions, as we shall note later, that are incompatible with true Scriptural ethics. His parish being large, the pastoral care of it was very exacting. But he was an indefatigable worker, always moving about in, and keeping in close touch with, every part of his parish. He even added to his duties voluntarily by assuming the teaching of the classics in the town-school. But this may have been a recreation more than a labor, and may have satisfied his lifelong craving for more intimate acquaintance with the classics. While his time was well taken up with the parish duties during the first years of his pastorate, he eked out spare hours of leisure to pursue his classical studies, kept up a correspondence with learned friends of a literary bent, and kept himself informed regarding important books and treatises that were published at Basel or imported from Germany. He made a special study of the orations of Cicero, because he aimed at being a good speaker and of the writings of Horace, because he hoped to improve and embellish his style. Besides these, he began a profound study of Seneca and of the historiographers of Rome, Livy and Tacitus. The collection of anecdotes of Valerius Maximus he committed to memory almost entire, in order to enliven his preaching and entertain his audience, which liked to see the preacher digress to lighter moods during his discourse, and was apt to comment favorably on preachers who had pleased them with witty sayings and striking illustrations. Zwingli soon succeeded in winning renown as an orator.

Zwingli's studies, however, were not exclusively secular. He was also a busy student of the Bible, and this study he valued above all others. He was especially attracted by the writings of John and Paul. His studies in the church fathers

embraced Jerome, Ambrose, and Augustine. A custom that he is known to have followed in later life may have begun during his Glarus pastorate: whenever he found a striking explanation of a Bible term or text in Augustine, he would note it in the margin of his New Testament. All his studies assumed a wider range when he had learned Greek, which was not until near the close of the Glarus period.

One study which had begun to attract him during his stay at Basel continued to interest Zwingli during the first years of his pastorate at Glarus; the philosophical and theological writings of Pico della Mirandola. This promising light of the learned world, who had died prematurely at the age of thirty-one in 1494, had amazed his contemporaries by challenging any and all, when he was twenty-three years old, to debate with him nine hundred theses which he proposed to maintain. The discussion was prohibited by Pope Innocent VIII, and thirteen of the theses were condemned. Zwingli had approved some of these condemned theses, and had come to be regarded as a heretic in certain circles at Basel. Which theses Zwingli defended is unknown. A rationalistic vein seems to run through all of them. They read as follows: 1. That Christ did not truly and in real presence, but only *quoad effectum*, descend to hell; 2. That a mortal sin of finite duration is not deserving of eternal, but only of temporal punishment; 3. That neither the cross of Christ, nor any image, ought to be adored in the way of worship; 4. That God cannot assume a nature of any kind whatsoever, but only a rational nature; 5. That no science affords a better assurance of the divinity of Christ than magical and cabbalistic science; 6. That, assuming the truth of the ordinary doctrine that God can take upon Himself the nature of any creature whatsoever, it is possible for the body of Christ to be present on the altar without conversion of the substance of the bread or the annihilation of "paneity" (the state of being bread); 7. That it is more rational to believe that Origen is saved than that he is damned; 8. That as no one's opinions are just such as he

wills them to be, so no one's beliefs are just such as he wills them to be; 9. That the inseparability of substance and accident may be maintained consistently with the doctrine of transubstantiation; 10. That the words, "Hoc est corpus meum," pronounced during the consecration of the bread are to be taken "materialiter" (*i. e.*, as denoting an actual fact) and not "significative" (*i. e.*, as a mere recital); 11. That the miracles of Christ are a most certain proof of His divinity, by reason not of the works themselves, but of His manner of doing them; 12. That it is more improper to say of God that He is intelligence, or intellect, than of an angel that it is a rational soul; 13. That the soul knows nothing in act and distinctly but itself. (Jackson, *Zwingli*, p. 84f.) To what extent these views of the Italian philosopher have influenced Zwingli's teaching on the Lord's Supper and Predestination at a later period it is not easy to establish. As regards the doctrine of the Lord's Supper, Zwingli himself stated to Melancthon (*Corp. Ref.*, 4, 970) that he obtained it from Erasmus. But it is not likely that the views of Pico, whom he appears to have admired, should have remained altogether without influence on Zwingli's later teaching.

A curious incident, which assumed great significance after Zwingli had begun his reformatory work at Zurich, is related by him thus: "It was while pastor at Glarus that I came across at Mollis (four miles north of Glarus) an Obsequial, *i. e.*, a book for baptismal, burial, and benediction services, which, although old, was in respect to the writing complete and unaltered; and therein stood a Latin rubric, that immediately after the infant had been baptized, 'then shall to the child be administered the sacrament of the Eucharist, including the chalice containing the blood.' . . . How long this practise was observed in the canton of Glarus I have not been able to find out, but surely it is not two hundred years since that in Mollis the Lord's Supper was administered in both kinds." (I, 246.) At the time it was made the discovery in no way disconcerted the theologian in Zwingli.

## 12.

Why Luther selected the cloister of the Augustinians in preference to any of the other nineteen cloisters of Erfurt cannot be determined. Kolde suggests several reasons: 1. His teacher, Arnoldi von Usingen, who was an Augustinian, may have suggested this fraternity to Luther; 2. the reputation of the Augustinians for strict conformity to their monkish rules and their pious zeal may have attracted him; 3. there was in this cloister a Sodality of St. Anna to whom Luther had made his vow. Luther may not have been conscious of any preference, but since he chose the order of the Augustinian Hermits in his endeavor to become holy, and this order now has a large share in Luther's spiritual development, the distinctive features of this order, if there are any, deserve some attention.

In its general principles the order did not differ from the other orders of mendicant friars, the Franciscans, Dominicans, and Carmelites. For its government Pope Alexander IV, in 1256, had laid down the Rule of St. Augustine. At the beginning of the sixteenth century it had hundred settlements in Germany. At its head was a general, stationed at Rome, and exercising practically autocratic powers. It was divided into "provinces," over each of which was a "provincial." The head of each cloister was the "prior." Since the great reform councils of the fifteenth century a cleavage had begun to form in all orders of friars between the liberal and the strict elements. In the Augustinian order those cloisters which favored the strict enforcement of monastic rules were called "the congregation of the observants." Erfurt was one of these. The German provincial Andreas Proles, who had been in office till 1503, had strongly supported the movement of the observants, and had succeeded in allying thirty of the most prominent cloisters in support of the cause. His successor, chosen at the provincial chapter at Eschwege, was Johann von Staupitz. He continued the policy of his predecessor. This policy aimed not so much at a moral-religious regeneration of the monks as at the complete observation of all the old

monastic rules down to the smallest minutiae of the conduct of a monk. The only new rule issued by Staupitz was an admonition to zealous study of the Holy Scriptures.

The Augustinians boasted no great doctor or saint of the Church, like Thomas, Albertus Magnus, Bonaventura, Duns Scotus, as members of their body. Their activity was a very quiet one: they engaged in learned studies and in works of charity. Their members were trained for pastoral work. As favorite confessors and spiritual advisers they exercised a great influence among high and low. Last, not least, they were popular and effective preachers.

It is an error to assume that the order was named after Augustine because the anti-Pelagian teachings of that church-father were perpetuated by the Augustinian Hermits. Doctrinally they differed in nothing from the Roman Church of the Middle Ages. They rather surpassed the dogmaticians of the Middle Ages in teaching the sovereignty of the Pope, the necessity of human merit for salvation, the glory and plenipotentiary power of the Queen of Heaven. Their monastic cult culminated in the adoration of the Holy Virgin, whose image had to be placed in the chapter hall of every cloister. They defended the teaching of the Immaculate Conception and of the indulgences. The greatest champion of the latter error in Germany was Johann von Paltz, doctor and professor of theology in their convent at Erfurt.

The Popes had bestowed signal favors on the Augustinians. Innocent VIII, in 1490, decreed that every church in their order, even those having but one altar, should be authorized to extend the same indulgences as were obtained by visitors of the stations at Rome. Alexander VI, in 1497, ordained that for all time to come the papal sacristan must be chosen from the Augustinians. The Augustinians reciprocated the papal favors by including special prayers for the Pope in their ritual. They were regarded at Rome as the most loyal adherents of the Curia.

The two greatest cloisters of the Augustinian observants

in Germany were at Nuernberg and Erfurt. In the cloister cemetery at Erfurt was the grave of Johannes Zachariae, who had obtained the Golden Rose from the Pope for his opposition to Hus. Relics of St. Catherine were exhibited at the cloister church. To obtain the means for erecting larger buildings, and to complete the cloister library, new and liberal indulgences had been granted the cloister at Erfurt by the Cardinal Legate Raimund v. Gurk in 1504. This, then, was the society in which Luther, a few months later, sought peace for his soul.

June. Luther interrupts his study of jurisprudence and goes on a visit to Mansfeld.

July 2. During his return to Erfurt Luther vows to become a monk.

July 17. Luther enters Augustinian cloister at Erfurt.

August. Andreas Carlstadt becomes teacher of philosophy at Wittenberg.

September (?). Luther begins his novitiate.

Wenceslaus Link becomes teacher of philosophy at Wittenberg.

September (?). Luther received into Order of Augustinian Eremites.

Spring. Having passed through subdiaconate and diaconate, Luther is ordained priest.

May 2. Luther reads his first mass.

Trutvetter of Erfurt becomes member of theological faculty of Wittenberg.

October 18. Staupitz prevails on Augustinian Chapter to send Luther and others to teach at University of Wittenberg.

November (?). Luther becomes professor at Wittenberg.

1505 Zwingli studies classics, philosophy, and theology at Basel, and teaches at St. Martin's School.

1506 Zwingli takes his M. A. Late summer. Zwingli called to Glarus; purchases living from Goeldli.

Zwingli ordained priest at Constance (?).

September 29. Zwingli celebrates first mass at Wildhaus. Assumes charge of Glarus parish as people's priest.

1507

Zwingli pastor at Glarus.

1508

D.

(To be continued.)