

Тайпмава

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GROUP-FERTILIZATION

Countries are fertilized by groups as well as by masses. In the third century Germany received the first seeds of Christianity at the hands of Roman refugees from persecution; and at the same time a multitude of Roman provincials, captives of the Goths, diffused the same religion in Dacia among their masters, whose apostle, Ulphilos, invented the Gothic alphabet. In the sixth century the bigotry of Justinian drove thousands of his industrious Nestorian subjects from all provinces of the Eastern Empire, whence they carried into Persia the arts alike of peace and war. About the middle of the eighth century Constantine Copronymus transplanted the sect of Paulicians from the banks of the Euphrates to Constantinople and Thrace, where they introduced and diffused the germs of Protestantism. They were strengthened by a second and larger contingent, transported two hundred years later from the Chalybian hills to the valleys of Mount Hæmus. They spread from Bulgaria, Croatia and Dalmatia into the Greek provinces of Italy and Sicily, whence they silently propagated their opinions as far as Rome and Milan. In the south of France they were known as the Albigensians, whose bleeding remnants bore their faith into Northern France, England, Bohemia, and Germany. An unbroken chain thus links the second founder of Christianity to Wickliffe and Jerome, Calvin and Luther. The exiled French Huguenots conveyed to Prussia the secrets of several lucrative industries. They brought to England sugar refining, and introduced improvements in the paper manufacture. But the best gifts are men. The Huguenots took to Germany the ancestors of Savigny, who founded a new school of law and the historical method, and Beausobre, who initiated a new species of history—the history of doctrines. To England they brought the “dissidence of Dissent, and the Protestantism of the Protestant religion” in an ancestor of Edward Miall; in an ancestor of James Martineau, that “purer and more perfect theism” to which Gladstone believed that religion would one day be reduced; while his sister, Harriet, was the masculine expositor of an enlightened secularism. In John Henry Newman the sturdy Huguenot stock may not seem to have been prepotent; but the priest who denounced the “insolent and aggressive faction” that forced on an Ecumenical Council the definition of the dogma of Papal infallibility, must have remained a Protestant at heart.

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J. Collier in a Knowledge,
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