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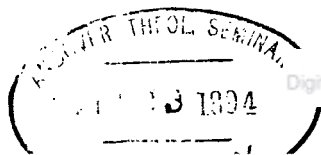
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ARTICLE I.

CHRISTIANITY AND CULTURE.

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THE very nature of Christianity warrants the assumption that it promotes the highest and fullest culture. It is not a mere ceremonial, a perfunctory ritual. It is a religion of ideas, of living truths. It is addressed to human thought. It aims at enlightenment and conviction. Its principles seek to impress themselves upon the mental and moral faculties. These ideas possess inherent energy and force. They stimulate thought. The Word of God is quick and powerful. It arouses intellectual action, starts inquiry, awakens reflection, provokes often to opposition, counter-argument, controversy, and in many ways exerts a drastic and enduring effect upon the whole intellectual life. Note the transcendent sweep of gospel themes! The revelation of God, the prospect of eternity, the exhibition of moral perfection, of infinite love, of omnipotence and omniscience, the incarnation, the atonement—themes tending to excite to their utmost tension the noblest powers of the human mind. A missionary who labored for a while on the Dark Continent tells of a rude African chief who was so deeply impressed by some of these mighty truths that he exclaimed, "I feel as if my head were too small, and would swell and break with these great subjects."



The essential duties of Christianity are of a nature to exercise the highest attributes of the mind. How can a man worship the Spirit without summoning his intellectual energies to a strain of eager and sustained attention? How can he live a life of faith without the thoughtful survey of unseen things, the apprehension of spiritual realities, and the contemplation of issues that compass eternity? How can he raise his prayer to the Most High without a degree of mental exertion that is most favorable to the growth of intellectual power and refinement? How can he cherish the sublime hopes which Christianity kindles and supports, and not find all his views broadened, all his endowments enlivened, and especially his imagination set aglow with heavenly fire? How can he offer supreme and adoring love to God, and not feel an excitement of the higher aspirations, while at the same time the mind is turned from grosser and lower pursuits, which do so much to fetter and degrade it? By this dominant principle of love, the soul experiences a transforming and refining power which in the nature of things must impart a new life to all the faculties, and have a quickening and ennobling effect upon every branch of culture. Christianity makes moral conformity to God a cardinal virtue. Thus the mind is moved not only to study the divine perfections, but to turn inward upon itself, to apprehend its godlike properties, to recognize its inherent dignity and its boundless capacities—a process of self-contemplation which results inevitably in the advancement of self-culture. What is designed primarily as a source of help and new life to the heart, becomes a means of strength and growth and polish to the intellect.

Christianity is peculiarly adapted to foster culture by the circumstance that it aims intrinsically at the development of the entire man. It stands alone in its appreciation of human nature as a whole. Every faculty in man has exalted and sacred worth. Every faculty is God-given, and attains the end of its creation only when it reaches the full measure of its

development. And the attainment of that goal is the avowed purpose of Christianity. It is content with nothing short of animating, disciplining, sanctifying every power. Proposing in the first instance the invigoration and normal expansion of the moral and religious parts, these so interblend with the rational and æsthetic, that any thorough training of the former imparts an impulse and quickening to all. The gospel not only gives peace to the conscience, it strengthens the will, enlightens the reason, refines the affections, kindles the imagination, educates the taste, exercises the memory. By proper self-abasement, on the one hand, by the sense of need, and childlike docility, which the spirit of the gospel begets, it creates in the mind a peculiar and ready susceptibility as the most favorable condition for the process of improvement. By the recognition of the divine element in man, on the other, the discovery of measureless possibilities, and the prospect of a life that runs parallel with and close to the life of God, it opens up the most powerful incentive for the fullest intellectual development.

Add yet to this the diffusive power of Christianity. As the leaven of the new life penetrates the entire organism, it vivifies the whole man, it excites to endeavor every faculty; as it seeks to pervade the individual, so its spirit of aggressiveness strives to bring the whole race under the inspiring action of Christian principle. It aims to impart a new life to the world. Kindled by the missionary flame, Christians go forth to communicate the knowledge of salvation. They are not only disciples of the truth. They are witnesses of the truth. They are set for its dissemination. It is their calling to make the all-awakening gospel the common property of mankind, and by doing this they become the pioneers of universal culture. The action and reaction generated in men's minds by the cause of missions offer an interesting phase of the advantage which culture has reaped from Christianity. The very endeavor to spread exalted and saving truth has a surprising

reflex influence upon those so engaged. A thorough knowledge of the doctrines to be disseminated is a primary requisite. The acquisition of this knowledge for so lofty an aim creates enthusiasm in the contemplation of truth and in the study of man, and enthusiasm for truth and for man is the mainspring of all liberal culture. The effect of the truth on those to whom it is brought, as has been already noted, cannot be divorced from a certain momentum in the mind. The preached word stirs up thought, and even with those who offer resistance it calls forth intellectual effort. The antagonisms which the gospel has provoked, and the controversies which it has elicited, have in all ages impelled men to intellectual labor, stimulated speculative and philosophical studies, and brought into service the keenest mental weapons.

Let us, furthermore, not overlook here the intercourse of different nations and widely removed countries which Christian missions have brought about. Consider what an exchange of ideas has thus been effected, what a transfusion of literary treasures has been derived, and what an impetus this must always give to liberal and scientific pursuits. The commerce of thought, like the commerce of material products, owes an unspeakable debt to the missionaries of the Cross.

Thus any one who understands the intrinsic nature of Christianity must recognize in its principles the best foundation, the strongest incentives, the soundest methods, and the highest standard of human culture. And were the church to begin to-day her steady and triumphant march over the earth, we should anticipate from what is clearly known of her teachings and tendencies, that her progress would be marked by a pathway of light, and that her advent or her absence would determine the refinement or the barbarism which distinguishes a nation. Both the genius of Christianity and its own necessities forbid its neglect of the interests of culture. The greatest and the most comprehensive intellectual and moral force that has ever appeared among men must impart a powerful

momentum to the training, ennobling, and refining of the human mind. Everything points *a priori* to that conclusion.

But, though the conclusion be irresistible, we are not left to such a process of reasoning to show what the church could, would, or must do. The indicative mood and the past tense clearly shows what the church has accomplished in this respect. A brief survey of undisputed facts makes the revelation that the History of Christianity is the History of Culture; that the church and the school-house stand in close proximity; that since the downfall of the institutions of classic antiquity all culture worthy of the name owes its rise, its progress, and its highest achievement, to the spirit and toil of the Christian church.

Because the gospel is peculiar in addressing itself to the untutored, it has often been reproached with hostility to letters. It has been termed the religion of the uneducated. It has at times repelled the wise of this world. But why does it approach the unlettered, except to lift them from their low stage of barbarism, to soften their rudeness, and to implant within them the seeds of a new life which contain the principles of all culture? Ancient paganism held the chasm which separated the barbarians from the polished Græco-Roman world to be the effect of an original difference of nature, and therefore doomed to remain impassable, but the gospel not only proposed to bridge the chasm, but to raise the savage tribes to civilization and to refine them even beyond the Greek and Roman. Its sympathy for the ruder and coarser elements of society, therefore, only attests its enthusiasm for the widest diffusion of mental and moral improvement.

A signal illustration of this meets us in the fourth century at Constantinople, where the eloquent Chrysostom had a church assigned for the use of the Goths, in which the Bible was translated to them and sermons preached in their vernacular. While the conceited Byzantians looked with scorn upon these barbarians, a cultured Christian bishop pointed out to

them, in the example before their eyes, "the transforming and plastic power of Christianity over the whole of human nature."

It was charged by Celsus, that, if all behaved like the Christians, the emperor would be left without an army, the Roman Empire would fall a prey to the wildest barbarians, and consequently all culture would become extinct. To which Origen replied: "If all did as I do, then the barbarians also would receive the divine word, and become the most moral and gentle of men." Christianity would subdue the rudeness of the savage stock, and nurture and mould them into civilized peoples.

The gospel made its first appearance among the most cultured races. Its great champion stood upon Mars Hill addressing the philosophers of Athens, surrounded by the most splendid monuments of Grecian art. Instead of shrinking from the encounter with the highest forms of intellectual development ever known, or antagonizing the culture of the age which confronted them in the learned cities of Asia Minor and Europe, the apostles intuitively recognized its merits, and, permeating its forms with a new life, they appropriated the treasures of Greek and Roman culture for the service of the church. As soon as the supernatural guidance of the Christian community came to an end through the death of the apostles, the need of utilizing scientific attainments was generally acknowledged. An Irenæus in the second century declared that Christianity could nowhere long maintain itself with purity, unless it entered deep into the whole intellectual development of the people, and unless, along with the divine life proceeding from it, it gave at the same time an impulse to all human culture. Clement of Alexandria said: "He who would have his thoughts enlightened by the power of God must already have accustomed himself to philosophize on spiritual things," i. e., he must have logical training. The second century witnessed in Alexandria a school for the religious instruction of educated pagans,—a school marked by

a strong intellectual tendency, whose teachers aimed at inculcating the faith in such a way as to stand the test of scientific scrutiny. They had received a philosophical training; and, as they had learned Greeks for their catechumens, they were charged not to be shy of much learning, but to gather from every quarter what would be to the advantage of their pupils. Men of Greek discipline, it was felt, must be taught by men of universal culture, who could employ the best intellectual skill in the defence and enforcement of Christian truth. The teachers of the church must be familiar with Grecian philosophy "for the very purpose of pointing out to the educated pagans its errors and its insufficiency."

In the Syrian church a powerful impetus was given to intellectual activity by the zeal of the learned presbyters of Antioch in diffusing a taste for the thorough study of the Scriptures, and among the young candidates for the ministry it was a common practice to frequent the schools of general education at Athens, Alexandria, and elsewhere. Afterwards they would pursue the study of ancient literature, and then, often in retirement or in the society of monks, by silent contemplation and the study of the Scriptures, prepare themselves for the spiritual office.

Thus in its infancy, and in the face of the opposition and scorn of all the cultured elements of the period, the church was the nurse of liberal studies. And the institutions founded by her were then already recognized as bestowing on their education a care and a thoroughness, in marked contrast with the vanity and love of display which were among the first lessons in the schools of the sophists. When the cross had in the course of a few centuries won to its sway the most enlightened nations of antiquity, and had assimilated and reanimated their richest intellectual products, its further progress was opposed by the enormous mass of barbarism which had overturned the civilization of the classic world, and converted Europe into a howling wilderness. After the vast inundations

of Gothic, Vandal, and Hunnic paganism, there remained only a universal chaos of mind and morals. Upon this vast, rude, and formless mass, the church now laid her moulding hand, and by the slow but effectual process of her missionary, educational, and humanizing forces she created first the chivalrous nations of the Middle Ages, and later on, by the action of the same subtle and powerful agencies, she lifted them gradually to the high summits of modern civilization and culture. That the mighty states of Europe have sprung from the barbarians, no one questions. That the prime and most potent factor in this transmutation was the Christian church, is the unchallenged testimony of history. The church has proved the civilizer of the fierce barbarian. She has been the school-master of the world. The first men to represent even the elements of culture among these rude and savage nations were the missionaries sent among them for the establishment of Christianity. No previously existing form of culture springing from some other root being found among them, the seeds of the gospel which they scattered furnished the sole root and vital sap from which have grown up the splendid institutions which are the pride of the modern world.

The starting-point of all intellectual progress is a written language. Christianity as a religion of ideas, a system of truth, requires, first of all, a vehicle for conveying an intelligent and permanent exhibition of its principles. The barbarians possessed no written tongue. Hence, the first requisites of their calling constrained the missionaries to invent an alphabet, to construct a grammar, and organize a language for each of the barbarian races.

In Italy and France, it is well known, the Latin remained the basis of the dialects spoken by the races which settled those countries, but the first trace of written speech among the Germans is the invention of a Gothic alphabet, of twenty-four letters, by Ulfilas, a missionary among the fierce tribes on the Danube in the fourth century. Of St. Patrick, the



famous saint of Ireland, it is recorded that he "not only infused into his monks the love of learning," but that he gave the people "the first means of all culture by composing an alphabet for the Irish language." The same service was done for the Slavs, a few centuries later, by the missionary Cyril. Further examples could readily be adduced from other nations, whose rude and imperfect idiom, incapable of communicating spiritual ideas, was improved and modulated into the higher forms of written speech by the genius of the missionary, and who thus received the first condition of intellectual training. The origin of European languages is found in the history of Christian missions. "The further we go back in time the more closely connected is the history of language and civilization with the history of the Bible." Christians, it must be remembered, boast a book, the book of books, the book of life, a volume that holds God's truth, of which God is himself the author. This book the church has from her primitive days prized as an invaluable treasure, and to make its contents universally accessible is her specific and avowed mission. It was a marked feature of the persecutions to get hold of the sacred writings which distinguished the Christians. These people were known to have Scriptures which they held in special veneration, and to be deprived of which would be felt as a serious blow. By the tedious process of copying, their number was multiplied to sixty thousand before the end of the second century. Believers were admonished not to rest satisfied with what they heard in the churches, but to read with their families at home. It was considered the peculiar task of Christian mothers to make a constant study of the Scriptures, so as to make their children early acquainted with the oracles of God. Christians have always been a reading class, and the impetus given the interests of culture by their unflagging determination to spread the contents of the divine volume can never be fully measured. How can the Scriptures be circulated among a people who have no language

sufficiently developed to convey and preserve its truths? How can they understand them unless they first receive the rudiments of an education and the beginnings of mental development? How can they sing the praises of the Redeemer except in terms capable of expressing refined and lofty ideas? The rude barbarian must be taught to think. He must learn to read—if Christianity is to become his faith.

The basis of culture having been laid in a language, and the people having acquired the art of reading and understanding it, the sacred book in their mother tongue was put into their hands. The most ancient monument of the Teutonic languages is Ulfilas' translation of the Bible. All through the twilight of German and Scandinavian civilization this is the one volume that ever turns up to the eye of the antiquarian. St. Cyril repeated this stupendous task of translating the Sacred Scriptures for the Slavonians. Where, in those ages, complete translations into the vernacular were impracticable, Christian ideas were still imparted to the people through various adaptations of the Scriptures to their vulgar dialect; and it is with these metrical versions and popular adaptations that the national literature of the German tribes began. The translation of the Bible, itself a superb literary achievement, gave in this way a most powerful influence to the elevation of the barbarians. The simultaneous history of missions and of culture repeated itself in Russia. No sooner had the conversion of these rude people been effected, than schools were established, and both the alphabet of Cyril and his translation of the Bible were used for Christian instruction. With the founding of churches and schools went hand in hand the work of translating religious and theological books from the Greek into the Slavonian tongue, and these constitute the dawn of Russian letters.

But the church was not content to give a language and a book. The same interests and incentives which had furnished these proceeded also to establish institutions for the

promotion of intellectual pursuits. The founders of Christianity became, all over Europe through the Middle Ages, the founders and directors of schools, and for a period of fifteen hundred years the ministers at the altar stand the pioneers in educational work. To teach all nations was the final charge to the little group of disciples, and history is a witness to the fidelity with which, notwithstanding intervals of declension, they have observed the commission. Everywhere in Europe the church and the school-house have raised their walls together, combining often to form one grand architectural structure. And while in this country the independence of church and state has rendered less apparent the vital connection between our religion and our general educational system, yet no one acquainted with the history of our colleges and the growth of our common schools need be told that, our own land offers, with few exceptions, hardly anything worthy of the name educational that does not owe its establishment to the spirit, the enterprise, the intelligence, and the liberality of the Christian church.

The genetic connection between Christianity and the cultivation of the intellect becomes more obvious the further back we go. After the evangelization of Ireland, by St. Patrick, that island became the seat of monasteries and missionary schools which acquired renown over the world for their study of the Scriptures and their pursuit of the sciences, according to the standard of those early times. "From these monasteries proceeded both the conversion and the culture of the people." Many young Englishmen in the seventh century resorted to these schools, which offered them not only all the instruction in the various branches of knowledge then to be obtained, but furnished them at the same time also subsistence and books. Such was the enthusiasm kindled in England by the books and science which were obtained from the Irish monasteries, that merchant vessels were sent to Gaul and to Rome to transport books, and especially Bibles, to England.

But the religious zeal of the ecclesiastics would not suffer them to remain in their cloisters to teach such as would knock at their doors for knowledge. Acquiring the languages of surrounding nations, they passed over country and city, enlightening all classes, and setting the laity and the clergy to the reading of the Scriptures. Numbers of the educated Irish and Scotch monks crossed over to the Continent, with a book chest as their only luggage, to carry Christianity and the various branches of knowledge to the untutored Frankish nations. And thus throughout Germany, France, and Spain, provision was made by the church, in the seventh century, for the instruction of youths. Institutions were founded primarily for the training of a native clergy, but they proved fountains of instruction and training for the people. A great momentum to general enlightenment would indeed have been given, had their work been confined to the preparation of missionaries, who in their turn became the educators of the rude people, but they provided for this also directly by the general instruction of youth. A scholarly archbishop of Canterbury, Theodore of Tarsus, in connection with the learned Abbot Hadrian, has the honor of having made the first general effort for the advancement of culture in England. They founded schools in which, besides Latin, Greek, and grammar, instruction in mathematics and music was also given. From these schools went forth many who spoke Greek and Latin like their mother-tongue, among whom we must mention Bede, the venerable, who is known *par excellence* as the teacher of England, who from his seventh year never left his monastery, who trained a generation of the church teachers of his own country, and many of other countries, who spent the last two weeks of his life in translating the Gospel of John into Anglo-Saxon, and who was engaged in the instruction of his pupils to his last dying breath. Egbert, a learned disciple of his, superintended the famous school of York, where instruction was given in all the then existing branches of knowledge. This

school in turn produced an Alcuin, the teacher of his times, whom Charlemagne selected to supervise his vast scheme of popular education for the empire. Just before this period, Isidore, a learned ecclesiastic, had scattered in Spain the seeds of scientific and theological culture which continued to thrive long after the Saracen conquest. And everywhere on the Continent the same spirit of the church occupied itself in promoting intellectual advancement. The work of culture was united with that of christianization—not only in the first stage of a nation's conversion, but ever and uniformly they are found side by side in all stages. When the one interest languishes, so does the other. When evangelization is zealously prosecuted, so is education. From the monasteries founded by Boniface in Germany proceeded the general enlightenment of the people. Monks and nuns from England were introduced into these, "who brought with them various arts and sciences, and books of instruction." His contemporary, Gregory of Utrecht, founded a school which attained such celebrity that boys from England, France, Bavaria, Friesland, Suabia, and Saxony were sent there to be educated. Even in the sixth century the Franks of every rank had committed their sons to St. Columban for an education. The successors of these pioneers followed in their steps, and for centuries the education of youths was in their hands.

Great princes like Charlemagne and Alfred recognized the power of Christian education as a civilizing force, and encouraged the founding of monasteries as being peculiarly adapted for this purpose. The bishops and the parochial clergy were enjoined to found schools for giving instruction in other sciences as well as in the Scriptures. Charlemagne gathered around him a galaxy of learned monastics from England, Ireland, Spain, and Italy, established a school in the palace for the youth of the nobility, and the great monarch himself became one of the most diligent pupils. The course of instruction embraced the exposition of the Scriptures, gram-

mar, ancient literature, and astronomy. He required his Saxon captives to attend the Frankish monasteries, so that after having received a suitable training they might return to lift their own people from their deep ignorance. And of the monastery which these Saxons on their return founded on their native soil, it is said that "many young men of noble parentage applied for admission into it, and many boys were placed there to be educated." And this could be said in general of all the famous monasteries that flourished from the eighth to the twelfth century. It was his personal experience of the power of the gospel to awaken mental development in all directions, that kindled the zeal of Alfred for the promotion of learning among his people. And as ecclesiastics were the only men of his day who could lay claim to liberal training, he summoned these around him from the cloisters of his own realm, and from those of Ireland, Wales, France, and Germany to lay the foundations of Anglo-Saxon culture. Like Charlemagne, he subjected himself to a course of liberal study under the tuition of learned and pious monks, while in his plans for general education it is claimed he even surpassed the great German. In the schools which were to be everywhere planted, all should learn to read and write in English and be instructed out of English books. How close the sympathy between the interests of culture and of piety is here again attested by the project which this Christian monarch formed, of having the Word of God translated into the vernacular.

When the subsequent ravages of the Danes once more frustrated all these noble endeavors, it was again a prelate of the church, Ethelwold of Winchester, who took the initiative in advancing schools and promoting a vernacular Anglo-Saxon literature. Conjointly with him labored another Anglo-Saxon monk, Aelfric, whose contributions to education won for him the title of "Grammaticus." For the use of the forty monasteries which the king had founded at their instance, this

learned ecclesiastic constructed a Saxon grammar and glossary, a Latin text-book, and, besides, a number of homilies, translated most of the historical books of the Old Testament into Anglo-Saxon, and made earnest exertion for their circulation among the people. His writings became the model of Anglo-Saxon prose. The German monks during the same period were busy in making paraphrases of the Psalms, and composing German versions of parts of the Bible. As early as the ninth century Otffried, a monk in Alsace, made a Frankish poetical version of the Gospel narrative, aggregating fifteen thousand verses, which were to be sung with the harp. The religious houses became in many respects the sole fountains of culture, the exclusive seats of literary activity. Literature found here an asylum from a rudeness and vandalism that threatened its total destruction. Whatever literary treasures from either classical or patristic authors survived the successive inundations of barbarism were here carefully collected, sacredly preserved, scrupulously transcribed, and faithfully handed down to posterity. All that remains to-day of ancient classic lore, we owe to the liberal taste, scientific activity, and literary devotion of the monks. Even Gibbon makes the admission that "the curiosity or zeal of learned solitaries has cultivated the profane as well as the ecclesiastical sciences; and posterity must gratefully acknowledge that the monuments of Greek and Roman literature have been preserved and multiplied by their indefatigable pens." They wandered sometimes from Chrysostom and Augustine to Virgil and Homer. The rich mediæval libraries were found within the walls of the cloisters. That at St. Gall was one of the largest in the world. There was a large number of classical works, these monks having excelled both in copying them and in the artistic execution of this work.

What a mistake to imagine that monastic institutions confined instruction to theological science. All the great churchmen aimed to make them centres of light in the Eryp-

tian darkness that prevailed everywhere. The candidates for the sacred office, it was always understood, must have broad and thorough culture. The exposition and enforcement of the truth requires training in the liberal arts by which the human mind can be most effectually influenced. And where the faith taught encounters intellectual opposition, knowledge of the sciences and of history are prime prerequisites. Specious error must be distinguished from truth, the inadequacy of opposing systems must be so demonstrated as to compel acquiescence and surrender on the part of their votaries. Philosophy had been esteemed in the early church as the wall and hedge of the vineyard. And so it came again and again to be realized that philosophical studies and scientific learning were indispensable to the interests of the church. Some of the grandest monuments of the human intellect arose from the necessity felt by the scholastics of unfolding and vindicating scientifically the Christian dogmas.

The high stage of culture attained by the Moors, who were themselves indebted to Nestorian monks for their first love of letters, impelled the mediæval church to follow the example of the Greeks in appropriating science as a means of spreading the gospel and checking the progress of Islam. Hellenic paganism had been thus overthrown by the Alexandrian school, and men of Christian zeal felt that scientific weapons might shiver the armor that encased this monster of error. From the idea of writing a book to demonstrate to the infidels the truth of Christianity, Raymond of Lull was led to the idea of a universal science. But the Saracens could not be approached with any language but the Arabic. The next step was to urge upon the authorities the establishment of foundations for the study of Arabic as well as other languages spoken by infidel nations. The Council of Vienne in 1311 was accordingly moved by missionary zeal to provide professorships of the Oriental languages,—Arabic, Chaldee, and Hebrew,—especially at the universities of Paris, Oxford,



and Salamanca. Contemporary with Raymond was Roger Bacon, who advocated the study of the Old and New Testaments in the original text, and devised a universal grammar by means of which any man could gain sufficient knowledge of Greek, Hebrew, and Latin to understand the Scriptures in each of these tongues. Like Raymond, Bacon was possessed of a zeal equally intense for the cause of faith and the interests of reason and science. The historian calls him "a star of the first magnitude." His true greatness appears in his marvellous breadth of learning. "He trod the whole circle."

Thus we see the interests of missions uniting with the translations and expositions of the Bible the conditions of all thorough culture in fostering linguistic studies. What they have jointly done for the national languages of Europe would offer material for a large and important volume. While in times of barbaric rudeness the Christian priesthood was far from being always learned, yet it has been on the whole a distinguishing feature of Christianity that it was represented by an educated clergy, with whom the priesthood of no other religion was ever able to cope, and the superiority of Christian missionaries in knowledge and culture made such impressions upon the ignorant pagans that they often believed them possessed of supernatural powers.

The church, again, has always felt called to prosecute the work of educating youth as well as that of training preachers—whose very office is that of teaching the ignorant. The Master who commanded, "Go teach all nations," said likewise, "Suffer the little children to come unto me." No better age could be urged for the benign work of the cloister. No better period for the reception of divine things. Orphans were received gratuitously. The superintendence of their education was entrusted to persons of years and experience, and if a familiar knowledge of the Holy Scriptures was made one of the first objects, we challenge any one to produce a better form of mental discipline.

It is surprising to see how here again the interests and the mission of the church coalesce. How nearly the education of the young and the multiplication of ministers become in the end one and the same work. By the education of youth the church procured the very material out of which to train her clergy. The first trace of any thought of culture among the Anglo-Saxons was the purchase of some fair-haired, noble-looking boys in the slave-market of Rome by a priest who intended to educate them and send them back as missionaries to their own people. Ansgar, the apostle of the North, laid the foundations of Christianity, of civilization, and of culture, in the borders of Denmark, with a school of twelve boys, whom he first purchased, and then educated to be the teachers of their country. Of Cyril, the apostle of the Slavs in the tenth century, a man of indomitable zeal for everything that could further the advancement of the people, it is said that he selected thirty-five hundred young men, to whose Christian education he devoted himself, and from whom he endeavored to train up teachers for the nation. "He took pains," says Neander, "to instruct the very children in reading and writing and to make them understand what they read." Among the Poles, Otho of Bamberg, the missionary bishop, turned his high intellectual attainments to good account by opening a school, and receiving under his care the children of many eminent families. This bishop, like many others of his order, was obliged through his extensive knowledge and superior training to serve the secular government in important embassies and other matters of state. In fact, the intellectual skill, the varied learning, the knowledge of languages, etc., have made ecclesiastics the trusted and all-powerful advisers of kings from the days of Charlemagne. It is a great error to suppose that only religious instruction was imparted by the ecclesiastics. The monasteries were the seats alike of secular and sacred education. The synods (of the ninth century) urged the establishment of public schools in which it was provided religious

and secular knowledge should grow together. At Fulda, for instance, which remained for ages the fountain of German culture, the study of letters was zealously promoted. Servatus Lupus, in the ninth century, procured from Rome manuscripts of the ancient Roman authors—and through these he became eminent not only for classical learning, but for uncommon mental discipline, logical acumen, lucid exposition, and great mastery of theological and philosophical questions.

When a new spiritual life emerged from the darkness and disorder of the *seculum obscurum*, it was priests like Abbo of Fleury and Gerbert who united their endeavors to excite a new intellectual life in France, laboring earnestly for the advancement of science and the diffusion of a taste for letters. The Abbey of Fleury and the Bishop's School at Rheims became rivals for the restoration of literary culture in France. Thence it spread to Chartres, where Fulbert, its bishop, directed a flourishing school "in which was given a large variety of preliminary instruction in different sciences, and which was visited by young men from the remotest parts."

A century later, it is said of Anselm, a man of profound speculative intellect, that he gave his personal attention to superintending the education of youth in the monastery at Bec, that he excited in them an interest in the study of Virgil and other ancient authors, and that he interrupted his philosophical studies in order to teach boys to decline.

The zeal for science which was kindled among the clergy of France by Berengar, a canonical priest, about the same time, is said to have reached all over the kingdom. Youths from all parts gathered around him, and to such as were poor he furnished the means of support. And Lanfranc, who preceded Anselm in the monastery of Bec and the see of Canterbury, and who was the soul of the English conquest, was famed all through the Middle Ages as a teacher and author, converting his monastery into a seat for the revival of the liberal arts and the restoration of scientific culture. We find

also at an early day even country priests enjoined to pay attention to schools, and to labor for the elevation of the rude masses by general instruction.

The church never lost sight of her primary function as a teacher. The apostles of Him who is the Truth stand forth as the learned men of successive ages, the advance guard of intellectual progress. And it is a touching story, when outside of the church reigned total darkness, to read of missionaries subsisting on herbs and the bark of trees, and often destitute of adequate clothing, engaged in imparting the elements of an education to the barbarians.

Scarcely had the missionary work of the church been completed in Europe, when the heretics began to arise, and through these the hierarchy was again called to promote the interests of culture. Heretics are commonly distinguished by intellectual acuteness and activity, and they stimulate the pursuit of letters by making them an instrument of propagandism. The Catharists, for instance, persuaded of the value of a religious education, took the daughters of indigent noblemen and educated them gratuitously, thus winning them over to their doctrines, and through them disseminating their tenets among the higher ranks. To counteract this anti-hierarchical influence, the Dominicans, who had ardently given themselves to scientific pursuits for the purpose of reclaiming the bible-reading heretics, erected a convent right in the midst of the Catharist movement, especially for the daughters of the nobility.

The connection of the hierarchy with the interests of culture throughout the entire mediæval period is beyond dispute. Century after century the church furnished everything worthy of the name of scientific attainments or the liberal arts. Outside her pale, excepting the Moors of Spain, there was no culture. Blot out the luminaries of the church, and there remains for ages a starless vault of darkness over mankind. Time would fail us even to name the learned monks who in successive centuries devoted years of quiet leisure to literary

pursuits, who gave the impulse to a general diffusion of existing science, who shrank from no sacrifice necessary to master the languages of different countries, and to transplant among their uncivilized people the forms of culture which they had acquired, and who, when the great universities arose, eclipsed by their intellectual splendor the proud professors who had been airing their contempt for the friars of the cloister.

The precursors of the Reformation fully sustained the prestige of the church on this point. Gerson and his collaborators were men of enlarged views and classic culture, the intellectual leaders of the day. Nicholas of Clemangis was the great light of learning in the University of Paris. Jerome of Prague was one of the few Bohemian knights distinguished by their zeal for science and literary culture.

The Reformers not only stood in the front rank of the culture of their day, but their services in behalf of education are among their strongest claims to the gratitude of the modern world. The moment Luther was able to organize his reforming work, he made provision for the founding of schools. Melanchthon's attainments and pedagogic labors won for him the title "Preceptor Germaniæ." He is the founder of the learned schools of Germany. To Calvin, Geneva was as much indebted for a new education as for a restored faith, and what John Knox did for Scotland in the way of schools is one of the most familiar pages of the Reformation.

This article is confined to a single aspect of the debt which culture owes to Christianity. By proofs equally indubitable and illustrative it can be shown that all the liberal arts—music, poetry, sculpture, painting, architecture—had their birth in modern ages in the bosom of the church, and received their inspiration, their infant nursing, their development, their guardianship, and their patronage, from the same holy mother.

"Siloa's brook, that flowed  
Fast by the oracle of God,"

has opened a richer and a more exhilarating fountain to the muses than that of the far-famed Pierian spring.