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THE STORY OF MANKIND

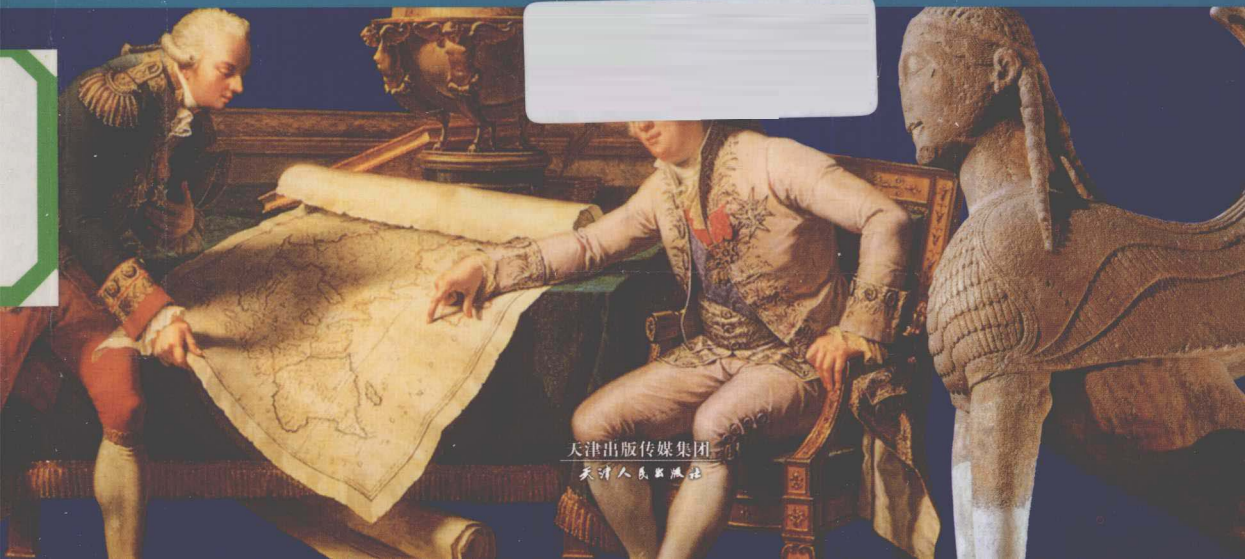
# 美国学生 人类史



英汉双语版

Hendrik W. Van Loon〔美〕亨德里克·W·房龙 / 著 沈性仁 / 译

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## THE REFORMATION

## 宗教改革

THE PROGRESS OF THE HUMAN RACE IS BEST COMPARED TO A GIGANTIC PENDULUM WHICH FOREVER SWINGS FORWARD AND BACKWARD. THE RELIGIOUS INDIFFERENCE AND THE ARTISTIC AND LITERARY ENTHUSIASM OF THE RENAISSANCE WERE FOLLOWED BY THE ARTISTIC AND LITERARY INDIFFERENCE AND THE RELIGIOUS ENTHUSIASM OF THE REFORMATION

OF course you have heard of the Reformation. You think of a small but courageous group of pilgrims who crossed the ocean to have “freedom of religious worship.” Vaguely in the course of time (and more especially in our Protestant countries) the Reformation has come to stand for the idea of “liberty of thought”. Martin Luther is represented as the leader of the vanguard of progress. But when history is something more than a series of flattering speeches addressed to our own glorious ancestors, when to use the words of the German historian Ranke, we try to discover what “actually happened”, then much of the past is seen in a very different light.

Few things in human life are either entirely good or entirely bad. Few things are either black or white. It is the duty of the honest chronicler to give a true account of all the good and bad sides of every historical event. It is very difficult to do this because we all have our personal likes and dislikes. But we ought to try and be as fair as we can be, and must not allow our prejudices to influence us too much.

Take my own case as an example. I grew up in the very Protestant centre of a very Protestant country. I never saw any Catholics until I was about twelve years old. Then I felt very uncomfortable when I met them. I was a little bit afraid. I knew the story of the many thousand people who had been burned and hanged and quartered by the Spanish Inquisition when the Duke of Alba tried to cure the Dutch people of their Lutheran and Calvinistic heresies. All that was very real to me. It seemed to have happened only the day before. It might occur again. There might be

another Saint Bartholomew's night, and poor little me would be slaughtered in my nightie and my body would be thrown out of the window, as had happened to the noble Admiral de Coligny.

Much later I went to live for a number of years in a Catholic country. I found the people much pleasanter and much more tolerant and quite as intelligent as my former countrymen. To my great surprise, I began to discover that there was a Catholic side to the Reformation, quite as much as a Protestant.

Of course the good people of the sixteenth and seventeenth centuries, who actually lived through the Reformation, did not see things that way. They were always right and their enemy was always wrong. It was a question of hang or be hanged, and both sides preferred to do the hanging. Which was no more than human and for which they deserve no blame.

When we look at the world as it appeared in the year 1500, an easy date to remember, and the year in which the Emperor Charles V was born, this is what we see. The feudal disorder of the Middle Ages has given way before the order of a number of highly centralised kingdoms. The most powerful of all sovereigns is the great Charles, then a baby in a cradle. He is the grandson of Ferdinand and Isabella and of Maximilian of Habsburg, the last of the mediæval knights, and of his wife Mary, the daughter of Charles the Bold, the ambitious Burgundian duke who had made successful war upon France but had been killed by the independent Swiss peasants. The child Charles, therefore, has fallen heir to the greater part of the map, to all the lands of his parents, grandparents, uncles, cousins and aunts in Germany, in Austria, in Holland, in Belgium, in Italy, and in Spain, together with all their colonies in Asia, Africa and America. By a strange irony of fate, he has been born in Ghent, in that same castle of the counts of Flanders, which the Germans used as a prison during their recent occupation of Belgium, and although a Spanish king and a German emperor, he receives the training of a Fleming.

As his father is dead (poisoned, so people say, but this is never proved), and his mother has lost her mind (she is travelling through her domains with the coffin containing the body of her departed husband), the child is left to the strict discipline of his Aunt Margaret. Forced to rule Germans and Italians and Spaniards and a hundred strange races, Charles grows up a Fleming, a faithful son of the Catholic Church, but quite averse to religious intolerance. He is rather lazy, both as a boy and as a man. But fate condemns him to rule the world when the world is in a turmoil of religious fervour. Forever he is speeding from Madrid to Innsbruck and from Bruges



to Vienna. He loves peace and quiet and he is always at war. At the age of fifty-five, we see him turn his back upon the human race in utter disgust at so much hate and so much stupidity. Three years later he dies, a very tired and disappointed man.

So much for Charles the Emperor. How about the Church, the second great power in the world? The Church has changed greatly since the early days of the Middle Ages, when it started out to conquer the heathen and show them the advantages of a pious and righteous life. In the first place, the Church has grown too rich. The Pope is no longer the shepherd of a flock of humble Christians. He lives in a vast palace and surrounds himself with artists and musicians and famous literary men. His churches and chapels are covered with new pictures in which the saints look more like Greek Gods than is strictly necessary. He divides his time unevenly between affairs of state and art. The affairs of state take ten percent of his time. The other ninety percent goes to an active interest in Roman statues, recently discovered Greek vases, plans for a new summer home, the rehearsal of a new play. The Archbishops and the Cardinals follow the example of their Pope. The Bishops try to imitate the Archbishops. The village priests, however, have remained faithful to their duties. They keep themselves aloof from the wicked world and the heathenish love of beauty and pleasure. They stay away from the monasteries where the monks seem to have forgotten their ancient vows of simplicity and poverty and live as happily as they dare without causing too much of a public scandal.

Finally, there are the common people. They are much better off than they have ever been before. They are more prosperous, they live in better houses, their children go to better schools, their cities are more beautiful than before, their firearms have made them the equal of their old enemies, the robber-barons, who for centuries have levied such heavy taxes upon their trade. So much for the chief actors in the Reformation.

Now let us see what the Renaissance has done to Europe, and then you will understand how the revival of learning and art was bound to be followed by a revival of religious interests. The Renaissance began in Italy. From there it spread to France. It was not quite successful in Spain, where five hundred years of warfare with the Moors had made the people very narrow minded and very fanatical in all religious matters. The circle had grown wider and wider, but once the Alps had been crossed, the Renaissance had suffered a change.

The people of northern Europe, living in a very different climate, had an outlook upon life which contrasted strangely with that of their southern

neighbours. The Italians lived out in the open, under a sunny sky. It was easy for them to laugh and to sing and to be happy. The Germans, the Dutch, the English, the Swedes, spent most of their time indoors, listening to the rain beating on the closed windows of their comfortable little houses. They did not laugh quite so much. They took everything more seriously. They were forever conscious of their immortal souls and they did not like to be funny about matters which they considered holy and sacred. The "humanistic" part of the Renaissance, the books, the studies of ancient authors, the grammar and the text-books, interested them greatly. But the general return to the old pagan civilisation of Greece and Rome, which was one of the chief results of the Renaissance in Italy, filled their hearts with horror.

But the Papacy and the College of Cardinals was almost entirely composed of Italians and they had turned the Church into a pleasant club where people discussed art and music and the theatre, but rarely mentioned religion. Hence the split between the serious north and the more civilised but easy-going and indifferent south was growing wider and wider all the time and nobody seemed to be aware of the danger that threatened the Church.

There were a few minor reasons which will explain why the Reformation took place in Germany rather than in Sweden or England. The Germans bore an ancient grudge against Rome. The endless quarrels between Emperor and Pope had caused much mutual bitterness. In the other European countries where the government rested in the hands of a strong king, the ruler had often been able to protect his subjects against the greed of the priests. In Germany, where a shadowy emperor ruled a turbulent crowd of little princelings, the good burghers were more directly at the mercy of their bishops and prelates. These dignitaries were trying to collect large sums of money for the benefit of those enormous churches which were a hobby of the Popes of the Renaissance. The Germans felt that they were being mulcted and quite naturally they did not like it.

And then there is the rarely mentioned fact that Germany was the home of the printing press. In northern Europe books were cheap and the Bible was no longer a mysterious manuscript owned and explained by the priest. It was a household book of many families where Latin was understood by the father and by the children. Whole families began to read it, which was against the law of the Church. They discovered that the priests were telling them many things which, according to the original text of the Holy Scriptures, were somewhat different. This caused doubt. People began to

ask questions. And questions, when they cannot be answered, often cause a great deal of trouble.

The attack began when the humanists of the North opened fire upon the monks. In their heart of hearts they still had too much respect and reverence for the Pope to direct their sallies against his Most Holy Person. But the lazy, ignorant monks, living behind the sheltering walls of their rich monasteries, offered rare sport.

The leader in this warfare, curiously enough, was a very faithful son of the church Gerard Gerardzoon, or Desiderius Erasmus, as he is usually called, was a poor boy, born in Rotterdam in Holland, and educated at the same Latin school of Deventer from which Thomas à Kempis had graduated. He had become a priest and for a time he had lived in a monastery. He had travelled a great deal and knew whereof he wrote, When he began his career as a public pamphleteer (he would have been called an editorial writer in our day) the world was greatly amused at an anonymous series of letters which had just appeared under the title of "Letters of Obscure Men." In these letters, the general stupidity and arrogance of the monks of the late Middle Ages was exposed in a strange German-Latin doggerel which reminds one of our modern limericks. Erasmus himself was a very learned and serious scholar, who knew both Latin and Greek and gave us the first reliable version of the New Testament, which he translated into Latin together with a corrected edition of the original Greek text. But he believed with Sallust, the Roman poet, that nothing prevents us from "stating the truth with a smile upon our lips".

In the year 1500, while visiting Sir Thomas More in England, he took a few weeks off and wrote a funny little book, called the "Praise of Folly", in which he attacked the monks and their credulous followers with that most dangerous of all weapons, humor. The booklet was the best seller of the sixteenth century. It was translated into almost every language and it made people pay attention to those other books of Erasmus in which he advocated reform of the many abuses of the church and appealed to his fellow humanists to help him in his task of bringing about a great rebirth of the Christian faith.

But nothing came of these excellent plans. Erasmus was too reasonable and too tolerant to please most of the enemies of the church. They were waiting for a leader of a more robust nature.

He came, and his name was Martin Luther.

Luther was a North-German peasant with a first-class brain and possessed of great personal courage. He was a university man, a master





LUTHER TRANSLATES THE BIBLE (路德翻译圣经)

of arts of the University of Erfurt; afterwards he joined a Dominican monastery. Then he became a college professor at the theological school of Wittenberg and began to explain the scriptures to the indifferent ploughboys of his Saxon home. He had a lot of spare time and this he used to study the original texts of the Old and New Testaments. Soon he began to see the great difference which existed between the words of Christ and those that were preached by the Popes and the Bishops.

In the year 1511, he visited Rome on official business. Alexander VI, of the family of Borgia, who had enriched himself for the benefit of his son and daughter, was dead. But his successor, Julius II, a man of irreproachable personal character, was spending most of his time fighting and building and did not impress this serious minded German theologian with his piety. Luther returned to Wittenberg a much disappointed man. But worse was to follow.

The gigantic church of St. Peter which Pope Julius had wished upon his innocent successors, although only half begun, was already in need of repair. Alexander VI had spent every penny of the Papal treasury. Leo X, who succeeded Julius in the year 1513, was on the verge of bankruptcy. He reverted to an old method of raising ready cash. He began to sell "indulgences." An indulgence was a piece of parchment which in return for a certain sum of money, promised a sinner a decrease of the time which he would have to spend in purgatory. It was a perfectly correct thing according to the creed of the late Middle Ages. Since the church had the power to forgive the sins of those who truly repented before they died, the church also had the right to shorten, through its intercession with the Saints, the time during which the soul must be purified in the shadowy realms of Purgatory.

It was unfortunate that these Indulgences must be sold for money. But they offered an easy form of revenue and besides, those who were too poor to pay, received theirs for nothing.

Now it happened in the year 1517 that the exclusive territory for the sale of indulgences in Saxony was given to a Dominican monk by the name of Johan Tetzel. Brother Johan was a hustling salesman. To tell the truth he was a little too eager. His business methods outraged the pious people of the little duchy. And Luther, who was an honest fellow, got so angry that he did a rash thing. On the 31st of October of the year 1517, he went to the court church and upon the doors thereof he posted a sheet of paper with ninety-five statements (or theses), attacking the sale of indulgences. These statements had been written in Latin. Luther had no intention of starting a riot. He was not a revolutionist. He objected to the institution of the Indulgences and he wanted his fellow professors to know what he thought about them. But this was still a private affair of the clerical and professorial world and there was no appeal to the prejudices of the community of laymen.

Unfortunately, at that moment when the whole world had begun to take an interest in the religious affairs of the day it was utterly impossible to discuss anything, without at once creating a serious mental disturbance. In less than two months, all Europe was discussing the ninety-five theses of the Saxon monk. Every one must take sides. Every obscure little theologian must print his own opinion. The papal authorities began to be alarmed. They ordered the Wittenberg professor to proceed to Rome and give an account of his action. Luther wisely remembered what had happened to Huss. He stayed in Germany and he was punished with excommunication. Luther burned the papal bull in the presence of an admiring multitude and from that moment, peace between himself and the Pope was no longer possible.

Without any desire on his part, Luther had become the leader of a vast army of discontented Christians. German patriots like Ulrich von Hutten, rushed to his defence. The students of Wittenberg and Erfurt and Leipzig offered to defend him should the authorities try to imprison him. The Elector of Saxony reassured the eager young men. No harm would befall Luther as long as he stayed on Saxon ground.

All this happened in the year 1520. Charles V was twenty years old and as the ruler of half the world, was forced to remain on pleasant terms with the Pope. He sent out calls for a Diet or general assembly in the good city of Worms on the Rhine and commanded Luther to be present and give an account of his extraordinary behaviour. Luther, who now was the national hero of the Germans, went. He refused to take back a single word of what he had ever written or said. His conscience was controlled only by the word of God. He would live and die for his conscience.

The Diet of Worms, after due deliberation, declared Luther an outlaw before God and man, and forbade all Germans to give him shelter or food or drink, or to read a single word of the books which the dastardly heretic had written. But the great reformer was in no danger. By the majority of the Germans of the north the edict was denounced as a most unjust and outrageous document. For greater safety, Luther was hidden in the Wartburg, a castle belonging to the Elector of Saxony, and there he defied all papal authority by translating the entire Bible into the German language, that all the people might read and know the word of God for themselves.

By this time, the Reformation was no longer a spiritual and religious affair. Those who hated the beauty of the modern church building used this period of unrest to attack and destroy what they did not like because they did not understand it. Impoverished knights tried to make up for past losses by grabbing the territory which belonged to the monasteries. Discontented princes made use of the absence of the Emperor to increase their own power. The starving peasants, following the leadership of half-crazy agitators, made the best of the opportunity and attacked the castles of their masters and plundered and murdered and burned with the zeal of the old Crusaders.

A veritable reign of disorder broke loose throughout the Empire. Some princes became Protestants (as the "protesting" adherents of Luther were called) and persecuted their Catholic subjects. Others remained Catholic and hanged their Protestant subjects. The Diet of Speyer of the year 1526 tried to settle this difficult question of allegiance by ordering that "the subjects should all be of the same religious denomination as their princes." This turned Germany into a checkerboard of a thousand hostile little duchies and principalities and created a situation which prevented the normal political growth for hundreds of years.

In February of the year 1546 Luther died and was put to rest in the same church where twenty-nine years before he had proclaimed his famous objections to the sale of Indulgences. In less than thirty years, the indifferent, joking and laughing world of the Renaissance had been transformed into the arguing, quarrelling, back-biting, debating-society of the Reformation. The universal spiritual empire of the Popes came to a sudden end and the whole Western Europe was turned into a battle-field, where Protestants and Catholics killed each other for the greater glory of certain theological doctrines which are as incomprehensible to the present generation as the mysterious inscriptions of the ancient Etruscans.



## 【中文阅读】

**人类的进步好像一个永远来回摆动的大钟锤，先有文艺复兴时代对于宗教的冷淡与对于艺术与文学的热心，后来便有宗教改革时代对于艺术与文学的冷淡与对于宗教的热心**

你当然听说过宗教改革。你想想一小队勇敢的朝圣者为求“宗教信仰的自由”横渡大洋。在时间的过程中（特别是在信奉新教的国家），宗教改革慢慢的，虽然不明显的，代表了“思想自由”的观念。马丁·路德被认为代表进步的先锋的领袖。如果历史不仅是誉扬我们荣耀的祖宗的文章，而如德国的历史家兰克所说的是设法发见“实际发生”的事实，那末，我们便要用迥乎不同的眼光来观察过去的许多事实了。

人的生命中很少东西是完全好的，或完全坏的。很少东西是纯粹白的或纯粹黑的。忠实的历史家的任务就是对每件历史事实的一切好坏作一个真实的记载，这个很不容易做到，因为我们各人都有个人的好恶。但是我们应该勉力尽我们的能力去求公平，千万不要让我们的偏见过于左右我们的见解。

我现在引我自己的事来做例子。我是生长在一个新教国里一个信仰新教最深的中心。我在十二岁前，从未见过任何天主教徒。我初次遇见他们，心里很觉不舒服。我有点怕他们。我知道阿尔巴公爵为惩治荷兰人对于路得与喀尔文的异教的信仰，在西班牙的教皇法庭上烧死、吊死并宰割了无数人的故事。对于这个我感觉十分真切。他好像前天发生似的。他也许还要发生。也许再来一个圣巴多罗买<sup>①</sup>的夜晚，可怜的区区会像那位高贵的科林尼<sup>②</sup>海军大将的遭遇一样，穿着睡衣被人砍死，我的尸体被掷出窗外。

很久以后，我在一个信奉天主教的国内住了许多年。我才发觉他们比新教国家的人和善容让得多，他们的聪明同我本国人的聪明丝毫没有两样。使我大吃一惊的，我渐渐发觉宗教改革有旧教方面的看法，正如有新教方面的看法一样。

十六、十七两世纪的好百姓，实际生活于宗教改革的时代，当然不如此看法。他们自己永远是对的，他们的敌人永远是错的。问题只是吊死别人，或是被别人吊死，任何方面都愿意吊死别人。这是人的天性，他们不必因此受责备。

一五〇〇年是一个容易记忆的年头。这是查尔斯第五出世的一年。我们看一看这一年的世界是什么样。中世纪封建的扰乱业已消灭，几个权力非常集中的王国代之而起。最有势力的君主查尔斯大帝，那时还是一个摇篮里的婴孩。他是腓地南和依萨伯拉的孙子，是中世纪最末一个武士哈布斯堡朝的马西良<sup>③</sup>与其妻马利（她是有野心的葡尔根第公爵勇敢的查尔斯的女儿；勇敢的查尔斯曾与法国战争得胜，后被独立的瑞士农民所杀）的外孙。因此查尔斯从小便承受了地图上大部分的土地，就是在德、

奥、荷兰、比利时、西班牙的他的父母、祖父母、诸叔叔伯以及堂表兄弟的疆土，连同他们在亚、非、美三洲所有的殖民地。由于一个奇怪的运命，他生长在荷兰根脱城的一个城堡内。这就是欧战中德国人占领比利时用作监狱的法兰特伯爵的城堡。查尔斯虽是一位西班牙王、德意志皇帝，但他所受的教育乃是法兰特人<sup>④</sup>的。

因为他父亲早已去世（人们说他是被毒死的，但没有证据），母亲发了疯（她带着她丈夫的棺材在她国内各处旅行），这孩子便受他姑母马格雷脱的严厉管束。查尔斯的责任是治理德、意、西以及其他上百个奇怪的民族，而他长成一个法兰特人，一个天主教的忠顺信徒，而十分厌恶宗教的偏见。他从小一直到成人永远是懒惰的。但是运命罚他在宗教热狂的乱世里治理世界。他永远奔走于马德里与英司勃立克<sup>⑤</sup>、布吕士<sup>⑥</sup>与维也纳之间。他爱和平与安静，然而他永远从事于战争。到他五十五岁的那一年，他因深恶人类太多仇恨与太多愚昧，便摒弃了人类。三年之后很疲倦、很失望的去世了。

以上叙述查尔斯皇帝。至于世上的另一大势力，教会，怎么样呢？自从中世纪的初年，教会开始征服异教徒告诉他们虔诚正直的生命的利益以来，它已经改变多了。第一，教会已经极富了。教皇已经不是一群卑贱的基督教徒的牧人。他住在宏大的宫殿里，他的左右尽是些艺术家、音乐家与著名的文学家。他的多少的教堂里挂满新画的圣像，不过这些圣像太像希腊神一点。他分配给政务与艺术的时间不平均。政务方面只占去他时间的百分之十。其余的九十分都消磨在罗马的雕像、新发现的希腊的花瓶、新的消夏别墅的图案、新戏的排演等积极的兴趣上。大僧正与红衣主教们模仿教皇。僧正则设法模仿大僧正。只有那些乡村的牧师仍然忠于他们的义务。他们避开罪恶的世界与异教的追求美丽和快乐的嗜好。他们不接近寺院，因为寺院的僧侣们好像已经忘记他们从前遵守的简单贫苦生活的誓言，只要不太引起社会上的诽谤，他们畅所欲为地过快活生活。

最后，还有一般的人民。他们的景况比从前好多了。他们比从前幸福，住的房子比从前的好，儿童们进的学校比从前的好，他们的城市比从前的美丽，他们的枪炮使他们与他们的老仇敌，强盗的诸侯——就是数百年来对于他们的商业征收重税的——平等了。以上所说的都是宗教改革的主要角色。

我们现在看一看文艺复兴如何影响欧洲，便可以知道学问与艺术复活之后必有宗教兴趣的复活。文艺复兴开始于意大利，传播到法兰西。它在西班牙并不怎样的成功，因为西班牙人民对母罗人抗战五百年，胸襟变成非常狭窄，对于一切宗教问题非常热狂。文艺复兴的范围渐渐扩大，但是一旦越过阿尔波斯山，它的性质便改变了。

北欧的居民因为气候的不同，他们的人生观与南方人的人生观正成对照。意大利人常在户外晴朗的天空下过生活。这容易使他们笑，使他们歌唱，使他们快活。德、荷、英、瑞典的人大部分时间都消磨在户内，听雨打他们舒适的小屋紧闭的窗子。他们不像南方人那样多笑。万事都看得认真些。他们时时感觉着他们不朽的灵魂，他们

不愿意玩弄他们认为神圣的东西。文艺复兴的人文方面，如同书籍、古代著作家的研究、文法、教科书等，都给他们极大的兴趣。但是恢复旧时希腊与罗马的异教的文明——这是文艺复兴在意大利的一个最大的效果——却使他们心里充满了惊慌。

但是教皇宫廷与主教大会几乎全由意大利人组织。他们把教会变为一个俱乐部，人们在那里讨论艺术、音乐、戏剧，而很少讨论宗教。因此那认真的北方与比较文明然而写意的南方间的裂痕一天大似一天。可是好像没有人感觉到教会将有危险。

宗教改革发现于德意志而不发现于瑞典和英格兰，也有几个微小的理由可以解释。德国人对于罗马是有宿仇的。皇帝与教皇间不断的冲突使两方面都感觉非常苦痛。在欧洲其他的国家，强有力的国王执政权，他往往可以保护人民，不受僧侣们的鱼肉。在德意志，一位有名无实的皇帝统治一群蠢蠢欲动的小君主，所以那些驯良的市民要更直接的受僧正和主教的压迫。这些位高的僧侣，在各处设法搜括大宗钱财，建筑宏大的教堂，以满足文艺复兴时代几位教皇的癖好。德意志的人民感觉他们被剥削太甚，心里自然会不高兴的。

此外还有一事向来不大谈到的，即德意志是印刷机的原产地。在北欧，书价很便宜，所以《圣经》已经不是只有牧师保有，只有牧师能讲解的神秘的抄本了。它变成懂拉丁文的家庭的家常用书。渐渐的家都能读它，但这是违反教会的法律的。他们发现牧师告诉他们的许多事与《圣经》原文的意思颇有出入。于是人们怀疑，渐渐发生问题。问题不能答复时，便往往引起许多的麻烦。

等到北方的人文主义者对僧侣们开火的时候，攻击便开始了。他们的心底对于教皇仍然很有敬意，所以不肯直接攻击这位无上神圣的人物。但那些懒惰无知的住在寺院的高墙内享福的僧侣们，供给他们一个稀有的戏弄的目标。

最奇怪的，这次战争的首领是教会一位非常忠实的信徒。底塞德留·伊拉斯莫斯<sup>②</sup>本来是一个穷孩子，生在荷兰的洛特丹姆，在托马斯毕业的棣文脱的拉丁学校受过教育。他做了僧侣，并在寺院里住过些时。他游历过很多地方，认识他自己的著作。他开始做小册子作家（在今日我们便称他为社论主撰）的时候，人们非常欣赏他的题为“不出名的人们的书札”的一束匿名信。在这些书札里，他用一种类乎近代的打油诗的日耳曼拉丁的俚歌体裁描写中世纪末代的僧侣的愚妄和骄恣。伊拉斯莫斯自己是一位极有学问而且极认真的学者，他通希腊和拉丁两种文字，我们第一部可靠的《新约》是他校正希腊原本，译成拉丁文给我们的。但他相信罗马诗人霍雷斯的话，世上没有东西可以禁止我们“嘴角带着微笑说真理”。

一五〇〇年，他正在英国拜访汤姆斯·莫尔爵士的时候，他抽出几星期的工夫，写了一本有趣的小书，叫作《赞美愚妄》（Praise of Folly）。他在这书里，用最厉害的武器（即幽默）攻击僧侣和他们的信徒。这是十六世纪一本销行最好的小册子。这书的译本各种文字几全，因此伊拉斯莫斯其他的提议革除教会弊端，要求人文主义的同志帮助他改造基督教的著作，也引起了人们的注意。



但是这些好计划一点结果都没有。伊拉斯莫斯这人太理性了，太能容让了，所以不能讨一般仇视教会的人的好。他们盼望一位比他勇敢的人做他们的领袖。

这人来了，他的名字叫马丁·路德。

路德是德意志北部的一个农民，他有一等的头脑、伟大的魄力。他受过大学教育，是爱弗尔脱<sup>⑧</sup>大学的文学士，后来他加入德米尼克寺院。以后他做了威丁堡神学院的教授，开始对他萨克森家乡不热心宗教的农人们讲《圣经》。他有许多空闲的时间研究《新旧约》的原文。不久，他看出耶稣的话和教皇与僧正们宣讲的道理大有区别。

一五一一年，他因公事到罗马。那时波吉阿家<sup>⑨</sup>的亚历山大第六（他为子女置了许多产业）已死。他的后任尤列斯第二是个个性完美的人，他的大部分时间都消磨在战争与建筑上，所以他的虔诚没有给这位认真的德国神学家什么印象。路德非常失望地回到威丁堡<sup>⑩</sup>。然而还有更坏的事在后面呢。

那座伟大的圣彼得教堂，教皇尤列斯希望在他忠厚的继任者手里完工的。这教堂只起造了一半，便已需修葺了。亚历山大第六已经用罄了教皇库里的每个小钱。利奥第十在一五一三年继尤列斯教皇之职，马上要破产。他恢复筹款的老法子。他起首发卖“免罪状”。免罪状是一张拿钱换得到的羊皮纸，允许造孽的人减少在洗罪所里应住的时间。按中世纪末年的信条，免罪状是完全正当的东西。因为教会既有权力赦免那些临终时真正忏悔的人的罪孽，也就有权，因圣僧的代求，缩短灵魂在洗罪所里涤罪所必须的时间。

不幸这些免罪状是卖钱的。但这是增加收入的一个方便法门，况且那些太穷付不起钱的人不花钱也可以白得。

一五一七年，在萨克森免罪状的专卖权，属于一个名叫约翰的德米尼克僧侣。约翰神父是一个急进的生意人。实在他有点热心过度了。他做生意的方法激怒了小公国里虔诚的百姓。路德是一个直率的人，愤怒之极，竟做出一件莽撞的事。在一五一七年十月三十一日那天，他到公爵的教堂，在门上贴了一张纸，上面写着九十五条攻击发卖免罪状的不该。这些条文都是用拉丁文写的。当时路德并无意思要引起暴动。他不是一个革命家。他只反对免罪状的制度，要使他同事的教授们知道他对于免罪状的意见罢了。这事仍然是僧侣界与教授界之间的一件私事，并未征求外界的意见。

不幸那个时候，全世界对于当时的宗教问题已经渐渐地发生兴味。讨论任何问题，不立刻引起一个重大的心理的骚动，是绝对不可能的。不到两个月工夫，全欧洲都讨论起萨克森僧侣的九十五条。每人必须加入一方面，每个无名的小神学家必须发表他自己的意见。因此教皇当局渐渐发生恐慌。他们召这位威丁堡的教授到罗马来，要他说明他的举动的理由。路德聪明，记得以前胡斯的故事。他住在德意志不肯去，于是受了逐出教会的刑罚。路德在一群崇拜他的群众之前烧毁教皇的圣旨。从此以后，他与教皇的和平便不可能了。

一点不是他自己的希望，路德竟做了愤懑不平的基督教徒群众的领袖。德意志的爱国者，如胡滕，赶快跑来帮助他。威丁堡、爱弗尔脱与利比瑟三处的大学生也告奋勇说，如果当局要监禁他，他们情愿出来保护他。萨克森的选侯告诉这些热心的青年们尽管放心。只要路德不出萨克森境，绝对不会有危险。

这事件是在一五二〇年发生的。那时查尔斯第五正是二十岁，他是半个世界的首领，不得不与教皇交好。他在莱茵河畔的窝牧城召集一个会议，叫路德出席解释他的非常行为的理由。这时路德已是德意志国民的英雄，便毅然前去。他对于他所写与所说的，一字也不肯取消。他的良心只受上帝的言语的支配。他为他的良心活着，为他的良心死去。

窝牧会议经过仔细讨论之后，宣告路德是上帝与人类的罪犯，禁止所有的德国人供给他衣、食与居住或读这个没出息的异教徒所著的书。但是这个革命大家是没有生命的危险的。德意志北部的大多数人痛诋这布告是一个最不公平、违背情理的文件。路德为比较安全起见，匿居于华脱堡<sup>①</sup>（这是一个属于萨克森选侯的城堡），他无视教皇的权威，在那里将全部《圣经》译成德文，使所有的人都能自己读和明白上帝的话。

宗教改革在这时已经不是精神的宗教的事件了。那些厌恶近代教堂建筑的美丽的人，利用这个扰乱的时代，攻击并破坏他们自己不懂所以也就不欢喜的东西。日益贫穷的武士们设法攫取属于寺院的土地，补偿他们过去的损失。愤懑不平的诸侯趁着皇帝不在位，扩张他们自己的权力。将要饿死的农民们追随那些半疯狂的煽乱者，利用这个机会去攻击他们主人的城堡，抱着以前十字军人的热心，做掳掠、屠杀、放火的事情。

这时全帝国变成一个扰乱的世界。有的君王变成了新教徒（称为路德新教的教徒），便虐待他们信奉天主教的人民。有的君王依旧做旧教徒，便吊死他们信奉新教的人民。一五二六年的斯丕耶会议设法解决这个宗教信仰的难题，下令：“所有的人民皆须信仰他们君主所信仰的宗教。”德意志因此变成无数互相仇恨的小国家厮杀的疆场。正当的政治发展因此延缓了几百年。

一五四六年的二月，路德去世，葬在二十九年前他发表对于发卖免罪状的著名抗议的那个教堂里。漠视一切的，讥讽嘲笑的文艺复兴的世界，不到三十年工夫，竟变成一个争论的、斗争的、攻讦的、驳詰的宗教改革的世界。教皇所统治的精神界的帝国忽然告终。西欧全地变成了大战场，新旧教徒为那些我们所不能了解的神学理论的光荣在那里互相屠杀。

#### 编者注

①圣巴多罗买：今译为圣巴托罗缪。

②科林尼：今译为利利尼。

- ③马西良：今译为马克西米连。
- ④法兰特人：今译为佛兰芒人。
- ⑤英司勃立克：今译为因斯布鲁克，奥地利西南部城市。
- ⑥布吕士：今译为布鲁格，位于瑞士北部。
- ⑦底塞德留·伊拉斯莫斯：今译为德西德里乌斯·伊拉斯谟。
- ⑧爱弗尔脱：今译为爱尔福特。
- ⑨波吉阿：今译为博尔吉亚。
- ⑩威丁堡：今译为维滕贝格，德国东部城市。
- ⑪华脱堡：今译为瓦特堡。

## RELIGIOUS WARFARE

## 宗教战争

## THE AGE OF THE GREAT RELIGIOUS CONTROVERSIES

THE sixteenth and seventeenth centuries were the age of religious controversy.

If you will notice you will find that almost everybody around you is forever “talking economics” and discussing wages and hours of labor and strikes in their relation to the life of the community, for that is the main topic of interest of our own time.

The poor little children of the year 1600 or 1650 fared worse. They never heard anything but “religion.” Their heads were filled with “predestination,” “transubstantiation,” “free will,” and a hundred other queer words, expressing obscure points of “the true faith,” whether Catholic or Protestant. According to the desire of their parents they were baptised Catholics or Lutherans or Calvinists or Zwinglians or Anabaptists. They learned their theology from the Augsburg catechism, composed by Luther, or from the “institutes of Christianity,” written by Calvin, or they mumbled the Thirty-Nine Articles of Faith which were printed in the English Book of Common Prayer, and they were told that these alone represented the “True Faith.”

They heard of the wholesale theft of church property perpetrated by King Henry VIII, the much-married monarch of England, who made himself the supreme head of the English church, and assumed the old papal rights of appointing bishops and priests. They had a nightmare whenever some one mentioned the Holy Inquisition, with its dungeons and its many torture chambers, and they were treated to equally horrible stories of how a mob of outraged Dutch Protestants had got hold of a dozen defenceless old priests and hanged them for the sheer pleasure of killing those who professed a different faith. It was unfortunate that the two contending parties were so equally matched. Otherwise the struggle would have come to a quick solution. Now it dragged on for eight generations, and it grew