

THE COUNTER- REFORMATION

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649145379

The Counter-reformation by Adolphus William Ward

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

ADOLPHUS WILLIAM WARD

**THE COUNTER-
REFORMATION**

THE
COUNTER-REFORMATION.

BY

ADOLPHUS WILLIAM WARD, LITT.D.

PROFESSOR OF HISTORY IN THE OWENS COLLEGE,
VICTORIA UNIVERSITY.

LONDON:
LONGMANS, GREEN, AND CO.
1889.

All rights reserved.

Ballantyne Press
BALLANTYNE, LANSON AND CO.
EDINBURGH AND LONDON

PREFACE.

It is not always easy to define the correct use of even so well-worn a phrase as 'the Counter-Reformation.' I have, however, done my best to suggest such a definition in the brief Synopsis which I have prefixed to the following Essay, and which will perhaps under the circumstances not be regarded as altogether superfluous. Of the movement known under this name, I can hardly hope in the following sketch to have indicated more than the chief aspects, avoiding, as I very sincerely trust, at all events the worst of the pitfalls in the ground traversed. Religious partisanship, deplorable as it is in elaborate narratives, would be unbearable in a mere summary.

As is well known, the characteristic powers of Ranke's genius as a historian were never exercised more conspicuously than in tracing the co-operation of religious and political purposes and motives in the period of the Catholic Reaction. Besides his *History of the Popes*, his *French History*—perhaps the most finished of all his great works—will from this point of view always remain invaluable to the student. Still, even with these works, and Baron (now Count) von Hübner's admir-

able monograph on Sixtus V. before me, I have found Moritz Brosch's *Geschichte des Kirchenstaates* (1880) a most useful manual of the history of Papal government in the sixteenth and seventeenth centuries. Of late the attempt has been made to treat the movement of the Counter-Reformation after a more concentrated fashion; but, unfortunately for me, Maurer's *Geschichte der Katholischen Reformation* (1880) has not yet advanced beyond its first volume (up to the death of Clement VII.). On the other hand, Martin Philippon's *Contre-Révolution Religieuse* (1884), which concludes with the dissolution of the Council of Trent, is complete within its limits; but my attention was not directed to this work till I was revising the first draft of my own little volume, which I hope has benefited from M. Philippon's lucid exposition. From Mr. J. A. Symonds' two volumes on *The Catholic Reaction* (which form the final portion of his *Renaissance in Italy*), I could not, though joining issue with some of his conclusions, fail to derive many valuable hints. There can be no necessity for reciting here the authorities, old and new, on such special parts of my subject as the Council of Trent, the Spanish Mystics, the Edict of Restitution, and the like. A bibliography of the history of the Counter-Reformation might indeed be a welcome gift to students, but if offered here, it would be out of place, or at least out of proportion.

A. W. W.

SYNOPSIS.

A WELL-KNOWN sentence in Macaulay's Essay on Ranke's 'History of the Popes' asserts, correctly enough, that in a particular epoch of history 'the Church of Rome, having lost a large part of Europe, not only ceased to lose, but actually regained nearly half of what she had lost.' Any fairly correct use of the familiar phrase 'the Counter-Reformation' must imply that this remarkable result was due to a movement pursuing two objects, originally distinct, though afterwards largely blended, viz., the regeneration of the Church of Rome, and the recovery of the losses inflicted upon her by the early successes of Protestantism.

If, then, the twofold purpose of the movement in question be kept in view, there can be no difficulty in deciding what ought, and what ought not, to be included within the limits of the present sketch. Outside them must be left the schemes, projected or essayed, for altering the doctrine or amending the practice of the Church of Rome which preceded the first appearance of Luther as her assailant in principle. Neither, on

The Counter-Reformation defined.

the other hand, ought we to occupy ourselves here with the resistance offered by the Establishment to its opponents before the time when with this resistance was coupled the design of self-reformation,—of reformation, as it has been usually styled, ‘from within.’ The short pontificate of Adrian VI. was animated by an eager desire to combine both ends; but inasmuch as its aspirations remained altogether unaccomplished, no place belongs to it in the body of my narrative. The earliest continuous endeavour to regenerate the Church of Rome without impairing her cohesion dates from the Papacy of Paul III. within which also falls the outbreak of the first religious war of the century. Thus the two impulses which it was the special task of the Counter-Reformation to fuse were brought into immediate contact. The onset of the combat is marked by the formal establishment of the Jesuit Order as a militant agency devoted alike to both the purposes of the Counter-Reformation, and by the meeting of the Council of Trent under conditions excluding from its programme the task of conciliation. Of the restoration of the Roman supremacy in England, which occurred soon afterwards, a brief notice will in the present connexion suffice, since this proceeding, accidental in itself, was soon rendered futile by another turn of the wheel. It was in the final sittings of the Council of Trent that the Jesuits first victoriously

Preliminary effort.

Beginning of the Counter-Reformation as a continuous movement.

Height of the movement.

asserted a control over the policy of the Church of Rome; and the promulgation of the Conciliar Decrees, while introducing into the life of that Church a series of enduringly beneficent changes, at the same time formed the first systematic attempt to obstruct the progress of Protestantism 'along the whole line.' The date of this promulgation, therefore, announces the opening of the period in which the Counter-Reformation put forth its full force

The weakness
of divided Pro-
testantism.

At no previous time had the movement been so well supported by the tendency on the Protestant side to harden and perpetuate internal differences of doctrine, and thus to break up the front presented to the common foe. The period during which the Counter-Reformation continuously displays a most extraordinary and versatile energy closes with the collapse of the deliberate attempt of Philip of Spain, as the indefatigable champion, but not the henchman, of Rome, to master the destinies of Western Christendom. The

Decline of the
movement.

last ten years of his life reached from the dissipation of the Spanish Armada, an expedition designed to avenge many martyrdoms *in partibus*, to the pacification which enabled Henry IV. of France to sign the Edict of Nantes. During the years which followed, the sense of the imminent renewal of the conflict lay heavy upon Europe, and the agents of the Counter-Reformation had to content themselves with undermining defences which it would have been inopportune to seek to take by storm. And thus their side was the