

with *غمس* is unquestionable, though the apparent dissimilarity in the letters be even greater than between *حمام* and *غمد*. Finally, if it be asked why the Syrians, having the choice of *ص*<sub>3</sub> or *ط*<sub>3</sub> as well as *ح*<sub>3</sub> to denote *immerse*, used the former only occasionally, but the latter habitually, for *baptism*, the reason may possibly have been, as suggested by Angusti, (*Handbuch der Christlichen Archäologie* II. p. 311,) that the former word had been already appropriated by the Zabians or Hemerobaptists, (*صخ*<sub>3</sub> *stippers*, see Michaelis under *ص*<sub>3</sub> in his edition of Castell,) a half-Jewish sect in the East, supposed to have come down from John the Baptist, and hence called also Disciples of John (*Mendai Jabia*). The Syrian Christians would naturally wish not to be confounded with such a party, and hence might have adopted another equally appropriate term to denote the baptismal act.

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## ARTICLE VI.

### LIFE OF ZUINGLI.<sup>1</sup>

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#### *Birth-place, Lineage and Childhood of Zuingli.*

THE first day of January, 1484, was the birth-day of Ulric Zuingli, the pioneer of the reformation in Switzerland. Not quite two months before, on St. Martin's eve, in the cottage of a poor miner at Eisleben, Luther was born. The place of the birth of Zuingli was a lowly

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<sup>1</sup> The works principally consulted in the preparation of this sketch of the Life of Zuingli, are: "Life of Ulric Zuingli, the Swiss Reformer, by J. G. Hess; translated by Lucy Aiken." "Huldreich Zwingli, Geschichte seiner Bildung zum Reformator des Vaterlandes, von J. M. Schuler, Zürich, 1819." "Huldrici Zwinglii Opera, completa ed. prim. cur. M. Schuleri et Jo. Schultessii," 13 volumes. "Calvin and the Swiss Reformation, by John Scott, London, 1833." "D'Aubigne's History of Reformation," Carter's edition, 1846. Several other works also are occasionally referred to as will appear from the notes.

shepherd's cot in the little village of Wildhaus in the country of Tockenbourg. The name, Wildhaus, given to this small hamlet, seems to have fitly characterized its position, in a valley more than 2000 feet above the Lake of Zurich, with surrounding mountains and overhanging cliffs, toward the north-west of Switzerland. The river Thur has its source in this valley, and the little stream finds its way out at its eastern extremity, where the morning rays of the sun gain entrance to this secluded spot. Far away through this cleft in the mountains, some of the lofty peaks of the snow-capped Alps may be seen painted on the eastern sky. In this elevated region, garden vegetables, corn and fruit-trees are scarcely known, but the thousand cattle upon the hill sides give evidence of, as well as furnish a beautiful contrast to, the living green with which the earth is everywhere clothed. A little higher up, verdure gives place to barrenness, and rugged piles of broken rocks with threatening mien brood over the life and freshness beneath them.

At a short distance from the parish church of Wildhaus, there was standing but a short time since, a house by a cow-path leading to the pastures beyond, where the Zuinglis long resided, and where Ulric with his brothers and sisters, "a virtuous household," received their first impressions of this goodly world which we 'inhabit.' The father of the reformer was the bailiff of the village and honored by all who knew him. Indeed, his family was an ancient one, and in high esteem among the mountaineers for hereditary services to the village, and for active virtues,

"Pure livers were they all, austere and grave,  
And fearing God; the very children taught  
Stern self-respect, a reverence for God's word,  
And an habitual piety."

Their occupation, as that of their neighbors, was the care of cattle, almost the only wealth of the district.

— "On a small hereditary farm,  
An unproductive slip of rugged ground,  
His parents with their numerous offspring dwelt."

A brother of the bailiff, however, had been appointed first curate of Wildhaus after it had been constituted an independent parish, which office he held until 1487, when he was preferred to Wesen, the market town of the region around.

The wife of Ulric Zuingli, the elder, Margaret Meili, was also of an old and honored stock. Her brother, John Meili, was abbot of

the convent of Fischingen, in Thurgovia, from 1510 until 1523. The subject of the present narrative according to Schuler,<sup>1</sup> was the sixth son of his father, and he had two brothers and a sister younger than himself. The elder brothers remained in the same employment with their father, who might justly have been denominated in later life the patriarch of Tockenburg. The sister married Leonard Tremp, who became a zealous friend of the Gospel in Berne. The two younger brothers were subsequently committed to the care of Ulric, who aided in giving them the best advantages for education that the times afforded. The eldest of the two was sent in 1513 to Vienna to study with Vadian. He there became a monk, and as early as 1518, died and was buried in the cloister. The youngest brother was with Zuingli when the plague made its appearance in Zurich in 1520, and was sent by him to Wildhaus, and afterward to Glaris, to escape it; but in vain. He was seized with it, and died that same year, to the great grief of Ulric, who felt for the promising youth the kindness of a brother and the love and care of a father.

It cannot be doubted that the place of birth, and circumstances attending the early years of Zuingli, had much influence upon his subsequent development. There will be found to be a mingling of different elements in his character, not unfitly represented by the scenery and associations of early days. There is an under-current of gentle serenity, of quiet, self-possession in him, that reminds one of the peaceful valley, cut off from the noise, and tumult, and agitations of the city, or maritime and thickly settled country. In his mind and heart, too, there is a freshness and richness not less pleasing than the fresh and living green that skirts the base of his native mountains. Ever and anon we also discover rough points in his character, such as would naturally have been fostered by viewing the craggy rocks and beetling cliffs far above and around him. There is in him, too, an elevation of character, an open frankness, a freedom from anything low and vulgar, an unwavering adherence to the honorable and right, which is not less indicative of the pure blood in his veins, than of the wholesome and genial training that he received. The simplicity of his character, like that of David, may be traced to his early associations with the sheep-fold or summer pasture-grounds, where his father, and brothers, and neighbors were left to commune with nature from early morn to dewy eve. In fine, strength, freedom, a lofty simplicity, and simple greatness were breathed upon

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<sup>1</sup> *Leben*, S. 2.

him and diffused over him from his very cradle; and when he had grown to man's estate, they became abiding qualities.

The independent political position of the Tockenburg valley, was not without its influence upon the youthful feelings. Often, it may be supposed, the story of former oppression and cruelty was repeated around the hearth-stone of the chief man of the place, as one and another who had borne the burden and heat of the day, came in to pass the long winter evenings. The contrast of present peace and quiet, in consequence of the Swiss alliance, was undoubtedly the frequent theme of remark. It is said, that "if a word were uttered against the confederated cantons, on such occasions, the child would immediately rise, and with simple earnestness, undertake their defence."<sup>1</sup> Thus, with his earliest thoughts and feelings, were blended the interests of the Swiss Confederacy, and they grew with his growth and strengthened with his strength. The equality of the people of his native district, as of all pastoral communities where the extremes of poverty and wealth were unknown, was also not without its influence upon the reformer, who recognized no ground of distinction among his fellow-men, but that caused by integrity combined with intelligence.

#### *School-days of Zuingli.*

Born in so retired a situation, where the people were so secluded from the rest of the world, and one of so large a family, it is probable that the young Ulric would have passed his days in obscurity, and never have stepped beyond the narrow sphere of his village, had not the promising disposition of his childhood, determined his father to consecrate him to the church, and to procure him the means of a learned education."<sup>2</sup> His uncles, too, proffered their aid and encouragement. The abbot of Fischingen early discovered the latent talents of the young boy, and felt for him affection, and extended to him the care of an own child. His solicitude for him only ended with his life. But his father's brother, who had, when Ulric was a mere child, left Wildhaus for Wesen, was especially observant of the indications of a noble nature exhibited in the first developments of his mental powers, and at the request of his father, took the charge of his education. With his first teacher he made such progress, that

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<sup>1</sup> Quoted from Schuler, in D'Aubigne's *Hist. Reform.*, p. 321.

<sup>2</sup> Hess. *Life of Zuingli*, p. 2.

he soon passed the bounds of his ability to teach; and his father and uncle, pleased with his love for, and success in, study, determined to give him the best advantages that were then afforded.

Basle had already become somewhat celebrated for its advantages and appliances for the education of youth. A university had been established there near the middle of the fifteenth century. Printing presses had been set up, for the resuscitation of the ancient worthies in literature. Learned men, worthy forerunners of Erasmus,<sup>1</sup> the Wittenbachs and others, were beginning to congregate there. The fame of these things had even reached Wildhaus, and the uncle of Zuingli was familiar with the advantages of this place. Ulric was accordingly, when in his tenth year, sent there, to the Theodora school, under the care of Gregory Binzli. This man was distinguished not only for his learning, but for a gentleness of character, which was not lost in its effects upon the young pupil. The country had made such diligent use of the time and opportunities afforded him that he soon not only surpassed all his school-fellows, young and old, but even all the youth of the town where so much superior advantages had been enjoyed. He especially distinguished himself in the discussions, in which the young students were accustomed to try their skill and measure their strength with one another; and victory was almost sure to be upon the side which he advocated. He also soon exhibited a talent for music, both vocal and instrumental, which was unusual in one so young. The correct deportment as well as ready acquisitions of the pupil won the heart of his teacher, but excited the envy of his fellow pupils, especially the older ones, who saw themselves so far outstripped by one so much younger and with many less advantages than they had enjoyed. The principal of the school, with a magnanimity and faithfulness not always exhibited by those in similar stations, feeling that the young Ulric needed instruction of a higher grade than could be given in his school, sent him home with the urgent solicitation that he might go where he could obtain instruction more suited to his capacity and acquirements, than would be given in his own classes. Years after, when the pupil had become a champion for the truth, and celebrated as reformer of papal abuses, he had not forgotten, as it appears from his letters, this teacher, who had so early discovered in him the elements of future greatness.<sup>2</sup>

His father and uncle were not slow to act in accordance with the

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<sup>1</sup> Erasmus visited Basle in 1514, and was received by its bishop with every expression of esteem. — D'Aubigne, Hist. p. 328.

<sup>2</sup> Schuler, S. 10, 11.

expressed wishes of his former teacher. A school of polite literature had just been established at Berne, under the care of Henry Lupaia, one of the most cultivated men then in Switzerland. The choice of this school for his nephew, was an indication of the wisdom of the uncle, and probably determined the character of the pupil for the rest of life. He devoted the most of his time at this school, to the study of the Latin language, in the immortal works of its best authors. He was not only taught to appreciate their beauties, but formed his style upon them as models. Hess says of his instructions in the school of Berne, that they "were principally in Latin; and his masters were not content with giving him a grammatical knowledge of the language; they also taught him to feel the beauties of the classical authors, and caused him to study the rules of eloquence and poetry, in the models left us by the ancients. This study long continued, greatly assisted in unfolding the talents of the young Zuingli."<sup>1</sup> Hess adds what, although very obvious, is sometimes forgotten in these days: "Nothing is better calculated to expand the intellectual faculties, than the well directed study of the dead languages, from the tenderest age. The continued application of the rules, perpetually revives the attention of the scholar; the necessity of clothing the same idea under different forms, and the choice of expressions more or less elegant, noble, or energetic, exercises at once the taste and the judgment, without fatiguing young minds with a chain of ideas above their comprehension."

His teacher also instructed him in writing poetry, and in the just appreciation of the poetical works of others. Zuingli retained for this teacher also, the most tender regard and unchanging friendship, while he lived. This was enhanced by the active part which Lupaia subsequently took in the work of the Reformation. He outlived Zuingli, and honored him after his death, with an epitaph in verse.

One circumstance occurred during the abode of Zuingli at Berne, which, but for the interference of his father, guided by Him who seeth the end from the beginning, might have changed the whole course of his life, and deprived the church and the world of his exertions as a reformer. The Dominicans exerted a great influence at that time in Berne, both by preaching and more private labors. They, with characteristic wisdom, especially desired to attach to themselves young men who gave signs of future eminence. As soon as

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<sup>1</sup> Hess follows in these remarks, Myconius: *De Vita et Obitu Zwinglii*; and Schuler, in his *Life*, represents substantially the same things, S. 11, 12.

they had learned of the excellent endowments of Zuingli, they laid their snare for him, and prevailed upon him to go and reside in their convent, until he had arrived at the age requisite for entering upon the novitiate: not doubting that they should be able, in the mean time, to so attach him to themselves, that he would join their order. But, they were frustrated in their designs. His father disapproved of this step of his son. His good sense gave him such an aversion to irrevocable engagements in early life, that he felt it necessary, in order to break entirely the connection of the youth with the Dominicans, to remove him from the circle of their influence.<sup>1</sup>

### *Zuingli at the University.*

Zuingli had been about two years at Berne, when his uncle and father decided, in consequence of occurrences before-mentioned, that he should be sent to Vienna, whose university had become somewhat distinguished. It is not strange that the study of philosophy, as taught in the schools of that day, was somewhat irksome at first to the student, whose taste had been formed and his pleasures derived from the perusal of classical authors. Philosophy, as then pursued, was "nothing but a mass of definitions of things indefinable; of subtleties, the more admired, the less they were understood." "So barren a study," Hess continues, "would have no charms for the mind of Zuingli, which had been nourishing itself on the works of the ancients."<sup>2</sup> It is, doubtless, fortunate that the young scholar was not entangled in the mazes of scholasticism, at the beginning of his course. It would perhaps have given him a distaste for study, and sent him back to follow the plough, or to watch his father's flocks. But as it was, its intricacies and barrenness only incited him to greater exertions, not only to overcome its difficulties, but his own distaste for it. And this discipline not only gave him strength and acuteness of mind for comprehending truth, but also enabled him to foil his opposers with the weapons which they used. Neither did he confine his attention to philosophy, while at Vienna, but also, as it should seem by his subsequent writings, devoted much time to astronomy and general physics, as then pursued.<sup>3</sup>

The two years of Zuingli's abode at Vienna, were long remembered by him. The reminiscences of a happy school life at the college or

<sup>1</sup> See Hess, p. 4, Schuler, S. 13, and Bullinger's *Schweitz*, Chron. Ms. T. III.

<sup>2</sup> *Life of Zuingli*, p. 5.

<sup>3</sup> In illustration of this, see his work, *De Providentia*, and Hess p. 15.