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THE
CHURCHMAN

A Monthly Magazine

*CONDUCTED BY CLERGYMEN AND LAYMEN
OF THE CHURCH OF ENGLAND*

—•—
VOL. XI.
—•—

LONDON
ELLIOT STOCK, 62, PATERNOSTER ROW
1885

by the schismatical Greek, and so clung to the Latin as the only form (even before the Council of Trent) in which the Bible was known or studied in Western Europe."

But when every admission of this kind has been fully made, the Complutensian Polyglot will still stand forth as a noble monument of zeal, piety, and munificence. The town of Alcalá, "*el famoso Compluto*," as Cervantes has called it, once a prosperous seat of learning, when its halls were thronged by eleven thousand students, has, since the removal of its University to Madrid in 1836, fallen away sadly from its former high estate. Its streets are now deserted, and its churches and public buildings forlorn and dilapidated. But it has, nevertheless, many claims to be held in remembrance. For here Cervantes was born; here Ximenes founded, and splendidly endowed, a famous seat of learning, filling its colleges with learned scholars; and here the first Polyglot Bible was given to the world.

F. R. McCLINTOCK.



ART. IV.—RAYMUND LULL.

RAYMUND LULL—Raymundus Lullus. "Who was he?" will very probably be asked by the majority of those whose eyes may catch the heading of this article. For the hand of time is struggling hard, according to custom, to extinguish what little spark of life this great and good man's name and history have within the memory of mankind. Our paper is a faint effort to fan the little spark into a little flame.

Don Ramon Lull, doctor illuminatus, was perhaps not only the most distinguished philosopher and scholar of the thirteenth century, but also one of the most enthusiastic and remarkable men of any age, and a very prince among missionaries, worthy to be ranked high in that noble army of martyrs who have laid down their lives for the Master's sake among a strange people and in a strange land. He was born of rich and noble Spanish parents at Palma, the capital of Majorca, about 1235. The island was then under the rule of King James of Arragon, in whose military service Lull's father held a post of great distinction. At an early age Raymund followed the paternal profession, and was quickly raised to the office of *gran senescal* in the royal court.

Until the age of thirty different traditions represent him as having lived a life of lawless pleasure and sensuality. He

abandoned himself thoroughly to all the license of a soldier's life. During this period he had a great reputation as a man of society and as a poet. The theme of his poetry, however, was the joys of a guilty love. Although he was married, yet this did not restrain him from satisfying his lawless passions; and he was actually engaged in composing an erotic in praise of a friend's wife, when he saw, or thought he saw, a vision of his Saviour, dying for him upon Calvary's cross, and was so mightily impressed by it that he could not think another thought, and so laid down his pen. After a few days, when the impression had become somewhat dull, he returned to his unhallowed work; but again the same image appeared, and disturbed his mind. On this occasion the effect was more enduring, so that when for the third time he had a mental vision of the same Crucified One, he was prepared for the conviction that it was a message for him; the great, high, and holy God was beseeching the poor sinner to overcome his vile passions, and consecrate himself and his talents to a loftier and nobler service. In his work on "The Contemplation of God" he thus writes of that time: "I see, O Lord, that trees bring forth every year flowers and fruit, each after their kind, and from them mankind derives pleasure and profit. But thus it was not with me, sinful that I am. For thirty years I brought forth no fruit in this world. I cumbered the ground—nay, was noxious and hurtful to my friends and neighbours."

Although this thrice-repeated vision so much impressed him, yet still there was some difficulty. Lull's way was not quite clear before him. He saw in that Divine image the exceeding great love of God, and the terrible heinousness of sin; but he did not see, as he himself writes, how he could, "defiled with impurity, rise and enter on a holier life." This was a perilous condition to be in, because at such a time doubt, melancholy, despondency, and despair do their fell work, like so many harpies preying upon body and soul and spirit. For many days and nights no sleep closed his eyes or eased his perturbed mind. At length the remembrance of the ineffable character of the Lord Jesus, and how that He had said, "him that cometh to Me, I will in no wise cast out," occurred to him, and with the remembrance came faith and comfort and peace.

In accordance with the spirit of the Christianity of the times, he concluded that he was obliged to give up his wife, friends, little ones, and everything, and devote himself, body, soul, and wealth, to what was then called distinctively the "Religious" life. As this idea increased upon him, he began to feel that he was travelling in the right direction, with God for his comfort and his stay. "Old things began to pass away. Powers

long dormant or dwarfed, or stunted by devotion to lower aims, put forth greater activity. The flower at the bottom of the long sunless cavern had caught at last the quickening ray of the Sun of Righteousness, and was beginning to expand and put forth its bloom."

Along with the resolution to consecrate himself to the "Religious" life, he conceived an intense desire to convert the Mohammedans to Christianity, and this desire pervaded his mind and spirit right up to the hour of his death. Strange to say, almost simultaneously with this desire his grand and wonderful idea for prosecuting the work suggested itself to him. His idea, like that of St. Francis of Assisi, was to try and assail Mohammedanism in its higher regions.

By Lull's time the forces of the Soldan had marched on unimpeded over Persia, Syria, Egypt, and North Africa, and, even then not contented, had pressed on and covered the country of Spain. They also had essayed to cross the Pyrenees, and but for the strong and brave arm of Charles Martel, the Church of the Franks would have suffered the same fate as had befallen the Churches of SS. Augustine and Cyprian. These vast conquests of the Mohammedans had for some time been exercising an unfortunate influence over the Christian hosts. They, on hearing of the terrible ravages which were being committed by the Mohammedans, became impatient, and, taking a lesson from their opponents, exchanged prayer and faith for frenzy and the sword. This spirit, once having entered Christendom, soon spread, and thousands were only too ready to leave their homes and families to rescue the Holy City from the Soldan, and to avenge the blood of their co-religionists. The Crusade fever reached even to the shop and to the cloister, and changed many a man of peace into the most bigoted follower after war.

Such was the character of the times when Raymund Lull appeared to vindicate the all-sufficient power of the Word and of true prayer, and calm, reasonable argument. Deafening his ears to the bitter wrangling and din of battle resounding on every side, he would fain show unto them a more excellent way. "I see," he says, "many knights who cross the sea on their way to the Holy Land. They think they shall conquer it by force of their arms, but one after another they are constrained to leave it without accomplishing their purpose. It seems to me, therefore, that the Holy Land can be won in no other way than that, whereby Thou, O Lord Jesus Christ, and Thy holy Apostles won it, even by love and prayer, and shedding of tears and blood. The Holy Sepulchro and the Holy Land can be won back far more effectually by proclaiming the Word of truth than by force of arms. Let, then,

spiritual knights go forth thither ; let them be filled with the grace of the Holy Spirit. Let them announce to men the sufferings which their dear Lord underwent, and out of love to Him shed forth their blood, even as He shed His for them."

Lull's great method for the overcoming of the Mohammedans, was to construct a sort of universal science, which by its irresistible arguments should convince the most intolerant and sceptical Mohammedan of the truth of Christ's religion ; and with characteristic energy he endeavoured to establish missionary schools and colleges, where the youth should be trained both in languages and doctrines, especially for work amongst the Mohammedans. To accomplish his object, he determined to apply to the chief ecclesiastical and civil dignitaries of the world. Soon after this a most interesting circumstance occurred, but for which, perhaps, his great design would have altogether been laid aside. It was the memorial day of St. Francis of Assisi, the 4th of October, 1265. Raymund Lull went to the Franciscan church in his city, and there heard from the pulpit the tale of the "Spouse of Poverty," "how the son of Pietro Bernadone di Mericoni, once foremost in all deeds of arms, and gayest at the gay festival, was taken prisoner at Perugia, and brought by disease to the very gates of death ; how, in sight of the awful portals of the tomb, he learnt to weigh the things of time and sense in the balances of eternity, and recovering, arose to live no more to himself, but to his Lord ; how he exchanged his gay apparel for the garb of the mendicant ; how he visited the sick, tended the lepers and, renouncing the world, achieved the victory that overcometh it."

As will be supposed, such a discourse exercised a very great influence upon Lull. He, in the exuberance of his imagination, determined even yet greater things, and to begin them at once. He resigned his post of *gran senescal*, and gave his wealth, with the exception of what was barely sufficient for the support of his wife and children, to the poor. Assuming the mendicant's dress, he visited several places of pilgrimage, and then retired to a hill in Majorca. He purchased a Mohammedan slave, who knew nothing but Arabic, and with him as his only companion and help, he spent nine years in a little tumbledown cottage, thoroughly engrossed in the study of the Arabic language and the Mohammedan religion. The close of his connection with this slave was a very tragical one. The Mohammedan one day uttered some blasphemy against the Lord Jesus Christ, and Lull resented it by striking him across the face. The equally hot-tempered Moor, now excited to the utmost, stabbed his master in the stomach, and thinking that he had put an end to his life,

committed suicide.¹ In spite of this terrible interruption to his studies, Lull persevered in his work, and now retired to a mountain for eight days to invoke the Divine counsel concerning it. Here he had another vision of the Saviour in the semblance of a fiery seraph, by whom he was expressly enjoined to commit to writing, and to publish his method, *qui ad artem universalem pertinet*, and to which he himself gave the name of *Ars Lullia*, or *Lulliana*, but which his followers and admirers dignified by the title *Ars Magna*. This new science created quite a sensation at the time, and still has a kind of fascinating influence over many students. Its followers were called *Lullists*. As revised and improved by Giordano Bruno, it is an attempt to give a formal arrangement of all ideas with a view as well to facilitate instruction as to systematic knowledge. It consisted in collecting a number of general terms common to all the sciences, of which an alphabetical table was provided. Subjects and predicates taken from these were to be respectively inscribed in angular spaces upon circular papers. The essences, qualities, affections and relations of things being thus mechanically brought together, the circular papers of subjects were fixed in a frame, and those of predicates were so placed upon them as to move freely, and in their revolutions to produce various combinations of subjects and predicates, whence would arise various definitions, axioms, and propositions, which vary infinitely according to the different application of general or particular predicates to particular or general subjects. Here is the gist of the *Ars Magna*, and when it is stated that the ideas which were selected for the fundamental notions of this mechanical logic were purely arbitrary, it will be seen that the knowledge to which it professes to lead must be narrow and limited, and at the best can but furnish a few laws of universal notions for analysis and combination. Notwithstanding the weakness of his invention, the *Ars Magna* won for Lull the gratitude of the schools, and a place on the list of the reformers of philosophy.

The tragical account of the dismissal of his Arabic-speaking slave had probably reached the ears of the King, or it may be that his Majesty had heard of the completion of his manuscript. At all events, Lull was summoned to appear at the royal court. He took advantage of this visit to persuade the King to found and endow a monastery at Majorca for thirteen Franciscan monks, to be trained for missionary work amongst the Mohammedans. Encouraged by his success with the King, and his first book having been published and lectured

¹ Dr. Maclear thinks that he was first flung into prison, and there committed suicide.

upon several times in public, he resolved to seek the aid of the Pope. He started on this expedition most sanguine of success, as Honorius IV. had already manifested much interest in oriental studies. However, to his intense sorrow, he found the Pope in his grave; and the powers in Rome were occupied too closely in the selection of a successor to lend a listening ear, or helping hand, to Lull's urgent representations. With almost the same result he visited Paris. There they only permitted him to lecture on his method before the famous university.

It was either in Paris, or after his return to Majorca, that he composed his treatise on "The Art of Discovering the Truth," and received from the general of the Minorite friars permission to expound his ideas in the convents of the order. Besides these, Lull received very little direct aid. Tired of his fruitless solicitations, he determined to set out himself, and attempt alone and single-handed the propagation of the Gospel among the Mohammedans. He went to Genoa. His purpose was soon blazed abroad through that city, and the curiosity of the people was excited to the highest degree. And no wonder! For here was a man who had arranged an altogether new plan for the conversion of the Mohammedans, and who, moreover, had most implicit and enthusiastic confidence in his plan, about to start, unattended, except by the promises of his God, for the shores of savage Mohammedan Africa, to show in practice the potency of his demonstration and teaching. Most certainly such an earnest, devoted missionary would be terribly persecuted; and very probably he would be killed.

There was a ship anchored in the harbour, and soon about to sail for the land whither he wished to travel. Arrangements were made for the passage; his precious books, and other meagre luggage, were stored away in the vessel, and everything was ready for the voyage, when Lull was seized with the most inexplicable terror, and ordering all his books and things to be disembarked, he allowed the ship to depart without him. Such strange behaviour is not at all incompatible with a spirit of dauntless bravery, as many a young man on the eve of some great work or momentous event, in which he is especially interested, can bear witness. An overwhelming sense of weakness and inability, an unspeakable shrinking from danger, enter and take possession of the heart, which at other times would not, for one moment, permit such foolings to come nigh unto it. As will be seen, it was so in the case of Raymund Lull. No sooner had the ship disappeared beneath the horizon, than his courage returned, and he was seized with the most terrible remorse. For what had he done?

True, there were probably tortures and imprisonment awaiting him: true, he was one man against myriads of fanatics; yet had he not shown himself ungrateful for all the Saviour's great love: and had he not proved himself a traitor to the cause, and sullied the banner of the Cross? What would men say when they heard that Raymund Lull had "turned back"? These thoughts overcame him, and were the forerunners of a most violent, dangerous fever. Earnest friends watched his bed night and day most eagerly, and clever physicians tried various means for his recovery, but Lull did not thoroughly recover until he was safely embarked in another vessel, also lying in the port, and was fairly out from land. What skilful doctors and the most attentive nurses failed to accomplish, a clear conscience did. The fact that he was in the way of duty quickly restored peace to the troubled mind, and health to the pain-stricken body.¹

On arrival at Tunis he challenged the Mohammedan scholars to a formal disputation. He informed them that he had well studied their religion, and was prepared to argue with them, and to be convinced, and to embrace Mohammedanism if they could prove that it was true. The Mohammedan literati flocked to the place of assembly with great eagerness, and soon concluded their list of arguments, whereby they thought to win over so clever and zealous a man to their religion. It was the missionary's turn now. Accordingly, after a long debate, Lull seated himself in the midst of the assembly, and with a bold, clear voice, advanced the following propositions:

Every wise man must acknowledge that to be the true religion which ascribed the greatest perfection to the Supreme Being; and not only conveyed the worthiest conceptions of all His attributes, such as goodness, wisdom, power, and glory, but also demonstrated the harmony existing between them. Now their religion was defective in acknowledging only two active principles in the Deity, His will and His wisdom, whilst it left His goodness and greatness inoperative, as though they were indolent qualities, and had not been called forth into active exercise. But the Christian faith could not be charged with this defect. In its doctrine of the Trinity it conveyed the highest conception of the Deity, as the Father, the Son, and the Holy Spirit, in one essence and nature. In that of the Incarnation of the Son it evinced the harmony that exists between God's goodness and His greatness, and in the person of Jesus Christ displayed the true union of the Creator and the creature. In His Passion he underwent out of His great love for man, it set forth the divine harmony of infinite goodness and infinite love; even the love

¹ It has been suggested that an incipient illness, and the depression ensuing, occasioned his indecision (Dr. Smith, "Mediæval Missions," p. 189). However, be this as it may, he soon overcame his wavering, and whilst in a state far more fitted for being kept in bed than for being carried on board, he commenced the voyage.

of Him Who, for us men and for our salvation, underwent these sufferings, and died upon the cross.¹

As will be supposed, Lull's perfect cognizance of both religions, his complete command of Arabic diction, his clear grasp of his own arguments, and his perfect enthusiasm and self-denial, won for him the victory. Many professed themselves as convinced, and begged for baptism. Such result, of course, entailed great persecution upon the missionary. The Imáms² were exceeding mad against him, and instigated the people, so that the whole place was in an uproar. The noise reached the ears of the King. Lull, like the Apostle before him, was charged with speaking blasphemous words against God. He had argued against Mohammed, and was endeavouring to subvert the holy mosque and its worship. This charge was substantiated by an influential body of Mohammedans, who suggested that Raymund Lull should at once be put to death, in order to preserve peace, and to prevent any from really going over to his faith. Accordingly he was thrust into prison, and was awaiting the hour appointed for his execution, when an Arabian mufti³ pleaded on his behalf before the King, whom he begged to act fairly in this matter, and to do to Lull as he would wish any Mohammedan propagandist to be done by, if he thus left his home and wealth and country, to earnestly scatter the seeds of his religion in another land. This intervention saved Lull. The sentence of death passed upon him was immediately commuted to lifelong banishment from the country. Hence he was placed on board the same vessel which had brought him to Tunis, and threatened that if he again visited those shores he would surely be stoned to death.

Nothing daunted, however, Lull found some means of secretly returning thither, but finding no opportunity for propagating his teaching, he took sail for Naples. Here he occupied himself several years in expounding his method, and preparing fresh material wherewith to assault the citadel of Mohammedanism. Cœlestine V. had just been elevated to the Papal throne; so Lull, still hopeful of obtaining so great a dignitary's sanction, revisited Rome, and again pleaded the need of missionary colleges and schools. As before, he was only met with coldness and rebuff. Boniface VIII. also,

¹ "Vita Prima," p. 665. Cf. also "Lib. de Contempl. in Deum," liv. 25-28.

² A Mohammedan priest, the person who leads the prayers and receives the revenues of the mosque.

³ A Mohammedan law officer, who used to supply the judge with decisions in difficult cases. The office has ceased to exist under British rule.

Cælestine's successor, did not show him any encouragement. So he returned unto his own country, and re-entered upon the work of a missionary among the Mohammedans and Jews in Majorca.

In the year 1300 he set forth for Cyprus, to inquire for help from the Christian King, to send him to the Sultans of Syria and Egypt, that he might show unto them the way of life. From Cyprus, attended by only one companion, he travelled to Armenia, and thence to the Holy Land, discussing with Mohammedans, Nestorians and Jews, as he went. He returned again to Cyprus, and there would have died by the hand of a fanatic, who attempted to poison him, had it not been for the kind and skilful ministrations of a Knight Templar, who cured him and then sent him back to Genoa. He now visited Italy and Paris, and lectured on his plans in the great universities. Meanwhile, becoming tired of lecturing and soliciting, he determined to go himself again and teach these poor Mohammedans. This was better, if possible, than trying to stir up others to do so, even as it is grander and nobler to go one's self to the fight, and bear the brunt of the battle, than to try and excite others.

Returning to Majorca, Lull thence quickly started for North Africa, and at Bugia, the capital of a Mohammedan kingdom, he stood up in the midst of a great congregation, and fearlessly declared, in the Arabic tongue, his firm faith in the Lord Jesus Christ, and that He was the only Way, the Truth and the Life, whereby men could be saved and live. He further told them that Mohammed was not the way, and that he could prove this to the comfort and satisfaction of everyone. Great persecution followed this preaching, and indescribable indignities were heaped upon this faithful man, when it was known that sixty more souls had been given to him for his hire and sixty more seals to his ministry. Hence he went to Algiers, where the blessing of God especially rested upon his labours. Many Mohammedans were added to the church. Accordingly the rage of the people was great. They got Lull thrown into prison, and as he persisted in preaching to his guards, they gagged him, and deprived him of food for several days. They then, after parading him through the town, and unmercifully beating him, banished him from Algiers under the same condition that he was obliged to leave Tunis.

Many years had now elapsed since he had been banished from Tunis, and he thought that if he visited the place again, the great change which age and trials had worked in his countenance and figure would effectually disguise him. He went, but did not stay long, owing perhaps to want of opportunity, and a great desire to see Bugia again. At any rate,

he left for Bugia. Here he commenced preaching publicly as before, but was soon stopped by terrible persecution. Many a knife was drawn to sever his head from his body, many a hand would fain have stoned him to silence, but he was rescued by the Mohammedan literati, and secreted in some sure place. These men expostulated with him concerning his madness and danger; but he calmly replied that he had no fear, he cared not, as long as Death found him in the path of duty. Such audacious boldness on the part of one who had just been clutched from the jaws of death, his rescuers could not endure. Accordingly they again called upon him to produce his proofs. As before, he quoted the beauty and harmony of the doctrine of the Trinity. But, as before, his arguments only drew down upon him the most bitter hatred. He was cast into prison, where, for six months, he was closely confined, befriended only by some Genoese and Spanish merchants.

During this imprisonment, the Mohammedans tried their favourite plan for tempting the missionary in his religious profession. They offered immense wealth, the most beautiful wives, grand positions and great power, if he would only recant and declare his belief in the one God, and Mohammed as His prophet. To all such offers Lull retaliated that he would offer unto them wealth and honour and everlasting life, if they would forsake their false creed, and believe in the Lord Jesus Christ. He also suggested that both parties should argue the point out on paper, as to which creed was the right one, and he was occupied in the preparation of his paper, when an order came from the throne that he was to be dismissed from the country.

Raymund Lull thence took ship for Genoa, but during the voyage a storm sprang up, and the vessel was wrecked not far from the port. Lull fortunately escaped on a plank, and by some means his precious books and writings were also saved. The inhabitants of Genoa received him with all the respect and admiration due unto such a valiant and tried warrior for the truth. He was now over seventy years of age, but notwithstanding all his journeyings and sufferings "his eye was not dim, nor his natural force abated."

With hand and head as ready and as strong for work as ever they were, he now endeavoured to establish a new order of spiritual knights, who should be ready at any notice to go and do battle against Mohammedanism. Pious noblemen and ladies offered to help forward the object with the sum of 30,000 guilders. With this encouragement he started for Avignon to explain his plans to Clement V. Not meeting with any help, he turned his steps to Paris, and then heard of a General Council to be convened in Vienne. The thought

struck him that perchance a General Council might entertain what Popes and Cardinals had scarcely deigned to notice.

Accordingly, Lull started quickly for Vienne, and then in the presence of some of the greatest dignitaries of the age he pleaded hard for the opening of missionary colleges, where duly qualified men should be trained to gainsay the opinions of the infidels; and begged that they would express their interest concerning the followers of Averroes, by procuring sufficiently able men to contest their sceptical opinions.¹ The first request only was acceded to. A decree was granted for the founding and endowing of Professorships of Oriental languages, and especially Arabic, in the Universities of Paris, Salamanca, and Oxford, and in Rome and Bologna. The expenses of these were to be borne by the Pope and the Bishops, except in Paris, where the King volunteered to defray the costs.

It was an immense encouragement to Lull to see at last some fruit from his constant and earnest solicitations. The passing of this decree seems to have put new life into the old grey-haired man; for he resolved now, in his eightieth year, to pay a farewell visit to the scenes of his manifold and great labours. After confirming and strengthening the Christians in Alexandria, Jerusalem, and Tunis, he went to Bugia, and there for about a year, at the advice of his friends, laboured secretly among those Mohammedans only who were known to be prepossessed in favour of him. But this kind of work was "against the grain" of the man, and though he was over fourscore years of age he had sufficient spirit left in him to dare preaching in the public streets. Accordingly, he went and told the people that he was the same man whom they had heard before, and expelled from their coasts, but that he had come again, at the risk of his life, to tell them once more the way of salvation through Christ. Crowds gathered together to see and to hear him, and all might have passed off in comparative quiet had not Lull made some allusion to the inconsistencies of Mohammed and Mohammedanism. As it was, the rage of the people burst through all bounds. They pelted the preacher with stones; they dragged him towards the shore; they would have crushed out his life, had he not fallen into a swoon. A few minutes elapsed, and he rallied. He seemed to gather together all his remaining strength for one last effort, and then, raising himself on his hands and knees, shouted with a great voice, "None but Christ." The infuriated mob now returned, and with kicks, and sticks, and blows exhausted the

¹ Averroes (Ebn-Rashid) "combined, with his belief in the Koran, an almost servile deference to the philosophic views of the Stagyrice." Hardwick's "Church History," p. 283.

energy and closed the lips for ever, as they thought, of this holy man. They left him for dead upon the seashore. But in the dead of night a Christian captain came in a boat to bury the body, and to his very great surprise and joy found that it was yet alive. He soon had Lull conveyed to the vessel. However, the noble old man did not survive the voyage. Within sight of his native land he fell asleep in perfect peace, thus sealing by his death the great idea of his life to conquer Mohammedanism, not by the sword, but by preaching in demonstration of the Spirit and of power!

Thus ended, and gloriously ended, the life of one of the most remarkable missionaries that ever lived. Studying his history circumspectly, as it is handed down to us by different writers of varied views, we must reckon Raymund Lull as in the very foremost rank of the chief of missionaries. We know that he has been looked upon by some as a compound of folly and reason, as a heretic and a magician, and as a delirious alchemist; whilst others, like Neander, have extolled him to the skies; and others, again, the Franciscans, Antonio, Wadding, etc., would fain have got him enrolled within the Calendar of the Saints.¹ The Dominicans probably disliked Lull so much because the Franciscans thought so much of him. We know that some of the Pontiffs have pronounced him as an innocent and pious man, whilst others, like Gregory XI., have denounced him, and prohibited his writings. Let this be. However much opinion may be divided concerning the man, we, who have striven to study his character without bias, cannot coincide with either party. The thoughts which fill our minds on rising from a perusal of Raymund Lull's history is that he was a man saturated with the one idea of bringing the Mohammedans to Christ. To this end he studied prodigiously; wrote as much, Maclear says, as any other man could in an ordinary lifetime transcribe;² travelled on foot, or by sailing-vessel, more than probably the vast

¹ One authority states that the body remained under a pile of stones at Bugia, till a few faithful merchants of Majorca succeeded in obtaining permission to remove it, and conveyed it for interment to their native land.—Maclear, "Aposties of Mediæval Europe," p. 288.

² The writings of Lull in Latin, Arabic, and Spanish are very numerous. Dr. Smith, "Mediæval Missions," enumerates 486; but Wagenmann, in Dr. Schaff's "Encyclopædia," mentions 430 only. This latter number is probably correct, as it agrees with the catalogue in the Library of the Escorial, and with that given by Wadding and Antonio. Most of these writings remain unpublished in Spanish, French, and German libraries. They comprise a wide sphere of knowledge. Lull wrote on logic, memory, the will, morals and politics, philosophy and physics, mathematics, anatomy and medicine, law, grammar and rhetoric, chemistry, theology. Nearly half of his works were directly on theology, but all of them, more or less, were tinged with it.

majority of men do now in these days of railroads and steamships; and braved hardships, bitter persecutions, shipwrecks, and constant threatenings of martyrdom. Now, a man who under such an experience could so enthusiastically continue his studies, and writings, and preachings, and travellings until the age of fourscore and one, and who, in spite of such tremendous opposition, succeeded, by God's blessing, in gathering in such a large number of Mohammedans into the fold of the Christian faith, deserves to be remembered with the sincerest gratitude, and to be held up as a very pattern for those who, like him, wish to extend the kingdom of the Redeemer amongst the Mohammedans.

Nothing can be accomplished towards the breaking of the yoke under which this infatuated people are labouring and praying until, following Raymund Lull's example, we bring every power and ability into war against it, and sustain our every effort by such a spirit of prayer as was cultivated by him. Thank God for the good and noble and able men already labouring earnestly in the mission field, but "what are they amongst so many?" Some good men were stirred up by the example of Lull. Mention is made of one especially—a monk in 1345, who succeeded in obtaining entrance into the great mosque at Cairo, and there preached "Christ and Him crucified" before the Sultan himself; and so powerful was his sermon, that a renegade from Christianity was induced thereby to return within the pale of the Church. Many others also were stirred up. May the Divine blessing rest upon this necessarily imperfect sketch, that it may produce conviction in some, and deepen conviction in others, concerning the grandeur and nobility of the missionary enterprise. Hear ye the voice of the Lord, brother: "Whom shall I send, and who will go for us?"

J. HINTON KNOWLES.



ART. V.—THE LISLE PAPERS.

THE old saying, "Happy is the man who has no history," has much truth to recommend it. It is mainly troubles and sorrows which go to make personal history. How can any one write the biography of a man to whom nothing has happened of any moment, whose days have fled softly by, one just like another, to whom life has been a happy Valley of