

teaching on conversion that the three cannot be said to form a school of theology; they belong to the school of Calvin and his successors, the Reformed theology.

Hooker's greatest accomplishment was his degree of success in reconciling divine predestination and human responsibility, but his effort was not sufficiently successful to warrant for him an important place in the history of seventeenth-century ideas.

"Spanish Governments and Protestantism (1868-1931)" by John David Hughey, Jr. (Baptist Theological Seminary, Rüschlikon-Zürich, Switzerland). Columbia University, 1951. Director: John T. McNeill.

Even though Protestants have never been more than an infinitesimal minority of the Spanish nation, during the period from 1868 to 1931 the subject of Protestantism received much attention from people in the government and out of it. A struggle was going on between two strong forces, one desiring Catholic privilege and religious unity as a national principle, and the other, a liberal force, opposing the power of the Catholic Church and wanting religious freedom. To the upholders of Catholic unity, the existence of even a small minority was cause for alarm, and its very smallness invited opposition; whereas to the liberals the presence in Spain, or possible presence, of a minority of Protestants furnished an argument for religious freedom with its consequent reduction of clerical power.

In 1868 and the years immediately following, liberalism enjoyed a brief upsurge, and non-Catholics were given freedom of worship, propaganda, proselytism, education, marriage, and burial. The restoration of the Bourbon monarchy inaugurated a policy of religious toleration. The Constitution of 1876 made a concession to liberalism in granting non-Catholics the right of worship, but it made a concession to Catholicism in prohibiting public manifestations of dissident religions. So far as policy on religion was concern-

ed, the Constitution left much to the legislative and judicial branches of the government, and the status of Protestantism reflected the changes of government. The dictatorship of General Primo de Rivera brought a reduction of religious liberty. The progress of democracy has generally brought to Spain a growth of religious freedom, and an increase of absolutism has ordinarily brought a reduction of that freedom.

The forces favoring Catholic unity have often appealed to patriotic motives. National unity has been regarded by many as dependent upon religious unity, and the non-Catholic has been considered as not quite Spanish. The origins of this feeling are to be traced to the struggle for the reconquest of Spain from the Moors.

The Roman Catholic Church has given ground very reluctantly in the face of liberal advances towards religious freedom. It has expected help from the State in maintaining what it considers its rights over the baptized and in preventing the spread of other religions. The intransigence of the Spanish clergy has received support from Rome.

Among liberals in Spain there has been a strong desire to limit the secular power of the Roman Catholic Church. This has not always meant opposition to Catholicism, and it has certainly not meant personal acceptance of Protestantism. Between 1868 and 1931 there was no important political leader who was a Protestant. Spanish Protestants have for the most part been apolitical. Their sympathies have often been with the liberal parties because of liberalism's advocacy of religious freedom, but at times they have felt a genuine disillusionment with liberals whose policies were determined more by political expediency than by principle. The establishment and maintenance of religious liberty in Spain would have been facilitated by the presence of a numerically significant religious minority.

This dissertation formed the basis of *Religious Liberty in Spain: Its Ebb and Flow*. Broadman Press, 1955.