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Translations from the German by Lawrence A. McLouth; translations from the Latin by Henry Preble and George W. Gilmore. First published 1901 by the University of Pennsylvania in the series Translations and Reprints from the Original Sources of European History: New Series, Vol. I.

PREFACE TO THE 1901 EDITION

THIS volume presents a selection from the contents of the eight volumes in which the works of Huldreich Zwingli, the Reformer of German Switzerland, are preserved in the only edition now accessible, namely, that published in Zurich between 1828 and 1842, with a supplement in 1861. Egli and Finsler's edition in the *Corpus Reformatorum* is announced but will not be finished for at least ten years. The selection has been made purposely from those papers which had never been translated—at least not in their entirety—into modern German or English. These papers have been arranged in chronological order, and when read consecutively present a documentary history of several phases of the Zurich Reformation. They have been utilized in my biography of Zwingli, published by G. P. Putnam's Sons, New York city, in the series of "Heroes of the Reformation," and are here printed in full by the courtesy of the publishers of the series. As appears, the translations from the Latin were made by Mr. Henry Preble, of this city, and by Prof. George W. Gilmore, and those from the Zurich German by Mr. Lawrence A. McLouth, Professor of German in the New York University. They will be found accurate and spirited, and I am very proud to be able to put into the hands of the English reader for the first time matter of so interesting and important a character. My highest ambition is that Huldreich Zwingli may win in this way a large number of friends. My own part in this new volume is a very modest one. I have made the selections, supplied some introductory matter, and a few notes. Those who would like to read more of the writings of Zwingli I refer to my biography alluded to above, in which will be found Professor McLouth's translation in full of the sermon upon fasting, preached in the spring of 1522, which was the first published reformation document in Switzerland; and the Confession of Faith presented by Zwingli at the Diet of Augsburg, 1530, translated by Rev. Henry E. Jacobs. D. D., LL.D., Professor in the Evangelical Lutheran Seminary, Philadelphia, Pa. ; reprinted by permission, from Dr. Jacobs' edition of the Book of Concord, Philadelphia, the best edition of that important collection and its accompanying documents. Also, I would say that in 1899, in Collegeville, Pa., there appeared a translation of Zwingli's "Christian Education of Youth," by Professor Reichenbach, of Ursinus College, Philadelphia. I am not aware that there are any other accessible English translations of Zwingli's prose writings, but in my biography appear in English many extracts from Zwingli's correspondence and from documents bearing upon him.

SAMUEL MACAULEY JACKSON.

NEW YORK CITY, April 8, 1901.



THE SIXTY-SEVEN ARTICLES OF ZWINGLI

The articles and opinions below, I, Ulrich Zwingli, confess to have preached in the worthy city of Zurich as based upon the Scriptures which are called inspired by God, and I offer to protect and conquer with the said articles, and where I have not now correctly understood said Scriptures I shall allow myself to be taught better, but only from said Scriptures.

1. All who say that the Gospel is invalid without the confirmation of the Church err and slander God.
2. The sum and substance of the Gospel is that our Lord Jesus Christ, the true Son of God, has made known to us the will of his heavenly Father, and has with his innocence released us from death and reconciled God.
3. Hence Christ is the only way to salvation for all who ever were, are and shall be.
4. Who seeks or points out another door errs, yea, he is a murderer of souls and a thief.
5. Hence all who consider other teachings equal to or higher than the Gospel err, and do not know what the Gospel is.
6. For Jesus Christ is the guide and leader, promised by God to all human beings, which promise was fulfilled.
7. That he is an eternal salvation and head of all believers, who are his body, but which is dead and can do nothing without him.
8. From this follows first that all who dwell in the head are members and children of God, and that is the church or communion of the saints, the bride of Christ, *Ecclesia catholica*.
9. Furthermore, that as the members of the body can do nothing without the control of the head, so no one in the body of Christ can do the least without his head, Christ.
10. As that man is mad whose limbs (try to) do something without his head, tearing, wounding, injuring himself; thus when the members of Christ undertake something without their head, Christ, they are mad, and injure and burden themselves with unwise ordinances.
11. Hence we see in the clerical (so-called) ordinances, concerning their splendor, riches, classes, titles, laws, a cause of all foolishness, for they do not also agree with the head.
12. Thus they still rage, not on account of the head (for that one is eager to bring forth in these times from the grace of God,) but because one will not let them rage, but tries to compel them to listen to the head.
13. Where this (the head) is hearkened to one learns clearly and plainly the will of God, and man is attracted by his spirit to him and changed into him.
14. Therefore all Christian people shall use their best diligence that the Gospel of Christ be preached alike everywhere.
15. For in the faith rests our salvation, and in unbelief our damnation; for all truth is clear in him.
16. In the Gospel one learns that human doctrines and decrees do not aid in salvation.

ABOUT THE POPE

17. That Christ is the only eternal high priest, wherefrom it follows that those who have called themselves high priests have opposed the honor and power of Christ, yea, cast it out.

ABOUT THE MASS

18. That Christ, having sacrificed himself once, is to eternity a certain and valid sacrifice for the sins of all faithful, wherefrom it follows that the mass is not a sacrifice, but is a remembrance of the sacrifice and assurance of the salvation which Christ has given us.
19. That Christ is the only mediator between God and us.
20. That God desires to give us all things in his name, whence it follows that outside of this life we need no mediator except himself.
21. That when we pray for each other on earth, we do so in such fashion that we believe that all things are given to us through Christ alone.

ABOUT GOOD WORKS

22. That Christ is our justice, from which follows that our works in so far as they are good, so far they are of Christ, but in so far as they are ours, they are neither right nor good.

CONCERNING CLERICAL PROPERTY

23. That Christ scorns the property and pomp of this world, whence from it follows that those who attract wealth to themselves in his name slander him terribly when they make him a pretext for their avarice and wilfulness.

CONCERNING THE FORBIDDING OF FOOD

24. That no Christian is bound to do those things which God has not decreed, therefore one may eat at all times all food, wherefrom one learns that the decree about cheese and butter is a Roman swindle.

ABOUT HOLIDAY AND PILGRIMAGE

25. That time and place is under the jurisdiction of Christian people, and man with them, wherefrom is learnt that those who fix time and place deprive the Christians of their liberty.

ABOUT HOODS, DRESS, INSIGNIA

26. That God is displeased with nothing so much as with hypocrisy; whence is learnt that all is gross hypocrisy and profligacy which is mere show before men. Under this condemnation fall hoods, insignia, plates, etc.

ABOUT ORDER AND SECTS

27. That all Christian men are brethren of Christ and brethren of one another, and shall create no father (for themselves) on earth. Under this condemnation fall orders, sects, brotherhoods, etc.

ABOUT THE MARRIAGE OF ECCLESIASTS

28. That all which God has allowed or not forbidden is righteous, hence marriage is permitted to all human beings.
29. That all who are called clericals sin when they do not protect themselves by marriage after they have become conscious that God has not enabled them to remain chaste.

ABOUT THE VOW OF CHASTITY

30. That those who promise chastity [outside of matrimony] take foolishly or childishly too much upon themselves, whence is learnt that those who make such vows do wrong to the pious being.

ABOUT THE BAN

31. That no special person can impose the ban upon any one, but the Church, that is the congregation of those among whom the one to be banned dwells, together with their watch man, *i.e.*, the pastor.
32. That one may ban only him who gives public offence.

ABOUT ILLEGAL PROPERTY

33. That property unrighteously acquired shall not be given to temples, monasteries, cathedrals, clergy or nuns, but to the needy, if it cannot be returned to the legal owner.

ABOUT MAGISTRY

34. The spiritual (so-called) power has no justification for its pomp in the teaching of Christ.
35. But the lay has power and confirmation from the deed and doctrine of Christ.
36. All that the spiritual so-called state claims to have of power and protection belongs to the lay, if they wish to be Christians.
37. To them, furthermore, all Christians owe obedience without exception.
38. In so far as they do not command that which is contrary to God.
39. Therefore all their laws shall be in harmony with the divine will, so that they protect the oppressed, even if he does not complain.
40. They alone may put to death justly, also, only those who give public offence (if God is not offended let another thing be commanded).
41. If they give good advice and help to those for whom they must account to God, then these owe to them bodily assistance.
42. But if they are unfaithful and transgress the laws of Christ they may be deposed in the name of God.
43. In short, the realm of him is best and most stable who rules in the name of God alone, and his is worst and most unstable who rules in accordance with his own will.

ABOUT PRAYER

44. Real petitioners call to God in spirit and truly, without great ado before men.

45. Hypocrites do their work so that they may be seen by men, also receive their reward in this life.
46. Hence it must always follow that church-song and outcry without devoutness, and only for reward, is seeking either fame before the men or gain.

ABOUT OFFENCE

47. Bodily death a man should suffer before he offend or scandalize a Christian.
48. Who through stupidity or ignorance is offended without cause, he should not be left sick or weak, but he should be made strong, that he may not consider as a sin which is not a sin.
49. Greater offence I know not than that one does not allow priests to have wives, but permits them to hire prostitutes. Out upon the shame!

ABOUT REMITTANCE OF SIN

50. God alone remits sin through Jesus Christ, his Son, and alone our Lord.
51. Who assigns this to creatures detracts from the honor of God and gives it to him who is not God; this is real idolatry.
52. Hence the confession which is made to the priest or neighbor shall not be declared to be a remittance of sin, but only a seeking for advice.
53. Works of penance coming from the counsel of human beings (except the ban) do not cancel sin; they are imposed as a menace to others.
54. Christ has borne all our pains and labor. Hence whoever assigns to works of penance what belongs to Christ errs and slanders God.
55. Whoever pretends to remit to a penitent being any sin would not be a vicar of God or St. Peter, but of the devil.
56. Whoever remits any sin only for the sake of money is the companion of Simon and Balaam, and the real messenger of the devil personified.

ABOUT PURGATORY

57. The true divine Scriptures know naught about purgatory after this life.
58. The sentence of the dead is known to God only.
59. And the less God has let us know concerning it, the less we should undertake to know about it.
60. That man earnestly calls to God to show mercy to the dead I do not condemn, but to determine a period of time therefor (seven years for a mortal sin), and to lie for the sake of gain, is not human, but devilish.

ABOUT THE PRIESTHOOD.

61. About the consecration which the priests have received in late times the Scriptures know nothing.
62. Furthermore, they know no priests except those who proclaim the word of God.

63. They command honor should be shown, i.e., to furnish them with food for the body.

ABOUT THE CESSATION OF MISUSAGES

64. All those who recognize their errors shall not be allowed to suffer, but to die in peace, and thereafter arrange in a Christian manner their bequests to the Church.

65. Those who do not wish to confess, God will probably take care of. Hence no force shall be used against their body, unless it be that they behave so criminally that one cannot do without that.

66. All the clerical superiors shall at once settle down, and with unanimity set up the cross of Christ, not the money-chests, or they will perish, for I tell thee the ax is raised against the tree.

67. If any one wishes conversation with me concerning interest, tithes, unbaptized children or confirmation, I am willing to answer.

Let no one undertake here to argue with sophistry or human foolishness, but come to the Scriptures to accept them as the judge (foras cares! the Scriptures breathe the Spirit of God), so that the truth either may be found, or if found, as I hope, retained.

Amen.

Thus may God rule. The basis and commentary of these articles will soon appear in print.