Sacred Heart Review. PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

LXXII. Luther, as we have seen, when the easants' War first broke out, condemned the revolt, on principles which have ever since been applied in Germany to justify the repression of popular right, and to inculcate the obligation of submitting to all the caprices of despotism. Yet his mind was set on despotism. Yet his mind was set on the success of his own movement, and as it was at first uncertain how the rebellion would turn out, he blew hot and cold. If the nobles should be victorious, he could plead that he had condemned the revolt. If the peasants won the day, he could show that he had professed deep sympathy with their deep wrongs, and had jeered the princes on their coming ruin, telling them (what indeed history shows to have been the truth) that they were but reaping what they had sown. but reaping what they had sown.

Had Luther's indignation over the

wrongs of the common people been deeply sincere, the coarse contumeliousness of his adjurations to the princes might have been overlooked. Indeed, they would have been something prophetic in it. Unhappily the sequel showed that his words were not apontaneous, but calculated. words were not spontaneous, but calculated. It was not generous indignation, but policy, which dictated them. So soon as victory had decared for the nobles, Luther turns round and begins to scold these for having brought about the revolt, no longer by their oppres-sions, but by their remissness and careless induigence to the peasantry. He tells them that they had humored all the caprices of the unruly multitude, and had suffered them to heap up pos-sessions beyond all the requirements of their condition. Every peasant, he declares, had come to think that he ought to live as sumptuously as a knight or even lesser baron or at the least as a wealthy burgess. Why a pea-sant should not live as well as he could afford, and why he should not have as much wealth as his tiliage naturally brought in, after acquitting himself of all reasonable dues to the Government, Luther does not explain. He treats it as an offense, one which the lords ought to have repressed, that the farm ers had been too well off. "His work, his oat straw, and a good cudgelling now and then," he declares, is what belongs to an ass and to a peasant. Any aspirations in him for anything more than that are only the beginning of general confusion. Let him have

to day, on the lowest scale of endur

able discomfort, and he will become too

turbulent to control. The sleekness of

well kept negro slaves is far above

what Lu her would allow to be safe for

his fellow Germans and fellow peas-

These odious propositions Luther re-iterates and amplifies in every variety of hard contemptuousness towards the common people. Let us take some specimens of his talk. First, let us hear him while the revolt was yet going on, or just after it had be crushed. What should he have sai or just after it had been What should he have said? He had declared, and all authorities allow it to have been the simple truth, that the lords had been intolerably oppressive to the country people. They had been increasing their exactions from the peasants, as their own growing broods of idle and ostentatious been making it harder and harder for the people, if wronged, to gain re dress from independent judges. The earlier jury system, whereby the people largely had their rights in their own hands, was increasingly thrown out of use. In the interest of despotism the civil law ers treated with growing contempt the free and benignant German law, and insisted on deciding suits ac cording to the absolutistic Roman law. Germany at this time had such an

affluence of commerce and manufac-tures and such a wealth of husbandry that in spite of every drawback there was a large body of comfortably-placed and even opulent peasants The bulk of the peasantry, however were sinking lower and lower, into abject misery. I believe (although)
may be wrong) that in some remoter parts, lying outside our present range, serfdom had never been abolished However this may be, a large part of the nominally free were beginning to

skirt the borders of slavery. Luther's rebukes to the princes and nobles for their greed and tyranny, one whit too severe. Had they been honestly meant he would not have take heart and crush the revolt. Op-pressive as they had been, they were the constituted guardians of public order. Things would have been a thousand times worse, even for the peasants, had society gone all to pieces, as it certainly would have done had the revolt succeeded. A certain sharpness of language would have been warrant ed in this emergency, although a truly sympathetic man, weighing how cruel lords were certain to be if victori. ous, would not have thrown the bridle on the neck of their vengeance by adjuring them to shoot down his fellow peasants as " mad dogs." Somebody once criticized one of our cyclopedias as having been tampered with by the One of the proofs was that

For one I will own that it gave me a very serious shiver. It necessitated a very troublesome readjustment of very troublesome readjustment of values. Before that, matters were values. Before that, matters were simple enough. Luther was comfortably canonized for us just next to Saint Paul, and not so very much below him. When now we found him breathing out threatenings and slaughter after such a style, it would involuntarily suggest itself to us that if he resembled Saint Paul it was rather Saint Paul he. Saint Paul it was rather Saint Paul before his conversion than after. It is a hard thing since then to treat him as a second Apostle of the Gentiles, or even as the Apostle of the Teutons. A great Teutonic hero we may well esteem him,

and perhaps we shall do well to content ourselves with that estimate. Gioberti likens him to the ancient German hero Arminius, who crushed the Roman legions of Varus. Even so, says Glo-berti, Luther crushed the legions of Rome ecclesiastical. The Italian phil sopher points out certain advantage resulting to the Teutonic race from this resent Roman defeat, although of course, as a Catholic theologian, and an Italian, he holds that the Roman primacy, reasonably adjusted to the Teutonic genius, will ultimately re-as-sert itself. Even Villari, although not, strictly speaking, a Catholic, regards the breach as destined to be ultimately closed, and as we can hardly ask the Pope to turn Lutheran, it seems reaonable to ask the Lutherans not to fight so shy of the term Catholic. Luther, therefore, has his providential olace, although we may as well give up calling it an apostolic place, or even insisting on treating him as a model of a moral man. Purity, veracity, jusice, humanity, seem essential to an Apostle, but may sometimes be dis-pensed with in a hero.

Let us now hear Luther himself as to the way in which the common people were to be treated, during re-volt, just after revolt, and perman ently. I shall occupy the next paper with this, and perhaps the next again. It is important, for we Protestants have an invincible persuasion that human rights were never known before the Reformation, are nowhere known outside the Reformation, and have flourished everywhere inside the Reformation from the very moment at which the sound of Martin Luther's hammer was heard on the door of the castle-church of Wittenberg. I allow myself a touch of caricature in this, for it is olny the caricature that throws the truth into a somewhat fuller re lief. Let us then see under what light the Father of Protestantism light the Father of Protestatiusm views the rights of the people.

He betrays some strivings of conscience over the "hideous proceedings" with the subjugated peasants, more than enough to live on from day

as he himself calls these proceedings. He suggests an offer of mercy to the He suggests an oner of mercy to the submissive, but does not lay great stress on this, for, as he strangely reasons, God would deliver the iuno-cent, as He delivered Lot and Jeremiah. If any that appeared inno-cent had perished it was a proof that they were not innocent. They must at least have connived at rebellion, or they would not have been suffered to perish. He compares them, after this utterly gratuitous assumption of connivance, with those who deny Christ out of fear. The active rebels. who compelled these cowards into their ranks, are of course to be all the more bitterly condemned and pun-ished. As to the survivors, bring them all down to oat-straw together young nobles began to call for more leading nobles began to call for more and more money. They had been steadily retrenching the original rights of the peasantry in the forests, the pastures, and the streams. They so inattentive to Lutber's gospel, that the sacraments, those channels of the sacraments, those channels of to be made a target for muskets, or to be half starved if they survive, is to receive only their due. Rifles, says he, are God's virga, His chastening od, for those who neglect this new illumination, which so happily recor ciles grace and concubinage, unfail-ing justification and habitual homi-Charles C. Starbuck.

12 Mescham Street, North Cambridge, Mass.

THE ADMIRAL'S WIFE

Characteristic Incident Related

Some years ago the then Mrs. Hazen, with her mother and father, had oc easion to visit Baxter Springs, Kansas,

where they put up at a hotel One night "it came on to blow," and the old residents, seeing the peculiar black clouds, began to fear a tornado. Many sought shelter in cellars. 9 o'clock the storm broke with extreme violence, and although it did not therefore, rude as they were, were not provo to be a genuine twister, much of of the country around Baxter was laid waste. In the town a church and sevfound them out and out as soon as he found them unproficable. Doubtless he would have encouraged the princes to take heart and crush the reveal. the window of the General's roo blew in, and the General, thinking that the house had blown away, attempted to open the the door leading into the parior to go to his wife's as sistance. But the pressure of the wind against the door was so great that he could not budge it. walls began to tremble, and in this extremity the General called for help, At this moment the sound of mus was heard coming from the parlor, and the half distracted guests, who came tumbling down stairs, were amazed to see Mrs. Hazen seated at the piano playing a spirited quick-step. The sight of the girlish figure at the piano playing away with a smiling it quoted this speech of Luther. A face, and the air of happy indifference good Protestant, it was argued, would to danger soon restored courage to the have kept it back. It is true, it was a other guests. Throughout the storm by her hand, you will walk in a very uncomfortable disclosure for us. the brave little woman kept up the spir-straight path to that glory which is

ts of the guests by rendering a variety of gay and inspiring music.

Landlord Raddy declares that it was roughly and rendering a variety found with Gcd and His holy angels. a performance worthy to rank with Admiral Dawey's daring entrance into Manilla Bay.

FIVE . MINUTES' SERMON.

Sixth Sunday after Epiphany. THE MUSTARD SEED OF HUMILITY,

"The Kin-dom of Heaven is like a grain of mustard seed." (Matt, 13, 31.) How small and insignificant is the mustard seed! A child could hold hundreds of them in his little hand, and yet our Lord deigned to speak of the mustard seed and make use of it in His sermons. From this my dear His sermons. From this, my dear brethren, we may learn not to conoretnren, we may learn not to con-sider ourselves great, but to remain very little, that is, we must strive after humility. Oh! if we acquired this virtue, we would be in possession of a great prize that would lead us nearer to heaven.

heaven. Have we not good reasons for con sidering our littleness? We need only to respect truth and acknowledge our selves to be such as we are in the sight of God, and we certainly mus be humble. Our holy faith teaches us a twofold truth which is not of such a nature that we should exalt ourselves The one is, whatever good man pos-sesses, he has received from God, and not from himself. If you are rich and honored by the world, if you fill an honorable position, if you possess genius or great intellectual faculties for all these benefits you must thank your heavenly Father who denied them to millions more deserving, and who at any moment can also deprive you of them. "For who distinguisheth thee?" says the apostle St. Paul, "Or what hast thou, that thou hast not re ceived? And if thou hast received,

why dost thou glory, as if thou hads not received it?" (1. Cor. 4, 7) The second truth which faith teacher us is that not only have we received from God all the good we possess, but without His assistance we can do nothing to attain our salvation. Of ourselves, we have only impotence and weakness. All good comes from above, from the Father of light. The first impulse for doing good comes from heaven, and also the strength to undertake, to perform, and complete " For it is God who the good work. "For it is God who worketh in you both to will and to ac worketh in you both to will and to ac complish, according to His good will." (Philip 2, 13) Says St. Paul, explaining what our Lord has taught by the words: "Without Me you can do nothing." (John 15, 5) Now if we have received everything from God, if we can begin and accomplish nothing except with God's help and assistance, have we not every reason to bow our head in deep humility?

We have, moreover, another reason for being humble, a very great one, and that is, the enormous guilt of our "If we say we have no sin, we deceive ourselves, and the truth is not in us." (I. John 1, 8) We need only to enter into ourselves, examine the hidden recesses of our heart and we will lament with the psalmist: "My will lament with the psaimist: My iniquities are gone over my head, and as a heavy burden are become heavy upon me." (Ps. 37, 5.) Examine your conscience, and it will surely convince you that even in your childhood you have destroyed the garment of in-nocence and cast it at the feet of Satan. In youth, you have defiled your soul by vice and ungodilness and have made your Saviour an object of scorn. the sacraments, those channels of graces, by an unworthy confession and acrilegious Communion; you have neglected the most important duties of your state of life; you have, as father, given bad example to your children and as master scandalized your sub ects, and as husband broken the vows which you made before heaven and earth. Now should not the knowledge of such enormity make you humble, so or such enormity make you numble, so that on bended knees you will con-tritely exclaim with the publican in the gospel: "O God be merciful to me a sinner." (Luke 13, 13.)

Further still, my dear Christians, we must strive after humility, not only on account of our total dependence of God and the enormity of onr sins, but because God has commanded There is no Christian duty more emchatically and earnestly embodied in Holy Scripture than the practice of humility. Our Lord teaches us in the parable of the proud pharisee and the oublican, and in many other instances. that without hamility God will hear no prayer, grant no petition, forgive no ins, and permit none to enter heaven Without humility, we hope in vain for God's grace, for, says St. Peter, "God resisteth the proud." (I. Peter

"Learn of Me." What should we learn of Him? Learn to work miracles? To raise the dead to life or to reate a new world? Ah! no-but Learn of Me because I am meek and humble of heart." (Matt. 11, 29) All the saints who are now enjoying the bliss of heaven obtained this greatness by humility. Neither shall we enter heaven, unless, says our Divine Saviour, we become like little children, that is, humble of heart.

Oh, how many and weighty reasons have we not to be little in our own eyes! Our dependence on God, the weight of our sins, and God's holy will demand it. In conclusion, therefore, let me exhort you to follow the admon ition of St. Paul: "Not minding high things, but consenting to the humble." (Rom. 12, 16), and the advice of St. Basil, "Love humility and it will clothe you with splendor." Led

From the Universe, London Over every hard fought battlefield are strewn sad relics of the terrible struggle. The correspondent of the Morning Leader, having obtained permission to visit Nicholson's Nek after the disaster at that place on Oct. 28, witnessed a sickening spectacle of dead and wounded, maimed and killed horses and mules, remains of unfinished meals, and many other melancholy proofs of the dreadful conflict. The most touching object he met with was lving beside the dead body of an Irish Fusilier. It was a number of pages of a "Preparation for Confession." So affected were the correspondent and his companions (a chaplain named Macpherson and a Catholic Boer) by the plous memento that they shared the leaves between them.

ONLY A WOMAN'S STORY But it Will Bring Hope to Silent Suf-

NERVOUS PROSTRATION - HEART WEAK NESS - AGONIZING PAINS AND MISERY SUCH AS WOMAN ALONE ENDURE MADE THE LIFE OF MRS. THOS, SEARS

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Any sudden noise would frighten
me and leave me in a condition bordering on collapse. At times
I experienced attacks of vertigo, and these seemed for a time to affect my memory. The least exertion would leave me almost breathless, and my heart would palpitate violently. I had no desire for food of any kind, and yet I had to force myself to eat to maintain life. I treated with three different doctors and spent much money in this way, but without avail, and I was in a condition bordering on despair. I was urged to try Dr. Wil liams' Pink Pills, and in December, 1898, I consented to do so. I first got four boxes, and noticed a change for the better after I had finished the second box. When the four boxes were finished there was a great change for the better, and I then procured another half dozen boxes. Before these were all used I was again enjoying the blessing of good health.
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OUR BOYS AND GIRL

Poor Polly is Dead

parrot owned by Dr. C. M. G. 112 Hopkins place, and which ha interesting history, died recently was about fifty years old and was chased by the doctor's father. Dr. Gill is a dentist, and he say

often when he had a patient in often when he had a patient is chair Polly would laugh and call.

'Kick up old Harry!' If the p happened to cry out with pain, would do likewise. Many patien not like this, supposing it was person who was mocking them when told it was a parrot they hardly believe it.

The most annoyance caused b parrot, Dr. Gill says, was to the gregation of Sharp Street (Methodist Episcopal Church, wh On a bright S joins his house. merning Poll would be hung out side of the house, and if it ha that a preacher with a stentoria was in the pulpit, as soon as he begin to preach Polly would she yell with him. If an orator of delivery was holding forth Poll continually interrupt him by sh 'Amen.

Poll was not a large parrot, person would think he was only years old instead of fifty. He w bright green color, with a red t Dr. Gill says that old age and a which formed on the end of the caused it to decay were the chis death.—Baltimore Sun.

A True Fairy Tale. "Instead of telling fair ste us be fairies ourseives," sa Dalia, when the children beg for a fairy tale.
"How can we be fairles, au

"What are fairies?" asked "Why, little, wee folks about doing wonderful things. times they make butter after t maid has gone to bed. times they put a gold under the plate of a p who can't pay his rent, a he sits down at the breakfast finds it.

"Well," said Aunt Delia, " Tom, Ned, Mary and Sue. ganize a fairy band. Bri gone to the dentists with a b The baby is cross, mamma ha ache, the sitting room is in and papa will be at home b all tired out with the work. band is badly needed, I thin!
"I will be Mustard Seed,"

mindful of his last Shakespe "I'll take the baby t vuet ground and roll the bal that always amuses her."

"I will be Apple Blossom, naming herself from he dower. "I will set the tea ta vuietly that mamma will no When she finds it all rea seem like fairies work to he

Here goes for the berry pate I will be Aschenputtel dusting," said Mary, beging great zeal, to put the sitting

order. The next moment the c balls and the music of the b ing laugh came from the la duster in hand, looked out dow and smiled to see then "It is a great deal bette she said, polishing a table might, "than to sit down

auntie amuse us." Sue sang softly to herself the cups and plates in orde

"Little child the long day the find some helpful thing to Then you know, in work of Why good fairies are so go "Blackberry," in the i ing fruit. The largest, r he put into a separate dish

She will smile when she thought. "Perhaps th he thought. her headache. She alw that kindness is a cure all. After a short and ra sleep, mamma awoke fee discouraged. "I believe I must go

where for a change,' "Housekeeping is very pecially when baby is cr Bridget is always having in these days." But the heard when she went dov baby's shouts of delight clean, orderly sitting-re bowl of sweet peas on table, made her glow pleasure. Next she cau the tea table, all ready too, was sweet with flo went into the kitchen His face was bright with fairy smile, as he offered

Aschenputtal ran to for mamma's berries.

"Fairies can do wi
she said. "They are !
honey from the flowers

"Why, what is the
everybody?" said papa
"Is there good news?
inherited a fortupa?" for mamma's berries.

inherited a fortune? 'We have had a fairies," said mamma, a at the table.—Househo

John's "Memo John was six years of the kindergarten. On awoke to the fact the most loveable of boys w

unkind ways.
Sometimes when Sist the easy chair he would out, and sit there him came in from school his were likely to be tosse even find their way to "Oh, I forgot, or for me," was what the