PROTESTANT CONTROVERSY.

RY A PROTESTANT MINISTER.

LXIV.

Dean Hodges, as we have seen, de clares that early in the sixteenth century it was evident that the Church must be reformed or perish, that the event only waited for the man, and the man came. The man, of course,

We have concluded that Luther can be called the reformer of the Catholic Church in no other sense than that he awakened the dormant energies of reform within her by the tremendous im pression which he made upon the world. Of course, in no other sense can he be called the reformer of Latin Christendom, which abhors his person, repels his doctrines, and accepts not one of his propositions of polity or dis-His influence over the Protestant

world, of course is, a more positive one. In this respect, therefore, it is well to consider his character somewhat. Dean Hodges, very truly, says that he was a peasant and continued a peasant always. It would be well to add "a Teutonic peasant." Except so far as the Teutonic blood is mitigated by a Celtic or Italian admixture, boorishness is apt to remain deeply inherent in it through all ranks. Canon Taylor, indeed, who is learned in such matters, declares that Luther's face shows him not to have been a Teuten. However this may be, he had imbided into his inmost character, the inmost of Teutonic rudeness. They were in him deep wells of tenderness religiousness, and perception of beauty Jossen calls attention to these higher aspects of his character, and the Catho lie convert Frederic von Schlegel right ly regards him as incomparably greatthan all his associates. Yet unques tionably the general impression made by him is that of unmeasured vituperativeness. In this certainly he is not St. Paul, for somewhere near the same length of time as that of Luther's life after his breach with Rome, maintained unintermittingly a double contest, with paganism and with Judaism. Yet how seldom does his severest expression approach the unending and uncontained contumelious ness of Lather! Lather's controversy, indeed, is pure ribaldry.

did not confine this indiscriminate fury Who can imagine an apostle saying, to the Catholics. He displayed it no less towards the insurgent peasants, "I cannot pray but that I curse? and in large measure towards the Au-abaptists, towards the Z vinglians and Here is not a mere difference of country, or time, or circumstance, or personal temperament. It is an essen tial difference of spirit. The whole Calvinists It is hard to see towards whom, at the last, he held himself passage intensifies the ugliness of this dence, unless it were towards the circle of his Wittenberg friends, and towards wowal with every line.

Dictor Hodges says that Lather had conscience without courtesy." certainly had no courtasy, but can he to have had much conscience?
se so great a nature could not fail, in a general way, to knew his value too well to treat him as be said to have had much conscience Of course so great a nature could not possibly fail, in a general way, to desire the prevalence of justice rather than injustice, of good rather than evil. Yet in the concrete, we must make large deductions in the case of Luther. True there was in him no covetousness or rapacity. He was content with a m dest living, and even out of this he spent largely on poor students. His family he commended to the Pro testant princes, and after his death eglected it. He did not enrich himself out of the spotis of the Church, or in any other way. Looking away from Melanethon's sarcastic allusion to him and the runaway nuns, he can not be accused, at least after his marriage, of anything which a Protestant would regard as incontinence. So far, undoubtedly, we can say that he shows the words "Deus absconditus est bic

conscience. to the old religion, he deliberately and avowedly divorces himself from all " Against the Papacy and morality God, in the fullest sense of the word, the whole rout of the Roman Sodom,' says he, "we account all things law It shows the absolute un all occasions the tribute of perfect rev ful to us." scrupulousness of precommitted advo-cacy when a theological professor of a very large though certainly not a very learned Church writes to me that this means nothing but a warning to his brethren that the Pope and the Catholies were likely to make war on them soon, and that they must set themselves in battle array. Who would ever find such a meaning in Luther's words unless he was determined to find it? The sense is plain enough, surely He gives warning that he and the Protestants, in their relations to the Catholies, held themselves absolved from all the bonds which kuit man kind together, from truth, justice, hu-He has made this meaning plain by all manner of illustrations. The Pope never thought of making war on the German Protestants He the power. The Enperor and the Catholic princes, through the whole of Luther's life, were constantly giving way before Lutheran aggre-It was not until the year of hi death that the first great measure o resistance was taken. The Luther as, with hardy insolence, said to the It is a sin in you to tol-Catholics : erate your religion, for it is idolatry. It is a sin in you not tolerate ours, for it is the truth That the Emperor and his fellow princes might have sincere, even if mistaken convictions of their own, was something which the Protestants, encouraged by Luther, steadfastly refused to acknowledge. Now when, of two parties, one peremptorily claims for itself all the truth, and all the honesty, and allows to the other only such rights as it can win by sheer strength of hand, it is plain there can be no true human relations between them. It is simply another, and very slightly different way of saying, 'Against the Papacy and the Papists I account all things lawful to me.

THOMAS A'KEMPIS.

I have said that Luther denied, as

towards the Catholics, the obligations

of truth, justice and humanity. Let

us see as to truth. A refusal to accept

overwhelming evidence is surely a vio-

lation of truth. Yet Luther not only

is guilty of this, but vindicates him-

self in it on a universal principle. As

will be remembered, he had accused

Dake George of Saxony of conspiring

with the other Catholic princes to make

a sudden attack upon the Protestants. After the baselessness of this story had

come out so clearly that every one else

gave it up, Luther still clung to it, de

claring that as Duke George was a

calous Papist and as every zeal-ous Papist was possessed of the devil, the Duke was of course guilty of

the conspiracy or of something else as

bad. Here we have the exact argu

ment of the fanatical enemies of Drey

fus. "Every Jew is always meditating mischief. Dreyfus is a Jew.
Therefore to accuse him is to convict.

If he chances not to be guilty of this

particular thing, he is guilty of some-thing else just as bad, of which he is

not accused, and therefore by finding

him guilty now we simply give him

his dues." And we have just seen pre

cisely the same argument in the Cham-

of lightning which blew up the powder magazine in California. Accordingly

any one who denies this accusati

Jesuits.

shows that he is a confederate of the

Now if these last two classes of zeal

ots show that their conscience is hope

lessly vitiated in a particular direc-

tion, what shall we say of Luther

whose sense of truth was hopelessly

vitiated towards more than half the

in any particular case? At his death,

the foundation of a good conscience

science hopelessly in this direction, he

bound by facts and the rules of evi-

the Scandinavins, who had given him

he did most. He contented himself

with occasionally boxing his ears at

The case of the Landgrave, and the

case of his translation of Romans III. will

complete our examination of Luther's

view of the obligations of truthfulness

DINGS.

Ints short sentence is a singularly

ment. It is that Presence which

makes a Catholic Courch the house of

and which demands of all believers on

erence. The hidden God will one day

judge us. "Holiness becometh thy

house, O Lord, uato length of days.

The holy water which we take on en-

tering should remind us of the duty of

purging our minds of all vain, worldly

and distracting thoughts, and the light

which burns before the altar should

We indulge in these remarks by

way of giving proper point to our pro-

conduct in which many Catholics of an

age to know better, feel free to indulge

at church weddings, especially of th

kind that aspire to the dignity of social events." If all the world

I ves a lover a good part of it loves a

wedding. The romance, or is it the reality of marriage, has a perennial

fascination for a certain class of peo

the contracting parties to turn their

wedding into a mere show is fully re-

fers profauation in consequence

ciprocated, and the house of God suf-

important fact that talking and whis-

pering and running in and out, not

to speak of standing on the pews, are

as much out of place at a church wed-

ding as such conduct could be at any

other rite in the presence of the Bles

the time being, to the scandal of out-

siders and the sorrow of the plous.

Peradventure we must wait for an era

of higher civilization before the abuse

can be corrected. In the meantime it

is written "Holiness becometh Thy

Indifference is the shield of polite

artificial characters; but sincerity of

extent of sympathy is the proper meas ure of happiness .- W. R. Alger.

house, O Lord. unto length of days.

-Providence Visitor.

sed Sacrament, is calmly ignored for

Any disposition on the part of

test against the deplorable levity

warn us of our nearness to God.

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12 Meacham street,

Charles C. Starbuck.

no occasion to fall into fury.

"Every Jesuit is always medi-

Despite the cramping effects of creed, the narrowing of that natural stream of love which should flow from man's heart, there is one great book—the one Thomas a'Kempis wrote-that neither Jew or Gentile can read without the deepest reverence. Would you seek for rest, quiet, peace ; it is here ; you

will find it. Sir Francis Richard Cruise, in his volume, "Who Was the Author of the 'Imitation of Christ?" seems to settle this very much disputed problem. Claimants as to the nationality of Thomas a Kempis have been many. At those he has been represented as times he has been represented as a Frenchman, an Italian, an English man. There have been even two rivals of Kempis presented. Sir Francis Cruise has devoted much of his life to the elucidation of the question, and has sifted all the evidence. There is no authority he has not studied. All the possible material facts he has weighed The conclusion arrived at is that the author of the "Imitatio Christi" was one Thomas a'Kempis, German by birth and blood. Fiemish by training and adoption, member of the 'Congre gation of Common Life,' founded about the time of his birth, and under the tating every possible evil. Therefore, of course, the Jesuits caused the flash spiritual direction of the Canons Regular of St. Augustine."

It were impossible that a volume of this character should be entirely rericted to the mere biographical de No one may read this "Imitatio tails. Christi " without expatiating on the grandeur of the text, for let it be said that the world in general has been appreciative of the book itself since it has been translated into all languages, even into Arabic Armenian, and Japanese. When Gordon knew that his days were numbered, he clung Christian world, and who avows this to his "Imitation," and this book of his is among the most sacred of his relics. Said Johnson: "Thomas a" vitiation, and glories in it as a proof of such antecedent discernment as ex-Said Johnson : cused him from examining evidence relics. Kempis's must be a good book, as the world has opened its arms to receive it. in 1546, when he had constantly acted It is said to have been printed in one for twenty nine years on this detestable language or another as many times as principle, how much sense of truth can he have had left? He may have kept there have been months since it first came out." And there was Boswell, who spoke of "his favorite Thomas a" it in abstract teaching, but it must have suffered sad inroads in practical Kempis," and he told how there was intercourse with men. Yet truth is even in his time "sixty-three editions in the King's library." How thor-And, besides, although this manner of ough is George Eliot's appreciation of dealing with the Catholics might well have been enough to debauch his con-

The Imitatio," for she says: "I suppose that is the reason why the small, old fashioned book, for which you need only to pay sixpence at a book stall, works miracles at this day, turning bitter waters into sweetness while expensive sermons and treatise while issued leave all things as they were before. It was written down by a hand that waited for the heart's prompting; it is the chronicle of a solitary, hidden anguish, struggle, trust, and triumph-not written on velvet cushions-to teach endurance to those who are treading with bleeding feet on the stones. And so it remains to all time a lasting record of human needs and human consolations, the voice of a brother, who ages ago felt and suffered and renounced in the cloister, with serge gown and tonsured head, with much chanting and long fasts, and with a fashion of speech dif ferent from ours, but under the same silent, far off heavens, and with the same passionate desires, the same striv ings, the same failures, the same

Mankind to day, with its agnostic BEHAVIOR AT CHURCH WED. ism, shuns the mystic, and is not in sympathy with mediaeval ideals. But n Thomas a' Kempis there is no mystic. Along the front of the tabernacle of His phrasing is clear, showing the in his devotional feelings the high altar in the Jesuit Church at What finer passage could there have Naples are inscribed in golden letters, ever been than this?

"Above all things and in all things, On the other hand, in his relations solemn reminder of the Real Presence O my soul, thou shalt rest in the Lord munion with the Evernal King? Balance always, for Himself is the everlasting of Jesus Christ in the Blessed Sacra-Rast of Saints. Grant me, O sweetest and most loving Jesus, to rest in Thee above all creatures, above all health and beauty, above all glory and honor above all power and dignity, above al knowledge and subtility, above all riches and arts, above all joy and gladness, above all fame and praise, above all sweetness and comfort, abov all hope and promise, above all desert and desire : Above all gifls and favors that Thou canst give and grant to us, above all mirth and jubilation that th heart of man can receive and feel: Finally, above Angels and Archangels, and above all the Heavenly Host, above all things visible and invisible and above all, O my God, that is not

Sometimes it has been urged that Thomas a' Kempis did not write for the world at large, but for the sole ediication of his fellow clerics This idea Matthew Arnold somewhat elaborates Let this be as it may, the author of "The Imitation" only writ larger than helknew. If the grand book was appreciated in that narrow limit of time, included within much less than a century, for Thomas a'Kempis, bern supposedly in 1380, died in 1471, how nderfully has the benign influence of the book spread since then. For so plain, so convincing are its pages that they fit the understanding of all humanity .- New York Times.

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MUSIC THE LANGUAGE OF HEAVEN.

The following extract from a lecture delivered recently in the Church of the Holy Name, St. Louis, by the Rev. J. H. Tettemer, is too beautiful to be allowed to pass without reproduction in this column; it is truly music in language and thought if music is inbeautiful in sound and ex-

pression:
"All art is called sacred; all art is said to have an element of sanctity, but music, the divine art, is truly sacred, because of its origin, its influence on buman life and its relation to religion, heaven and God. It might seem scientific or didactic to define music, but even were we so inclined we could not do so, for the intellect of ages has failed to give us a definition We may not be of music as an art. able to tell in human language what music is, we may not be able to define its essence, but we can certainly discern its sanctity.

Music is a language-the language of the heart, and comes from God a does the languages of the intellect There is no evil music. Speech, lan guage, is of divine origin and is sacred, and when we transgress th laws of speech by telling a lie we sin. Music, the language of the heart, just as sacred. Love must speak through music. Yea, love is the very essence of music, for love is a longing of the heart, and one of the fundamen tal chords of music, the chord of the dominant seventh, is a chord of longing. Music is also the language nature. In the rustle of the leaves, the

the mighty roar of the ocean we hear the strains of music. "Music is man's companion. It is an expression of life. We know but two states, the state of want and the state of satisfaction-the conditions of desire and gratification. Analogous to this, music has but two chords from which all others are derived-the tonic chord and the dominant seventh. The first is the chord of rest and calmness and the second a chord of longing and striving. Music is a continued succes sion of those chords and portrays the life of man, representing his desires, followed by gratification.

"The sanctity of music is revealed by the home blessed with it. In relig ion we find the sanctity of music out in bold relief. The coming upon the earth of the King of Peace was herald ed to the world through the song of angels. The birth of Christianity was made known by music. Catholic worship, which is beautified by music's inherent sanctity. At the Benediction of the Most Blessed Sacrament the hymns of praise, 'O Salutaris and 'Tantum Ergo,' are borne in upon our souls by music's penetrating power. Yes, I repeat it, music's sacred character is shown in the Church, and if it were not holy, if it did not possess an element of sanctity, it could not commingle with religion and relig ious worship.
"I have said that all art is sacred

if this be true of all art, it must be pre-eminently true of music. poet, the sculptor and the painter revel in their arts upon the earth, and each claims for his art the highest position. But, on coming to the celes tial gates, the brush falls from the hand of the painter, the chisel from the hand of the sculptor, and the poet gives up his human language, that made men laugh and cry in turn ; but music, the divine art, born of heaven returns to its home after its mission on earth, to be perpetuated in the heaveniy kingdom for all eternity. Why is it taken into the Holy City and used by the dwellers there in their communion with the Eternal King? Because it is born of heaven, belongs there, 'tis the language of heaven, it is sacred, it is holy, it is divine."

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SEALED TENDERS addressed to the undersigned and indorsed "Tender for Trent Canal," will be received at this office until noon struction of about nine miles of canal between trenton and Frankford.

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FIVE . MINUTES' SERMON.

Fourth Sunday in Advent.

THE LOVE OF GOD AND THE MALICE OF PESO

Make straight the way of the Lord." (John

forg

cept

SIN.

On the banks of the Jordan, the great forerunner of Christ raises his powerful voice, preaching salutary penance, to prepare the world for the coming of the Redeemer. During this holy season of Advent the Church also forcibly appeals to us for conversion, change of heart, and amendment of life, so that this, the greatest feast of religion-Christmas-will be for us all, a feast of grace and divine blessings. And, indeed, we should cheerfully listen to the voice of God as enunciated through the mouth of His Church, cheerfully open our hearts to receive His holy grace if we would only consider seriously the malice of sin and the heinous ingratitude with which we requite God's infinite love for man.

Hear, O ye heavens, and give ear O earth, for the Lord hath spoken, I have brought up children, and exalted them, but they have despised Me. The ox knoweth his owner and the ass his crib, but Israel hath not known Me, and my people have not understood,

(Isaias 1, 3) Alas! cannot this sorrowful complaint be also applied to us? Answer me, O sinner, is not God your father? Has He not created you and brought you forth from nothingness? Has He not watched you as the apple of His eye, protecting you in a thousand dangers of body and soul? Does not every piece of bread which you eat come from Him? Are not all things, whatever you have, whatever you are, gifts of His paternal love? And such a God and father you do not even desire to know, are unwilling to serve and do not wish to love!—yeu, His

He gave you commandments, not as a tyrant who enacts laws for His own benefit, but He commanded you as a father who loves you and seeks only your welfare. And you answer your God and say: "I despise your com mandments, I depy Your obedience, I serve You not." See, your God desires to make you happy not only here in this world but also in the world to come. Eternally, you should inhabit the heavenly mansions, eternally, par-take of His own infinite glory, clothed in resplendent effalgence, chanting before His throne the glorious Alleluia. But you, ungrateful wretch, say to your God: "I renounce Heaven with its joys, I despise its glory. I will have no part in it." God threatens you with hell, an abode of woe and despair, "Where their worm dieth not, and the fire is not extinguished, "where "the smoke of their torments shall "the smoke of their torments shall ascend up forever and ever, neither have they rest day nor night." And you, insolent wretch, answer God by your impenitence: "I scorn Thy torments, I defy Thy threats, I will not cease to be Thy adversary and will exclude the dearlier. continue to despise Thee."

But to save you from sin and the everlasting flames of hell, the only be gotten Son of the eternal Father de

descends into this valley of tears, i laid in a manger. During thirty thre years He permits Himself to be scorne and reviled by ungrateful men, an at last, sacrifices His life for you, she ding His precious blood and dying i torments for you on the cross. Courthe God of infinite love do more for you, in order to move your heart reciprocate His love? And you, hardened sinner, justead of showin your gratitude and love to Jesus, e ter the ranks of His murderers a trample upon His precious blood. every mortal sin you co nmit, you ta up the scourge, the crown of thors the nails that pierced His hands a feet and renew His sufferings a bitter passion. O detestable ingra tude, which no words can describ Has any one saved your life or y liberty by means of expending a dollars, you would be grateful to during the remainder of your l Your God, however, has saved y soul from hell, by shedding His precious blood and by giving up life for you, and you have no love gratitude for Him, nothing but se contempt and shameful insult. has not our Lord just cause to spea you through the mouth of the Pro "I have brought up chil and exalted them, but they have

scends from the throne of his majesty

spised Me." (Is. 1, 3.)

Notwithstanding the greatner
your iniquity, God did not cease
your father. He could have annih you, could have cast you into hel still He spared you. He could abandoned you, as you have aband Him, but He did not do so : on the trary, He waits with infinite men you will not seriously reflec turn from your evil ways. Go only awaits you, but, like a consionate Father, He follows you, H digal son, in your evil ways and with you to return and to save soul by penance. He assures y His divine word that He will n death of the sinner, but that he b verted and live. He opens His to embrace you, to give you the peace and to press you to His pe bosom, to reinstate you in father's house and into the heir heaven. Yes, even the ang heaven are awaiting your retu penance, to celebrate a festiva

O sinner, let your heart be and spurn no longer God's infin and mercy. Return to your he Father by a true conversion arest amendment of life. By a gression, become again a child and an heir of heaven. Let