SY A PROTESTANT MINISTER.

CXXI. Dr. Hodges warmly and justly praises William the Silent for his stren uous, and finally successful, efforts, to secure to the Datch Cathelics the right to remain in the land, and to practise their religion, with certain restrictions against irritating publicity, at a time when the minds of the victorious rime when the minds of the victorious Protestants were very much inflamed against them, charging them with being in secret confederacy with Spain. The charge was probably not wholly unfounded, for the quarrel be tween Holland and Spain turned maintener religious and naturally a good ly on religion, and naturally a good many of the Datch Catholics might think it better to be governed by Catholic Castile than by an angry and persecuting majority of Calvinists. Philip was their hereditary lord, and, just as in our own Revolution, many conscientious men held themselves bound by their old allegiance, rather than by the claims of the yet undecided ed revolt. The event showed that their forecast was not a wise one, but it was only the event that could determine.
In public matters, wisdom and folly, as well as right and wrong, rest largely on success. Intrinsically they are very variable things. In himself, as Mr. Freeman rightly says, a Confederate is neither better nor worse than a Unionist, a Tory than a Whig, a Conservative than a Liberal. Few men, however, are able to be as keenly devoted to their own side and yet as just and charitable towards their opponents, as, for instance, a Justin Mc-One of these few was William

To be sure, the Dutch Catholics were, as they still are, a third of the people. To drive them out wholesale would have staggered the resolution even of a Protestant Ferdinand or Isabella. Yet, but for the intervention of William, their religion, we may suppose, would have been wholly proscribed their chief families driven away or ex-ecuted, and Netherlands history defiled, on a vastly larger scale, with the same furious injustice and inhumanity which our fathers showed, at the end of the Revolution, towards the helpless loyalists. From this terrible stain the great Prince of Orange has secured that Dutch history shall be free.

the Silent.

The Dean intimates that there was a good deal to be said for the inclination of the Calvinists of Holland to banish their countrymen of the old religion, not only their presumed disloyalty, but also their besotted adherence to a system which their more enlightened a bap countrymen viewed as merely "a bap-tized paganism." Now if Dr. Hodges controversialist-if we can call him a controversialist at all-held Catholic ism itself to be "baptized paganism," this excuse for the fury of the Dutch Calvinists would be quite in But it seems plain, from the whele course of these lectures, that the Dean thinks no such thing. He regards both the elder and the later Catholicism as a true and deep Caristianity. He would hold many things in it to be paganizing deformities—he could point out a good many such things among ourselves—but he would indignantly deny that Roman Catholicism, in itself, is paganism, baptized or unbaptized. Then what right has he to insignate that the Dutch Catho-Heism of 1580 or 1600 was any more "haptized paganism" than that of

"baptized paganism" than that of Savonarola, or St. Bernard, or St. Charles Borremeo, or Archbishop Carranzs, or his friend and admirer Se Datch Catholicism differed in nothing from these except in a still inclination towards those severer aspects of the doctrines of grace which, after coming into collision with the Jesuits, became known as Jansen-Now Japsenism stands univers ally in high repute among Protestants, especially among Calvinists. Indeed, a Jasuit has defined a Jansenist as un Calviniste disant messe, "a Calvinist that says Mass" It seems rather hard on the poor Dutch Catholies of that time to charge them, on the one hand, with being crypto-Calvinists, and on the other with being "baptized pagans." It is not so very strange that between these two bewildering accusations some of the Butch Catho lies were at last provoked into setting up a Church of their own, on the one hand theoretically subordinate to Rome and practically separate, on the other maintaining resolutely the apostolic suc cession and the doctrines of Trent over against Netherlands Presbyterianism.

insinuation of the Dean is all of a piece with his utterly unhistorical description of the Catholic Church of the cen tury before Trent as scmething essentially different in doctrine and use from the elder and the later Church. As we have seen already, and as is shown conclusively out of Terzel him self, there is not a word of truth in this imputation. There was a lamentable dectine in discipline and in life, but there was not the slightest breach of continuity in either doctrine or worship. Therefore, if the Datch Catho l.cs of that time were baptized pagans, so were the earlier Catholics of the Low Countries, Thomas à Kempis and the Brethren of the Common Life, and so are also the Dutch Catholics of to-day. Moreover, we must remember that the Catholics of William's later life were living in the strenuous observance of the practical reforms of Trent.

The truth is that this disparaging

The position of the Netherlands Presbyterians, or the most of them, doubtless is, that the Datch Catholles of good as all after him. As this is no: that battled against her, in spite of the at all Dr. Hodges' view of the matter, violence of temporal princes, she

he would have done better not to bring in a piece of this opinion, for the frag ment is wholly inseparable from the whole except by a violent and illogical breach. The Dutch Protestants will con him little thanks for this ineffective support, and will upbraid him with

halting on both sides. I may remark that I have seen it de-clared that even now Dutch Catholics, although one-third of the people, have little more hope of public office, except in some petty posts, than they would have in Massachusetts if the Committee of One Hundred should succeed in its praiseworthy and highly American en-deavor to put the Commonwealth in place of the Pope by giving her authority to make inquisition into people's sptritual allegiance. If this oppressive vestige of persecution does in fact still subsist in Holland, which I must doubt, of course William of Orange is the new resemble for it. in no way responsible for it.

Dean Hodges makes a very just dis

crimination between the earlier and

the later career of the great Prince

At first he seems to have been little more than a soldier of fortune. His

own ambitions, although it was impossible, with his nature, that they should not be broad and far-seeing, seem for a good while to have weighed heavier with him than the general good. So also, as the Dean signifies, he seems to have made religion rather a tool than an end. The intimations of the doctor are fully borne out by Janssen's documentary evidence of the unscrupulous intrigues of William and his brother, Count John, now with Protest. ant, now with Catholic princes. time went on, however, and the crying needs of the Netherlands against the oppressions of Spain appealed more and more to that large fatherly heart which was always latent in him, thenceforward his own ambitions are seen shrinking more and more, and the independence of his country absorbs his thoughts. He no longer aims, or will con-sent, to be a sovereign, while yet he is willing that his countrymen shall find a sovereign. if they can, in either England or Frace, in a Protestant or a Catholic prince. No one would take the perilous dignity at the risk of a war with mighty Spain, but that was not William's fault. Even the pre carious dignity of the Stadholdership came into his house rather by the force of events than by any plans of his. The regal crown which at last fell to his house, long after the Seven Pro-vinces had ceased to be a commanding power, was the result of a European cataclysm which it was quite impos-sible for him to foresee. His dying words, "this poor people," show the father's heart just before it ceases to

beat. In my next paper I shall make some ganism." Now if Dr. Hodges remarks on Dr. Hodges' evident con like the average Protestant | ception of the Spanish Inquisition and its functions. If it is very amusing, he may plead that one of the greatest men of our time, James Martineau, shows himself just as comically a blunderhead in the matter as Dean Hodges himself. No greatness will take the place of a little pains to ascertain facts.

CHARLES C. STARBUCK.

Andover, Mass.

FIVE MINUTES' SERMOS. Third Sunday after Epiphany.

CONSOLING CERTAINTY OF FAITH

"Amen, I say to you, I have not found so great faith in Israel." (Matt. 8 10.) In the gospel of this Sunday, Breth proaching Jesus, imploring assistance. Is he in need, to pain? No, it is his compassion for the servant who is grievously tormented, brings him to the feet of our Divine Saviour Our Lord promising to go to the house and heal the servant, the centurian de clares that he is not worthy of such an bonor, and begs that Jesus but say a word here at a distance, and his ser vant shall be healed. Thus spoke not a Jew, but a pagan, a man holding the high rank of a centurian in the Roman army. What great faith, what depth of humility! Truly, he merited that Jesus would bestow on him this great praise: "Amen, I say

in Israel." Oh, that the grace of faith would penetrate our souls with a power similar to that of the centurian, and thus encourage, strengthen and inapire us with equal virtue! Why should this not be the case? Who is He to Whom we have piedged unwavering faith to the boly sacrament of Baptism? Who is He to whom we have sworn un dying love when receiving the Sacrament of the Alear? Is it not the Son of God Jesus Christ, for the ever praised, in Whom alone there is salvation, and without Whose name there is no name in which we can be saved!

to you. I have not found so great faith

He was from the beginning the ex pectation of the people, the desired of the good, the object of the predictions of the prophets They delineated His life and His works so clearly to us, that it seems as if we had seen them with our own eyes You know His holy life. His holy doctrine, the numberles miracles and prophectes by which He proved Himself to be the Lord of Heaven and earth, the promised M di ator between God and man.

know, moreover, how, out of infinite love, He sacrificed His life for our sal vation to pay our debt and, to recover the precious grace which we had lost You are aware that before going to the Father, He established His Courch, His infaltible and permanent representa-tive on earth, that this Church, not-William's time were "baptized pag-withstanding the most bloody persecuans," most of those before him, and as tions, in spite of numberless heresies

not only exists at the present day, but in her victorious march she has traversed the whole world.

How gloriously do not the marks of divinity with which the Eternal Founder has embellished her, shine on this hely Church, the Spouse of Christ, throughout all centuries! How eloquently speaks the blood of millions of those holy martyrs, who, in the most excruciating pain, sacrificed their lives in the profession of our holy faith! How glorious is not the testi mony of those innumerable saints of all centuries, in whose civinely in spired works the virtues and the mir acles of the Divine Founder of the Church are renewed! What may be said of the blessings which the Church has scattered wherever she has placed her foot! Before her vanished idolatry with all its ruthlessness and cruei-ties; before her vanished slavery with its accompanying misery and woe; with the Church came light in the darkness and shadows of the world. A new, heavenly life sprang into exist ence, where formerly brutal wickedness spread its course. This being the case through all centuries, is so at the pres ent day. Whosoever, in all humility, accepts the doctrines of the church and makes them the rule of his life, will become renewed and sanctified; he will experience the truth of our Divine Saviour's words: "If any man will do the will of Him, he shall know of the doctrine whether it be of God. or whether I speak of Myself." (St John 7, 17) When the sinner is truly con

verted to God, when he confesses his sins and does penance, then peace and happiness will take possession of his anguish lader soul, and he will receive supernatural strength to break the chains, the enslaving chains of sin; when the infidel, overcome by dire misfortunes, kneels before his Saviour, the scales of spiritual blindness will fall from his eyes, and Christ will en-lighten his soul. The just who lives y faith, has in his heart the fullness f peace which gives him the assurance of being a child of God, and an heir of

O Faith! thou art, indeed, a price less treasure. We should daily thank God on bended knees for this great gift with which He has enriched us even from our very cradle, without any merit on our part. Ah, yes, grati-tude should continually fill our hearts. excite us daily to a spirit of sacrifice for our faith, to a fearless acknowledg ment of it before the whole world, and above all to a devout living in accord ance to it, that it may be a ladder which will assist us from this valley of tears to our eternal home. Amen.

O'CONNELL'S EARLY ROWS. A Couple of Samples that Ended in a Laughable Manner.

Early in his career at the bar O'Connell was counsel at the Kerry assizes in an action against a relative named Mr. Siggerson, and, having occasion to refer to that person in somewhat strong terms in his speech to the jury, Siggerson jumped up in court and called him "a purse proud blockhead.

O'Connell said: "In the first place, I have got no purse to be proud of, and, secondly, if I be a blockhead, it is the better for you, as I am a counsel against you However, just to save you the trouble of saying to again, I'll administer a slight rebuke," where upon he struck Siggerson soundly on the back with a cane which the tipstaff commodatingly lent him for the pur-

That evening Siggerson sent him a challenge, but next morning he wrote stating that he had discovered that O'Connell's life was inserted in a very valuable lease of a portion of his lands Under these circumstances." he con linued, "I cannot afford to shoot you unless, as a precautionary measure you first insure your life for my bene fit. If you do, then heigh for powder and ball. I'm your man."

The other case had a ending almost as ludicrously absurd. It arose out of a lawsuit and affords us yet another glimpse of that arena—the Irish courts -in which O Connell had at the time of which I write already won fame and fortune. In the August of 1818 O'Conneil appearing in a case tried at Limerick, interrupted his learned friend, Counsellor Maurice Magrath, who was engaged on the other side, by exclaiming "That's a lie, Maurice to which Maurice replied by fluging the volume of the statutes from which he was quoting at O'Conneli's head and then kicking him on the shins O Conneil sent a challenge, which of course Magrath accepted. A refusal to fight when challeuged in those days days led to one inevitable conclusionhat it was due to cowardice. On the he scene of many an affair of honor -O Connell, as he stood before his opp nent awaiting the signal to fire, exclaimed with deep emotion, "Now I am going to fire at my dearest and best friend." The duel was stopped, and the seconds after a long discussion

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arrived at an amicable settlement. It was arranged that the two combatants should again face each other, loaded pistols in hand, and each declare aloud is regret for what had occurred After this somewhat comic episode, O'Connell and Magrath warmly shock hands amid the acclamation of those present, and returned to Limerick in the same carriage.—Cornhil.

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