

I avoided any open declaration; but at last the dispute became so violent, that I was induced to go so far as even to incur the danger of offending the Pope!

"But what could I do? It was not in my own power to determine any thing upon the subject, and I was afraid to contradict those whom I wished to respect. They, however, argued so plausibly, in attempting to prove what is false and vain, that they arrested my attention, and fairly involved me in the controversy. That I might please both parties, I judged it most expedient neither to assent nor dissent from either, but, in the meantime, to reason upon the subject, until the church should determine what our opinions ought to be. I, therefore, published a disputation, and invited all persons publicly to declare their sentiments. As I knew several very learned men, I requested them in private to open their minds to me. I perceived that neither the doctors of the church, nor the canonists, generally supported my opinions. There were only a few canonists and scholastic doctors who seemed to approve, and even those were not very hearty in their concurrence.

"I gave a general challenge upon the subject of Indulgences, but no one appeared. I then perceived that my published disputations were dispersed more widely than I had wished, and were everywhere received, not as matter of discussion, but of positive affirmation. I was, therefore, compelled, contrary to my hope and wish, to publish the arguments for my Propositions, and thus expose my ignorance. I thought it better to incur the shame of being deficient in knowledge, than to allow those to remain in error, who took it for granted that my Propositions were asserted as undoubted truths. Of the accuracy of some of them I myself was doubtful: of several I am ignorant. Some persons deny them: I assert none pertinaciously. I submit them all to the holy church and the Pope."

Yet, even in these humble acknowledgments, the firmness of Luther's love of the sacred truth, let it lead him where it would, is expressed with resistless simplicity.

"It is most just that I should lay at your feet what I have been employed in. I not only give you leave to blot out whatever you think fit, but I shall not be concerned if you should burn the whole. Not that I stand in dread of the bulls and threats of those who, not knowing what it is to doubt, wish to circulate whatever they dream as Gospel. Their audacity, joined to their ignorance, induced me not to give way to my own fears. Had not the cause been one of so great importance, no one should have known me beyond my own corner. If the work be not of God, I do not pretend that it should be mine. Let it come to nothing, and be claimed by no one. I ought to seek nothing else, than that I should not be the occasion of error to any one."

But the hazard of rousing papal wrath, and the tremendous consequences of that wrath, were too well known by German examples, not to have been contemplated by Luther. In an epistle to Staupitz, as the head of his order, enclosing the printed defence of the Propositions for the Pope's perusal, he speaks in the spirit of one prepared for the last sacrifices:—

"I request that you will send these trifles of mine to that most excellent pontiff, Leo the Tenth, that they may serve to plead my cause at Rome. Not that I wish you to be joined with me in the danger; for it is my desire that these things may be done at my own hazard. I expect that Christ, as judge, will pronounce what is right by the mouth of the Pope. To those of my friends who would alarm me for the consequences, I have nothing else to say, than what Reuchlin said, 'He who is poor has nothing to fear; he can lose nothing.' I possess no property, neither do I desire any. There remains to me only a frail body, harassed by continual illness; and if they take away my life by open violence or stratagem, they make me but little poorer. I am satisfied with the possession of my Redeemer and Propitiator, the Lord Jesus Christ, whom I shall praise as long as I exist. If any one be unwilling to join with me in these praises, what is that to me? Let him raise his voice after his own fashion. The Lord Jesus will save me for ever."

Luther was soon forced again into the field. He was told that the brethren of his order dissented from some principles of his doctrine; and he determined to bring the matter to a decision. Hav-

ing previously published twenty-eight propositions in divinity, with twelve corollaries, against the Greek philosophy, which it was the extraordinary habit of the time to introduce into theological discussions, he set out on foot for Heidelberg, the place of the annual assembly of the Augustinians. The result of the controversy was triumphant.

"All the Wittenberg Doctors," says his letter to one of his former teachers, "nay, the whole university, with the exception of one licentiate, Sebastian, are now of my way of thinking; and many ecclesiastics and respectable citizens now unanimously say, that they had neither heard nor known Christ and the Gospel before."

But the most important share of the triumph was the public connexion of Martin Bucer, already famous as a scholar, with the new doctrines. Bucer took notes, applied for explanations to Luther, and published an account of the controversy, respectful to the opponent monks, but highly commendatory of Luther.

On his return from Rome, in 1500, Luther had taken the degree of Doctor in Divinity: a title from which all his subsequent distinctions may be derived. As Doctor, he had obtained the right of teaching publicly as well as privately; and Frederic, the Elector, attended some of his sermons—with whose force and simplicity he was so much struck, that, on the preacher's desiring to devote himself solely to the study of divinity, the Elector permitted him to vacate the chair of logic for that of theology. The additional vigour thus given to his studies, and the additional influence to his authority, were among the most palpable sources of the Reformation.

But the great struggle for religious and civil freedom was now at hand. A new element was mingled in the conflict, from which Protestantism, like a new creation, was to be summoned by a Spirit not less than that of the Supreme. The papal exactions had exhausted the Romish vassals, as the papal tyranny had disgusted their princes. A feeling of scorn for the notorious ignorance of the Romish ecclesiastics was rising in the age of restored literature, to reinforce the civil discontent. The proverbial duplicity of the Romish court made its friends doubtful; the wasteful luxury which scandalized the devout, drained the poor; and the restless ambition of a power which was to become great only by the perpetual quarrels of Europe, threatened to break up the whole long train of evil influence by which kings and people had been bowed at the Roman footstool.

To the historian, nothing is more intricate than those sudden changes of human feeling. To the man who seeks for wisdom by the light of Providence, the cause is not seldom to be found in the will of the King and Lord of all human impulses, to protect the progress of his religion. In the furious contests of the German princes, the alternate alienations and submissions of the empire to the Papacy, and the eager intrigues which engrossed the court of Leo, the young religion found its best shelter: the storm raged among the ancients of the forest, while the lowly produce at their feet, more precious in the eye of Heaven than them all, was suffered to flourish, and fill itself with healing virtue. In the midst of Italian subtlety, kingly violence, and popular indignation, the power of the priesthood was unnerved. Keener interests than those of angry monks absorbed the soldiers and statesmen of the time; and Luther, who a few years before would have perished in the flames of the Inquisition, passed unharmed, though not unmolested, through life, and went full of years and honours to his grave.

In 1518, the old jealousy of the Roman Court began to form itself into a settled hostility to the German Reformation, and Luther was the prominent object of vengeance. But it was not thought politic to make the Elector and the Emperor at once declare themselves. Maximilian's remembrance of the intrigues of Leo with France, had made him suspicious, and Frederic, with only the alternative of protecting or surrendering Luther, would notoriously have decided for the cause of truth and justice. The Popish subtlety was now employed in securing Maximilian, and the Turkish threats of advancing into Europe furnished an instrument of which Leo made the most immediate and dexterous use.

Selim the First, the son of Bajazet, had reposed from the conquest of the Asiatic provinces, only to prepare an irresistible armament for the seizure of the European. A powerful fleet was to be di-

rected against Rhodes, the bulwark of Christendom in the Mediterranean; and an army, composed of the invincible Janizaries, was to march on Hungary. The Italian states and the imperial were thus menaced at once; and Leo was too intent on the increase of the papal influence to suffer the peril to lose any of its alarms through want of appeals to the popular imagination. Prayers were ordered for the safety of the civilized world, and a solemn exhortation was issued to all Christian princes, to concentrate their vigour against the terrible enemy of all; and with the ostensible object of forming a German league against the invader, Cardinal Thomas de Vio di Gaète, better known as Cajetan, was dispatched to the diet of Augsburg. The extinction of Luther and his doctrine was unquestionably among the chief purposes of this mission.

(To be continued.)

The Wesleyan.

MONTREAL, THURSDAY, NOV. 26, 1840.

SINCE the publication of our last, our attention has been called, by the contemporary journals of this city, to the arrival and *projet* of a distinguished foreigner, M. ALEXANDRE VATTIEMARÉ, of Paris; who has been travelling throughout Europe and the United States, having in view the development of a plan of *international exchanges* throughout the civilized world: that is, a system of exchanges between governments and literary and philosophical institutions, of books, models of invention in the useful and fine arts, and specimens of natural history. It appears that, in Europe especially, his magnificent plan has received the sanction of sovereigns, ministers of state, and men of science, and the system has been adopted with great and extensive success. M. VATTIEMARÉ, in his memorial to the Government of the United States, observes:—

"At the instance chiefly of your memorialist, a system of exchanges has commenced between the Governments and literary institutions of the different nations in Europe, by which books, natural productions, and works of art, possessed by the one, are transferred, for an equivalent value, to another which may need them.

"All the great establishments founded by Governments to promote science and the arts, museums, collections, galleries, and libraries, possess, beside the riches they spread out to view, others which their own abundance condemns to actual sterility: these are duplicates, which are necessarily, but with regret, consigned to dust and oblivion.

"There is not a great city in Europe that does not reckon myriads of such valuable but useless treasures. In 1835, the library of Munich had 200,000 duplicates; that of Jena, 12,000; that of St. Petersburg, 54,000. At Vienna, 30,000, among which is a great number of works printed previous to A.D. 1520, (which, from their rarity, are of great value,) were shut up in warehouses. The section of entomology of the Brazilian museum alone, in the latter city, has 250,000 duplicates. Everywhere, in fact, (for no enumeration, however long, would suffice to exhibit the state of things,) there are to be found, side by side with the collections open to the student and the curiosity of the public, entombed collections, forgotten libraries, unknown museums, whose treasures are useless to science, and lost to the world.

"Nor does the system remain an unproductive project; already, within four years from the date at which it was first presented to the world, nearly two millions of volumes of books have been withdrawn from dust and oblivion, and placed in situations where they have assumed their real value."

The memorial, of which the above are extracts, is accompanied by testimonials of approval from some of the greatest men in the Courts and Literary and Scientific institutions of Europe; and among others, by the Librarian of our gracious