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H. DHARMAPÁLA'S MISSION.

Anagárika H. Dharmapála, the official delegate of Ceylonese Buddhism at the Parliament of Religions at Chicago in 1893, has, after a three years' absence, returned to the United States. He carries with him kind recommendations of the Buddhist high priests of his native country and an official passport signed by the representative authorities of the religious communion to which he belongs. This is his mission, expressed in his own words:

"Once more I set my foot on the sacred soil of the land of freedom. Three years ago I stood on the platform of the historic Parliament of Religions in Chicago, shoulder to shoulder with the distinguished representatives of the great religions of the world, and addressed the American people therein assembled on the life and teachings of the Great Teacher of Compassion, whose blessed lips for the first time uttered the life-giving message that not descent and purity of blood nor the accumulation of wealth can make a man noble, but an elevating, unselfish life and striving after perfection for the consummation of the highest ideal of true manhood.

"I was glad to become acquainted with you and to learn of your broad sympathy and good-will toward other nations and other religions. I acquired a better insight into the spirit of your religious institutions and aspirations than I could have obtained in my native country, and I carried the message of your good-will and sympathy home to my people.

"I come now again for the same noble purpose and obedient to the same injunction of our Blessed teacher, the Buddha Tathágato, who commanded his disciples in these words:

"Go ye now, O Bhikshus, for the benefit of the many, for the welfare of mankind, out of compassion for the world. Preach the doctrine glorious. Proclaim to them a life of holiness. They will understand the doctrine and accept it."

"Having renounced all worldly pleasures, I have entered the Brotherhood of the *Anagárikas*, the order of the homeless, who devote their lives to the good of humanity. Creed, color, and dogma bind me not, and I am therefore free to live for the truth alone. I am

free to receive and give information, to receive what others can teach me and to impart freely our conception of religious truth. I shall gladly accept invitations of the good people who want to hear what the Buddha Tathágato taught. Mine is a mission of love and enlightenment. Peace and blessings to all.

"H. DHARMAPÁLA,

"General Secretary Maha-Bodhi Society,
Chicago, Ill., P. O. Drawer F."

"In the year of Buddha, 2440.

PROFESSOR MAX MUELLER ON CHRISTIANITY AND BUDDHISM.

PROFESSOR MAX MUELLER lectured at the rooms of the Royal Society of Literature, Hanover Square, London, on "Coincidences." The Lord Chancellor took the Chair, and there was a large company of ladies and gentlemen, including the Rev. Canon Wilberforce.

The Professor said that two Roman Catholic missionaries travelling in Thibet were startled at the coincidence between their own ritual and that of the Buddhist priesthood. The latter had croziers, mitres, dalmatics, copes, services with two choirs, five-chained censers, blessings given while extending the right hand over the people, the use of beads, worship of the saints, processions, litanies, holy water. The missionaries attributed these coincidences to the Devil, determined to scandalise pious Roman Catholics. There the matter rested.

When the ancient language of the Brahmins began to be seriously studied by such men as Wilkins, Sir William Jones, and Colebrooke, the idea that all languages were derived from Hebrew was so firmly fixed and prevalent that it would have required great courage to say otherwise. Frederic Schlegel was the first to announce that the classic languages of Greece and Italy, and Sanskrit, the sacred language of India, were offshoots of the same stem. It might be laid down as a general principle that if a coincidence could be produced by natural causes, no other explanation need be sought. This, however, could not be the reason why mitres, copes, dalmatics, croziers, and many other things, exactly like those in the Roman Catholic Church, existed in Thibet. The conclusion was forced upon those who first studied the subject without passion, that there must at one time have been commu-

nication between Catholic priests and the Buddhists, and it was an historical fact that Christian missionaries were active in China from the middle of the seventh to the end of the eighth century. They had monasteries and schools in different towns, and were patronised by the Government. Here, then, was a coincidence explained in a fairly satisfactory manner.

Other coincidences between Buddhism and Christianity had been pointed out again and again, but too often in the impassioned tone of theological controversy. Coincidences between all the sacred books of the world existed and Professor Müller ventured to say that they ought to be welcomed, for surely no truth lost value because it was held not only by ourselves but also by millions of human beings whom we formerly called unbelievers.

Some of the coincidences between Buddhism and Christianity belonged to the ancient period of the former. They included confessions, fasting, celibacy of the priesthood, and even rosaries, and, as they were honored in India before the beginning of our era, it followed that if they had been borrowed the borrowers were Christians.

How, it might be asked, had knowledge of these things been spread! Through the fact that Buddhism in its essence was a missionary religion. We heard of Buddhist missionaries being sent to every part of the known world in the third century before Christ.

Indian and Buddhist influences had long been suspected in the ancient Greek fable and some parts of the Bible. The story of the ass in the lion's skin was to be found in Páli. Probably it was true that the germs of some famous stories existed among our Aryan ancestors before their separation, but the form would be that of the proverb. Some difficulty had been caused by the question whether the fables common to Greece and India had travelled east or west. The Greeks themselves never claimed that kind of literature as their invention, though they made it their own by clothing it in Greek forms. Moreover, the fable had many traces of Eastern origin, and they abounded in Sanskrit literature. They were constantly appealed to in India, and were incorporated in the sacred canon of the Buddhists. Formerly, doubtful, Professor Max Müller had, after conscientious study, become more and more convinced that India was the soil that originally produced the fable as we knew it.

Again there were in the Old and New Testaments stories which had been traced to the Buddhist Jataka, and, indeed, nobody could look at Buddhism without finding something which reminded them of Christianity. The Professor did not allude to things essential to Christianity; he spoke rather of the framework.

Under the disguise of St. Josaphat, Buddha him-

self had been raised to the rank of a saint in the Roman Catholic Church, and the Professor saw no reason why Buddha should not retain a place among saints, not all of whom were more saintly than he.

The story of the judgment of Solomon occurred in the Buddhist canon, but in a somewhat different form. We read there of the man who had no children by his first wife, but one son by his second wife. To console the first he gave her the custody of the child. After his death, each of the wives claimed the boy. They went before Misaka. She directed them to try which could pull the child from the other by main force. As soon as he began to cry, one of the women would pull no longer, and Misaka declared that she was the true mother. The Professor considered this story truer psychologically than the judgment of Solomon. To look upon the latter, as actually dating from the time of Solomon, could hardly commend itself to Hebrew scholars of the present day.

The parable of the Prodigal Son was found in the Buddhist sacred books. So was the story of the man who walked upon the water so long as he had faith in his divinity, and began to sink when his faith failed. Such a coincidence could not be set down to accident, and it must be remembered that the date of the Buddhist parable was anterior to that told by St. Luke.

Then there was the parable of the loaves and fishes. In Buddha's case he had one loaf, and after he had fed his five hundred brethren, as well as his host and hostess and the people of a monastery, so much bread was left that it had to be thrown into a cave.

If such coincidences between the Buddhist sacred books and the Bible could be accounted for by reference to the tendency of our common humanity, let analogous cases be produced. If they were set down as merely accidental, let similar cases be brought from the chapter of accidents.

Max Müller's own opinion was that at least they were too numerous and complex to be attributed to the latter cause. He had tried to lay the case before his hearers like a judge summing up for a jury. He would only ask them to remember that the Buddhist canon in which these coincidences were found, was certainly reduced to writing in the first century before the Christian era. All, however, that he felt strongly was that the case should not remain undecided. The evidence was complete.—*Journ. Maha-Bodhi Soc.*, v, 4.

MARTIN LUTHER.¹

BY GUSTAV FREYTAG.

[CONTINUED.]

LUTHER THE MONK.

Little is known of Luther's early life beyond this, that he came near death, and, during a thunder-storm, "heard himself called by a terrible apparition from

¹Translated by H. O. Heinemann.

Heaven." In fear of death he vowed to enter a monastery, and carried out his resolution speedily and clandestinely.

We are justified in believing that Luther was in a frame of mind similar to Myconius when he entered the monastery, except that his sentiments were more profoundly stirred, his struggles fiercer. At odds with his father, full of terror at the thought of eternity which he could not understand, intimidated by the wrath of God, he entered, with almost convulsive energy, on a life of renunciation, devotion, and penance. He found no peace. All the highest questions of life assailed his unsupported, secluded soul with tremendous force. The need of feeling himself at one with God and the world was unusually strong and passionate in him; faith gave him only that which was unintelligible, bitter, repellent. To his nature the mysteries of the moral order of the world were of the greatest importance. That the good were persecuted while the bad were fortunate, that God damned the race of men with the awful curse of sin because an ignorant woman bit into an apple, and that, on the other hand, the same God bore our sins with love, indulgence, and patience; that Christ on one occasion sent away honest people with harshness, and another time received harlots, publicans, and murderers—"the wisdom of human reason must become foolishness in the face of such things." At such times he would complain to his spiritual adviser, Staupitz: "Dear Doctor, the Lord proceeds so horribly with men; who can serve Him if He strikes about Himself so recklessly?" If the answer was made, "How else could He subdue their stubborn heads?" that intelligent argument could not console the youth.

Impelled by an ardent desire to find the incomprehensive God, he tortured himself by the closest analysis of all his thoughts and dreams. Every worldly thought, all the impulses of youthful blood, became to him abominable wrongs; he began to despair of himself; he wrestled in endless prayer, fasted and mortified the flesh. On one occasion, the brothers were obliged to force an entrance to his cell, in which he had lain for days in a condition not far removed from insanity. The warmest sympathy moved Staupitz as he looked upon these convulsive torments, and he would attempt to comfort him by rather rude speeches. Once, when Luther had written to him: "O my sin, sin, sin!" the spiritual adviser answered: "You want to be without sin and have no real sin. Christ is the pardon of real sins, as murdering one's parents, etc. If Christ is to help you, you should have a register enumerating the real sins, and not approach Him with such trifles and doll sins and make of every bubble a sin."

The manner in which Luther rose from his despair

decided his entire future life. The God whom he served was at that time a God of terror; His wrath could be appeased only by the means of grace indicated by the old Church, consisting, in the foremost place, in continual confession, regulated by endless directions and forms that appeared vacant and frosty to the soul. Prescribed actions and the exercise of so-called good works did not bring to the youth a feeling of real conciliation and peace of mind. At last a word from his spiritual adviser struck him like an arrow: "Only that is true penance which begins by love of God. Love of God and elevation of soul is not the result of the means of grace taught by the Church, but must precede them."

This thought from Tauler's school became to the youth the foundation of a new moral relation of the soul to God. It was a sacred find to him. The transformation of the soul itself was the principal thing. That was the aim to strive for. From the innermost corner of every human heart should come repentance, penance, conciliation. He himself, and each man, could raise himself to God. At last he surmised what free prayer was. The place of the remote divine power which he had been seeking in a hundred formulæ and childish confessions was now taken by an all-loving protector to whom he could address himself each hour joyfully and in tears, to whom he could carry every complaint, every doubt, who took an unceasing interest in him, cared for him, granted or refused his heart-felt prayers, Himself affectionate as a kind father. Thus he learned to pray, and how fiery his prayers became! Now he lived quietly together with the dear Lord, whom he had found at last, in daily, hourly communion. Conversation with the Supreme Being became more intimate to him than that with the dearest beings of this earth. When he had poured out his whole soul before Him there would come over him tranquillity and sacred peace, a feeling of unutterable affection, he felt himself a part of God. And that relation remained to him from that time to the end of his days. He no longer needed the wide outside paths of the old Church; with his God in his heart he could defy the whole world.

He began to believe that those taught a false doctrine who laid so much stress on works of penance that besides them nothing remained but a cold satisfaction and circumstantial confession. And, subsequently, when he learned from Melancthon that the Greek word for "repentance" (*Metanoia*) meant, even linguistically, the transformation of the soul, it appeared to him a wonderful revelation. On this foundation rests the confident faith with which he set up the words of the Scriptures against the ordinances of the Church.

In such manner did Luther in the monastery grad-

ually work his way to spiritual emancipation. His entire subsequent teaching, the fight against the trade in pardons, his imperturbable steadfastness, his method of interpreting the Scriptures, rest upon the internal process by which, as a monk, he found his God. And it may well be said that with Luther's prayers in his cell began the new era of history. Soon, life was to lay him under the sledge-hammer to harden the pure metal of his soul!

THE RUPTURE WITH THE CHURCH.

It was with reluctance that Luther in 1508 accepted the professorship of dialectics at the new University of Wittenberg. He would have preferred to teach that theology which even then he held to be the true one. It is well known how in 1510 he went to Rome on business of the order, how he remained in the Holy City full of devotion and piety, what an abomination were to him the heathen practices of the Latins, the corruption of morals and worldliness of the clergy. There it was that while reading mass his devotion was disturbed by ribald jests which the Roman members of his order interjected. He never forgot the fendish words as long as he lived.

But however deeply the corruption of the hierarchy stirred his emotions, it nevertheless comprised all his hopes; there was no God and no hereafter outside of it. The lofty idea of the Catholic Church and its victories of fifteen hundred years fettered the minds of even the strongest. And when, clad in the garments of the Roman priesthood, he visited, at the risk of his life, the ruins of ancient Rome and stood amazed before the gigantic columns of the temples destroyed, according to tradition, by the Goths, the warlike man from the mountains of the ancient Hermunduri little dreamed that it would be his destiny to shatter the temples of mediæval Rome more thoroughly, fiercely, grandly than had been done in bygone ages by the cousins of his forefathers.

Luther still returned from Rome a faithful son of the great mother, all heretical practices, for instance those of the Bohemians, being offensive to him. After his return he took a warm part in the controversy of Renschlin against the judges of heresy at Cologne, and about 1512 he was a partisan of the Humanists. But even then he felt that something stood between him and that school. Some years later when at Gotha, he failed to visit the venerable Mutianus Rufus, although he sent a very courteous letter of excuse. And soon after he was offended in the dialogues of Erasmus by the inner chillness and the worldly tone in which the theological sinners were scoffed at. In the profane worldliness of the Humanists the soul of Luther, so happy in its faith, never felt truly at home, and that pride which subsequently offended the sensitive Eras-

mus in a letter meant to be conciliatory, probably dwelt in his soul even at that early time. The forms of Luther's literary modesty during that time make the impression that it was compelled from a firm spirit by the power of Christian humility.

For, in his faith he then felt sure and great. As early as 1516 he wrote to Spalatin who represented his connexion with the Prince-Elector Frederick the Wise, that the Elector was the wisest man in all the affairs of this world, but where God and salvation were concerned he was struck with seven-fold blindness.

Luther had cause for this utterance, for the providence of that well-poised prince was manifested, among other things, by the prudent endeavors to gather the means of grace recommended by the Church. Thus, he had a peculiar fancy for relics, and at that time Staupitz, vicar of the Augustine-Eremites of Saxony, was engaged along the Rhine and elsewhere collecting treasures of relics for the Elector. This absence of the superior officer was important for Luther who had to take his place. He was already a man of authority in his order. Although a professor of theology since 1512, he still lived in his monastery at Wittenberg, and, as a rule, wore his monk's hood. He visited the thirty monasteries of his congregation, deposed priors, issued severe reprimands on lax discipline, and urged severity towards fallen monks. Yet he still retained something of the pious simplicity of the brother of the monastery.

For it was in that sense that on October 31, 1517, after he had affixed the theses against Tetzel at the church door, he wrote, full of confidence and simple honesty, to the protector of the dealer in indulgences, Archbishop Albrecht of Mayence. Full of the ingenuous popular faith in the intelligence and good intentions of the highest rulers, Luther thought—as he often said in later times—that it needed but to represent honestly to the princes of the Church the disadvantage and immorality of such abuses. But how childish did this zeal of the monk appear to the smooth and refined princes of the Church! What aroused the profound indignation of the honest man was all finished, disposed of, laid aside, from the point of view of the Archbishop. The sale of indulgences was an evil which had been deplored a hundred times, but it was unavoidable, as many institutions are to the politician which, while not good in themselves, must be sustained for the sake of a great interest. The greatest interest to the Archbishop and the curia was their temporal dominion, which was gained and supported by money made in that manner. The great interest of Luther and the people was truth. This was the parting of the ways.

Luther entered the struggle full of faith, a loyal

son of the Church, full of devotion to the authorities of the Church. But, again, he had within him that which confirmed him against too powerful an influence from such authority, a secure relation with his God. He was thirty-four years old at that time, in the prime of his powers, of medium size, of slender but strong body, which seemed tall by the side of the small, delicate, boyish figure of Melanchthon. In a countenance showing the traces of nightly vigils and internal struggles, there glowed the fiery eyes whose powerful radiance was difficult to bear. A respected man, not only in his order but also at the university; not a great scholar, for he learned Greek from Melanchthon the following year and Hebrew immediately after; he possessed no extensive book-learning and never was ambitious to shine as a Latin poet. But he was astonishingly well read in the Scriptures and some fathers of the Church, and what he absorbed he digested with German thoroughness. He was indefatigable as a minister of his congregation, a zealous preacher, a warm friend, having recovered an honest cheerfulness at that time, of assured bearing, courteous and adroit, his intercourse marked by conscious assurance which often transfigured his features with a happy humor. Small events of the day readily moved or disturbed him; he was irritable and wept easily, but if a great call approached him and he had overcome the first nervous excitement—which, for instance, embarrassed him in his first appearance at the Diet of Worms—he possessed a wonderful equanimity and assurance. He knew not fear; his leonine nature even took enjoyment in the most dangerous situations. Accidental danger of life which he incurred, insidious attacks of his enemies, were scarcely held worthy of mention at that time.

The foundation of this superhuman heroism, as it were, was again his firm personal relationship to his God. He had long periods when he desired martyrdom, smiling and inwardly happy, to serve the truth and his God.

Still the future held terrible struggles in store for him, but they were not of the kind in which he was met by men. It was the Devil himself he had to beat down for years, again and again; he overcame the anguish and torments of Hell which was busily at work to obscure his understanding. Such a man might be killed, but could hardly be conquered.

THE CONFLICT.

That period of the struggle which follows next, from the beginning of the controversy over the sale of indulgences to the departure from the Wartburg, the period of his greatest victories and of immense popularity, is perhaps best known, and yet it seems that

his character during that period is still not judged aright.

Nothing is more remarkable during that time than the manner in which Luther gradually became estranged from the Roman Church. He was modest in life and without ambition; he clung with most profound reverence to the lofty idea of the Church, the community of the faithful for fifteen hundred years. And yet in four short years he was to be separated from the faith of his fathers, torn away from the soil in which he was so firmly rooted. And during all that time he would stand alone in the struggle, alone, or at least with but a few loyal companions—since 1518 with Melanchthon. He was to encounter all the dangers of the fiercest war, not only against countless enemies, but also against the anxious warnings of honest friends and protectors. Thrice the Roman party tried to silence him by the mission of Cajetan, the persuasive arts of Miltitz, the untimely assiduity of the quarrelsome Eck; thrice he spoke himself to the Pope in letters which are among the most valuable documents of those years. Then came the divorce; he was cursed and outlawed; according to old university usage, he burned the challenge, and with it the possibility of retreat.

With cheerful confidence he went to Worms that the princes of his nation might decide whether he should die or live among them thenceforth without Pope or church, according to the Scriptures only.

At first, when he had issued in print the theses against Tetzel, he was astonished at the tremendous attention they aroused in the empire, the venomous hatred of his enemies, and the expressions of joyful recognition which he received on many hands. Was his action such an unheard-of thing? What he had uttered was believed by all the best men of the Church. When the Bishop of Brandenburg sent the Abbot of Lehnin to him with the request that Luther should suppress the publication of his German sermon on "Absolution and Grace," no matter how just his position was, the friar of the poor Augustinian monastery was deeply moved that such great men should speak kindly and cordially to him, and he was inclined rather to give up the publication than to appear like a freak of nature bent on disturbing the peace of the Church. He endeavored zealously to controvert the rumor that the Prince-Elector occasioned his quarrel with Tetzel. "They want to involve the innocent Prince in the hatred that pursues me." He was willing to do anything to preserve the peace, before Cajetan and with Miltitz; only one thing he would not do, he could not recant what he had said against the un-Christian extension of the sale of indulgences. Yet it was recantation alone that the hierarchy demanded of him. For a long time he con-

tinued to desire peace, penance, retreat to the peaceful activity of his cell, and yet again and again an untruthful assertion of his adversaries set his blood on fire, and each contradiction was followed by a new and sharper blow of his weapon.

Even in the first letter to Leo X., of May 30, 1518, the heroic assurance of Luther is striking. As yet he is the faithful son of the Church, as yet he lays himself at the feet of the Pope, offers him his whole life and being, and promises to honor his voice as the voice of Christ, whose vicegerent the head of the Church is. But even from this humility, which became the member of the monastic order, there flashes forth the violent words: "If I have merited death I do not refuse to die." And in the letter itself, how vigorous are the terms in which he describes the coarseness of the sellers of pardons! There was honest surprise why his theses made so much stir, those sentences so hard to understand and involved in enigmatical forms according to ancient usage. And good humor sounds through the manly words: "What shall I do? I cannot recant. In our century full of genius and beauty that might crowd a Cicero to the wall, I, an unlearned, narrow man, without refinement of culture, should not assume this task! But necessity compels me, the goose must chatter among the swans."

The following year nearly all the friends of Luther united to bring about a reconciliation. Staupitz and Spalatin, back of them the Prince-Elector, scolded, begged, and urged. The papal chamberlain, Miltitz himself, praised Luther's disposition, whispered to him that he was perfectly right, implored, drank with him, and kissed him. True, Luther thought he knew that the courtier had the secret mission to carry him prisoner to Rome if possible. But the mediators happily found the point where the stubborn man agreed with them heartily, viz., that respect for the Church must be maintained and its unity left undisturbed. Luther promised to keep still and to leave the decision of the controverted points to three respectable bishops. In this position he was urged to write a letter of excuse to the Pope. But even this letter of March 3, 1519, undoubtedly passed upon by the mediators and wrung from the writer, is characteristic of the progress Luther had made. Of humility which our theologians read in it, it contains very little, but shows a careful diplomatic attitude throughout. Luther regrets that he had been charged with lack of reverence, whereas that which he had done was intended to protect the honor of the Roman Church; he promises to keep silent about pardons and indulgences in the future, provided his adversaries would do likewise; he promises to publish an address to the people admonishing them to obey the

Roman Church sincerely and not to become estranged from it because its opponents had been insolent and himself rude.

But all these submissive words fail to cover the chasm which already separates his mind from the Roman spirit. And it sounds like cold irony when he writes: "What shall I do, most Holy Father? I lack all advice. I cannot bear the weight of your wrath, and yet I know not how I can escape it. They demand of me a recantation. If it could effect what is intended by it I should recant without a doubt. But the opposition of my adversaries has spread my writings further than I ever had hoped; they sit too deeply in the souls of men. In our Germany there now flourish talent, culture, free judgment. Should I recant, I should cover the Church with still greater obloquy in the judgment of my countrymen. And it is they, my adversaries, that have brought disgrace upon the Roman Church among us." Finally he concludes politely: "Should I be able to do more, I shall without doubt be quite ready for it. Christ save your Holiness.— M. Luther."

Much may be read behind this temperate restraint. Even if the vain Eck had not at once forced the entire University of Wittenberg into the fight, this letter could scarcely be taken in Rome as a sign of repentance and submission.

Rome had spoken and Luther stood condemned. Yet once more Luther showed the spirit of reconciliation that characterises the deepest sentiments of his heart. A second time, appealing directly to the Pope, he wrote that celebrated great letter, which at the request of the indefatigable Miltitz he dated back to September 6, 1520, in order to be able to ignore the bull of excommunication. It is the beautiful reflexion of a resolute spirit who, at once grand in sincerity and noble in disposition, from his lofty standpoint entirely overlooks his adversary. With genuine sympathy he speaks of the person and the difficult position of the Pope, but it is the sympathy of a stranger; still, he ruefully deplors the Church, but one feels that he has outgrown it himself. It is a letter of divorce, cutting keenness coupled with a positive attitude and silent sorrow; thus does a man part from that which he once loved and has found unworthy. To the mediators this letter was to be the last bridge, for Luther it was spiritual emancipation.

Luther himself had become a different man in these years. In the first place, he had acquired firm self-reliance in his intercourse with the mighty ones of this earth and at a high price acquired an insight into the politics and private character of those who governed. To the peaceful character of his sovereign there was nothing, at bottom, more painful than this bitter theological controversy which at times promoted

his politics, but always disturbed him mentally. For ever the court sought to restrain the men of Wittenberg, and ever Luther took care that it was too late. Whenever the faithful Spalatin warned against a new polemic step, the answer came back to him that there was no help, the sheets were printed and already in many hands and beyond recall.

In his intercourse with his adversaries, also, Luther acquired the assurance of a tried champion. He still felt bitterly that in the spring of 1518 Jerome Enser at Dresden insidiously led him to a supper at which he was obliged to fight with angry enemies, particularly when he learned that a begging Dominican friar had listened at the door and spread the tale in the city the next day, that Luther was completely smothered and that the listener could scarcely restrain himself from leaping into the room and spitting in the heretic's face.

At the first meeting with Cajetan he still sank humbly down at the feet of the prince of the Church; after the second meeting he permitted himself to think that the Cardinal was as fit for his business "as an ass for harp playing." The courteous Miltitz was treated with corresponding politeness. The Romanist had hoped to tame the German bear; soon the courtier got into that position which fitted him: he became the tool of Luther. And in the disputation of Leipsic with Eck, the favorable impression which the sincere and firm manner of Luther created was the best counterbalance against the complacent assurance of his adroit adversary.

BATTLES WITHIN AND BATTLES WITHOUT.

The time when Luther was driven into a struggle with the greatest power on earth, was for him a period of terrible suffering. Close to the elation of victory lay mortal anxiety, torturing doubt, and fearful temptation. He alone with a few, in arms against all Christendom, in ever more implacable hostility to the mightiest power which still embraced all that was sacred to him from his youth. If, after all, he erred in this thing or that? He was responsible for every soul that he carried along with him. And whither? What was there outside of the Church? Annihilation, destruction in this life and hereafter. If adversaries and timid friends cut his heart with reproaches and warnings, incomparably greater was the torment, the secret gnawing, the uncertainty which he durst not confess to anybody.

In prayer alone he found peace. Whenever his soul, fervently seeking God, soared in mighty upward flight, there came to him fulness of strength, composure, and serenity. But in the hours of depression, when his impressionable soul quivered under contrary impressions, then he felt embarrassed, divided, under

the bane of another power which was inimical to his God.

From his childhood he knew how busily the evil spirits hover about man; from Scripture he had learned that the Devil works upon the purest, to destroy them. On his path, also, lurked busy devils to weaken, to entice him, to make countless others miserable through him. He saw them work in the angry features of the Cardinal, in the sneering face of Eck, yea, in the thoughts of his own soul. He knew how powerful they were in Rome.

In his youth he had been tormented by apparitions, now they returned. Out of the dark shadow of his study the spectre of the tempter raised its claws against his reason, even in the form of the Saviour did the Devil approach the praying man, radiant as the Prince of Heaven with five wounds, as the old Church pictured Him. But Luther knew that Christ appears to poor mortals only in His words or in such humble form as He hung on the cross. And he gathered himself up indignantly and cried out to the apparition: "Get thee gone, thou blaspheming devil," and the apparition vanished.

Thus the strong heart of the man labored in wild insurrection for long years with ever fresh force. It was a ceaseless struggle between reason and illusion. But ever he rose victor, the primary strength of his healthy nature conquered. In long prayer, often lasting for hours, the stormy billows of emotion were smoothed, his massive understanding and his conscience ever led him from doubt to certainty. He felt this emancipating process as a merciful inspiration of his God. And after such moments his anxious fear gave way to a perfect indifference to the judgment of men; he became immovable and inexorable.

Altogether different appears his personality in the struggle with the enemies of this earth. With scarcely an exception he there displays secure superiority, most especially in his literary disputes.

Gigantic was the literary activity which he developed. Up to 1517 he had published little, from that time forward he became at once not only the most fertile but also the most popular writer of Germany. The swing of his style, the power of demonstration, the fire and passion of his convictions carried everything before them. No one had ever spoken thus to the people. His language adapted itself to every mood, to every key, now terse and condensed and sharp as steel. Again in ample breadth, a mighty river, his words penetrated the people. His imagery and striking comparisons made the most difficult things intelligible. His was a wonderful creative power.

He handled language with sovereign facility. No sooner did he seize the pen, than his mind worked with the greatest freedom. His sentences exhale the

serene warmth which filled him. The full charm of heartfelt joy in the work is poured over them. And his power is not the least manifest in the attacks which he directed at individual opponents. But it is also closely allied with the impropriety which caused apprehensions even in his admiring contemporaries. He loved to play with his adversaries, his fancy clothes the figure of the enemy with a grotesque mask, and this picture of his fancy he taunts, scoffs, and thrusts at with turns of speech that do not sound temperate and not always proper. But it is in this very invective that his good humor, as a rule, conciliates the reader, though not those whom he hits. Petty spitefulness he scarcely ever shows, not infrequently, however, an indelible good humor.

At times, it is true, he gets into the real artist's passion; he forgets the dignity of the reformer and pinches like a naughty child, nay, like a spiteful goblin. How he plucked all his opponents to pieces! Now, as by the blows of a club swung by a wrathful giant, again with a fool's bauble.

He loved to ridicule the names of his adversaries. Thus they lived in the circle of Wittenberg as beasts or as fools. Eck became Dr. Geck,¹ Murner² received a cat's head and claws; Emser, who had his coat of arms, a goat's head, painted on most of his polemic writings, was maltreated as a he-goat; the Latin name of the recreant Humanist Cochlaeus³ was re-translated and Luther greeted him as a snail with an impenetrable coat of mail and—it is painful to relate—even called him snoutnose. Worse, and terrifying even to his contemporaries, was the violent recklessness with which he inveighed against hostile princes. Towards the cousin of his sovereign, Duke George of Saxony, he often exhibited an unavoidable forbearance. Each considered the other a prey to the Devil, but secretly each respected the manly worth of the other. Again and again they got into disputes, literary ones, also; but again and again Luther prayed heartily for the soul of his neighbor. On the other hand, the arbitrary wickedness of Henry VIII. of England was loathsome to the inmost heart of the German reformer, he inveighed against him most shockingly and interminably. And even during his last years he treated the violent Henry of Brunswick like a naughty schoolboy. Harlequin was the most harmless among the many characters in which he produced him.

If such an effusion of his stared him in the face in print when it was too late, and if friends made complaint, he would be vexed at his rudeness, scold himself, and be sincerely penitent; but repentance helped

¹ Geck = coxcomb.

² "Murr," a familiar designation for cat. We must add here that this was the custom of the age, for Murner himself never fails to represent his own picture in his satires with a cat's head and cat's claws.

³ Latin *cochlea*, meaning a snail.

little, for at the next opportunity he fell into the same error. And Spalatin had some cause to look with suspicion upon a projected publication; even when Luther intended to write very mildly and tamely. His opponents could not equal him in vigor. They called him names with equal good-will, but they lacked mental freedom. Unfortunately, it can hardly be denied that this seasoning of the moral dignity of his nature often made his writings particularly irresistible to the common people of the sixteenth century.

[TO BE CONTINUED.]

NOTES.

Samuel P. Putnam, President of the American Secular Union, announces that the present annual Congress of the Free Thought Federation will meet at Chicago, November 13, 14, and 15, and expresses the hope that it will be the most important Free Thought Congress ever held in the country. Not only Col. Robert G. Ingersoll, the foremost freethinker in this country, but also George W. Foote and Charles Watts of England are expected. With united forces they intend to stand up for the liberty of all, Christian and Non Christian alike. For this purpose they invite every friend of liberty in the United States, Canada, and all over America to join them and to help in promoting the common cause of humanity.

Mr. Perera of Colombo, Ceylon, writes: "I ameliorate the condition of our women we must have first-class teachers, either American or English, who must be sympathetic and willing to work for the good of our girls. Had the Women's Educational Society sufficient funds, they would have sent one or two lady teachers from America. But it is to be regretted that they are not yet in a position to do so. With the kind help of American sympathisers there will dawn a new day for us."

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