Miscellaneous.

THE LUTHER MONUMENT AT WORMS. The Berlin Correspondent of the London Times writes as follows of this great national and religious monument.

The city of Worms in which Luther pleading before his sovereign and the assembled estates of the Holy Roman Empire, vindicating the Gospel against sacerdotal encroachment 347 years ago, has just witnessed the inauguration of a monument to his honor. From other statues previously erected to him the new one is distinguished in more than one respect. It is a tribute paid by all Protestant Germany, subscriptions having come in from every county in which the reformed faith has gained a footing. It is a memorial dedicated, not to a man, but to a period, perpetuating alike the effigy of Luther and his associates in the sacred exploit; and it has been unveiled at a time when there are symptoms of another religious movement, which, whatever its immediate result, will ultimately exercise considerable influence on the destinies of Luther's country and countrymen.

In size and rich variety of design the monument has no equal. In this respect it is an improvement even upon Rauch's Frederick the Great, with its host of Generals ranged round the base. It is not a a statue, but a combination of eleven statues grouped around and surmounted by the gigantic likeness of the Thuringian Miner's Son. Ascending a few steps you tread on a granite base forty feet square, enclosed on the three other sides by a battlemented bal-ustrade. In its centre Luther stands preeminent. Seated on the four pillars projecting from the corners of Luther's pedestal you see clustering about the master mind his four precursors, who attempted what he accomplished. To this noble array the English, French, Italian and Wise first meets our eye. Wearing the er-Slave nations have each furnished a member-John Wickliffe, Petrus Waldus, Hieronimo Savonarola and Jan Huss. Then turning to the circumference, you notice seven more statues distributed around. Occupying the four corners of the balustrade, and separated from the centre group by the inner space, are the venerable figures of two regal and two elerical allies of the Re- its opposing factions and interminable disformatory Hero. I rederick the wise, Elector of Saxony, and Philip the Generous, Landgrave of Hesse, impersonating power and prudence, watch the front; Philip Melanthon and John Reuchlin, with their solid erudition, are at their rear. To these four, or adding those in the centre group, nine or adding those in the centre group, nine great men-images and real beings-are, with questionable taste, united the symbolical statues of three cities, celebrated in the and furnished the wherewithal to maintain history of the time. Augsburg, Magdeburg and Spires, three majestic women-take up the centre of each side of the balustrade. Seated, and looking up to Luther, they pleasingly relieve the four corner statues, which are standing, and have their faces turned in the same direction as the central figure. To do justice to the many places which have likewise deserved well of the den dynasty, to be able to ascend the Polish cause of religious liberty, the battlements throne, changed their religion. They have of the enclosure are on the inner side de- long lost the acquisition for which they sacorated with escutcheons of twenty-four crificed so much, and, residing again on the other German cities. These are Brunswick, Bremen, Eisenach, Eisleben, Emden, Erfurt, Frankfort, Halle, Hamburg, Heilbrunn, Jena, Konigsberg, Leipsic, Lindau, Lubeck, Marburg, Memlingen, Nordlingen, Riga, Schmalkalden, Strasburg, Wittenberg, and Worms. Thus stands the wonderful structure before us, a petrified piece of history, silent, yet eloquent to any one who knows

again. Let us look more closely at the principal group. On a signite pedestal of subdued color, surmounted with two bronze squares, stands Luther. It is the stout, sturdy shape familiar to every eye. It is the dear old well-known form, with its honest features, and calm, imperturbable eye, as painted by Cranach. With face turned upwards, he rests his clinched fist on the closed Bible, as if uttering the famous verse of his beautiful chorale—Das Wort sie sollen lassen stehn. From an artistic point of view it might, perhaps, have been better to give his head a more inclined position. In a statue of ten and a half feet in height, on a pedestal of sixteen feet, a face lifted up to heaven cannot be well seen from below. A better view, however, is obtained from the side than from the front.

Before passing on to the other worthies we will cast a glance on the pedestal. In suggessive detail it is in keeping with the general design. A square of cast bronze placed on the stone pillar supports a similar effect is rather marred by the consideration slab of less dimensions, decorated with in-scriptions and reliefs. On its front, a fitting lent a manner, with crossed legs, would be motto of the monument, appear the closing words of Luther's celebrated speech in the Worms Diet: "Here I stand. I cannot speak nor act otherwise. So help me God. Amen." Under the legend are the medallions of John the Constant and his son John Frederick of Saxony, who so steadfastly stood by Luther in his troubles. On the opposite side is engraved a passage from another speech of the flery Reformer :-"The Gospel which the Lord put into the mouth of the Apostles is His sword. With it he strikes the world as with a thunderbolt." Underneath are the portraits of Ulrich von Hutten and Franz von Sickingen the two noble knights who brought the chithe two noble knights who brought the chivalrous spirit of their class to the defence
of Truth and its less warlike champions.
To the right of Euther we read the following sentence from his correspondence:
"Faith is life in God, but it is only through
the spirit of Christ that we can hope to
understand Holy Writ." Portraits of John
Bugenhagen, the Pomeranian reformer
and Instan Johns the intimate friend of and Justus Jonas, the intimate friend of particular bent of his genius rather than co-In there into whose ear . . moment before operate with the others in the production of his death, he poured the confession of his an artistic whole. The five statues in the je25 12t cow

free, not in the flesh, but in the spirit." ers of the Reformed Church in Switzerland, are aptly placed under this motto, their deletter of the Bible.

liament, nailing his theses to the door of Wittenberg Cathedral, marrying his Catharine, castle at Wartburg. For character and a ha finish these smaller castings are greatly feet. praised.

The four figures sitting at the feet of their more successful brother in arms next claim our attention. Petrus Waldus, of whom no portrait has been preserved, is representto posterity; is arrayed in a doctor's garb— a venerable sage, gently stroking his beard as a man wrapped in contemplation. Huss is the martyr, preparing for death. Weighed down with bodily weakness and prolonged imprisonment, he sits a harrowing picture of misery. But his sharp and emaciated features are lit up by an inspired look directed towards the crucifix clasped in his hands. The vehement apostle is displayed in the person of Savonarola. He lifts his right hand to heaven and beats his heart with his left, looking down on the spectator from his cowl with eyes flashing fire. To sorrow laden harbingers of a better day form a contrast alike beautiful from an artistic as it is satisfactory from an intellec-

Wise first meets our eye. Wearing the ermine robe of his Electoral rank, he spurns the imperial crown at his feet. He looks neither to the right nor to the left, but, as was his wont in life, straight forward. His firm yet unpretending countenance is characteristic of him who would rather remain ruler of Saxony, than sway the empire with cords. Next to Providence, it is to this great and good man that Germany is indebted for the triumph of religious liberty. It was he who protected Luther from the sword and poniard of his enemies, gave him him at Wartburg, made him a Professor in the Theological Faculty at Wittenberg, that delightful home presided over by Kate. An Englishman is naturally gratified to reflect that, as he was the most celebrated ancestor of the Prince Consort, he stands in the same relation to the future kings of his country. Unfortunately the principal draugh of his issue have relapsed into Catholicism: In the course of the last century the Dres-Elbe, are now the only Catholics in the coun

try they rule. of Hesse, who very nearly forfeited his patrimony by taking up the cause, is one of the best statues (Learning on his lings sword he gazes up to heaven as though awaiting the dawn. John Reuchlin, in the cloak of a doctor of divinity, is a prototype what has once agitated mankind, and has almost believe you hear him lecturing, so a presentment of what will agitate them grave and scholastic is his mein. What he achieved for the Hebrew grammar, Melanchthon, who stands opposite, did for the Greek. Without the aid of these two Luther's translation of the Bible would have been impossible. The mind, expression of countenance and temperate dignity of demeanor which distinguished Melanchthon are well rendered in the statue.

The three symbolic figures representing Magdeburg, Spires and Augsburg are not all equally perfect. Magdeburg is praised as a most exquisite performance, Spires censured as a sculptural mistake. The former, the victim of Tilly's hordes, sits before us, discomfitted, dishevelled, her arms hanging down, her eyes fixed in despair. Happily, Magdeburg has long recovered from her fall, and again become one of the richest and most industrious cities in Germany, while her Spanish, Croatian and Hungarian devastators remain much in the same condition they were in, when they burned her. Spires is intended to be uttering a protest against the reactionary edict of Charles V., but the in peril of falling forward. Augsburg, indicative of the peace concluded within its precincts, is a stately personage, with a

palm branch in her händ. I refrain from supplying further details, the pen in this pictorial age having no chance to vie with protograph and stereoscope in objects of so graphic a nature; but a few words on the impression produced by the whole will not be out of place. Grand as the total effect is, the best critics agree in regretting that the artist who devised the work did not live to see it com-pleted. Rietschel, who, in 1856, was commissioned to make the model, died a few years ago, when the statues of Luther and

unshaken faith, are inserted on the same centre, indeed, are generally thought to conside. Finally on the left, we read:—"Those stitute a splendid ensemble; but the seven that rightly understand Christ will not be others, placed much beneath Luther, and moved by what man may enjoin. They are divided from him by nearly thirty feet, are described as having the appearance of se-John Calvin and Ulrich Zwingli, the found- parate monuments. To connect them with the centre and each other it is necessary to bind them with the strong thread of hisviations from Luther proceeding from their partiality to the spirit rather than to the rather than centripetal. The circumstance also that the twelve statues are of four dif-The lower slab contains scenes from ferent sizes scarcely contributes to impart Luther's life, in alto relievo. Here we have to the monument that air of composed sym him making his speech in the Worms Par-him making his speech in the Worms Par-liament neiling his theses to the door of Wit-work of art. Luther is ten and a half feet high; the figures at his feet, seven feet; the and translating the Bible in the sequestered corner statues of the balustrade, eight and a half feet, and those of the towns, six

The inauguration was graced by the presence of the King and the Crown Prince of Prussia, the King of Wurtemberg, the Grand Dukes of Weimar and Hesse, Prince William of Baden and other members of the ed as a poor wanderer, with torn cloak and royal families of Germany. Of ladies I see staff, and preaching, with the Bible before only Princess Charles of Hesse, the mother him, as his guileless heart dictates. Wick- of Prince Louis, mentioned in the reports. liffe, whose features are likewise unknown. The programme included many sermons, and the prolix verbosity of the reverend gentlemen not mending the matter, the ceremony does not in every particular seem to have produced the solemn effect expected. Times have changed since Luther's days. It is the man, not his creed, that is now worshipped by the majority.

The concourse of strangers was immense some reports speaking of one hundred thousand, and among them many clergy-



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