

THE DIET OF WORMS

Dramatic Moment When Martin Luther Came to Answer.

IDOL OF THE GERMAN PEOPLE

"I Neither Can nor Will Recant Anything"—Great Celebration of the Four Hundredth Anniversary of the Reformation to Be Held Oct. 31 in Many Churches.

Every one's dinner got cold in Worms when Martin Luther, outlawed, came to answer for himself at the first Diet the Emperor Charles V. held in that city in 1521. Everybody tried to get into the Hall where the Emperor heard him. He was the idol of the German people, the fear of the foreigners and the champion of right.

The Doctors Disagree.

Luther had been excommunicated the year before. Excommunication not only barred from the Church and the hope of heaven, but it also made a



Luther at the Diet at Worms.

man an outlaw and even called on the faithful and the civil authorities to put him out of the way. Luther had defied the Pope. He affirmed that the Pope and even the whole Church might err and when they erred from the truth of God's Word their authority ended. He was forced to speak out this logical conclusion of his ideas by a debate, beginning on July 4, 1519, with Eck, a great debater and a very learned man.

When the Bull or decree of excommunication came into Luther's hands, he burnt it. Frederick the Wise, who ruled the little country in which Luther lived, would not yield him to the Pope or execute a ban against him himself. So Luther continued to live and work and make trouble for the Pope.

The Emperor and the Pope were political opponents. The Emperor was the supreme lord of the Empire. The Pope's claims were even higher. Each sought to gain adherents against the other. Charles could not afford to lose the favor of Frederick by insisting on the execution of the sentence against Luther. He might be able to bring strong pressure on the Pope through him, and so he determined to hear Luther himself at the Diet.

The Summons reached Luther just before Easter, and he came to the Diet immediately after that Festival. All the way he was greeted by throngs of admiring people. Though he had a safe conduct, guaranteeing him protection until he should return, many feared he would be assassinated in Worms. But he went bravely on saying, "If there were as many devils in Worms as there are tiles on the roofs I would have no fear."

The Trial.

It was late in the afternoon and darkness was falling. Luther's books were piled on a table before the Emperor. The Representatives of the Church were not present, unwilling to countenance or hear the heretic in his own defense. He was asked if the books were his. When the titles were read he acknowledged them. Asked if he would repudiate his ideas as they appeared in the books, he requested time for consideration.

The next day he was asked, "Will you recant what you have written here?" Luther replied: "There are three groups of my writings. One group, the first, consists of those things which all hold to be true. I could not repudiate these without being the only one to deny them. The second group attacks the tyranny and corruption of the Pope, which are known to all. The third group attacks individuals. In this group I have been unnecessarily severe. But to deny them would seem to condone the abuses these men uphold. I therefore could not repudiate them either." This answer did not satisfy, and the Emperor asked for a plain answer. Luther replied: "Unless I am convicted by Scripture or by right reason (for I trust neither in Popes or councils since they have often erred and contradicted themselves)—unless I am thus convinced I am bound by the texts of the Bible, my conscience is captive to the Word of God. I neither can nor will recant anything since it is neither right nor safe to act against conscience. God help me. Amen."

Uproar and confusion followed. The Emperor adjourned the session as Luther said: "I cannot do otherwise. Here I stand. God help me." That was the stand which affected modern religious liberty and through it to a large degree modern democratic ideals. Individual, democratic freedom in and under God's Word is the hope of national and international progress. It is one of those strange freaks of history that the land which gave Luther, the champion of progress and liberty, to the world now stands in the way of the realization of those ideals.

MONASTERY HOME

First Parsonage Established by Martin Luther 400 Years Ago.

OPEN HOUSE AT WITTENBERG

Romance of Luther Recalled by the Four Hundredth Anniversary of the Reformation, Which Is to Be Celebrated on Oct. 31—Luther and the Children.

Children's voices and the merry sound of their romping feet echoed through the monastery halls. The monk had married a nun, and they were living in the monastery. The other monks had long since gone. Many of them had married, too. The monastery had become a home. The monk was a father; the nun a pure, good mother. Life was normal. Religion had cleansed it, not warped it. Martin Luther had married Katherine von Bora.

It all came about in the course of events. When Luther found the true Gospel of faith and grace, the old idea of celibacy being holier than marriage disappeared. Luther did not marry at once; he did not find marriage holier in order to marry. He advised many others to marry and explained his views many times before that happened.

When Luther's teachings about the folly of monks and nuns shutting themselves up to peculiar observances spread through Germany many left the monasteries. Among them a young girl, Katherine von Bora, with several others fled to Luther. He cared for them until they found homes. Years after Katherine was still there. Most of the others had married. At last came the Luther marriage.

Nothing caused a greater sensation than that. But it was worth while to transform a monastery into a home. That laid the foundations for the Protestant parsonage, from which a long line of the most distinguished servants of mankind have come.

Table Talk.

That was a busy home, too. Luther toiled incessantly lecturing, writing, preaching, caring for the church and building it up on the pure gospel. Katherine managed the home and property with discretion and success. It was not easy to do. Luther was generous in spending and giving. His home was the place many broken and discouraged men found shelter and inspiration.



Martin Luther, His Family and Melancthon.

Young students, too, shared its hospitality, and the inevitable cousins and sister's sons who needed help came and shared its genial good cheer.

The table was one to be remembered. Luther, his great face wreathed in smiles or his fine eyes flashing with interest and enthusiasm, sat at the head of the long line of students, guests, relatives and children down to his "Katie" at the foot. Awkward silence was unknown there. Some one always had something to say. It was a university education to sit there. Every topic was discussed. The discussion was enlivened and guided by a master, widely learned and deeply religious.

Luther was always full of social good cheer. He loved companionship. Even while he was fighting out his big fight at the university which led him into the monastery, his room was a popular place for his fellow students to congregate. His humor saved him many things a less joyful man would have succumbed to.

But his life was deep and serious. He was a wide and thorough student, a voluminous writer and a capable executive. Few men have done as much or as good work as he has done. He was never well in later years and suffered much, but always worked hard and kept good cheer. One of the best helps he had in all this was his good wife and their pleasant home. His children were a constant source of delight to him. Few men have understood children better than he. Few have been able to speak on their level as he has done.

Preserved Smith, perhaps the foremost Luther scholar in America, calls Luther a model husband and father: "Luther always spoke kindly both of his wife and to her. His letters are full of affection toward her. He thanked God for her as the best of all His gifts; he would not trade her for the dominions of France and Venice. To his friend Jonas he wrote that if Katie died he would never marry again. For his children Luther was a wise and loving father. It is true that he believed in more corporal punishment than most of us now do, but he spared neither care nor thought nor time on their education. The greatest sorrow of his life was the death of his daughter Magdalene."

Thirty-five Years Ago.

November 30, 1882—They talk of erecting a new Lutheran church in the neighborhood of Andrew Harter's in Penn township. Deer hunters are not meeting with very good success this fall. The Modocs of Boalsburg were at Stone creek ten days and came out with three deer. A party from this town were out in the section last week but did not get a glimpse of a deer. The new Evangelical church at Coburn is up and under roof.

War Stanzas of "America".

The war stanza of "America" is as follows:

"God bless our splendid men,
Send them safe home again.
God save our men,
Happy and glorious,
Dauntless and chivalrous,
Winners of freedom,
God save our men."

STATE AGRICULTURAL NOTES.

The prospects for an average corn crop throughout the State are 93 per cent, as compared with 85 per cent. last year when the average yield per acre was 37 bushels of shelled corn.

The potato crop on October first stood at 100 per cent. of an average yield as against 64 per cent. at the same time a year ago.

The oats is considerably above the average quality of last year when it was rated at 92 per cent. This year the quality is rated 100 per cent throughout the State.

The Bureau of Markets of the Pennsylvania Department of Agriculture is trying to fill a late order for 150,000 bushels apples for cider purposes.

Twenty-five counties report the prospects for an average corn crop at 100 per cent. or better. Adams, Cumberland and Philadelphia counties indicate a crop ten per cent above average yield.

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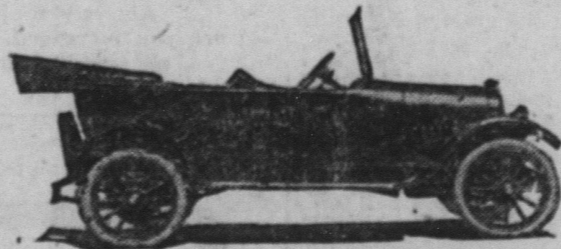
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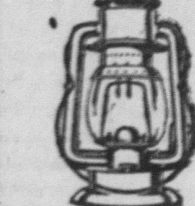


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