Richard the Black, as recorded in 1846.
I venture to speak to you this evening of a great historical character, of a great people, and of a great war. Of a great people because only a great people can produce and sustain great men. Of a great war, because war is a great school, and develops great qualities and character.

Deplore it as we may and must, the Red Sea lies ever between the pilgrim and the promised land.

War, war! Stern and terrible war, seems to be the inevitable and inexorable condition demanded for every considerable adjustment made to the liberties of mankind. The world moves, but only by fighting every inch of its disputed way. Right and wrong seem alike endowed with fighting qualities. If one does not prevail, the other will and must.

Two thousand years of the Christian Religion with its benedictions for peace makers have left this one ghastly fact as incontestable as ever. Nonresistance finds little support...
in the example of Christian nations.

Freedom is valued not only for what it is, but for what it costs. They who receive it as a gift, can never wear it as grandly and defend it as bravely, as they who have wrestled from the iron hand of the tyrant. Philosophy and experience teach one and the same lesson at this period. They are both oftenest who are least resolute. Cowardly submission is an open invitation to aggression. The lines, and limits of national and individual liberty may be well defined in theory, written in books, pronounced into laws, but human power respects no lines or limitations which have not been traced and never be retraced in blood.

Among all the great wars of nations and parts of nations, waged to obtain a larger measure of liberty or defend and maintain liberties already acquired and established, there, perhaps, not one
In history or song, more remarkable for duration, for heroic fortitude, for thrilling incidents, for far-reaching consequences, and beneficial results than was the war waged by the Netherlands against Spain, in which Philip II. and William Prince of Orange, now known as William the Silent, were the respective leaders.

For a grand and vivid picture of this tremendous conflict of more than a half a century, the Protestant world is more indebted to J. Loftrop Motley the personal friend of the late Charles Sumner than to any of the many writers who have attempted that work. His History of the Dutch Republic is a masterly production. It leaves nothing to be denied, doubted, or denied. His gravest charges against the Catholic Church is the hooper and most startling statements are amply supported by documentary evidence. Not to be passed over. The views on both sides are fully and vividly by either of the interested parties, plain bare.

I make haste to acknowledge my own indebtedness to Mr. Motley for my conception
of the noble character William and my
knowledge of the facts and events of that
terrible war of which he was preeminently the
hero.
No apology whatever is needed for calling
the attention to the debt we owe the Dutch
people for their part taken in that tremendous
to-day
Conflict. Our own freedom of thought in matters
of religion which is so precious and priceless
before and after, is largely due to their hardships and sufferings,
during their war, with bigotry and persecution.
Though separated from our times by the space
of three centuries, though more than three thousand
miles of the wide waste of waters. Divide the
two countries, we are in larger measure than
any other nation, the home of the ideal recipient
of the beneficent results of the Netherlands war.
It was a fight by common friends against
a common foe.
The historian calmly finds a clear, close and
establishment of the
logical connection between the Dutch Republic of three
centuries ago and the American Republic. whale
recently
has just celebrated its first centennial. a
connection between the war of the Netherlands
against Spain and the war of the American
Colonies against England. Between William the
Ath the head of the Protestant forces leading the armies of the Revolution
Silent and George Washington. Both Republics,
both wars, both men, belong to the same great
family of men. The great
Chase of events by which the Cause of humane
liberty, has gained its present ascendency
in the world. They stand related to each other
by the sense of Cause and effect. The elder
was essential to the existence of the younger
Republic. It is a significant fact that before
Before setting sail finally from the old
world to the new, the Helvetic Fathers beheld
themselves to Holland. Having traveled there eleven years.
This year in the Dutch Republic, speed there
as a school preparatory to the greater school
of free institutions since established by their
on this Continent by their descendants.

Of course, in the space of the short
hour allotted to me, I can give minute
details neither of the Netherlands war
nor of the causes that produced it.

Sufficient for this occasion it may be
to state, briefly the relation subsisting between
the Netherlands and Spain prior to the war
establishment of
which finally resulted in the Dutch Republic,
and the triumph of free worship and free thought in Europe,
and some outline of the causes which forced the
Netherlands into rebellion.

If we could go back three centuries, and take our
stand upon the soil of the Netherlands we
should find that country within the limits
and under the laws of what was then the
Spanish Empire. And Charles the V. the
neighboring Monarch. Staying here a while,
we shall soon see this warlike Ring-
wear out and broken down at the early
age of fifty, lie peacefully human...
At elevating the proud but throne in Europe, in
favor of his son Philip second: We shall also
find that the new king, unlike his father, disposed
to rebel anywhere, outside of Spain; You will
find too that he is thoroughly Catholic as he is
thoroughly Spanish, and has therefore nothing
in common with his distant subjects and that
he does not in anywise seek to conciliate them.
He holds them from the first at more than arms
length and scarcely regards them as loyal subjects.

His plan of governing them was in the highest
degree detestable to them. He committed to the
care of a regent in the person of his sister Margarita
of Parma, and mather Cardinal Granvelle; her
prime minister or secretary, besides Margaret
and Granvelle, the regent and the Cardinal, there
was of old time standing

of a legislative body, in the Netherlands, known
as the States General, a body which in theory
possessed powers analogous to those exercised
by the American Senate, but practically
under Philip it exercised no power at all; you will also find that the Reins of Government are firmly and completely held in the hands of the new King and that the people had no voice in their own Government. Whatever. The States General where they once had some share in making the laws could now do nothing without Grauveli, and Grauveli could do nothing without Margaret, and Margaret could do nothing without Phillips.

This long handed Government, with its head in Spain, and its hands in the Netherlands was particularly friendly to severities of all kinds. The large space between the head and hands was kept full of doubt, delay and intrigue, and falsehood. As a consequence a deep and general distrust was felt at both in Spain and in the Netherlands extremities, the ruling and the ruled. For there can be no trust where there is no truth.

One of the first indications of
The troubles coming upon this people, was the arrival among them of large bodies of Spanish troops. Phillips had scarcely got seated upon the throne of his father, before he began to invade the Netherlands, in a manner at once stealthy and sinister. All the important towns and cities were speedily garrisoned by Spanish soldiers. Their uniforms and arms were visible everywhere, and were objects of strong and ever-increasing hate and dread among the people, who could not readily discern the purpose for which they were sent among them. Every day brought some instance of conflict between the common people and the Spanish soldiers. These oft served to deepen animosity already deep, and to kindle resentment always ready to blaze forth on both sides, and upon the slightest provocation. The troops were haughty, and the people were sullen. The conditions were plainly present for a terrible war, and war came at last.
A war of which was
of fiercehness and craft, only equalled by
its endurance, long duration.

The quaeler was thert as it is now, and ever
will be, was the new against the old and
the old against the new: The people against
the king and the king against the people. It
was knowledge against ignorance, and reason
against superstition. It was freedom against
authority and bigotry.

Until the Dutch people, though oppressed had
enjoyed a certain measure of liberty. The
change from Charles to Philip was from bad
to worse. The little finger of the latter was
heavier than the whole body of the former.
The Spanish joke, heavy and grievous
to be borne under Charles became galling
bloody and intolerable under Philip.

On ascending the throne, the new King
seems to have given his mind to one great
idea, and he dedicated all his
Powers and opportunities to the one purpose of making Catholicism supreme throughout all his dominions.

To accomplish this high religious purpose he evidently thought that no means were too harsh or too cruel, no artifice too mean or too immoral. The sacred claims of justice, mercy, and truth, could not be allowed to stand in the way of this one high religious purpose of making his dominions entirely of the Roman Catholic faith. He was literally the "pole horse in the Apocalypse". He employed death in every form which could affright the souls of men. The inquisitor, named the victims - the inquisition condemned, and at once the warm blood flowed, the flames rose, and living human flesh crackled, peaked, and burnt to ashes. It is hard to think that to make a concession to liberty as the right to worship the infinite according to the dictates.
of one's own conscience, could only be
bought and
purchased at the cost of so much suffering.
Difference of belief from the True Church means
death as well as damnation, and Philip
seemed determined that none too guilty of this
horrible offense should escape. At last,
The Church was
inventive, were singularly provident of instruments in the art
in the
excessive
of destroying human life and means of torture.
There was death by hanging, death by strangling,
death by drowning, death by shooting, death
by starving, death by poisoning. Some were
torn asunder by horses attached to each limb.
Some were chopped to pieces in detail beginning
with the first joint of their fingers and continuing
by piece-meal till the whole man was destroyed.
Some were disembowelled alive. Some had
their heart torn out and flung into their face.
But there is no enumerating all the horrors
the propagation and defense
perpetrated in defense of the faith, and
and subversion of the holy Roman Catholic
Religious.

Before there was any organized resistance in the Netherlands, to these accumulated and numberless horrors; before the phlegmatic Dutch people could be lashed into open war, upon their bigoted and cruel persecutors—at least one hundred and thirteen thousand Protestants had suffered the rigorous torture of the Spanish Inquisition.

The patience and forbearance of these people was alike wonderful and painful to contemplate. Walking among these and beholding the atrocities to which they were subjected, the heart aches and breaks with the inquiry as to where will the tormented turn upon their tormentors and give blow for blow, and death with death!

I know of no race of men more patient—under whatever more nor resisting in the face of temptation to violence; more hopeful that deliverance would come in some other way, that the thirst for blood at last would be satisfied—and cease, unless I accept any
My own murdered people who are daily slaughtered
in the same spirit on account of their political
opinions.
It was the cunning as well as the desperation of the
Dutch people to make haste slowly. They endured
the fierce wrath of bigotry and bondage, but they
could bear it no longer. They were preeminently
a peaceful people and were ready to purchase
peace almost at any price.
Their submission to wrong however was not the
result of any celerity to wrong as is some-
times slanderously attributed to any low race.
These people employed all the means in their
power to secure peace, by novel means, by
appeals to reason, justice and humanity and
it was not until they had faithfully tried
all such measures—nor until they had
fairly besieged the Spanish throne with
arguments, petitions and remonstrances—nor
until one Chartered Right after another
had been wastefully blotted out; it was not until the
able and bloody duke of Alva was dealt with his veteran
Spanish army, to extirpate the last vestige of liberty;
it was not until they saw the mantle of moral
death drawn around them by the steel clad hand
and all hope was gone
of superstition and bigotry that they ventured at
last upon open and organized resistance.  
When this momentous crisis was once reached—Oppressors
received a lesson which ought to suffice for all time and
would if men were not mad. They demonstrated that
a nation strong to suffer may equally strong to fight. Their
fire and fierceness in battle were only equalled by their
heroic firmness and matchless fortitude. In their
poverty of arms, they reversed the order of prophesy—
they literally, their ploughshares into swords and
their pruning hooks into spears, and taught not
only their sons, but their daughters the art of
war.
It is a remarkable fact, that in some of the
most desperate battles of this protracted war—
Women bore a conspicuous part, and in the fury of battle were not less brave and steady than the veteran soldiery. Sisters stood by brothers, wives by husbands, resolved to succeed or perish, together in the cause of freedom.

The argument that women ought not to vote because they cannot fight falls to the ground in the light of this Duxto's example. Yet I would not take the right to do the one, on the ability to do the other. The logic is about as bad as to say because a man cannot fly he has no right to walk—or that he ought not to do anything because he cannot do everything.

Many analogous may be traced between this war against Spain and the Colonial war against England, the war for religious liberty, and the war for political liberty. But the cause of the Colonies against England the was light as air compared with cause of the Netherlands against Spain.
George called for money. Philip called for blood. George was selfish, haughty, tyrannical, and cruel. Philip was a fanatic, cold blooded and cruel. He would not hesitate to exterminate a race for the glory of God.

In several particulars, the had a decided advantage over the Dutch people. The fathers of this Republic had fully counted the cost. They knew from the first what they were about. The Dutch did not know they had not considered. In the earlier stages of their troubles, they behaved like frolicksome boys, and indulged in jokes and farces on the very verge of war. While they sought peace, they permitted practices which could only lead to war. The fathers of the American Republic marched by a previously ascertained line, while the Netherlands only drifted as upon an unknown sea without Chart or Compass and with no definite port in view.

In this respect they resembled us more in our recent war with rebellion than the fathers in their war with England.
They went into the war with spirit without a policy, as we went into the war with the rebel South without a policy.
Though the Dutch people from the first were fighting for the right of self government, they did not dare to admit that preposterous fact to themselves and much less did they dare to proclaim it in the ear of beseeching Europe. Such radicalism could not come but by a long course of preparation, by suffering. They flattered themselves that they could successfully resist Spanish persecution without impairing the authority of the King by whom persecution was enjoined and inflicted.

We repeated a similar folly. When we proposed to put down a slaveholder's rebellion without any wise considering the delicate relations of master and slave. They were restrained by the doctrine
Of the decline right of Kings, we were restrained
by a secular revenue for slavery. The people
of both countries at usual were in large measure
responsible for both errors.

It is a notable fact that the people of the Netherlands
made no successful resistance to Spanish power
till the expiration of the duration of Kingship
by device right, and the date was true.

We made no headway against our
slaveholding rebellion till we exploded our
device right, delusion and parted with our
reverence for Slavery. The abandonment
of both errors was the turning point in
the fortunes of both wars. By it both were
made consistent, logical and strong.

Neither nations, nor individuals are apt
to see the whole truth at first. Time and
events are the great instructors of the
race and it is interesting to observe how
rapiily a people may sometimes be
21st century

whirled forward by those in the straight line
of wisdom and duty. They are often converted
and moved forward without their own
knowledge, and accept the truth in
action, which they still deny in theory.
It is one of the convincing evidences of
a moral government of the universe
that the discovery and adoption
of one truth, naturally leads to the
discovery and adoption of another. The
one makes the other in some degree
certain; if not incontestable. Right and
wrong are equally logical as well as
equally illogical. The friends of slavery
are not less logical than were the friends
of antislavery. Mr. Calhoun was convinced
in denying all human rights to the
Negro. He saw that the end of the
journey was involved in the first
step. He saw that to admit, that the
negro had any rights he must admit that he had all rights. If woman, then a freeman, if a freeman then a citizen, if a citizen, then a taxpayer and voter and if a voter, then eligible to Congress and if to Congress there was no knowing where else he might go.

It is observable that at first on the side of the whites the contest was purely physical. No great moral principle or idea loomed visibly above the struggle. They fought simply against a recognized hurtful and hostile. They simply gave back blow for blow. They had the courage to fight, but lacked the courage, or perhaps the comprehension, to declare what they were fighting for. They stood by the old in theory, while fighting for the new in practice. They talked of the "Acords," "Joyful entrance," and "Covenants" old papers, which had long ago lost their
And about which nobody cared
significance. They did not dare to deny
to the right of the King, or deny the right of
the Church, to control the religious convictions
of the people. The right to detect and punish
heretics was conceded. It was not the
woman to which they objected
persecution, but the major of the persecution;
It was not the principle, but the form, not
the inquisition, but the Spanish Inquisition
and the God appointed and God appointed
Philip the King, but his uncle, ministers and
brutal soldiers, against These and them
they rebelled and fought. Had they forever
whether they were treacherous, what venerable
dogmas, both of religion and Government,
built, they would be compelled to abandon and oppose,
it is fair to assume that they would have
been amazed, apprised and it were from
the undertaking altogether.
They did not see that need from the beginning
any more than we did, in our late war.
and it is well that they did not. War is a stern
disciplinarian and a great teacher. Nothing so
quickly opens the eyes of a nation as a war.

They are further beyond the power of their own
wealth, and the struggle and debt prepared the
way for another. So it was with the Netherlands.

It was not until after years of terrible war, and
suffering that the Statesmen of that Country, could
be brought to see that complete and absolute
religious liberty was the only ground of safe
leadership for themselves and for mankind.

When they boldly took the position that a
man's religious convictions were not to
be interfered with by any power on earth,
outside of himself, they placed their cause
upon the solid rock, and were a long way
on the road to the right of self government.

The union of these two elements, moral and
political power, was among the first
conditions,
of final secrets.

Great and powerful, however as is civil, liberty, when viewed as a motive of action, it arouses no such enthusiasm, and left will men to no such heights of daring, as a desire for religious freedom and a fettered mind.

If men were to wade through blood for the one, they will wade through blood and fire for the other. It is the religious side of this Netherland war, which makes it a luminous point in history and will make it a fascinating subject of thought with after coming generations.

About the most wonderful thing connected with this war was its duration, and the decreasing impossibly of a strong overcome and weakened Nation to crush a weak one, where few the "highs". Never were belligerents to all appearance more unequally matched, The country of millions itself or a mere dot upon the map of Europe, fit for its
natural condition for amphibious animals than
for men, a low flat country, not given directly
to mankind by Providence but won from
the waves of a turbulent sea by the utmost
perseverance and the most heroic industry. Its
population was only about three millions,
and though they were a hardy and virtuous
people, their habits and customs were all
strongly averse to love.

It is not upon land across such flat and
dry parts of the earth's surface, that poetry
and eloquence, locate the noblest love of
liberty and heroic deeds in her behalf. For
these qualities we usually look to deep
valleys and lofty mountains, where the wild
winds
never cease; where the eagle soars and sends
his shrill scream against the blustery

The population of the Netherlands were
not only few in numbers, they were
weak by reason of their sectarian divisions
jealousies and rivalries. They were not only divided but antagonistic. They were composed of Catholics, Lutherans, Calvinists, Anabaptists. In a sense, the latter are Ishmaelites, the rest. Each of these bodies was watchful lest the other should gain some advantage. In fact, the Protestant denominations of that day probably dreaded and hated each other only a little less than they hated and dreaded the common enemy. As to day we have to thank the violence and extravagance of the South for the abolition of slavery and for the union of these States upon a more enduring basis, so also we have to thank the violence and fury of Romanism of the sixteenth Century for the Dutch Republic and for a larger measure of religious liberty. From first to last, the Protestants were held together less by any external...
principle of Cohesion than by external Catholic pressure, and even this did not secure unbroken fidelity to the Common Cause.

There were times, when one sect was perfectly willing to purchase relief for itself at the sacrifice of the Common Cause. The history shows too, that as there were Tories in the American Revolution, and as there were Copper Heads during our late war, so there were Tories and Copper Heads in the Netherlands. It was there, as here, a divided South against a divided North.

Some openly took part with the Common enemy, while others tried to stand upon neutral ground.

Such then was the Country, such the relations of its sects and parties—kept a studer at the Centre, divided and crippled at the very root—where it should have been most united and strong.
assembled of ill-assorted and conflicting materials, apparently incapable of any considerable resistance, an easy prey to the Spirit. Now opposed to the people of this Indian country, thus divided, confused and ill-assorted, what have we? We have the Spanish Empire in its palmy days, and in the fulness of its power. With a grand and compact, unit in all the elements of national strength, there stood the dwarf—there stood the giant—and between the two the battle-field. Spain thoroughly prepared, alert, orderly, with purpose fixed, with plans matured, calmly surveying the whole field, knowing just when, where, and how to strike. Her Government from Philip's day on worked with the precision of Cortes. Her Statesmen were among the
attest and her generals among the most
skilful and brave. She was in fact at
the zenith of her greatness. England,
France, Germany and all the world at
that time admitted her power. She was
great in her internal resources. Great in
public order. Great in her respect for
legal forms and for the authority of her
rulers. Besides all this and more space
was supported by the active approval
of his holiness the Pope and by the
ardent sympathy of the Catholic world.
For several of war she had the wealth of
two continents at her Command.
She had still another advantage. She was
tired of war. She was cured of its perils
and hardships by an opproventineship of
cegral Centuries. Her history was a history
of brilliant military achievements. She
had driven back the Moors. Scattered
he crested and expelled all opposing
creeds and sects from her borders. Her
soldiers were soldiers of the Cross. They
went into the Netherlands flushed with
victory, and overflowing with military
ardor. They would have gone evey
where else, in the same cause and in
precisely the same spirit. They were ready for
any field however remote and for any
foe however formidably. In fighting
with the Netherlands, they were sustained
by a double inspiration. It was loyalty
to the King and fidelity to the true faith.
It was loyalty and piety against treason
and heresy, order against riot, and
discipline against the mob.
To take up arms against a nation thus
strong and thus loved must have
done to the wise and prudent statesmen
of their day, like the madness of rushing
from safety to danger and certain ruin about as small as seemed the attempt of dear old John Brown to conquer Virginia with twenty-two men. But it is proper to say that the acceptance of the gravage of war was not a matter of final conflict was unavoidable choice. There was no reasonable alternative it was the irresistible conflict of the sixteenth Century. The middle ground of compromise was impossible. The alternative with them as with us was slavery or freedom. The Pope is absolute, or the Pope is nothing. If he binds he cannot bind in heaven, must not be bound on earth. For men are co-practical and logical to believe that what is weak and contemptible here, is of boundless authority elsewhere. Too much honor cannot be awarded to the dutiful people for what they suffered.
and achieved in the cause of civil and religious liberty. If this were the only claim to the
civilized men's
gratitude of mankind, they would still hold
a place among the greatest benefactors of
mankind. They bore the brunt of Popish power
in Europe and made free thought possible in
the world.

You will pardon me another analogy:
The experiences of this people in the earlier
years of the war were strikingly like our
own experience during the earlier part
of our late war with slavery.

Like ourselves, it was their bad fortune to
at the beginning to be afflicted with raw
recruits and incompetent generals, and
sometimes with treacherous ones. Like
ourselves, they had their Ball Rums, their
Balls bluffs, and their Frederickstuhls. Like
ourselves, they were educated by war for
war, and like ourselves they learned to
conquer their own prejudices and abandon thus their superstitions and to overcome their Spanish enemies.

But alas! how slow and painful was the process: through what startling reverses, what mortal agony, what dreadful disasters by flood and field, what horrors of blood and fire, this wisdom was gained.

The destruction of life at the first was almost wholly on the wrong side. Before the skillful generals, the veteran troops and superior arms of Spain the badly appointed and badly commanded and hastily organized armies of the Reformation were dethroned down like hay before the scythe. They were not merely repulsed and demoralized, but were routed, cut to pieces, scattered, pursued, overtaken, murdered, annihilated in detail.

For nothing however was this war
more remarkable, than for the success of
the weaker party in raising successive
armies in the face of the most chilling
and hopeless disasters. As fast as one army
was destroyed another was
immediately created. Nothing but a
quixotic love of liberty and a fortitude which no
reverse could break down—can explain the
almost endless succession of armies brought
into the field.
No word painting is needed to paint in high
color the heroic qualities of the Dutch people.
The simple facts are more eloquent than
fine rhetoric. Subjected to crimes, outrages,
sack and pillage, with all their incidental
abominations of rape and murder; defeated
in almost every great battle; the sympathy
of the Christian world against them, they
still persevered, and year after year for more
than fifty thirty years continued the war.
The horrors perpetrated by the slave states of the South during our late Civil War have been sometimes compared with those committed by the Spaniards against the Dutch. But, as I think of the American Slavery, I do not accept this comparison. The cruelties employed in the interest of physical slavery have never quite equalled those inflicted for the maintenance of religious slavery.

Nevertheless both wars prove that the moral despotisms of men are about the same in all ages, and countries. Give the man among you absolute power over the bodies of men, and he will become a wild beast, ready to tear and slay upon very slight provocations. On the other hand give even a Saviour over the souls of men with the power to enforce by pains and penalties, his religious creed and history, shows he will become something more terrible than a wild beast. Crimes and Cruelties
which other men commit in fits of sudden anger, as a tyrant will commit without warning, without palliation, without remorse, without shame, and with deadly satisfaction. The cruelty of Phillip plainly enough made the source not vice but nature.

Man which is said to be enmity towards God, but the spiritual man he was not cruel by nature but only by grace. When he burned the bodies of heretics or chopped off his head he did the one or the other in obedience to God. The age was dark and the net-work of superstition was thick and strong. Nobody thought in his day that error in matters of faith might be tolerated while truth was left free to combat it. History credits Phillip with great kindness towards those who agreed with Rebec. The lamb only became a lion in the interest of pure Religious faith. It was natural that he
Should assume that the religion which was good enough for his own beloved Spain, will be good enough for the people of the Netherlands. The seeds of the dawn of the Reformation had never been allowed to take root in Spain. The few seeds carried there were scattered, not down, and fell upon stony ground. They sprang up suddenly and were cut down quite as suddenly. They vanished in the hot fires of the Inquisition. The case was just the reverse in the Netherlands. There the good seed fell upon good ground, took deep root, grew, and flourished and brought an abundant harvest, some thirty, some sixty, and some an hundred fold. But alas! the age was dark with them as with their Spanish persecutors. As these converts became numerous and strong, they imitated the bad example of their enemies, and behaved recklessly, lawlessly, and scandalously.
These attacks upon the old church were
worthful and furious. Their words were
not more violent than their blows. They
poured contempt upon the sacred altar of Mother
Church. They ridiculed her miracles, broke
her sacred vessels, cast down her sanctuary
images; defaced her holy pictures, held mammoth
outdoor meetings, preached their forbidden
doctrines, and lead the people away from
the faith of their fathers and the Church of their
renovations.

One of the most important lessons taught by
this religious war is that when once fleeing
away reason and accept the rule of faith
alone, the worst possible things can be done
from the best possible motives, and for how
little, more conscientiously must in
ers establishing the neighbourliness of any
act or measure.
There is no absolute reason to doubt that his burning and slaying of the Protestant Phillips fell
himself discharging a sacred religious duty. The evil in his eyes must have been shocking and
full of danger to the souls of men; and it was
natural for him to think that it was for him to
apply the remedy. Persecution had unified the
faith of Spain and the Netherlands.

In the selection of his agents Phillips showed
admirable skill and judgment as well as an
unwitting conviction of the holiness of his
mission. The command of his first grand
army to enforce a sound religious faith was
given to the Duke of Alva. He was an able
general and a devoted Catholic. His mission
was to burn, destroy and exterminate, and
never was cold blooded and cruel work committed
at hands more cold blooded and cruel. It might
be said of him as Surate if he was the mildest
mannered man that ever scuttled ship or cut a throat.
It was the boast of Alva that he had killed
in cold blood eighteen thousand Protestants
and history proves the boast well
founded.

The appearance of this man of piety and
persecution, with his army of twenty
thousand exterminators in 1567 upon
the field of the Netherlands, had one good
effect: it put an end to all doubt and
suspense, as to the intentions of Phillip.

Called to the front, the ablest men of the
invaded country and compelled men generally
to take sides. There had been riots, insurrections,
mutinies and collisions between the parties of
the old and new religion; but until Alva
the war was without form.

Among the many noble spirits thus called
to the front of this tremendous conflict,
by the presence of this iron-hearted Duke
of Alva; there was one great Character.
which towered high above all the rest - a man
wise in counsel, strong in arm, high in
position, great in wealth - and one whose
life long devotion had won the entire confidence
of his countrymen, a man in whom the warrior
was only surpassed by the Statesman, and
the Statesman by the self sacrificing lover
of mankind - and that man was William
Prince of Orange, now known as William
the Silent.

The value of one great man, when a nation
is in trouble has been often illustrated, and
never better than in the prince of Orange.

But for the presence and power of this one
great man, it is not easy to see, how any
successful resistance could have been
made to Spanish power in the Netherlands.

Happily the crisis did not demand more
than the country was able to supply.

There was not one element in William's
character. Not one mental attribute, not one physical or social perfection which could have been spared from the leader of a country so decided and dedicated against one so united determined and strong.

It was his wisdom, forbearance, dignity, and statesmanship which silenced the angry waves of sectarian division and religious contentious among his countrymen. It was his great spirit that brought together and fused into a solid bond the chaotic elements of his country and dashed it against the massive forces of Spain, under Alcaz. To him more than to any other we are indebted for the
for the noble example set to mankind by his people in this vast and momentous struggle for the right. It was the red-hot fire of his quenchless patriotism which warmed the hearts of the Dutch people.
made them invincible.

Through all the earlier part of the war, mainly
desultory to the party of the Reformation.

This made them how a great man devoted
to a great cause, fixed by a great artist,
resolved to survive or perish, with his cause.

Can convert the most appalling disasters and
successive defeats into new motives to renewed
exertion.

In estimating his character and achievements,
it must be remembered that William of Orange
was not the leader of a simple contest with
Spain. Neither in war nor in statesmanship
was he measuring arms merely with Louis
and Philip. Even such a task would
have been one before which many strong men
might quail—but to William belonged a
heavier and more difficult task. The outside
world was from the first a deeply interested
party to the contest. Though his military activity
were confined to the Netherlands, his statesman
ship was required abroad. To cope with Spain
he must cope with France, England, and Germany.
His relations with Henry, Ferdinand, and
Elizabeth, often required greater exertion than
his relations with Phillip and his able
ministers. These external relations with their
Manifold and conflicting vicissitudes imposed
burdens which could be borne only by an
intellectual giant, and such a giant he proved.

Though busy with his troubles at Rome, some of
which touched not only the state but his own
hearthstone and pillow, he never wavered
nor weakened. In the thick of them all, he
was seen steadily, threading his way through
the intricate network of foreign diplomacy-
playing off the rival ambitions of one
Court against another. Now parrying a
meditated blow, and now winning reluctant
support—how exciting the hopes of one
Nation, and now the fear of another, as one
or the other stroke of policy promised service to the
great cause to whose defense he had now dedicated
all his power, and staked his life.

We must once test by comparison one with another,
those of one age with those of another age.

But it is not easy to find men or circumstances
to match in this case. In some important respects
Wilhelm of Oranje stands alone in history.

No Ruler ever had just such a religious war
on his hands.

What George Washington was in the darkest
hours of the war for American Independence
What Toussaint was to the black Republic
of Haiti. When the armies of Napoleon
attacked about it and attempted its
reconquest. What Abraham Lincoln
was to this Country when James Buchanan
had surrendered it to Slaveholding Rebels
that and more could Wilhelm the Silent
to his country and to the cause of civil and religious liberty.

But of the three illustrious men that met together, the man who most resembled the great man of the Netherlands was that precocious self-made man, Abraham Lincoln, who embodied the more of the best elements of the American character than any man who has occupied the President's Chair.

In the matter of his social position and training, William stands in striking contrast to Abraham Lincoln. William was highborn, a prince of the blood, surrounded from the cradle with the best conditions that great wealth and high position could purchase; Lincoln springing from the lowest round of the social ladder. There was also a marked difference in the respective mental characters of the two men.
Wilhelm was preeminently a leader of thought as well as of men. He was ever in the front and never in the rear of his people. He comes to them as a pillar of fire by night, and as a pillar of cloud by day, shielding them as a balm from heat and from darkness.

Abraham Lincoln, great and good as he was, did not lead the thought and feeling of his country. He did not create events or opportunities. But he was wise enough to accept the advantages of both. He did not make public sentiment nor did he resist it, but adjusted it and tuned his measures to its demands. And yet these two men, so strikingly unlike in some important particulars—the products of different ages and civilizations, the outgrowths of different social conditions, the one a prince and the other a democrat, the one the child of wealth and the other of toiling poverty, were stamped by nature with the same sentiments of a common nobility, and appointed to a common mission in the world.
as we have seen
Both men were at the heads of fearfully divided
peoples, and both possessed, in large measure
the high qualities needed to soften asperities and
heal divisions among men. The war in both
cases was carried between a united South on the
one hand and divided North on the other. Both
men had sons of their own households, and
both had disowned traitors in their camps.

Both William and Lincoln were in the midst
of their years when the body and the spirit
were both at their best. Yet before age had plucked
the fire from their hearts or dimmed the
light in their eyes, the heavy cares of state
had plowed deep furrows in the brows of
both men. The countrymen of William soon
learned to call him father William, and those
of Lincoln soon learned to call him father
Abraham, and for the same reason: the
people believed in both men and trusted
both as children trust their fathers.
While Abraham Lincoln lived and was seen at the capital of the nation, the loyal people never lost heart or hope. Though a hundred battles were fought and lost, they never doubted of final success. In William their was the same unswerving and unflinching trust.

Both men were remarkable for their extremely cheerful disposition and loveliness for their capacity for the most serious devotion to whatever business they might have in hand. Both men too, were often berated for their apparent levity. Extremes meet here as they meet elsewhere. The man that laughs heartiest is the man that weeps deepest, and the one extreme enables him to support the other.

While moving about between beaten cities, starving garrisons, and incipient real fires bearing a heavier load of responsibility than any other man in his country, William...
still found moments for great cheerfulness. Men
who are incapable of this feeling, in such circumstances
changed their with levity. They did not know
that the further the pendulum swings in one
direction the farther it must swing in the other.
Great loving hearts were in the breasts
of both men. Their amiable qualities called
out corresponding qualities in all who came
about them.

It is remarkable that these two men, resembling
each other so much in their temper, character
and in their relations to their times, should
have resembled each other in the manner
of their deaths. When William died as he
did die, at the hands of a most persistent
and treacherous Adelmin—adversity who
only the day before had received from
the good man, a charity—he died invoking
mercy and pardon for his guilty murderer.
Could our own Lincoln have spoken
after the assassin's bullet, could cracking through his train, it would have been entirely like him to have fled also for mercy for his merciless murderer. "Alas!" toward none Charity toward all. was his motto in life and in death.

It is worthy of remark that William the Silent, and Abraham Lincoln were alike fortunate in the time at which they were called away from the stormy scenes of life. Both saw the mighty works of their great lives nearly completed, and died amid the glorious triumphs of their cause.

William though long under the ban of king and pope, an outlaw, though long pursued by assassins, though large rewards had been offered for his assassination though five different attempts upon him had been made during his life, he lived to see his country free, his Spanish enemies vanquished, and broken down— the sectarian divisions of his country healed— the armies of Spain defeated, proud and driven away. It was a noble triumph.
from the sea, and the pillars of the Dutch Republic,
of which he was chief builder firmly established
then next make pilgrimages to the place
where William fell, and while freedom has a
home anywhere on the American continent
grateful pilgrims will find their way to the
grave of Abraham Lincoln.

Great hearted men, though three centuries
though three centuries have intervened,
stretch away like an ocean between you. If
were cast in the same quiver should ye
were comrades in the same great cause and
paid the same supreme penalty for your
devotion and together shall your memory be
cherished forever!
I have said that William of Orange was a
warrior, he was that and a great deal
more. He was at once a statesman and a
philosopher, and a lover of mankind.
We trace him in his noble course, not merely over the
horrifying Chasm of a long and harrowing war,
spanning the dreadful gulf with his cheerful spirit
like the rainbow, always most serene and beautiful
when the clouds were blacked and the tempest louded.
But as one of the noblest benefactors of mankind, for he
was frequently a discoverer and organizer of truth
into the laws and customs of his Country.
To form any just idea of the force and effect of a great
public character, we must measure the power of the
resistance with which he has to contend. It is easy
to be a giant among pigmies and to be a cannon ball
among egg shells.
Greatness like most other things in the world is
relative, not absolute. An idea or an achievement,
which would secure honor and distinction in one age
and in one class of circumstances, would do
neither in another age and in other circumstances.
A man to be truly great must not be behind the
times or even a trend with his times but in
advance of his times.
It was something for them all to cross the continent, which
they did it. Any man can do it now. Thoughts and
opinions which towered high above the ordinary
range of mind in the sixteenth century, are now
on a level with the middle learning which was
then in the cloister, has now gone out among
the people, and the standard of greatness is
steadily advancing.

I shall attempt a biographical sketch of this man. I
have seen him only in the whirl and tempest of events,
and give only glimpses and impressions of his
character. For better knowledge of him read the history
of his country. His name coupled with deeds of highest
honour will be found there, growing on every page.

It already intimated the war for religious
liberty in the Netherlands did not begin in Carnval,
until the Duke of Alva invaded the country.
It was then and not until then that William
Allied himself to the struggling cause of the
Reformation. After that invasion and to the end of Spanish power to the Netherlands. Orange against Alva, and Alva against Orange had never had Contemporary greater reason to respect the ability of each other. Spain had no captain superior to Alva, and Rome had no disciple more obedient to her ghastly teachings. That look like war had happened previously to Alva Advent. Margaret the Regent and Granvelle, the secretary, had been busy, though somewhat blindly at work. The Inquisition had yielded a considerable harvest of blood. Events and riots were abundant, but those moralistic turmoil were signs, the shadows of coming events. The swift flying clouds darkening the sky before the storm of fire and hail.

Something of the Character of William May be learned from his deportment during the ten years preceding the time of his taking part in the war. While the broad current of events was swelling on towards the dreadful Calamity of 1566, the conduct of William was marked by the most rigid prudence. To outward seeming he was wholly unconscious of the part
he was destined act in this opening drama. He
was a vigilant observer, but a silent one. It sometimes
happened that more talent is required to be heard than
to speak - and he is a wise man who knows just when,
where and how far it is best to declare his views.

His title: William the Silent was acquired
under peculiar circumstances. Full eight years
prior to the great war, while hunting in
the woods of Vincennes, with Henry of
France and the Duke of Alva, he learned
from the lips of Henry, a plot entered into
by Henry and Phillip, to exterminate all the
Protestants in their respective Kingdoms.
This dark and bloody purpose was divulged
to him as to a conspiring party and a Co-
conspirator. He was himself a Catholic and a Prince,
and it was easy to regard him as an ally in this
pious plan of extermination. He does not seem
to have been surprised and startled by the
Revelation. His face was a blank and he heard
It without word or sign. There were no traces in his countenance to tell whether he shared or shuddered at the infernal purpose.

His wonderful presence and self-control on this memorable occasion were for him the surname by which he is now best known in history. He was ever after called 'William the Silent.'

It must not be inferred from this title that William was incapable of speech. On the contrary, he is credited with being one of the most eloquent and impressive speakers of his age.

Though silent in the woods of Vincennes, from the hour when this bloody lettre was dropped into his ear, William's purpose was formed and fixed and unalterable. He resolved that no effort of his should be spared to defeat the murderous and inhuman purpose of the King of France and Spain. But the time to wrestle with this purpose did not come till long after this conversation with the Royal Hunters.
Weaker nerves and a hotter head than his would have denounced the hell black plot at once, and given notice of their inflexible opposition, but the wisdom of feeling is not always the wisdom of reason. While such righteous indignation would have and such expression of it been creditable to the heart of Wallace it would have done no credit to his judgement. They are not necessarily guilty of duplicity and falsehood because they prefer to be the masters of their own secrets, and to chose their own times and places for declaring themselves.

Wallace knew that his time was not yet—
And therefore proceeded as usual. His manner of life was so ordered as to avert suspicion in a quarter where suspicion would have been destruction to himself and to his cause.

His style of living was much after the mode of the Noblemen of his Country, only his was more liberal and splendid theirs.
For his wealth was vast and his hospitality boundless. While however, the noblemen of his day and country were gluttonous and drunken, the habits of William were temperate and his life blameless.

History paints him as a man of sound body and of sound mind, a sincere friend, a cheerful companion, and remarkably sound of society. His education was exceptionally liberal, and his attainments large. He was in his day a fine scholar, wrote six different languages and what is more remarkable spoke most of them fluently.

His deep nature was early discovered by Charles the Fifth, and that discriminating Monarch, who well knew how to choose his agents, selected William even before he had reached the full age of manhood, to conduct important business for him at foreign courts. The skill and ability with which he discharged these duties gave him a reputation far beyond his years.
He was no malcontent, no enthusiast, no disturber of the settled order of society. Year after year rolled on, and the rapidly rising Reformation, to outward appearance, took their nowhere. It was thus far mainly confined to the common people.

In the effort to give ascendancy to the new religion, particular trades and callings were especially prominent. The poor are ever discontented with things as they are, and hear the truth gladly. The agitation among the tailors, dyers, and weavers was loud, deep, and pertinent. William heard its roar—knew its meaning, but remained silent and continued to move upon that high plane of society not easily reached by such truths. A loyalist in politics, a Catholic in religion, a member of the Council General, an adviser to the Regent, Margaret of Parma—a cousin to the reigning monarch—a somnambulistic man surrounded by all the
Luxuries that wealth could purchase or friends could bestow. Welche was courted on all sides by the highest circles of his country. Money taught him for his great wealth, but others taught him for his great wisdom, and for the strength and the security which companionship with a strong man gives those who come near him. Honored and trusted by the nobles, loved and adored by the common people, he was just the man to carry his country, whether to suffer or to prosper, to lead. His interest however bound him to the orthodox side of his country and times. By position he was a conservative, both in politics and religion. No friend of his could have disputed that a man so elevated in position or prudent in conduct, so boundless in wealth, as highly connected, so universally honored and courted, was only watching and waiting to place himself at the head of one of the most comprehensive revolutions that ever shook the
Almost at the very outset of William's career as a leader of the forces of the Reformation, he was met by an event which sorely tested his fitness for the place he had assumed. I allude to Saint Bartholomew, the slaughter of twenty-five thousand Protestants in a single day, invited to a marriage with others, who were systematically slaughtered. They attended a Mass and where they, the guests were the victims. The monstrous treachery of this unexpected blow at the point from which William had assurances of support in his struggle with those who were overwhelming and would have utterly disheartened any leader less heroic. In his hands, William held the fullest assurance of sympathy and cooperation, by word, order, and device this wholesale slaughter of his friends was perpetuated. At the hour when the streets of Paris were flooded with the warm red blood of Protestants he was expecting new reinforcements from that quarter.
He had letters in his hand to that effect from Henry.

No event during the war was so startling. The friends of the reformation were for the moment shocked, appalled and paralyzed. It was like striking an iceberg at midnight in mid ocean when the ship with all on board, trembled and began to sink. The disaster brought the granniest qualities of Nelson to the front. While all others stood stouthearted and helpless the Duke of Orange held firmly on his way.

Unwavering, unwavering, firm, firm, and the contagion of his glorious qualities, gave victory over even this terrible calamity.

When his best plans failed, as they often did fail. When one army after another was annihilated, when one city after another was surrendered, when starvation had broken down the fortitude of his garrisons—when his lands were covered over with mortgages and his purse was empty; when his sons and brothers, one after another were slain.
When the very air was burdened with the
trials of his famished countrymen, Presley
for peace. William bore no jot of heart or hope.
and his voice was still for war.
It has been attempted to dim the luster of this noble
spirit by the imputation of ambitious motives. It
has been said that William desired to make himself
King of the Netherlands.
No great statesman and patriot was ever more
easily defied than such a charge. General
principles, as well as special facts prove the
entire disinterestedness of this great leader.
Outside of liberty enlightened
and progress, William had nothing to seek or
desire. He was already crowned with honors and
loaded with wealth.
In an open field with Spain, no man had
more to lose, and less to gain. No man had
less to hope and more to fear than
William of Orange.
It may be admitted that something of the grandeur of his
character be lost, if it could be shown that he had in
anywise acted from a narrow and selfish motive.
It is plain however that neither ambition, nor
necessity can help us to explain his course. Anxiety
and deliberation mark every step of his way, as he
advanced in the Reformation.
No man in the movement, had a better under-
standing of the sacrifices to be made, or the dangers to be
encountered. He knew the power of Spain. He knew the
fury of Phillip, and in all he did he acted upon
positive knowledge.
He lived in an age of spies, as we live in an age of
detectors, and he availed himself of their agency to find
out the counsel, thoughts and purpose of the king of
Spain. He had been much exercised upon this ground.
He kept in the house of Phillip to obtain this knowledge.
I am not much in love with this mode
of acquiring information. Spies and detectives
are disagreeable people, and are only to be employed
Upon extraordinary occasions,
but this may be laid of the part of William's conduct.
Whatever the moral sense of mankind may now lay in
the subject, spy's were not inconsistent with the political
morality of the seventeenth century.
Besides in the case before us there was no
malicious curiosity. William was dealing with
a man of deep and terrible designs upon his
country. To be forewarned was to be forearmed.
This too may be laid in defense of
his system of espionage. William had good reason
to know that his own private life and words were
subjected to a similar unwelcome inspection.
Margaret and her accomplished secretary
were not less watchful than himself. Every act
of hers was carefully observed and promptly reported
to Phillip at Madrid. So that it was diamond cut
diamond.
But outside of William's direct means of
information he knew what to expect from
any participation in the new religion.
He had the unhappy experience of Count Egmont and Horne, before him. They were men of courage
equal to William, but lacked his coolness and
sagacity; yet even these men foresaw the coming wrath
and sought shelter and safety by deserting the cause.
There was no retreat, owing to their early association
in connection with the new religion was far more
difficult and dangerous, than would have
been his had he chosen to follow their example.
Both Egmont and Horne had at an
early day openly identified themselves with
the "beggars" as the Reformers were scornfully
called, and this fatal fact was as well known
at Madrid, and to Philip, as it was known
in the Netherlands.

Nothing can be more affecting than the
as given in history
interval between these unfortunate men and
William, when they announced to him
their purpose to seek the service and friendship
of Philip. Nothing more earnest, eloquent and wise, was ever addressed by one friend to another, than Williams appeal to his two friends against going to Philip. They however failed to take his advice and paid the penalty for their over confidence in Kingly clemency with their lives.

They were received by Philip with smiles, as penitents were always received. They departed from the royal presence with smiles, as penitents always depart, but only to be imprisoned, shot, hanged, beheaded, burnt, poisoned or stoned to death as it might please his Catholic Majesty to direct.

It is a remarkable fact, that Philip's clemency never extended beyond the point of choice of the manner of putting his victims to death.

In his view a repentant heretic was much better prepared to die than to live, much fitter for heaven than for Earth, and his practice conformed to his theory.

He was logical if not always right.
He assumed that the senility of a heretic's memory, when called on by himself, could not well be questioned; but that his repentance, for obvious reasons was quite another thing, and fairly open to doubt. In such a case the proud king deemed it proper to give the Church the benefit of the doubt, and leave the rest to heaven.

During eight or ten stormy years at already
intimated, William's position was one of repression
rather than of encouragement to the new religion.
He was opposed to the depredation and destruction of
Church property. He had no sympathy with the
Protestants. His mental organization, and his
character, alike made him preeminently a man of
law and order. He was naturally a judge and
a peacemaker among men.
It is one of the evidences of his moral greatness, that
he was often called upon to quell religious
tumults than any other man in the Netherlands.
When Amsterdam, Antwerp, and Brussels
were scenes of riot and bloodshed, when
the voice of Margaret and Granville were alike
impotent. William alone could calm the storm,
allay the waves and arrest the tide of violence
and blood.
I will not dwell longer upon the merits of this
good man. His noble character is evidenced,
upon general principles. Enough has been said to
show that while in temper and disposition,
in religion and station, in royal rank and
princely inheritance, in all his antecedents and
immediate surroundings, he had the strongest
inclinations to a Conservative Career; he pursued
exactly the opposite course: espoused the
struggling cause of religious liberty, and faithfully
served that cause, with his life and with his death.

It is a grand thing for any man, however humble
to espouse an unpopular and persecuted cause, but a
grander thing still, for a rich and great man
to do so. Such causes, however just and praiseworthy
have few such converts. Wealth, power and position


Are usually on the side of the oppressor—until truth has taken root among the common people.

When William joined the reformation, he heard the voice of the Christ of his day. He told all he had and gave to the poor. One such example redeems an age and lifts the earth nearer heaven. We all breathe freer, see further and feel nobler and are brought in to sweter union with the infinite when we can point to such an example of self denial.

But the greatest service rendered by this great man was his discovery of a great social truth: a truth which makes society possible. It was his merit that while living in an age of darkness and superstition—where charity was weakness and toleration a crime against religion—when liberty meant only a chartered privilege—and human rights was without a name—where Government was only seen to crush and religion lie in tears—William
had the wisdom to discover and the courage to declare the principle of self-government and of religious toleration, and to make these the law for his country.

It would be interesting to ascertain from which side of William's character and mental exercises, he was able to discover the principle of religious toleration? Did it come from his religion or his reason? from his love of God or his love of man? from faith or from facts.

I think that for whatever else we may be indebted to religion we owe nothing for the idea of religious toleration. Faith is the most insipid, exacting and unreasoning and intolerant quality which can take up its place in the human mind. It knows nothing of compromise and of agreeing to disagree. It is:

1. Natural language is, believe or be ascertained.
   2. It knows no middle ground and is nothing if absolute and not infallible.
William though a Catholic, was no theologian. His mind was too broad for the narrow reasonings of theology. His ideal came of practical statesmanship and of a broad and world embracing humanity. He took the world as he found it, and as in the nature of things it must be found. He saw that men would differ, and must differ, and that the only true remedy for ill that grew out of this difference was to be found in mutual respect for the right to differ. Out of William's abundant love of man, but out of his love for God, out of his philosophy, but out of his theology, out of his reason and out of his faith came his healing ideas of toleration.

He loved his fellow men. He had compassion even for the guilty. He hated by virtue he was slain. We should never think of that good man of the latter days with the trembling, with the liberty of thought and speech we now enjoy. I shall not undertake to give you the exact measure of that debt, or the measure of the man to whom it is due. We have no scales in which to weigh his worth. No standard
Standard by which to determine his services. He toiled, suffered and died. The laws. It is easy to say that the world moves, since Galileo. It is easy to cross the ocean since Columbus. It is easy to walk in the night when the Moon and the Stars are bright in the sky. It is easy to dwell amid fruitful fields when the pioneer has removed the nauseous weeds and poisonous vapor. It is easy to speak of British liberty since Magna Charta. It is easy to be a catholic in Rome an abolitionist where there is no slavery.

And how it lyes to preach and practice freedom of thought since William the Great and the Dutch Republic.