

RESULTS OF LUTHER'S TEACHING.

By Henry O'Connor, S. J.

In order that the reader may have a correct idea of Luther's bearing on the dreadful Revolution of 1525, we give our quotations in this chapter in chronological order.

1520

1. February, 1520, Luther wrote to his friend George Spalatin: "If you understand the Gospel rightly, I beseech you not to believe that it can be carried on without tumult, scandal, sedition. . . The word of God is a sword, is war, is ruin, is scandal is verdict, is poison."

2. The same year Luther wrote these remarkable words: "If we punish thieves with the gallows, robbers with the sword heretics with fire, why do we not still more attack with every kind of weapon these teachers of perdition, these Cardinals, these Popes, and that whole abomination of the Romish Sodom, which without ceasing, corrupts the Church of God, and why do we not wash our hands in their blood?"

The inflammatory power of this violent language is not very much mitigated by saying that Luther here addressed himself only to the princes.

1522.

3. Luther publishes "A sincere advice of Martin Luther to all Christians to abstain from revolt and rebellion."

Now, I do not exactly doubt his sincerity, but the work contains most inflammatory expressions, and the people, who were becoming more and more excited from day to day, were likely to disregard the sound "advice," and to find new nourishment for their revolutionary tendency in the violent language to which Luther had recourse in some parts of the work.

4. In this very book Luther writes: "It seems as if a rebellion were going to break out, and priests, monks, Bishops, with the whole clerical body, are about to be murdered and driven out, if they do not prevent it by an earnest, visible change for the better. For the poor man, in excitement and grief on account of the damage he has suffered in his goods, his body, and his soul, has been tried too much, and has been oppressed by them beyond all measure, in the most perfidious manner. Henceforth he can and will no longer put up with such a state of things, and moreover, he has ample reason to break forth with the flail and the club as Karsthans threaten to do."

5. In the same work, Luther writes: "Whereas I have said . . . that Popery and the clerical body will not be upset by the hand of man, nor by rebellion, but that its wickedness is so abominable that no punishment is sufficient for it, except only the anger of God, without any (human) intervention: I have never yet been induced to keep those back who threaten with the flail and with flails."

I ask, could the poor peasants be expected to listen to Luther's "advice" against rebellion after having read such inflammatory words as these?

6. July 26th, 1522, Luther writes to George Spalatin; "Do not either fear or hope that I will spare them (the princes if they have to suffer from disturbances and reverses, they will not suffer it through any doings of ours, but in consequence of their own tyranny."

7. In this year Luther also wrote a most violent book against the Pope and the Bishops. It must be remembered that at that time many Bishops were sovereigns in their own dioceses, just as the Pope was formerly king in the Papal States.

8. In this work Luther says: "We must avoid a Bishop who does not teach the word of God, no less than the Devil himself. . . But if they say there is reason to apprehend (the outbreak of) a rebellion against the spiritual authority; then answer. . . It is reasonable that the souls all should be murdered forever, in order that the temporal display of these gasty wretches (arven) should remain undisturbed? It would be better if all the Bishops were murdered, all institutions and convents rooted out, rather than one soul should be lost. Yet if they will not hear the word of God, but rage and reek out into acts of banishing, burning murdering (when did the Bishops do that?) and all kinds of evil, is it not most reasonable that they should encounter a powerful rebellion, which will root them out from the earth? And we could only laugh, were this to happen."

9. In the same work Luther writes: "All those who help to upset the dioceses and to destroy the power of the Bishops, who cast bodily life, goods and honour into the scale, they are the beloved children of God, and true Christians; they defend the Commandment of God, and con-

tend against the order of the Devil." Luther, however, adds that he does not wish the Bishops to be attacked "with the fist and the sword; for they are unworthy of such a punishment, nor is it of any avail."

10. It is with such revolutionary language as this that "D. Luther's Bull and Reformation" begin. The concluding words of this remarkable document are worth recording: "This is my Bull, D. Luther's which giveth the grace of God as a reward to all those who observe it and carry it out Amen."

1523.

11. The few quotations which follow are taken from Luther's work: "About worldly authority' how far we are obliged to obey it." The most critical German edition of Luther's works, the Erlangen edition, says: "This in some places rather violent publication was occasioned by the refusal to admit Luther's translation of the N. T. in some German countries, and by orders given that the subjects who were in possession of it should hand it over to the authorities."

12. In the second part of this work Luther, answering the question: "How far does worldly authority extend?" says: "But do you want to know why God has ordained that the temporal princes should make such shameful mistakes? I will tell you God has handed them over to their wicked heart and will make an end of them."

13. "You must know that from the beginning of the world a wise prince is a 'rara avis,' and still more so a pious prince; they are generally the greatest fools or the worst rascals on earth; there fore, as regards them, we may always look out for the worst and expect little good from them."

14. "There are very few princes who are not looked upon as fools or rascals."

15. Addressing the princes, Luther says: "People cannot, people will not, put up with your tyranny and caprice for any length of time."

16. He raises the objection; "There must be an authority even among Christians." And his answer is; "Among Christians there ought not to be, and there cannot be, any authority. But they are all, at the same time, subject one to another."

TO BE CONTINUED.

POPE LEO'S ANNIVERSARY.

Pope Leo XIII, celebrated the seventy-fifth anniversary of his birth March 2 and the eighth anniversary of his coronation, which occurred the next day, by an address to the members of the Sacred College. In this he eulogized the union existing among Catholics against those seeking to corrupt and weaken the authority of the Church. He deplored the oppressed condition of the Holy See as unworthy of the head of the Church and incompatible with his independence. A cablegram says that he spoke with severity concerning the attempt to connect the ecclesiastical authority with the crime of furnishing foreign enemies of Italy secret information about its military defences, as was done recently in the case of a man on trial at Rome on the charge of having sold such information to a foreign power. During his trial the prosecution read what purported to be a letter from Vienna, in which the writer whose name was withheld, imputed the prisoner's act to inspiration from the Vatican, which was accused of having a purpose to undermine and destroy the present kingdom of Italy by obtaining for foreign powers secret information concerning Italy's coast defenses. The Pope repelled this imputation with indignation and condemned the impunity with which vulgar malignity of this kind had been employed to excite against the Vatican the hatred of the multitude.

HOW TO BE A NUN.

A Letter to Lady Minna F. Howard
My Dearest Minna: So you are seven years old, and you have made up your mind to be a nun. Well, now, what must you do? Must you put on a strange dress, and cut all your hair off, and go into a convent, and live a hard, hard life? No! not just yet. By and by, with our dearest Lady's blessing, it may be so. But then, as you always, always say—but then I cannot wait so many, many years. Well, Sister Minna of the infant Jesus! you need not wait. I will tell you how to be a nun at once, directly, in the Hotel Bellevue, and with the consent of papa and mama. Now, I am sure this will both please and surprise you, and it will make V. open her eyes and noisy M. be quite. How am I to be made a nun directly? Sister Minna! Sister Minna! What is it to be made a nun? Listen. To be a Nun is to love no one else but Jesus, and to love Him always and very much, and to love

everybody else, papa, mama, sister, boy, Father Wilfrid, and all the world, because Jesus loves them so much. This is being a nun. When sister Minna likes her own will and loves her own way, then she is not a nun. When Sister Minna does not do what she is told, or does it complainingly, then she is not a Nun. When Sister Minna says an angry word, then she is not a Nun. But when sister Minna, loves Jesus, oh, so much, so very, very much; and when she is always asking her dear Mother in Heaven to make her love Jesus more and more, then she is a nun—a real, real Nun. So you will see you can be a Nun whenever you like. Oh dear! how many questions this letter will make you ask!

And now good bye, dearest Minna. I pray the dear little Jesus in Mary's arm to take care of you the dear little Jesus, who if the great great God for all He is so small—O Minna! if the huge God could love you and me so much that He could become a little Baby helpless as Ethel was for you and me! why do not we love Him ten hundred thousand million times more than we do! Get an answer ready for that question, Minna!

Yours most affectionately,
F. W. FABER

A GREAT MISSION

will be preached by the Jesuit Fathers
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IN
ST. MARY'S CHURCH

of this city, beginning SUNDAY NEXT, the 14th instant, and lasting two weeks;
The first week will be for women, and the second week for men exclusively.
The Mission is thus divided into two parts, in order to enable all to attend it, and be seated during the exercises.
General Opening Sermons will be preached at 8:30 and 10:30 masses on the opening Sunday March 14. The Special Opening Sermon for women will be preached at 3 o'clock said Sunday.
Daily Exercises morning and evening Evening Exercises at 8:30. The precise hour of the morning exercises will be given at the opening exercise and published in the city papers next week.
We earnestly appeal to all our Parishioners to attend and make this Mission for Behold now is the accepted time. Behold now is the day of Salvation.—11. Cor. vi. 2 Seek ye the Lord while He is near; let the wicked forsake his ways, and the unjust man his thoughts, and let him return to the Lord, and He will have mercy on him and to our God for He is bountiful to forgive.—Isalah, lv. 7.
Masters and employers generally are respectfully and earnestly requested to allow their Catholic servants and employees to attend the Mission.
N. OUELLETTE, Ptre., O. M. I., P. P. of St. Mary's.

PROSPECTUS OF THE ST. BONIFACE COLLEGE

The College of St. Boniface, incorporated by an Act of Parliament, and affiliated to the University of Manitoba, is, since the 19th of August, 1885, directed by the Fathers of the Society of Jesus, under the high patronage of His Grace the Archbishop of St. Boniface.
Its course of studies comprises the Greek, Latin, French and English languages and literature; History, Arithmetic, Algebra, Geometry, higher Mathematics, mental Philosophy, Natural Sciences and Theology. Although chiefly intended to prepare young men for the study of the liberal professions and divinity, it is also calculated to fit them for commercial pursuits. Its large and spacious grounds, secluded from the city, offers all the advantages of a country site, and are so near the city of St. Boniface and Winnipeg as to secure all the advantages of a town residence.
The College can accommodate a hundred students, of whom eighty may be boarders. The terms have been made as easy as possible: \$13 a month for boarding, and \$3 a month for those who take their meals in town and sleep in the college, beside a small additional fee for a few dormitory articles, of \$2 a year; the whole to be paid half yearly in advance.
The uniform consists of a frock coat, with trousers, necktie and felt hat, all black. Each student is to be sufficiently provided with other articles of clothing.
The discipline of the College, strict in point of morality, is, as far as possible, paternal in character.
The scholastic year opens on the third Wednesday of August and ends about the 20th of June.
ST. BONIFACE, AUGUST 29TH, 1885.

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Pupils of every denomination are admitted and no interference is made with their religious convictions; they are, however, required to conform to the general rules of the Institution.

The Scholastic Year, comprising ten months, consists of two sessions, commencing respectively on the Third Tuesday of August and the third Tuesday of January.

TERMS.—Board and Tuition, per Session \$40.00. Music Lessons and Use of Piano, \$17.50. Private singing Lessons, \$20.00. Oil Painting, \$20.00. Drawing and Painting (Water Colours), \$7.00. Bed and Bedding, if furnished by the Institution, \$5.00. Washing \$5.00. Each Session is payable in advance. Singing in Concert, Callisthenics, Sewing and Fancy Work do not form extra charges. The uniform which is worn on Sundays and Thursdays, consists of a black Merino Dress for winter, and a black Alpaca for Summer. Parents before making the above dresses Academy, if desirable, material will be supplied and made up at the Institution, when paid for in advance. Each pupil should be provided with a Toilet Box, a Knife, Fork, Tea and Table Spoons, and a Goblet, also a sufficient supply of Under linen, Six Table Napkins, Six Towels and a Black and White Bow-Tie.

Parents residing at a distance will please furnish sufficient funds to purchase such clothing as may be required, also materials for Drawing, Fancy Work, etc. Pupils from other Institutions will not be admitted without a recommendation from Superiors Books and Letters are subject to the inspection of the Directress. Pupils are admitted at any time, charges dating from the date of admission, will be made for partial absence, or for withdrawal before the close of a session, unless in cases of illness, or for other grave and unavoidable reasons. Pupils are allowed to receive visitors on Sundays, from one to five p. m. Only Parents, Guardians and such persons as are duly authorized, will be admitted. Address
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