

only through him and from no other side, it would never have attracted me, but I might have thought of a Reformation, if there had not been one already. I hope you won't misunderstand me, and that you feel I don't want to belittle our friend. I only mean that where our salvation is at stake, we can't accept beautiful poetical wreaths instead of the bread of life."

In his answer, March 15th, 1855, Overbeck again refers to her religious convictions.

"I would like to write not only letters but books for my friends and brethren who are separated from the Mother-Church. I praised God that you took my words so harmlessly and openly and answered them in a spirit of love and humility. I feel deeply that I have reason to learn from you, instead of trying to teach you. But one thing I cannot refrain from calling out to you and all others: Behold, dear brethren, the treasure I have found. O come and drink with me from the rich well of salvation. I would like to urge you in your present position, to which God led you, and not without a cause, to get thoroughly acquainted with that, against which you protest. The name Protestant expresses the duty of making one's self sure, if one protests with or without cause, and, to use the words of your last letter can you call it a denial (abnegation) of the holy spirit of God, to come back to the old original Church from which your forefathers separated? No one denies that the Protestants have kept many essential teachings of the Church; and where these find good soil, why should they not under the sunshine and rain of Divine grace, produce good fruits, the better the soil, the better the fruit. And so we hope that many a Protestant, who uses well the ground intrusted to him, will gain his salvation, while many a lazy Catholic, who in the abundance of means for his salvation, works not, and loses his salvation. Oh that all could see in the Church on earth the true spiritual mother! The true Church is the paternal home where all eat the Lamb, and, outside of which, it is not allowed to kill and eat the Lamb. It is the one temple in which God wants to be adored in one union, one creed, one love and one hope. It is the one altar where we can offer our sacrifices, and it is not permitted to erect another, and, lastly, the Church is the

bride who in unison with the Holy Ghost says: Come Lord Jesus Christ."

E. LINDER TO OVERBECK.

MUNICH, August 27, 1855.

Again I have to thank you with all my heart for your kind letter. Could I not recognize that he is a true friend who takes such an interest in the salvation of my soul? I would like to answer you more thoroughly than I can do to-day. This week I am going to take a trip to the Rhine and Holland, and my thoughts are occupied with the preparations. During the summer I had many visitors and could not think thoroughly enough about this important point. Your advice "to get thoroughly acquainted with that against which one protests" is very excellent, and I will follow it. Often it is the case and especially so in this instance, that one does not study enough one's own opinion of faith in opposition to another, and therefore knows not the foundation of the building. Until now the belief in the redemption through Jesus Christ, the Son of God, was to me the one and only thing, the Alpha and Omega, the necessary, unshaken foundation of faith. This is sufficient you will also tell me. But I mean that if one is thoroughly penetrated by this faith, so that it has become a necessity of life, one does not need anything else. You, however, will tell me that in order to obtain this strong faith, one must look around for the necessary means; and therein we differ; that is, I believe with my brethren in the faith that Christ has given all, and all that is essential was left to us by Christ and His apostles; on the other hand, what belongs to the later development of the Church may be human and temporal; to make a distinction is difficult, and can lead to errors, therefore, we should stand by the pure and simple foundation of faith. All these things I cannot put before you in the right way as I have so often heard done by very excellent men. But you yourself understand, for there surely was a time with you when things appeared in a different light, and you will understand me. I don't mean to say that we should remain inactive, certainly not, every one shall do his share according to his strength, because God will recognize the good will. It has always been my desire to look about, as far