

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. COXOXY.

Of course we are not to suppose that Luther preached a sermon or published a treatise embracing at once all the odious and immoral propositions which I have cited in my last.

To gain the support of the people for these monstrous propositions, he allows them a general license in their domestic relations, not as desirable or commendable, but as not necessarily inconsistent with the justified state.

I do not think, however, that American Lutheranism now keeps that antinomian taint which displeased John Wesley in German Lutheranism, and led him to brand Luther's famous work on the Galatians as "that dangerous treatise."

Having thus let loose in Germany, immorality, spoliation, and massacre, Luther, who, near the beginning of his reformatory course, had exhorted his countrymen "to bathe their hands in the blood of the Pope and cardinals," ended his career by exhorting the Germans, almost in the same breath, to burn down the synagogues of the Jews, and then "to march to Rome, to seize on the Pope and cardinals, to cut out their tongues and hang them around their necks and to suspend them on gibbets," suggesting that if they still wished to hold an oecumenical council, they might hold it in hell.

Nothing, you would never suppose, from his whole long letter, but that Luther and his disciples were just such a flock of innocent sheep, barely saving themselves from the wolf as they appear in Merle d'Amigne's work, amusingly entitled "History of the Reformation."

No wonder that the late Bishop of London, although firmly attached to the English Establishment, is constrained by his strong historical conscience to speak of the grotesque caricatures which popular Protestantism gives of the facts of the Reformation.

Of course we were always taught to view the religious wars of Germany as all being Catholic aggressions on the mild and inoffensive Protestants, who barely defended themselves when they were absolutely must.

In Luther's century, of course, his most shameless tenets, and prepositions and declarations, were perfectly well known. But then the whole generation of his followers was as shameless as he.

However, after the terrible experiences of the Thirty Years' War had blotted out a large proportion of the memories of Luther's time by blotting out more than half the population of the land, and after a school of religion had come up which, known as Pietism, was widely at variance with original Lutheranism, the worst things about Luther were suffered to drift into oblivion, or were interpreted away.

At the same time there was really much in Luther to admire. He is probably the greatest man of the German race.

his freedom from avarice and ambition (virtues illustrated on both sides of this great contest), his warmth of family affection (if only Catholics would say, it had been a lie), his extraordinary powers as a translator, a preacher and an expositor, and his absolute oneness of temper with the German people, all this could not fail to enshrine him in the hearts of millions.

Now, however, comes our remorseless generation, insisting on knowing both sides of a man and of a time. As we have the "True George Washington," and the "True William Penn," we must have the "True Martin Luther."

The age may have wanted Jansen, but assuredly the Lutherans did not want him. The hurlyburly was not his.

However, the Government remained silent, and no one had the courage to follow von Hutten's goodly example with the two Dominican friars. There fore the Protestants have been thrown back on two pieces of artillery.

One is, the assertion that Jansen garbles from Luther. The other is, that his work is animated by "preternatural hate."

CHARLES C. STARBUCK. Andover, Mass.

AN INDIAN PRIEST.

NOW STUDYING IN WASHINGTON—FATHER NEGANQUET'S LIFE WORK. In order to better fit himself for work among his own people, Rev. Albert Neganquet, the Indian priest, has entered the Apostolic Mission House at Washington, U. S.

Father Neganquet (the English for which is Scattered Clouds) is a full blooded member of the famous Potawatamie Indians, and comes of a brilliant mind, and took an advanced position among his classmates while preparing for the priesthood.

Father Neganquet was born on the Potawatamie reservation, near St. Mary's, Kan., about twenty eight years ago, but in his youth the tribe removed to Indian Territory, now Oklahoma Territory. His family, being civilized and ambitious, took considerable pains with his education, of the principal part of which was secured on the tribal reservation in Oklahoma at the Sacred Heart Abbey under the charge of the Benedictines.

It is said to be a fact that there are a large number of priests in this country through whose veins there courses more or less Indian blood. A number of such cases might be cited. Rev. William H. Kotcan, director of the bureau of Catholic Indian blood in his make up. In Mexico, for instance, circumstance is said to be quite common. Besides the Archbishop of Mexico, there are said to be a hundred or more priests in that country of pure Indian blood.

No wonder that the sorrowful hasten to the Mother of Sorrows! She can compassionate Sorrow's every pang, because she suffered them all.—Father Ryan in "The Flower of the Paritico."

FIVE-MINUTE SERMONS.

Second Sunday of Lent.

CHRISTIAN PERFECTION NOT IMPOSSIBLE. This is the will of God, your sanctification.—(Epistle of the Day.)

What, my dear brethren, is the will or intention of Almighty God and of the Catholic Church, which is directed by His Holy Spirit, in establishing for us this fast of Lent, and commanding us to observe it? What is the end which He meant that every Christian should attain by keeping it, and which makes the opportunity now offered to us such a great grace as we were warned last week that it is?

"Well," perhaps you may say, "if that is the end for which Lent is appointed, it seems to me that the end is seldom attained. For my part, I am afraid I shall never be a saint; I am sure I shall never be a martyr."

But what is our sanctification? It is the making us saints. That, then, is what Lent ought to do for us. It ought to make us saints: God and His church mean that it should.

It is what I fear many of you, even though you are good Christians, do not expect. What do I mean by a colorably good Christian? I mean, of course, one who expects to make his Easter duty. One who does not expect and mean to do that can hardly be called a tolerably good Christian; it would be more nearly right to call him an intolerably bad one.

It is not enough. That is not will or intention of God. What you ought to expect is much more than that. What, then, is it? It is simply this: that when you have made your Easter duty, where it will put you. It is that the habits of mortal sin which you may then have to confess will be gone for good; that those impure thoughts, words, and actions will have stopped for ever; that the shameful drunkenness, and all the sins which came from it, will be things only of the past; that you will never again willfully neglect Holy Mass; that in every way you will really live as you ought, all the time in the state of grace, in peace with God and men, and in readiness to die at any time, even without the sacraments, if such should be God's will; that, in short, you will be truly converted to Him once for all.

That is the sanctification which past Lent has not brought you, but which this one should. Do not, I beg you, think it is impossible, for it is not only possible but easy. Do not make your Easter duty the highest point and the end of your Christian life; it should be only the beginning of it. What a consolation it will be to you, if in your future life you can look back on this Lent and say, "That was the time when I really began to be a good Christian; since then I have not had much on my conscience; I have kept in the state of grace. I made really good and strong resolutions then, and have been faithful to them ever since."

There are those now, plenty of them, who can say this of some past Lent. Let it be now your turn to say it of this one. It is not a matter of luck and chance; if you will, this grace of a lasting conversion from sin is now offered to each and every one of you. It is yours to a certainty, if you will take the trouble to secure it; for it is the will of God.

Travellers of a day, we are carried along in a vast movement to which we are called upon to contribute, but which we have not foreseen, nor embraced in its entirety, nor penetrated as to its ultimate aims. Our part is to fulfill faithfully the role of private which has devolved upon us, and our thought should adapt itself to the situation.—Charles Wagner.

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"REVENGE NOT OURSELVES."

From a revengeful disposition a Christian mind revolts in dismay and horror; there is something in it so contrary to our Divine Lord's disposition, when, hanging on His cross, He prayed for His murderers: "Father, forgive them, for they know not what they do."

"Revenge not yourselves, my dearly beloved," he cries, "but give place unto wrath, for it is written: Revenge is mine, I will repay, saith the Lord. But if thy enemy be hungry, give him to eat; if he thirst, give him to drink. For doing this, thou shalt heap coals of fire upon his head. By not overcoming him, but overcoming evil by good."

These words of St. Paul are quoted from the book of Proverbs, chapter xvii., verses 21, 22. How much less force they had in St. Paul's time and that they have in ours, since the example of our Blessed Lord upon the cross has thrown so vivid a light on the old time teaching! It has made us understand that our true revenge upon our enemies is to do them good, not harm; to yield to them gently, rather than to try to "get even" with them by mean deeds and words; to speak mildly, and kindly, and strive to win their love, even when human nature would have us say we care nothing at all about winning it, but would prefer to leave them alone in the midst of their hateful ways.—Sacred Heart Review.

"BELATED ECHOES OF GERMAN RATIONALISM."

A CRITIC'S ESTIMATE OF THE LATEST PRODUCT OF THE CHICAGO UNIVERSITY "RIDICULOUS" DIVINITY SCHOOL.

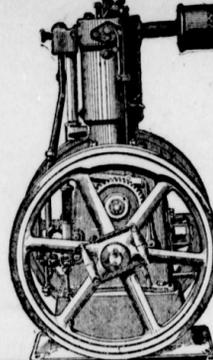
Under the heading "Disreputable Advertising," Rev. Thomas E. Judge writes as follows in the New World, Oct. 18, 1905.

In a recent issue of the New World we called attention to the artificial means by which literary reputations are nowadays fabricated. When there is question of a work of fiction or some popular biography, little fault may be found with advertising puff. But when a fellow of no special standing in the world of scholarship pulls the wires in order to announce a book, and brazenly to the public section of the public that he is about to publish a book which will strike at the very foundation of morality and revealed religion, and undermine belief in the sacred doctrines which have cheered the life of Christians for nineteen centuries, it is time to call emphatic attention to the utter depravity of his position.

One cannot as is well known, compare a moral crime of one order with a moral crime of another, but the criminal attitude of the mind of a man who will subordinate the most sacred and inspiring convictions of humanity during its voyage across the centuries to the sordid exigencies of printing and publishing an ephemeral production, can scarcely be surpassed. There are many able men in the faculties of the University of Chicago, but what goes by the name of its "divinity school" is ridiculous in every centre of learning in Europe and in the United States.

One of its members, named Foster, heralded in the daily papers of Tuesday morning the publication of a volume that would stir the foundations of what he calls ambiguously "Historical Christianity." This blatant charlatan is an American Lazarus who picks up the crumbs of scholarship from German tables. The opinions which he endeavors to put in circulation have long since been abandoned by the intelligent thinkers of Germany; but the American mind has such little familiarity with those profound subjects that this little "theologist" hopes to win in his Chicago environment a spurious reputation for scholarship. We do not speak from hearsay. We have sat out some weary hours under this bibliographical photograph as it spouted out in feeble and discordant tones the belated echoes of German rationalism. And yet the Chicago Tribune has been in the habit of writing under the ripping title "Learned Critic Rips Theology," that Foster's book is destined to occupy a position in theology analogous to that of Kant's "Critique" in philosophy.

What, we may ask, is the main characteristic of this book? According to this author's own words, it is "a mirror of the development of the authors own experience—a development, moreover, which has not yet come to a close—a fact mentioned in the book." And then he continues in a style which has become disgustingly common since Bryan's famous "Cross of Gold" speech, that others he believes have traveled the same bleeding via dolorosa. We can testify from personal experience that any person who follows Foster will travel over a veritable via dolorosa, a path of thorns and quagmires, of clouds and dust, "ubi semper torrens horror e nullus ordo inhabitat"—where eternal confusion and no order reigneth. Foster is a twin brother in the literary field of the late lamented Oscar Triggs, who ended his eccentric career in the University of Chicago by a feeling appeal for a public symposium to make plentiful suggestions of an appropriate name for a recent arrival in the Triggs family.



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