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E. P. Kempsey

Luther's Own Statements

CONCERNING

His Teaching and its Results.

TAKEN EXCLUSIVELY

FROM THE EARLIEST AND BEST EDITIONS

OF

LUTHER'S GERMAN AND LATIN WORKS.

BY

HENRY O'CONNOR, S.J.

"Most strange, but yet most truly will I speak."—

Shakespeare, Measure for Measure, Act V.

NEW YORK, CINCINNATI, AND CHICAGO:

BENZIGER BROTHERS,

Printers to the Holy Apostolic See,

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The Right Rev. TOBIAS MULLEN,
Bishop of Erie, U. S.

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APPROBATIONS.

I. ENGLAND.

1. **His Eminence Cardinal MANNING, Archbishop of Westminster, August 25th, 1884:** "I thank you for your courtesy in sending me your work on Luther: and still more for the work itself, which has the special value of making Luther bear witness against himself. No hand could destroy him so surely as his own. *It is the best comment I have seen on the Lutheran Centenary* and it will open many eyes.

2. **His Eminence Cardinal NEWMAN:** "I was much pleased to receive the gift of your valuable book."

3. **The Most Rev. GEORGE ERRINGTON, Archbishop of Trebizond:** "I have had much satisfaction in examining the work....which....will be....very useful....through the selections made of the Arch-heretic's doctrines and practises, and the critical style in which all possibility of throwing doubt upon the authenticity of the passages adduced in confirmation is removed."

4. **The Right Rev. WILLIAM BERNARD ULLATHORNE, O.S.B., Bishop of Birmingham:** "My own opinion has always been that the only way of rightly exposing that infamous man is by giving his own words from his authentic writings. This you have done very well."

5. The Right Rev. BERNARD O'REILLY, Bishop of Liverpool: "It is plain that no one can question the accuracy of the quotations."

6. The Right Rev. JOHN CUTHBERT HEDLEY, O.S.B., Bishop of Newport and Minevia, and Editor of the *Dublin Review*, June 30th, 1884: "Your book will always have its value as an excellent handbook of Evidence: I think I may say, as *the most valuable publication in English which the recent commemoration has brought forth.*"

7. The Right Rev. ROBERT CORNTHWAITE, Bishop of Leeds: "It is a most interesting subject."

8. The Right Rev. ARTHUR RIDDELL, Bishop of Northampton: "The evidence adduced ought to be accepted by all, even the most prejudiced in his favour."

9. The Right Rev. EDWARD G. BAGSHAWE, Bishop of Nottingham: "I have received your learned work on Luther, and have already read a great part of it with deep interest. In the conflict of assertions it is just what is wanted, and if it can only get sufficiently known, will do the greatest service."

10. The Right Rev. HERBERT VAUGHAN, Bishop of Salford: "It will do much good if people will read it candidly."

11. The Right Rev. EDMUND KNIGHT, Bishop of Shrewsbury: "I have been reading your 'Martin Luther' with the greatest interest. You have certainly made that 'unclean spirit' confess his own iniquity, and I think to all who read it only one conclusion can remain. He is, in fact, 'twice slain.'"

12. The Right Rev. ROBERT COFFIN, C.S.S.R., Bishop of Southwark: "It seems to me most conclusive, and calculated to open the eyes of all those who are not blinded by prejudice."

II. IRELAND.

13. His Eminence Cardinal MAC CABE, Archbishop of Dublin: "Accept my thanks for your brochure on Luther: It is well to have the wicked man condemned from his own testimony. Mischief has been sometimes done by our zealous accusers. So it is well that we should have the Apostle of Revolt giving his own character."

14. The Right Rev. BARTHOLOMEW WOODLOCK, Bishop of Ardagh: "It contains 'reliable evidence' of the truly revolutionary and diabolical work which the unhappy man . . . unfortunately . . . achieved . . . to the ruin of so many souls, and the devastation of many fair fields in Christendom."

15. The Right Rev. THOMAS CARR, Bishop of Galway, and formerly Editor of the *Irish Ecclesiastical Record*: "I shall read it more than once, as I regard it with great interest, on account of the authentic exposition of Luther's doctrines which it contains."

16. The Right Rev. MICHAEL LOGUE, Bishop of Raphoe: "It must have cost you much labour to have got so much and such rare information, bearing on the life of Luther, condensed into such moderate space."

III. SCOTLAND.

17. **The Most Rev. CHARLES EYRE, Archbishop of Glasgow:** "With the greatest interest I perused it carefully."

18. **The Right Rev. JOHN MACDONALD, Bishop of Aberdeen:** "By your care and trouble in publishing this pamphlet, containing as it does so much in so concise a form, you have saved much trouble to, and laid under no small obligation, those who would wish to know Luther as the great 'doctor' and authority he wished to be considered, but who might find it inconvenient, or rather impossible, to have access to the original sources from which you have drawn."

19. **The Right Rev. ANGUS MACDONALD, Bishop of Argyll and the Isles:** "It must have involved a great deal of labour."

20. **The Right Rev. GEORGE RIGG, Bishop of Dunkeld:** "I beg to thank you for your kindness in sending me your valuable work on the Archheretic, of whom so much has been made lately. I am sure it will do great good and open the minds of many who wish to see the truth."

IV. AMERICA.

21. **The Most Rev. JAMES GIBBONS, Archbishop of Baltimore.**—"The Most. Rev. Archbishop directs me to say. that what he was able to see of your work met his entire approval. (*Signed*), D. J. O'CONNELL."

22. **The Most Rev. WILLIAM H. ELDER, Archbishop of Cincinnati:** "I have looked at it enough to see how valuable it will prove. I do bless your work most cordially. I will. encourage its circulation as much as I can."

23. **The Most Rev. CHARLES J. SEGHERS, Archbishop of Oregon:** "I acknowledge the receipt of your work on Luther, and beg to thank you for the information I derived from the perusal of it. Well done! The inference one has to draw from a study of the character of that Reformer, is that it is a great pity he did not begin with reforming his own self."

24. **The Most Rev. PETER RICHARD KENRICK, Archbishop of St. Louis:** "I have carefully read it, and cannot but admire the zeal that prompted so laborious an undertaking as the examination of the Reformer's voluminous works, and the clear light in which you have placed the absence of anything like a Divine Commission in his character."

25. **The Right Rev. TOBIAS MULLEN, Bishop of Erie:** "You have rendered a great service to the cause of religious and historical truth by the publication of Luther's Own Statements, extracted from his authentic writings. Whoever desires to know what the wretched heresiarch really taught will consult this work—*A marvel of industrious and patient research.*"

26. **The Right Rev. JOSEPH DWENGER, Bishop of Fort Wayne.**—"His Lordship thinks the book will accomplish a great deal of good. (*Signed*), Jno. F. LANG, S."

27. **The Right Rev. KILIAN FLASCH, Bishop of La Crosse.**—"Your efficient work displays a patient painstaking that is truly admirable. (*Signed*), E. J. FITZPATRICK, Respectfully, for the Bishop of La Crosse."

28. **The Right Rev. D. MANUCY, Bishop of Mobile:** "I congratulate you on the production of so useful a work and wish it the extensive circulation it deserves."

29. The Right Rev. THOMAS HENDRICKEN, Bishop of Providence: "Though modest and unpretending in appearance this little work may be, *it is in reality in matter and value worth many volumes on the same subject . . .* a book to be preserved for reference, and studied by lovers of truth, that is, by men who will welcome and embrace the truth when shown it."

V. SOUTH AFRICA.

30. The Right Rev. JAMES RICARDS, Bishop of Retimo, and Vicar Apostolic of the Eastern Vicariate: "I thank you very much for your able brochure on Luther. I consider it unanswerable and will treasure it as a safe book of reference, in case I have to sustain any more attacks from the followers of the unfortunate rebel."

CONTENTS.

	PAGE
PREFACE	3—6
INTRODUCTION	7—8

PART I.—LUTHER AND HIS TEACHING.

CHAPTER.	PAGE
I. LUTHER REJECTS THE AUTHORITY OF THE POPE .	9—13
II. LUTHER ADMITS THE AUTHORITY OF THE DEVIL .	13—19
III. LUTHER PROCLAIMS HIS OWN AUTHORITY AND INFALLIBILITY	19—20
IV. LUTHER ACTS WITH AUTHORITY AND INFALLIBILITY	21—34
V. LUTHER'S INTOLERANCE AGAINST THOSE WHO RE- FUSE TO SUBMIT TO HIS AUTHORITY AND INFALLIBILITY	34—40

PART II.—RESULTS OF LUTHER'S TEACHING.

CHAPTER.	PAGE
I. POLITICAL RESULTS	41—50
II. MORAL RESULTS	50—57
CONCLUSION	58—62

PREFACE TO THE THIRD ENGLISH EDITION.

1. The extraordinary interest taken in everything connected with the Lutheran Centenary had entirely subsided before the first Edition of this little pamphlet had been published. It was, nevertheless, the opinion of friends, competent to judge, that, owing to the almost unique character of the original sources from which the information had been derived, and to the most scrupulous accuracy in translating and quoting, the book might be of some service to the public. Two English Editions appeared, and later on two American Editions were published by Benziger Brothers. The favourable reception accorded to the work far surpassed the most sanguine expectations. The issue of this third English Edition is due to the encouragement received from so many quarters.

2. I am glad of the opportunity thus afforded of publicly admitting the truth of a remark made to me in a friendly spirit by a Protestant author, viz., that in general the style of writing was incomparably coarser at Luther's time than it is at present. But while impartially conceding this much, I must distinctly assert that the *degre* of coarseness which we repeatedly come across in Luther's works is entirely incompatible with the character of a true Reformer. Luther surpasses himself in vulgarity in his famous work "against the Popery of Rome, instituted by the Devil." This extravagant and unseemly volume was published only one year previous to Luther's death. Some passages will be found quoted in the first Chapter of this little work. I defy any one to lay his hand on one single unbecoming word in the letters and writings of Ignatius of Loyola, the great Catholic Reformer of the sixteenth century.

3. The pamphlet being stereotyped, it is impossible for me to arrange the different parts of each Chapter or Section in chrono-

logical order, as *The Dublin Review* suggested. I may, however, remark that, in the first part of the work, out of about one hundred and fifteen quotations from Luther's works, there are only three, the date of which cannot be ascertained by a careful reader. In some instances a slight knowledge of Latin or German would be necessary for the purpose. As to the second part, the Political Results of Luther's teaching are given in strict chronological order. The last Chapter which deals with the Moral Results, is the only one in which, generally speaking, it will be found impossible to verify the date of Luther's sayings. It will be sufficient to remark that the Reformer's complaints as to the sad state of morality among his followers steadily increased, and were never as loud as towards the end of his life.

4. In deference to a second wish expressed by *The Dublin Review*, I herewith give the translation of Luther's celebrated Latin letter to Melancthon, only a fragment of which seems to be preserved. It covers three pages in De Wette (II., 34-37). The preface which is reprinted from the first and second edition of this pamphlet contains some information as to the high esteem in which De Wette's collection of Luther's letters is deservedly held.

In the letter just mentioned, Luther, after dealing with the question of celibacy, and of Communion under one kind, touches on the calamities which are in store for Germany on account of its "unbelief, impiety and hatred of the Gospel." He then continues: "But this affliction will then be laid down at our door, as if we [the believers in the new Gospel] had provoked God by being heretics, and we shall be the reproach of men and the outcast of the people, but they [those who do not believe in the new Gospel] will make excuse for their sins and will justify themselves [they will consider themselves to be just on account of their good works], so that he [God] will show that reprobates are not changed for the better either by goodness or by wrath: and many will be scandalized. May, may the will of the Lord be done. Amen."

"If you [Melancthon] are a preacher of grace, do not preach fictitious, but real grace. If it is really grace, bear the weight

of real, not of imaginary sin. God does not save imaginary sinners."

"Be a sinner, and sin mightily, but trust and rejoice more mightily in Christ, who is the conqueror of sin, of death, and of the world. Sins must be committed, as long as we are in this state. This life is not the abode of justice, but, as Peter says, we await a new heaven and a new earth, in which justice dwells. It is sufficient that, through the riches of glory, we have acknowledged the Lamb of God that taketh away the sin of the world; sin will not separate us from it [the Lamb], not even if in one single day we were to commit . . . murder, a thousand, a thousand times over. Do you believe that the price and ransom paid for our sins, in such and so great a Lamb is so trifling?"

"Pray powerfully, for you are a most powerful sinner. The feast of Peter, the Apostle, in the year 1521." (De Wette II., 36-37.)

I am of the opinion that, if we merely consider the words just quoted, it would be an exaggeration to say that Luther ordered his disciple to sin, or that he even positively advised him to do so. To my mind the words mean: "As far as the certainty of our own salvation is concerned, it does not matter one bit whether we sin or not, as long as we put our trust in Christ." Thus, whereas Christ preaches hatred of every sin, Luther proclaims indifference towards every kind of sin, with the only exception of unbelief.

5. Nine years later Luther's language is considerably bolder. In a letter to Jerome Weller, dated November 6th, 1530, he points out the way of overcoming temptations to despondency: "We must," he says, "occasionally indulge more freely in drink, play, jest, and *we must even commit some sin* out of hatred and contempt of the Devil, in order not to allow him to trouble our conscience about very trifling matters, otherwise we shall be overcome, if we are too anxiously careful not to sin. . . . I wish I could lay my hands on some signal kind of sin, just to mock the Devil, that he may understand that I neither acknowledge nor am conscious of any sin. We must put the whole deca-

logue out of sight and mind, we, I say, whom the Devil thus attacks and annoys." (De Wette IV., 188.) The Reformer remarks in conclusion that he will not be condemned for his sins, since Christ has suffered for them.

In this letter Luther *not only allows, but even wishes his friend to sin*, when he is subject to the temptation of despondency. Now, every sin is contrary to the will of God. Therefore, Luther, the self-constituted Lawgiver of the sixteenth century, allows and recommends what God, the supreme Lawgiver of all ages, past, present, and future, forbids.

DITTON HALL, NEAR WIDNES,
AUGUST, 1885.

P R E F A C E.

I.—WORKS CONSULTED.

1. Nearly two-thirds of the matter contained in this pamphlet is taken from the *original editions of Luther's own Works, as published in Wittenberg, under the very eyes of the Reformer of Germany himself.* Two hundred of such original Works of Luther have been kindly lent to me. They were printed between 1513 and 1546, and are bound together in chronological order, in 15 volumes. *I may safely say, that very few such extensive collections of the oldest editions of Luther's Works exist in the whole of England or America.*

2. The remaining part is, in great measure, taken from De Wette's collection of Luther's Letters, in 5 volumes: "Dr. Martin Luthers Briefe, Sendschreiben und Bedenkenvon Dr. Wilhelm Martin Leberecht de Wette, Berlin, bei G. Reimer." 1825-1828.

De Wette was a Professor of Protestant Divinity at Basle, in Switzerland, and a staunch supporter of Luther. In his introductory remarks he assures us, that whenever it was in any way possible, he *invariably consulted Luther's manuscripts and the first editions that Luther himself had revised.*

Köstlin, a learned Protestant Professor at the University of Halle-Wittenberg, and perhaps the most prominent among Luther's scientific supporters in Germany, says: "The collection of Luther's 'Letters, Epistles and Considerations'by De Wette.....deserves special mention." (Herzog, Real Encyclopädie für protestantische Theologie und Kirche. Zweite Auflage, Artikel, Luther). In fact, the accuracy and trustworthiness of this most critical work is fully acknowledged by all writers of history,

3. A certain amount of information is also taken from the complete edition of Luther's German Works. This was published at Erlangen in 1826, etc., and comprises no less than 67 volumes. A German Protestant periodical says of this Erlangen edition: "*The most incontrovertible superiority of this edition is.....certainly the restoration of the primitive, correct text, in accordance with the original editions printed in Wittenberg itself, under Luther's own eye.*" (Kurze Geschichte und Charakteristik aller Gesamtausgaben von Dr. M. Luthers Werken.....abgedruckt aus der Zeitschrift für Protestantismus und Kirche N. F. Band XIX).

In the article already quoted Köstlin says: "*It certainly deserves the first place*" (Herzog, Artikel, Luther).

4. The Walch edition is referred to in the "Moral Results" of Luther's Teaching. This edition was published by Gebauer, Halle, in 24 volumes, between 1740 and 1753. The work was carried on under the supervision of Professor D. Johann Georg Walch, of Jena. The Protestant periodical I quoted above says, that with the exception of the Erlangen edition, it is "undeniably.....the most complete and the most convenient" edition.

5. One or two passages are also taken from Aurifaber's Latin edition of Luther's Letters. Aurifaber was one of Luther's most devoted personal friends.

6. One of the most important quotations is from "D. Martini Lutheri Opera Latina, curavit Dr. Henricus Schmidt, Frankofurti ad M. et Erlangi," 1865-1873.

7. The Latin edition of Jena has also been consulted.

8. I give only six references which are not taken from Luther's own writings; one of them comes from Karl Hagen, a celebrated German Protestant Historian; the others are chiefly from Köstlin, Luther's famous German champion. These passages do not contain any new evidence concerning Luther; they merely confirm the accuracy of the statements made by the Reformer. I am, therefore, fully entitled to state, that the *evidence* concerning Luther is "exclusively" derived from his own writings.

9. I have not taken any of my quotations from the *Table*

Talk, which, though published in the two best Protestant editions of Luther's Works, was nevertheless *not* written by Luther.

II.—ACCURACY AND TRUSTWORTHINESS.

1. *Not a single second-hand quotation* is to be found from beginning to end of my little work.

2. *I have not quoted any one passage, either in this preface or in the body of the work, which I have not seen with my own eyes in the book referred to.*

3. Not one of my quotations has been taken from a Catholic author. Even the editions of Luther's Works or Letters which I have consulted are all published by *Luther's friends and admirers*.

4. I have taken special care not to quote anything, that would have a different meaning, if read *with the full context*. In several instances I have studied the work quoted from beginning to end; in many other cases I have carefully looked over the whole work; in every case I have at least satisfied myself that I was quoting in harmony with the context.

5. In every single case the translation from the German or the Latin *is my own*. The fact that I have spent seventeen years, either in Germany, or in the almost exclusive society of Germans, will guarantee a sufficient knowledge of German for the task which I have undertaken. The translation itself is both literal and accurate.

6. Exact foot-note references are given for every passage quoted. The old Wittenberg editions are, however, as a rule, not paged. I have, therefore, counted the pages myself, the title-page itself being looked upon as the first page. I can, of course, only answer for copies of the same edition as my own. The same work of Luther was often published three or four times during the same year.

7. The references are interesting from a scientific point of view, inasmuch as they are reliable and trustworthy copies of the original titles. It is not necessary to remark that in the old German Works the titles are printed in German characters; moreover the commas are a line (/). This does not apply to Luther's Latin Works.

I have also enabled the reader to detect when a new line begins in the original title-pages. The signs of a new line are:

a. A considerable distance intervening between two words.

b. A hyphen (-), which in the old prints is (=).

c. The mere separation of one word into two parts (Lu ther), when the hyphen is left out in the title-pages. In the first case the new line begins with a word, in the two latter instances it begins with the last syllable or syllables of a word.

8. The proof sheets have been corrected up to the point of inability of finding any further inaccuracy, either in the quotations, or in the translation, or in the references.

9. It is evident that the statements made in this work can be disproved only by showing, that the references are falsely given, or that the context does not support the meaning attributed to the passages quoted. No other manner of dealing with the question can be accepted as either scientific or conclusive.



INTRODUCTION.

1. This pamphlet does not pretend to be a *Life of Luther*.

2. My only and sole purpose is to inquire into the question, whether, in any sense of the word, Luther can be looked upon as a *Reformer commissioned by Almighty God*.

3. Now, God is a Being of Infinite *Dignity, Truth, and Holiness*.

4. Whenever, therefore, we read in the Bible that either Prophets or Apostles act as the chosen instruments of Heaven, we also find—

a. That the *manner* in which they teach is in accordance with the supreme *Dignity* of Him who sends them ;

b. That the *doctrines* which they inculcate are worthy of the God of all *Truth* ; and,

c. That the *results* of their teaching are such as to entitle them to be revered as the messengers of a God of Infinite *Holiness*.

5. If, therefore, Luther's character as a Reformer can stand this three-fold test, we *must* look upon him as a vessel of election chosen by God to do a great work in His Church. If, however, Luther's teaching is not in accordance with this three-fold standard, we cannot reasonably admit his claims.

6. Now, as to the *manner* in which Luther taught :

a. We find him rejecting the authority of the Pope with an amount of *diplomacy* and *coarseness*, utterly inconsistent with the sublime *Dignity* of Him, whose messenger he purposes to be.

b. Luther assures us that Satan argued in favour of some of the principal doctrines of his new Creed. Now, it is beneath the dignity of God to allow His chosen legate to appeal to the testimony of Satan in support of his teaching.

7. As to the *doctrines* of the Reformer :

a. Luther claims an amount of authority, and a degree of infallibility, which Protestants are, as a rule, unwilling to admit in anybody since the days of the Apostles.

b. He rejects the Epistle of St. James, the Epistle to

the Hebrews, and the Book of Revelations, although, according to the Thirty-nine Articles, *these* are "Canonical Books.....of whose authority was never any doubt in the Church." (Art. 6.)

c. Whatever may be said about matters of minor importance, every fair-minded person will agree with me that the teaching of a Reformer, who has the sanction of Heaven, cannot possibly be *in direct opposition to any of the most fundamental doctrines of Christian morality*, such as the unity of Christian marriage, and the unlawfulness of adultery.

d. Luther condemns, not only all the Jews and Roman Catholics, but even all Protestants differing from himself, to Hell. Now, scarcely any Christian of the present day believes this important article in the full extent as insisted on by Luther.

8. As to the *political results*: Neither Christ, nor the Prophets, nor the Apostles excited the passions of the people till the outbreak of a rebellion was almost unavoidable.

9. As to the *moral results*: Luther informs us, in numberless passages, that his followers became worse than they had been under the Pope. It is idle to say that such must necessarily have been the case since the people were in the throes of a religious revolution. For the greatest religious revolution which the world has ever witnessed was that brought forth by the teaching of Christ and His Apostles. Now, the followers of Christ and of His Apostles did not lead worse lives than before; on the contrary, the innocence, purity and holiness of their lives made them the admiration of the world.

10. The careful reader will find that I do not condemn Luther for anything that is not unjustifiable in the eyes of the great bulk of English or American Protestants.

11. Every fair-minded man will admit that, if I succeed in proving the facts mentioned in these introductory remarks, Luther cannot be considered a Reformer sent by Almighty God, whatever bright spots his friends may admire, either in his character or in his teaching.

PART I.

LUTHER AND HIS TEACHING.

CHAPTER I.—LUTHER REJECTS THE AUTHORITY OF THE POPE.

Pope Leo X. was startled at the account he heard of Luther's new doctrines. Negotiations began, during which Luther wrote to the Pope letters, that are masterpieces of diplomacy.

1. Luther ends one of these letters to the Pope with the following words: "Most Holy Father, prostrate at the feet of your Holiness, I offer myself with all that I am and have. *Vivify, kill, call, re-call, approve, condemn*, as you please; I will acknowledge thy voice as the voice of Christ, who presides and speaks in thee. If I have deserved death, I will not refuse to die. For the earth is the Lord's, and the fulness thereof; Who is blessed for ever. Amen. May He also preserve thee for ever. Amen. Anno. M.D.XVIII."¹

2. According to De Wette, the letter we have just quoted was written May 30, 1518. On the 11th of December of the same year, therefore only six and a half months later, Luther wrote to his friend, Wenceslaus Link: "I will send you my playful remarks (*nugas*), so that you may see, whether I am right in guessing, that the true Antichrist, according to Paul, reigns in the Roman Court: I think I am able to prove that he (the Pope) is now worse than the 'Turks.'"²

3. Let us, however, see in what terms Luther addresses

1. This is printed in the "Resolutions disputationum J. Martin Luther Augustiniani, de indulgentiar. virtute, ab ipso ear. autore, a pluribus mendis repurgatae, Vuittembergæ." End of page: "Liber Candidum & liberum lectorem uolo." On last page we read: "Lipsiae, apud Melchiorum Lottherum. Anno domini Millesimo Quingentesimo decimonono." p 6.

2. De Wette l. 193.

the "Roman Antichrist," less than three months afterwards. He writes, March 3, 1519: "*Now, most Holy Father, before God and every creature of His, I declare that I have not intended, and that to-day also I do not intend in any way to touch, or by any artifice (versutia) to destroy the power of the Roman Church and of your Holiness; on the contrary, I most fully confess, that the power of this Church is above all, and that nothing, either in heaven or on earth, is to be preferred to it, except only Jesus Christ the Lord of all.*"³

4. Before this last letter of Luther could well have reached the Pope, in those days, when there were no railways, only ten days later, March 13, 1519, Luther wrote to Spalatin: "I am also looking over the decrees of the Popes for my disputation, and (I say it into your ear) I do not know, whether the Pope is Antichrist himself, or his Apostle: so miserably is Christ (that is, truth) corrupted and crucified by him in the decrees.....Wittembergæ, Dominica Invocavit, anno MDXIX. F. Martinus Lutherus, August." (Augustinian).⁴

Luther had thus already, on March 13, 1519, studied the decrees of the Popes sufficiently to find out, that the Pope is either Antichrist, or the Apostle of Antichrist. He had, we may be pretty certain, been at this work more than ten days before acquainting Spalatin with this wonderful result of his studies. If so, Luther wrote to the Pope on March 3, 1519, telling him, *that he did not intend attacking the power of the Roman Church and of his Holiness, at the very time, when he was studying the decrees of the Popes with the express purpose of assailing the Pope* in the disputation with Dr. Eck, which was soon to take place. If this is not downright hypocrisy, I do not know what is. In one single chapter of the Bible Our Lord repeats no less than *seven times* the dreadful words: "Woe to you scribes and Pharisees, hypocrites." (Matth. XXIII).

5. On Dec. 10th, 1520, Luther openly, publicly and solemnly trampled the authority of the Pope under foot by burning the Papal Bull of excommunication just outside the gates of Wittenberg. In the same year he published a little

³ De Wette l. . . .4.

⁴ De Wette l. 239—249.

book, in which he gives some very amusing reasons for this extraordinary act.⁵

6. Only one year before his death, Luther published a famous work against the Pope. This work is so satanical in its title, so satanical in its beginning, so satanical in its almost every page, so super-satanical in its conclusion, that it could have only been written by a man with a thoroughly satanical spirit. It is marvellous how anyone should have been able to fill *one hundred and fifty-seven printed pages* with such a number of satanical expressions that must have been borrowed from the very depths of Hell.

In proof of my assertions I subjoin the following quotations:

a. The title of the book is: "Against the Popery of Rome, *instituted by the Devil.*"⁶

b. The work itself begins as follows: "*The most devilish Father, St. Paul the Third.*"⁷

Paul the Third was Pope at that time.

c. As to the general character of the book, space allows my giving only a few specimens, selected from *about two hundred similar passages*, which I have myself counted in this most monstrous work.

Speaking of the Pope, Luther says that he will "try to comb the long, uncombed ears of the great coarse donkey."⁸

Again, he writes: "Well, if I was Emperor, I know well what I would do. I would tie and bind all the *blasphemous rascals*, the Pope, the Cardinals, and every member of the Pope's household together. I would lead them not more than three (German) miles from Rome towards Ostia.....A water there, called in Latin Mare Tyrrhenum, is a precious curative for all diseases, injuries, and infirmities of his Papal Holiness, of all the Cardinals, and of all his followers (literally, "of all his Chair," that is to say, of all who believe in the Chair of St. Peter). I would put them in there nicely, and would give them a bath. And

5. Warumb des Papsts vnd sey-ner Jungerñ bucher von Martino Luther vorbrät
wer do wil. warumb sie D. Luthers bucher vor-prennet ha-ben.
Wittenbergk. D. M. 1521. Doct. Lass auch antzeygen

6. Wider das Babstum zu Rom vom Mart. Luth. D. Teüfel ge-stift. D. D. 1520.

7. Ibidem, 3.

8. Ibidem, 37.

should they be afraid of the water, as people who are possessed (viz., by the Devil) and are mad, generally speaking, are afraid of water, I would give them, as their security, the rock on which they and their Church are built, the keys too, in order that they might be able to bind and to loose all that is in heaven and on earth, so that they might be able to command the water as they liked. Moreover, they should also have the shepherd's crook and staff, in order that they might be able to deal blows into the face of the water, so that its (the water's) mouth and nose might bleed..... What will you bet? if they had bathed in that healing bath for half an hour, all their diseases, injuries and infirmities would cease and come to an end.....I could give Christ my Lord as a pledge for that."⁹

Luther says: "*The Pope's Christ is the mother of the Devil.*" That is to say, the Christ, in whom the Pope and the Catholics believe, is the mother of the Devil. Again: "*The Pope, the Cardinals, and the whole Romish Court and mob, are nothing else but a stable full of big, coarse, stupid, disgraceful donkeys.*" There is no mistaking the meaning of the following passage: "*You are indeed a coarse donkey, and you remain a donkey, you donkey of a Pope.*" Luther wrote only a year before the Council of Trent. Addressing himself to the "Emperor, the King, the Princes and Lords, and whoever is able to attack" the supreme rulers of the Catholic Church, he says: "The Pope, the Cardinals.....ought to be taken and (as they are blasphemers) *their tongue ought to be torn out through the back of their neck and nailed to the gallows.....*After that let them hold one Council, or as many as they like, on the gallows, or in Hell among all the Devils." In fact this long work of one hundred and fifty-seven pages is overflowing with these and similar expressions: "Devil, all the Devils, thousand Devils, the Devil and his mother, devilish, hellish, Antichrist, rascal, archrascal, murderer, donkey, fool, stupid fool," etc., etc.¹⁰

d. Luther concludes his famous work with the following words: "Now, listen, Donkey of a Pope, with your long donkey ears and your *damned lyres*

9. Ibidem, 127-128.

10. Ibidem, 130, 132, 20, 60.

moun..... But here I must stop ; if it is the will of God, *I will do it still better in another book.* If I die in the meantime, *may it please God that some one else should do it a thousand times stronger.* For the devilish Popery is the last misfortune on earth, and the first thing that all the Devils proclaim with all their might. May God help us. Amen."¹¹

I have come across several such utterly vulgar, coarse, and disreputable expressions in this work of Luther, that I would not venture to give them, even in the original German.

I can only say in conclusion, that I believe this is one of the most monstrous books that has ever been written. In satanical expressions it will never be surpassed, except, perhaps, by Antichrist himself. If this book were accurately translated into English, extensively published, and carefully read by every Protestant Englishman, the whole nation would turn away with horror and disgust from the monster, who was capable of writing such a scandalous work

CHAPTER II.—LUTHER ADMITS THE AUTHORITY OF THE DEVIL.

1. The long passage, which I am about to quote, is taken from the original Wittenberg edition of Luther's work against Private Mass and the Ordination of Priests. The copy lying before me while I write was printed in 1533.¹²

2. In the introduction, Luther tells us, how wonderfully he had succeeded in doing away with Indulgences, and he then expresses the wish, that God would also do away with Mass and Ordination, so that there would be neither Popes nor Bishops.

3. After this, Luther commences as follows : "I will begin with myself, and make a little confession to you, holy Fathers ; give me a good absolution, that will also do you

11, Ibidem, 157.

12, Von der winckelmesse vnd Pfaßen Weihe. D. Mart. Luther. Wittenberg DMXXXIII. This is the title page. On the last page we read : "Gedruckt zu Wittenberg durch Nickel Schir-lentz. MDXXXIII."

I do not find any English word that fully expresses the contempt against Mass that the German word does. I translate "winckelmesse" simply by Private Mass ; literally it is "Corner Mass" (Mass said in a Corner).

no harm. I once awoke at midnight, when the *Devil* began to dispute with me in my heart after the following manner (as he is able to make many a night of mine bitter and miserable enough): 'Listen [it is the Devil who speaks to Luther], listen, you learned man, do you know that for fifteen years you have almost daily said Mass privately? How will it be if, in such Masses, you have merely been practising idolatry, and have adored, and held up for the adoration of others, not the Body and Blood of Christ, but merely bread and wine?' I (Luther) answered: 'I am a consecrated Priest, have received chrism and ordination from the Bishop, moreover, I did all that according to order and obedience, why then should I not have consecrated, since I repeated the words seriously, and said Mass with all possible devotion? You (the Devil) certainly know that.'—'Yes,' he replied, 'it is true. But Turks and heathens also do everything in their churches according to order and earnest obedience. The Priests of Jeroboam at Dan and Bethel did everything with perhaps greater devotion than the true Priests in Jerusalem. What, if your ordination, chrism and consecration were also unchristian and false, like that of the Turks and of the Samaritans?'¹³

4. "Here indeed the sweat broke forth and my heart began to tremble and to beat. The *Devil* knows well how to put his argument, and to push it further, and he has a deep, powerful voice. In suchlike disputations there are no frequent nor long pauses; but in the twinkling of an eye answer follows answer. And from my own experience I can well understand how it is, that in the morning people may be found dead in bed. He (the Devil) can strangle the body. That is one way. But he can likewise so frighten the soul in disputing with it, that in an instant it is forced to depart, *as many a time almost happened to me*. Well, he (the Devil) had attacked me in this disputation. And, in the sight of God, I did not wish to leave such an endless list of abominations lying on myself, but to defend my innocence." Immediately after this Luther continues: "*Listen to the reasons which he (the Devil) alleged against my ordination and consecration.*"¹⁴

13. *Ibidem*, 7-8.

14. *Ibidem*, 8.

5. "For the first," he (the Devil) said: "You know that you did not believe properly in Christ, and that concerning faith you have been as good as a Turk. For the Turk, yes, even I, with all the Devils, also believe all that is written about Christ (James II), that is, how He was born, died, ascended into heaven. Yet none of us rejoice or trust in Him as in a Saviour. But we fear Him as a severe Judge. Such a faith you also had, and no other, when you were ordained and said Mass; and all the others, both the ordaining Bishop, and those whom he ordained, also believed the same. Therefore, you also all went over from Christ to Mary and to the Saints; they had to be your consolation and your helpers against Christ. This neither you, nor any other Papist, can deny. Therefore, you were ordained and have said Mass as heathens, and not as Christians. How, then, have you been able to consecrate (to change bread and wine into the Body and Blood of Christ)? For you have not been the persons who should consecrate."¹⁵

6. The Devil then gives several further reasons against Private Mass. At the end of the second reason he exclaims, "What an ordination and consecration is that!Christ knows nothing of such an ordination. That is certain."¹⁶

7. The Devil sums up his reasons against Private Mass with the following words: "Here you see that in your Mass, there is, *first of all*, not the *person* who ought to consecrate, and is able to do so, namely, a man of Christian faith. *Secondly*, you have not the person before you, for whom you ought to consecrate and to whom you ought to give it (the Sacrament), namely, the Christian congregation or people. But you, impious, unbelieving Priest, stand there alone, and you think that Christ has ordained it for your sake. *Thirdly*, the final intention (die endlich meinung), and the fruit or use desired by Christ are wanting. For it (the Sacrament) is instituted in order to feed and strengthen the Christian people (gemeine), and to preach and praise Christ. Now, the Christian congregation knows nothing about your Mass, hears nothing from you,

15. Ibidem, 8-9.

16. Ibidem, 10.

receives nothing from you. But you are silent there in the corner, and you swallow it alone, although you are an unbeliever and unworthy, and you feed nobody with it, but you sell it, as you do your other good works.....Therefore your ordination and also your consecration are nothing but blasphemy, and a tempting of God, and neither are you a Priest, nor is the bread in your Mass the Body of Christ."¹⁷

8. Luther endeavours to defend himself. He says: "In this fear and danger I tried to drive the Devil away. I took hold of the old harness, which I had learnt to put on and to wear in Popery, scilicet intentionem et fidem Ecclesiæ (namely, the intention and the faith of the Church), that is to say, I said those Masses according to the faith and to the intention of the Church. For even if I had not the proper faith and intention, nevertheless, the Church has the proper faith and intention. Therefore, my Mass and ordination must have been valid. Thereupon he (the Devil), attacked me thus: 'Friend, tell me, where is it written that an impious, unbelieving person can step forward and consecrate according to the faith and intention of the Church?'"¹⁸

The Devil is evidently not satisfied with the teaching of Catholic Theology.

9. Luther ends by saying: "*This is pretty exactly the sum and substance of the disputation.*"¹⁹

10. The discussion with the Devil covers exactly eleven pages of the Wittenberg edition. As soon as Luther has finished his account of it, he says: "Here the Holy Papists will make fun of me, and will say, 'Are you the great Doctor, and don't know how to answer the Devil? Do you not know that he is a liar?'"

Luther's reply to this question shows how fully convinced he felt, that it was really his Satanic Majesty, who had been contending against Private Mass. Luther begins with abusing the Papists, he then tells us, that David and the Prophets complained about such disputations with the Devil, that even Christ suffered from his assaults, and that Emser and Oecolompad most likely died so suddenly through the force of his fiery onslaughts. Luther then

17. Ibidem, 12-13.

18. Ibidem, 16.

19. Ibidem, 18.

continues : " He is a liar, that is true. But he can tell lies better than a bad liar can. For he quotes a truth in his own favour, which you cannot deny, and supports his lies with it, so that you cannot defend yourself. It was the simple truth, when he forced the conviction on the heart of Judas, that he had betrayed innocent blood; Judas could not deny that; for it was a fact. But it was a lie, *when he told him to despair of God.* No, dear brother, the Devil tells no lies, *when he accuses us of our public evil works and life.* There he has two witnesses, that nobody can drive out of court, namely, the commandment of God, and our conscience."²⁰

11. Luther's idea therefore is this: The devil told me the perfect truth about my wickedness in saying Mass privately during fifteen years, but he sought to force a lie upon me, when he tried to drive me to despair.

12. I will now make a few remarks about this famous passage.

a. The Devil did not appear to Luther in *a visible* form on this occasion, as is evident from the words: "In my heart."²¹

b. Luther's conversation with the Devil about justification by faith alone, was, however, not a *dream*; for Luther writes: "I once *awoke* at midnight, when the Devil began."²²

c. Luther's conference with the Devil was also not *a piece of mere imagination*. When Satan tempts us, he does not indeed manifest himself in any visible form, yet the temptation is not an effect of simple imagination. On the contrary, his temptation is a very serious reality, and so powerful, that it often leads people into sin, and through sin to everlasting ruin. Now, such a temptation is a work of the Evil Spirit on the heart of a person. The Devil suggests reasons and motives why we should sin. And there is sometimes a disputation in the heart of man with the Devil, man's reason arguing against the suggestions of Satan. Now, it is in this sense, that I look upon Luther's celebrated discussion with the Devil.

d. *But was it really the Devil?* There cannot be the

20. Ibidem, 18-19.

21. Ibidem, 7.

22. Ibidem. 7.

slightest doubt. Listen to Luther's words: "I once awoke at midnight, when the *Devil* began to dispute with me." This disputation with the Devil was so real that "*the sweat broke forth*" from the noble brow of Dr. Martin Luther, who thereupon continues: "*The Devil* knows well how to put his argument, and to push it further." Luther is so thoroughly convinced of the presence of the Devil, that he mentions his 'deep, powerful voice." Luther says: "Listen to the 'reasons which he (the Devil) alleged against my ordination and consecration." Then the Devil begins to speak: "'For the first,' he (the Devil) said: 'You know that you did not believe properly in Christ.....For.. ...even I, with all the *devils*, also believe all that is written about Christ.....Yet none of us ...trust in Him as in a Saviour. But we fear Him as a severe Judge. Such a faith you also had, and no other, when you were ordained (Priest) and said Mass; and all the others..... ..also believed the same. Therefore, you also all went over from Christ to Mary and to the Saints.....This neither you, nor any other Papist, can deny.'"²³

In 1534 Luther wrote a letter of twenty pages about his work on the Mass. In this letter he says, that he believes in the Real Presence of our Lord and hates Mass, but he *does not retract one word which he said about the Devil.*²⁴

e. Now, I do not, say that Luther here *for the first time* learnt the doctrine of justification by faith alone, or that he was taught for the first time on this occasion to do away with Mass, with Mary and the Saints. It is quite possible that some, or all of these doctrines, were preached by Luther before this celebrated disputation. But this I do say, and I say it most distinctly and most emphatically: Luther received the full and unqualified approval of the Devil for these new doctrines. It was the Devil who spoke in favour of the doctrine of justification by faith alone, and against Mass, Mary, and the Saints.

f. Did Luther tell a deliberate falsehood in a question of such immense importance? If so, are we to believe the rest of his teaching? Or, was Luther perhaps miserably

²³. Ibidem, 7-9.

²⁴. Ein brief

D. Mart. Luth.

Von seinem

Buch der

Winckel messen, an einen

guten freund.

Wittemberg.

M.D.XXXIIII.

Last page: "Gedruck zu Wittemberg,

durch Hans Luftt.

M.D.XXXIIII."

deceived? Was it possibly, after all, only the outcome of his over-excited brain? If so, at any rate, Luther himself believed that it was the Devil, and the Great Reformer of Germany continued preaching, although he firmly believed that the Devil had spoken in favour of the principal articles of his new Creed. Or, did Luther perhaps tell us the plain, honest truth? If so, his teaching really has the approval and sanction of Satan. For, can any man of ordinary common-sense believe, that in a disputation covering eleven pages, every word of the Devil from beginning to end was the pure Word of God, and that Satan kept so strictly to the truth, in order to drive Luther to despair? Moreover, I have read the eleven pages, and the Devil does not say one word about despair.

g. Be that as it may, I simply say: What are straightforward Englishmen, what, I say, are they to think of a man, who in his own handwriting, openly and publicly confesses that Satan speaks in favour of his teaching?

13. Luther's book against Private Mass may be divided into two parts; in the first, Luther gives the *Devil's* reasons; in the second he gives *his own*. This extraordinary arrangement of a work containing about one hundred pages, shows us how fully Luther agrees with the Devil's teaching concerning Mass. It is, therefore, not unfair to say that this lengthy book may be thus divided:—

Part I. The reasons of the Devil against Private Mass.

Part II. The reasons of the Disciple of the Devil against Private Mass.

CHAPTER III.—LUTHER PROCLAIMS HIS OWN AUTHORITY AND INFALLIBILITY.

I. Let us see what Luther says about his Authority and Infallibility, in the book which he published against the King of England, in 1522:—

1. "I am certain that I have my teaching from heaven."²⁵

2. "My doctrines will stand, and the Pope will fall,

25. CONTRA HENRICVM
MARTINVS LV-THER

REGEM ANGLIAE
VVITTEMBERGÆ.

1522. p. 7.

notwithstanding all the gates of hell, and all the powers of the air, the land and the sea."²⁶

3. Luther enumerates nineteen different articles of his creed, "the Sacrament of the Altar" being one of these. For let it be remembered, that Luther firmly believed in the Real Presence. He then says: "I will for ever stick to such points as I have taught, and will say, 'Whoever teaches differently from what I have taught herein, or condemns me for it, *he condemns God, and must be a child of Hell.*'"²⁷

II. We select two quotations from Luther's work against the Pope and the Bishops. He writes:

1. "If I were to call myself an *Evangelist* by the grace of God, I think I could prove it easier than one of you (Catholic Bishops) could prove your episcopal title or name. I am certain that Christ Himself calls me thus, and looks upon me as such, for He is the Master of my doctrine, and on the last day He will also be a witness, that it is not mine, but His own pure Gospel....."²⁸

2. "I herewith let you know that in future, I will no longer do you the honour of allowing you, or even an Angel from Heaven, to judge my doctrine.....There has been enough of this stupid humility now for the third time at Worms, and, nevertheless, it was of no use; but I will make myself heard, and, as St. Peter teaches, I will prove the motives and reasons for my teaching before the whole world, and *I will not allow it to be judged by anybody, not even by any of the Angels.* For, since I am certain of it, I intend, by means of it, to be your judge and also (as St. Paul says), that of the Angels; *so that whoever does not accept my teaching, cannot be saved.* For it is God's and not mine. Therefore, my judgment is at the same time God's and not mine."²⁹

Did any Pope ever proclaim his Authority and Infallibility in a more unmistakeable manner?

26. Ibidem, 7.
 27. Antwortt deutsch Mart. Lu-thers auff König
 Henrichs von Engelland buch. Lügen thun myr nicht,
 Warheyt schew ich nicht, 1522. On the last page
 we read: "Gedruckt tzu Wittemberg, durch Nickell Schyrlentz,
 M.D. FFii." p. 4-5.
 28. Wider den falsch genantte geystlichen stand des Babst
 vñ der bisch-offen. D. Mart. Luther 1522. On the
 Ecclesiasten tzu Wittemberg. Nickel
 last page we read: "Gedruckt tzu Wittemberg durch Jar." p. 2.
 Schyrlentz. my tzwey vñ tzentzigste
 29. Ibidem, p. 3.

CHAPTER IV.—LUTHER ACTS WITH AUTHORITY
AND INFALLIBILITY.

§ I. LUTHER'S AUTHORITATIVE AND INFALLIBLE DECREES
CONCERNING THE BIBLE.

I. LUTHER'S DECREES CONCERNING WHOLE BOOKS
OF THE BIBLE.

The five passages which follow are taken from Luther's New Testament. *I have a copy of the very first edition of Luther's version of the New Testament before me, while writing these words.* It was published in Wittenberg in 1522.³⁰

1. Luther says: "Because John writes very little about the works of Christ, but very much about his sermons; whereas the other three Evangelists write much about his works, and little about his words, the Gospel of John is *the one choice (zart) really principal Gospel*, and is to be very much preferred to, and to be esteemed higher, than the other three. As also the Epistles of SS. Paul and Peter far surpass the three Gospels of Matthew, Mark and Luke."³¹

2. "The *Epistle of St. James* is really a *straw Epistle* in comparison to them;" (*i.e.*, to "St. John's Gospel and his First Epistle, to St. Paul's Epistles.....and to St. Peter's First Epistle.")³²

3. In his introduction to the Epistles of SS. James and Jude, Luther says of the *Epistle of St. James*: "I do not look upon it as the writing of any Apostle, and this is my reason. First of all, *because in direct opposition to St. Paul, and to all the other Scriptures, it (the Epistle of St. James) attributes justification to the works*, and says, Abraham was justified by his works when he sacrificed his son. Whereas

30. Das Neue Testa-ment Deutzsch.

Vuittemberg.

31. Das Neue Testa-ment Deutzsch.

Vuittemberg. Last page: "Gedruckt

zu 2Wittenberg durch Mel-chior Lotther yhm tausent funff-hundert zavey
vnnnd zventzigsten Jar."

The passage quoted occurs after the Introduction, in an article headed: "zvilchs
die rechten vnd Edlisten bucher des nezen testa-ments sind."

v and v printed close to each other form a w; thus, zv is the same as w; at any rate
the sign is very much like a 2, and together with the following v it is meant
for w.

32. Ibidem.

St. Paul, Rom. 4, on the contrary, teaches that Abraham was justified without works, through his faith alone.....
Secondly (I reject the Epistle), because it professes to instruct Christians, and in such a long treatise (Iere), it does not even mention the Passion, the Resurrection, the Spirit of Christ.....Whatever does not teach Christ, that is not apostolic, even if Peter or Paul were to teach it. Whereas, whatever teaches Christ, that is apostolic, *even if Judas, Annas, Pilate and Herod were to do it.* But *this James* does nothing else but drive on to the law and to its works, and he mixes up things in such disorder, that I should say he was some good, pious man, who had heard certain sayings from the disciples of the Apostles, and then committed them to paper; or perhaps it (the Epistle) has been taken from his own discourse by some one else.....Therefore, I will not have him in my Bible in the number of the truly principal books: but I will not forbid any one to place him and to keep him as he pleases."³³

4. "That this *Epistle to the Hebrews* is neither St. Paul's, nor that of any other Apostle, can be proved, because we read in the second chapter: 'This teaching has come down to us from those who have heard it from the Lord.'.....But it is not known who wrote it, and it will also remain unknown for some time, *but this does not matter.*"³⁴

5. Luther also rejects the *Apocalypse or Book of Revelations*. He writes in his introduction to it, in the same New Testament, published at Wittenberg, 1522: "As to this book of the Revelations of John, I will let everybody please himself. I will not bind anyone to my opinion or judgment. I say what I feel. I find many things defective in this book, so that I look upon it as *neither apostolic nor prophetic*. My first and principal reason is, that the Apostles did not concern themselves with visions, but they prophesied in clear and simple words.....This is reason enough for me not to think much of it, because Christ is neither taught nor known in it."³⁵

II. LUTHER'S DECREE CONCERNING ROM. III. 28.

1. The English Protestant Bible thus translates Rom. III.

33. Ibidem, II. fol. LXVI.

34. Ibidem, II. fol. LIX.

35. Ibidem, II. fol. LXXI†

23: "Therefore we conclude that a man is justified by faith without the deeds of the law." Luther's translation, taken from one of the copies of the original Wittenberg edition of 1522, is as follows: "So halten wyrs nu, das der mensch gerechtfertiget werde, on zu thun der werck des gesetzs, alleyn durch den glawben."³⁶

The literal translation of this into English is: "So we now hold it, that man is justified, without *doing* the works of the law, *alone* through faith."

2. The German word ("alleyn") used by Luther, sometimes means "*but*," sometimes "*alone*." The question is, does not the word, as used by Luther, mean "*but*?" Or, to express it differently, ought not our translation of Luther's text to be: "So we now hold it, that man is justified without doing the works of the law, *but* by faith."? My answer is: I am as certain that Luther's "alleyn" (Rom. III. 28) means "*alone*," and does not mean "*but*," as I am of my own existence. Seventeen years spent in Germany, or among educated Germans, enable me to speak with authority on a question of this kind.

3. It has been said that Luther's "alleyn" must mean "*but*" because it *precedes* the substantive ("glawben"). This is an argument that would never have been used by a German, or by a man thoroughly acquainted with German. Every German knows that the following sentence is thoroughly in accordance with the idiom of the German language: "So halten wir es nun, dass der Mensch nicht gerechtfertigt wird durch die Werke des Gesetzes, sondern allein durch den Glauben." Now *the only possible way* of translating these words is: "So we now hold it, that man is not justified by the works of the law, *but alone* through faith." Nevertheless, "*allein*" has here *exactly the same position* with regard to the substantive "Glauben," as in Luther's text.

4. Modern German Dictionaries and Grammars are not of much authority in this question, because Luther wrote German, as it used to be in the sixteenth century, and not as it is at present in the nineteenth. But independent of this, it is *very dangerous* for Luther's English advocates to quote German Grammars or Dictionaries. If they are

not very careful, they may be surprised to find that the real meaning of a rule quoted by them is quite different from what they understand it to be. "Alleyn" does not immediately precede the substantive "glawben" (faith), but is separated from it by the preposition "durch" (through), which comes between them: "*alleyn durch den glawben.*" Now even according to the Winchester Tracts in such a case "alleyn" may mean "*alone.*" How ridiculous it is for the author to quote this rule on page 7, and on page 8 to forget all about it, and to come to the "irresistible conclusion" (!!) that according to German Dictionaries "alleyn" (Rom. III. 28) *must* mean "but."³⁷

We can only attribute this to downright ignorance or prejudice.

5. But I have a far stronger proof, a proof which can only be disregarded by a man, who is willing to deny that the sun is shining in the skies on a bright summer-day. Nobody is so good a judge of the meaning of "alleyn" (Rom. III. 28), as Luther himself, who is the author of the translation. For an Englishman to expect me to accept his interpretation of Luther's words, and to reject Luther's own authoritative explanation of his own translation, betokens something very much like literary insanity.

6. Now, Luther wrote to Wenceslaus Link on this very subject. That part of the letter, which deals with the word "alleyn," covers exactly nineteen pages. Luther wrote for the express purpose of explaining why he used the word "alleyn" (Rom. III. 28). I have read the letter in the old Wittenberg edition of 1530 from beginning to end most carefully, and will now give the principal passages along with exact references to the whole context.

A. THE INTRODUCTION.

Luther says: "I have received your letter with the two questions or inquiries.....first, why in the third chapter to the Romans, the words of St. Paul: 'Arbitramur hominem justificari ex fide absque operibus legis,' were translated

37. Winchester Tracts VII. Anno 1859. By Charles Hastings Collette. The exact words, (p. 7) are: "One may perceive hereby that *allein*, like many other adverbs, can stand also with substantives; the reason of this is shown in the note. It stands then *after* the substantive, *except* when a preposition follows it, or just precedes, as it can also stand *before* it." (These latter italics are my own).

by me into German in the following manner: 'We hold that man is justified without the works of the law,.....(allein) through faith.' And at the same time you tell me what great fuss the Papists make, because the word *Sola* ("alone") is not in the text of Paul."³⁸

B. LUTHER'S ANSWER TO THE PAPISTS.

1. You Papists do not know how to translate. I have taken great pains to translate correctly, nevertheless, you must find fault with me, although one of you has published my translation with only some slight changes.—Such is the substance of his first answer to the Papists.³⁹

2. Luther continues: "And in order to return to the point. If your Papist makes much unnecessary fuss about the word (*Sola*, alone), say straight out to him, *Doctor Martinus Luther will have it so, and says, Papists and donkeys are one and the same thing. Sic volo, sic jubeo, sit pro ratione voluntas* (thus I will have it, thus I order it, my will is reason enough). For we will not be the scholars or the disciples of the Papists, but their masters and judges. We must once in a way *act a little haughtily and noisily with these jack-asses.*"⁴⁰

3. Luther then tells us that he is more learned than the Papists, and continues: "This is my answer to your first question; and as to their unnecessary noise about the word *Sola*, I beg of you not to give those *donkeys* any other or further answer, but simply this much: *D. Luther will have it so, and says he is a Doctor above all Doctors in the whole of Popery.*"⁴¹

C. LUTHER'S ANSWER TO HIS PROTESTANT FRIENDS.

1. "But as to you and our friends (den vnsern), *I will give you my reasons for using the word (Sola)*. Although Rom. III. I did not use *Sola*, but *Solum* or *Tantum*. So carefully (*fein*) do the donkeys look at my text. But,

38. Ein Send-brieff, von Dolmet-schen, vnd Fürbit-te der Hei-ligen.

D. Mart. Luther.

Wittemberg.

M. D. XXX.

Last page:

"Gedrückt zu Wit temberg durch

Georgen

Ehaw." p. 5.

Luther does not give the exact words of the Wittenberg New Testament of 1522:

He also writes "allein" in this letter, and "alleyn" in his New Testament.

39. Ibidem, 5-9.

40. Ibidem, 9.

41. Ibidem, 9-10.

nevertheless, elsewhere I have said *Sola fide* and *I will have both Solum and Sola.*"⁴²

2. Luther then assures his friends that he took very great pains to translate the Bible into good German, and adds: "*I knew very well that here, Rom. III., the word (Sola) is not in the Latin and Greek text, and it was not necessary for the Papists to teach me that. It is true, these four letters, S O L A, are not in it, which letters the jack-asses look at as a cow looks at a new gate; but they do not see that, nevertheless, it expresses the meaning of the text; and if our German translation is to be clear and powerful, it ought to be put in.....But this is the idiom of our German language, if mention is made of two things, of which one is asserted and the other excluded, we use the word Solum (alone) with the word (not or no), as when we say: 'The peasant brings only corn (allein korn) and no money.'* So also: 'I have really no money now, but only corn.' 'I have only eaten, and not yet drunk.' 'Have you only written, and not read it over?' and so on in innumerable expressions of daily life. Although in all these sentences the Latin or Greek language does not do so, nevertheless, the German does (use Solum), and it is customary (in German) to add the word (alone), in order that the word (not or no) may be more powerful and clear. For although I also say: 'The peasant brings corn and no money,' nevertheless, the word (no money) is not as powerful and clear, as when I say 'The peasant brings only corn, and no money.'"⁴³

These examples selected by Luther show most clearly and most strikingly, how manifestly wrong and incorrect it was on the part of one of Luther's lawyers, to say that the German word "alleyn" must necessarily mean "but" (Rom. III. 28), because it precedes the substantive *Glawben* (faith), instead of following it. One of the sentences used by Luther is: 'Ich hab warlich itzt nicht gelt, sondern allein korn.' Now, in this sentence "allein" precedes the substantive. Nevertheless, it is absolutely impossible to translate "allein" with "but." Let us try to do so. Our translation would then

42. Ibidem, 11. "Solum" and "Tantum" mean "alone," and never can mean anything else. The Latin word for *but* "*Sed*" does not occur even once in the whole letter, which is written by Luther for the express purpose of giving his reasons for using the word "allein." (Rom. III. 28.)

43. Ibidem, 11-13.

be: "I have really no money now, but *but* corn;" which is perfectly ridiculous, whereas, if I translate "allein" with "*alone*," I have perfect sense: "I have really no money now, but *only* corn." Now, Luther tells us that he used the word "allein" in Rom. III. 28, in the same sense in which he uses it in this sentence. It would, therefore, be a *monstrous mistranslation*, if Luther's German text was given in English: "Man is justified without the works of the law, *but* through faith."

3. Luther then explains in the following pages, how necessary it is to consider the idiom of the German language when translating, and again tells us what great pains he himself took.⁴⁴

Now, we are quite willing to admit that Luther's rendering of Rom. III. 28 is *thoroughly good German*, there cannot be the slightest doubt about that, *but, as a translation, it is outrageous*. The perfectly literal translation: "So halten wir es nun, dass der Mensch gerechtfertigt wird durch den Glauben ohne die Werke des Gesetzes," would be quite as good German, as the translation given in the English Protestant Bible: "Therefore we conclude that a man is justified by faith without the deeds of the law," is good English.

4. He then argues that his translation fully expresses the meaning of St. Paul, and tries to prove the doctrine of justification by faith alone.⁴⁵

5. He concludes his work by stating: "It is not only correct, but also most necessary to say it straight out in the clearest and most powerful manner: 'Faith alone, without the works, makes us pious.' And I am sorry that I did not also add '*all*' and '*of all*,' thus: 'without *all* works of *all* laws,' so that it might come out full and clear (rund). Therefore it shall remain in my New Testament, and if all the Popish donkeys were to get mad and crazy, they will not get it out. But this is enough for the present. I will (if God gives His grace) say more about it in the book: *Dé Justificatione*."⁴⁶

6. It is therefore absolutely certain that Luther really added the word alone (*Solum* or *Tantum*) to Rom. III. 28.

44. *Ibidem*, 13-19.

45. *Ibidem*, 19-23.

46. *Ibidem*, 23.

We have it on the infallible authority of Dr. Martin Luther himself, that such is indeed the case. For in the nineteen pages, which Luther wrote for the express purpose of explaining why he used the word "allein," he never once tells us, that this word may mean "*but*." On the other hand, he constantly reminds us, that his "allein," Rom. III. 28, means "*Solum*" or "*Tantum*." Now "*Solum*" or "*Tantum*" are never used in the sense of the conjunction "*but*" (sondern, aber); on the contrary, both "*Solum*" and "*Tantum*" necessarily mean "*alone*." We certainly do not agree with Luther, but after all, we prefer the *bold straightforwardness* of the *German Reformer*, to the *petty dishonesty* of his *English lawyer*.

7. But Luther is determined to express his doctrine of *justification by faith alone*, in a "*clear and powerful*" manner. The words of St. Paul: "Without the works of the law," are not "*clear and powerful*" enough for him. Luther must translate them: "Without *doing* the works of the law." Again, St. Paul's words: "A man is justified by faith," are *not* sufficiently "clear and powerful." Luther must translate them: "A man is justified *alone* through faith" (*Solum* or *Tantum*), whence his text would be: "A man is justified *alone* through faith without *doing* the works of the law." But even that can be made still more "clear and powerful." Therefore the sentence is turned round, so that the opposition between faith and good works may come out still more pointedly and strikingly. For, whereas the English Protestant Bible, in strict conformity with the Greek text, simply says: "A man is justified by faith without the deeds of the law," Luther boldly translates the passage: "A man is justified without *doing* the works of the law, *alone* through faith."⁴⁷

This position of "faith" at the end of the whole sentence adds more power and emphasis to the expression.

8. Yet even this is scarcely enough, for Luther is sorry, that he did not make the text still *more* "clear and powerful," and translate it: "Man is justified without *all* works of *all* laws, *alone* through faith."⁴⁸

47. Das Neue Testa-ment Deutzsch.

48. Ein Send-brieff, von Dolmet-schen, vnd Fürbit-te der Hei-li-gen.

D. Mart. Luther.

Wittenberg.

M.D.XXX.

Last page 1

"Gedrückt zu Wit-temberg durch

Georgen

Ehaw." p. 22.

If this is not reckless tampering with scripture, I do not know what is.

9. As to the text itself, it is sufficient to say, that St. Paul is not speaking at all about *good works* in general, but only about "the works of *the law*." We Catholics also believe that we are justified by faith, as opposed to the works of the Jewish law; but we do not believe, that we are justified by faith, as opposed to *good works*. An act of faith is in itself a good work; whoever, therefore, believes that he is justified by faith, also *believes that he is justified by a good work*. But according to St. Paul, faith without *charity* is of no use (I Cor., xiii.). We Catholics also believe, with St. Paul, that faith, including *charity*, is an unailing pledge of eternal salvation.

§ II. LUTHER'S AUTHORITATIVE AND INFALLIBLE DECREES CONCERNING MARRIAGE.

1. In a letter to Chancellor Brück, January, 1524, Luther gives his opinion concerning the intention of a man to marry a second wife. He writes: "*I confess that I cannot forbid a person to marry several wives, nor is it contrary to the Holy Scriptures* · but I should not like to see this kind of thing now for the first time introduced among Christians."⁴⁹

2. In the year 1539, Luther positively allowed Prince Philip of Hesse to have two wives at the same time. I quote from de Wette, who gives the whole document both in Latin and in German. According to de Wette, the German seems to be only a translation, the original copy written by Melanchthon is then the original. De Wette was a Protestant Professor of theology at Basle, in the early part of this century. In a few introductory remarks to this important document, which is signed by Luther and other theologians, de Wette says: "It (the letter) concerns the double marriage of this Prince (Philip of Hesse).....In the document written out by Melanchthon's own hand (literally, "Through Melanchthon's pen") the theologians *granted the dispensation*, accompanied with a representation of the difficulties of the case, and under condition of its being kept secret."⁵⁰

49. "Ego sane fateor, me non posse prohibere, si quis plures velit uxores ducere, nec repugnat sacris literis." De Wette II. 459. The letter was written in January, 1524.

50. De Wette V. 236.

3. De Wette also informs us that this document is found in the Altenburg (viii. 977), the Leipsic (xxii. 469), and the Walch (x. 886) editions of Luther's works, but that these three editions *suppressed the passage which grants the dispensation for the second marriage.* Is this honest?⁵¹

4. I do not quote from the document, without having read every word of it most carefully, from beginning to end, in the original Latin text. The letter is addressed "To the most Serene Prince and Lord, Philip, Landgrave of Hesse, Count in Catzenelnbogen, Diez, Ziegenhayn, Nidda and Schauenburg, our most gracious Lord."⁵²

5. I will now give a summary of the whole document, which covers about five pages of de Wette. It will then be impossible to tell me that I am quoting without the context. The more important passages will be given in full.

After the introduction, the principal thoughts occur in the following order :

6. Luther and the seven other theologians inform the Prince, that they could not sanction the universal introduction of polygamy. "Your Highness will yourself see clearly enough, what a difference there is between making a universal law, and making use of a dispensation in a certain case for grave reasons, by virtue of a divine concession. But no dispensation, granted in opposition to God, can be valid."⁵³

7. The theologians then answer the objection which they themselves raise : "What is right before God, certainly ought to be allowed." That is to say, God does not forbid polygamy ; why then do you not allow any one who chooses, to have several wives? In answer to this Luther remarks, that "other circumstances must be taken into consideration."⁵⁴

8. Luther and the rest then "approach nearer to the question" of the double marriage. First of all they remind his Highness, that in the beginning of the world only one husband and one wife were allowed by God. After that these theologians continue : "It is certain that later on, in the law of Moses, men were allowed to have two wives, as the Scripture, Deut. XXI., testifies." This is perfectly true.

51. *Ibidem*, 236.

52. *Ibidem*, 237.

53. *Ibidem*, 237-238.

54. *Ibidem*, 238.

Luther and the others, however, declare that on account of the first institution of marriage by God, and also on account of the words of Christ: "There will be two in one flesh," a law allowing two wives must not be made in the Church. Nevertheless they add the following important words: "*Nevertheless, in certain cases there is room for dispensation.* If a person were a prisoner among foreign nations, and were to take another wife, for the welfare and health of his body, or if a person had a wife suffering from leprosy, we do not know on what ground it would be justifiable to condemn such a man, were he, in these cases, to marry another woman, with the advice of his pastor, having no intention to introduce a new law, but (only) seeking a remedy for his necessity."⁵⁵

9. Luther then gives powerful motives, why it would be better or safer if the Prince were to give up the thought of a second marriage; he also advises him to abandon his impure life.⁵⁶

10. The document continues: "Finally, if your Highness has altogether made up your mind to marry another wife, we declare under an oath that it ought to be done secretly.....No contradictions or scandals of any importance will be the consequence of this (of keeping the marriage secret), for it is nothing unusual for princes to have concubines; and although the reason could not be understood by ordinary people, nevertheless, more prudent persons would understand it, and this *modest way of living (!!!) would please more than adultery.....nor are the sayings of others to be cared for, if our conscience is in order. Thus and thus far only do we approve of it.*"⁵⁷

"For what was allowed in the law of Moses concerning marriage, the Gospel does not revoke or forbid.....Your Highness has, therefore, not only the decision (testimonium) of us all in case of necessity, but also our foregoing considerations."⁵⁸

55. Ibidem, 238. "Certis tamen casibus locus est dispensationi."

56. Ibidem, 238-241.

57. Ibidem, 241. *Latin*: "Si recte cum conscientia agatur." "Sic et in tantum hoc approbamus"

58. Ibidem, 241. *Latin*: "Nam quod circa matrimonium in lege Mosis fuit permisum, Evangelium non revocat aut vetat..... Habet itaque Cels. Vestra non tantum omnium nostrum testimonium in casu necessitatis, sed etiam antecedentes nostras considerationes."

That is to say : We allow the marriage, but at the same time we wish you also to consider, whether it would not be more advisable to give up all thoughts of the double marriage.

11. The letter concludes by saying that it would not be expedient for the Prince to take counsel of the Emperor in this matter.⁵⁹

12. "Given at Wittenberg on the Wednesday after the Feast of St. Nicolas MDXXXIX. (Dec. 10, 1539).

Your Highness'

Willing and obedient Servants,

Martinus Lutherus.
 Philippus Melanchthon.
 Martinus Bucerus.
 Antonius Corvinus.
 Adam F.....
 Johannes Leningus.
 Justus Winther.
 Dionysius Melander."⁶⁰

13. The second marriage of Prince Philip of Hesse took place a few months later, early in 1540.

14. Köstlin, Luther's most prominent German champion, confesses that "this double marriage" is the "*greatest blot in the history of the Reformation and in the life of Luther.*"⁶¹

We may add that the blot is so great, as to blot out every possibility of our ever looking upon Luther as a Reformer sanctioned and commissioned by Almighty God. For marriage is one of the most important and most essential elements both of the social and of the religious order. And God would not allow a Reformer really chosen by Himself to trample under foot the law concerning the unity of marriage, which was promulgated by Christ, the first-born Reformer of the World.

15. If this weighty document, which sanctioned bigamy, had been issued by one of the Popes of the

59. Ibidem, 241.

60. Ibidem, 242.

61. Köstlin, Luther und J. Janssen, Third edition. 1883, p. 57.

Catholic Church, with what an outburst of indignation would it not have been hailed by the whole Protestant world! How many Anti-Romish tracts would have been written on the subject! To what a pitch of excitement would not the eloquence of the Exeter Hall declamator have raised his astounded audience! But, alas! this dispensation was granted — not in Rome, but in Wittenberg — the cradle, the head, the heart, and the centre of Protestantism in those days. Unfortunately, it does not bear the signature of any Roman Catholic Pope, but the name of Martin Luther is written under it in indelible characters. And only a few years before this took place, Pope Clement VII. absolutely refused to sanction the second marriage of Henry VIII., King of England. In consequence of this, England was lost to the Catholic faith. But the Pope would sooner see a whole country torn away from the unity of the Church, than give his sanction to a marriage, that was opposed to the law of God.

16. However outrageous this document may be, it is far out-done by one of the most disgraceful sermons, that have ever been preached. I allude to Luther's sermon on marriage, which I quote with a clear knowledge of the whole context. It was preached in Wittenberg, in 1522.

17. With the authority of a Christian preacher, with the additional authority which the extraordinary power of his popular eloquence gave him, with the unlimited authority which his exceptional position conferred upon him, from the lofty eminence of a once Christian pulpit, in the presence of men and women, married and unmarried, young and old, Luther *positively sanctioned adultery* in the clearest and most unmistakable manner. It is true that he only allows it in certain given circumstances, and that he requires the previous approval of the community. But this does not alter the truth of my statement.⁶²

18. I have read the whole sermon from beginning to end in the original Wittenberg edition of 1522. On my own authority, I calmly, deliberately and conscientiously accuse Luther of publicly sanctioning adultery. Moreover, I consider it to be a most aggravating circumstance that

Luther did so—not in the excitement of the moment—but in a printed sermon that is a most carefully-worded, systematic treatise on marriage.

19. The substance of the passage will be found in Köstlin.⁶³

Now I ask, is this the teaching of God or of Satan?

CHAPTER V.—LUTHER'S INTOLERANCE AGAINST THOSE WHO REFUSE TO SUBMIT TO HIS AUTHORITY AND INFALLIBILITY.

I. LUTHER'S INTOLERANCE AGAINST THE JEWS.

1. Luther writes: "Now what are we Christians to do with this rejected, damned people of the Jews?.....I will give my honest advice (trewen rat)."

"*First, their synagogues or schools are to be set on fire, and whatever will not burn, is to be covered and heaped over with earth, so that never again shall one find stone or cinder of them left. And this is to be done in order to honour our Lord and Christianity, so that God may see that we are Christians.....*"

"*Secondly, their houses are likewise to be broken down and destroyed, for they do exactly the same in them as they also do in their schools. Therefore they may perhaps be allowed a roof or a stable over them, as the Gypsies are, in order that they may know they are not the lords in our country, as they boast to be.....*"

"*Thirdly, all their Prayer Books and Talmuds are to be taken away from them, in which such idolatry, lies, curses, and blasphemies are taught.*"

"*Fourthly, their Rabbis (Priests) are to be forbidden, under pain of capital punishment, to teach any more.....*"

"*Fifthly, the Jews are to be entirely denied legal protection when using the roads in the country (Das man den Juden das Geleid vnd Strasse.....auffhebe), for they have no business to be in the country.....*"

"*Sixthly, usury is to be forbidden them, and all their cash and their treasures of silver and gold are to be taken*

away from them, and to be put aside to be preserved. And for this reason. All that they have (as was said above), they have stolen and robbed from us through their usury."⁶⁴

2. Thirty-seven pages further on, Luther addresses himself to the princes, and says: "*Burn their synagogues. Forbid them all that I have mentioned above. Force them to work, and treat them with every kind of severity (nach aller vnbarhertzigkeit), as Moses did in the desert and slew three thousand..... If that is of no use, we must drive them away like mad dogs, in order that we may not be partakers of their abominable blasphemy and of all their vices, and in order that we may not deserve the anger of God and be damned with them. I have done my duty. Let every one see how he does his. I am excused.*"⁶⁵

3. These words are taken from the old edition of 1543. The title of the book is: "About the Jews and their Lies." *It contains very nearly 300 pages, and was published only three years before Luther's death.*

II. LUTHER'S INTOLERANCE AGAINST ROMAN CATHOLICS

1. Luther says: "All those that step in to defend the authority of the Bishops and are subject to them with willing obedience are the real (eygē) servants of the Devil, and fight against the order and law of God."⁶⁶

2. Luther writes: "Nobody can be a Papist, without being at least a murderer, a robber, a persecutor.....It is clear enough that they (the Papists) are the Christians of the Devil."⁶⁷

3. Luther says that Bishops under the Pope are "*Wolves, tyrants, murderers of souls, and the Apostles of Antichrist* to corrupt the world. And, not to mince matters (erausschutte), everybody ought to know that the Bishops *who*

64. Von den Jü-den vnd jren
Gedrückt zu Wittemberg,
M.D.XLIII. p. 220-224.

Lügen. D. M. Luth.
Durch Hans Luftt.

65 Ibidem, 261-262.

66. Wider den falsch genantē geystlichen stand
des Babst vñ der bisch-offen. D. Mart.
Luther Ecclesiasten tzu Wittemberg. 1522
"D. Luthers Bulla vnd Reformation." p. 38.

67. Erlanger Ausgabe, I.XV. 26-27. Only part of this work was published by Luther himself. He withdrew it in deference to Kurfürst John, who did not wish Duke George to be mentioned in it. It was not withdrawn on account of any harsh language against Catholics in general.

now rule over many towns are not Christian Bishops according to Divine order, but according to devilish order and human wickedness. It is also certain that they are the messengers and vicars of the Devil."⁶⁸

Some of the Protestant Bishops who also "rule over many towns" have been lately praising Luther; let them remember what the German Reformer says about such Bishops.

4. As to the "Cardinals.....Archbishops, Bishops, Abbots," etc., Luther tells us that "*the Rhine would be scarcely large enough to drown all the scoundrels.* (Buben)"⁶⁹

5. "If the fury of the Romanists goes on in this way, it seems to me that no remedy is available, unless the Emperor, the Kings, and Princes should put on full strength to wage war against these pests of the whole world, and decide the question, no longer with words, but with the sword..... *Why do we not wash our hands in their blood?*"⁷⁰

III. LUTHER'S INTOLERANCE AGAINST PROTESTANTS DIFFERING FROM HIMSELF.

1. To simplify the matter I take nearly all my quotations from one particular book of Luther. It was published in 1544, and again in 1545, only one year before the Reformer's death. *It is written against those who will not believe that the Bread and Wine are changed into the Body and Blood of Christ; and it will be so much the more interesting, since many of Luther's admirers here in England still refuse to believe in the Real Presence.* The edition of 1544 contains forty-four pages. I have looked through the whole of it and have selected the first ten passages according to the order in which they occur in the work itself. *I am certain that I quote in perfect harmony with the context.*

2. Luther writes: "As I am now near the grave, I will bring this testimony and this glory with me before the judgment seat of my dear Lord and Saviour Jesus Christ

68. Wider den falsch genantte geystlichen stand
des Babst vñ der bisch-offen. D. Mart.
Luther Ecclesiasten tzu Wittemberg. 1522.
"Die vierde tugent des Bapst." p. 36.

69. Erlanger Ausgabe XXIV. 166.

70. Tomus primus omnium operum Reverendi Patris D. M. L. Jenæ. M.D.LXXIX
fol. 68.

that with all my heart I have condemned and avoided the enthusiasts and the enemies of the Sacrament, Carlstadt, Zwingli, Oecolampad, Stenckfeld, and their disciples in Zürich, and wherever they may be....."71

3. "I have been obliged (and still am obliged) to despair of the salvation of his soul (Zwingli, the Reformer of Switzerland), if he died in such sentiments, although his disciples and followers make a saint and a martyr out of him. Oh, Lord God, what a saint and martyr! For in this book (Christianæ fidei expositio), he not only remains an enemy of the Blessed Sacrament, but he also becomes altogether a heathen....."72

4. "I would, I say, far sooner be cut into pieces, or burnt, a hundred times over, than be of one opinion or of one mind with Stenckfeld, Zwingli, Carlstadt, Oecolampad, and whoever else they may be, the wicked enthusiasts, or agree with their teaching....."73

5. "I would have known well..... how to give them their proper name, as being not merely devourers of bread and swallowers of wine, but devourers of souls and murderers of souls, and as having a satanical, a thoroughly satanical, a super-satanical, blasphemous heart and a lying mouth. And I should have told the truth, because it cannot be denied, that with such blasphenies of theirs they have been telling shameless lies against their own conscience, and as yet they do no penance for it, yea they even boast of their wickedness. Well, no Christian.....ought to pray for the enthusiasts....."74

He adds that this is said of the teachers, not of the poor people who are misled.

6. "I look upon them all as forming one faction (literally "cake").....who will not believe that the bread of the Lord in the last Supper, is His true natural body, which the wicked man or Judas receives into his mouth quite as much as St. Peter and all the Saints. Whoever, I say, will not believe that, he must not trouble me with letters, writings

71. Kurtz bekentnis Doctor vom heiligen Sa-crament.

72. Ibidem, 6.

73. Ibidem, 8-9.

74. Ibidem, 13.

Martini Luthers, Anno

M.D.LXiii. p. 3-4

or words. *Ana he must not hope for any communion with me.....*"⁷⁵

I would like to say to many Protestants in this country: First believe in the Real Presence before you praise Luther, for he will have nothing to do with you, if you do not believe in it.

7. Luther goes on to say that "they (Zwingli and others)have been found out and proved to be *manifest blasphemers and liars*. First, when in the beginning they taught, there was nothing but merely bread and wine in the Last Supper....."⁷⁶

8. "*I should have to condemn myself with them into the depths of Hell, were I to hold with them, or to have communion with them, or were I to be silent, if I find out or hear, that they.....boasted of being in communion with me. The Devil and his mother may do that, or be silent in such a case (dazu), but not I.....*"⁷⁷

9. "*For it is undoubtedly true that whoever neither does nor will properly believe one article (after he has been advised and instructed), certainly does not believe any one (article) with earnest and true faith.....Therefore you must either believe everything.....or nothing at all.....*"⁷⁸

10. "Thus it will be of no use to the enthusiasts that they talk very big about the Sacrament, *about the spiritual eating and drinking of the body and blood of Christ, and about the love and union of Christians*. For these are merely the leaves of the fig tree, with which Adam and Eve wished to cover and adorn themselves, that..... their sin might not be seen by God. *Their great labours, their teaching and writing, their earnest, chaste lives will be of still less avail to them*. All that is mere heathenism. *Moreover, their belief in God the Father, Son, and Holy Ghost, and in Christ the Saviour is lost, all, I say, is lost, with all the articles (of faith), however truly and correctly they may mention or utter them with their false, blasphemous mouths, because they deny this one article, and give the lie to what Christ says in the Sacrament: 'Take (the bread) and eat, this is my body, which shall be delivered for you, etc.'*"⁷⁹

75. Ibidem, 24.

76. Ibidem, 25.

77. Ibidem, 26.

78. Ibidem, 29

79. Ibidem, 33-34

11. On the following page, Luther makes this objection : " You might say, ' O, my dear Luther, it is to be hoped..... that God will not be so very sternly and cruelly severe, as to damn people on account of one article.' " His answer is, that people will be damned, even if they deny only one article. " It is to be hoped that His humble, submissive, obedient creature will not deny and blaspheme a single word..... Now, the heretics deal with the Word of God, just as if it was the word of a man, or the word of a fool ; they despise it, make fun of it, and blaspheme it. And they could do everything better themselves, according to their own pretty fancies, and at the same time (*dazu*) they will not be taught. *In such a case all is lost.* And here the great [and] numerous good works and labours will not counterbalance the one bad point."⁸⁰

12. Now, what is the doctrine concerning the Blessed Sacrament which Luther defends in this book? Let him answer himself. With unmistakeable clearness he assures us, that it is the same doctrine "*as was taught under the Pope, which (doctrine) we also retain, and still teach, as the true, ancient, Christian Church has taught for fifteen hundred years. (For the Pope did not institute the Sacrament nor did he invent it).*"⁸¹

13. Anybody who studies Luther's writings will be surprised at the vigour of his style when writing in defence of the Blessed Sacrament. In one of his numerous works on the subject he assures us, that his hatred against the Catholic Church would most decidedly have led him to deny the Real Presence of the body and blood of Christ in the Last Supper, had it been possible for him to do so ; but he adds that he could not find any other satisfactory explanation of the words of Christ : " This is my body."

Let us now listen to this extraordinary statement of the Reformer ; he writes : " If five years ago D. Carlstadt, or anybody else, had been able to persuade me that there is nothing but bread and wine in the Sacrament, he would, I confess, have rendered me a great service. I have undergone severe struggles and *have twisted and turned to get over*

80. *Ibidem*, 35-37.

81. *Ibidem*. 10.

*it (belief in the Real Presence), because I was fully aware that it would have been the most severe blow which I could have dealt against Popery.....But I am in prison. I cannot escape, the text ('This is my body') is too powerful, and no words can make it mean anything else."*⁸²

14. Now, after expressly mentioning the Blessed Sacrament, Luther said in his book against the King of England: "Whoever teaches differently from what I have taught *herein*, or condemns me *for it*, he condemns God and must be a child of Hell."⁸³

15. Thus, you must either believe in the Real Presence of our Lord's Body and Blood in the Last Supper, as the Catholic Church does, or else you are a child of Hell. Such is the infallible teaching of Pope Martin Luther I. concerning Protestants differing from himself.

-
82. Eyn brieff an die Christen Zu Strasburg
 widder den schwer-mer geyst. Martini Luther.
 Der HERR kennet den weg der ge-rechten, aber der Gottlosen weg wird
 vmbkommen. Psal. 1. Wittemberg. p. 7.
83. Antwortt deutsch Mart. Lu-thers auff König Henrichs von
 Engelland buch. Lügen thun myr nicht,
 Warheyт schew ich nicht, 1522 On the last page we read:
 "Gedruckt tzu Wittemberg, durch Nickell Schyrlentz,
 M.D. XXXii." p. 4-c.

PART II.

RESULTS OF LUTHER'S TEACHING.

CHAPTER I.—POLITICAL RESULTS.

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 perdition, is poison.*"⁸⁴

2. In 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?*"⁸⁵

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 Lutherto all Christians to abstain from revolt and rebellion."⁸⁶

84. De Wette I. 417.

85. D. Martini Lutheri Opera Latina, curavit Dr. Henricus Schmidt, Frankofurti ad M. et Erlangi, Sumptibus C. Heyderi et H. Zimmeri. Seven Volumes, 1865-1873. My quotation is taken from Vol II. 107. The passage is so striking that I will give the exact Latin words: "Si fures furca, si latrones gladio, si haereticos igne plectimus, cur non magis hos magistros perditionis, hos Cardinales, hos Papas et totam istam romanae Sodomaee colluviem, quae ecclesiam Dei sine fine corrumpit, omnibus armis impetimus, et manus nostras in sanguine istorum lavamus?"

86. *Syn trew vormanung Mar-tini Luther tzu allen Chri-sten. Sich tzu vorhuten fur auffruhr vnnnd Emporung. Vuittemberg.*

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 is 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 threatens to do.....*"⁸⁷

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 fist and with flails.....*"⁸⁸

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 doing of ours, but in consequence of their own tyranny."⁸⁹

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

87. *Ibidem*, 3.

88. *Ibidem*, 6.

89. De Wette II. 23.

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.....Is it reasonable that the souls of all should be murdered for ever, in order that the temporal display of these ghastly wretches (larven) 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 break 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.*"⁹⁰

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 contend 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."⁹¹

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.*"⁹²

1523.

11. The few quotations which follow are taken from Luther's work: "About worldly authority, how far we are

90. Wider den falsch genantē geystlichen stand
des Babst vñ der bisch-offen. D. Mart.
Luther Ecclesiasten tzu Wittemberg. 1522
Last page: "Gedruckt tzu Wittemberg durch Nickel Schyrlentz
ym tzwey vñ tzwentzigstē Jar." p. 7-8.
91. Ibidem, "D. Luthers Bulla vnd Reformation." p. 38.
92. Ibidem. 44.

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."⁹³

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....."⁹⁴

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* therefore, as regards them we may always look out for the worst and expect little good from them....."⁹⁵

14. "*There are very few princes who are not looked upon as fools or rascals.....*"⁹⁶

15. Addressing the princes, Luther says, "*People cannot, people will not, put up with your tyranny and caprice for any length of time.....*"⁹⁷

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."⁹⁸

1524.

17. We shall now consider in what choice language Luther wrote, when, only one year before the outbreak of the Rebellion, he published a book, the title of which is:

93. Erlanger Ausgabe XXII. 59.

94. Von weltlich-er vberkeytt
schuldig sey.
M.D. rxiif.

wie weytt man
Mart. Luther

yhr gehorsam
Vuittemberg

On last page: "Gedruckt zū Wittenberg Durch
Schyrlentz, Anno. M.D. lxiif" p. 30.

Nickel

95. Ibidem, 34.

96. Ibidem, 37.

97. Ibidem, 37.

98. Ibidem, 38.

“Two Imperial, Inconsistent, and Disgusting Orders concerning Luther.”⁹⁹

18. “Here you see how the poor mortal sack of worms (Madensack), *the Emperor*, who is not sure of his life for a moment, shamelessly boasts that he is the true, supreme protector of the Christian faith.....”¹⁰⁰

19. Nor are the last words of this work very complimentary to the German princes. Luther writes: “From the bottom of my heart I bewail such a state of things in the hearing of all pious Christians, that like me they may bear with pity such *crazy, stupid, silly, furious, mad fools*..... *May God deliver us from them, and out of mercy give us other rulers.* Amen.”¹⁰¹

1525.

20. The rebellion is now on the point of breaking out. The peasants appeal to Luther. He writes a book, in which he advises them to keep quiet, and bids the princes give in to such demands as are reasonable.¹⁰²

It would be an injustice to Luther to say, that he was not sincere in this his endeavour to stop the full outbreak of the revolution. All that can be said is, that even in this work he more than once used language calculated, rather to excite, than to calm the disturbed minds of the peasants.

21. This work also contains *unmistakeable proofs of the religious character* of the rebellion. For the peasants published twelve articles, in which they insisted on what they looked upon as their rights. Now, Luther tells us that they “tried to prove (the articles) *with sundry texts of Scripture.*” Moreover the peasants say, that they are willing to be advised, provided this be done “*with clear, manifest, undeniable texts of Scripture.*” The “first article” ran thus: “The whole Parish shall have the power of electing and of deposing their Parish Priest.” The third article declared: “There are to be no serfs, *because Christ has liberated us all.*”¹⁰³

22. I said that even in this work Luther made use of expressions which, unintentionally on his part, were calculated

99. Erlanger Ausgabe XXIV. 210.

100. Ibidem, 236.

101. Ibidem, 236-237.

102. Ermanunge zum fride auff die
in Schwaben. Mart. Luther

zwolf artickel der Bawer schafft
Wittenberg. 1525.

103. Ibidem, 3, 31, 33.

to increase the excitement among the peasants. He writes :
 " *First, as to such disorder and rebellion, we are indebted to nobody on earth but to you, Princes, and Lords, especially to you, blind Bishops and mad Priests and Monks, who even now-a-days are obstinate, and do not cease to rage and storm against the Holy Gospel, although you know that it is true, and you cannot refute it. Moreover, in your worldly government you do nothing else but cheat and treasure up, in order to serve your splendour and your pride, till the poor simple people neither can, nor will, put up with it any longer.....*"¹⁰⁴

23. On the following page Luther continues : " For this you must know, my dear Lords, *God ordains it in such a manner that people neither can, nor will, nor ought to put up with your tyranny for any length of time.* You must change, and give in to the Word of God. If you do not this in a friendly, willing spirit, you will have to be forced into it by violent and subversive measures. *If these peasants don't do it, others will have to do it.* And even if you were to overcome them all, they are nevertheless not beaten. God will raise up others. *For He is determined to strike you, and He will strike you.* My dear Lords, it is not peasants who oppose you, it is God himself who opposes you, in order to punish your fury....."¹⁰⁵

24. " They have presented twelve articles, some of which are so reasonable and fair that they must deprive you of your good name before God and the world....."¹⁰⁶

25. " As to the first article, in which they claim liberty to hear the Gospel and the right of electing a Parish Priest, you cannot refuse it and yet save appearances....."¹⁰⁷

26. " The other articles, in as far as they deal with (anzeigen) bodily oppression.....are also reasonable....."¹⁰⁸

27. In the second part of the same work, Luther addresses himself to the peasants, and says : " My dear friends, you have hitherto always heard of my admitting what, I am sorry to say, is only too true and undeniable,

104. Ibidem, 5.

105. Ibidem, 6.

106. Ibidem, 9.

107. Ibidem, 9.

108. Ibidem, 9-10.

that the princes and lords who forbid the preaching of the Gospel and who oppress the people in such an unbearable manner, *are worthy, and have well deserved that God should cast them down from their seats, as they sin mightily against God and man, nor have they any excuse.....*"¹⁰⁹

28. After this, Luther most earnestly exhorts the people to have nothing to do with rebellion or revolution. But was it not almost certain, that the excited peasants would despise the good advice, and would lay stress only on those parts of Luther's work, in which he speaks most vigorously about the injustice of the princes and the oppression of the peasants?

29. At any rate, Luther's well-meant advice was despised by the peasants. A most frightful revolution, which had already partly broken out before the publication of Luther's work, swept over several parts of Germany. Luther became so vexed, that he wrote a book "Against the murderous and rapacious hordes of the peasants."¹¹⁰

This was in 1525. I most carefully read the whole work from beginning to end at the British Museum, London, in one of the old copies printed in the same year.

30. Luther says: "A rebellious man, of whom this can be proved, is already an outlaw in the sight of God and of the Emperor, *so that the first who is able and willing to strangle him, does what is right and good. For in the case of a man in open rebellion, everyone is both chief justice and executioner, just as when a fire breaks out, whoever can extinguish it first, does the best service..... Therefore, whoever can, ought to strike in here, to strangle and stab, secretly or openly, and he ought to remember that there is nothing more poisonous, disastrous, diabolical than a man in rebellion; just as we must kill a mad dog if you don't kill him, he will kill you and a whole country with you.....*"¹¹¹

31. Luther adds: "I think there is not one Devil left in Hell, but they have all gone into the peasants. The raging is exceedingly great and beyond all measure."¹¹²

109. Ibidem, 10.

110. Wider die Mordischen vñ Reubischen Rotten
 der Bawren : Martinus Luther : Wittemberg.
 Psalm. vii. Seyne tück werden jn selbs tref-fen,
 Vnd seyn mütwill, wird vber jn ausgeen. 1525.

111. Ibidem, 3.

112. Ibidem, 4.

32. Again he says: "*For the first, if the authorities can and will strike and punish such peasants, without first offering them just and reasonable terms, I will not forbid them, although it is not according to the Gospel. For it (the authority) has the full right to do so, since the peasants now no longer fight for the Gospel, but have manifestly becomerebellious murderers, robbers, blasphemers, whom even heathen authorities have the right and the power to punish; yea, they are even obliged to punish such rascals.....*"¹¹³

33. Luther, however, advises that after having prayed to God, the princes should, by way of superabundant generosity, make just and reasonable offers to the "*mad peasants.*" "Then, if that won't do, let them immediately draw the sword...."¹¹⁴

34. He writes: "The present time is so strange that a prince can gain Heaven by spilling blood easier than another person can by praying."¹¹⁵

The times were, indeed, strange. For while the princes were gaining Heaven by spilling the blood of one hundred thousand unfortunate peasants, Luther found that the time had come for him to marry Catherine Bora.

35. This cruel book of Luther caused such an amount of excitement, even among the friends of the Reformer, that he thought himself called upon to write a work in vindication of his previous publication. It was published in the same year, 1525. I have looked through it very carefully. Luther retracts nothing, but upholds everything that he had said in it. He expressly maintains that it was quite right for him to say, that everybody ought to strike into the peasants, strangle them, stab them *secretly or openly*. Luther's deliberate opinion concerning his previous publication is clearly expressed in the following passage: "Therefore my little book (against the peasants) is quite in the right and shall remain so, *even if all the world were to be scandalized at it.*"¹¹⁶

36. In order to bring Luther's behaviour towards the peasants home to the people of this country, let me make the following supposition. A man publishes a book in Ireland, in

113. *Ibidem*, 4-5. †

114. *Ibidem*, 5.

115. *Ibidem*, 6.

116. Erlanger Ausgabe, XXIV. 299.

which he says to the Irish Landlords : The tenants "neither can, nor will, nor ought to put up with your tyranny for any length of time." He tells the tenants that they have "ample reason to *break forth with the flail and the club.*" A revolution being on the point of breaking out, he now advises the tenants to keep quiet, but it is too late ; and the rebellion sweeps over the greater part of the Sister Isle. Our friend then says, that "whoever can, ought to strike in here, to strangle and stab, secretly or openly. *For in the case of a man in open rebellion, everybody is both chief justice and executioner.*" What would Englishmen think of such a monster ? Yet, this is exactly the way Luther treated the poor German peasants.

37. In order to show, that I am not unfair to Luther in stating that he over-excited the poor German peasants, I will refer the reader to the opinion expressed by an eminent Protestant Historian of Germany. Karl Hagen writes : "Even Luther....in his earlier writings, contributed considerably to foster the rebellious feeling among the people ; for once he actually incited the German nation to bathe itself *in the blood of the Papists*, and he declared that they do a thing agreeable to God, who would make away with the Bishops, destroy churches and convents !".....He "called.....the Princes.....impious, miserable rascals.....silly fools, whose tyranny and caprice people neither could, nor would put up with for any length of time. Was it surprising that this judgment of the Reformer, concerning the reigning powers remained uppermost in the minds of his readers, and that on the other hand they doubted the correctness of his doctrine of unconditional obedience?"¹¹⁷

38. Some people think that religion had nothing to do with the outbreak of the rebellion. Let us again listen to the same Protestant Historian, when he says : "*All those preachers* (of the new Gospel) who earned such extraordinary applause, who gathered hundreds and thousands of hearers round about them, were at the same time *men of free opinions in state matters*, and in their speeches did not neglect also to dwell upon political questions

117. Karl Hagen, *Deutsche Geschichte von Rudolf von Habsburg bis auf die neueste Zeit*. Frankfurt a. M., Meidinger Sohn & Cie., 1855. Zweiter Band, Erste Abtheilung, Nr. 16. Der Bauernkrieg, p. 183-184.

and on the necessity of a change for the better, and *this was done with the same fervour that they bestowed on religious questions.*"¹¹⁸

CHAPTER II.—MORAL RESULTS.

Every reasonable person will agree with me, that Luther can only have been a Reformer chosen by Almighty God, if his teaching caused an increase of virtue and a decrease of vice. If, however, it can be plainly shown, that in consequence of his teaching there was, on the contrary, an increase of vice and a decrease of virtue, we must come to the conclusion, that Luther had not the sanction of God for the work which he undertook.

Now, under different headings, I quote forty-five passages from his writings, all of which disclose a sad state of morality among the followers of the new Gospel; but in no less than fifteen of these passages, Luther tells us in plain words that *people have become worse than they formerly were under the Pope.* It is to these passages that I wish to direct the special attention of the careful reader.

I.—CONTEMPT OF THE WORD OF GOD.

1. Luther says: "The security among the poor people is now so great, that they laugh at the preachers." He adds that the time will come, when they will say: "You are a fool; why do you care much about a sermon?"¹¹⁹

2. "Peasants and nobles know the Gospel better than St. Paul or D. M. Luther; they are wise and they think themselves better than all their clergy."¹²⁰

3. "Peasants, citizens, and nobles.....boast that they do not want any preacher.....and would not give a penny for any number of sermons."¹²¹

4. "A poor village parson is now the most despised man of all.....so that there is no peasant who does not.....trample him under-foot."¹²²

118. *Ibidem*, 184.

119. Erlanger Ausgabe, I. 103-104.

120. Walch. XIV. 1360.

121. Erlanger Ausgabe, LI. 188.

122. Walch. V. 577.

5. "It seems as if the world was determined to starve the ministers of the Gospel to death."¹²³

6. Already in 1524 Luther tells us, why the preachers of the new Gospel were so thoroughly despised. He says: "*They lead such a bad life.....that they do more harm than good.*" The Latin text is: "*Vivuntque vitam sic pravam,ut plus sane offendant, quam prosint.*"¹²⁴

II.—CONTEMPT OF THE SACRAMENT.

1. "People have now so little esteem for the Holy Sacrament of the Body and Blood of our Lord.....it is as if there was nothing on earth that they were less in want of."¹²⁵

2. "*Formerly under the Pope, when we were forced and urged to receive the Sacrament, we went in crowds..... now.....our behaviour towards it is as disgusting and shameless, that it is as if we were not human beings (still less Christians), but only sticks and stones, that stand in no need of it.*"¹²⁶

III.—WANT OF GENEROSITY IN SUPPORTING THE CLERGY, CHURCHES, AND SCHOOLS.

1. Luther says: "Under the Pope.....people were very fervent in building churches.....Now that the true Religion is taught, and that the people are properly instructed concerning good works, everybody is cold, so much so that we cannot help being surprised at it."¹²⁷

2. "Formerly, they could build convents and churches, with an outlay which was quite unnecessary; now they cannot repair a hole in the roof, in order that the clergyman may be protected from the wet."¹²⁸

3. "Tell me where is there a town at present with sufficient means or piety, to contribute enough for the support of a schoolmaster or a clergyman?"¹²⁹

4. "Such is the fate of the beloved Gospel, when it is preached, nobody is willing to give anything towards feeding

123. Walch. VI. 967.

124. Epp. ed. Aurifaber, II. 191.

125. Walch. X. 2666.

126. Walch. X. 2715.

127. Walch. VI. 1211.

128. Walch. XIII. 8.

129. Walch. XI. 2522.

and supporting the persons who ought to take charge of the pulpit and schools."¹³⁰

5. "Formerly, when we served the Devil.....all purses were open, and there was no measure in giving to churches, schools.....But now that the proper kind of schools and the proper kind of churches are to be built, nay, not built, but only preserved as they now stand.....all purses are bound up as with iron chains."¹³¹

6. "According to its size every town could formerly support with ease several convents.....now that in one town two or three persons only are to be supported, who preach the Word of God, administer the Sacraments, visit and console the poor, instruct the youth.....everybody finds that too much, *although* (the money has to come), *not out of their own pocket, but from the property of others, for which we are indebted to Popery.*"¹³²

7. "Our peasants want a Christian liberty, that will bring them temporal gain, but *if on the other hand they are to give a penny to their clergyman, or do the least thing for the Gospel, even the Devil cannot make them stir.*"¹³³

IV.—NEGLECT OF THE POOR.

1. Luther informs us that his followers used to say, "If we are not saved on account of our good works, why should we give alms to the poor?"¹³⁴

He adds that they maintain this at least in their way of acting, if not in their words.

2. "*Formerly, under the Pope people gave very largely indeed and beyond measure.....then they gave in heaps for they looked.....upon the reward.....But now that with the light of the Gospel we are told nothing about our merits, nobody is willing to give and to help.*"¹³⁵

3. "*Formerly, when we served the Devil under Popery, everybody was merciful and kind; then they gave with both hands, joyfully and with great devotion.....Now that we ought to be merciful, to give willingly, and to show*

130. Walch. VIII. 2815.

131. Walch. X. 530.

132. Walch. XI. 1758.

133. Walch. XIII. 89.

134. Walch. VIII. 2683.

135. Walch. VIII. 946-947.

ourselves thankful to God for the Holy Gospel.....nobody is willing to give, but only to take."¹³⁶

V.—NEGLECT OF THE SICK.

1. In 1527 an epidemic broke out at Wittenberg, Luther's headquarters and residence. Luther writes: "The pest has broken out here, but in rather a mild form (*satis propitia*); however, the fear and flight of the people is something dreadful."¹³⁷

2. For the second time a contagious disease broke out in the same town, during 1539. Writing to Wenceslaus Link on the subject, Luther says: "One person runs away from the other, so that you cannot find.....a servant. I think the Devil must have taken possession of the people with the real pestilence, to fill them with such terrible fear, that the brother forsakes his brother, the son his parents."¹³⁸

3. Again, he says: "I am astonished, that the more we preach about the life in Christ, the greater the terror of death becomes among the people."¹³⁹

4. One of Luther's explanations of the fact, that formerly, under the Pope, people were not so afraid is "*because out of a false hope of life, they feared death less.*"¹⁴⁰

VI.—SAD STATE OF THE YOUTH.

1. Luther exclaims: "It is a shame how badly we now bring up our children.....Parents allow their children to please themselves.....Mothers do not look after their daughtersdo not punish them, do not teach them to lead a modest and chaste life."¹⁴¹

2. "Everywhere.....complaints are made about the disobedience, lawlessness, and pride of the young people."¹⁴²

3. Luther tells us that drunkenness "*has spread..... among the youth.....so that now the greater part of the finest, most talented young men (especially among the nobility and at Court), undermine their health, their body and their life..... before the time.*"¹⁴³

136. Walch. XI. 1758.

137. Epp. ed. Aurif. II. 345-346.

138. De Wette V. 219.

139. Walch. XXI. 1461.

140. Ibidem.

141. Walch. XI. 3095-3096.

142. Walch. XII. 895.

143. Walch. XII. 790.

VII.—INCREASE OF DRUNKENNESS.

1. We have just seen the prevalence and the frightful consequences of drunkenness among the youth.

2. Formerly, such was not the case. Speaking of drunkenness, Luther says: "I remember, when I was young, what a very great shame this was considered to be among the nobility."¹⁴⁴

Now, however, he tells us that these young men, the greater part of whom are given to drunkenness, are "especially among the nobility."¹⁴⁵

3. "We have now got so far that coarse vices, excessive drinking, rioting are no longer looked upon as a disgrace, but.....drunkenness must now be called hilarity."¹⁴⁶

4. "*Drunkenness has now, I am sorry to say, come down upon us.....like a deluge.*"¹⁴⁷

5. "*The people.....look upon the Gospel as a doctrinewhich teaches them to eat and drink. Such are the thoughts of almost everybody, from the lowest to the highest.*"¹⁴⁸

6. "The people are like *pigs*, so to speak, *dead and buried in constant drunkenness.*"¹⁴⁹

VIII.—INCREASE IN THE NUMBER OF SUICIDES.

Suicides became more and more frequent among his followers. On the 25th of July, 1542, three years and a half before his death, he said some suicides among his followers were caused by Satan, to whom God had given this power in the Lutheran Church as a punishment for contempt of the Word of God.

His exact words are: "What you write concerning the power that the Devil has shown in the case of three men who have hanged themselves, I have read with fear, my Anthony. God gives us, ungrateful and arrogant creatures, a foretaste of His future anger, by conceding so much to Satan in our Church..... He (Satan) is the Prince of the

144. Ibidem.

145. Ibidem.

146. Walch. XIII. 1572.

147. Walch. XII. 788.

148. Walch. VII. 1896.

149. Walch. XII. 789. Auslegung der Epistel am Sonntage nach der Himmelfahrt Christi.

world; in order to bring us into contempt he pretends that those men hanged themselves, whereas he killed them, and, by working on their imagination, made them believe they had hanged themselves..... Satan's presence is visible."¹⁵⁰

IX.—LOWER STATE OF GENERAL MORALITY.

1. Luther says: "*As soon as our Gospel began..... decency.....and modesty were done away with, and everybody wished to be perfectly free to do whatever he liked.*"¹⁵¹

2. "We deserve that our Evangelicals (the followers of the new Gospel) should now be seven times worse than they were before. Because after having learnt the Gospel, we steal, tell lies, deceive, eat and drink (to excess), and practice all manner of vices."¹⁵²

3. "*After one Devil (Popery) has been driven out of us, seven worse ones have come down upon us, as is the case with Princes, Lords, Nobles, Citizens and Peasants.*"¹⁵³

4. "In all classes frivolity and every kind of vice, sin, and disgrace are now much greater than formerly."¹⁵⁴

5. "I think it must needs be the case, that those who follow the Gospel (literally "who become evangelical"), should be worse after (receiving) the Gospel than they had been before, not on account of the Gospel, but on account of the people who so abuse the Gospel."¹⁵⁵

6. "*The more and the longer we preach, the worse matters grow.*"¹⁵⁶

7. "*People are now possessed with seven Devils, whereas formerly they were possessed with one Devil; the Devil now enters into the people in crowds, so that men are now more avaricious, unmerciful, impure, insolent.....than formerly under the Pope.*"¹⁵⁷

8. "After the dominion and power of the Pope has ceased.....the people, while despising the true doctrine, are now changed into mere irrational animals and beasts;

150. De Wette V 487-488.

151. Walch. V. 114.

152. Walch. III. 2727.

153. Walch. III. 2727.

154. Walch. V. 114.

155. Walch. XIII. 2193.

156. Walch. XII. 2120.

157. Walch. XIII. 19.

the number of holy and pious teachers becomes constantly less."¹⁵⁸

9. About a year before his death, Luther confesses: "We are living in Sodom and Babylon.....everything is daily getting worse."¹⁵⁹

10. The town of Wittenberg was the principal scene of Luther's activity. It was there that he resided. It was there, if anywhere, that the results of his teaching ought to have made themselves felt. Now, about seven months before his death, Luther wrote to his wife, "*Away from this Sodom (Wittenberg).....I will wander about, and sooner beg my bread than allow my poor old last days to be martyred and upset with the disorder of Wittenberg.*"¹⁶⁰

11. We find Luther owning that he would never have begun to preach, if he had foreseen these unhappy results, and that he scarcely knows whether he ought to continue preaching. His words are: "See how foolishly the people everywhere behave towards the Gospel, so that I scarcely know whether I ought to continue preaching or not."¹⁶¹

12. Writing on the same subject, he says: "*If God had not closed my eyes, and if I had foreseen these scandals, I would never have begun to teach the Gospel.*"¹⁶²

13. In 1538, more than twenty years after the beginning of the Reformation, Luther dwells on the same thought: "Who would have begun to preach, if we had known beforehand that so much unhappiness, tumult, scandal, blasphemy, ingratitude, and wickedness *would have been the result?*"¹⁶³

14. The new Gospel did not even make Luther himself better. He writes: "*I confess.....that I am much more negligent, than I was under the Pope, and there is now nowhere such an amount of earnestness under the Gospel, as was formerly seen among Monks and Priests.*"¹⁶⁴

15. If all these testimonies, taken wholly and solely from the very words of Dr. Martin Luther himself, should

158. Walch. I. 615.

159. De Wette V. 722.

160. Luther's Letter to his Wife, July, 1545, de Wette V. 753.

161. Walch. XI. 3052.

162. Walch. VI. 920.

163. Walch. VIII. 564.

164. Walch. IX. 1311.

not be considered sufficient, to prove that the state of general morality became worse in consequence of the teaching of the Reformer, I still have another argument in store, which, I think, will convince even the most prejudiced mind. During the last few years, Janssen has been publishing the first volumes of his History of Germany since the end of the Middle Ages (*Geschichte des Deutschen Volkes seit dem Ausgang des Mittelalters*). This standard work has caused a thorough Revolution throughout historical circles in Germany. The excitement created by the publication of these volumes is principally due to the unlimited acquaintance of the author with the works and writings of Dr. Martin Luther. It is difficult to imagine a more thorough and scientific condemnation of the Reformation, drawn to a great extent from the words of Martin Luther himself. The sensation caused by Janssen's History was so great, in both Protestant and Catholic circles, that Protestant Germany could not remain silent. Professor Köstlin took up Luther's defence in a book entitled "Luther und J. Janssen." The proofs, however, brought forward by Janssen, were so clear and so striking, that Köstlin, the very man whose express object was to defend Luther, could not help saying: "*There was really a certain increase of corruption.....at the time of the Reformation. We may also unhesitatingly admit that, in a certain sense, the Reformation had something to do with it.*"¹⁶⁵

16. I beg the reader to consider these two distinct admissions, especially as they are made by the most prominent and most weighty supporter of Luther's cause in Germany.

a. He acknowledges that there was an increase of corruption at the time of the Reformation.

b. He "unhesitatingly" adds that, "in a certain sense" the Reformation contributed to this increase of corruption.

17. This fact that the Reformation had something to do with the increase of moral corruption must, therefore, be admitted by everyone who takes for the ground on which he stands, not fancy and imagination, but historical truth.

165. Köstlin, *Luther und J. Janssen*, p. 58

CONCLUSION.

The following facts have been clearly established from Luther's own writings :

1. At the beginning of the Reformation, Luther acted as a *downright hypocrite* towards Pope Leo X., and shortly before dying, he wrote a most low, coarse, disreputable, and satanical book of one hundred and fifty-seven pages, against Pope Paul III. Even supposing Protestantism was right and the Catholic Church was wrong, such a book as Luther wrote "Against the Popery of Rome, instituted by the Devil," would be a lasting disgrace to any author.¹⁶⁶

2. Having rejected the authority of the Pope, he admits the authority of Satan ; for he informs us in plain, unmistakable words, that the *Devil* argued in favour of his doctrine of justification by faith alone, and against Mass, Mary, and the Saints.¹⁶⁷

3. Strange to say, he expects Christ will approve of his preaching those very doctrines, which had met with the sanction of Satan. For Luther has the boldness to assure us, that Our Lord looks upon him as an *Evangelist*, and that he himself will not allow his teaching to be judged by anyone, not even by an *Angel*.¹⁶⁸

4. Having thus set the authority of the Pope at nought, admitted the authority of Satan, proclaimed his own authority as that of an *Evangelist*, who is not even to be judged by an *Angel*, Luther boldly rejects the inspired Word of God, as contained in St. Paul's Epistle to the Hebrews, and in the Apocalypse or Book of Revelations. As to the Epistle of St. James, it is only a *straw epistle*,

166. See above, pages 9-13.

167. Pages 13-19.

168. Pages 19-20.

because, in opposition to Luther, St. James ventures to "attribute justification to the works."¹⁶⁹

5. Not satisfied with this, he even falsifies the Bible by adding the word "*alone*" to Rom. III. 28. He has the honesty to tell us why he does so. It was in order to express his doctrine of justification by faith alone in a more "clear and powerful" manner. The text in the English Protestant Bible is: "We conclude that a man is justified by faith without the deeds of the law." Luther translates: "So we now hold it, that man is justified, without *doing* the works of the law, *alone* by faith."¹⁷⁰

6. We can hardly expect, that a man who thus deals with the inspired Word of God, will respect the laws of God. Now, one of the most fundamental laws, promulgated here on earth by the Son of God, is the law concerning the unity of Christian marriage. Luther's teaching, however, is in direct opposition to this. He says: "*I cannot forbid a person to marry several wives.*" Nor does he, in the case of Prince Philip of Hesse, shrink from putting this his doctrine into practice; for Luther wilfully and deliberately signed a document granting his Highness leave to have two wives at the same time. Moreover, in one of his sermons, the Reformer of Germany did not blush to sanction *adultery* under circumstances, which ought never to be mentioned from a Christian pulpit.¹⁷¹

Is it *God*, or is it *Satan* who speaks through Luther?

7. Whilst constantly asserting his own authority and acting with the utmost recklessness, concerning the Holy Bible and the unity of marriage, Luther treats with an insufferable arrogance and intolerance all those who refuse to submit to his authority. As to the Jews, it is well known how, in the Middle Ages, they were constantly protected by the Popes, even in Rome itself, where they had a special quarter of the town allotted to them. How differently Luther acts. He says the churches (synagogues) and schools of the cursed Jews are to be burnt down, their houses destroyed, their Prayer Books taken away from them, their Rabbis

169. Pages 21-22.

170. Pages 22-29.

171. Pages 23-34.

forbidden to teach, they are to be refused all legal protection when they go into the country; all their money is to be taken from them, and if all that is not sufficient, they are to be driven off like *mad dogs*.¹⁷²

8. A satanical hatred of the Pope and of all Roman Catholics is one of the characteristic features in the history and character of Luther. According to his views Popery is instituted by the Devil, the Pope is Antichrist, *whose tongue ought to be torn out through the back of his neck and nailed to the gallows*; the Catholic Bishops are "*wolves, tyrants, murderers of souls, and the Apostles of Antichrist*;" every Catholic is "*at least a murderer, a robber, a persecutor*." And he asks the Princes: "*Why do we not wash our hands in their blood?*"¹⁷³

9. But even Protestants differing from him do not fare any better. So, for example, he denounces those who do not believe that the very same Body of Our Lord which was nailed to the Cross is received in the Last Supper, as *blasphemers and enemies of Christ*, and he adds that they cannot hope for any communion with him (Luther). He says: "*I should have to condemn myself with them into the depths of Hell, if I were to hold with them*."¹⁷⁴

Now, many Protestants in this country do not believe in the Real Presence, and, nevertheless, they praise Luther who condemns them to the everlasting flames of Hell.

10. The results of his teaching are such as might be expected from what we have already said. He maintains that the poor man "has ample reason to break forth with the flail and the club." The peasants do break forth with the flail and the club. Luther now advises them to go home quietly. They refuse. Luther then orders everybody to "*strike in.....to strangle and stab, secretly or openly*." "*For in the case of a man in open rebellion everybody is both chief justice and executioner*."¹⁷⁵

One hundred thousand peasants are killed or executed.

11. Such were the political consequences of his teaching. The moral results were even more disastrous; for

172. Pages 34-35.

173. Pages 35-36 and 12.

174. Pages 36-40.

175. Pages 41-50.

wherever Luther's teaching was accepted, the *Last Supper* was treated with contempt, the former *generosity* in supporting the clergy, churches, schools, the sick and the poor, ceased; *children* were neglected, *drunkenness* began to spread like a deluge, in fact *every virtue decreased, and every kind of vice increased*. Luther tells us that, under the Pope, people had had only *one Devil*, and that now, under the Gospel, they had "*seven worse ones*."¹⁷⁶

Would it not have been better if he had left the poor people with the one Devil, and had spared them the six other worse ones?

12. A man who pretends to be a Reformer is sent either by *God* or by *Satan*. Now, every single sign of a *Divine* mission is utterly wanting, both in Luther's teaching, and in the results of his teaching. How different in every respect are not Moses, Isaiah, Jeremiah, Daniel, Ezekiel, and the prophets of old from the would be Reformer? But, can Luther perhaps be compared to the Apostles? Let us see. Did St. Peter, or St. Paul, or any of them, ever dare to allow a Christian to have two wives at the same time? Is not this fact alone sufficient to prove to every fair-minded man, that Luther was not *sent by God*? Moreover, was the result of St. Paul's teaching an increase of drunkenness and every kind of vice, and a decrease of every kind of virtue? No, certainly not. *Luther, therefore, bears no resemblance to any of those men, of whom the Scripture tells us that they were sent by God as Reformers of their nation or of the world*. We, therefore, refuse to believe in his Divine mission, and that *on Scriptural grounds*. But mark also another reason. Luther refused to believe that Carlstadt had the sanction of Heaven, and for a reason which is very instructive. Writing against this pretended Reformer, he says, "God does not break up the old order for a new one *without working great signs*. Therefore we cannot believe a person, who appeals to his own spirit and to his inward feeling, and rushes head-long against the usual order of God, *unless he also performs miracles*."¹⁷⁷

176. Pages 50-57.

177. Erlanger Ausgabe. XXIX. 173.

13. Now, Luther, I judge you by your own test. Where are the miracles, with which you prove your Divine mission? You know very well, that you never performed a single one. And therefore we would be acting in opposition to your own advice, were we to believe in you.

14. But, if Luther was not commissioned by God, then the glorious old Church of our Forefathers, the Church of which we say, in the Apostle's Creed: "I believe in the Holy Ghost, the *Holy Catholic Church*," is the true Church of God. And, in that case, not *Luther*, but the great and illustrious *St. Ignatius*, was the real Reformer of the sixteenth century.

ERRATA.

Page.	Reference.	Line.	Read.	Instead of
12	10	1	26	20
12	10	1	60	00
20	28	5	ym	my
28	47	1	Vuittemberg.	(Indistinct.)
41	86	1	86	(Indistinct.)
42	89	1	236	23
55	157	1	19	10

These few corrections enable me to guarantee the absolute correctness of every single reference.

Luther's Own Statements.

PRESS NOTICES.

I. AMERICA.

1. **THE CATHOLIC REVIEW**, 1884, No. 16: "The best comment we have seen on the Lutheran Centenary in any language. . . a work of the most minute and patient research, conducted in the most dispassionate and impartial manner—a true photograph of the Reformer produced by the irradiance of his own bold statements, without any colouring on the part of the artist."

2. **THE CATHOLIC WORLD**, July, 1884: "There are as many facts compressed into this little work as would furnish material for a bulky volume, and they are marshalled in such a manner that their force is irresistible."

3. **THE CATHOLIC HERALD**, June 14, 1884: "Of all the works concerning Luther, this one, literally written by himself, is the best."

II. GREAT BRITAIN.

1. **THE IRISH ECCLESIASTICAL RECORD**, October, 1884: "We advise every student of Church History to provide himself with a copy."

2. **THE DUBLIN REVIEW**, October, 1884: "The work should be in every Priest's library."

3. **THE MONTH**, March, 1884: "Perhaps the most solid and effective contribution to the Luther literature of the day."

4. **THE TABLET**, May 17, 1884: "Full of the most remarkable and useful historical extracts."

5. **THE CATHOLIC TIMES**, March 13, 1885: "The writer of this review, himself a German, has gone to the trouble of testing the accuracy of a very considerable portion of the references. He can unhesitatingly affirm that he was not able to come across a single misquotation, and that he invariably found the translation to be in scrupulous conformity with the original German or Latin text."

