

On Guard

BY REV. PATRICK J. FLYNN

(Continued from Page 1) ... to any Church and ... to the religious liberty ... of any citizen should be ...

policy, to explore the possibilities of working together. Only as we realize such possibilities shall we succeed in maintaining the religious foundations of our national life.

HOW MUCH INFLUENCE this statement will have on rank-and-file Protestants remains to be seen. We can hope, however, that the vast majority of Protestants will heed the same direction of the authors of this statement and rally against the secularism which threatens our nation.

Life's Story on Reformation Branded as False, Legendary

(Continued from Page 1) of theology, he naturally would not admit that there could be any taking away of the temporal punishment due to sin nor any enlargement of faculties for confessors to absolve in cases of reserved sin, for which the penitent was duly contrite and confessed.

WHEN CALLED TO account for his heresies, Martin Luther appealed from the Pope to a general council, but when the council was cited against him by his opponent in debate, John Eck, he shifted his appeal to the Word of God in the Sacred Scriptures, which he interpreted according to his own notions.

He then made his own understanding of God's Word the rule of faith for others, with persecution of dissenters, wherever possible. Martin Luther demanded that freedom of worship be denied not only to Catholics, but also to Jews and other dissenting Protestants. Proof of this is found in Luther's own words which the author of Life's article on the Protestant Reformation ignored, missing therefore its real character.

When Luther found, contrary to expectation, that Catholic worship would not fall before his words, he misrepresented Catholic worship as an abominable act of blasphemy and idolatry. For he declared in his first Advent sermon, November 27, 1524, "All bad houses, which God has indeed earnestly prohibited, yet all manslaughter, theft, murder, and adulteries are not so harmful as the abomination of the papal Mass. Therefore I beg all princes and authorities, counsellors and judges to take to heart such horrible blasphemies of God."

"If you are allowed by God to punish a desperate fellow who blasphemes in the market place, let it also be allowed to punish this horrible, great, anti-Christian blasphemy of God and rout them out of your city, lest the terrible anger of God, like a red hot furnace, be aroused at your negligence, and punish you with the idolatrous priests."

"Love God and respect His honor; you have the sword from God for this, and God will guard you against all prince of the devil and against death, redeem you from Pharo and lead you into the promised eternal Fatherland."

Here Luther promises Heaven to civil authorities for the violent repression of Catholic worship. That is the plain meaning of all this rhetoric. There is no question of religious or civil liberty here for Catholics.

LUTHER'S LANGUAGE became less tolerant towards the Jews against whom he wrote a treatise in 1543. It is entitled "Of the Jews and Their Lies." A reading of it would have pleased Adolph Hitler in his anti-Semitism. For the Jews were also accused of blasphemy and to avoid any responsibility for their alleged sin, Martin Luther recommended the following measures against the "Damned people of the Jews":

That their synagogues or schools be set on fire, and that there be covered with earth what will not burn ... that their houses be broken up and destroyed ... that their prayer books and their talimuds be taken from them wherein such idolatry, lies, cursings and blasphemy are taught ... that their rabbis be forbidden to teach henceforward under pain of body and life ... They must be driven out of our land lest we share their horrible blasphemies and all their vices, and



His treatise on the Jews would have pleased Adolph Hitler ...

merit with them God's anger and damnation."

If Luther was so intolerant towards Catholics and Jews, it is not surprising that he should also have worked out a similar policy of oppression against Protestant dissenters from his brand of religion whether in the terminology of Luther, they sinned also against the State like the Anabaptists or whether they sinned against religion only.

VEIT DIETRICH asked Luther in 1530 "Whether it was lawful for the Magistracy to attack heretics with force" and received an affirmative reply even "in regard to those sinning against religion only, such as today are Sacramentarians or Papists."

Sacramentarians were Protestants who did not believe in the real presence Luther declared "Neither are they to be tolerated; first, because, if there are persons in the state who teach diverse things, there will

be occasions for mobs and riots; but the magistracy must avoid that. Second, if the magistracy is aware of it, they are not to be tolerated who teach against religion, lest the magistracy share in the sins of others. Third, blasphemers are not to be tolerated, but all of that kind are blasphemers."

These texts from Martin Luther's writings not only prove that he shared Calvin's intolerance towards dissenting forms of worship, but they also give striking examples of the bitter, impassioned, unbridled, and wrathful invective Martin Luther developed against opponents.

He was not satisfied to make such attacks by word of mouth and pen. He also got the painter Lucas Cranach to provide his art to the creation of Protestant anti-Catholic caricatures.

WE HAVE TO thank Life for sparing us from the reproduction

Papal Academy Names U. S. Pair

ROME—(NC)—Two Americans—Dr. Edward Adelbert Doisy of St. Louis, Mo., and Dr. Herbert Sidney Langfeld of Princeton, N. J.—have been named to membership in the Pontifical Academy of Sciences. It is announced in Osservatore Romano.

Institutions, and has received various awards from scientific foundations. He served as a member of a League of Nations commission meeting in London in 1932 and 1933.

JESUIT BROTHERS Men, who do not wish to become priests but feel called to the SOCIETY OF JESUS AS BROTHERS are invited to write to REV. JOHN J. McMAHON, S. J., 501 East Fordham Rd., New York 38, N. Y.—Tel. SE5wick 3-4160. An elementary education suffices—a high school education desirable. Preferred area 18-45. Jesuit Brothers do not study or teach but help in the temporal concerns in colleges, churches and foreign missions.

Dr. Doisy has been professor of biochemistry in the St. Louis University School of Medicine since 1923, and Dr. Langfeld has been professor of psychology at Princeton University since 1924.

Dr. Doisy, who shared the Nobel Prize in Physiology and Medicine with Dr. Henrik Dam, Copenhagen scientist, in 1943, has delivered a dozen of the more important lectures before universities, clinics and other scientific

of the most vulgar and obscene woodcuts by Lucas Cranach in its opulently illustrated article on the Protestant Reformation, where however it fails to intimate that there are any of such a disreputable character.

It would take too much time and space to prove to the author of Life's article on the Protestant Reformation that it was just as intolerant in England, Wales, and Scotland as on the Continent of Europe.

In fact, if the author of Life's article really studied the historical evidence, he would learn that only to the extent to which mankind emancipated itself from the Reformation State was freedom of worship according to the dictates of conscience really admitted in Europe or even in America.

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Advertisement for Genesee Lager Beer. Text: "GENESEE LAGER BEER REAL OLD FASHIONED GOODNESS". Includes images of beer bottles and cans.

Large advertisement for Bond Tropical Worsteds. Text: "A cold shower's dandy—but keep your coolness handy! Get into a Bond TROPICAL WORSTED—at a freezing LOW 33.75". Includes a large image of a man's face and a Bond logo.

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