HOW THE PROTESTANT REFORMA. TION WAS BROUGHT ABOUT.

Written for the True Voice by Rev. Charles Coppens, S. J.

III-LUTHERANISM PROMULGATED. It was in the Lent of 1517 that Luther began preaching some of his new doctrines to the faithful in a church at doctrines to the faithful in a church at Wittenberg, where an enthusiastic audience ever hung upon his eloquent lips. He inveighed against those who had made the people believe that they were obliged to cultivate good will, good intentions. good ways of thinking, etc., etc. On July 25 he preached at Dresdan, teaching that the mere acceptance of Christ's merits insured salvation. On October 31 he seized a favorable opportunity to vent some of vation. On October 31 he seized a favorable opportunity to vent some of his views in public by attacking the teachings of the Dominican monk, Tetzel, who was collecting alms for the building of the grand Basilica of St.

a rich source of glory to God and of edification to mankind. It was fitting that the noblest edifice on earth should be erected for the most solemn func-tions of the Christian religion. But, of course, it required a vast amount of money, such as could not be collected at the time without appealing to the generosity of all Christian lands. To generosity of all Christian lands. To encourage liberal donations for this worthy purpose, Pope Leo X. had proclaimed a special Indulgence for all those who repenting of their sins, should receive the Sacrament of Confession, attend Church devoutly and contribute for the erection of Peter's contribute for the erection of refers church according to their ability. No definite sum was appointed, and those who had no money to give could gain the Indulgence by prayers and fastings offered for the success of the work. The preachers of the Indulgence were expressly enjoined to dismiss no appli expressly enjoined to dismiss no appli cant without the grace, as in this trans-action the welfare of Christians was no

This magnificent edifice is certainly

An Indulgence is a remission of the temporal punishment due to sin after the guilt has been remitted. That such punishment may remain after the par-don of a sin is taught clearly in Holy don of a sin is taught clearly in Holy Beripture, where we read that Na than said to David: "The Lord hath taken away thy sin; nevertheless— the child that is born of thee shall die." (2 Kings, xiil, 13, 14.) Now Christ commissioned St. Peter, saying "Whatsoever thou shalt loose on earth, it shall be loosed also in Heaven" (Matth. xvi, 19.) Hence the Popes, as successors of St. Peter, claim the power of granting the remission of whatever can keep us out of Heaven, both the guilt by absolution and the penalty of sin by Indulgences; provided all be done so as to promote the glory of God and the good of souls.

less considered than the building of the

Did any great abuse occur in con-nection with the Indulgence preached by Tetzel and his companions? What we now call "graft" was a pretty com mon abuse in Luther's time. It was perhaps almost as bad then as it is today. But it was a much greater scandal than it is now, because many rsons guilty of it were churchmen and not merely city or state officials. The crime of simony, that is selling sacred things for money or its equivalent, has often been a plague to the Church. It has done an immense amount of harm, chiefly by get ting unworthy men into sacred offices. Then those unworthy bishops or car-dinals disgraced their holy religion, and caused those very scandals which Luther gave as a pretext for his re-form. For instance, Albert, the Archbishop of Mayence at the time we speak of, had become Archbishop by simony; and when the Indulgence for St. Peter's church was preached, he strove to have one-third of the money collected in his province turned into his own pocket to reimburse him for This way a great abuse, but it did not

At the same time the Elector Frederick, Luther's friend and patron, did not wish any of the money to go from his domains to Rome, if he could prevent it. Luther and his brethren, the Augustinian monks, could do him no greater favor than to attack the preachers of the Indulgence. They had some additional motive to do so in the fact that this mission had been entrusted to the Dominican Fathers instead of their own more ancient order. The master stroke of Luther consisted in throwing

the odium of the graft on Indulgences. The occasion of inveighing against the preaching of the Indulgence was rendered more favorable by certain mistakes made by some of Tetzel's missionaries. It was not in explaining how persons could gain the Indulgence for themselves-for in this respect their teaching was correct—but in explain-ing the manner in which such Indulges can be gained in behalf of the souls in Purgatory. They supposed that a Christian did not need to be in God's grace himself in order to secure parted soul of his own choice. would take personal holiness out of the matter and it gave occasion to wicked men to call it a sale of Indulgences. Rome had made no mistake, but some of its missionaries had. Even these did not mean to sell Indulgences, but Luther thus interpreted their conduct.

correct this error, but to prout by it for the purpose of making Indulgences odious, and indirectly to blame the Pope, who had granted them. The proof of this statement is found in some of the ninety-five theses which he posted up at Wittenberg, one of which asked.
"Why does not the Pope, who is as rich as Crossus, build St. Peter's with his own money, rather than with that of poor Christians?" Now the Pont ff was not building a private chapel for himself, but a basilica for the whole Christian world. Another thesis said:
"Christians should be taught that he who gives to the poor, or assists the needy, does better than he who pur-chases indulgences." It was the old argument of the traitor Judas, who argument of the traitor Judas, who gestion which elicited the reminisasked: "Why was not this ointment sold for three hundred pence and given to the poor? Now he said this not for "the E'dest Daughter of the Church."

because he cared for the poor" (John,

es, Luther knew very well that Besides, Luther knew very well that the Church does not allow people to purchase Indulgences; but he skilfully turned the blunders of some underlings against the higher authorities, and thus gave currency to the slander which has been perpetuated to the present day that Indulgences can be bought for money.

Tetzel answered him on January 20, 1518, by posting up one hundred and six counter theses. But the dispute soon drifted into a wider field, Luther soon drifted into a wider field, Luther passing from one accusation to another. He afterwards wrote to Tetzel, whom many blamed for the beginning of the rebellion: "You need not trouble and distress yourself; for the matter did not begin with you; this child had indeed quite a different father." He himself was that father, and the Reformation would have taken place if no mation would have taken place if no

Indulgences had ever been preached.

Still Luther seems to have had no fixed purpose at that time of separating from the Church, but of reforming both the doctrine and the discipline of the Church after his own peculiar ideas. But until he felt secure of having sufficient support in secular princes, he carefully concealed his rebellious spirit. Thus on March 3, 1519, he wrote an humble letter to Pope Leo X., in which he swore before God that he had never dreamt of impeaching the Catholic Church, that there was nothing in Heaven or on earth that he preferred before her. And yet only ten days days later he wrote to his friend Spal-atin: "I don't mind telling you, between ourselves, that I am not sure whether the Pope is auti-Christ him-self or only his apostle."

self or only his apostle."

In the following year, 1520, Luther felt secure in 'he support of a large army of revolutionists, princes and nobles, and learned humanists and the common people, who would not have allowed any harm to befall him. Then he proclaimed aloud that the new Gospel truth had been revealed to him by the Lord, that he was commissioned to announce it to the neonle, and that to announce it to the people, and that there was no salvation by any bat his doctrine. The pith of that doctrine was Salvation by faith alone, without good works on the part of man, all good works on the part of man, an whose actions are only so many sins because human nature is utterly corrupted by the fail of Adam; but belief that his sins are covered with the mantle of Christ's merits is saving faith to any man who has it."

Evidently there is no room for indulgences or confession in this system of justification, nor for purgatory, nor for honoring any saints, since there are no saints, but all remain corrupt for all

saints, but all remain corrupt for all eternity, only the corruption is covered by the cloak of Christ's merits.

Luther taught besides that "whatever issues from Baptism may boast that it has been consecrated priest, bishop, pope," there is no difference among Christians except the offices assigned to some. Since all Chri-tians are priests, all have equal authority to interpret the Bible for themselves. As he wished chiefly to flatter the princes so as to secure their protection, he taught that "For as much as the temporal ower is ordained of God to punish the wicked and to protect the good, there-fore it must be allowed to do its work unhindered, on the whole Christian body, without respect to persons, whether it strike popes, bishops, monks, nuns, or whom it will."

The secular power, he maintained, should summon a free council which "should re organize the constitution of the Church from its foundation, and of the Church from its foundation, and must liberate Germany from the Romish robbers, from the scandalous devilish rule of the Romans." "It is stated," he adds, "that there is no finer government in the world than that of the Turks, who have neither a spiritual nor a secular code of law, but only their Koran. And it must he only their Koran. And it must be acknowledged that there is no more disagreeable system of rule than ours, with our canon law and our common. whilst no class any longer obeys either

whilst no class any longer opens eliner natural reason or the Holy Scripture." This, then, is the "Reformation," or new religion which Luther proclaimed to the world. We shall next consider how it spread like a swelling torrent

WORSHIP IN BARNS.

Alluding to possible developments in onnection with the persecution of the Church in France a correspondent writing in the London Daily Tele-graph gives reminiscences of his col-

Mass on Sundays during the worst periods of the Great Revolution. In the most obscure part of the wood the lower branches of an cak tree had been drawn together and covered matting, so as to form a shelter from sun and rain. There the Cure of Contiches had often heard Mass when a youth of twelve to fifteen years old.

At Barjols, on a branch line between may remark en passant, so beautiful as to be called the Tivoli of Provence, is preet this error, but to profit by it an old Carmelite monastry, built on the top of a grotto, which is filled with stalactites and divided into three stalactites and divided into three natural chambers. When the monks were driven out of their monastery they took refuge in the subjacent cav ern, and erected altars in the two innermost chambers. These altars, dated 1798, with defaced statues above them, may still be seen. Perhaps others

of your readers may know similar cases.' And perhaps similar cases may soon be again known in the same country, as the Paris correspondent of the Telas the Paris correspondent of the Telagraph suggests by the query "Will the faithful (in France) worship in barns?" adding the observation: "Even that will probably be denied them"—a sug which elicited the reminis the love of God are full of practical the property of the manufacture of the price of the manufacture of the price of the manufacture of the puts it into the hearts of people to give it to them. It is an aid to the price, for them they see that his sermons on charity and the love of God are full of practical them.

red Rose

Tea

"is good tea" Just notice the color-a rich amber, which

is always a token of quality.

Sold by the best grocers in Canada T. H. ESTABROOKS, ST. JOHN, N. B. WINNIPEG.

AN INCIDENT IN A MISSIONARY'S ary. Be assured that God will not let LIFE.

FATHER CHALEBOIS, O. M. I., RELATE-ONE OF HIS EXPERIENCES IN THE

NORTH WEST. Once during Holy Week an astonishing thing occurred. One of the most fanatic Indians, one who would almost eat up a priest, sent her daughter to me and asked me to come to her cabin. I went to oblige her, not knowing what he wanted to see me for.

In her cabin was a crowd of men and

women from all around the woods. She said: "Black Robe, my son and I are very sick. We could not go to your church to hear your good words, so I beg that you will SAY THE SAME WORDS TO OUR HEART that you speak to those who go to your church."

I preached to them on the Passion and death of our Lord, and they all and death of our Lord, and they all paid attention. The squaw cried over the sufferings of the Saviour. She had never before heard a sermon on this subject. Many of her prejudices against the Catholic religion were de stroyed. She thanked me and asked me to come again to instruct them. Her son, an invalid for six years, was delighted when I gave him a praver delighted when I gave him a prayer book in Cree characters. He read it over and over, and showed his mother how mistaken she had been when she

ed our faith. His sister, a deaf mute, begged me

His sister, a deaf mute, begged me by signs to give her a medal.

I gave her one of the Infant Jesus of Prague, and she was happy to wear it around her neck. At Easter I dee orated my poor little chapel with some ribbons, and all my Indians came to receive the Sacraments. A number of Protestants also came. There was a heavy snowstorm and the river was heavy snowstorm and the river was frozen, so that many Protestants could not cross it to come to Mass.

I preached twice on Sunday and twice during the week. The Indians

repeated my sermons to those who did not come. A poor squaw CAME TO ME SOBBING AND IN TEARS: "'Man of Prayer,' said she, 'you know that I have not been faithful to the Catholic religion for the past year. I will tell you why. One of my chil dren died and the Protestants put it into my head that it was because a priest had baptised it. I lost my spirit and listened to them, but since then and instened to them, but since then another child of mine, that a minister baptized, also died, and now I see that they told me lies. I am sorry that I gave up my religion, for I still love it. My husband threatens to kill me if go back to it."

camp, that an Indian rushed into my house in great excitement.

"Come quick with me, 'Black Robe, he said, "my child is dying, and I wish you to baptize her.

ents.

STOPPED CRYING AND GOT WELL. This was a great consolation, for this man was precisely the one who, a few years ago, had accused me of causing the death of his child by giving it bap tism. He row told me the reason his change of view.

graph gives remarked as a strict of the legal days as follows:

"During my college days in the North of France between fifty and sixty years ago I was taken by the aged Cure of Coutiehes near Douai, to lonely wood and shown the secret a lonely wood and shown the secret dren. After my wife left the Catholic dren. religion, many times in my sleep Father Andre appeared to me looking displeased and sad because I had not kept my promise. Now I am sorry for what I did. I now love the Catholic Faith.

drink of water, only the tears that fall from my eyes.

I tried to console her, and hurried to my house to see if I could get her something to eat. Very often medicine is very useful to priest, amongst the Indians, for good accomplished by it leads to the good of the souls of those poor people.

In the same way clothing to

SHIELD THEM FROM THE BITTER COLD of this country does a great deal of good, for it encourages them to believe the teachings of the Catholic

Faith. It makes them realise that God cares for them, when Me puts it into the hearts of people to give it to them. It

reality, not a meaningless discourse.

Those who wish to spread the Faith in this way become aids to the mission-

ary. Be assured that God will not let it go unrewarded. Whatever is good enough to wear for man, woman, and child will be acceptable to me, summer or winter. Pack it in a strong box, put you name inside and outside of it and address it as follows: "Father O. Charlebois, O. M. I., St. Michael's School, Duck Lake, Sask, Canada, care Canadian Pacific Railway. Charity Clothing." Ship by freight only.

An offering of money will be appreciated and acknowledged.

HOW TO SAY THE ROSARY.

While it is probably unnecessary to remind such professed clients of Our Lady as are the habitual readers of this magazine that the month upon which which we have just entered is dedicated in a special manner to the most common, the best-known, and best loved of Marian devotions, it does not at all follow that those readers have nothing to learn, or at least to be reminded of, in connection with the rev-erent and profitable recitation of the Beads. We ought not to let the month pass by, or rather we really ought not to let it begin, without seriously asking ourselves how we say the Rosary. The inquiry will probably disclose many defects and failings which we must resolve to remedy, and must find a means of remedying. Thus a salutary reform in the recital of the a salutary reform in the recital of the Rosary will be effected, provided we have both good will and a firm resolution. This reform, however, will be necessary only if we do not say our Beads as devoutly as we used to do. But is not everything which one does habitually, or as a part of one's daily work, apt to become a formal perfunctory act.

The examination to be made is a very

The examination to be made is a very simple matter. It consists in the query: Do I say the Rosary with recollection and devotion? A spiritual writer has said, "Haste kills devotion." tion," and this applies specially to the Rosary when recited in common and in public.

Distractions are the chief hindrances

to devout prayer; they can render our recital of the Rosary almost, if not quite, worthless. What am I to do to avoid distractions? Theologians tell us that before engaging in prayer, especially if it is to last for some time, it is indispensable to recollect ourselves it is indispensable to recollect ourselves for a few moments, and resolutely banish from our minds all that may distract us during that holy exercise. This ought to be our invariable practice before saying the Rosary, whether we say it for ourselves alone or with I encouraged and advised her what to do, and she went home consoled. It was some time after that, one evening just as I had returned from a distant

of vital importance if we do not, every time we prepare to say the Rosary direct our intention definitely, and also decide to whom we will give the Indulg ence. Not to do this is tantamount, so how it spread like a swelling torrent over large portions of Europe.

WILL THE FRENCH HAVE TO

WILL THE FRENCH HAVE TO and fervor.

To be recollected, and remain recol To be reconlected, and of chief im lected, is a matter of chief im portance in all prayer, and especially portance in the Rosary. For it so in respect to the Rosary. For it can not be denied that, as every tree has some kind of blight peculiar to itself, which gives not a little troubl to the cultivator, so the Rosary has its drawback, routine—the repetition of the words from habit, while the thoughts wander far and wide. This is one of the objections frequently urged against this method of prayer; it is said to be a merely mechanical, aimless repitition of a form of words. Doubtless the Rosary is sometimes said in this manner; but it is an abuse, the result of human frailty, and must be struggled against if we desire our prayer to bear

Faith."

One poor old squaw whom I went to see was very feeble. I said to her:
"Do you suffer much?"
"No, Father," said she, "but my stomach is weak. I had nothing to eat but boiled fish, and for three days not a will do well to follow the following. counsel; it is that of an experience master of the spiritual life.

When saying the Rosary, pause for a moment from time to time, in order to collect your thoughts, and refresh your soul by raising your heart anew to Heaven. It is, besides, a good plan, at the beginning of each decade, to place the mystery upon which you are about to meditate before your mental vision; to cast on it, as it were, an ad wision; to east on it, as it were, an admiring glance. This will intensify your interest, and enable you to keep your attention fixed on the subject when you proceed with the vocal prayers. Finally, it is of no slight importance to keep watch on the senses, particularl on the eyes, whilst reciting the Rosary and to assume a respectful posture, as reverence for prayer enjoins. Unless these last two means are employed, we shall not easily be rid of distractions. These are very useful hints. Un-doubtedly a certain effort will be re

We will help you to put this good advice into practice, if you open an account in our Savings Bank Department.

"The first thing a man should learn to do is to

\$1.00 opens an account

save his money."---Andrew Carnegie.

Interest added 4 times a year.

THE SOVEREIGN BANK

OF CANADA

London Branch-Opposite City Hall, F. E. KARN, Manager. London East Branch-635 Dundas St., W. J. HILL, Manager.

quired if the Rosary is to be recited thus. Yet it will prove difficult only at first, and we know that what costs nothing is generally nothing worthan axiom especially true of prayer. If the Rosarv is to be "a wreath of roses to be laid at Our Lady's feet," our rose garden must be tended with a si-, sometimes arduous care, or else weeds will spring up and choke the trees, and the blossoms will be scanty and poor.—Ave Maria.

Wisdom is compared to the tree of life: it grows in the soil of a renewed heart, and yields the fruit of peace and joy.

DEATH OF MOTHER MARY OF THE ROSARY.

DEATH OF MOTHER MARY OF THE ROSARY.

During the work just ended, an eminent religious, Mother Mary of the Resery, Supporter-General of the Congregation of the Bloty house is at Heshelaca, was called to her efect all rewards. Surrounded by the grief stricken Community, the venerable Supporter awaited her final summons with complete resignation of the Community, the venerable Supporter awaited her final summons with complete resignation of the Community, the venerable Supporter awaited her final summons with complete resignation of the World as Miss Herricita Frefontains, was view. Left musheless at the sage of eighteen most has the world as Miss Herricita Frefontains, was view. Left musheless at the sage of eighteen most has the world as Miss Herricita Frefontains, was view. Left musheless at the sage of such the world as Miss Herricita. Frefontains, and the world as Miss Herricita Frefontains, and the world as Miss Herricita. Frefontains, and the world as Miss Herricita Frefontains, and the world as Miss Herricita. Frefontains, and the world as Miss Herricita. Frefontains, and the world as Miss Herricita. Frefontains, in the religious life of over forty, years as been held given to the interest of education, and the many to whom she has ministered as least the Rev. A. W. Bernard, and the many to whom she has ministered as least the first of the result of the proper for the term of the first owners are the first of the first owners are the first of the first wears, and the first owners are the first owners are the first owners are the first owners are the first owners and willow the many to whom she has ministered as the first owners are the first owners and the first owners and the first owners are t

FIREDOORS REDUCE YOUR INSURANCE METALLIC ROOFING CO TORONTO & WINNIPEG

Catholic Order of Foresters

The following rate of assessment for each \$1000 benefit payable by each regular member according to age and class of risk, in the C. O. F., monthly is:—

| If Between Years | | Ordinary Class | | Hszardo | | | If Between Years | | | Ordinary | | Hazardous Class | | |
|----------------------------------|------|-------------------|------|----------|------|----|------------------------|-----|----|----------|-----|--------------------|---|----|
| 18 21 | and | 21 22 | \$ 0 | 60 62 | \$ 0 | 70 | 33 | and | 34 | \$ 0 | 90 | \$ | 1 | 02 |
| 22 | " | 23 | 0 | 64 | 0 | | 34 | 11 | 35 | 0 | 93 | | 1 | 09 |
| 09 | " | 24 | 0 | 65 | | 74 | 35 | 11 | 36 | 0 | 97 | | 1 | 08 |
| 23 24 | " | 25 | 0 | 67 | 0 | 76 | 36 | 11 | 37 | 1 | 01 | | 1 | 13 |
| 0= | " | 26 | | | 0 | 78 | 37 | 11 | 38 | 1 | 05 | | 1 | 17 |
| 20 | 11 | 20 | 0 | 69 | 0 | 80 | 38 | 11 | 39 | 1 | 09 | | 1 | 21 |
| 20 | 11 | 27 | 0 | 71 | 0 | 83 | 39 | 11 | 40 | 1 | 13 | | 1 | 25 |
| 27 | ** | 28 | 0 | 74 | 0 | 85 | 40 | 11 | 41 | 1 | 17 | | 1 | 30 |
| 28 | 11 | 29 | 0 | 76 | 0 | 87 | 41 | 11 | 48 | 1 | 22 | 1 | ī | 3 |
| 25 26 27 28 29 30 | 11 | 30 | 0 | 79 | 0 | 90 | 42 | 11 | 43 | 1 | 27 | 1 | ī | 40 |
| 30 | 11 | 31 | 0 | 81 | 0 | 93 | 43 | 11 | 44 | 1 | 33 | | ī | 40 |
| 31 | - 11 | 32 | 0 | 84 | 0 | 96 | 44 | 11 | 45 | î | 38 | | î | 51 |
| 32 | ** | 33 | 0 | 87 | 0 | 99 | 1 | | 40 | | -00 | | • | 0, |

Provided, however, that the rate for benefit of \$500 thall be one half of the abov rates and where such division makes it necessary one-half cent shall be added in order t make such half rate even cents.

DEATH OF FATHER O'GORMAN

DEATH OF FATHER O'GORMAN

The unexpressibly sad news of the dea Rev. Father O'Gorman, of Gananeque Monday afternoon of this week, came great shock not only to the Catholic peop Kingston, but to all classes of our cit throughout the country. It had been keep the consultation of the best me shall be the consultation of the best me skill in Cansda was not of the best me skill in Cansda was not of the best me skill in Cansda was all by the patient ing the past few days seemed to warran hope of his ultimate received to warran hope of his ultimate received to warran then the sad news was flashed over the cen Monday afternoon that he had to change for the worse and was rapidly side of the worse and was rapidly side in the hopes of his dearest freedom when the sad news was flashed over the disappointed. Father O'Gorman was taken was it realized with the Cellege of Monday afternoon that the very prime of life being only for years of age. He was born disappointed. Father O'Gorman were disappointed. Father O'Gorman was taken the very prime of life being only for received his theological education and twenty two years ago he left Ireland to in the Diocese of Kingston. After sprend faw months in this city, he was one of current was the strength of the control of the control

WOMAN'S \$15 Fall - tailored Suits. ogue, showing everything you use, wholesale, SOUTHCOTT SUIT CO., Dept. 12, LONDON, ONT.

Just Think

How much comfort and how much saved with good coal-

TRUESDALE COAL will prove it is the best.

PHONE 348

JOHN M. DALY

Just Out

The Catholic Confessional and the Sacrament of Penance.

By Rev. Albert McKeon, S. T. L.

CATHOLIC RECORP, LONDON, CANADA