MARCH 7, 1891.

LUTHERS SUICIDE.

AMPLE EVIDENCE OF THE FACT THAT HE HANGED HIMSELF.

REV. PAUL MAJUNKS AND HIS INTEREST ING PANPHLET - EXPOSURE OF THE DOCTORED REPORT ISSUED BY LUMERS COMPATRIOTS AT EISLEBEN-CARDINAL BELLARMINES TESTIMONY-STORY OF LUTHER S SERVANT.

Reverend Paul Majanke, who, some Reverend Paul Mejanke, who, some years ago, was editor of the Gar-mania, and is a very able writer, has, for mearly a year, been keeping the Protes-tants of Germany at the faver heat of excitament by a pamphiet, which has already gone through four editions, and in which he pretty conclusively establishes the fast that Lather ended miserably; may, he shows that it is most probable the he shows that it is most probable that Luther committed suicide by hanging. The most redoubtable champions of Protestantism in Germany, as well as the most insignificant defenders of the same, have taken up arms sgalast bim in defence of their idol, Martin Luther. But he has proven himself more than a match for proven himself more than a match for them all, and their assaults have only had the effect of giving him the opportunity of strengthening his position and render-ing it, in fact, impregable by the publi-uition of expendence are able to be able.

ing it, in fact, in premises of our particular cation of supplementary pamphlets. Bev. Paul Mejunke states in the re-marks prefatory to the second edition of his pamphlet on the unfortunate death of Luther, that none of his critics, not of Luther, that none of his critice, hot even the most actimonious, have suc-ceted in bringing forward a single proof sgainst the authenticity of the documents referred to in his pamphiet, nor against the credibility of the facts adduced. In his the credibility of the lacis addiced. In his pamphlet he states that immediately after Luther's death ou February 18, 1546, at E sleben, the three preachers, Aurifaber, Justus Jonas and Michael Collas, who were in close communication with during his stay at Eisleben, assembled, in order to agree on a common report con cerning the death and last days of their cerning the death and last days of their master, Luther, and that this report was occasioned by the vacious runnors which were in circulation at Eisleben immedi ately after Luther's demise, relative to the manner in which Luther had died. In manner in which Luther had died. corroboration of the fact that said report was agreed on in consequence of asid rumors, Rev. Paul Majanke cites some lines from the funeral serm in preached over Luther on February 20-two days after his death. In said sermon

MICHAEL CELIUS SATS,

among other things, that Luther is not yet buried, is dead not more than one day, and already there are found persone, led on by the evil spirit, who report that Luther was found dead in bed. Collus, moreover, says that he does not doubt that he, who was a liar from the beginning, will invent many other and worse lies; for the devil, he says, is not concerned about Lather, but about his doctrine.

What were the reports that were in circulation immediately after Luther's demise ? Although differing in minor details, they all sgreed in this: that Luther had died a very sudden and misera de death. These reports, of course, gradu ally passed beyond the narrow confines of any passed beyond the harrow confines of Eisleben, and spread far and wide, and the most prudent and learned among Catholic writers and controversialists did not hesitate later on to embody them in

their writings. It will be sufficient to quote here the words of the celebrated Cardinal Baliar mine, who says : " Martin Luther having lived after the epicutean fashion, did he not also die after the epicurean fashio ? For having one night taken a very good meal, as wes his custom, and having pro-voked all the guests to laughter by his stories and jokes, he after a few hours gave up his soul to the devil, his counten ance being distorted." These words are found in Cardinal Bellarmice's sormons, delivered at Louvain from 1570 till 1576,

writers about the sudden and wre ched en ing of Luther's life, the manufactured and doctored report of Justus Jonas & Co. to the contrary notwitstanding, in which Luther is said to have died the death of a saint, yet the exact manaer in waich Luther died was still shrouded in mystery, and the veil of this mystery could be

Sedulius, a religious of the Order of St. Francis, in hi f.work, DEVELOPMENT OF CHRIS-TIAN DOCTRINE. N. Y. Cathone Raview.

and type of the future man.

Fathers, distinctly says, that the apos-tles, when about to separate to preach

the truth to different nations, agreed

should express the sense of their com

believe." This was necessary first as

developed from it. It the dostrine of natural selection and the survival of the

fittest may not properly be applicable here, we may at least insist that the de

Creed which bears their name.

Fractis, in hit work, "PRASORIPTIONES ADVERSUS HARESSES." published at Antwerp, in 1606 He had examined it at Freiburg in the Breiggan. The Protestant encyclouedia, above re-ferred to, published in 1743, speake fav-orably of Sodulius. Luther's sorrant, who, as has been above stated, later in life returned to the beginning of the Gestartion that he had been indeed formerly bidden to keep slience with respect to the wretched man ner of Luther's death, but that he must obey God and the voice of his conscience obey God and the voice of his consciences more than man. He then relates that Luther had feasted sumptuously and drank to such an excess that he was thoroughly intoxicated, and had to ba led to his bed chamber by him and other ervants and put to bed by them. After wards he states he had found Luther on wards he states he had found Luther on the morning of Feb. 18, 1546, hanging near to the bed and wretchedly strangled. Theodorus Petreus, a Carthusian, em-bodied the servant's declaration in his work, "Oatalogus Hæretieorum," pub-lished at Cologne in 1629, and aids that he had alco seen the same fact of Luther's eulcide by hanging mentioned in a docu-ment kept in the library of his order at Cologne. Rev. Paul Majunke states that he himself found an eld document in a Silesien library wherein it is said that

Silesian library wherein it is said that Luther hung himself with a towel. The above gives a scart outline of the contents of Rev. Paul Majnuke's pampa

contents of Rev. Paul Majnuke's pamph let on Luther's life. His pamphlet on Luther's suicide by hanging brought out both the giants and pignices of Lutheran ism into the battlefield, but in supple-mentary pumphlets he seems to have successfully and effectually disposed of them, as he had previously disposed of their idol, Martin Luther. In fact, the defence made by those who championed defence made by those who championed Luther's cause in the affair has served no other purpose but to unmask the weak and totally unsatisfactory nature

of their special pleading. In one of his supplementary pamph-lets Rev. Paul Msjucke says, in the prefatory remarks to the same, among other things : "The more I was engaged with

THE STUDY OF THIS SUBJECT (Luther's suicide) the clearer it was made to me that we have to deal here with an historical fact, while during two continuous centuries was recognized as

such by the most reliable Catholic writer, and which, after it had been al ready partially lost sight of in conse quence of the disturbances incident to

quence of the disturbances incident to the Tairty Years' war, passed almost into total oblivion through the advent of Josephinism and Febroatanism, and the censorship of books as practised by them It was, therefore, high time that that fact (Luther's suicide) should be recalled to remembrance. The consequences which flow therefrom each one may draw for himself. Just now it is again opportune to bring forward such an ocular demon stration, seeing that during the last two

decades the Catholic Church in Germany. according to the unanimous testimony ot all her adversaries, has again giv evidence of her invincibleness, wailst the Protestant 'Churcu,' also according to the testimony of those who profess it, has succumbed in the fight, nay, is threatened with total disintegration. A prominent and much named Pommeran prominent and much named Pommaran ian member of the Reichstag recently said to me: 'In fity years the whole of Pommerania will be Catholic.' An Han-overian member expressed the same sentiment with respect to Hanover. Whether that will happen—whether the return into the basom of the Mother Caurch will assume the same proportions as it has taken in England, or greater ones-God alone knows. But so far as He has decreed that man shall be a co worker in His designs for the salvation

ance being distorted." These words are found in Cardinal Bellarmice's sermons, delivered at Louvain from 1570 till 1576, and printed at Cologne in 1615. (Concio ix p. 562). While there was no doubt in the minds of the most prudent and learned Catholic of the most prudent and learned we chuld ent." written." Those persons who are conversant with the German language will do well to procure and read attentively the decidedly produce and reach attentively in the second star interesting and learned pamphlets which the accomplished writer of the same, Rev. Paul Mejunke, has published on Luther's suicide by hanging —Rev. Michael Dausch Deltanen Misse in Baltimore Mirror.

WOMEN AS DOCTORS. CARDINAL GIBBONS SATS THEIR IN FLUEN E WOULD REGENERATE

The doctrine of scientific evolution is It is perhaps not sufficiently un 'er. that man developed originally from a protoplasm which contained the germ and type of the future man. Of course stood that there is no obstacle in ecclesi astical or canon law to the education of women for the medical profession the protoplasm must have been created by divine wisdom and power; but that the persons inhibited by the Caurch from pursuing the profession of medicine are included priests, monke, clergyman generally, but not women. I do not hesitate to say, with due deference to the judgment of others, that Anng is not essential to the point we are going to discuss. As we have heretofore main

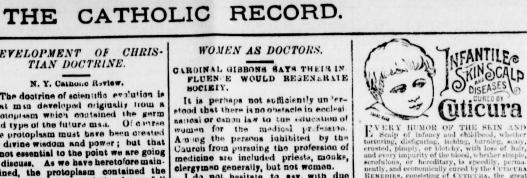
tained, the protoplasm contained the promise and potency of the future full grown man. Whatever progressive stages he may have passed through, the elements and the lineaments of the future man were there, and they were regularly and lesitimately developed. in my opinion it is important to the well being of society that the study of medi-cine by Christian women should be con tinued and extended. The difficulties regularly and legitimstely developed, according to the original type. that are said to attend their pursuing the according to the original type. Without expressing any opinion as to the truth of this hypothesis, we remark that the development of Curistian doc-trine has taken place after a somewhat similar process. 'Ine original germ, or type derived from the divine teaching of the great Author of Christianity, Hun-self, is contained in the Apostles Creed. That was the first formal announcement of the divine system which our Lird necessary studies in the same with men may be obviated by judicious precautione, and these difficulties should not debar women from the profession o medicine. We permit women to exercise the art of painting, though its cise the art of painting, though its successful pursuit is not always free from danger to female mod-esty. In my judgment, in anatomical demonstrations mea and women should be separated; but I learn that in the anatomic-1 departments of Paris and Ganava, Zurich, Berne, and Basle, and in the universities of Belgium, Spain and Italy momen work side by side by with of the divine system which our Lord came to reveal, and it was from that nucleus of principles that the future system of Christianity was gradually de-veloped. Cardinal Newman, in his in the universities of Baiguin, Spain and Italy, women work side by side with man, and that this, in the opinion of the professors, has been attended by good rather than bud results. I believe that D velopment of Caristian Dictrine, says Development of Caristian Detrine, says this development took place as the necessary result of the condition of the human mind. He speaks of such dis tinguished continental writers as De Maistre, Moshier and others, having adopted the view "that the increase and expansion of the Christian Creed in other departments, and wherever the proper restrictions are observed, the co education of the maie and the female sex will exert a beneficial influence on the male. The prejudice that allows and Ritual, and the variations which women to enter the profession of nurs ng and excludes them from the profession of medicine cannot be too strongly cen have attended the process in the case of individual writers and churches, are the necessary attendants on any philosophy sured, and its existence can be explained only by the force of habit.

or policy which takes possession of the intellect and heart, and has had any wide or extended dominion; that from It has been urg d that women do not It has been upg a that women to hove as a rule possess the intellectual powers of men, but their ability to pursue the usual medicine studies has been sufficiently demonstrated; and it's admitted, even by the nature of the human mind time is necessary for the full comprehension and perfection of great ideas; and the bighest and most wonderiul truths though communicated to the world once for all by inspired teachers, could not be those who concede to men a higher orde of intellect and greater powers of ratiocin ation, that what women may lack in the comprehended all at once by the recipients, but, as being received and transmitted by minds not inspired and through madia minds direction seems to be supplied by that logical instluct with which they have been endowed by God. through media which were human have

It is evident also that if female nurses required only the longer time and deeper thought for their full elucida tion." may with propriety attend men as well as women, that privilege cannot reason-ably be withheld from the female phy-It is not to be supposed that the sician ; indeed, the position of the nurse might be regarded as open to much graver Apostles Creed contained all the teach iog of Christ. Rutinus, one of the early objections inasmuch as the physician makes but a transient visit to the pati ent, while the nurse occupies the sick room day and night. The attend ance of female physicians upon women is often of incalculable benefit. Much upon a "form of sound words waich mon teaching, and which they would give as a rule of faith to those who should serious and continued suffering is under gone by women, and many beginnings of grave illness are neglected, because of grave liness are neglected, because of the sense of delicacy which prevents them from submitting to the profes-sional services of mea. There is also an infinite number of cases, known to all who have been concerned in charitable symbol and bond of unity, and, second, as a protection against the errors and vagaries of private judgment. It is not necessary to suppose that even the Apostles themselves under-stood all that was implied in the symbol or reformatory work, in which no influ ence or assistance can be so effectual of faith which they drew up, or that they foresaw all the profound discussions and as that of a physician who is also a woman and a Christian. The alleviation consequent developments of principle of suffering, for women of all clisses, which would result from the presence that would result in the ages to come. Taey knew, indeed, that heresies would arise, that perilous times would come among us of an adequate number of well trained females physiclans cannot bat be evident to all; but I wish to emphadze and that many would be seduced from their allegiance to the truth; but they may not have comprehended the promise and potency which lay concealed in the symbol of truth which they gave, to pro-duce the magnificent intellectual system which, in the progress of ages, has been dayenbood from the dostrine of their allegiance to the truth ; but they

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lifted only by those who were witnesses of the desth scene. The mystery re mained unsolved well nigh uato fifty years, when, at last, in the year 1593, A CELEBRATED CONTROVERSALIST

and historian, the learned Orstorian, Thomas B. zius, cleared up the mystery by publishing the testimony of an eye wit mess, who was no other than Luther's servant. This servant was still a youth when Luther died. Af.er Luther's death he returned to the Catholic Church and thereafter had personal relations with Bozius himself or his friends, just at the time when Bozius was writing his cele-brated work, "Da Signis Ecclesize" (Rome and Cologue, 1592 and 1593).

In the chapter (tom. 2, lib. xxii, cap 3) in which he treats of the and death of all herestarche, Bozius says that Luther, having feasted sumptuously in the evening, and having retired to rest cheerfully, died and having retired to ret cneerinity, died the same sight by suffication. Not long ago he had heard that it had been ascer-tained by the testimony of Luther's ser-vant, who was then a youth, but in his later years embraced the Catholic faith, that Luther had caused his own desth by hanging bimself but thet all the immates hanging himself, but that all the inmates of the household who were cognizant of the effair were immediately required to take an oath not to divulge the damaging fact, lest, they were told, the cause of the newly invented gospel might suff r detri-

Not only do his Oatholic brethren praise Boz us without stint, but even Protestants allow him a due measure of Protestants allow him a due measure of commendation. Thus the intensely Pro-testant encyclopadia, printid by Zadler (Halle and Leipz g, 1733), eays of him that, although he was well voreed in many that, although he was well verset in many sciences, e-pecially in theology, he applied himself, however, mostly to history. Rev. Paul Majunke here romatks, with respect to the servant's statement: "Tois respect to the servant's statement : statement, authentic on account of ex-tribuic reasons, not improbable on account trinsic reasons, not improbable on accounts and co of intrinsic ones, found general credence among Catholis writers." Soon, also, the exact phraseology of the declaration made by Luther's servant became known; copies of it were made and distributed. It was first published in print by Henricus plaints, etc.

HOW TO PREVENT CONSUMPTION.

as to the real meaning of a particular article, appeal was always made to tradi-tion. When the bishops and doctors came together to legislate on the subject, enquiry was made as to how the question "Life is sweet " is an old saying, an just as true as it is old. No one in his or her right senses courts death ; all was always understood in the various sec colong life to the utmost limit, tions of the Church, and in connection wish to pr with that testimony an appeal was made to the analogy of the faith, so that the and yet, in spite of this universal desire to live the alloted three score years and ten-and even longer-thousands upon thousands of people through careles and neglect, are bastening the time when they must stand face to face with when they must stand have to have what the grim reaper, and make the plunge alone into "the dark valley of the shadow of death." No disease on this

to the analogy of the faith, so that the development was not in any case an addition of new truth, but an interpreta-tion of the old—the interpretation heace-forth entering into and becoming a part of the original symbol of faith. It was not only an expression of the mind of the Oknethes to what was reasonable and the Church as to what was reasonable and right, but also as to what is in consonance with the tradition of the Church and her continent claims so many victims as con sumption, and reliable statistics prove that fully two-thirds of the deaths occur immemorial teaching. This view, of course, strikes a death blow at the Protestant notion of the Bible, and the Bible alone, as the rule of faith. As has often been remarked, the faith was before the Bible ; was preached nsumption had their origin in ing from consumption had their or catarrh. Nothing but negligence this last disease to develop into consump tion, and the person who neglects to prompt ly and persistently treat catarrh until all in every nation, and churches were formed, and thousands of Christiaus died and went to heaven, while yet the traces are eradicated, is simply hastening the coming of death. Even should catarrh fragments composing the New Testa-ment were scattered in the different cities and nations to which they were

not develop into consumption, it never-theless shortens life, as every breath the patient inhales passes over poleonous secretions and thus affects the whole sys secretions and thus a needs the whole sys tom. For the cure of catarrh no remedy ever discovered equals Nasal Baim, which is recognized from the Atlantic to the Pacific as the only certain cure for this disease. It removes the secretions from the next11s, stops the poisonous droppings into the throat and lurg;, and makes the user feel that a new lease of life has been given him. This great catarrh remedy is on sale with ali dealers, or will be sent on

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is not ashamed of his mother, though, through no fault of her own, she became a beggar. How many clizeus of repuba beggar. In which the sets of reput lican America would epeak as frankly as he did, in a meeting at Minchester ? Said he: "I am of humble and obscure origin, the son of an Irish peasant who was refused the shelter of au Irish work house the son of an Irish mother, who had Stanley Books. Stanley books are now as common as coughs and coide. To get rid of the latter use Hagyard's fect ral Balsam, the best Canadian cough curs for children or adults. It cures by its socking, healing and expectorant projerities, every form of throat and lung trouble, pulmonary com-plaints, etc. house, the con of an Irish mother, who had to beg through the streets of London for bread from me."

teaching.

originally addressed. And, what most

intimately concerns our Protestant friends, the historical continuity of development of Christian doctrine cuts

off from communion with the true Caurch all who reject her traditional

DAVIIT'S MOTHER.

Davilt, the founder of the Land Largue,

The largest bein in America is the of Notre Dame Cathedral, Montreal, which hangs in the south to wer. Lissix feet high, eight feet seven inches in diameter, and weights 24,780 pounds. It's ornamated State Dame of the Discouth Visite and St weights 24,780 poinds. It is ornamaated with images of the Biessed Virgin and St. John the Biplist together with embients of agriculture, commerce and industry. It was cast in London, and bears this in-scription in Latin : "I was cast in the year of the (belation on 1847 the two system, as it nov exists, is a legitimate development of the original embryo, and, hence, that the doctrine which she now teaches is the very same dectrine taught by the Apostles and embodied in the of the Christian era 1847, the two hun dred and second since the foundation of Monuesi, the first of Plus the Nioth's This view is confirmed by the fact that, when disputes have arisen in the Caurch pontificate, and the tenth of the reign of Victoris, Queen of England I am the as to the real meaning of a particular

and weighs 23 000 pounds.

gift of the merchants, the farmers the mechanics of 'Ville Marle '" In In the opposite tower hangs a chime of ten bells the smallest weighing 897 pounds, the largest Coll, total 21,696 . ounds. The largest bell in the United States in the along bell on Oir Hall. New the alarm bell on Oity Hall, New York, which was cast by Blake of Boston. It it six feet bigh. eight feet in diameter,

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