

cause of this almost miraculous change was the energy of two or three devotees of the art, producing more puns than the school could possibly use. A depreciation of value followed and has continued till puns have perforce been entirely driven from the market. Only professors, tutors and occasionally a very bold senior dare to use the offensive pun. May the good work go on until nothing but the language of common sense be used within the walls of our noble University.

### *The Students' Scrap Book,*

#### BE THOU READY.

Be thou ready, fellow mortal,  
In thy pilgrimage of life,  
Ever ready to uphold thee,  
In the toil and in the strife;  
Let no hope, however pleasant,  
Lure thy footsteps from the right,  
Nor the sunshine leave thee straying  
In the sudden gloom of night.

Be thou ready when thy brother  
Bows in dark affliction's shade;  
Be thou ready when thy sister  
Needs thy kindness and thine aid;  
Let thine arms sustain and cheer them—  
They have claims upon us all,  
And thy deeds, like morning sunlight,  
On their weary hearts shall fall.

Be thou ready when the erring  
List to sin's enchanting strain;  
Ready with kind words to woo them  
Back to virtue's path again:  
Be thou ready, in thy weakness,  
To do good to friend and foe,  
As thy Father sheddeth freely.

Be thou ready for the morrow,  
When delight shall please no more:  
When the rose and lily fade,  
And the charm of song is o'er—  
When the voices of thy kindred  
Faintly move thy dying ear—  
Be thou ready for thy journey  
To some higher, brighter sphere.

#### LUTHER.

Monsignor Capel in a recent discourse on Luther from a catholic stand point said "that if he were in London to-day and should ask what was the state of intelligence in Europe when Luther lived, ninety-nine out of one hundred would say that it was a state of gross darkness, and would add that Luther's spark kindled the whole world into a blaze of life." Taking this statement which Capel claims to be utterly false, let us attempt to show how the belief in it has become so universal. As to the condition of the church and the world when Luther began his work—history only confirms these words of the people. D'Aubigne exclaims—"What disorders, what crimes in these ages of darkness in which impunity was acquired by money! Religion had come to be nothing but a meaningless form. Luther on his journey to Rome in 1510 was greatly shocked at the irreverence and heartlessness with which the priests conducted religious services. On one occasion when officiating at the celebration of the sacra-

ment he discovered that the priests at an adjoining altar had repeated seven masses ere he had completed one. At another time Luther himself relates that he had not got through the gospel ere the priest who was officiating with him had dispatched the whole service with impious celerity and stood whispering to him—"Haste, haste make an end of it."

The morals of the priesthood beggar description. The spot on earth where all iniquity met and overflowed was the Pontiff's seat." The priesthood, though regarding it a crime to marry, openly defended concubinage by taking two or more concubines. But however heinous might be the crime committed, the Pope had a remedy for it—indulgences. These were offered for sale throughout the country by vendors who claimed that these pardons were good for all sins which had been committed in the past or might be in the future. That the vendors found a ready sale for their indulgences was due chiefly to the gross ignorance of the people. The scholastic system effectually severed all connection between the educated and the non-educated. Latin was the language adopted by the learned. In this they wrote and talked, often not understanding their mother tongue. Thus it is plain to see that there was no way offered for the masses to obtain a common education. To whatever the learned, whom the Pope claimed as subjects of his ecclesiastical empire, gave their approval, the mass of people must submit without questioning. Thus we see when the great reformer began his work the world was in a state of gross darkness intellectually, morally, and spiritually.

To be freed from this bondage was the growing desire of the world. "For ages," says D'Aubigne, "a reformation in the church had been loudly called for." Learned men like Erasmus and Hutten attempted to mend the world by satire while Sickingen and his followers could bring about reform by the sword. These all played their part but the end was not achieved. Some seeing the miserable state of religion foretold the anti-Christ, others presaged some reformation. Suddenly "the spark appeared which," we are told, "kindled the whole world into a blaze of light." To prove the truth of this statement and the falsity of Capel's view of Luther's period and his influence let us again refer to history.

The first evils attacked by the Saxon monk upon issuing from the seclusion of the monastery were penances. These had proved by bitter experience to be of no avail. From his terrible self-condemnation he had found relief in the doctrine of justification, by faith, which, says a late writer—"was the key note of the Reformation."

The visit to Rome which Luther had expected would confirm his wavering faith, on the contrary fatally shook his belief in the immaculateness of the Pontifical see and led him to rely more firmly than ever upon the scriptures. His lectures at the University aroused the dormant souls of professors and students, and "led them deeper into the meaning of those revelations so long lost to the people and to the schools."

In 1517 the real work of the reformation began with Luther's ninety-five theses against the doctrine of the Indulgences. Although at this time he was a "monk and a furious Papist" "still" says one of his biographers, "his heart was ready to catch fire for everything that he recognized as truth and against everything that he believed to be error." The great historian of the Reformation tells