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## The Reformation And Its Effects.

Right Rev. P. F. O'Hare, LL.D., recently delivered a lecture in Brook-lyn, in aid of St. Leonard's Aca-emy, the report of which we take from the New York "Freeman's Journal." It is as follows:—

This is particularly "an age of phrases." The catchword is the great factor in public and commercial life. Its charm has a peculiar hold upon the mind of the masses and its fascination is almost irresistible. Political campaigns are fought under its banner and decided by its verdict. It serves as a cloak for much evil; it hides the ugliness of misdeeds, it deludes the young and the immature mind, it ad-vertises the spurious as genuine and the useless as valuable goods. The power of phrase-mongery has invol-ved the precincts of literature and de-filed it; it throws confusion into science, and destroys the definite meaning of language. In the hands of the uninitiated it has become the mischief-maker in the most vital af-fairs of individuals and nations. Its influence is felt in the halls of legis-lation, and in its name the most pernicious laws are being enacted and unjust impositions committed against the people. Yea, by the pow-er of phrases and popular catch-words there were erected altars to the worship of this new idol and de-votees multiply daily.

Democracy! What homage is paid to that word? What enchanting pow-er it has on the masses? But few can define it; not many understand its meaning. Yet at its very sound the multitudes go into ecstasy. The sound of this word works like a spell, and its intoxicating effects work like magic upon the mind of the populace. Not that this name has but recently been invented or was up to now unknown in history; but the word has received a new in-terpretation, a different construction is now put upon it, new power is ascribed to it, and this shallow age of phrase-mongery produces the de-sired effect for the selfish purposes of its sponsors.

The word "liberty" is another of these phrases which has defiled reli-gion, abolished dynasties, overturned kingdoms and spread horror in es-tablished civilized society. Liberty, the heritage of mankind, the pre-cious jewel among heaven's favored gifts, the foundation of stability of human society, for which Christian-ity fought innumerable battles and whose brow she adorned with the laurels of her own virtue, has in this age become a mere shallow, ambigu-ous and meaningless phrase, a tool for the perversion of a noble idea, a cloak to hide the evil intentions of selfish leaders and a weapon in the hands of unscrupulous demagogues, and the forerunner of every revolution. In that better age when words had a definite meaning, when lan-guage was used for the purpose of conveying truth, the word "liberty" stood for something noble and high; in this age of phrase-mongery it has lost its meaning and makes for everything unrighteous.

There is another phrase so often used and so little understood, and one of such vital historic import-ance, and that is the word "Reforma-tion." Five centuries ago, when humanity was enjoying the fruit of the labor of the apostles and the martyrs; when Christianity was the vital force in human society, and law, order, civilization reigned every-where; when education was establish-ed and culture was the joy of the home, and the arts and sciences found a shelter in the very sanctu-ary of the Lord; when civilized Eu-rope was united by the adhesion to one vital principle, and one ideal was the inspiration of all peoples; when the various nations were per-meated by the one idea of Christian Brotherhood, born of the idea of God's Fatherhood, as revealed by the Blessed Redeemer; when human-ity was just ripe and ready to forge forward progressively in the higher life and in all things that adorn hu-man society, then the envy of the demons snapped the bonds of holy vows asunder, and out of the holy precincts of an Augustinian monas-tery came a monk, without a voca-tion, who was unworthy of the habi-tation, whose very breath was a contamination, and who by teach-ings and conduct threw the whole of civilized society into confusion and with one blow undermined reli-gious and civil authority. The work of Martin Luther—well may his name shudder as his name is uttered—

—Martin Luther's work, which was externally disgusting and internally corrupt, was misnamed "Reforma-tion."

For the last five centuries this word was used for every novel the-ory, for every vile heresy, for every unrighteous act. In its name the traditions of centuries were cast to the winds, habits which were the growth of generations of national life were uprooted, sacred things were defiled and debauchery invaded the sanctuary of domestic life.

This era which brought into being an intellectual, religious, social and economic revolution, was the mother of the present "age of phrases" and meaningless words; this system of negation and of confusion in which all things lost their meaning, and each individual was by his own private judgment constituted the only and absolute arbiter of all things, hurled humanity into the Babelonian confusion of language; and instead of living upon the truth which lan-guage was intended to convey, it was feeding like the prodigal son away from the father's house upon the husks of phrasemongery.

The question which interests us is, was the work of the sixteenth cen-tury really a work of Reformation, with all that the word implies, or was it a Deformation? We are gathered here to-night under the auspices of men who have banded together to consecrate their lives to a holy cause under the name of protection of St. Francis of Assisi. The money which secured your admission into this build-ing is to be used to aid these good men in their self-sacrificing work of love and devotion in conformity with the ideas and purposes approved by St. Francis. The religion for which St. Francis was ready to die was assailed by the rebellious monk of the sixteenth century; the doctrine of Faith and Morals which the Se-raph was ready to defend with his heart's blood were attacked as false and ungodly; the devotions which he established were branded by Luther and his followers as idolatry and in-jurious superstitions; the vows which St. Francis regarded as holy and pleasing in the sight of God and in the observation of which he under-went the uttermost privations—cold, hunger, pains from without and pangs from within—Luther trampled under foot as of no binding power and as a detriment to society. If Luther's work was the work of gen-uine Reformation, then we are all deceived, yea, we are this very even-ing engaged in a most unholy work. More than this, I am a priest of the Holy, Roman and Apostolic Church, ever ready to submit to ut-terances of the Holy See, the ruling Pontiff, whom Luther calls the anti-Christ; the very robes I wear are placed upon me by the grace of the Pope and the approval of the Bishop whom the Pope has set to rule over us and whose authority to destroy this so-called work of the Reforma-tion was inaugurated; the rosary which you recite and the very scap-ular which you wear upon your body were defiled and desecrated by that work misnamed "Reformation." Is it not time that we know whether we are still dead in sin, following false doctrine and false teachers, and prac-ticing idol worship and pagan super-stition, or was the work of the six-teenth century the work of Deformation?

This, my friends, is not a mere idle speculation of abstract theories. This question is of the highest im-portance to our age and to the gen-erations to come. Upon the answer to this question depends the stabili-ty of society; yea, the stability of this very nation, the security of the fireside and the happiness of our lives and of the lives of millions yet unborn. This revolutionary work of the sixteenth century, this hideous monster, was clothed in fine linen and placed upon a pedestal; this new deity, conceived in lust, born in passion and nursed upon the breasts of selfishness and vanity; this deity, like that of the Egyptian, is placed on the altar reared by the machina-tions of men, is covered up by de-ceit and falsehood, and presented to humanity by the name of Reforma-tion. Let the curtain be drawn a-side, let the flashlight of history be thrown on it, and let us behold the horrible consequences engraved upon the canvas for these many centuries. Let us see whether the evils which now threaten society and sap its very life is not the logical result of the work of Deformation; let us trace to its origin the horrible con-dition under which this age grows, and which if not checked in time will undermine our very foundations. Let us gaze for a few minutes upon the work which placed the bed of human-ity over a volcano, making its very existence insecure.

By the light of historical truth, I say, that the man whose life was a swinging pendulum between religion and sensuality, between authority and revolution, produced a work which was nothing less than a de-formation, and the detrimental ef-fects of which are everywhere visible

in our age; and by the same light of historical facts I challenge into the arena the searcher after truth and defy successful contradiction.

The Catholic Church in her teach-ings declared government a divinely-nity to the obedience which it de-mands of the citizen to the civil powers, and at the same time held civil power in check. Thus she was enabled to rebuild upon the old ruins left over from the destruction of the stupendous edifices reared by the Ro-man Empire, and bring order out of chaos and establish a new and per-manent civilization.

In the first battle between Sensu-ality and Religion in Luther's life he aimed a blow at both the spiri-tual and civil authorities by the de-nial of the authority of the Church, which had in its trail the destruc-tion of civil authority also. This soon manifested itself in the revolu-tion known as the Peasant's War, of which Luther was the originator. "The sword is on your throat, and yet you still think that you sit so secure in the saddle that you will not be removed. Such security and foolhardiness will yet break your neck," writes Luther to the rulers of his time. (Janseen 2, 485.)

An eminent Protestant writer and defender of Luther says: "It is but too evident that this revolution was prepared by the reform agitators, and that by such agitators the minds of the populace were deluded by such a swindle which otherwise would not have enflamed so many minds at once." (Plank, Ensteh. Des Prot. Lehb.)

This revolution was but the pre-lude to all plots, conspiracies and revolutions which have followed since then, and which in our own century have become so frequent, as it was a natural harvest, a neces-sary evil, and an indispensable element of government life.

Strange as it may seem, Luther was not only a revolutionist, but at the same time, by virtue of his shift-y position and unsteadiness in character, the creator and defender of absolutism and despotism in gov-ernment under which for nearly two centuries the nations of Europe were oppressed and tyrannized. Whenever the rulers who were looking for plunder in the confiscation of Church property were willing to come to his paradoxical nature showed itself in the defence of the absolutism of rul-ers against whom he previously in-vestigated rebellion—and, in his bit-terness and hostility against the very people whom he used as his tools and finally plunged into mis-ery and desolation. Hear his own words:

"Like the mules, who will not move unless you perpetually whip them with rods, so the civil powers must drive the common people—whip, choke, hang, burn, behead and torture them, that they may learn to fear the powers that be. The coarse, illiterate Mr. Great I am (the people) must be forced, driven, as one forces and drives swine and wild animals."—El. od 15, 276.)

An enemy of the Catholic Church says:—

"Luther was the originator of the doctrine of unconditional surrender to civil power. That two and five make seven he preached that you know. But if the civil government should proclaim that two and five are eight, then you must believe it against your better knowledge and sense. That explains why so many German princes took so kindly to the service policies of Lutheranism." (Scherr, "German Culture." Third edition, page 260.)

That shift-y position of Luther has inaugurated in this century a period of revolution on the one hand, and on the other tyranny and absolu-tism, so that governments and sub-jects are at all times at sword's points, and can never regain their balance until the cause of the civil is removed.

When in this age of ours revolu-tions walks like a destroying angel among the nations of the earth and breathes death from its nostrils among the peaceful inhabitants there-of; when the rulers upon the thrones are unsafe; when in this very land of liberty, calling itself Protestant, a Boeth strikes down the most peace-ful of men, the kindly Lincoln; a Guiteau destroys the useful life of a Garfield; when, in the end of the nineteenth and on the dawn of the twentieth century, a ruler chosen by his fellow-citizens is murdered by the hands of the assassin while enjoying the peaceful hospitality of a sover-eign State and hurls a loving wife into the loneliness of widowhood; and when you ask for the reason that produced it I bid you turn to Luther and his work, to the work styled falsely "Reformation," pro-ducing the result of a deformation.

Luther is its father, the sixteenth century its cradle, and deformation its protector and high priest.

The very foundation of society is the family. Religion, civil institu-tions, manhood and womanhood are there nurtured and fostered and pro-

tected and started upon its journey of duty and civilization. If once the wells are poisoned, malady will spread everywhere; if the home is de-filed the whole of life is profaned and corrupted; once the sacred bonds of the home and the ties of family life are loosened the demons are un-chained and let loose upon human-ity. It is for that reason that the Catholic Church with diligence and perseverance watched over the holy state of matrimony, elevated it to the dignity of a sacrament, made it a union never to be dissolved. "For better, for worse, till death do part us," was the motto in Christendom. Behold among us the institution of the divorce "mill," with all its ab-ominations of infidelity, perjury and appalling results upon society. The establishment in our midst of a sys-tem of polygamy on the installment plan through divorce, and permanent polygamy in one of the State of the Union, naturally opened the flood-gates of sensuality, threatening the very existence of society.

I call upon you men who have en-dured the heat of the day and borne the burdens of life for your daugh-ters and reared them into woman-hood; I call upon you, oh ye moth-ers who have nursed your daugh-ters upon your own blood and life; you who have watched around their cradles and spent the nights at their sick beds and guarded them against all temptations and evils; I call upon you to say with what complacency can you look upon them when they are taken away from your hearths and from under the protection of your roofs; what security is there for their happiness when upon some pre-text or another, after they have given all that woman holds dear and sacred, they may be cast aside by the decree of a court in Dakota or some other State and have their lives blasted? All this is, however, the result of the sixteenth century, the work of a man called a "reform-er," and his revolution, called the "Reformation."

The pendulum in Luther's life was swinging more and more away from religion and more and more to sen-suality. He knew that his union with an escaped nun was an illegal act, both from an ecclesiastical and legal standpoint, and that the kid-napping of a nun was then punished by death; and having made himself master of the situation by destroy-ing ecclesiastical and civil authority, as already mentioned, and proven by his own lips, he endeavored to re-move all barriers in the way of his own desires, and did so in the de-claration that matrimony is not a holy thing, and that it is proper and allowable for a Christian "to marry a pagan, a Jew or a Turk, as much as it is permissible to buy or sell to a Jew or a pagan." (Jena. Sec-ond edition, page 156.)

And the only motive for matrimo-n-y in Luther's theory was the grati-fication of the lower passions in man. In the year 1525 he writes to a monk of his own stripe: "Whoso-ever intends to remain single let him cease to bear the name of man, or prove that he is an angel or a spir-it, for God does not allow it unto man." In the year 1523 he writes: "Whosoever wishes to remain single, and takes a vow to do so, does as if one vows to commit adultery or to do something which is forbid-den." (Book of the Spiritual State.)

The sacred character of matrimony once destroyed and the safeguards thrown around about it removed, it was but the next step to the wretch-ed institution of divorce, now so common among us. "The husband may drive away his wife; God cares not. Let Vashti go and take an Es-ther, as did the king Ahasuerus."

"The civil contract theory of mar-riage," says the Rev. Dr. Morgan Dix, of New York, "is strictly in place in any system which banishes God from the world and human life. I quote the language of the Bishop of Maine: 'Laxity of opinion and teachings of the marriage bond, and on the question of divorce, origin-ated among the Protestants of Con-tinental Europe in the sixteenth cen-tury.'" (Morgan Dix, "Lectures on the Calling of Christian Women.")

We have witnessed in this century the open and shameless life known as the Oneida Community. Yet these people might have cited Luther as the champion of their cause, for has not Luther preached openly from the pulpit on the permissibility of infidel-ity to the marriage vows in lan-guage which I dare not repeat? Mor-monism in Salt Lake city, in Utah, which has brought so much disgrace to the American people, is but a legitimate outgrowth of Luther and Lutheranism. The similarity be-tween Luther and Joseph Smith, the Mormon prophet, is most striking. The Mormon defence of polygamy is that plural marriages are a mat-ter of conscience, with which the government has nothing whatsoever to do. Now, mark the words of Luther:

"If a man wishes to marry more than one wife he should be asked

whether he is satisfied in his con-science that he may do so in accord-ance with the word of God. In such a case the civil authority has noth-ing to do in the matter." (De Wette, Second edition, page 459.)

In the so-called revelation on plu-ral marriages Joseph Smith uses this language: "God commanded Abraham, and Sarah gave Hagar to Abraham to wife. Abraham received concubines, and they bore him chil-dren, and it was accounted unto him for righteousness. David also re-ceived many wives and concubines, as also Solomon and Moses." (Rev. Section 132, page 469.)

The Mormon of the sixteenth cen-tury expresses himself thus: "I, for my part, acknowledge that I cannot forbid when one takes more than one wife, for it does not con-tradict the Scriptures." (De Wette, Second edition, page 459.) "The plu-rality of wives of princes and great gentlemen is a valid marriage be-fore God, and is like unto the mar-riages and concubinage of the patri-archs."

The secularization of the marriage bond had as a consequence in our century the degradation of woman-hood under the name of "The Eman-cipation of Women," which is in fact an emancipation from womanhood, from all womanly graces and charms. As long as the marriage bond was regarded as a religious, ethical act, a divine institution, one man and one woman forever united, the union, devotion and self-abnegation of two hearts had in it dignity, nobility and supernatural grace. Woman was re-garded as the queen of the home and as mother of children and an honor-ed guardian of society.

That society has not as yet been totally destroyed by these barbar-isms; that there is still some ember of the old fire left, is owing to the fact that even nominal Christendom could not entirely rid itself of Cath-olicity, which is so natural to man and so completely satisfies all the cravings of the human soul.

Ladies and gentlemen, by the light of history, was the work which pro-duced such chaos, such frightful re-sults; which called into existence a condition in society such as exists in our modern civilization; which en-ables men and women charged with infidelity to procure the service of men who call themselves ministers of the Most High to perform a mar-riage ceremony; which destroys do-mestic felicity and makes children wretched than orphans, stamping their innocent lives with disgrace and shame; which makes the life of soci-ety insecure, breeding either despotism or bloody revolution—I ask you, Does such a work deserve to be called "Reformation," or deformation? I leave you to answer the questions.

For the last five centuries the work carried on in modern life—socially, religiously, politically and economi-cally—was pure and simple deforma-tion, making for unrighteousness. To-day society stands in need of a true, genuine Christian reformation. Be not deceived. "Whatever ye shall sow that shall ye reap." Be not de-ceived that by the means thus far employed and upon the principles thus far proclaimed you will reform society. We have lived to see the humiliation of making the gospel of Christ impotent and substituting in its place a society for the preservation of purity. Has it borne fruit?

After two thousand years of Chris-tian toil and untold labor we find the President of the United States, the ruler of a free people, suggest-ing offering a reward of ten dollars to mothers who do not commit the crime, the horrible, beastly crime of extinguishing the life of their un-born infant. Will society be reform-ed by such means? Nay, and a thou-sand times nay!

There is but one way for reforma-tion. That way has been pointed out by revelation, reason and his-tory. Back to the first principles proclaimed by Mother Church, held aloft for centuries; principles which have indeed reformed human society in the past; principles which have subdued barbarism and tamed sav-ages; principles which renewed the face of the earth and spread know-ledge, civilization and happiness among the nations of the earth; prin-ciples which gave foundation to hu-man society, established peace and order by the wholesome doctrine of authority; principles which stood sentinel over the nuptial chamber and guarded the peace of the fire-side; principles cherished and pro-claimed by the saints of God, and their followers. Reformation lies a-long the path of the Holy Catholic Church. Away from deformation; back to true reformation. "Oh, watchman in the night! Oh, Israel's watchman! how long? how long? Build, oh God, build thy temple speedily!"

Angelico of Fiesole, whenever he was at work on the head of Christ painted on bended knees.

## Hurry and Worry.

We delight to point with pride to our great host of so-called "Success-ful Americans," to our vast army, of "Captains of Industry." They are the standard-bearers of the religion of Hurry and Worry. We find these men are duly "strenuous," yet to what purpose? Consider, if you please, the case of one of the most prominent latter-day apostles of the "Strenuous Life." The world re-nowned Mr. Charles Schwab—now a multi-millionaire, receiving the high-est salary ever paid by a corpora-tion, in the history of the world. Yet we are treated to the spectacle of this man, incapacitated for business—away on "sick leave" eight months out of twelve, vainly chasing the elusive Goddess of Health, over many foreign seas, touching at all the famous health resorts of the old world, in one long, restless dash in quest of the unattainable. Any wealthy invalid may engage in these globe girdling races after health, but few, indeed, are they who are catch up with it. The chase is too strenuous. But the little fellows must needs ape the doings of the big ones, so they join the crowd, fol-lowing the leaders, like sheep to the shambles.

Every busy man may not have his private yacht eating up money at the rate of \$14,000 to \$20,000 a month for running expenses alone while in commission. But, most any victim of the hurry habit who has bartered his birthright of hale and hearty manhood for a sack of gold or a bundle of bonds; may go to Eu-rope for his health; and why not? But here as everywhere we have this hurry craze in evidence. Does he se-cure comfortable, roomy quarters on one of the large, safe and easy-go-ing ten or twelve-day ships? "Not on your life," says the strenuous gentleman of leisure. Does he des-ire to enjoy to the full a fortnight's rest-ful, invigorating sea voyage? No. He is still one of the hurry brigade from pure force of habit. Or, is it one of those delightful steamships which make a cruise of the tropical seas, to the Bermudas, the Baha-mas, or the Caribbean Islands, that he selects. Never. Such three or four weeks health tours are not run upon the hurry plan, so he will have none of them. It is the racing trans-Atlantic ocean greyhound "for his money." At quadruple rates of fare with extras and incidentals in proportion, with a cabin de luxe—about the size of a sardine box and twice as fishy—with the wild, reck-less, dangerous dashing through the waves, instead of over them. The five-day boat which drives on and on, and on, ever at an express train speed, in fair weather and foul, with every soul on board, from the cap-tain of the ship to the luckless stow-away peeling potatoes in the fore-castle galley, keyed up to the high-est possible pitch of nervous excite-ment from the casting off of the last hawser in the home port, until the warping into the berth at the end of the hair-raising voyage. That's the proper caper!

Hurry, Hurry, always Hurry. And so we find the booking offices of the steamship lines fairly swamped under the deluge of applications for ac-commodation on the "speedy" ships, months before the "sailing days" are even advertised, to the end that no one will willingly take passage on any of the so-called "slow boats"—and the slowest of them are fast enough in all conscience. But it is the "Fifteen-day tour of Europe for your health," which catches the crowd of cheap imitators, when those "in the know" will tell you that even a ninety-day trip "would sap the vitality and strain the pow-ers of endurance of the most robust cigar store Indian that was ever hewn from the trunk of a majestic monarch of the forest.

A friend of mine took one of these fly-by-night trips to Europe last summer. He was five and a half days going and six days on the homestretch. He put in a strenuous ten days "doing" Europe at race-horse speed—and being "done by the Europeans out of everything he had but his return trip ticket. When they carried him ashore at the East River pier upon his return he said, "For God's sake take me to some hospital where I may sleep for a week." When I asked him if he had enjoyed the trip—I shall never forget the look he gave me—but he simply replied: "Say, I'm glad to get back alive, I was never so tired in my life," and he had not had a vaca-tion in twenty years. His little ex-cursion cost him just \$500, in round figures.—From "Vim."