THE "REFORMERS."

THE SECOND COMMANDMENT SLICHTED.

The Gross Immoralities and Offences against the Decalogue by the Reformation Agitators.

The Eternal Father spoke from the clouds on Sinai this command: "Thou shalt not take the name of the Lord thy God in winn" It also includes this threat: "For the Lord will not hold him guiltless who taketh His name in vain."
All your taken in the name of the Lord All yows taken in the name of the Lord rese inbrided in this commandment.

The great vourifier of Popery, the Remilight of the sixteenth century, opens his mouth and says: "Awful blindness reentless criticity of the Pope! Diabolica! porcept, of keeping chaste." "What! make an obligation of continence, which is impossible to human nature." (Audin's late, of lather of 281). He thought it Life of Lather, p. 281). He thought it would be "sprodigy if a young German should be found chaste in the city at the age of twenty. It (Luth. Serm. de Regibus. p. 198). Our Lord said Be ye holy as L am holy." And an Apostle has said: "Be ye pure even as He is pure." But this required the aid of grace, which the Reformer seems to ignore. It is a slander on men and women to say that continence is impossible. In making this sweeping a section He was offering an excuse for His own shocking impurity. After long deliberation he broke his vows solemnly made before the altar. He of his own free will, at an age, when he was quite competent to act with full. knowledge of the cause, vowed himself to God to follow the Gospel counsels of pov-erty, chastity, obedience. These he as deliberately broke. Had such a contract been made with man and then broken, Luther would have been condemned as dishonorable and dishonest. But as it was with God, man forgives and would fuin exalt the violator to a hero. The Catholic Luther is a defaulter to God by the breach of solemn vows. He broke his soleme vow of obedience as an Augustinian mock. He seduced the nun Catharine Bora, and broke his oath of chastity in marrying her. He married her as an act of reparation, each of them violating their vows. He was forty-two. she twenty-six years of age. How strange that Christian men and

women in this land should honor his fourth centenary, on November 10, 1883, as the champion of freedom, religion and light! How much more strange that they should follow

HIS MAN-MADE DOCTRINES!

Catharine Bora, a nun of the convent of Nimpschen, was carried off by Bernard Koppe. The marriage was celebrated secretly on June 13, 1525. Eighteen years before, this pious reformer, of his own free will, had promised in the most

Lord has suddenly and wonderfully thrown me into marriage with that nun, Catharine Bora." (De Wette, iii, 1). He seemed to feel the depth and extent of his sacrilege even at the time of the ceremony, for three days afterwards he wrote to 5 alatinus: "By this marriage I have made myself so vile and contemptible as to make the devils hugh and all the angels weep." He afterward introduced divorces. He allowed the Prince of Hesse to have two wives. His excuse was this: Litaersaid, "Indeed Leonfess that Icannot prevent polygamy, as it is not against the Holy Scriptures." (Dr. De Wette, ii, 459). Thus we learn where and how the acrament of marriage became de. graded and why divorce laws and polygamy exist to day in the light of reform

This immoral teaching caused Emser to write in 1524; "One can easily conclude that Luther is no true ecclesiastic, but rather one of those of whom Christ says, 'Beware of false prophets.'

Emset would no doubt be surprised if he could have foreseen the glorification of Lather in our Protestant literature. as also the placing of the statue of the unchaste monk in so many public places in America, in 1880.

Erasmus, a reformer himself, said that "Luther was a wild boar ravaging the

vineyards of the Lord." Even as impure as the English King

was known to be, yet he had broken no yow of celibacy, nor had he seduced a n in. It can thus be seen how low in the scale of morality Luther had sunk. O'Donohue had never ceased to give him Henry wrote: "You may well be satisfaction. In all the various missions ashamed to raise your eyes to me. But of the Archdorese where this good priest I wonder how you can raise your eyes to God or look at any honest man when remained and could yet be traced, you, an Augustinian monk, at the insti-notably in Carleton Place, which five gation of the devil, the suggestions of the flesh and the emptiness of

YOUR OWN UNDERSTANDING. have not been ashamed to violate with your sacrilegious embraces a virgin dediouted to the Lord. Such an act in pagan Rome would have caused the vestal to be buried alive and you to be stoned to donth. But this is a greater offense. You have contracted an incestuous marriage with this nun, whom you parade publicly for the confusion of morality, in contem; t of the holy laws of marriage and those vows of continence at which you laugh with so much cirrontery. Aboutimition! When you ought to be sinking with shame and endeavoring to make reparation, you, wretched man, glory in your crime, and, instead of asking pardon, carry your head high and excite other monks to imitate your infamous conduct." (Audin's Life of Luther,

In a dispute at Strassburg the Anabaptists described the Lutheran apostles "scaling convents and running away with news, dancing with them in taverns, gulping down meat and wine and indolging in all the excesses of abandoned licentionsness." Luther was the first. (Andin, p. 457). Robertson in his history of Charles V. says of Luther: "His doctrines encouraged and his life set the expectation of the atmost licentionsness of

took on receiving his doctor's cap, "to defend the Church and to preach the Scriptures without adulteration." yet he corrupted the verse 28 (Rom. iii), by adding "only" to make it read, "Justified by faith only." He made 14,000 changes in his translation of the Scriptures. Thus he broke his oath. A month before his death his remorse of conscience increased. He said: "I have almost lost Christ and am tossed about in the billows of despair and blasphemy against God," (De Wette, iii. 189. He wrote to a friend January 17, 1546: "I am old, decrepit. January 17, 1546: "I am old, decrepit, indolent, fatigued, tremulous and blind of an eye; I hoped for repose in my old age, but I have nothing but suffering." He died on the night of February IS, 1546. It is asserted to this day as a tradition clinging to the place of his death that Luther hing himself. The greatest shame of all-he a priest

violated his vows of chastity.

ULRICH ZWINGLI.

Zwingli was in command of a column of troops at the battle of Cappel. He had on a full suit of armor together with a helinet. Thus he was slain. He did not act as chaplain as some allege; there was an abundance of chaplains; fifteen were slain. In six successive pitched battles he fell in one of the first in 1531. He had been a priest and chaplain at Marignano, Italy. He had to fly from his chaplaincy on account of gross im-morality. He broke his rule of priestly chastity in a manner the most discreditable to a decent Christian. He was chosen reform pastor at Zurich, where Hogan, of Napance, assisted by Rev. D. he dispersed the religious communities.

Twomey, of Morrisburg, and Rev. J. T.

He broke his vow of cellbacy by marrying; his clientity had been violated behave aeted as master of ceremonies. fore this in Italy.

He held violent controversies with Luther on the real presence in the Eucharist. When Luther heard of his douth he cried out: "There goes an end to the motoriety he endeavored to acquire by blaspheming against the Eucharist. Now they will make Zwingli a martyr of and confides in her as her child.-St. Christ in order to fill their measure of Auselm. blasphemy till it overflows." In this instance Luther was a prophet. Zwingli is grow to enrolled as a reform martyr. To make Christ, or further from the fellowship of him appear more cleanly, Protessor, too.

Fisher, in his pretended history of the reformation, whitewashed him. He acknowledges his unchastity. Luther was a bad man and he knew Ulrich Zwingli a bad man and he knew Ulrich Zwingli her, and helieve me, if you persevere till death in true devotion to Mary, your salvation is secured.—St. Alphonsus Li-Zwingli to trample on the holy sacra-

We read in Luther's own suthenite works that be thought there had never arisen a more infamous heresy than that of the Swiss horestarch and his sacramentarian followers. "The Zwinglians," he writes, "are dsiciples of the devil," and a few pages further on he adds: "Either I or Zwingli will have to go to the devil— there is no alternative." Luther says elsewhere: "I wash my hands of all the blood shed by the Zwinglians, of all the souls of which they have venomously years before, this pious reformer, of his own free will, had promised in the most solemn manner, in the convent chapel at Erfurt, to observe perpetual chastity.

The marriage was a surprise to even his friends. Lather blasphemously called it the result of divine inspiration: "The Lord has suddenly and wonderfully the way me into marriage with that must be supposed by the surprise of the first of the marriage with that must be suddenly and wonderfully the way may be supposed by the surprise of the marriage with that must be supposed by the surprise of the most of t ever else he was, it is enough for us to than bad company. You can keep your know that he was an unchaste priest and broke his solemn yows of celibacy.—P. O'Nen a in Catholic Mirror.

> The English soldiers in the Soudan were supplied with St. Jacob's Oil.

THE LATE FATHER O'DONOMUE.

of the Beloved Priest of Perth.

Saturday, all the priests of the Archdiocese and others from the neigh- identity. boring dioceses, friends of Father O'Donohue, who could possibly manage to be present, came to Perth to pay the last tribute of affection and regard to their fellow-laborer, whosa sudden death was chronicled in these columns last congregation who were visibly affected by the Church's mournful dirge and colemn prayers for the repose of the un- St. Francis de Sales. mortal spirit which had so hastily been summoned by the Divine Master to the reward of all his life's labor in the vineyard. His Grace, at the conclusion of the Mass, stood at the altar rails, and for some moments was unable to utter a syllable so much did his natural feelings a desc. Try them. overcome him. He said that, during the ten years of his episcopate, Father O'Donohue had never ceased to give him had jabored the fruits of his work had destruction. Father O'Donobue, at great personal sacrifice, had taken in hand the noble task, at the bidding of his Bishop, and at the end of three years had organized it into a therei. it into a flourishing mission, supplied with r handsome church, a furnished presbyery, a growing congregation and everyhing in order and the mission almost with out indeptepness. The Archbishop spoke at great length and with much feeling of the priestly virtues of the deceased and concluded amidst the tears of the people by asking them to remem-ber him in their prayers before the altar of God. The remains of Father O'Donome were interred within the Church where they will remain until, as the Archbishop beautifully expressed, "he be summoned to the last great judgment to receive in sight of all men the praise of God and His eternal reward upon his sacerdotal ministry in the liceose of Kingston. The following diccese of Kingston.

clergy was present. His Grace Archbishop Cleary, Very Rev. Father McGuckin, O. M. I., Sup-erior Ottawa University: Rev. P. O'Con-nell, uncle of deceased; Very Rev Dean Gauthier, Brockville: Rev. M. J. Stanton. tionsuess." Luther was the first. (Andin, p. 457). Robertson in his history of Charles V, says of Luther: "His doctrines encouraged and his life set the example of the utmost licentionsness of manners." (Vol. II, p. 128). Duke George, one of the German princes, wrote a letter to Luther complaining of the consequences of his immoral teaching and the consequent libertinism of his

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man, Gananoque; J. M. McCarthy, Madoc; C. Kileen, Sharbot Lake, and T. Kelly, Archbishop Cleary's secretary.
High Mass was celebrated by Rev. J

CATHOLIC CULLINGS.

As it is impossible to be saved without devotion to Mary, so likewise it is impossible to be lost when one loves, honors

Better or worse we must perforce grow to be; nearer to the mind of

Even as God at the sight of the rainbow is reminded of the peace which He has promised to the world, so at the prayer of Mary He pardons sinners the offences committed against Him and makes with them a covenant of peace.-St. Bernardine.

Your children are what you make them; if you want their first and best love you must give them yours; it you expect them to be refined and high-toned give the keynote yourself. "Good morning, my child," carries a benison with it.

children away from places frequented by persons of evil influence. But the bad books may be with them at the family hearth stone. If you have not the time to examine your children's matter, consult your confessor on the subject.

Jesus and Mary will to all eternity be Son and Mother, and this one Divine fact reveals to us the eternity or our re-lations. Andrew and Peter, James and John, will be brothers. Martha and A Very Lauge Attendance at the Funeral Mary sisters, for ever. Our relations are a fair part of our consciousness; we could not put them off without spoiling ourselves of the greater part of our personal

Consider the uncertainty of the day of your death. Thou must one day quit this body; but when shall that day be? Shall it be suddenly or upon notice given thee? By sickness or by accident; shall thou have leisure to confess? week. The solemn Requiem Mass began at 9 o'clock in the presence of a vast congregation who were visibly affected only extrain it is that we shall die, and that always sooner than we imagine, -

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To the Paclife Const.

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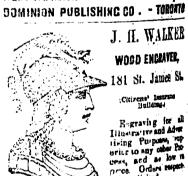
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