THE LUTHER HOLIDAY

Wonders will never cease. The daily papers inform us that a few days ago the Lutherans in conven-tion in New York City "decided to urge all State Legislatures to make Oct. 31, 1917, the 400th anniversary of the birth of Martin Luther, a legal When we read this statement we could hardly believe our eyes. We still are of opinion there is a mistake somewhere, or it may be some trifler is making merry at the expense of the Lutherans. what ground except purely religious ones could such legislation be pro-posed? Of course, Martin Luther is the great champion of Protestantism. He defied the Pope, broke with the historic Church of fifteen hundred years, established a new religion. and laid the foundation of a revolt which cut Christendom in twain and which has been the mother of a prolific off-spring represented by the clashing and conflicting sects of today, which fundamentally agree only one point, a covert and often enough an open antagonism to the Church of Rome. Surely not on his personal merits may the great Re. former be singled out for the honors ly they are a great deal worse than anybody else. Have we ever had such a blackguard in England as Henry VIII, a bad Catholic? Have we ever had such a monumental liar as Queen Elizabeth? Have we ever had a monk so corrupt as Martin Luther, a bad Catholic? . . There is no one in the world so foul as a bad Catholic."

Hermann Grisar, the great histor ian, but recently has shown by incontrovertible testimony what manner of man this Martin Luther was One need not go beyond his own writings and table talk for proof. With all due allowance for the customs of the times, it is difficult to understand how a religious reformer could permit himself to refer to the relations of the sexes in the fashion in which Luther referred to them in sermons and private letters. For obvious reasons citations cannot be given. His Table Talk is of the filthiest kind, unrelieved by even a spark of humor. Bullinger, a disciple of Zwingle, declares one of Luther's pamphlets is so full of the devil, of unchristian invective, of unchaste, dissolute and unclean speech. of anger, of knavery, of rage and fury, that whoever reads it will wonder that an old and respectable man could not bridle himself.

Luther's views on marriage transcend even the most liberal concessions approved of by Protestants, in one of his sermons he declares that if a wife stubbornly refuse to fulfil her marriage obligations the marriage tie is broken. When consulted in a case of conscience by one of his followers, he replied that polygamy was not unlawful, though he could not recommend it. In 1531 he was willing to recommend it to Henry VIII. as a way out of his difficulties, and in 1539 he formally agreed to allow Philip of Hesse to second wife. And this is the man whom three hundred Lutheran dele gates from New England, New York and New Jersey would invite all State Legislatures signally to honor.

Here we may as well note that the press reports are in error in stating that the date in question will be the anniversary of Luther's birth, for that happened in 1482. The date fixed upon commemorates what Protestants generally look upon as his first overt act of defiance of Rome. On October 31, 1517, the vigil of All Saints', Luther nailed to the church door of Wittenberg the ninety-five theses which, while ostensibly aimed at the abuse of indulgences, were a covert attack on the penitential system of the Church and struck at the very root of ecclesiastical authorrecognize by establishing a national holiday an event which is purely ecclesiastical in its origin and in its consequences? And why, moreover, waiving the matter of the constitutional difficulty, should the Lutherans, who number about 2 per cent. of the population of the United States, impose a religious festival on the 98 per cent. of their fellow citi-

If these men will set apart a day to honor Martin Luther, why may not Catholics on their side request the State Legislatures to mark with sim-ilar recognition the 31st of July, the date of the canonization of Luther's doughty antagonist in the lists, the soldier-saint, Ignatius of Loyola, and with much better reason. A period of only nine years separated their it is the duty of the pastor to ward off the wolf and to protect his children. that Luther formally apostalized at Worms. In the same year came the turning-point in the life of Ignatius, when he fell wounded at the siege of Pampeluna, and shortly resolved to Pampeluna, and shortly resolved to engage in a nobler warfare. With what success history bears eloquent get our reward. How do I, who have witness. For within fifty years from the day on which Luther denounced communion with the Papacy, and burned the Bull of Leo before the gates of Wittenberg, Protestantism, says Macaulay, attained its highest never regained. This mighty work movement!" But Catholics remember a hundredfold.



the limitations of the Constitution which respect for the religious views of others impose, and are well content to honor their champions after the manner prescribed by their Church.
It is reported that our Lutheran friends will establish a publicity bureau and send lecturers throughout the United States to speak on Luther and "his services to Christ's cause." His services to Christ's cause may be easily measured by the number of wrangling sects in Protestant world of to-day, by the dissensions existing in religious bodies—not excepting the Lutherans themselves—who claim allegiance to one general denomination, by the discredit into which the Bible its plainest teachings have fallen. and by the almost universal trend toward infidelity among those who have inherited Luther's cardinal virtue, a hatred of the Papacy, which of a national holiday. "Catholics is, after all, a hatred of the great are as bad as anybody else," says

Father Benson, "and very frequentfor the shreds of revealed truth which is their sole title to the name of Christians. The lecturers who are to stir up the masses of our people and bring Legislatures to mark October 31 as a red letter day, may profitably read the latest and most dispassionate story by Grisar of the standard bearer of Protestantism.— E. Spillane, S. J., in America.

DIOCESE OF HAMILTON

SILVER JUBILEE OF REV. DR.

BRADY Brantford Expositor, May 28

Very Rev. Dean R. E. M. Brady, rector of St. Basil's Church, celebra ted the twenty-fifth anniversary of his ordination as a priest, in the church on Tuesday, special services being held. That Dean Brady is held in high estimation was shown by three presentations, by the priests and parishioners of a Ford automobile and a beautiful library chair; by the young men, of a desk chair and by the Young Ladies Sodality of a case of silver cutlery. The presentations took place at a reception held in the church last evening.

In addition the school children of St. Basil's Separate School held a concert, in which they assisted in rendering a program of recitations and dialogues and sang a greeting and choruses. Program Master Bernard Miller read an address of devotion to Rev. Dean Brady, and little Miss Nora Mather presented His Reverence with a beautiful basket of flowers. Some of the little tots, under the direction of the Sisters,

then put on a clever little sketch. In the evening a large congrega tion gathered in St. Basil's Church, at a special service. Rev. Father Clohecy acted as Master of Ceremonies. Very Rev. Dean Brady con ducted the service, assisted by Father Padden and Father Cassidy of Paris.

TELEGRAMS OF CONGRATULATIONS After the rendering of "Vivat Pastor Bonus," by the choir, which was under the efficient leadership of Miss M. E. Nolan, Father Clohecy announced that a telephone message of congratulatory nature had been received from His Lordship Bishop Dowling, the latter stating that he had said a Mass for Rev. Dr. Brady that morning. Father (telegram from Mahoney and fourteen priests who were yesterday officiating at the dedi-

heartiest jubilee greetings.
Dean Brady then made his response. ity. What, then, it may be asked of our Lutheran delegates, becomes of the constitutional separation of Church and State, if the State is to you are an extraordinary one, you have three, you good parishioners whom I have learned to love as if I had been here twenty-five years. You act as if I had been here for

cation of a church in Hanover, offer

ing congratulations, best wishes and

twenty-five years.
"In my work in the Lord's vineyard I have come into touch with many—many not of our church even —and I have had the faculty of not leaving an enemy behind, I came here feeling that with such a congregation I have an easy task and I have not been disappointed in my expectations.

If anyone should look after the young men, it is the priest. Here they come after me. The young condition, but verses 21 and 22 are ladies though devout and pious, have especially to the point: "Because many dangers across their paths, and it is the duty of the pastor to ward

It is my predecessor, who was here for solong, and his predecessor before him, who are deserving of this, but as in many cases, the one who debeen here for so few months, deserve this? While we are not saints, we should try to imitate the saints.

Dean Brady recalled that of the four who were ordained with him. only two now live, one being stricken ascendency an ascendancy which it soon lost, and which it has pointed out that there was no power so great as the priesthood to which of stemming the rising tide of Pro-testantism was in great measure to anointed. He advised his hearers to be attributed to Ignatius Loyola, who in the great Catholic reaction, says in the great Catholic reaction, says
Macaulay, "bore the same part which
Luther bore in the great Protestant ask the Lord above to reward them

"A SOLITARY WAY" There is a mystery in human hearts,

And though we be encircled by a host Of those who love us well, and are beloved, To every one of us, from time to

time, There comes a sense of utter loneliness.

Our dearest friend is "stranger" to our joy, And cannot realize our bitterness.

There is not one who really under stands, Not one to enter into all I feel;"

Such is the cry of each of us in turn. We wander in a "solitary way," No matter what or where our lot

may be; heart, mysterious even to it-Must live its inner life in solitude.

And would you know the reason why this is?

It is because the Lord desires our love, In every heart He wishes to be

He therefore keeps the secret key himself. To open all its chambers, and to bless

With perfect sympathy and holy peace. Each solitary soul which comes to him.

So when we feel this loneliness it The voice of Jesus saying, "Come to Me!" It is a call to us to come again,

For Christ alone can satisfy the soul; And those who walk with Him from day to day, Can never have a solitary way.

DARKNESS IN LIGHT

The want of real intelligence in the expensively "educated" men and women of this country has been for some time past exciting the anxious concern of the upholders of "the little red school house." There is something wrong somewhere, but just what it is they do not clearly

Andrew Fleming West, dean of the graduate school at Princeton University, commenting upon this evident fact, puts forward one of the best explanations of the situation that has so far come from the non-Catholic side of the question. The address is well worth serious consideration. Summarized, it may be condensed as follows: Education should develop intelligence, else it is a failure, the American system has not produced the intellegence which we have right to expect from the enormous expenditure of money, zeal and self sacrifice made for it on the part of people and teachers: this is by the irreconcilable differences among the "educated men of the country on the essential questions of life, and by the occasional chaotic condition of educated opinion: the pall of ignorance is spread over those who should have light, and the worst of it all is that these men walking in darkness think that they have the light; opinion is taken for knowledge, there is an inability to discern between truth and opinion, a lack of power to see the relative im portance of things, in a word there s a general want of real intelligence, the power to see truth when clearly presented.

This is ascribed to several deficiencies in the educational system of rica, notably too much attention Vicar-General | to the machinery of education, with a consequent neglect of the thing itself, fads, too many studies, making study easy, and especially to the fact that educators are looking to the immediately useful, bread-winning power rather than to that something above utility, real culture, the development of a man, an intelligent being with a broad comprehensive view of truth.

The whole article is simply de licious to a Catholic educator. It is the plain admission of what he has been contending for during the last twenty years. If a Catholic writer had said it, there would have been a howl against him from Maine to California.

However, there is, as every Catho lic knows, a deeper reason back of this lack of intelligence among the 'educated" men of the country and their inability to agree on essential questions concerning life. St. Paul gave it long ago in his Epistle to the Romans, chapter 1. The whole especially to the point: "Because that when they knew God, they did not glorify Him as God, nor give Him thanks; but became vain in their thoughts and their foolish heart was darkened. For professing themselves to be wise they became fools." Carefully read the whole chapter; it will do anyone good to do so. The fearful results of not acknowledging the God, who is known by the clearest evidences of reason, are vividly portrayed by the inspired writer, and his picture of pagan Rome is an almost perfect one of the paganism of modern times.

Denial of God brings darkness as surely as the advancing storm cloud. for God is the light of the soul. The American system of education has banished God from the minds of his little ones, the curse of that is withdrawal of even that light which reason gives; the result is dullness, a lack of intelligence. Truth is from God, they have rejected God and His revelation, "their foolish heart has been darkened." The truth is before

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them, but they cannot see it because of the darkness in their hearts. Remove that darkness, learn the as set forth by God in His revelation and there will be no more differences on the essential questions of life. These questions are few, man's origin his end, the means for reaching that end, the consequence of failure. Learn these, make them a living actuality and the problems of life become very simple. Thousands of men who have been entangled in the meshes or error have through a series of real earnest meditations upon these fundamentals of religion and have come forth with a true view of life. To bring about this serious study of man and man's end in existence is the aim of the Laymen's Retreat league and it is truly marvelous how such meditation has hanged the distorted views of men who had had irreconcilable differences, but who now, with the clear, bright light of God's grace shining in their souls, see things as they are, as God the Creator made them. -Catholic Universe.

THE NAME IS NOT THE THING

The ignorance of non - Catholic writers for the daily press as to things Catholic is hardly to be wondered at when we find a Methodist clergyman (Rev. J. B. Hemmion, Wolfville, N. S.) thus frankly confessing: "I studied theology and passed my examination for the Methodist Church, and knew ab-solutely nothing of Christianity, or whether there was any, during that period. Protestants never think of such a thing as reading Catholic books or periodicals, or anything that smells of 'Rome.' I never did, and yet I was, of all men, not a bigot." "The "period" he referred to was that between the beginning of the Christian era and the formation." ' As the Moslems reckon from the Hegira, so the followers of Luther seem to reckon from the burning of the Pope's Bull by him. During the past week much discussion and not a little heat agitated the atmosphere over the proposal to change the name of the Protestant Episcopal Church into "The American Catholic Church." We do not We do not observe that any of the objectors laid emphasis on the obvious dis honesty of such a bold act of appro priation, the intrinsic prayity of a masquerade with stolen clothes and most of the objections raised were academical and high casuistry. We noted in a prominent daily paper, usually remarkable for a fair knowledge on Catholic matters and general history, a singularly raw statement in connection with the proposed change of name. It was in effect that Luther and Henry VIII, had eliminated the Mass from Christian worship, and that this was the main object sought for in the grand "Protest" which gave the name to the ecclesiastical derangement which each left in its place, in

their respective countries, under the name of a Church. Whoever wrote this was entirely at sea as far as Henry VIII, was concerned. So far from abolishing the Mass, that erudite and earnest student of the ology took pains to secure, by his last will and testament, that Mass was to be perpetually offered for the repose of his soul after death by making substantial provision to have it performed. The doctrines of Purgatory and the Communion of Saints went by the board along with the Mass when Luther broke away from his vows and went into guilty partnership as a housekeeper along with the weak nun whom he had won over to a breach of her vows, even as he. The fight over the proposa to change the name of the American heiress to the Lutheran and Tudo estate is a very pretty quarrel as it stands. — Catholic Standard and Times.

Father Herbert Vaughan considers the sudden emancipation of the boy and girl from home and school inluences as one of the great contribu ting factors to the leaking in church attendance. "A cause," says he "disastrous in its effects, is the sudden liberty of the boy or girl who leaves school at the age of fourteen. Such liberty, unless safeguarded, has undoubtedly a tendency to degenerate into license. Boys or girls leaving school at fourteen become wage earners. Out of their wages a few shillings are handed over to their parents, the rest they retain for themselves. This gives them an air of independence. They can then choose their own amuse ments and their own companions Careless parents are concerned only that their children should bring home a certain number of shillings every week. Beyond that they do not care. They acquiesce in late hours, bad company, doubtful amusements. They remonstrate feebly—if at all. Indeed, they have lost (or never had) moral influence over their children; and so, without home influence and without school influence, they drift farther and farther till they lose the faith altogether."-Providence Visitor.

ULSTER

DIED KENNEDY .- In Lakefield, Ont., on

Sunday, May 25, 1913, Mr. Patrick Kennedy, aged sixty seven years. May his soul rest in peace! STEVENS .- On May 28, 1913, at her

home 673 Brock Ave, Toronto, Joanna Veronica, wife of James Stevens, in her eighty-sixth year. Fortified by the last rites of Holy Church. May her soul rest in peace!

MARRIAGE

Brockman-Egan. — At St. Paul's Church, Toronto, by the very Dean Hand, on Monday, June 2nd, Mr. Frank Brockman to Miss Annie

ONE CAUSE

After its recent sensations of disgust and contempt, English public opinion would have little mercy for any Irish faction which tried to use 'militancy" as a means of enforcing the government of Ireland as a quarter of its population wish and as three-quarters of it do not wish, against the will not only of the United Kingdom but of the whole self governing Empire. The disgust would be only the deeper if such "militants" clothed themselves in the flag against which they were rebels and went through forms of respect to the Crown to which they were traitors.—Manchester Guardian

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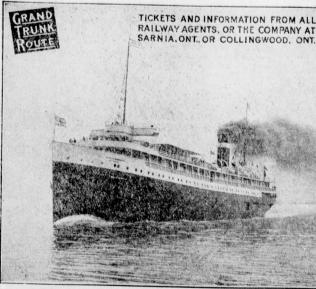
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ANNUAL MEETING

The Annual Meeting of the Shareholders of The Home Bank of Canada will be held at the Head Office, 8 King St. West, Toronto, on Tuesday, the 24th day of June, 1913, at 12 o'clock noon.

By Order of the Board,

JAMES MASON. Toronto, April 16th, 1913.

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It is the intention at the above Meeting to submit for the consideration and approval of the Shareholders a By-law to authorize the increase of the Capital Stock of the Bank to \$5,000,000.

ANNUAL PILGRIMAGE

The twenty-third annual Kingston Pilgrimage to Ste Anne de Beaupre, under the patronage of His Grace the Most Rev. Archbishop of Kingston. starts on Tuesday, July 22nd. The director is Rev. J. J. O'Reilly, Enterprise, Ont.

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