THIRD SUNDAY AFTER EASTER

DEVOTION TO ST. JOSEPH

Mary during his life that leads us now, when he reigns with them in heaven, to confidently call upon him for succor in our needs, and especially do we go to him because to his patronage the whole Church has been commended, that by his intercession he may do for her and each of her members what he did for Jesus and His mother when he was in the flesh.

the flesh. Wisely has the Church made him her Wisely has the Church made him her protector, for his power with God must be very great. Of this we can have no doubt, when we remember that to his care were entrusted the purest and the best who have ever walked this earth—Jesus and Mary—Jesus, the Son of God; Mary, His stainless Virgin Mother, whose chaste soul the Holy Ghost made His dwelling-place, delighted with its beauty.

Douglas' Egyptian Limiment on in spremises."

This statement, seconded by many other stockmen, indicates only one of many uses for this reliable remedy. It has quickly cured sore feet, cuts, sores, sprains, bruises and congested conditions, and has prevented blood poisoning or lockjaw.

Douglas' Egyptian Limiment on in spremises."

angels who serve in the courts of the Most High Mary's throne was raised, and one day she would be the angels' Most High Mary's throne was raised, and one day she would be the angels' mistress and queen; Jesus was their Lord, their Maker, before Whom they bowed in lowliest reverence. And yet Mary was Joseph's spouse, and Jesus rendered him the obedience a son should give a fetter. York worthy must be

learn a tender love to Jesus, a love manifesting itself in deeds, not simply in words. Joseph devoted himself to the service of our Lord, and so should we. But how can we presume to say that we love or serve Jesus if we do not keep His commands; if we neglect our duties as Catholies and as members of society? commands; if we neglect our duties as Catholies and as members of society? Let us show how much we love Him by doing something for Him, as St. Joseph did, and let us, like him, be constant in

public on a subject of vast dimensions

-Modernism-and in so doing makes —Modernism—and in so doing makes statements which are not warranted by facts. Presumably Dr. Herridge deems it necessary to make an occasional display of ecclesiastical pyro-technics to emphasize his belief "that the Modernist movement would aid the progress of truth." "The Modernists," continues the reverend admirer of the "tangle of tendencies," "had an earnest dasire to reach a new theological styl. desire to reach a new theological synnature of consciousness. (a) That which holds consciousness to be the



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constantly being received. D. W. Shae, Esq., a prominent stock owner of Odessa, Ont., writes:

"I have used Douglas' Egyptian Liniment for cattle with caked bags or udders, and consider it a marvellous remedy. In 24 hours after applying this liniment, our cows milked freely. No farmer or cattleman can afford to be without Egyptian Liniment on his premises."

ises."
This statement, seconded by many

Above the seats of all the bright

The Modernist says to us: "Brush away the cobwebs of your doctrinal forms and dogmatic definitions; they are did, and let us, like him, be constant in our well-doing, permitting no day to pass without some acts of love to God. And if we would hope to make progress in the ways of God, let us daily "Go to Joseph and do all that he shall say."

A MODERNIST IN OTTAWA

TRENCHENT CRITICISM OF REV. DR. HERRIDGE'S POSITION ON THIS QUESTION.

Rev. Dr. Herridge, of Ottawa, recently preached in that city on the subject of Modernism. His statements brought forth a very clever criticism from a writer under the pen name of Vindex which we take great pleasure in publishing.

Editor Citizon.—The Rev. Dr. Herring of Christian terminology to ing.
Editor Citizen,—The Rev. Dr. Herridge, in the columns of the Citizen and the Jeurnal of Monday, March 14, undertakes to enlighten the reading public on a subject of vast dimensions apologies for sin and their explanation of right and wrong are so plausible that

opinion, all good people, and the Chris-tians of to-day would be, if they were all dead. They do not know any better, and anyhow it is by heritage they be-lieve in these foolish Christian teachings that we claim to be the faith of our

The Modernists transplant from the pyretic scintillation means in ordinary language I am unable to say, but I beg to ask the doctor, how can any system, even though it be a theological synthesis (?) reorganize the validity of consciousness? With Rabier we may distinguish two theories regarding the nature of consciousness. (a) That which holds consciousness to be the that there is very little of scientific form or logical sequence in their system; in fact, they have no system. If Christ be divine—the Son of the living God—it is the very essence of Christianity to believe, not only in His divinity, but also in that which He has spoken and taught, for He must be truth Himself, both in His life and in His teachings. He must live the truth and speak the truth. If then, that living truth is spoken, it is the duty of and speak the truth. If then, that living truth is spoken, it is the duty of all who believe in Him to believe all that He has spoken. Now that Christ has spoken and taught definitely and deliberately is acknowledged by every Christian. His life and teachings are recorded, and that record is authentic. His teachings were by Him committed to a teaching church in words the most unenlightened can understand and the most critical must acknowledge. Hence No. 9 Coote Block, London, Ont. most critical must acknowledge. Hence to claim Christ a leader and to reject

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The doctrinal form of His teaching is to place oneself in the peculiarly embarrasing position of believing in a Divine Personality and yet branding the teaching of the Divine Person as false. Neither rhetoric nor criticism can bridge over this abysmal contradiction, nor can it flatter either human reason or divine authority to claim belief in Gospel.

Editor Citizen,—Before answering the question: "Why the Catholic Church condemns Modernism," I wish to preface the development of my theme by a passing reference to another sentence in Dr. Herridge's sermon: "The Roman Catholic Church emphasizes authority," Of course the Catholic Church emphasizes authority must stand to error as the angel at the gate of the earthly paradise, with drawn sword and the ever spoken prohibition. Authority is the mediator between the subjective mind and the objective truth. It brings tions, and has prevented blood poisoning or lockjaw.

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which is the content of the content ically and practically alike, becomes in this particular respect more striking and obvious. . . A living authority is the sole foundation on which any doctrinal Christianity can be sup-ported. The logical completeness with which this foundation is being supplied by Rome is being brought into increas-ing prominence by being able to con-front objectors; and this completeness is being emphasized yet farther by

> may be placed." The Protestant Catholics," whom says Dr. Herridge, "the Church needs, and thank God she is getting them." This digression is rendered necessary in order to understand the full import of "Why the Catholic Church condemns "Modernism." Modernism." hurch condemns Modernism." Modern-

true. (2) Because they have denied that Christ for the most part of His ife knew that He was God, and that

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the Church or instituted the sacraments. (5) Because they deny and
subvert the divine constitution of the
sacrathe shramrock from Ireland
nearer—the shramrock from Ireland
nearer—the shramrock from Ireland
nearer—the shramrock from Ireland subvert the divine constitution of the Church, by teaching that the Pope and the Bishops derive their powers not directly from Christ and His apostles, but from the Christian people. I wish to say, that I have not overstated these denials, and any roader who may wish to verify them will find in Modernist literature, and in its best known utterances, abundant evidence to show that they have been made, and made as emphatically as Modernists could make them. In conclusion, it may be observed that one of the plainest features of the Encyclical "Pascendi Gregis" is that the doctrinal teaching which Plus X. opposes to these Modernists denials is one which rests upon the teaching of St. Paul and the evangelists, and was the common property of the

SHAMROCKS FROM IRELAND Far away across the rolling waves of the broad Atlantic, deep in the heart of the Canadian wilds, inside the rudely-built log-walled cabin sits the motion-Church condemns Modernism." Modernism stands condemned by the encyclical "Pascendi Gregis" of Pius X. English versions of this remarkable document are readily available. The reasons for this condemnation are briefly: (1) Because Modernists have denied that the divine facts related in the Gospels are historically true. (2) Because they have denied of the man sitting there, dreaming stout walls of the settler's lonely home. Very silent and very still is the figure of the man sitting there, dreaming dreams and watching the faces that come and go in the flickering firelight, faces dearer to him than all the world; the faces and scenes that he knew so well in the days that are gone. They have been ever with him, those shadowy memories of that fair land far away, but somehow they are more real and dear to life knew that He was God, and that He ever knew that He was the Saviour of the world. (3) Because they have denied the divine sanction, and the perpetuity of the great dogmas which enter into the Christian creed. (4) Because they have denied that Christ Himself personally ever founded

by Rome alone can neither be defined nor verified except by an authority which, as both logic and experience by the control rover of Christianity, and to destroy if the Church needs, and the Course has also another very significant sentence: "Modern Protestantism, for it shows that Christian dectrine can neither be defined nor verified except by an authority of the Broad Church school, have shown themselves anxious to appropriate the word 'evolution' and apply it in a various ways to Christianity, and the moral life; but they are generally equipped with the loosest conception only of what evolution in a scientific serve in the placed "The Protestant Catholies," whom says Dr. Herridge, "the Church needs, and thank God she is "SHAMROCKS FROM IRELAND" contents and the councils before the teaching of St. Paul and the evangel-like to it. Well, other hands will place the shamrock in the meadows by the hierach of the stands will place the shamrock in the meadows by the hierach of the stands will place the shamrock in the meadows by the hierach of the stands will place the shamrock in the meadows by the hierach of the stands will place the shamrock in the meadows by the hierach of the sand the councils before the states meant the councils before the states meant the councils before the states and the councils the shamrock crowwork of the states to it. Well, and way of wearing that scapular are left upon the transfer of the vicin of Christ. The from the pass and a song or two in the evening. But the place will be a dance and a song or two in the evening. But the place will be a dance and a song or two in the evening. But the place will be a dance and a song or two in the evening. But the place will be a dance and a song or two in the evening. But the place will be a dance and a song or two in the evening. But the she is as dear to him to night as in the days of old; and he feels that days of old; and he feels that she at least will be thinking of him to-morrow, for time and distance are of little account when love is the link that binds. Shamrocks from Ireland: The link with the homeland and its memories, with all the old associations that made life worth living in the happy times gone by. Then the tears spring to the writer and a life worth living in the happy times gone by. to the exile's eyes as he presses the little faded leaves to his lips. But they are not unmarly tears. They are but his offering to the two-fold love of God and Ireland, a silent tribute to the olden loves beyond the sea. They are sacred, those shamrocks from Ireland. Outside the wind still howls and the snow comes dufting down on the white landscare. drifting down on the white landscape. The fire dies down until only a smouldering heap of ashes remain, and still the silent figure sits and still the faces come and go. Across the miles of space the voices of the past were calling—and the heart within him answered.—W. F. Caser, in the Nenagh, (Tipperary)

A MEDAL AS A SUBSTITUTE FOR SCAPULARS

In his supplementa et Monumenta Periodica, Father Vermeersch, S. J., publishes a rescript signed by Mgr. John Bressan, private secretary to His Holiness, in which, under date of July 19, 1909, it is declared that His Holiness 1909, it is declared that his Holiness will view with pleasure the wearing of a medal as a substitute for any and all scapulars; that the scapular itself properly made, must be used when one is invested, as no other pious object should replace it for this ceremony; that greater cleanliness or convenie s a sufficient reason for wearing the medal instead of the scapular, or scapu-ars, nor is it necessary to disturb one's self in looking for other motives; that

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it suffices to carry the medal about one, and it is not required to carry it suspended from the neck or concealed by the clothing.

Father Ferreres, S. J., the famous

At present it seems that few outside of Rome have the necessary faculties for blessing medals for this purpose. Thus far, as no particular form has been prescribed for them, the one essential condition is that they be blessed for this

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