

mother sang, has raised the poor dead soul in me, and made the little Irish boy come back after many buried years and sit again in the Irish cabin with the mother who loved him as no one else ever loved him...

"To-morrow may cover him again with the cloak of human respect and again in a peaceful and untroubled way of years, he may be good or bad, but while the centuries roll on the only good I ever knew are upmost in my heart I must tell you that I know the mother who loved him as no one else ever loved him...

"I have seen him here to night fresh from the old land, with the kisses and prayers of a mother, because the heart and riches of the world are not his, but his own in his heart? Are the hustle and bustle of the world already fascinating him and driving out the memory of the songs around the bedside at night, the innocent love and wholesome teaching, the smiles and love of parents and friends and the faith that has made him free? If such a one is among you, let him pause now and think...

"When I was here thirty years ago, few of our people had wealth or position. I saw the power of money even before I landed; the poor storage passengers were treated like cattle, and they felt like driven beasts, too, as they were led out of the pen in which they were held while they proved their right to enter. I remember on the way over sitting cold and hungry, because the food was unfit to eat, and watching the dainty food and other luxuries being pressed upon the cabin passengers on the forward deck. I thought bitterly of the poor sick man who was lying in the cabin below, and I vowed a vow that, whatever else I might lose, I would gain money in the great country I was going to. Money seemed to me the key that would open all doors, the goal of all earthly enterprises. I didn't think of anything but money, and when I finally began to make it, I couldn't stop. I talked money and thought money, dreamed of money, and married money. The only man I considered of any account was the man who could make money. The only society I wanted or courted was the society of money."

"How could I keep in touch with the lonely mother in the poor little Irish cabin when my wife was storming heaven and earth to be considered a blessing, and I had to play the part of a desecrator of a distinguished Cromwellian Irish family?"

"There was a little girl in Ireland, too, to whom I had pledged myself. I thought I could forget her, but I never did. When my wife died five years ago, we both sat at last that our life had been one of emptiness and vain display. But she, at least, remained true to the faith of her fathers, and died as she had lived, a staunch Methodist. Our family however is Episcopalian, theosophy, they claim, being much more fashionable in the Episcopal Church, and they are worthy clips of the old block."

"I am keeping you from your program, and you are kind and patient to let a lonely old man trust himself and his troubles upon you. I cannot speak to you as I would wish to do, but my heart chokes the words in me, but I want to tell you my friends, that I would give all I have on earth to be free from the old and to-night, as some of you are, with a chance to make a new start. I would put manhood and truth before everything. They are all that count in the beginning, all that matter at the end. Be wise, you see, and be happy, and my words will aid you through all your days."

"And now, Father," said John Farlow, "I am ready, as he said, to give up the Father's Name, 'will you let me have the name of again shaking the hand of this young lady who sang my mother's song and made a new man of me?'"

"Certainly, Mr. Farlow," answered the priest. "We will all go into my house when the concert is over. See lives with an aunt who comes, by the way, from an old parish in the County of Meath that you know of."

"And her name?" asked John Farlow, eagerly.

"Nellie—Miss Margaret Nellie. She came over only a few years ago to live with her sister, and she died, for the sister died. She is the angel of suffering soul that she does not seek out and comfort and encourage. I believe she is here tonight," he added. "Will you Nellie to bring her to me, will you?"

Two hours later the multi-millionaire was walking on Fifth Avenue with a springing step and the glad heart of a boy. And on next St. Patrick's Day, and his wife, the sweet-faced and golden-haired lady who had been Miss Margaret Nellie, presided over a dinner in the best mansion at the city. The Father Nugent was the most honored guest. Nellie Hyland was also present, and Walter Farlow, John's eldest son, who had been baptized that morning and was to be married to Nellie in June.

At nine o'clock they all drove to St. Malony's where a banquet was served to the whole parish by John Farlow in honor of the little girl, as he called her, who had raised his soul from the grave of darkness and despair by singing his mother's song. Teresa Beatrice O'Hare in Rosary Magazine.

A REPLY TO ARCHDEACON ARMITAGE

REV. P. W. BROWN, D.D.

CONTINUED FROM ISSUE OF FEB. 25th.

Now what does Protestantism stand for? Quite recently a distinguished Jesuit in a sermon preached at Montreal during the Elizabethan Congress, termed it a "soulless religion." This utterance brought forth furious denunciations from Protestant ministers of every sect and profession from Vancouver to Halifax. Father Vaughan did not object to the expression; it was used more than half a century ago by Dr. Wiseman when, in conjunction with O'Connell and McQuinn he established that famous periodical, The Dublin Review. This was established, as set forth in its first page, to "keep lifted on the mark of battle under which (the Oxford Movement) had swayed and swayed the English features of Protestantism." A recent writer, Caestecker (already proclaimed "a Jesuit in disguise") has a little paragraph in "Whits' Feast With The World" which repeats the same charge: "We have actually contrived to invent a new kind of hypocrisy. The old hypocrite, Tertullian or Pocknell, was a man whose aims were really worldly and practical. The Rev. Brown, the Wesleyan minister, stoutly declares that he cares nothing for creeds, but only for education; man, while in truth the wildest Wesleyanism is tearing his hair. The Rev. Smith, of the Church of England, explains gravely, with the Oxford manner, that the only question for him is the prosperity of the schools; while, in truth, all the evil passions of avarice are pouring with him into the right of creeds, and regarding as politics. There is another instance of Protestantism, given, strange to say, by the son of an Archbishop of Canterbury: 'England has bred Protestantism, and it has bred avarice. On every side are witnesses of the rapid withering away of every vestige of domestic teaching. Twenty-five years ago England could be called Christian; today she is a mere collection of the most diverse teaching, and of none (in Mr. Campbell's agnostic chapel, for example) is especially the distinguishing mark of the Church of England, while in the Free Churches and amongst the Nonconformists, the existence of a future state, and the Divinity of Christ, are the only two great speculative theories. To explain once the famous theologian, Caestecker: 'Our age would turn creeds into tendencies. It would turn the Protestantism into a multiplicity of such (because it was his "government") and he would turn up later with creeds hundred and thirty-three persons in the Trinity. Many of these would turn the Mission into a Mission; a frightful intellectual fall. It would force that previously healthy person not only to admit that there was no God, but to admit that there was no Jesus Christ. It would force that long ago period followed the gleam of his own soul (like the Dan) they would appear again; the Christian a Polytheist, and the Mission a Pantheist, both equally untrue.'"

Can it be that the impatience of "soullessness" is merited by Protestantism, and, inferentially by Anglicanism, if as Anglicanism, Armitage declares, is the Protestantism? Religion is the concrete expression of Christian belief. The soul of it is the dogma of Christ's Divinity. Consequently, the vitality of religious belief must be estimated by the clearness of its proclamation that Jesus Christ, the Son of God, is Himself the Eternal and Infinite God, and that the object of our love when we worship the Holy Spirit is none other than the Almighty Creator of Heaven and earth. This is a plain statement of the doctrine which lies at the basis of the greatest hopes, and fears, and loves of the human race. Now if Protestantism does not explicitly proclaim and defend this belief it must be soulless. The reader will draw his own conclusions from what follows.

But in the Divinity of Christ is a dogma of the Catholic Church. A dogma is a truth pertaining to faith or morals, revealed by God, transmitted from the Apostles in the Scriptures or by tradition, and approved by the Church for the acceptance of the faithful. A dogma therefore implies a twofold relation; to Divine revelation and to the authoritative teaching of the Church—their co-existence, as it is termed in Catholic dogma, is the essential factor of this authority—an element which Protestants repudiate, because, as Armitage says, "the dogma upon Bible," i. e., each individual is capable to pick and choose just what seems good to him in the pages of Holy Writ. His insistence that his sect has a scriptural foundation, is a dogma of the Catholic Church for the acceptance of the faithful. A dogma therefore implies a twofold relation; to Divine revelation and to the authoritative teaching of the Church—their co-existence, as it is termed in Catholic dogma, is the essential factor of this authority—an element which Protestants repudiate, because, as Armitage says, "the dogma upon Bible," i. e., each individual is capable to pick and choose just what seems good to him in the pages of Holy Writ. His insistence that his sect has a scriptural foundation, is a dogma of the Catholic Church for the acceptance of the faithful.

This was the opinion of St. Augustine who says: "I would not believe the Bible as the word of God unless by his sanction given me by the Catholic Church; and Newman says: 'The Sacred text was never intended to teach doctrine, but only to prove it, and if we wish to learn doctrine we must have recourse to the authorities of the Church.' (Apologie p. 9)."

The Archdeacon tells us that "the Church of Rome stands ready to rob us of our priceless possession of a free and open Bible." Let us suppose for the sake of argument, that an institution abandoned a "priceless possession," or that it is unable or unwilling to safeguard it, would the individual or the organization that protects, preserves, and safeguards the priceless possession be called a robber? On the contrary, it would be justly and rightly called a guardian. Now this is precisely the attitude of the Catholic Church in regard to the Scriptures whose abandonment by Protestantism is a byword in the thinking world to-day. Proofs? Yes, enough to satisfy even a latitudi-

narian. Here are a few of hundreds— all practically from Protestant sources. "Will you Protestantism leave the championship of Scriptural infallibility to the Catholics? It may seem that the side basis on which Protestantism rests is undoubtedly the Bible? . . . The position of Rome is unassailable. . . Protestantism, the great distinguishing feature which it relies on, the Bible, above and without any other surrenders the keeping of infallibility of that authority to the Church against which it protested, and from which it separates in the sixteenth century as a function of religious error." (New York Sun, of recent date).

"The Theology of Protestantism in the sense of an infallible Bible doctrine has ceased to exist." (Thoughts on the Present Position of Protestantism, Adolf Hersek p. 29).

"What then shall we say of any Protestant doctrine?—The only thing that is left of the Bible within the Protestant Church, which preserves Christian doctrine intact amid the critical storm—when the very man who are most eager to put it forward are themselves waiting to contradict each other with regard to the very rudiments of the faith which this authority imposes on them even belief in the resurrection of the dead." (Theological Review, London, 1897).

In exact proportion as Protestantism exhibits its inability to vindicate itself, either in theory or in practice, its teaching authority at all, the persecution of the Church, which, practically, and precisely alike, becomes in this particular respect more and more obvious." (W. H. Mallock, Nineteenth Century, September, 1897).

"This investigation (criticism) is affecting a change in our conception of what the Bible is which, if not greater, is not certainly less, than the charges involved in the appearance of heretics and apostates." (Lancet, 1897, Dr. Gore).

"What of this? 'His writings (St. Paul's) embody his errors and his wanderings, not less than his truths. He had no sense of discipline of mind. . . to think out a complete system of theology. The Apostle was unable to think clearly, and consequently could not give a consistent account of his 'incomprehensible' form." (Rev. S. Barling-Gould, in "A Treatise on St. Paul").

Just another excerpt, from the High Priest of Anglicanism—Dan Farrar: "The Bible, as we know it, is a patchwork of old and new material, and it is not a book demanding in all its parts our credulous or even our respect, would it not abandoned by Christians, restore their religion to an absurdity; and that the foremost duty of the modern Christian is to show the world that the Bible, as we know it, is a mixture of truth and error; that the view, so prevalent formerly, according to which it was a book demanding in all its parts our credulous or even our respect, would it not abandoned by Christians, restore their religion to an absurdity; and that the foremost duty of the modern Christian is to show the world that the Bible, as we know it, is a mixture of truth and error; that the view, so prevalent formerly, according to which it was a book demanding in all its parts our credulous or even our respect, would it not abandoned by Christians, restore their religion to an absurdity; and that the foremost duty of the modern Christian is to show the world that the Bible, as we know it, is a mixture of truth and error; 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LETTERS OF RECOMMENDATION.

Mr. Thomas Coffey Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with interest and admiration the intelligence and ability, and, above all, that it is imbued with Catholic spirit.

INCLUSIVE CHRISTIANITY

Private judgment, unable to decide between truth and error, and not having authority to impose its opinion, not infrequently resorts to dangerous and absurd compromises. The attempted union of the churches is one case of this kind.

Christianity is inclusive in the sense that Christ died for all and sent His apostles to all. Christianity is not confined to one nation or race or class.

A good formula is a little charity, a little temperance, a suggestion of Godliness, much patience and a great deal of kindness for our fellow-beings.

TAXATION OF CHURCHES

This subject crops up from time to time, generally in quarters where golden silence might be expected. The latest expression comes from the Rev. Mr. Dewey of this city, who stated that not a foot of property but should be taxed.

MOVING PICTURES

We have a letter upon the subject of Moving Picture shows and their influence upon young children. One reason why we do not publish our correspondent's letter entire is that he is too realistic and sensational himself.

CHURCH UNION

The more Church union is agitated, the keener grows the feeling that a divided Christianity is a scandalous spectacle to men and angels. It is not without a purpose that the question is kept before the sects. Nor is it without hope that some, perceiving the error, and yet finding around them nothing but confusion, may turn to the only united Church whose path is solitary and whose way is truth.

THE NEW PAPAL DELEGATE

A press despatch from Ottawa informs us that "Mgr. Stagni, the newly-appointed papal delegate to Canada, will arrive in Ottawa on the 25th of this month. He will bring with him the decrees formulated by the plenary council held at Quebec two years ago, which have only now been approved by the Vatican.

A FORLORN HOPE

In the English House of Commons the spokesmen of the Unionists have lost their temper. The British Parliament has for long been looked upon as the Mother of Parliaments, and many went to hold it up as a model because of the dignity of expression of its members.

A SUGGESTION TO SIR J. P. WHITNEY

The Ontario Government has decided to impose a tax of five per cent. on the receipts of the bar-rooms of the province when such receipts exceed the sum of \$10 per day. We do not desire to offer any opinion as to the justice or injustice of this enactment, but we take the liberty of making a suggestion to the Premier of Ontario to which we hope he will give some thought.

THE SEASON OF Penance

Repeating the reminder and priests, it is customary in the oil press at this particular attention to the approaching penance. Some, however, at the custom. Others may be useless task, since the confessional is the only place where the priest can be of any use.

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CHATS WITH YOUNG MEN

UNCONSCIOUS LOWERING OF STANDARDS

The most difficult problem that any human being has to solve is the prevention of the insidious lowering of his standards.

Did you ever stop on a busy street in a large city and watch the different types of people who pass?

It seems a very harmless thing to go away from home in the morning without being properly dressed, with unlaced boots, without brushing our clothes, or without a clean shirt.

"Order is heaven's first law." We find ourselves breaking it so constantly.

OUR BOYS AND GIRLS

THEIR FIRST CASE

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MADE IN CANADA ROYAL YEAST CAKES



Best Yeast in the World Sold and Used Everywhere

What a glorious history for the Catholic mind to look back upon.

Nothing is simpler or easier than the power of pleasing. It does not require any particular talents or any super-human effort.

THE POWER OF PLEASING

HEADACHE

Stop it in 30 minutes, without any harm to any part of your system, by taking "NA-DRU-CO" Headache Wafers.

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THE NUN WHO COMMITTED SUICIDE

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THE MODERN WAY OF HOME DYEING

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WHY IS A ROOF TO PROTECT

Unless it fully protects what it covers, a roof is not really a roof.

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WHY PRESTON SURPASSES

Preston Safe Lock Shingles give you better roof-service, bigger value for your money, and complete satisfaction for reasons.

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Metal Shingle & Siding Company, Limited

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When we deem we are strongest then we are weakest, and when we think we are abandoned God is chambered in our hearts.



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ASTHMA CATARRH

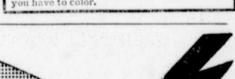
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Vapo-Cresolene MONTREAL

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ELOQUENT SERMON ON MODERNISM

Continued from page six

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Out along the old Panhandle road, not many miles from Pittsburg, there is, the Observer is reliably informed, a small little mining town which boasts of its own abbreviated "White Way."

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ASTHMA CATARRH

A simple, safe and effective treatment for bronchial troubles, without causing the stomach to suffer.

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THE MODERN WAY OF HOME DYEING

It is to use ONE DYE that will color either Wool, Cotton, Silk or Mixed Goods Perfectly.

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ROYAL YEAST CAKES

Best Yeast in the World Sold and Used Everywhere

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THE NUN WHO COMMITTED SUICIDE

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