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The Catholic Record. not forget the conditions which fostered gleaned from the impressions of those urged his hearers to use the question human wretch to make such an faith which the Catholic possesses as London, Saturday, May 10, 1902

OUR LADY'S INFLUENCE.

Ruskin, who had his lucid intervals that he is persuaded that the worship of the Madonna has been one of the noblest and most vital graces of Catho-

licism, and has never been otherwise

than productive of true holiness of life

and purity of character that the sanctity of womanhood worshipped in the Madonna, every pure and chastened soul,

FLIPPANT CRITICISM.

If there is one thing more than another trying on the nerves it is the flippant criticism of priest and prelate. We do not venture that it goes on in many households, but to our certain knowledge, it does in some, thanks to the example of worldly - minded parents who have reverence for nothing except money. We presume that priest and prelate can stand honest criticism when they need it. But when a prelate, for example, gives out directions as to some detail of ecclesiastical polity it is the duty of the Catholic layman to abide by the decision and to do all in his power to carry it into effect. It is not then the time to talk, but to

LOOK AFTER THE YOUTH.

No one will contend that our young men are conspicuous by their enthusiasm for the interests of the Church. We go further and say that every parish has to dilate on our progress and increasing a certain number of young men who go membership, but unless we stretch out but seldom to Mass and rarely, if ever, a hand to the urchins who leave school to the sacraments. We do not want at an early age-in a word, to make to say that this neglect can be traced to them our neighbors by helping themour indifference to them when they we shall have occasion to say someneeded advice and sympathy, but we thing about our leakage. And we hold that it is true in a measure in too imagine that much could be said in this many eases. It may ease our conscience score, even at the present time. to counsel the young to avoid organizations not under our auspices, but unless we give them a substitute our words

matic explanation of the non-enthusiasm and creditable to the inventive Paris. The story would have a semblance of verisimilitude if the ecclesiastie's auditors had been "habitants," but it is absurd when related of those who are versed in French literature and pride themselves on the grace and purity of their diction.

ANOTHER TESTIMONY.

Writing to a friend who inquired as sionary) persecution by Catholics, Mr. Robert Gibson answered as follows:

"1 have lived for fifty-eight years ngst the Catholics of the South of Ireland, where we are in a minority of about one Protestant to forty Roman Catholics. I am well known as being a Protestant and a Freeon, yet I have never been per insulted, or annoved about my creed by the section of my fellowcountrymen, who are supposed, by those who do not know them, to be he 'base, bloody, and brutal Pa-ists,' nor by the 'tyrant priests.' he more I know of my Roman atholic countrymen and women the Catholic more I learn to esteem and respect

This is not the first testimony, and

ING.

mark, is a non-Catholic and not given our criticism. to meddling with souls. We confess to a feeling of admiration for his praiseworthy efforts, and we have not the slightest doubt but that his kindly aid | Eloquent Missionaries Attract Large Conand sympathy have helped the lads and opened up for many of them vistas of good citizenship. We know that be done in this direction. It is well

AN OFT-TOLD TALE.

We see by the daily press that some will have little effect. They will join of our non-Catholic friends are begin-testant with doubts about his religion something, a club of their own hatch- ning to fear that Catholicity will meet years ago, that the boys are lost, not through Protestant efforts, but through our neglect.

The New York Times prints a story anent a distinguished French ecclesiatic who recently made a speech at a dinner in Montreal. It appears that the speech of the speech at a dinner in Montreal. It appears that the speech of the speech at a dinner in Montreal. It appears that the speech of the speech at a dinner in Montreal. It appears that the speech of the speech at a dinner in Montreal. It appears that the speech of the speech at a dinner in Montreal. It appears that the speech of the speech at a dinner in Montreal. It appears that the speech at a dinner in Montreal. It appears that the speech at a dinner in Montreal. It appears that the speech at a dinner in Montreal. It appears that the speech at a dinner in Montreal. It appears that the speech at a dinner in Montreal. It appears that the speech at a dinner in Montreal. It appears that the speech at a dinner in Montreal. It appears that the speech at a dinner in Montreal. It appears that the speech at a dinner in Montreal and the speech and the spee ing or a Y. M. C. A. branch, because its doom during this century. We have

crease of knowledge-that is, knowledge based on conjecture and bolstered up faculty of the explainer. But the fact by the ipse dixits of such men as is that the educated French Canadian Haeckel. For a statement like can understand any lingual product of this they do not vouchsafe any proof. It is an infidel's first principle and must be acceptedwell, because- However the increase of knowledge may affect Catholicity, we are of the opinon that morality and the essential elements of national stability will go down before it and that prisons and lunatic asylums will flourish and keep pace with it. But the leaders of advanced thought who do the thinking and guessing to the truth of Dr. Long's (a medical mis- for the junk men of science are not so certain that the Church will fall to pieces in this or any other century. Huxley is on record to that effect, and Draper contents himself with saying that the movements of Catholicity are guided by the highest intelligence and

THE FILIPINO.

A Canadian non-Catholic exchange had something to say lately of the "natural perfidiousness of the Filipino." Perhaps he has fallen a victim to the wiles of some member of the new-found people of Uncle Sam, but in that case he should be careful about arguing from we merely mention it for the sake of particulars to generals. The Filipino pointing out that a kindly sentiment is may not be an earthly paragon, growing even among Freemasons. We but he is certainly not

and provoked them. When they were in power, and had, if desirous, an oppor-societies iu Manila, or evolved from box and ask any questions they desired. He would gladly answer. tunity for revenge, they proved as true to their character as to the faith which had been their chief support. And not biased authorities, however, assure us THE NEED OF THE CREED."

The reverend Father then read some Scripture, the congregation recited the Lord's Prayer and the lecture of the Ruskin, who had his lucid intervals when dealing with the Church, tells us when dealing with the Church, tells us that he is persuaded that the worship only did they refrain from molesting that the Filipino is, when in the upper classes, exclusive and cultured, and, in the text was, "Without faith it is impossialso, a welcome to English Protestants the lower, sober and honest, and, when ble to please God." (Heb. xi., 6.) who fled to them for place and safety. not too full of water, able to give a A PRAISEWORTHY UNDERTAK
and to them for place and safety.

good account of himself. He has endured many things patiently—in fact

dured many things patiently—in fact

refused to them for place and safety.

Good account of himself. He has endured many things patiently—in fact

refused to believe in the resurrection. so patiently that we are beginning to He must see the risen Lord and put his A very practical method of helping there came under our notice a short ime ago. A gentleman of means and things he holds in reverence ime ago. A gentleman of means and pullified by the irreverence hands of levels again appeared our notice as hort ime ago. A gentleman of means and things he holds in reverence in an all things he holds in reverence and things he holds in reverence and things he holds in reverence in the side of Christ. His was the unbelieving mind, though, no doubt, a good man. When Christ again appeared our lovel levels of Thomas and advertise and things he holds in reverence in the side of Christ. His was the unbelieving mind, though, no doubt, a good man. When Christ again appeared our lovel levels of the side of Christ. His was the unbelieving mind, though, no doubt, a good man. womanhood worshipped in the Madonna, and the sanctity of childhood in unity and the sanctity of childhood in unity time ago. A gentleman of means and polluted by the irreverent hands of Lord called St. Thomas and asked him with that of Christ, became the light with not an excessive amount of leisure of every honest hearth and the joy of time at his disposal conceived the derived and himself the victim of tactics and into this finger into His hand into His side, and St. Thomas fell and himself the victim of tactics are already and himself the victim of tactics. sign of giving the gamins who sell newspapers and others who do not seem that would disgrace a Choctaw Indian; his country made the battening-ground "Blessed is he who has not seen but beto belong to anybody, a square meal of fakirs, preachers, schoolmarms, with lieves." to belong to anybody, a square meal of fakirs, preachers, schoolmarms, with now and then, and a room in one eye on the text-book and the other which they might spend some on the matrimonial band-waggon, and which they might spend some on the matrimonial band-waggon, and, of the time they now devote to the streets. And so he gathered them the badge of his tribe. He has believed many things about Christ, but the badge of his tribe. He has in, irrespective of creed or color: knifed some United States citizens, taught those who wished to learn, and made himself, through devices which is the wonder is that, if such a perfiday God does not care what you believe, made himself, through devices which appeal to boyish nature, the respected supposed them. We may be suspicious of him say ou does not care what you believe, provided you are a good man. What man is as good as St. Thomas? He was and loved leader of about one hundred lads ranging from ten to fourteen years of age. This contlemen we may reof age. This gentlemen, we may re- truth it is well to be discriminating in when you cannot understand is approved

PAULISTS TO NON-CATHOLICS.

Philadelphia Catholic Standard and Times. of good citizenship. We know that some of us are engaged in safe-guarding the young from the evils which wreek body and soul, but we are too few for the work which could and should be done in this direction. It is well audience of non-Catholies greeted the makes an act of faith in the power of speaker, who immediately proceeded to his Catholic Church to teach him. The

> were asked and answered: "Why do all Catholics believe that no Protestant shall ever enter the kingdom of heaven?" The preacher denied the statement. He said that Catholics do not believe that no Protestant shall ever enter into the kingdom of heaven. He described what kind of a Protestant believe that no protestant and shall be all the protestant believe that no protestant and shall be all the protestant sh would save his soul and what kind of a our teacher, so that we may be blessed by Christ? will be called to account by God for not investigating; while other Protestants

a delegated power, like the power given to a lawyer when he acts as atlike the power torney for a man who has gone away The preacher here from his business. The preacher here said that on Wednesday evening there would be a lecture on that subject.

"Why do Roman Catholies bow down to graven images and pray to them? They do not bow down to images nor do they pray to images. They have statues and pictures in their churches just as -Catholics have statues and photographs in their homes. They represent ople who are in heaven near to God. The Catholic prays before the image to the one represented by the image.

"Where is Purgatory?" I do not now. The Catholic Church says there is a heaven immediately for those who die with no stain of sin upon their soul, or who die after satisfying completely the justice of God for their forgiver those who die unrepentant after committing very grave sins. There is a purgatory for those who die with for given sins, but who have not yet fully satisfied the justice of God. In purga-tory they fully satisfy the justice of God, the smallest imperfections and the stains of sins are washed away and then the soul enters heaven-just as the weary dust-stained traveler first washes enters the dining-room or mingles with

the guest of the house.
"Do you believe that in heaven there are many mansions, and that according to our sins we shall be so placed that some will be in back seats and some nearer the throne?" I do do not know if there are seats in heaven; we teach that heaven is a place of joy. Each one will have a different capacity of enjoyment, according to his proved worth, and each capacity will be filled

'THE NEED OF THE CREED."

The preacher described the resurred of as a virtue by Christ. St. Thomas could not understand how Christ could rise from the dead. He did not believe the witnesses. Christ blesses those who will accept testimony and make an act of faith. Blessed is he who hath not seen and believes.

How can one believe? How can one make them feel at home by a cheerful and sympathetic welcome to the Church of their forefathers.

Catholic Church goes back to the Apostles; the Catholic Church is a does witness to the truths of Christ and His church Here are some of the questions that ere asked and answered: "Why do II Catholics believe that no Protest-His teachings and explain His actions.

Now, non-Catholics get the doctrines of Christ from the Bible. Good, earn-est, prayerful non-Catholics study the

Which is the true spirit of Christthe Catholic spirlt, which upholds belief in all the doctrines of Christ, or the non-Catholic spirit, which You may believe or not believe, rovided you are a good man," or; as ther non-Cathollies put it, "You may elect your belief, take what you like and reject what you like, provided you are sincere?" St. Thomas was sincere, ne was good; he only refused to bedieve one doctrine, and yet he was re-ked. To whom applies the words of Christ? "Blessed is he who has not

DIVINITY OF CHRIST. oke of God man. He gave many texts sustain his assertion. He spoke of sustain his assertion. He spoke of emiracles of Christ, especially of His for a Catholic to go to a Protestant sersurrection, which Christ gave as a coof that He came from God. Then he owed how conscious Christ was of His on position as God. He gave many instances where Christ assumed powers that belouged only to God, especially the power of judging the living and the He gave instances in which Christ asserted He was God, and showed that Christ was condemned to death be cause he publicly claimed to be the Son of God. Then he called upon His audience to approach and see for themselves the beautiful character that even the enemies of Christ could not stroy, and the wisdom of the lowly Car-

assumption and to lead people astray from God. Christ must be one of two things; either He is God or the worst man that trod the earth. It was impossible for one who has studied the gentle, the heart the heart that which the careful which the careful walled the gentle, where should she apply? the honest, the humble Jesus to consider Him such a blasphemer and such

ignorant fishermen He left behind to do His work and teach His principles. Again the preacher greweloquent as he painted the accomplishments of the Catholic Church. Convents are erected to virginity where immorality formerly flourished; monasteries are dedicated to poverty to take the place of greed; fraternity and brotherhood arise and crush out selfishness and hate; hospitals and asylums open their doors for the sick and forsaken; the poor have the Gospel preached to them; there is liberty for religion and liberty in the State; woman is raised to be the equal of man; the slave has his shackles torn from his imprisoned feet. One God reigns su-preme. A mediator of love and power stands between God and man. Man knows he can conquer sin, and does so.

The sinner is forgiven and death no longer haunts its victim. To those that Thomas follow Christ there is peace with God, peace with each other and peace with peace with color as follows. themselves. Christ, then, is God, as proved by His fulfilment of the prophecies; by His miracles and resurrec-tion; by His life, His wisdom and His character; by His own assertion and assumption of the power of God; by the ease with which He conquered the orld through twelve ignorant men; by His impress for good on the ages and by His success in leading men to God.

> THE QUESTION BOX AGAIN. The following questions were asked by non-Catholics through the question

> box and answered by Father Doyle:
> Q. What becomes of the man who
> does what is right, but never attends

A. He does not do right if he never attends church. There is just the same obligation to attend church as there is to do right in the sense used by the questioner. The same law commands us not to steal, not to kill, to honor our father and mother, to keep holy the Sabbath day. If we break any one of these commandments we violate the law of God. It will not excuse a man if he says he is as good as those who go to church or if he says that those who go to church talk about their neighbors. Those who go to church, but violate

the speech did not disturb unduly the emotional tendencies of the French Canadians, and the ecclesiastic seeking the cause was told that the guests "did not understand him well."

This, if given at all, was a very diplo
The priest to their mill, and disturb their self-stail to their mill, and not disturb their self-stail to their mill, and possible to disturb their self-stail to the Apostles forgave sins. Christ said to the Apostles, "Whose shall be forgive, they shall be forgive, they shall be forgive, they shall be retained." Here the speech did not disturb unduly which the Apostles forgave sins. Christ said to the Apostles, "Whose shall be forgive, they shall be forgive, they shall be retained." Here the speech did not disturb unduly the emotional tendencies of the French Canadians, and the ecclesiastic seeking the cause was told that the guests "did not understand him well."

They assure us quite seriously that have more Masses said for his soul than the poor man. Perhaps he needs them more. The rich man has more temptations: he has as a rule less trust in God and more in himself than the poor man; he has not had the gift of self-denial, like the poor man; neither has he had the special love that God holds for the He needs, therefore, more Masses for his soul. Besides, no priest would refuse to celebrate a Mass for a poor person because there was no offering. myself have said Mass to-day, with an offering, for a poor person. More-over, it is Christ Himself Who determines how much good each Mass will do for the soul of the dead. We do not On Tuesday evening Father Mc-Corry, C. S. P., gave a powerful discourse on "The Divinity of Christ." He first showed that that Christ was not only a man, but a

"Why do you think it is a sin

A. Generally speaking, the Catholic believes that Christ the Lord made His Church, which we call the Catholic Church. He has received the gift of faith from God to believe that his Church is the Church of God, and the only Church of God. He believes that all non-Catholic churches are numan all non-Catholic churches, having human founders, like Luther, Calvin, etc. The Catholic must faney brought before him. The cident happened in the year 1843." faith, since to give up his faith is to give up God. Now, he is obliged to proteet his faith, just as he is obliged to protect his purity. He is obliged by Christ to avoid all dangers that would center who came from Nazareth, out of which nothing good ever came.

The preacher became truly eloquent to his faith he must avoid the danger compare with a rich mind. It is a perworth, and each capacity will be filled are well aware that Irish Catholics are not without their defects, but they well merit the tribute of Mr. Gibson. And they who are disposed to lay stress on the things that indicate the contrary should

A. I have received the confidence of an inhuman wretch. "Come and see Him," the preacher cried; "study His character well and you will ery out with me and the whole Christian world those only who are baptized and believe that He is God, because He says He is God and claims the power of God.

in the Catholic Church. A priest often assists non-Catholics when they Then the preacher supported and sustained the divinity of Christ by what has been accomplished through the Catholic Church and the twelve their sins may be forgiven. This can be done when the non-Catholic is absolute the catholic characteristics and the support of the catholic characteristics. trition or perfect love of God, so that their sins may be forgiven. This can lutely sure of his non-Catholic faith, when he has no doubts at all about his faith and has no desire whatever to be a Catholic. In this case, through fraternal charity and love of God, the priest sometimes assists that non-Catholic and helps him to obtain pardon for his sins by assisting him to make an act of perfect love of God. The Catholic Church teaches that a non-Catholic who been baptized and is in good faith before God may obtain forgiveness for his sins by an act not of love of God, but an act of perfect love of God.

ANGLICANS AND THE BLESSED VIRGIN.

Replying to a correspondent who objected to certain Catholic features of his periodical, the editor of the Angelus, an Anglican organ published in

Chicago, says:

"We are sorry that our correspondent should object to various commemorations of our Blessed Lady which have appeared in the Angelus calendar from time to time. Nothing so isolates the Anglican communion from the rest of Catholic Christendom as the lack of devotion to Our Lady, which unfortunately characterizes so many Anglicans. Finally, doubtless nothing so retards the progress of the Catholic revival in the Anglican communion as the neglect on the part of even advanced High Churchmen to secure by invocation of Our Lady those inestimable blessings which would most surely flow from the special exercise by the Mother of God of her strictly subordinate and derived, but none the less important, intercessory functions. It is for the purpose of suggesting special devotions to her that

we notice so many of her commemora-tions in our calendar.

'We strongly incline to the belief that not a few of the cures effected at Lourdes are miracles worked by our Divine Lord at the intercession of our Blessed Lady and in response to the prayers of faithful Catholics. We think it not at all anlikely that the Queen of Heaven, Our Lady of Perpetual Mercy, Our Mother of Sweet Grace, did actually appear to the blessed Bernadette and announce to her, 'I am the Immaculate Conception.' At any rate, we wish we could see manifested by equally large numbers of persons in the Anglican Church the same supernatural faith which is shown by the pilgrims at the shrine of Our Lady of Lourdes. Perhaps if we in America had a Lourdes grotto we should be without Christian Science temples, and if we had a blessed Bernadette we should be without a Mrs. Eddy and a blasphemous Dowie."

THE POPE TOLD THE BELGIANS

ceiving special missions, speaking both in public and in private with the Entheir respective countries, and giving them appropriate messages for the sovereigns and heads of States whom they represented, he came forth again on the following Sunday to receive the large Belgian pilgrimage, under the lead of Cardinal Goossens. before had been one of complete rest. The sight of the Belgian Catholics who thronged the Consistorial Hall brought back to his mind recollections of his early days when he lived amongst them at Nuncio. One exciting incident of those times which nearly cost him his secourse on "The Divinity of hrist." He first showed that at Christ was not only a man, but a serfect man. Then he proved that hrist was God, because He fulfilled the rophecies of the Old Testament, which loke of God man. He gave many texts ok sustain his assertion. He spoke of Q. "Why do you think it is a sin Q." "Why do you think it is a sin open on the free will of the described for them in graphic life he described for them in graphic language. He was returning from a derive in the country when the horses pands in each case on the free will of the provide the described for them in graphic language. He was returning from a derive in the described for them in graphic language. He was returning from a derive in the country when the horses are fine times which nearly cost him his securious control of the described for them in graphic language. He was returning from a derive in the country when the horses are those times which nearly cost him his country. occupants would be thrown. A Belgia ran into the path of the terrified animals, and seizing the mane of one of them, hung on to its head until they brought to a standstill. His Holiness remembered the name of the priest, and as he described his courageous act he drew himself up on his throne and raised his hand in the air, as though he would clutch the mane of the infuriated steed, which his vivid

To rob oneself of the means of enjoy-

Soap 15c. for Black. W BEE BEE S'NOTE

ESSENCE