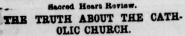
THE CATHOLIC RECORD.



6

BY A PROTESTANT THEOLOGIAN.

CLXIX.

5 What is meant when a Protestant paper, published in a Catholic country, and devoted to controversy with the Catholics, gives as a distinctive doc-trine of the Reformation, "that the Bible is to be examined in the vernacu-lar 2" lar ?'

other

Assuredly this does not mean now, and never has meant, in either religion, that people are to sit down, with minds that people are to sit down, which index blank, every man for himself and every woman for herself, without any help of authorities esteemed by them wiser than they, to construct a system of be-lief of independent of the past and of are to enjoy unrestricted inquiry, but not prejudiced inquiry, and of course general acceptance in the present, expecting then to be received as brethren and sisters by those whose researches may have landed them in exactly opposite conclusions. Such an intellectual and moral anarchy may be the protoplasm of a new belief, but of itself it leads on to nothingness.

The Reformers neither set out from any such chaos of opinion in them-selves, nor endured it in their followerves, nor endured to in the total operation of the Anabaptists, it is true, went beyond the bounds allowed by Luther and Calvin, and for that very reason were disowned and hunted down. Even Elizabeth, who disliked severe measures Barnes ridicules the attempt to make anything else out of it. No matter. It pleases the Catholics, and that is enough to condemn it. "You see now what unbounded libagainst those who agreed with her in rejecting the Pope, suffered some of them to be burnt. At last the remnants erty we leave you—to agree with us. What more would you have? With us you have the truth. Liberty to go be-yond the truth is lunacy. We will of them, though still refusing to baptize infants, accepted the general reformed you have the truth. Inderive to go be youd the truth is lunacy. We will even allow you to mock at the sacred-ness of marriage, both in theory and practice, because that will plague the Papists. You see we have done so in system, and were finally allowed the name of Protestants. All the reformers were pre-com-

All the reformers were pre-com-mitted, and committed their followers, to a belief in God, the Scriptures, the Trinity, the Incarnation, the Atone-ment, the two main Sacraments, the minitum an extraval form of the Papists. You see we have done so in our sheet. Surely that ought to be liberty enough for an enlightened and evangelical Christian. But we will not allow you to explain any passage of Scripture in a way that will please the Catholies. Understand that, once for U. There is a reasonable limit to all ministry, an outward form of the Church, the judgment, life and death If any one of their adherents eternal. rejected any one of these points, they longer owned him for a brother, or a Christian. Men might inquire into Scripture as much as they would, and come to various opinions, but not be-yond these limits. At this bound in-quiry stopped. It still stops there, and quiry stopped. It still stops there, and indeed short of there, among the Luth-erans, where these are free of the state, as well as among the Baptists and Methodists, and most organizations of the Presbyterians. Those denominations of which this is not true would hardly be owned by the Champion as worth; of the name of Christian.

of the name of Christian. Now what is there distinctive in all this? The Catholic Church allows all her members to inquire freely into the meaning of Scriptare, and to come to conclusions at their best judgment, if conclusions at their best judgatent, which only they respect those comparatively few interpretations which have the unanimous support of the F thers, or are held by the Church as of faith. I have been surprised to see the freedom have been surprised to see the freedom and subtlety with which an uneducated Irish peasant, evidently out of his own reflections, would discuss the doetrine of the Resurrection, while yet remain-ing anwaveringly within orthodox lim-its. He handled Paul with an ease which the discussion that which I envied him. It was plain that he had not discovered himself to be cabin'd and confined in his Scripture researches.

Suppose a Baptist or Methodist an nounces that his Scriptural readings have convinced him that the Bible does not teach the Trinity, or the Incaraa-tion, or the Atonement, or future Re-tribution. He is no longer owned as a joy that belongs to it alone. May you all share bountifully of its spirit; may you know it as a season of rest and healthful merriment; may every onmity yield to peace; may the doors of every fellow Christian. He has transgressed the determined limits of the faith, and is no longer in recognized fellowship. Now what more is true of a Catholic who denies Transubstantiation, or the Primacy? Each is free to range the Scriptures at will, but must stop, on pain of non-recognition, where his pain of non-recognition, Church has fixed her bounds.

ng Protestants It may be said that

understand the duties and obligations tures, in perfect independence, provid-ed that you come to no conclusions at variance with the doctrines of our deof wealth. Remember, then, you that are wealthy, or well-to-do, remember that you are the trustees, not the masters of your money. The God who gave you prosperity can also take it away. And nomination. Cross these at any point, and we have nothing more to do with you. Above all must you take care that your free inquiry never leads you to accept a Popish interpretation, the only real happiness your wealth on bring you is to use it as God wills. Remember that you hold all you pos-sess in trust for God—and do not forif it differs from ours. You must be-lieve, when Christ enjoins baptism, lieve, when Christ enjoins balter, that He means bodily baptism, and not, get that the poor are the special friends of God. Do not despise or disregard them. You hold your wealth for the poor—the hand that is stretched out for an alms is the hand of Jesus Christ. like the Quakers, simply spiritual. On the other hand, when He calls the Eucharist His Body and Blood, you are buenarist His Body and Blood, you are not to be governed by what He says, but by what our Church determines that He means. You are to stare at the Quakers for rejecting His plain hand is stretched out to you to-day His for His little ones—the orphans. Be generous to Him. Do not forget these poor little children on this day above all others, when "unto us was born a words, and you are to rave at the Pap-ists for accepting His plain words. You

BEHAVIOR IN THE CHOIR. A Kindly Word of Admonition to Cath

olie Singers.

not prejudiced inquiry, and of course you may know that your inquiry is prejudiced if it varies at any point from that sound system of evangelical truth with which our Church is blessed. "So also, when the apostles ordain elders, you are to believe that elders are therefly made permanent in the Catholic Columbian. I have as much faith in the ultimate effect of the little word of advice, are thereby made permanent in the Church, although the apostles do not say so. However, when Christ says : 'Thou art Rock, and on this Rock I will build My Church,' you may take any and every interpretation of these words, except the obvious one. To be supe Calvin incide on this and Albert spoken over and over again, as I have "the little drop of water" wears out the hardest of stone." that Catholic singers, be respectful ! These words have been said before, and I hope they will be said again and sure, Calvin insists on this, and Albert

again, until the condition that calls them forth is eradicated.

This condition is the behavior of some Catholic singers in some Catholic choirs. It is the rule, to which, of chors. It is the rule, to which, of course, there are the usual exceptions, that those who sing in choirs, being generally placed at some distance from the altar and the people, get into the habit of thinking that they are not required to be silent and respectful in the presence of the Blessed Sacrament. I often think, when I see the careless indifference to good behavior of some persons in the church, of the words of a priest, who, in speaking of the grave fault of disrespect, said: "God loves us. He does not terrify us; but He expects our respect as well as our love, and woe to us if we are wanting in spect to Him in His holy place.

DefCatholic singers realize the great-ness of the privilege vouchsafed to them in their being allowed to "uplift the voice and sing" in praise of God ? Surely some of them do not, else they could not, as they do, stand unaffected by the thought of such a blessing, or sing indifferently the beautiful and touching words of their belief in the Creed, such tender words, telling, in one instance of God's love for us, so great that "because of us men and our salvation He came down from heaven. Even if strangers are not familiar with the Latin language, they can know what they are singing by simply reading the translation given in all Catholic prayer

books, and they cannot hope to sing books, and they cannot hole to sing well what they do not understand. Do they realize the responsibility that rests upon them, of praising God with dignity, devotion, and in such a such as the such as the distract the manner as to edify and not distract the

congregation of worshipers ? If they wish to praise God with dignity they would be ready and willing to uphold the rulings of the Commission appointed for the purpose of selecting suitable music for Catholic services. and by discarding the music that in

e cases amounts almost to sacrilege. The fact seems to be that the opposi-tion to the rulings of the Commission omes almost invariably from the singers, who, in truth, being responsible for the devotion excited by their work, for the devotion excited by their work, ought to be the ones who would stand strongest against music for Masses that is fit only for the vaudeville stage. Under the subject of edifying the congregation comes attention to the The effect of the most beautiful rendition of the most beautiful Mass that was or ever could be written,



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they would be required to stand in their places from the first note of "As-perges Me" to the last response before the reading of announcements, Epistle and Gospel, and, resuming their places at the "Credo," would remain there at the atil the last response at the end of the Mass.

Secretary

11:11:000

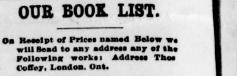
MERICANLIFE

They would be obliged to observe a decent silence during the musical part of the service, and, if their manners ould not oblige them to keep silence during the words of the preacher, to such an extent as he would be able, the director should exact silence during the sermon.

Such a code falls far short of being Such a code faits full show of being too strict for our conduct in the home of the Prince of Peace, who, in His life upon earth, drove the desecrators from the Temple, telling them "My house is the house of God, and you have made it a den of thieves."

Catholic singers, be respectful ! Be sincere in your work of praise! Try to realize the magnitude of the privilege that permits you to play, upon earth, the part that the angels play in the divine scheme of heaven, that of praising Your voi es he God with your voices. heart be thrown wide open to happi-ness! But where can real happiness be found? Where can we best slake our thirst for it? Is it found in pleasure, in fame, in wealth? Do we look for its were meaningless words, in a sooner-

; DECEMBER 28, 1901.



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"No, no, uncle, it cannot sobbed Florabel her mournful b filling with tears. "Let me some more medicine. Oh, sur will g ow better then."

to tell you-a story I should have you long 'ere this, but I could n

audible, as, with a great effort, to frame the story so necessary

she was some one else.

Whatever he intended to way on

weeping girl, and a longing i love, Matthew Sterling fell b his pillow, his face rigid and w "He is dead !" moaned Flo

most in despair; "and I "Heaven direct my futu prayed, clinging to the few hope left within her. "All se to me now, but grant that b will come in the end."

Mrs. Reade, of whom the had rented the rooms, lived on below. She was a warm-heart and generously offered to as funeral expenses, and give F home for the present. At last the funeral was

Florabel, though she was in of being homeless, felt that quickly find employment, for liked to depend on Mrs. Read ness longer than she could hel The days following were spe orphan girl in searching for a she tried at several places but at last her persevering ef rewarded by her being acce fashionable dressmaker's upto When Miss Kavanagh, th the workroom, ushered Flora place of duty; there was qui stir among the young and m women seated about, for they no one was so young as Flora One in particular of the sea was a little woman seated by a remote corner of the room. was combed smoothly back white brow, and her face, th young, bore an expression which seemed in keeping wi light in her eyes. Her name Grant. When the woman caugh Florabel's face, she gave a st was with an effort that she a cry that rose to her lips. Mrs. Grant looked cautio her and felt thankful that n noticed her sudden emotion. Florabel worked away tha a lightened heart. One thing caused her more than a lit Every time Florabel look her work, she found that M gaze was fixed steadily on he Upon being discovered, would immediately drop her her own needle. When work was finished for Florabel took her way to Reade's, her thoughts fille actions of Mrs. Grant. Suddenly, Florabel beca that someone was following dark, lonely street, and a f later she felt a nervous hand arm Turning with a start the care-worn face of Mrs. G "Stop, girl, and hear me, woman. 'Hear me if you fort a woman who has live in a state of bitter anxiety. me to my home and listen t I cannot tell it here on street."



self.

and the second

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unselfish devotion to a dyin also to an unworthy lover, is so real that one questions is a creature of the imagi 'lives and moves and has really in these pages, her de loveliness of mind and bod

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DECEMBER 28, 1901.

OUR BOYS AND GIRI

FLORABEL STERLING. BY PHILIP DEANE.

No one ever bore the trial of pe and toil with more patience and nation than pretty, lovable Fla-Sterling.

Though she was but fifteen her fingers were forced to ply the i for long, wearying hours at the making establishment of Mme. who paid her only a discouraging tance for her services.

tance for her services. One December evening the m discharged her through the influe an unscruppious workwoman wil jealous of Florabel for some reaother which the young girl con understand. "What will become of poor une

me now?" Florabel asked bitterly, as she made her pitif homeward from Mme. King's. is so sick and this small amo money I have will barely pay

medicine." She reached the humble hom after climbing two flights of stairs before the entrance to the room pied by herself and uncle.

She opened the door and step softly lest she should disturb th soluty less she should disturb the man lying on his bed of pain corner of the room. Matthew Sterling opened his of the very instant she closed the free hest should be able to b

after her. "How do you feei, uncle dear

The sick man turned his eyes upon her as he replied in The pain has all left me, m

abel." "Then you must be growing b cried Florabel, joyfully, forget the moment her late misfortune.

thrown out of employment. "No, love, I am not growing You should know the truth. I

will g ow better then." "Listen to me, Florabel. TI is hard for us to part, I know leave you. A strange feeling h with me for the last hour, and I should die before you came Come nearer to me, for I have to tell you-a story. I chould be

the task to do so." The invalid's voice was al

Florabel, I am not your und

"Florabel, I am not your tind Florabel looked at him in ama Not her uncle! Why, she had bered no one but him since her orphaned childhood. Then w saw the half-vacant look in his e told herself she must be only

dreamed that every word he was prompted by a clear mind. "No, Florabel, I am not your he repeated : "Years—ago—I-

his ashen lips, for

was wholly gone. With a feeble attempt to eml

ach a man would, indeed, no longer be kept in communion, but that he would be lovingly commended to the mercy of So would he in the Caunica-i. The Greater Excommunica-Church. tion uses St. Paul's own words, and nothing else, delivering over the man " unto Satan for the destruction of the flesh, that the spirit may be saved in the day of judgment." However, it is scarcely ever used.

scarcery even used. It is wholly unwarranted, I need not say, to put off all the rude and virulent tempers upon the "Romanists." We have our full share of them, and here, too, the Methodists do not fall behind. It transcended all limits of Church authority, and common decency, when a Methodist paper, the quotation from is no reason to question, which there called a number of new students of Cornell, many of them no doubt orthodox church members, "seven hundred re-cruits for Satan." So also when the Rev. Dr. Thomas, of Chicago, was deposed by the Methodists, some of his judges are described as rushing out from he trial exclaiming : "The dog is lead." Of course no one would put uch words into the mouth of Dr. Keldead.' ley, or Dr. Faulkner, or Dr. Parkhurst, or Bishop Hurst (I would not be so sure about Bishop Mallalieu), but we all know that there are plenty of conferces and presbyteries which would only refrain from burning a heterodox brother because the manners of the times are against it, and the law does erty, He has taken away its reproach not allow it.

On the other hand, when Renan, a Catholic born and bred, and a studer the priesthood, owned to his teachers that he had ceased to believe in the Gospel, they not only treated him with the utmost kindness, recognizing his sincerity, but Bishop Dupanloup, seeing that he had set all his worldly prospects at stake, insisted on putting his purse at his disposal until he could find something to do. And after Renan's

1.1

in fame, in wealth? Do we look for its sign? Behold it, then, in the Crib at Bethlehem. "And this shall be a sign to you: you shall find the infant . . . laid in a manger." Before that poor stable all, the most illiterate and the most learned, all can there learn from the lips of a little Child the secret of happiness ; this Divine Infant says to each one of us : "Behold I have come to do the will of Him who sent Me

all. There is a reasonable limit to all

things, and your appointed limit is

there. "You see now why we insist on ex-

amination in the vernacular, because

vernacular versions are mostly Pro-testant, and here and there they are

conveniently retouched. The original texts are not always so compliant, for it must be owned that Christ spoke and

cerned about the original texts, unle

the earned will testify that they will bear a good sound Protestant sense.

them freely." This, as I take it, is the meaning of

free Scriptural inquiry in our great popular denominations. Ah, that is a precious word, escudrinar. It has

the unspeakable advantage of claiming

FIVE-MINUTES SERMON.

Sunday Within the Octave of Christ-

mas.

LESSONS OF/THE CRIB.

"And this shall be a sign unto you: You shall find the infant wrapped in swaddling clothes, and laid in a manger." (Luke ii. 12)

A happy Christmas to you all, my brethren. This day that "brought glad tidings of great joy" is specially

consecrated to happiness; this festival, above all others, kindles in the heart a

heart be thrown wide open to happi-

everything, and of conceding no

Andover, Mass.

of course, you may appeal to

CHARLES C. STARBUCK.

Reformation.

Then,

apostles wrote somewhat before the

Do not be too much con-

will of God.' Hasten, then, to the Crib, to adore

your God on this day made man for love of you : go to Him and learn that we can only know real happiness when we can say with a sincere heart, "Thy will be done."

Come to the stable at Bethlehem, you that suffer from poverty, who have have known misery in many ways; you who have felt hunger and cold :-Infant Jesus lying in the manger

and learn there the lesson of patience and resignation to the holy will of God. Let your heart be filled with consola-tion, for the Son of God has made Himself alike to you in poverty. Though the world may look down upon the poor, may despise and contemn them, let them remember that God Himself has honored their state. The Babe of Bethlehem has lifted up the poor and made them His; He has glorified povand its shame. Let the poor crowd around the crib; may they learn from its poverty how to sanctify their own

by perfect resignation—how to sanctify all their privations and sufferings by perfect patience; and may they understand and know the blessedness of their reward !

And you who are rich or well-to-do, come to the crib and learn there lesson of detachment from the goods of something to do. And after Renan's death Pope Leo exclaimed : "All sin-eere souls are with God. Let us leave our aforetime brother to Him Who understands him better than we." Could tolerance and charity go farther? What such people as these editors mean by insisting on examination of the Scriptures is simply this: "You are entirely at liberty to search the Sorip

done-the-better style.

Regarding what may be called dignified, elevating music for Catholic services, there are a great many Masses that can safely be called appropriate I have no doubt that if people thought the right way about the matter or would make themselves regard it in the right light, they would rather hear the same Mass sung well every Sunday have come to be your ransom, but I in the year, if only one Mass could be have also come to be your model, and first to be your model in conforming to the will of Cod " silly, trashy arrangements, full of ridic-ulous repetitions of words which trifle with the sacred text. By way of ex-tenuation it may be said that all of the singers do not think, when they are screaming "non" (not) for the twen-tieth time, that it might possibly be distracting to the priests and people who understand. But, as I said before, they ought to understand, be ause there is such an easy way of

> finding out. I do not think that a great many I do not think that a great many choir singers know just what the rules of the Commission regarding church music are, and I believe that a great many more choir members would raise many more choir members would raise their voices to discourage improper music and poor work, if these rules were made plain to them.

Unfortunately, there are some direcors who are to blame for the indifferent work of some Catholic choirs, because of a lack of knowledge regarding cause of a tack of knowledge regarding the services. The right kind of a dir-ector would learn every detail in con-nection with the order of the service. This knowledge should be as important to bin a the service of the bit of the service. to him as the question of his ability to irect in a musical sense. Under the right kind of a director direc

members of a Catholic choir would the be required to be in time for the Mass;

TOBACCO, LIQUOR AND DRUGS.

Psalms, or the Vesper service, is

slighted. Some singers seem to have the same spirit concerning the Psalms as that re-garding the Responses, that is, a spirit of haste te get them over with. And they are so beautiful! So rich in meaning !

Cultivate a love for the singing of those messages of the Psalmist, which, beof the beatiful Gregorian chant to which they are sung, may seem to you just the least little bit sad and dreary, but which are and should be songs of joy and exultation.

Be respectful in God's presence, and be glad of the chance that you have of be glad of the enance that you have of feeling the meaning of, and of singing -in softened tones-"Sanctum et terribile nomen ejus; initium sapien-tiae timor Domini." CHORISTER.

CATARRH IS A GERM DISEASE Science, armed with the microscope, has established it a fact, and this conclusion renders obsolete the practice of treating Asthma. Catarrh and Bronchitis by stomach drugging prays, souffs, cause they cannot perfective the delloate air calls of the treatments are an utter failure ba-cause they cannot perfective the delloate air calls of the lungs or permester the delloate air catarrohozone is the only certain remedy. It is insled by the mouth and after spreading through all the respiratory organs is exhaled through heals the inflamed tissnes, clears the part and throat in two minutes, and cures in a few hours. Nothing is o effective pleasant and simple as Catarrhozone, Two months threatment \$100, Small size, 25. Druggists or N. C. Polson & Co. Kingston Ont.

The Crick in the Back.

"One touch of nature makes the whole world kin," sings the poet. But what about the touch of the mustifiem and iumbaco, which is so com-mon now! There is no poetry in that touch for it r nders life miserable, Y to thow delight fut is the sonse of r lief when an application of Dr. Thomas' Edsectic Old drives pain away. There is nothing equals it. Mong Coups are cured by Pyny-Balasm that

Dr. Thomas Educate On drives pain away. There is nothing equals it. Mong Collos are cured by Pyny-Balsam than asy other one remedy Is cures quickly and certaininy. Bronchial affections give way read-ity to it. Manufactured by the proprietors of Party Davis Pain-Killer. An Infosamine thing to find is a plaster coasied to "The D & L "Menthol, which is being imitated, Get sho genuine. For side-aches, back aches, sitches, anothing equals it. Mach distress and sickness in children is coused by worms. Mother Graves Worm Ex-terminator gives relief by iomering the cause. Give is a trial and be convinced.

Give is a trial and be convinced. Only these who have had experience can tell the torture corns cause. Pain with your boots on, pain with them off-pain aight and day; but relief is sure to these who use Holleway's Oors Cure.



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