ered Heart Review TRUTH ABOUT THE CATHO-LIC CHURCH.

inflicted by the Rassians and suffered

We have now beaten our defender of the faith out of his first four for-tresses. It is not true that Rome is

mental error. There can not easily be a *fierce* hatred of anything except

man Catholics.

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ST & PROTESTANT THEOLOGIAN.

CXLI. Professor Faulkner is thirty years Professor Faulkner is thirty years my junior. His testimony, therefore, gives cheering evidence that the original disposition to identify Method-ism with vital religion, which was almost inevitable for a good while, is giving w.y to a broader view. If now Methodism will detach itself from its aggressiveness abroad; from its political schemings; and from its alliance with Freemasonry, my criticalliance with Freemasonry, my critic.

isms will dissolve into air. Doctor Faulkner, who is professor of Church History in Drew Seminary, is a man that values Methodism much, but Christianity infinitely more ; that is neither a Mason nor a lover of Masonry ; and is a man to whom political schemings under the name of relig-ion are odicus. Yet. knowing him to be such a man, the Bishops and other trustees of the seminary have chosen him to his important chair, and the editor of the chief Methodist sheet was a strenuous supporter of the election. This goes to bear out what I said at the beginning, that opposing schools in Methodism are very tolerant of each other, and that there is a samer spirit in the high places of the Church than is always found lower down. As a lover of Presbyteriarism, I am rather mor-

tified when I glance over the way. Professor Faulkner is one of the comparatively few Protestants who study Catholicism with sympathetic ap preciation, and I think there can be little doubt that this temper was viewed by the trustees as better qualifying him for his place than a more narrowly polemical ene.

We have seen, in the case of Judaism, Mohammedism and heathenism, how far it is from being true that Rome has endeavored to foster "the fiercest hatred against all other forms of be-lief." In the Middle Ages she was always a controlling and mitigating force against the cutbreaks of rude religious passion, that would usurp authority outside the pale of baptism which Christ has not given. Even the Spanish Bishops, though far more fanatical than the Roman, solemnly condemned all forcible proselytism of Jews or Moors. Like other men, (say, like on, President and Congress with Cuba) they were not always as good as their word, but their theory was firm. Nor would the Inquisition have anything to say to an unbaptized Jew or Moor, so long as he practised his religwithout contumeliousness towards the Catholic. That is a monstrous misment of James Martineau, that a Second part of the victims of the Holy Office were "Jews who refused to be apostates." As Mr. Henry C. Lea shows, such a Jew was not, and could not be, tried before any tribunals of the Church. Mr. Lea thinks that the Inquisition sometimes found an evas ive way to proceed against rich Jews, but he allows that such cases, if authentic, were only occasional.

As to the heathen, when Dr. Sepul vede endeavored to excuse a round about use of force against their religion, the Inquisition confiscated his book, and, at the command of the King, resigned all jurisdiction even over the baptized Indians, who were thenceforward subject only to their Bishops.

Having then, as we see, so utterly distorted, or rather inverted, the facts of history concerning the relations of Rome to the extra Christian religions, we may fairly presume that Mr. Lans ing will be found no greater lover of truth in his treatment of the relations of Rome to the various intra-Christian schools of belief. We have seen how he begins with a prodigicus falsehood Constantinople. It is said that at first the Crusaders, in their ignorance, be gan by burning Greeks for heresy, and by re-ordaining Greek priests As soon as Rome got word of this, she put a stop forever to these outbreak of ill advised zealotry. Dr. Dollinger shows that the Roman Inquisition has never allowed the Greeks to be proceeded against as heretics. Indeed although the Catholic Bishops in the East do not join with the Greek Bishops in sacris, it appears that they are accustomed on their rounds to offer their devotions in the Greek churches on whose altars, of course, they find the veritable Host. Moreover, I notice that not many years ago the delegate apostolic in Constantinople paid an official visit of congratulation to the newly-appointed Greek patriarch, and received one from him in return. Indeed, Gregory XIII. took pains to send the reformed calendar to his " venerable brother " of Constantinople, who, however, has not had the good sense thus far to accept it. Of course there is no getting over the fact that men in general, even good men, are much inclined to identify religion with its accidents. If it should be proved that a large part of the Latin priests in the East worry the Greeks with insinuations that they can hardly be Catholics unless they are Latins, it would only prove what we knew before, that commonplace men will be commonplace men any-where and everywhere. As has been remarked by Dr. Lambert and Watchman, the agby the Western grieved Orientals find their protection against meddlesome impertinence in the Holy See, especially under Bene-dict XIV. and Leo XIII. This assures them of its inviolable regard for their ancient tongues, rites and discipline. Small sign here of "the fiercest religions hatred." Toere have, indeed. been many cruel outrages and persecutions in Poland, but they have been straight as we approach the end.

THE CATHOLIC RECORD

FIVE . MINUTES' SERMON.

Sunday within the Octave of Corput Obristi. OUR DUTY TO THOSE WITHOUT,

endeavoring, or has endeavored, to stir up "the fiercest hatred " against heathenism, Mohammedanism, Juda-ism, or Oriental Christianity. He will therefore have to do his best to make out that Rome nourishes the "fiercest hatred " against Protestantism. This is a long way short of his original thesis, but I am afraid that it is a long way shead of all that he will be able to prove. Of course, the special representative of Rome in the long contest with Pro-testantism has been the Society of Jesus. It is true that this endeavors to stir up "the fiercest hatred " against the Reformation ?

"Go out into the highways and hedges, and ompel them to come in." (St. Luke xiv. 23.) What are you doing to help your what are yet a bar a soul to save as well as you? I mean that neighbor who has not the gift of faith. Has it ever occurred to you that Christ's relig-ion is for all men, and is intended for those whe are in the Church as well as for her faithful members? Have the for her faithful members? Have the words, "Go ye out into all the world and preach the Gospal to every crea-ture," lost their meaning? Are not the spiritually poor, lame, and blind everywhere about us? Are not the highways and hedges full of people who would gladly come in if we would but tell them how? "The time has some her when the mean against the Reformation ? The Society, beyond question, would acknowledge that it endeavors to nour-ish in the Church an *intense* hatred of the work of Luther. It would abso-lutely deny that it tries to maintain a *fierce* hatred. There may be, and ought to be, an *intense* hatred of funda-mental error. There ear not could

The time has gone by when the mere fact that we hold the faith is sufficient to prove that we are fervent Catholics. No longer may we site inform waiting for the nations to come and ask us for the truth. The day is at hand when we must arise and go forth in the Spirit of Christ and as His Apostles to convert our neighbors and our fellow-citizens.

Does Mr. Lansing deny that we ought to hate fundamental error in-When shall I start? If we are to fol-low out the injunction of Christ, now tensely? If he does, it is plain that the first epistle of St. John is no part of is the time. The barvest is at hand and it is great, but the laborers are his canon. Here we find, from the very nature of the treatment, uncomfew. It is to the lay people of the Church that this message is sent as plicated with individual cases, a more purely and unremittingly intense hatred of fundamental error than per-haps anywhere else in the New Testawell as to the clergy; and now, when our ranks of clergy are none too full, we must call on the good lay people to ment. Yet how absolutely void of any-thing like fierceness towards men ! help us.

In this great country of ours dwell Now a man may think that Luther's sixty millions of people, one sixth of whom, at the most, are Catholics. Here is the work, then, before us-the work was a great blessing, or that it was a great curse. If he thinks it was a great blessing ought he not to do his best to have it universally accepted conversion of America to the faith. It can be done if we will set ourselves about it in earnest; and it must be throughout Christendom? Ought he not to do his best to disprove the claims done if we wish to prove ourselves faithful Catholics. For the good Cathof Rome, and to frustrate the workings olic not only desires to keep his faith and save his soul, but he wishes all of the Jesuits? So long as he confines himself to argument, and never pre sumes evil of men except on over men to have the same faith and attain whelming evidence, would the Catho-lics have any right to accuse him of a salvation by the practice of that faith. Here, then, are fifty millions of people who have not the faith of Christ. fierce hatred against them ? Assured What shall we do to give it to them ! What now if a man firmly believes Oh ! what a great question. To the lay people of the Church comes this

solve their doubts and difficulties, we

have in our hands a powerful means of advancing the kingdom of God on

earth. Such knowledge it is our duty to

fit you to instruct others in the faith.

when our Lord shall come you and

many of your converts may go into

the marriage feast, where they shall

Death is the most solemn moment o

bless your name for ever.

If a lecture is given in the church,

that Luther's work is a curse? This, of course, does not excuse him in denycall. Listen to the means which you may use to aid your neighbor who is ing, or suppressing, the great abuses of his time, and his zeal, in many without the faith to gain it. points, for a better state of things. It does not excuse him for passing over his courage, his generosity, The first great means is prayer. If every Catholic would say a short pray-er once a day for the conversion of unhis indifference to rank and wealth, believers in our land, the great work his contempt of danger in the would take a new stride forward. If plague, his deep religiousness of nature. Yet surely he would sin if he sodalities, confraternities, and all relig ious organizations would at every meeting pray for the same object but passed over his antinomianism, his shocking teachings concerning sexual one short 'Jur Father and Hail Mary, conversions would become far more relations, his tergiversations towards the princes and peasants, his fierce infrequent. Again, suppose each de vout member of a parish should take to praying for some particular person, citements to boundless massacre of the defeated countrymen, his cold blooded proposal to reduce them to slavery, his that such a one might receive the gift never-ending vituperations of every one that differed from him, his incessant of faith, what a multitude would be converted in a few years! Prayer can do more than anything else, as it exhortations to spollation and massacre of the hierarchy. Is a man who, be lieving Luther's work to be a curse, can bring the grace of conversion where words and study are powerless. brings forward these dismal and incon-The second means of converting our testable facts, as proving "By their works ye shall know them," to be acneighbors to the faith is by our teach ing. We must be ready to answer their questions, ready to ask them cused of fierce hatred, even of Luther, above all of his followers? Assuredly questions whose answers will lead them to the light. This is a day when people are interested in religious questions, and if we can answer their objections,

Read Canon Mczley's paper on Luther. He was not a Roman Catho-lic, but he held the Catholic view of Luther. If he had been a Catholic view of Luther. If he had been a Catholic, Mr. Lansing would tell us that it fos-tered "the fiercest hatred of every other form of bellef." In reality it is absolutely Christian in temper, and only too reserved in its treatment of the worst things in Luther. CHARLES C. STARBUCK.

Andover, Mass.

(LONDON)

TELL YOUR DEALER YOU WANT

The best, and see that you get Labatt's, the best Domestic Ale and Porter on the market. As good as imported and will cost you less.

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KELSEY FOR CHURCHES

St. John West, N.B., May 8 h, 1901. The James Smart Mfg. Co., Brockville, Ont.

The James Single Alg. Co., Gentlemen: Brockville, Ont. Die "Keisey" Warm Air Generators (2 No. 30), places in my church last fall, by Keenan & Ratch-ford, of Si. John, are entirely satisfactory. I am-results from them. THEY ARE shown and heating they have no satisfactory results from the autory reality from them. THEY ARE shown and heating they have no superior in the action in asying that for clean heating they have no superior in the unit is a superior in the anti-man of 13 500 cubic feet in the church and 13 300 cubic feet in the church. The message is a photograph of the church. The message is a church are loud in their praise of the "Keisey" Generator Wours respectfully. REY, J. O'DONOVAN, Church of the Assumption.

BY THE BISHOP OF NEWPORT.

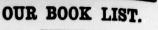
KELSEYS ARE JUST AS SATISFACTORY FOR RESIDENCES, SCHOOLS, ETC.

18 See them at the PAN - AMERICAN. THE JAMES SMART MFG. CO. LIMITED. BROCKVILLE, ONT. Exclusive Makers for Car ada. When you write say "saw your advt. in Catholic Record "

ENIGMAS OF LIFE. planation. There is no other. And the explanation goes one step further. Battle Waged by Moral Forces Kingdom ;for the Victor.

If the deer of good is to find himself in the coming world on the side of the Infinite, and carried along in the stream of the power which created and which sustains the universe, what is to be said of the doer of evil? What is to be There are many riddles and enigmas in life-so we are told ; and so at first sight there appear to be. There are expected for the human heart which waste of energy, premature death, the mystery of pain, undeveloped faculties, the constant war of the flesh and the spirit, the victory of force over right. has set itself in opposition? What do we see in nature when nature's mighty laws are interfered with? What, but a tempest, a catastrophe, the smash and But no one would call it a waste of destruction of the thing that was in the energy if what was poured out in this world went to build habitations in anway, and the final serene ouflow of the everlasting forces.

After all, the stress of the battle is Death cannot be premature if it is or self restraint. How many a man the fitting moment to enter upon one's true life. Pain and suffering may be, will not believe in God-or will refuse to attend to the very question of Godand undoubtedly are, the agents of the because to believe would mean to be pure, to make restitution, to humble purest and most intense spiritual energy an energy which will show results in the ages which are to run when time has ended its course. If the human soul is a spirit, there is noththe heart to religion ! He cannot but suspect that he is wrong. The grand spiritual laws, even if to him they are little more than shadows, are shadows ing-absolutely nothing-of which it may not be said to be in some way cap-able. It has a native power of comwhich could never be thrown upon his world except by an eternal Being. As long as he refuses to see them he must be in bad faith. The conviction of the prehension, possession, activity, achievement, conquest, royalty for which time and space offer no field. ne early spring—there is life and rowth and the swelling of a bud here in the swelling in the swelling remedy to reach the affect in this world, they are also with region prease. It is an eternal fact, it man's higher aspirations exist in ght or slok into the condition is beast. A generous nature takes is conflict and his life is a war. is nothing in the swelling in the swelling in the swell in the swe existence of God, being the first of all Millions die in infancy and childhood other millions in ignorance and sav-agery; but even the finest of race acquire in the best way we can Read the books, then, which will make a well-instructed Catholic out of you and after the longest life of education and culture, are no better than the trees of



JUNE 8, 1901.

JUNE 8, 1901.

OUR BOYS AND GIRL

PADUA,

Feast June 13.

BY CHARLES ROBINSON.

In 1221 St. Francis held a ge

chapter at Assisi. After the asses

friars had dispersed, there lin

behind a young Portuguese reli who had journeyed from afar

who had journeyed from alar and hear the great founder Order. That he might remain the person of St. Francis, he bes his Italian brethren to find a pla

him among them, even volunte to perform menial duties in som

vent kitchen. They at first hea about taking the shy, sickly under their charge; but finally him to the Hermitage of Mount

a solitary convent near Bologna

Catholic world celebrated in a

manner the memory of this youn tuguese friar whose influence

reached out to men undiminish seven centuries. St. Anthony of Padus—or Ferd de Bullones, as his name was world—was at this time in his to

sixth year, having been born a

bon on the Feast of the Assum 1195. His father, Don Martin,

scion of the house of Godfrey de lion ; while his mother was a

royal lineage, being a descend King Froila, who reigned in A

in the eighth century. Devote his earliest years to prayer and he entered among the Canons R

of St. Austin. in his native c

the age of fifteen. Two years la

retired to the convent of the

Cross at Coimbra. Stirred I

spirit and example of the fir

Franciscan martyrs, he subseq

joined that Order, and penetrat Africa to preach the Gospel

Moors. Denied a martyr's pal though brought to the grave's

by sickness, he proceeded to where for a time he fulfill

humblest offices in his communi

In 1222 an assembly of Fran took place at Forli. The young

ious was present, and thou pleaded to be excused, was comm

by his superior to address t sembled friars. When he be

speak his voice was low and fal

and his whole manner that of e

embarrassment. But of a sud voice filled and rose, his form st

ened, his eyes gleamed with fi short, the spirit of his genius,

barred within his own heart, b bonds, and as the discourse pr "the Hammer of Heretics," "t of the Testament," "the eldes St. Francis," stood revealed in exactly learning and eloone

sanctity, learning, and eloque

fore his rapt and astonished br

Indeed, such was the change th

who heard him thought him in

saint's missionary journeys w

most continuous, and resulte series of victories for the faith

denly, on June 13, 1231, hi apostolate was closed; and streets of Padua little childre

heard crying, " Our Father S thony is dead !" On May 30

following year, the church Lisbon rang without ringers

the Eternal City the name of Portuguese friar was being in upon the eternal bead roll of se

the table, and clinging w

arms around St. Anthony'

Presently the wondrous vanished ; and Fra Antonio,

the door, charged his friend

love of Him whom he had seen

the vision to no man "as lon

As is well known, this

forms the subject of the larges Murillo ever painted. The

now adorns the baptistery of th

dral at Seville. and it is inter-

recall that the Duke of We

once offered to cover it w

ounces sa a purchase-price was declined. Indeed, Murill of St. Anthony pictures sta

valled among the art treasur

world. Art has always pat

homage to St. Anthony, and perhaps no shrine in all Italy

than the Church of Padua wh

An ancient writer (quoted cent number of the Catholic describes St. Anthony as

medium height and tolerab

altogether rather of sickly asp had a bread, high forehead piercing eyes and a swart plexion, while his almost child

bore the impress of a sweet gr

describably charming. The ism of his manner is said

been something extraordinar

even these unacquainted

were instinctively drawn to

by the light of sanctity that shine forth from his whole be

The miracles which St. Ant

numents of ancient and mo

was alive.

For the nine following ye

On the 13th of the present mon

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On Receipt of Prices named Below we will Send to any address any of the Following works: Address Those Coffey, London, Ont.

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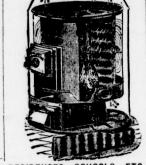
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It is recorded that one nigh St. Anthony was staying with in the city of Padua, his host st liant rays streaming under the of the Saint's room ; and, on through the key hole, beheld Child of marvellous beauty s ing upon a book which la





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IMITATION OF CHRIST.

Humble Submission.

Make no great account of who is for thee or against thee, but let it be thy business and thy care that God may be with thee in everything that theu

Have a good conscience, and God will sufficiently defend thee.

For him, whom God will help, no man's mailee can hurt. If thou canst but hold thy peace and suffer, thou shalt see without doubt that the Lord will help thee. He knoweth the time and manner of delivering thee, and therefore thou must resign thyself to Him. It belongs to God to help and to deof the Church.

iver us from all confusion.

Oftentimes it is very profitable for ceeping us in greater humility that Mass. others know and reprehend our faults. When a man humblest himself for his defects, he then easily appeaseth others, and quickly satisfied those that are angry with him.

The humble man God protecteth and Be but a good living, practical Catho delivereth ; the humble He loveth and comforteth ; to the humble He inclineth himself ; to the humble He giveth grace ; and after he hath been debe. By these means you may become pressed, raiseth him to glory. fellow workers with the clergy in the To the humble He revealeth his great plan of converting our country

secrets, and sweetly draweth and inwhich God has determined on. viteth him to Himself. Put then in practice, these means of The humble man, having received prayer, teaching, and example, that

reproach, maintaineth himself well enough in peace, because he is fixed in God and not in the world. Nover think that thou hast made any

progress till thou look upon thyself as inferior to all.

L'ke a morning dream life becomes our existence. It is then that the devil has the last battle with us. It is as if more and, more bright the longer he were playing a game of chess with we live, and the reason of everything appears more clear. What has puzzled us before seems less mysus and was watching the moment of death to give as checkmate. He who gets the better of him then has won terious, and the crooked path looks the battle of life.

bring along your non Catholic neigh-bor: bring him to sermons. And thus you shall bring your religion into there be no summer for immortal

another.

honor and respect, and also contribute spirite. to the saving of many souls. Great And is are the rewards to him who is the means oped in oped in this world, they are also with out rest or peace. It is an eternal fact, of saving even one soul from death. If you spent one dollar a year for Cath. that man's higher aspirations exist side by side with very low and de-graded instincts, and that a man must olic books, and another to pay for a Catholic newspaper, you would do-

either fight or sink into the condition well, nothing very heroic, but some of the beast. A generous nature takes thing towards spreading the light. up the conflict and his life is a war. We must teach also by example, and show by our lives that what makes us This would indeed be an enigma. for there is nothing like it in nature, were sober, honest, and pure is our religion. Oar lives ought to be examples of tem it not for the light from the world that is to be. For if a man conquer him perance, uprightness and purity. No self during a short probation, it is drunkard is fit to bear the name of right and natural that he should reign Catholic. No libertine is worthy to be named among the faithful. No thief as a conqueror during the long periods when probation has ceased. ought to be classed among the members

periods naturally are ruled by a dif-ferent law from that of time. Our Let your zeal for your religion rouse you on Sunday, rain or shine, to attend reason forces us to think that eternal Let it stir you up to your conwar cannot be the condition of what God has created. And may we not fession and Communion every month conclude that peace and a kingdom are for the man who takes the right at least. Let your life be an example of what you profess. Be not a swearer, or a curser, or a drunkard, a thief. a side ? For God will so overrule that it shali be so. liar, a scandal-monger, a licentious man.

Liquor, Tobacco and

A. MCTAGGART, M. D., C. M.

the early spring-there is life and

growth and the swelling of a bud here

Here, in this world, evil often overpowers good, and the brute force of the lic, that those who are without may be wrongdoer drives the good to the wall. the sooner attracted by the religion It is eternity which furnishes the exwhich makes you what they see you to

You have been teld to "hitch your wagon to a star" that Nature will assist you. That's all right. There are times, however, when you should assist Nature, and the spring is one of these times.

Nature is now undertaking to cleanse your system—if you take Hood's Sarsaparilla the undertaking will be successful, and your complexion bright and clear.

Some persons have periodical attacks of Some persons have periodical attacks of Canadian cholera, dysentery or diarrhee, and have to use great precautions to avoid the disease. Change of water, cooking, and green fruit, is sure to bring on the attacks. To such persons we would recommend to Dr. J. D. Kellogg's Dysentery Cordial as being the best medicine in the market for all sum-mer complaints. If a few drops are taken in water when the symptoms are noticed no further trouble will be experienced. Those

further trouble will be experienced. So rapidly does lung irritation spread and deepen, that often in a few weeks a simple cough culminates in tubercular consump-tion. Give heed to a cough, there is always danger in delay, get a bottle of Bickle's Anti Consumptive Syrup, and cure yourself. It is a medicine unsurpassed for all throat and lung troubles. It is compounded from several herbs, each one of which stands at the head of the list as exerting a wonderful iofluence in curing consumption and all lung diseases.

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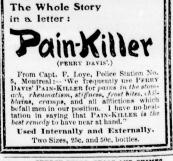
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