

alone in this view. If asked the question directly, all Christians will say the same. We have, therefore, nothing to apologize for in this.

THE ASSUMPTION OF THE BLESSED VIRGIN.

On Tuesday, the 15th of the present month, the Church celebrates the Festival of the Assumption of the Blessed Virgin.

The mystery of the Assumption of the ever Blessed Mother of God into heaven is not an article of Catholic faith, as the Church has never so defined it, yet it is attested by a tradition so universally received by Fathers and Doctors of the Church that it would be most rash to call it into question.

The great St. John Damascene in a sermon on the sleep of the Blessed Mary, says:

"To-day the sacred ark of the living God who conceived her Creator, being made living, rests in the temple of the Lord which is not made with hands, and her father David rejoices, and with him the angelic choirs, the Archangels celebrate the occasion, the Virtues glorify it, the Principalities rejoice."

Today heaven receives living the Paradise of the new Adam, in which our condemnation was blotted out, in which was planted the tree of life, and our nakedness was clothed. To-day the immaculate Virgin who was defiled with no earthly affections, but was perfected in heavenly thoughts, is placed in the tabernacles of heaven, whereby to heaven itself was given life. How could she taste death from whom true life flowed to all?

Yet she yields to the law made by Him to whom she gave birth, and as a daughter of the old Adam she endures the old sentence; for even her Son who is the life itself refused not this sentence; but as Mother of the living God she is worthily taken to Himself. How could death devour her who in purity conceived the Son of God and gave birth to Him, while consecrating herself entirely to God? How could corruption invade that body from which life itself was begotten? For her a direct, plain and easy way to heaven is prepared. For Christ, the way and the truth says: "Where I am there also my minister shall be; and why, with more reason, should not His mother also be with Him?"

St. Gregory of Tours says: "The Lord commanded that the most sacred body of the Virgin should be taken up and borne into Paradise, where now, having become once more united to her soul, and rejoicing with her chosen ones, she enjoys the blessings of eternity, which will never cease to be her portion."

The tradition is, therefore, that the Blessed Virgin died and was buried; but after three days was taken to heaven by ministering angels, and there she enjoys in body and soul in the heavenly presence of her Divine Son.

St. John Damascene elsewhere gives the particulars of this Assumption of the Blessed Virgin.

In the same sermon from which we have already quoted this saint, relating the history of this mystery, it says: "We have received from ancient tradition that at the time of the sleep (death) of the blessed Virgin, the holy Apostles were travelling through the world in the work of saving the nations, but in a moment of time they were raised on high and came together to Jerusalem, where a vision of Angels appeared to them and a singing of the angelic powers was heard, and thus she (Mary) surrounded with the glory of God gave her holy soul into the hands of God. Her body, which by ineffable means had given birth to God, was borne by the Angels and Apostles, with the singing of hymns, was laid in the Gethsemane, and the chant of the angels was continued for three successive days. After these three days the singing ended. Then Thomas, the only one of the Apostles who had been absent, arrived, and desired to pay homage to that body which had received God, wherefore the Apostles opened the tomb. They were now unable to find the body, as it was not in the tomb, but the cloths remained in which it had been wrapped. They found also a sweet odor coming from the tomb, which they then closed. Astonished at the mysterious miracle they came to the conclusion that He who had been placed to take flesh of the Virgin Mary, and to become man, and to be born of her, whereas He was God the Word, and the Lord of glory, who had also preserved incorrupt the virginity of His mother in giving Him birth, had now been pleased to preserve her pure body from corruption after death, and had honored her by taking her (to heaven) before the common and general resurrection."

St. Timothy, the first Bishop of Ephesus, was present with the Apostles and also Dionysius the Areopagite, as he himself says in his letter to Timothy concerning the blessed Hierotheus who was also present.

St. John then quotes the words of St. Denis which refer to the event, but with fewer details than are given by himself.

This testimony of the fact of the miraculous Assumption of the Blessed

Virgin into heaven is too clear and circumstantial to be denied. The Church, though not declaring the fact to be of faith, has so far testified her belief in it as to have instituted an honored festival in remembrance of it, and to have ordered a special Mass to be celebrated and a divine office to be recited in honor of the glorious mystery.

It will be noticed that the name Assumption is different from that which is applied to the act of Christ leaving this earth and going into heaven. Christ went into His glory by His own power. We say, therefore, that He ascended into heaven, and the festival commemorative of the event is called His Ascension. But the Blessed Virgin was taken to heaven by the power of her divine Son and by the hands of angels. Hence we say she was assumed, that is, taken into heaven, and the commemorative feast is called "the Assumption of the Blessed Virgin Mary."

Mary in heaven is our protectress and mother. She is more powerful in her intercession with her divine Son than any other saint; and as the prayers of the just are always powerful with God, we may place still more confidence in the intercession of the Blessed Virgin than in that of any other of the saints of God. The Assumption of the Blessed Virgin into heaven, where her power to obtain favors from God is much greater than it was while she was on earth, is therefore a great benefit to Christians in the world. We know from holy Scripture that at Mary's request Christ wrought His first miracle at Cana of Galilee. The Blessed Virgin will be still more earnest to obtain for us spiritual favors than she was to furnish wine for the wedding guests at Cana. Thus the Assumption of the Blessed Virgin is a great gain for us; and we should duly honor it by special devotion to the immaculate mother of God, who is truly our mother also.

EDITORIAL NOTES.

This is certainly an age of tremendous transformations and surprises. The bulky individual who has been nicknamed "Jumbo" Campbell, who in Toronto a few years ago abused the Catholic Church on Sundays in Queen's Park for glory and revenue, became an organizer of the P. P. A. not long since; but now we have the announcement that he has started on a lecturing tour for the purpose of exposing that society, which he calls a political conspiracy. May we not hope that shortly the race of fools will be diminished. When small audiences and small collections reward the labors of the anti-Catholic lecturers, the business will fall to pieces. We are glad to note that the signs of the times now point in that direction, and it may yet be necessary for the "escapes" to go about in troupes, "Jumbo" Campbell and Mrs. Margaret Shepherd, would make a sensation.

The New York Independent says: "A Philadelphia teacher has been dismissed for insubordination. One of the charges against her was that she read the Douay version of the Scriptures in the school and refused to read any other. The Board of Education has since informed the teachers that they must read the Bible furnished by the Board and no other. So long as teachers are required to read a Protestant version of the Bible in the Public schools, the Catholics will have a valid ground of complaint against the Public school system."

The Independent hits the mark in these few lines; but the Toronto Presbyterian Review asks:

"Why? Is this a Protestant Christian nation, or a Roman Catholic nation?"

It is the idea which most Presbyterian ministers have of "Equal Rights for all" that they must enjoy the right of forcing their boluses down the throats of Catholics. Have we not been told we ought to accept the Public school system on the plea that it is non-sectarian? Where is the non-sectarianism now? Again, this is not a Protestant country, but one where all religions are supposed equal before the law. The Review is behind the age.

In a late edition of the Toronto News appeared the following letter from "A Working Woman and a Protestant":

"I see in your paper something about Orangemen and Sunday street cars, and Rev. H. C. Dixon saying that every Orangeman was a Christian. My husband has been master and past master, and I have never seen him open a Bible in my life, nor utter a prayer, and he has been very sick six different times, next to death's door. I have been his wife for seventeen years past last May, and I never heard him say 'God bless me.' I have no idea how Orangemen can take any

interest in Sunday street cars. It is not their goodness. We have three Bibles in our house, and I never knew my husband to open one yet, but I have often heard him say he did not believe there was a hell. I do not believe Sunday cars would do any more harm than I have seen certain Orangemen do, and I am an Orangeman's daughter and every soul belonging to me is an Orangeman."

This is a sad state of affairs, and we sincerely hope the case is isolated one among the members of the order. It is evident that the "Open Bible" in this man's case is a hollow mockery and a meaningless sham. And yet what else can we expect? "By their fruits ye shall know them." Figs do not grow on thistles, neither can men fed on the unhealthy mental pabulum, which is administered in such liberal quantities to Orangemen, be expected to grow robust and healthy Christians. Even those misguided preachers who deliver the annual sermon to them on the 12th of July, instead of giving good, sound advice, use language which tends to aggravate that unreasonable opposition (to use a mild term) to everything Catholic that unhappily exists among them.

In South Carolina the State has taken control of all saloons, and liquor will be sold by the State only. None will be sold in the six counties where local option is in force. Twenty-nine counties will come under the operation of the new arrangement. Each town will have one State liquor store with two exceptions: Charleston, with a population of 45,000, will have ten, and Columbia, with a population of 15,000, three liquor stores, conducted by agents of the State. No liquor will be drunk on the premises. It is hoped that this arrangement will greatly diminish the evil of intemperance.

The Pall Mall Gazette, which is now a Tory organ, seeing, therefore, through Tory spectacles, thus speaks of the Hon. Edward Blake's delivery: "He has not yet laid aside his clumsy mannerisms. His voice is too unutterably loud (its resonance caused elderly and respectable members to stir more than once in their slumbers); his utterance is too syllabic; his action too jerky; and his self-conceit altogether too overpowering. He talks with his left hand thrust awkwardly into his flap-trousers pocket, like one whose teeth turn inward, and whose voice can only pass the barrier half strangled."

The best evidence that this partizan view is incorrect is Mr. Blake's popularity as a speaker, as he is greeted by immense audiences wherever he appears on an English platform, and makes on them a profound impression. The matter of his addresses speaks for itself; but even if the matter were all that could be desired no public speaker could gain so completely as he has done the sympathy of his audiences if his speaking were such as the Pall Mall Gazette describes. His addresses have been applauded as well by the most cultured as by the multitude wherever he had occasion to deliver them; but the Tory journal can find nothing to admire in any friend of Ireland. It is the old story: "Nothing good can come out of Galilee."

Low Church Anglicans in London, England, complain bitterly of a book employed extensively by Ritualistic clergy for the instruction of children, and for use when they assist at "mass."

The book states that "the Mass is the service in which God Himself comes down from heaven to us." It also says, "The Church is God's house; the altar is God's throne; the priest is God's servant, the Mass is God's service." All this is no more than the great St. Jerome says of the Mass, which he calls "the lawful, continuous and perpetual sacrifice of God." The Evangelicals should be content with this authority, as Jerome (or Hierom) is accepted in the Anglican article on Scripture as sufficient authority even for the settlement of the Scripture canon. Surely he is a trustworthy witness to the doctrine of the early Church in regard to the Mass. St. Augustine, of the same period, tells us that "the sacrifice of our price," (by which we were purchased or redeemed,) "was offered for her" (his mother Monica) "as is the custom." The incongruity merely consists in this, that the High Church clergy should pretend to celebrate Mass when they are not really priests of the new law.

Why Then do They Revile Her? From the N. Y. Independent. The Catholic Review ought to know that Protestants are taught just as truly as Catholics to honor the memory and character of the Virgin Mary.

The bazaar in aid of the Separate school at Sault Ste. Marie, Ont., was very successful. It lasted for the week commencing on Monday, 7th July, and ending on Saturday, 22nd. The proceeds amounted to about \$1,100.

ENGLAND'S ANCIENT CHURCH.

The Pre-Reformation Church Was Linked to the Papacy.

The following excellent essay is from the pen of Canon Moyes, a learned English Catholic divine. We find it in the Liverpool Catholic Times and commend it to the thoughtful attention of our esteemed contemporary, the Living Church:

Most of us who have read the life of Blessed Thomas More will have been struck with that passage in his writings in which he affirms that he for a long time made it a subject of inquiry whether the authority of the Roman See was of Divine or of merely ecclesiastical institution. His investigation of the point led him irresistibly to the right conclusion, and that conclusion, as we know, he sealed by the shedding of his blood. But to many minds the mere fact that so eminent a lawyer as Blessed Thomas More could have even hesitated on such an issue or have regarded the matter as problematic, conveys an impression that Divine institution as the basis of the Papal Primacy was a truth much less clearly grasped and much less explicitly insisted upon in pre-Reformation England than we are wont to believe when looking back upon that period from the standpoint of the nineteenth century. I take it that any impression of this kind would be very seriously modified by any attempt to review the pronouncements of the English Church upon the points which lie scattered upon the face of her annals from the earliest years of her history. For, after all, there could only be two theories on the subject. Either the Papacy received its Primacy and powers from the Church itself or it received them from Christ, to be exercised over the Church. Its prerogative was either of Divine institution—i. e., given by Christ and inherited from St. Peter—or it was merely of human or ecclesiastical institution—i. e., a simple Church arrangement, like the powers of metropolitanates and patriarchates.

Either God-given or Church-given it must have been, and no middle term would be easily conceivable. We wish to set in relief a few of the more notable utterances which we take to be undeniably representative of the English Church in the successive stages of her history. In the year 705—when Venerable Bede was still living and writing in Jarrow—St. Aldhelm, Abbot of Malmesbury, and later on Bishop of Sherborn, addressed a remarkable letter to Gerontius, King of the Devonshire Britons, the whole object and purport of which was directed to induce this prince and his people to bring about conformity to the usage of the Roman See in the form of the tonsure and the celebration of Easter. Here, in Rome's claim, as understood and expressed by the Anglo-Saxon Church, is distinctly ascribed to the Divine gift and the Petrine Commission. St. Aldhelm follows up this letter by another enforcement of Catholic principle, which has its importance in these days when we not infrequently hear repeated that wonderful circle—without a centre formula—"Catholic but not Roman Catholic." St. Aldhelm plainly could not understand a Catholicity separated from the See of Peter, any more than he could understand a house in the air and separated from its own foundation. "To put it all in one short sentence," he says, "it is vain for anyone to boast that he has the Catholic faith unless he follows the teaching and discipline of St. Peter." When we remember that these principles were urged and applied in reference to a practical demand for obedience to the Roman See, there can be no difficulty in deciding what theory of Roman authority obtained in the mind of St. Aldhelm and of the Anglo-Saxon Church. To them its origin and basis was Divine and Petrine, and resting on the Church's Christ-given constitution. Passing across the dividing line of the Conquest we find ourselves in the year 1093, in the very midst of an especially acute

crisis in the conflict of Church and State. At that critical moment St. Anselm, Archbishop of Canterbury, felt it to be his duty to address to an important assembly of both Bishops and Barons a manifesto of the principles of the Catholic Church in England. "He (Christ) says to Peter, the most blessed of the Apostles: 'Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And to thee will I give the keys of the kingdom of Heaven, and whatsoever thou shalt bind on earth shall be bound in Heaven, and whatsoever thou shalt loose on earth shall be loosed in Heaven.' And He says to the Apostles in common: 'Who heareth you, heareth Me; and who toucheth you, toucheth the apple of mine eye.' These things we hold to have been said primarily to blessed Peter, and in him to the other Apostles. So we hold the same to be said primarily to the Vicar of blessed Peter, and through him to the other Bishops, who take the place of the Apostles." (Wilkins, I., 372.) Thus the whole tenor of St. Anselm's argument in singling out the Papal power as the counterpoise to the royal authority, to save the liberty of the English Church, is an unequivocal appeal to the Petrine charter, and the Divine institution of the Papal Primacy. Nearly two centuries later, in 1281, we find another remarkable utterance from the mouth of one of the greatest of the Archbishops of Canterbury—the illustrious friar, John Peckham. He, too, like Anselm and St. Thomas, found himself in the need of defending the

liberty of the Church, and making clear her position and status, and following up the glorious traditions of his predecessors, he "spoke in the face of Kings and was not ashamed." In the mouth of Peckham as in that of St. Aldhelm, obedience to the Roman See is based on the Divine commission and the power of the keys which the hand of Christ placed in the hand of St. Peter. It cannot be said that this instance upon

the Divine origin of Papal power was in any way confined to distinguished theologians and ecclesiastical rulers. On the contrary, there is one statement of the doctrine which is, perhaps, in its way, much clearer, fuller, more precise, and more emphatic than anything which passed from the burning lips of St. Anselm, St. Thomas, or Archbishop Peckham, and which proceeds from no less a personage than the English Sovereign himself, King Edward II. Writing to the Sacred College in the year 1311, he expressed for England the following formula of Catholic belief as to the basis of Papal authority: "Our Lord Jesus Christ, the only begotten Son of God, having completed the mystery of man's redemption, and being about to return to His Father, would not leave the flock which He bought with His blood, bereft of a pastor. But by an unchangeable ordinance He gave and delivered the charge to the blessed Apostle St. Peter, and in his person to his successors, the Roman Pontiffs that they in succession might govern it. It being His will that the Roman Church as the mother and the mistress of the faithful, for the time presiding, and as if taking the place of God upon earth, should direct all the peoples of the said flock in the way of salvation and teach them how they are to live in the House of God (Wilkins II., 450). Towards the close of the same century we are confronted with evidence which to the logical mind would not doubt be possessed of more direct and technical value. The whole question of Roman authority—and we might say the contrast of the Byzantine and Leonine theory of its origin—was thrown upon the surface, and brought within the domain of practical decision by the rise of the Wickliffite heresy. Archbishop Courtenay and his suffragans were called upon to take cognizance of the errors of the sect, and to deal with them after the manner of the period.

Following the usual procedure, the first step was to find out and specify clearly in a given number of precise statements or doctrinal propositions what the Wickliffites really held and taught; the second step was to submit these propositions to a competent judgment to determine whether or not they were consistent with Catholic faith. Amongst the many propositions called out by the Wickliffite writings and preachings, and sent up for examination, was the repudiation of the Divine institution of the Papacy. The propositions were submitted to the examination of an Ecclesiastical Commission, which for numbers and learning was one of the most important in the annals of the pre-Reformation Church. In examining the various Wickliffite propositions they carefully discriminated between those which were heretical, i. e., opposed to Catholic faith, and those which were simply erroneous or untrue. In their report, they mark out the proposition concerning the Papacy, and give against it the verdict of "heresy"—"concedimus quod est heresis." The beginning of the fifteenth century was destined to put these facts into a fuller and clearer light, and into practical prominence. The spread of Wickliffite teaching, and the presence at the court of Sir John Oldcastle, a powerful patron of the sect, awakened the Church to the need of decisive action. Archbishop Arundel in 1414, in proceeding against Wickliffites, found the need of drawing up some definite test to which all suspects brought before the episcopal courts should be made to subscribe. He required, to begin with, as an antidote to the principal of private judgment, that they should accept the Catholic Faith "according to the determination of Holy Church." But as the term "Holy Church" itself might be evaded, the test was made definite and unescapable by the formula

"ACCORDING TO THE DETERMINATION OF THE CHURCH OF ROME."

The English Church was, however, determined to go farther, and the Archbishop, with the counsel and approval of the suffragan Bishops, and of the Convocation assembled, carefully drew up a test formula dealing especially with the articles of Catholic Faith which the Wickliffite heresy had called in question. This specific test was applied, by order of the Archbishop, to the case of Sir John Oldcastle. It was with the full knowledge of this sacred and solemn responsibility before their mind that the highest authorities of the English Church in 1414 drew up and required from Sir John Oldcastle the following test of Catholic Faith concerning the authority of the Holy See: "The sayth and determination of Holy Church is. . . Christ ordeyned Saint Peter the Apostell to be his Vicar here in erthe: whos See is the Church of Rome, ordeyned and granting the same power that he gaf to Peter shouldde succeede to all Peter's successors; the which we callyn now Popes; the which we callyn now Popes of Rome, by whos power in churches particulars special be ordeyned prelates, Archbysshopes, Bysshopes, Curates, and all other degrees to whom all cristen men ought to obey after the lawes of the Church of Rome." (Wilkins Concilia, iii., 355). And thus we have to note, that here, more than a hundred years before the Reformation, the English Church, at a solemn crisis, and with full judicial deliberation, not

only declares and affirms, but insists upon the recognition of Papal authority as based not on any ecclesiastical ordinance, but upon the Divine institution contained in the charter of St. Peter, and vested in his See, transmitted by succession in the Roman Pontiffs. With these continuous utterances of the English Church ringing and re-echoing in clear and un-faltering tones from century to century, and not only upholding with steadfast loyalty the obedience due to the Roman See, but invariably grounding that obedience on the Divine institution conveyed in the Petrine commission, it seems impossible to believe that the issues which arose before the conscience of Englishmen in 1534 were of an undefined or problematic kind. As far as we may judge from her records, it was a point upon which the English Church knew her own mind and had already expressed it with surpassing emphasis and clearness. We feel in reviewing them the force of the fact that Blessed Thomas Moore died to defend not a evolved conclusion, or recent development of Catholic principles, but the traditional faith of the Catholic Church in England, written large upon her records from the earliest times up to the eve of the Reformation.

FORMALLY DEPOSED.

Bishop Potter Takes Official Action in the Case.

The formal deposition of the Rev. Henry A. Adams from the ministry of the Protestant Episcopal Church took place on Sunday in Trinity Church, in Huguenot and Division streets, New Rochelle. Bishop Potter went to Trinity Church after holding service at St. John's Church, "Wilmet," in the upper part of the town. He reached Trinity Church some time after service there had been concluded. He wore full canonicals. Assisting as witnesses to the ceremony were the Rev. C. F. Canedy, rector of the church, and the Rev. M. H. Wellman, a minister of the diocese. They did not wear vestments. The congregation of the church was not present, although the ceremony is a public one. Father Adams was not present.

The Bishop and two clergymen stood before the altar while the former read the declaration of deposition according to the canons of the Church. After this was a prayer by the Bishop, and the witnesses signed the declaration, which is preserved in the archives of the bishopric. The ceremony lasted a trifle more than ten minutes. The prayer offered was one for the support of the Church of God, but it ends with a benediction on the deposed minister.

The order under which the Rev. Henry A. Adams was deposed is title 2, canon 5, section 1, of the Digest of the Canons. In substance it is that if a minister of the Protestant Episcopal Church has no ecclesiastical proceedings instituted against him, and desires to renounce the ministry of that Church, he must state the fact in a letter to his bishop, who then draws up the declaration of deposition, which is duly signed by two clergymen of the diocese. If at any time a deposed minister should seek to be reinstated the ceremony of reinstatement would be at the discretion of the bishop.

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SUCCESSFUL CANDIDATES. A Splendid Record.

Below we give the names of the pupils of the London Separate schools who passed the Entrance Examination to the Collegiate Institute, together with the number of marks each obtained. Of the twenty-seven who wrote from St. Peter's school, twenty-one were successful; two of the remaining six being only one mark below the requisite number. Four from the Holy Angels' School tried, three of whom passed. They are given in the order of merit:—

ST. PETER'S SCHOOL. Lizzie Connors, 507; Rita Tessereau, 474; Timothy Mullins, 457; Martha Leech, 461; Patricia Leech, 457; Reta Doyle, 424; Harold Deenan, 430; Charles L. Griffin, 427; Quentin Reilly, 423; Richard McRae, 421; Teonie McKettrick, 409; Lena Palatino, 408; Jimmie Durkin, 407; Bortha Lortie, 401; Annie Sullivan, 397; Annie Hogan, 393; Beatrice Gerard, 391; John Forrestal, 388; Edward Mullins, 385; Regina Roche, 385; Willie Beaton, 382.

HOLY ANGELS' SCHOOL. Alice Flynn, 465; Ella Connor, 393; John Carson, 382.

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