OCTOBER 27, 1906.

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deepening more and more, but through its clouds there broke a million stars. And through the cloud of adversity the radiant star of love had broken, never to grow dim or faint or cold again.

CHURCH OF ENGLAND'S AP PROACHING CRISIS.

INTERESTING ARTICLE BY A DISTING UISHED CONVERT PRIEST, FATHER BENSON, SON OF THE LATE ANGLICAN ARCHBISHOP OF CANTERBURY.

The following interesting article on The following interesting article on the report of the recent Commission on Anglican Disorders appears in the Examiner, from the pen of Father Benson, son of the late Archbishop of

Canterbury : "It seems as if the Church of England were really approaching that crisis, among its series of crises, which all those who are really acquainted with the prayer book and articles have with the prayer book and articles have long foreseen. According to the most modern historians, these formularies were drawn up with the deliberate in-tention of including as many shades of belief as possible, with the certain exception of "Popery" upon the one hand and the uncertain exceptions of exception of "Popery" upon the one hand and the uncertain exceptions of Lutheranism and Calvinism upon the other. (I say 'uncertain' because the late Archbishop Temple asserted that consubstantiation might be taught, while transubstantiation, might net. while transubstantiation might not.) while transubstantiation might not.) The result of the policy of Craumer and the Elizabethans was, as was natural, that practically every kind of profess-ing Christian has been found in the communion of the Church of England— except Catholics; and that every school of thought has claimed, and truly, that its tenets can be discovered truly, that its tenets can be discovered in the formularies in question. By the logic of circumstances, however, public opinion has been forced to recognize that these schools of thought are mutually exclusive. It cannot, for example be the teaching of the Church of Eng-land at one and the same time that our Lord is really present in the sacrament and that He is really absent; that a child is regenerated in baptism and that he is not. Canon Liddon, the famous preacher, made this observation some years ago. It is pleasant, no doubt, to exclaim at the splendid comprehensiveness of a Church that in-cludes teachers of these contradictory doctrines, but the price of this compredoctrines, but the price of this comple-hensiveness is that a Church which possesses it forfeits *ipso facto* all right of presenting herselt as a divine or even, indeed, a human teacher of her

childrer. "Now, public opinion does not object to this comprehensiveness at all, but what, above all things, it does object to is anything that tends to narrow it. Public opinion, holding that a national Church should be truly national, resents any attempt to make it otherwise; and it is for this reason otherwise; and it is for this reason that, firstly. the education bill has been introduced, and, secondly, the commissioners have issued their report on 'Disorders in the Church.' Eng-land does not, I believe, really hate the Catholic Church; in fact, she re-spects her. It is true that she hates certain elements in Catholic teaching, hat they are evalut those elements but they are exactly those elements which appear to militate against her own ambitions. She hates, therefore, Catholicism properly so-called. She does not at all agree with St. Paul that in Christ there must be neither Jew nor Greek, Barbarian nor Scythian, bond or free. On the contrary, sh thinks that there must be always Eng-lish and French, European and Asiatic, hisn and Frence, European and Asiatle, white and black; and that English, European and white are, respectively, always, under all circumstances and on all considerations, superior to Frerch, Asiatic and colored.

HATES BITUALISTS.

"But far more she hates ritualists, and for this reason; that she sees in them an attempt to introduce a kind them an attempt to introduce a kind of Catholicism by means of her own possession-the National Church. The ritualist, she thinks, is aiming at exactly the wrong kind of exclusive

rapidly introducing again into his wor ship many of those devotional practices and doctrines that his spiritual apose-

tent. For this reason he is content to use English instead of Latin; to per-mit the clergy to be married men, and other secondary matters of this kind : for these two things are, after all, ne-cessary to the sanctification of his own religious position.

"The ritual report, therefore, pub-lished a few weeks ago, strikes smartly at the ritualist in a number of ways. First it points out that a number of ritualistic practices and doctrines were designedly abandoned by the Church of England in the sixteenth century, add ing, with scarcely any attempt to disguise the significance of the remark, that the objection to these practices lies not so much in the things them-selves as in their tendency to assimilate the National Church to the Church of Peter. Those things such as Tenebrae, public prayers for the dead, holy water, celebrations of the communion without communicants it desires the Bishops to

communicants it desires the Bishops to deal with immediately. "Again, while the commissioners confess that the Church of England suffers from a lack of elasticity, and suggest that steps should be taken to remedy this; they do not give any hint that these ancient Catholic practices should be restored. Elasticity is rather to include new and medern devotions to include new and modern devotion that signify no doctrines in particular, such as harvest festivals, the dedica tion of churches and the like. Even the tion of churches and the like. Even the Athanasian Creed, they propose, may profitably be dealt with, with a view to its being placed in a less prominent position, since it appears to offend so many people of an undogmatic tempera-ment. Further, although this is too large and complicated a question to treat of here, they suggest that the rubric, under which the ritualists have introduced Mass vestments and other introduced Mass vestments and other Catholic paraphernalit, should be amended first by convocation and then by Parliament.

by Parliament. A VERY SIGNIFICANT MORAL. "Now, all this has one clear doral, and it is a very significant one. While the High Church party has for years been insisting that the National Church is a branch of the Catholic Church, and as such has no power or intention and as such has no power or intention of legislating against universal trine or practice, public opinion, as represented by the Royal Commission ers, is on so more reiterating Henry's VIII.'s and Elizabeth's contention that the National Church is an English and not a Catholic institution ; that it has a power of reconstituting itself; of setting aside external interference, and of developing itself according to the temperature of the setting to the temperament and preferences of its members, subject only to its own inter-pretation of ' Primitive Christianity.' As Catholics we have no quarrel w this reasoning; indeed, it is exactly what we have always said, but it is no what we have always shal, but to be to doubt that it is an immense blow to those who have hoped to restore the Church of England to at least a sem-blance of Catholic unity. The assault is the more serious as this time the commissioners, understanding that the ritualists will not in conscience obey Parliament pure and simple, propose to constitute the Protestant Bishops as a consultative court of final appeal in all natters doctrinal and ceremonial; and matters doctrinal and ceremonia, and it seems practically impossible that the threatened clergy will be any lorger able to evade the logic of their own principles. For fifty years they have declared that spiritual cases must be tried by spiritual courts; and at last it seems that their desire is to be granted, with what result those can

say who know how entirely the eccles iastical authorities are identified with the Moderate party. SOMETHING WILL HAPPEN.

"It remains to be seen what will hap pen, for that something will happen is ertain. The Archbishop of Canterbury in a strong open letter has declared his intention of taking action, and it is probable that during the autumn the first process will begin of asserting once more as clearly as possible that the National Church is free and independent of all Catholic tradition and authority regarded as compulsory. Probably the best chance for the ritualness and inclusiveness ; he desire ists is to declare for disestablishment, in the hopes that when once the estab exclude non Conformists and include French, Asiatic and black Catholics in French, Asiatic and black Catholes in the kingdom of God, and he is using schools and churches, which she holds to be her own, in the propagation of his idea. So far as she takes an in terest in the National Church at all, she identifies herself with the Moderlishment is reduced to the position of an independent sect their own influ-ence, which is growing every year, owing to the disinterested sincerity and devotion, may prevail over the Moder-ate policy, and that they may be able to continue their work of approximating the Anglican communion towards the lines of the Holy See. "It will be extremely interesting to watch the drama as it proceeds, and it lishment is reduced to the position of ate party — the party that is always allying itself more or less with those who have repudiated the astablished form of religion, and dissociating itself from her whom the Established Church watch the drama as it proceeds, and it is already engrossing to the student of history to see how the foundations of from her whom the Established Church has repudiated, and whose buildings and revenues she retains — namely the Catholic Church. "Now, the moderate party is mak-ing a very firm and skilful attack from two question. history to see how the foundations of the Church of England, laid down three hundred years ago by the Tudors, and gradually silted over by the High Church revivals in Caroline and Victwo quarters. First, in the education bill it is seeking to reduce the national Ohurch revivals in Caroline and vic-torian days, are reappearing once more upon the surface, as the foundations of ancient buildings force their lines in a hot summer through the superincumbill it is seeking to reduce the national Christianity to what is called funda-mental religion-by which is meant briefly an appearance of piety, but denying the power thereof: and, secondly, in the ritual commission it is preparing an assault on those remnants of Catholicism that still linger in the National Church. If there is one thing that the ritualist holds firmly, it is that Jesus Christ meant His Church to be one. Catholics, while disagree-ing with his methods of bringing the about-for, after all, they hold that our Lord Himself already brought it about-yet sympathize prefoundly with bent soil. In spite of the eager and bent soil. In spite of the eager and gallant attempts of the ritualistic theo-logians to assert her unity with Chris-tendom, the instinct of public opinion is as positive as ever that she is no Is as positive as ever that she is no more than a department of the State; that she is ruled by the monarch in stead of by Christ in His vicar; that her practices and even her creeds are at the mercy of her; hity in the last re-sort, and that instead of being the organ of an arthematicity revealation, the last of an authoritative revelation, she is no more than the mirror of the shifting our Lord Himself Already Black with about-yet sympathize profoundly with his desire to see all who love God united in the visible fold. In the pur suance of his desires the ritualist is

THE CATHOLIC RECORD.

a room one-half in darkness, swears that he will not reveal anything done

alone gives him entrance. Be it con-

spiracy against Church or State, or the

life or liberty of society, all the same, the oath-taker swears that his lips shall forever be scaled; that no court

of law, no power on earth shall ever open them. This implies that all future oaths, all social, natural and moral obligations must be disregarded if they

militate against the oath taken on en-tering the dark side of that room.

Much history not a credit to man-

kind need never have been written had

the rituals of the various organizations been subject to properly constituted authority in Church and State, the two

institutions burdened with the public

weal. In this way a prospective mem-ber would not be acting in the dark

he would have the assurance that no

principle in an organization militated

THE JESUITS.

Cecil Rhodes, the great "empire maker," paid a handsome tribute to the Jesuits in a posthumous document. This great exploiter died broken hear:-

ed because he could not fulfill his ideals. Money was no object to him, for in material worth he was one of the fore

ber would not be

establish.

oath

in that darkness, to which the

secrecy and hence any society whose motives and purposes are guarded by oath bound secrecy is justly suspected and should be feared. To take an oath to carry out ends that cannot be made known until one has taken it; to swear to obey the yet unknown commands of irresponsible superiors is to heacome a slave if they A CURIOUS CASE OF CONVERSION. In Rome one hears almost daily of cases of conversion to the Catholic Charch which by reason of the aiverse means taken by Providence to accomplish His designs, fill one with astonishment. One of these cases of which we heard recently is worth detailing, for it shows how impartial the clucated Protestant usually is when he honeatly examines unknown commands of frequencies, superiors is to become a slave if they had the power. Such an oath is not human, since it precludes knowledge, an element essential to a human act. He who takes it is like one, standing in usually is when he honestly examines both sides of the question. It appears that a German Protestant,

a painter of high standing, received a commission from a wealthy fellow-countryman to pains a portrait of Mar-tin Luther. The greatest accuracy was to be observed in depicting the lineaments of Luther's face ; every Incaments of Luthers lace, stelly detail was to be as true as possible. In short, the work was to be a master-piece, for the client idolized Martin and the painter intended storming the world of art by this exhibition of his skill To accomplish his task more faithfully

the artist set himself to study biogra-phies and sketches of Luther, not omit ting a close perusal of his" Table Talk," which, as an American writer lately said, "is not inappropriately bound in hog skin."

After studying a great deal of the private and public life of his intended private and public life of his intended subject, the painter declared that if he were to paint Luther's portrait he should have to paint "a brute, a nasty beast," and he at once threw up the commission. Then his studies led him commission. Then his statics led him to ask many questions which on being satisly answered, brought him to acknow-ledge his errors. The last we heard of this gentleman was his re-ception into the true Church. — Cath-olic Standard and Times.

SECRET SOCIETIES. AS VIEWED BY EMINENT PROTESTANT

AMERICANS-THE CHURCH'S ATTI-TUDE.

most men of the world; but he found that without religion, without a sublime Rev. J. P. O Neill in the Vermont Catholic Review. Last week I had occasion to have faith in God all is vanity. He helped somewhat to bring mankind closer to getter by establishing scholarships, and heard it said, " Of course, you don't object to secret oath-bound societies. It is simply the ruling of your Church, and you are guided by it." This gave me the impression that a few reasons of the Church's attitude towards secret, oath bound societies would be interest ing to the large number of your sub-scribers. As these reasons have been often

As these basics into the stated by the Church, I will try to re-lieve the monotony by allowing Daniel Webster, perhaps America's greatest they have done for mankind. The recent election of new general for the Jesuits in Rome provided a statesman and jurist, to do it : bountiful occasion for the spreading

"I have no hesitation in saying that however unobjectionable may have been the original object of the institution, or however pure may be the motives and purposes of the individual member, and n twithstanding the many great and good men who have from tim time belonged to the order, yet, nevertheless, it is an institution wrong in the principle of its formation ; that from its very nature it is liable to create ab ses; that among the obliga-tions which are found to be imposed on its members there are such as are entirely incompatible with the duty of good citizens, and that all secret asso ciations, the members of which take upon themselves extraordinary obligaupon themselves extractinary conge-tions to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to harmony and mutual confidence among men living together under popular institutions and are dangerous to the general cause of civil liberty and good overnment. Under the influence this conviction, it is my opinion that the future administration of all such

oaths and the formation of all such obligations should be prchibited by law."-Letter dated Boston, November 10, 1835 His Excellency John Quincy Adams,

one of the ablest Presidents that ever sat in the Presidential chair, seems sat in the Presidential chair, seems equally as emphatic when he says: "If I had any right of person or property in a court of justice, with an entered apprentice, or Knight Templar to the same seems to chould much de-Spiritual Exercises that were destined to prove so fruitful. Thence, by way of Italy, he visited Jerusalem, whence,

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cation. In 1548 the company received an addition that increased its strength not a little-Francisco Borgia, Duke of against that which our forefathers fought for and our Redeemer died to Canadia.

> work done, even in the life time of the founder. It was only to be expected that much of the society's activity should be directed against the aggres-

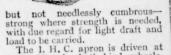
hemia and Hungary, the universities of Coimbra the German college for poor nobles' children, and the Collegio Romano, instanced what was effected in other ways. Besides the Far East, Abyssinia and Brazil became the scenes of missionary labors. "On Loyola's death, Laznez took his place at the head of the company and Borgis followed. After Borgia's death no Spaniard was general until Gonzalez (1687-1705). Ten generals have been in the crucible of time his name will be forgotten except for this act of humanity. For centuries the Jesuits have kept For centuries the Jesuit's nave kept the torch of knowledge burning. These saintly men by dint of great self-sacri-fice, infinite patience and sometimes great physical suffering, have won the highest niche in the world's pantheon for the tremendous amount of good there have done for mankind. no spantard was general until contacter (1687-1705). Ten generals have been Italians; two Germans; four Belgians and Netherlanders. During the Rus-sian exile the vicars-general werePoles. Neither France nor our other mother land has yet been honored by the post of gen

eral,-Boston Pilot.

THE LOURDES PILGRIMS.

CURE OF ONE OF THE AFFLICTED.

of newspaper light upon the religious field at large. The secular press, without a single exception, paid glow ing tributes to the Jesuits. Among the editorial references to the subject, The Montreal Gazette, perhaps alone discloses an acquaintance Great excitement was caused among the pilgrims who recently left Londen for Lourdes, under the patronage of the Catholic Association of England, when it was announced that Our Blessed with wide reading. It says, in part Lady of Lourdes had granted a favor to "The year in which the company of one of their number. The pilgrim in question is Mrs. Darby of Lyme Regis, Jesus had its birth was a year memor able forever to Canada, through Jacques Cartier's first voyage. It was on the 15th of August in that year, the who joined the pilgrimage, with her friends Mrs. Lance and Miss Laffan, in the hope of obtaining some amelioration of her condition. Mrs. Darby is a sufvery day on which Cartier set sail from Blanc Sabion on his return to ferer from cancer and underwent a ser-ious operation twelve months ago. The Saint Malo, that Inigo and his young companions took their solemn vows in the crypt of Notre Dame Montmartre. ions operation twelve months ago. The following details are officially supplied: "Mrs. Darby, of Lyme Regis in Dorseishire, came to Lourdes with the Catholic Association Pilgrimage on September 11. She underwent an The little company consisted of men whose names are deeply inscribed in the pages of the world's religious history of ardent aspiration, of heroic achieve operation for cancer in the right breast a year ago, in August, 1905. She had never been able to use her right arm or raise it to her head since. In fact, "Loyola himself was in his 41th year -20 years older than the most mature of his chosen co workers. He was the son of an old house of Guipuscoan her arm was practically useless, the second day of the Pilgrimage she was resting in her room talking to Miss Lafan (a friend) when she drank noblesse, who after some years of mili-tary service, had been wounded at the tary service, had been wounded at the siege of Barcelona. During the con-finement of recovery he was converted, and, resolving on a religious life set out in pilgrim's garb for Manresa. There he is said to have drafted the a small glass of water from the Grotto. They were talking together when the subject of her last year's illness came up, and in course of conversation she



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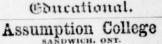
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"It is vain to attempt to sketch the

sive growth of Protestantism. Salmer-on and Paschase Brouet found a task of restoration and consolation in England, cotland and Ireland. While others found plenty to do in Germany, Bo-hemia and Hungary, the universities of

crash e spar k. No profile The still: on the sic and They a man nis in a ed une right God's

erbert, ody. If ge well r faith wealth at it is who is g," he 'I don't for you is the me near he said. is head other

dingly, though things ave you most to that I zement.

ildering ick suc-b looked to speak. best re-Herbert, im, her held her

rembled reathed. ht were opinions of her members, "For this Catholics may be thankful, yet they cannot help sympathizing with the sorrow of these who thought that sand was rock and that figs could grow

the doctrines that his spiritual abce-tors rejected in the sixteenth century. He observes Corpus Christi; he teaches the doctrine of the Sacrifice of the Mass; he celebrates communion without communicants; he observes a form of 'benediction.' More than this he claims that since the Church

the Alass; he communicants; he observes a form of 'benediction.' More than this, he claims that since the Church of England is, in his opinion, a portion of the Catholic Church, she has neither the power nor the intention to teach a religion other than the Catholic, and therefore he explains his prayer-book and articles in the Catholic sense, Two things only he excepts, namely, the prerogative of Perer and the right of his own communion to legislate to: legislate to: legislate to: legislate to a certain ex. Histor to God.

for my adversary, I should much de-cline to see any man sworn upon a jury who had been present at the murder and resuscitation of Hiram Abiff, and and resuscitation of Hiram Abif, and still more any one who should have crawled upon all fours under the living arch. In other worde, I do hold as dis-qualified for an impartial juror, at least between a Mason and anti Mason any one who has taken the Masonic oaths and adheres to them, not excepting the ten certifiers themselves. "I have said to you that the institu-

which was to be the starting point of his great work. "Among his colleagues, Pierre Le-fevre (Faber) though still under twenty five years, was a man of learning. At the time of the primary organiza tion in N. D. de Montmarte, Faber was the only priest in the little com-nany. tion of Free Masonry was vicious in its first step, the initiation oath, obligation and penalty of the entered apprentice To sustain this opinion I assign you five

"First. Because they were contrary

to the laws of the land. "Second. In violation of the posi-tive precepts of Jesus Christ. "Third. A pledge to keep secrets, the swearer being ignorant of their

"Fourth. A pledge in the penal; of death for a violation of the oath. "Fifth. A pledge to a mode death, cruel, unusual, unfit for utile

ance from human lips." In conclusion, President Adams an indefined, this wai how nugators, induces murderous in its terms and in its he oblocions sense null and void ? Itse my task is done. The dress step in Fre Masonry is a taken step; the obligator ta a crime, and like all crimes, should spare and excuse himself, as otherwise he would risk his life, but he replied that whereas it was not necessary to

"Finally, there is no doubt that the next few years will see a great influx of disappointed ritaalists into the one divine city of peace."

it, put it up to her head, and button her dress at the back without the slightest trouble. In fact, as she said, she was cured. " to Spain, and after some harsh experito Spain, and after some harsh experi-ences at Barcelona, Salamancia and Alcala, he sought refuge in Paris, early in 1528. First at the College of Mon-taign, then at St. Barbe, in the univer-side he means a student. Another of the pilgrims, Miss Har-

saconointment, he returne

live, obedience was essential.

rison, is said to have also obtained very great relief since she bathed in the vater of the Grotto. sity he was a student. Not without opposition which in mer ----

How many a man, by throwing him self to the ground in despair, crushes and destroys for ever a thousand flowers of hope that were ready to spring up and giadden all his path-way. Not without opposition would have aroused bitterness and disgust, did he reach the goal already mentioned, which was to be the starting point of way.

found that her useless arm was com-

The Better Way "Francois Xavier (a name even more

familiar in Canada than that of the founder) was by orgin a fellow country man of Loyola. His life is one of the most devoted in the biography of modern times. One follows him to the East to India, to Japan, to the bourne from which he power shrank, massing The tissues of the throat are inflamed and irritated; you cough, and there is more irritation-more coughing. You take from which he never shrank, passing away in his seeming desolation with the words of hopa-in Te Domine, spera cough mixture and it eases the irritation-for a while. You take

SCOTT EMULSION among the theologians of the Gouncil of Trent. When the latter summing Letevre to the Tridentino assembly reached him, he was in the threes of a tover. His pupils becought him to

and it cures the cold. That's what is necessary. It soothes the throat because it reduces the irritation; cures the cold because it drives out the inflammation; "Rodriguez, who was a Portuguese, had been destined for the heathen mis builds up the weakened tissues because it nourishes them back SPECIAL to their natural strength. That's how Scott's Emulsion deals with a sore throat, a cough, a cold, or bronchitis.

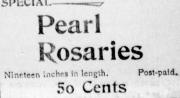
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