Baored Heart Review THE TRUTH ABOUT THE CATHO LIC CHURCH.

BY & PROTESTANT TECOLOGIAN. CCCLXXXIV.

Western Europe, up to the sixteenth century, rested on the basis of the Catholic religion. Therefore the sud-den outbreak of Protestantism was to society then what a sudden outbreak of and encroaching Anarchism violent

would be to us now. If such a movement suddenly de-veloped itself in Christendom — which is by no means unlikely in the near future, in view of the many harbingers a movement of it already appearing — a movement not pleading merely for leave to be, as a theory, but aiming definitely and strenucusly at the extinction of Christianity, in every form, and also of theistic Judaism, it would plainly be the highest immediate duty of our the highest immediate duty of our clergy, our Bishops, of every church, and of the Pope, and no less of the rabbis and grand rabbis of Israel, to use the utmost of their moral force to the duty their people to a combined stimulate their people to a combined resistance to such an efflax from the Pit.

If our resistance were successful, and If our resistance were successful, and persecuting Anarchism were beaten out of being, no matter at how great an ex-pense of bloodshed, it would be fitting that the arches of St. Peter's, and of every Christian temple, should echo such a resonant "Te Deum," and the roof of every synagogue such a triumph-ter initiae, an hod never here heard ant jubilee, as had never been heard before.

Even if our combined resistance were not wholly successful, and if this malignant form of Anarchistic Atheism should succeed in rending away large should succeed in fending away large tracts of the present Christendom, ex-tinguishing the practise of religion within them, and establishing there strange and monstrous forms of life, yet it would be a matter of devout thanksgiving that Christendom had been able giving that Christendom had been able to save itself, in the greater part of its territory, and had been able to bring Christian principles (with which, in all matters of social and public life, believ-ing Jews concur) to bear with renewed vigor in the rescued regions.

In the regions thus saved an intoler In the regions thus saved an intoler ant watchfulness would be well in place for a long time, that should tread down the infernal flames as fast as they burst up again. It would be unreasonable to complete of each we intelement of the up again. It would be inteaconate to complain of such an intolerance of self preservation as we might justly com-plain of a similar fleroeness towards some mild abstrancy of opinion, like modern Quakerism. Original Quaker-ism was really a social danger, and pro-vaked even the all tolerating Roger voked even the all tolerating Roge Williams into a remark that it migh be the better of some moderate punish-ment, from which, however, it savec itself by soon stiffening, for generations, into an unaggressive seclusion, from which it has now come out, in a happier and healthier temper, and very well deserves the warm eulogium pro nounced on it by the Ave Maria.

Reverting now to persecuting Pagan ism-and it matters little whether it appear at the pole of Anarchism or of Socialism-bearing in mind that there is Socialism—bearing in mind that the theory is a Christian Socialism—its dangers are by no means merely abstract and fature. Not to speak of the French Republic, which seems to be rapidly ripening into a determination, per fas to obliterate the very thought of God from the national mind, Disraeli, who was profoundly acquainted with all the continental movements of this kind, assures us, in "Lothair," that had the victory at Mentana turned the other way, the Garibaldians were fully pur-posed to march on Rome, and, as they expressed it, blot out there the last remnants of Semitism. In other words, they meant to massacre every priest, Bishop, cardinal, monk, nun, whom they might find, to send back every rabbi to Syria, and to reconsecrate the three hundred and sixty churches of Rome to that form of the worship of Nature which they had embodied, for the uninitiate, under the strange name of "the Mary Anne." Had they accomplished their purpose will any reasonable man say that in would not have been the imperious duty of every Christian power, Catholic Protestant, or Greek, to march upor Rome and put every Garibaldian soldier to the sword, and thenceforward to to the sword, and theneoforward to make it a capital offense to belong to the "Mary Anne," or any such dia-bolical league ? If Europe relapses in to Paganism of its own accord—and it not improbably may for awhile—there is no way of re-Christianizing it except the primitive evangelism; but if t is threatoned with a heathen resuburga threatened with a heathen resubjuga tion by the sword, why should it not be rescued by the sword i Those idiots who tell us that self defense, of the most vital interests, is unlawful for Christians, must be left to their drivellings. Martyrdom, it is true, is the highest form of aggression on the kingdom of darkness, but all do not reach this neight. If the Protestants of England could have saved thomselves by overthrow-ing Mary, they would have had sub reach this height. jectively, a right to up so. Catholics of England could have saved light to do so. If the themselves by overthrowing Elizabeth, they would have had, subjectively, a right to do so. They did so on neither hand, simply because they could not, except those who, like Edmund Campion, chose martyrdom as the royal, hough the longer road. As the great Catholic philosophe z Baader romanks, we greatly mis take if we suppose that the continuity of Paganism in Europe has ever been broken, and of Paganism in its distinct-ly diabolical form. It long retreated o the depths, but it was always there, ready on occasion to re emerge. Indeed, most of the so called heretical of the Middle Ages-not includ ing the Waldenses, Lollards, and Hus sities-above all, the chief sect, the sities-above all, the chief sect, the Cathari or Albigenses, were really Pagan sects, the Cathari cherishing a strange composite of Babylonian-ism, Zoroastrianism, and phantasmal Christianlty. The readiness, too, with which Paganism sprang up in Italy at the Renaissance shows how largely it had been all the while laying helow the surface. Inwhile lurking below the surface. In-deed, Dante's allusions show us how

widely Epicureanism, knowing itself as a sect doctrinally hostile to Christianity, prevailed under the very shadow of Santa Maria del Fiore.

Santa Maria del Fiore. Indeed, in the Middle Ages there were found those who, in honor of the devil, made vows, and "observed chastity." I do not know whether any celebrated the Black Miss, of which we hear now-rather mythically-but

it is not impossible. In Scandinavia, too, I have seen it stated that it had been found necessary

stated that it had been found necessary to suppress local revivals of the worship of Odin and Thor, Indeed, we should acknowledge that, however splendid the triumph of the Gospel has been in myriads of souls, and in many a community, yet it has thus far been comparatively superficial even in the nominally Christian world. Never was the Redeemer's question more thoroughly justified than now : "Howbeit, when the Son of Man "Howbeit, when the Son of Man cometh, shall He find faith on the earth?" It may be that the Church of God has yet to descend into the depth below even the Decian and Dicoletian persecutions before she succeeds in laying hold of the heart of things. This, indeed, is not promised until, having fulfilled her offlee of gathering out the first-fruits, the returning Re-deence use the righter through her deemor wins the victory through her by bringing the victory to her. Notwithstanding, as long as there is

Notwithstanding, as a Christian order, a Christendom—in spite of all sneers at the name—it is plainly the duty of its representatives, of every order, to defend its existence, chiefly, of course, by actuating its principles, but also, in extreme neces

Protestantism, of course, was not an outbreak of Heathenism. The Reformers had as firm a belief as the Catholics in God, Christ, Redemption, Immortality. Yet the suddenness and violence of its attack, the malignant energy with which it declared, its wish to bathe its hands in the blood of the Catholics, above all of their leaders-a purpose which it carried out abundantly in Ire land and in France, and more or less elsewhere-its contempt of the immen orial forms and ministries of the

Ornal forms and ministries of the Church, its declarations that except a few fundamental doctrines, almost everything which had been for ages es-teemed to help to piety was an idola-trous abomination, its contemptuous snapping of the chain of history and tradition, its declaration that the central act of Christian worship was to be abhorred, caused the Catholic Com-monwealth of Western Europe to reel like a ship beaten down by a typhoon. and threatening at every moment to break to pieces, discharging her pas sengers into the depths. What then could the Popes do bat to exhort the Catholic princes and peoples to with-stand this imminent disintegration to the utmost? Soon, as Macaulay says, Roman Catholic Europe and Reformed Europe were engaged in a struggle for Uta and death life and death. The struggle was in evitable. Those who, like this corre-spondent, treat the wars resulting from the Reformation, and undoubledly pro moted by the Popes, as a cruel shed ding of blood for vulgar personal aims, show an indescribable historical shal-lowness, an unworthy malevolence, to

wards a great Church, and a great social order, which had been for ages, and had a full right to continue to be, an order to the maintenance of which a Pope or a Bishop was likely to be the more entirely devoted in exact proportion to the degree of his freedon from personal aims.

Let me, in contrast with this miser able sciolism, and disingenuous ill-will, cite the following testimony from my dear and honored friend. Dr. Schaff, a man whom I know, from the most inti mate intercourse, to have been unflinchingly Protestant. I quote immediately from the CATHOLIC RECORD :

"The Latin Church is a glorious Church. She was the Alma Mater of the barbarians of Europe. She still rock hearin movabl witness to the fundamental truths and facts of our holy religion, and to the Catholicity, unity, unbroken continuity and independence of the Church. And she is as zealous as ever in missionary enterprises and self denying works in Chrisian charity." True, the zeal of Rome for the pro-pagation of the Gospel among the adherents of the other" world relig-ions." would only be a diretul aggravawould only be a direful aggrava ions tion of her demerits in the eyes of the Republican correspondent. True, she might plead that she was only follow may well believe that he would think, if he did not say: "So much the worse for the Redeemer!" ng the Redeemer's command.

quently makes the person ridiculed the enemy of the joker. Such jokes, there-fore, are a sin against charity, which teaches us to love our neighbor as our-selves. The gift of God called wit has its use, like all other heavenly gifts. If a man, for instance, blasphemously declares that he thinks God as Creator of the world has not done His work well. THE OUGHT. TO.BE'S.

THE CATHOLIC RECORD

deciares that he thinks God as Oreacor of the world has not done His work well, and a boy raises a laugh against the blasphemor, either by a witty an ever or by telling an anecdote, that boy in so data is complex ford. doing is serving God.

Some years ago a priest's duty led him into the company of men who were inclined to think in this blasphemous way. He did not argue with them. He simply told them of a man who thought simply told them of a man who through as they did. This individual was stroll-ing through the streets of a French town one Sanday after listening to a sermon in which the preacher showed that as the Creator was infinitely wise all the Creator's work must be well and and Cambridge appring ordered. Sauntering along enjoying the summer sun, trying in his own mind to pick holes in the sermon, he reached a wood, and there lay down to rest. "Now," said he, as he looked around, "if everything had been well ordered these acorns would be on the ground, not on that huge oak tree, and the melons would grow, not on the ground but on the huge oak." So thinking, he fell asleep. When he awole, it was with a start; something had hit him on the nose. Stretching ont his hand inquiringly, he discovered that he had been struck by a falling acorn. "Thank Goodness, after all," he exclaimed. "that it was not a melon!" This witty priest's anecdote caused the men to langh at the folly of their doubts, and did more good than if he had spoken to them seriously.

FIVE.MINUTES SERMON

Sunday Within the Octave of Christmas

THE FEAST OF THE HOLY INNOCENTS. And Herod sending killed all the male chil lren that were in Bethlehem and in all the onlines thereof from two years old and

Who is not shocked by the recital of Herod's cruelty? Carried away by pride and ambition, and the fear of losing what he had usurped, this tyrana tried to put to death the King of Kings by the murder of the Holy Innocents. Who in our day are like Herod? Those who murder innocent children. Fiend ish mothers desiring perhaps, to cover their shame or to escape the labor of bearing and bringing up children, take the lives of their unborn infants. Those, too, who knowingly sell or give or advise the use of drugs calculated to destroy the lives of the unborn-all such commit Herod's crime. Yet how often this crime is nowadays com-

mitted ! Woe to these wretches ! Woe to the Hered like physicians who, for any reason whatsoever, directly prescribe or use means to prevent child birth ! Hered met his punishment in a bad death, and his soul went into a hell of eternal torments. What must the mur-

derers of little children expect? But I have another crueity to cry out against. It is that of those who destroy the "little ones of Christ? by neglecting to instruct their little children in the way of salvation. The law of God requires that children as soon as they have the use of reason, which is about the age of seven years, should know the elements of the Christian doctrine, should know the ne-cessity of avoiding sin, and should be taught the practice of virtue; also, that children as soon as they are able to sufficiently profit by receiving Holy Communica, should do so. No child should ever be allowed to go beyond the age of twelve years without having made First Communion. Many can re-ceive First Communion at nine or ter years of age, and perhaps younger. Confirmation should be received as soon as First Communion. Parents are guilty before Ged if they do not re-quire their children to keep the com-mandments of God and His church from the conjuct recent until they leave the the earliest years until they leave the parents charge. How many parents do their little ones a deadly injury by not to Sunday sending them regularly to Sunday school ! What is it to bring up chil dren to burn in the fiames of hell for-over, as some Christian parents do? It is simply soul murder. It deserves no better name. Have you been guilty of soul murder? If to, hasten to repair the injury as much as you can. You can never do it wholly, but you nust do what you can. There is yet another cruelty towards "the little ones " of Christ. It is to scandalize them by your bad example. Instead of learning by your example to adore our Bessed Lord, to love and reverence His Blessed Mother and the saints, they, perhaps, learn to take God's holy name in vain. Your falsehoods teach them to lie; your dishonesty teaches them to steal. Your anger and encounting teach them to be stubburn teaches them to steal. Four anger and quarreling teach them to be stubborn and disobedient. An l Christian parents, be careful how you haug this millsione of scandalizing the little ones of Christ about your necks. Finally, you destroy your children by not correcting their faults. You wink at the evil which they do. You fail to punish them, regardless of God's honor and their good. If you do pun ish them, it is not "correction in the Lord," but you do it to gratify your satanic rage. Some fathers and mothers are not worthy of the name. The dignity and responsibility of

[Written for The Catholic Standard and Times by Rev. J. T. Roche, author of "The Obligation of Hearing Mass," "Our Lady of Guadaiupe," 'Month of St. Joseph," "Bellef and unbellef "etc.]

A POLITICIAN'S PLIGHT. As I write high society in Omaha, eb., is deeply stirred by the action of As I write high softery in bolands, Neb., is deeply stirred by the action of a Catholic Bishop in forbidding his people, under pain of excommunication attending the weddings of divorced persons. The Bishop's pastoral was coessioned by the marriage announce-ment of a member of the National House of Representatives to a young lady of that city. The Congressman, who has been divorced from a former wife, bears an honored Irish name, and has, without doubt, the blood of the ought to be's in his veins. His mar-riage, instead of being what it intended to be, a leading society event, has brought considerable disconfiture and undesirable notoriety to the parties involved, and bas, at the same time, brought out in clear relief the differ-ence between the Catholic and non-Catholic attitude towards such malodo rous unions. Of course, there were society Citholics who loudly declaimed against the Bishop's right to interfere in such matters, and some who attended the wedding function despite the dreaded excommunication. Such things we may alway: expect of people amongst whom the dictates of society are ever para nount to considerations of are ever para nount considerations of God and conscience. We have had this class of Catholies amongst us from the beginning, and they will be our shame and disgrace even unto the erd. I do not believe that any Catholic or

non Catholic who has given the subject thought will doubt the wisdom or the propriety of the Bishop's act. Divorce is becoming altogether too brazen. It has pushed itself into the Protestant pew and pulpit, despite the protesta-tions of the best men and women in all denominations. It has come to a stage when it claims equality with lawful and honorable wedlock. It is well, therefore, that the great leaders of the fold of Christ should warn the people from time to time of the unmistakable attitude of the Church towards this monster iniquity-legal divorce, and should forbid the faithful to countenance, by their presence or otherwise, the nation' predominant sin-legalized adultery.

AN OLD THEME. The problem of marriage and divorce has now reached the critical stage in this country. Were it not for the un compromising attitude of the Catholic Church, a floodtide of iniquity would

thing before it. "This is a hackneyed subject," I thear some one say. Yes, it is an old theme; but it is a theme of which a priest may well treat on bended knees and with a prayerful heart, for it is brought home to him every day in a hundred different ways. He finds the marriage problem to be as acute to day in every parish as it was in the days when God sent His destroying waters upon the earth because "the sons of

God went into the daughters of men and brought forth chi dren." Iogersoll in several of his lectures makes the wholesale destruction of the Madianites, as narrated in the thirtyfirst chapter of the book of Numbers, a strong argument in support of his contention as to the cruelty of Jehovah. It is one of the strongest arguments against the Christian's God to be found in the whole range of this great unbeliever's writings. On the face of it, the occurrence, as narrated by the in-spired author of the Pentateuch, is nothing more or less than a wanton massicre of defensiless women and innocent children. Herodotus, a Pagan himself, has supplied us with the best solution of Ingersoll's objection. He was the greatest traveler of pre-Christ tian times, and he has left us an interesting account of the manners and morals of the gentile races with whon e came in contact. One thing stard clearly out in his narrative, and that is the unspeakable depravity of all those Pagan people. It is almost incredible that human beings could have sunk so low in the moral scale. There is little wonder, therefore, that Moses should have commanded his followers to wipe the corrupt Madianites off the face of the earth. Their wanton women had led the chosen people into sin by enticing them to take part in the impure coremonies of their idolatrous worship, and Moses, by the command of God, determined to rost out the evil by de stroying a people who were unfit to live and perpetuate the human species. That thirty first chapter of the Book of Numbers is the greatest sermon on mixed marriages ever written. It is an evidence that the great law giver recognized the danger of union be on the believer and the unbeliever, and took a most effective means of pre venting the same. THE DEVIL'S FAVORITE LURE.

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the men and women who had not approached the sacraments. The neglect in almost every case could be traced to one cause a mixed marriage. And what is true of this parish is true of every parish in the land. You will find the great bulk of the ought-to be's amongst those who have married a non-C tholic husband or wife.

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O, yes, there are good men and women who have contracted mixed marriages. It is not of these I am treating. It is the bal one-those who have permitted themselves to grow cold and careless in the service of the Lord, who have, to all intents and purposes, given up the faith as one of the conditions of domestic peace.

I do not think it necessary to enumrate here the broad principles which lie at the root of the Church's disap-proval of such marriages. Its present attitude is the result of bitter experi-ence. Young men and women when under the influence of the tender pas-niam will make all kinds of promises. sion will make all kinds of promises. The majority of those promises are never kept. Priests and Bishops are accused of intolerance and a lack of liberality because they are strict in this matter. The real truth of the case is that they have not been strict enough.

scenes in the fife of the Wonder Worker of Padus) "Saved by an Inspiration" (illustrated). "The Lifting of the Cloud," by Mrs. Francis Chadwick. Chadwick, The lofant Mary," a brief recount of the devotion to the Infant Mary (illustrated). The Seven Rooms of Satan ?" a Ghost Story With a Moral, (illustrated). " Sibl," (illustrated). " The Fever Chapel," a Tale of the Nether-Ianda, (illustrated). Some Notable Events of the Year 1904 1905, (illustrated).

DECE

CHATS W

The Think not, peop lazily curtained w 7 o'clock cro toil, that you cause you c your luxurion Jeems or Me coffee and the prefer the Ye Devil for you Do not lay your soul tha Yonder yo with fists duy his thread be eon wrapped his arm, tast all your luxo His is the glory of work For there quick spring clock's summ breakfast, th air of early orous work it be pegging ing the etc machinery. It is occup

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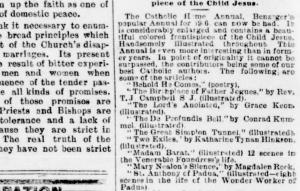
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CHARLES C. STARBUCK. Andover, Mass.

THE HABIT OF RIDICULE.

(From "How to be a Saint in a Workshop by William J. Forman.)

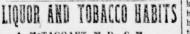
In Learly every workshop there is at least one man who is witty. Very often that wit is used, not in ridiculing what is wrong, but in ridicaling what is good. These men cause laughter by ridicaling purity of life, prayer, church going and other forms of holiness. He who does not join the laughter over the sinful jokes is at once noticed by his fellows, and perhaps they speak against him; but he is a hero, because he risks the displeasure of his fe low workers, and perhaps their ill-will, rather than offend God.

Though with their noisy tongues these men may pretend to think less of the boy or min who refuses to laugh with them in their silent souls they honor him for doing what their conscience tell them

hey should do. There are numerous people in work they shops who, when they joke, almost always do so at the expense of another. These men, if they feel inclined to say anything which they to have to say anything which they think fanny, will say it, no matter whom they offend. Now, a Catholic should refuse to en-courage joking which hurts another. Genuine wit is harmless, and only meant to chase gloomy thoughts and make the people who laugh brighter and better able to do their work-in other words better able to perform the tasks which Almighty God allots to them

Ridicule is a form of wit which fre

fathers and mothers are very great. See that you are faithful to the obligations which belong to your high and holy state.



A. MCTAGGART, M. D., C. M. 75 Yonge Street, Toronto.

References as to Dr. McTaggart's profession I standing and personal integrity permittee

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John Boyle O'Reilly has written an instructive little poem, which runs as follogs :

" What bait do you use," said a saint to the Devil.

Devil. "When you fish where the souls of men abound." "Well, for special cases," said the King of Evil, "Gold and fame are the best I've found." "But for common use?" quoth ite saint "Ab, then," said the Demon, "Fil dish for man,

not men, And a thing I hato Is to change my bait, So I fish with a woman the whole year round."

The man or the woman has ever been most effective lure of the evil one in drawing souls away from virtue. The Church has always discouraged what is known as "mixed marriages." It has had the very best of reasons. They have drawn more souls away from God than they have ever drawn towards Him. There are those who hold that if it were not for mixed marriages Amer ica would be to day more than half Catholic. I do not know how much probability there is in that hypothesis, but I think I am correct in stating that such unions have done an irreparable amount of harm to religion in every State in the Union.

This has been brought to my mind in which has just closed in the Church of which has just closed in the Church of which I have charge. At the close of that mission I made a partial census of

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competition moral law But it is rule this who have and who fe for their (the blame the condi living: an but the w he accepts No one v ruption and that i ing succes that godli world as w The found ity are lai hands are Honor, tr basis of t social syst fabric of c where thousand | a lie sells sells a tho lost by be lost by be greater fol imagining more than tory of th son is aga about us filled with

by deceit that it is men are ho the rule of will stand dollar tha season. I tute them made fast starving 1 gives an transient ness of th