÷

Transubstantiation are light and airy compared with the necessity which lay upon the Reformers of proving that the same thing is and is not, has been and has not been, for nine, or twelve, or fourteen hundred years. All the Grecian Sophists put together would have found here an invincible task. Say I not well then that in controversy, the sixteenth and seventeenth centur-Sacred Heart Review. LIC CHURCH

### ST & FROTESTANT THEOLOGIAN. CCCLXVIII.

I have already adduced one great rievance of ours against the Catholics, samely, that, at the time, in England, which we proudly look upon as our seculiar era of martyrs, they will insist m confronting us with the figure of Sir Phomas More, to whom intellect and the sixteenth and seventeenth centur-ies ought to be superlatively ours? Are they? I am afraid not. Let us look a little. No one can doubt the perfect com-pactness and exalted talents of Calvin's *Institutes*. Yet these give only one side of the Reformation, and that the side detested by the Lutherans, the Arminians, and the Anglicans. There-fore they do not come under our present reckoning. Thomas More, to whom, intellect and moral worth both taken into account, moral worth both taken into account, no one of our Protestant heroes can make approach. Besides, as the Even ing Post, I believe, remarks, our martyr of highest rank, Cranmer (pleasantly called a martyr, because we don't know what else to style him), sinks into in-significance alongside of Thomas More. Then, although the Catholics might very well have been content with More alone, they will insist on oppressing us with the additional mainteen of Canadian

alone, they will insist on oppressing us with the additional weight of Cardinal John Fisher, whom the late Bishop of London describes as the holiest Eng-lish Bishop of his time, and of Abbot Whiting, whose sanctity is worthily ex-Whiting, whose sanctivy is worthily ex-tolled by Dean Hodges, besides the Carthesian monks, and various others, and later on, the Campions and South-wells and other suffering witnesses, Jesnit and non-Jesuit, of Elizabeth's time. I speak of those only whom even Froude does not accuse of plots against the One r the Queen.

I wonder if the Catholics can not b I wonder if the Catholics can not be made to see that all this array of their martyred worthies very inconveniently encumbers the ground which we had staked out as exclusively our own. In Western parlance, they are "jumping our claim." I hope that we can still anjoy spiritual excellence and courage of conviction unto death, of which there is abundance on our side also. Yet we no longer have that undisturbed satis-faction in Foxe's Book of Martyrs, read in the comfortable persuaion that we in the confortable persuasion that we are the Lord's people, and that, in the amiable words of John Knox, "every Papist is an Infidel," which we of the elder sort remember to have been our happy possession fifty or sixty years ago. At present audi alteram partem keeps uncomfortably sounding in our ears, an admonition, improving, no doubt, but not always quite agreeable to flesh and blood.

these brief reviews the supreme busi-ness of man upon earth—the salvation of his immortal soul—has been kept prominently in view. We have seen the purpose of his creation: we have considered his relations to his Creator, However, I suppose their is no possi bility of persuading the Holy See to reverse the beatifications and ap-proaching canonizations of the saintly to himself and to his neighbor. have also considered the laws and the means given him to attain the final end women who suffered under n and Henry and Edward and Elizabeth. We must therefore e'en subdue our pious resentment as best we can, and accept forms his life to these laws and dili-gently applies these means the end of resentment as best we can, and accept the accomplished fact. We shall also, in time, probably get in the way of porusing a second volume additional to Foxe, besides owning, as Professor Gairder admonishes us, that the origipay the penalty for his failure, which is eternal punishment in the torments of hell. Both reason and revelation nal Foxe can only be trusted after he has been severely revised.

So much for our first great grievance. Now for the second, which belongs about a hundred and fifty years later.

It looks sometimes as if the Catholics were not fully aware that, in the field of controversy, the sixteenth and seventeenth centuries ought to belong pre-eminently to us. Do they no know that in 1517 the Gospel wa was suddenly discovered by Martin Luther dug out of the ground at Wittenberg, like a forgotten vein of coal?

How long it had lain concealed there was a point upon which the reformers were not agried. Some said, since Gregory the great; some since St. Sylvester; some since the death of John.

The question also who brought it to Saxony to hide it, until it should be found again by the Wittenberg friar so eminent for his apostolic mildness and purity, and balance of belief, and love of the ignorant and the weak, as is love of the ignorant and the weak, as is proved by his affectionate salutations of them as hogs and asses, only worthy to be beaten and starved, or else broken on the wheel, this interesting point is to have been left wholly unconsid-Whether it was Barnabas or

Joseph of Arimathea, or St. Ursula and her virgins, that brought it to the

## THE CATHOLIC RECORD.

### FIVE-MINUTES SERMON

Thirteenth Sunday After Pentecost. SHAMELESSNESS IN SINNING.

- There met Him three men that were lepers, who stord afar off and lifted up their voices, saying: Jesus. Master, have mercy on us. (The gospei of the Sunday.)

sixteenth and seventeenth centur

reckoning. Hooker's Ecclesiastical Polity is a

Hooker's Ecclesiastical Folity is a work of the noblest genius. Of the first book Pope Urban VIII. said, after Car-dinal Allen had translated it to him out of the English: "It is worthy to en-dure until the last fire shall consume all

learning." Yet this book is simply a work of exalted Christian philosophy. It is not controversial at all. The re-

maining books are cogently and crush-ingly controversial, but these are directed, not against the Catholics, but

directed, not against the Catholics, but against the Puritans. A Catholic would enjoy them almost as much as an Anglo Catholic. Therefore, for our present purpose, we much set Hooker

the Protestants, omitting occasional flashes of ability and setting aside Luther's indescribable blackguardism, do not seem to approach, in lucidity and cogency, Cardinal Bellarmine, although

he is not, strictly speaking, a man of genius but rather of eminent tal-

The one unapproachable controversial

work on either side is Bossuet's Vari

ations des Eglises Protestantes. It is

worth a more particular considera-

THE FOUR LAST THINGS.

Frequently during the course of

of his creation. If he faithfully con-

neaven. If he fails to do so, he mus

clearly point to this conclusion. How plainly this unfolds to us that there must be an Eternal Judge and a

just judgment. Without both there

soul, which is immortal.

ald not be eternal reward nor eter

Some doubt and many deny eternal punishment. They boldly proclaim there is no hell. They say such a doctrine and such a place is repugnant to an infinitely merciful God. But in

doing so they indirectly deny the exis-tence of God.

The reason-God is an infinitely

Perfect Being. This implies that He is infinitely just as well as infinitely merciful. As immortal souls, however,

are the subjects of His judgments, there must be places of eternal dura-

tion for the carrying out of His sentence tion for the carrying out of His sentence —heaven for the good: hell for the wicked. They, therefore, who deny the existence of hell indirectly deny the existence of God, because they deny that He possesses the attribute

of infinite justice, and hence deny that He is an infinitely Perfect Being.

Finally, judgment-eternal reward or

will be attained, namely,

CHARLES C. STARBUCK.

properly controversial works of

lso aside.

ents.

tion in our next.

creation

Andover, Mass.

Leprosy, my brethren, is often spoken of in Holy Writ, and is considered a type of sin. It is a loathsome and contagious disease, and when a man was so unhappy as to contract it, besides being driven away by the Mossic law, he field in very shame from the company of others. So it is with the common run of sinners; one of their direst sufferings is shame, from which comes such re-morse, such self detestation, such rea sonable envy of the happy state of the innocent, that, standing afar off, the poor sinner at last lifts up his voice and cries to our Lord for mercy. So

there is always some chance for a poor sinner while he is ashamed of himself;

where there is shame there is hope. But, brethren, it happens in our times that there are many sinners without shame. Many great sins are done almost as a matter of course, and some even made matter of jest, perhaps of boast. Need I mention them? Time was that if a man wished to see a vulwas that if a man wished to see a var-gar play he was forced to creep up some dark alley; now he may go to a filthy opera in a coach and four, and with the lords of the land, ay, even the ladies of the land, When you and I were boys there was but one commonly known illustrated names with immoral

known illustrated paper with immoral pictures and bad reading matter; the newsdealers now hang their stands all even young women buy and read them without a blush. You and I can re member when it was a disgrace for a man to idle behind a bar-room counter and get his living from the drunkard and spendthrift. These men make our laws now. It used to be the pride of a young man to get to work as soon as hear now too often of hearty young men shamelessly dependent on their parents. And we know of too many

parents who are not ashamed of habits parents who are not asnamed of habits of intoxication nor of cursing in the hearing of their little ones. And how many mothers of families are there whose harsh voices are heard all over the neighborhood, quarreling with their husbands and scolding their children! Time was when a drunken woman wa what the Scripture says she is "a great wrath, and her shame shall not be hid." Now they publicly send their little boys and girls to the saloon for beer. Do I exaggerate? Am I not, on the

contrary, forced for decency's sake to pass over other shameless sins, which all but the blind and deaf know of among us? Indeed, dear brethren, the among us? Indeed, dear brethren, the word of God is true now as of yore that sinners "preach their shame like So-dom." The lepers laugh at their leprosy. They run in among us to blight us. Their disease, that blight which withers the soul with eternal decay, they rub off upon us. They do it by hed compute by lengthing at the it by bad example, by laughing at the simple virtue of good Christians, by jesting and mockery, by bullying by ill gotten riches and ill-gotten power. nal punishment. Plainly, too, these must be eternal, otherwise they would not be of sufficient duration for the

But we must remember that they are all this time really sinners, and worse than ordinary sinners, because without shame. Here, then, is our first duty; not to permit human respect, worldly position, or a bullying tongue to silence our love of God's honor, our detestation of what does it harm and our pity for the sinner himself. good remedy against shamelessness in sinning is just a little plain talk. If sometimes, instead of laughing at a vile jest, we should say, "You ought to be ashamed of yourself," we should please God and save souls. In the family, especially, parents should create a sound family opinion about places and persons and reading and amusements and all things else that lead to sin bad threatres, moonlight excursions public balls, liquor stores and beer panie bails, liquor stores and beer gardens. A little plain talk, accom-panied by good example and much prayer on the part of good Christians, will do a great deal, if rot to cure the leprosy of sin in those who have it of



## THE VOICE OF NATURE.

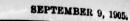
Everything about us speaks to us and tells us of the great and good Creator-great because His works are mighty, grand and beautiful : good because He has made man and end because He has made man and endowed him with the gifts of intellect, of affec-tion 'and of will and has made all other created things for his use and benefit. "The heavens are telling of the glory of God," and all nature speaks His praises. The fields yield their products, and the prairies are all with stock-the horse. the cow and the with stock-the borse, the cow and the sheep. The seas and rivers are run-ning with fish. all bespeaking God's greatness and bounty to man made to His Divine image.

What is the message of nature? First, that God exists, and, secondly, that man should adore and love and serve Him because He has lavished His gifts so abundantly on him. But is girts so abundantly on nim. But is this message heard? By some, yes: by others, no. It is heard by the good of every clime, though the acknowl-edgment of it varies as to form. The untutored Indian in the forest can only give expression to it as his light sug-gests, and the benighted Chinese will look up to the great sun in the heavens and give tribute to it as the mighty power of their being and to whom they owe adoration and gratitude.

But there are also among the unciv ilized pagan nations, just as among the civilized Christian nations, many who have bad hearts and who refuse to give mage of any kind which their natural ghts and feeling suggest. In a word, they are recreant in performing a duty which they know their creation and dependence imposes on them. And what is the consequence ? A sinking down on the part of such to low standard. They become like the mere prute creation who have no reason, but only instinct, and they become lower than the animals-all of whom show gratitude, which these intelligent, yet perverse beings do not manifest. And as a consequence this mere animal na-ture shorn of its gratitude, which some men will follow, has its results in low civilization and stunted progress, for to advance men in both, even as regards this world, there must be incen tives and aspirations springing from a source higher than themselves and greater than any of the mers created things around them. It is in this sense that the claim is made for Christianity that it has been the force to enlighten and civilize the world.

Now what are we to understand by enlightenment and civilization is not mere material progress. The ancients had this even greater than ourselves, as we see by the ruins of what were once the mighty buildings of ancient Greece and Rome. But it is the spirit-ual development, the life and actions of the soul upon the minds and hearts of men which Christianity brought to the world and which has unfettered the mind and ennobled the heart and made man look up to God after the manner of Christ His Son, to give Him the homage of His being and to make all his faculties and his powers have Him for his first and final cause.

Now let us be definite. When we say here Christianity we must declare that we mean the Catholic Church, for se days that the world was being in tho brought from darkness into light she was the only Christian Church exist-ing; and we must claim to day that she, the churc



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we should be moved by these that principles and not when we come to d e and must leave the world, as, everal of our American universities alas! is the case with so many.

this year, the Herald notes it as a re-As all nature glorifies God man must glorify Him, too. Yes in the intelli-gent, active homage of man God re-ceives, as it were, the homage even of things inaujurate and these which things inanimate and those which, though animate, are without reason Nature's voice, therefore, which It is speaks out from every tree and flower. since in every breeze that wafts their fragrance in the air, that there is a great God over and above all and that should ever adore Him; love Him for His benefits and serve Him for His erfections, infinite majesty and glory. -Bishop Colton in Catholic Union and Times.

## SUPERSTITION.

It is a common saying among those ho understand little of Catholic doctrine or practice that Catholics are superstitious. These same people may have the most absurd notions about religion. Many of them swallow at a gulp the foolish teaching of Mrs. Eddy guip the foolish teaching of Mrs. Eddy or "Prophet" Dowie. Others profess no religious belief whatever. They proclaim themselves skeptics in relig-ion and yet regulate their actions according to what they regard as "lucky," or "unlucky" signs to which a reasonable person vould pay no atand other charlatans who make a living by deceiving the credulous. The fact that such fakirs can advertise so extensively proves that they find plenty of victims. There is more su-perstition in our large cities to-day, in spite of our hearted aplichtment these spite of our boasted enlightment, than

has existed for centuries. It does not go under the name of superstition. It is called clairvoyance, palmistry or some other modern name, but it is, for all that, but the name, rankest superstition.

There may be some Catholics who are so ill-informed or so credulous as to be deceived by the same or similar foolish practices. The reason is not in Art Windows their religious training, but rather in the lack of it. Catholics who know their religion are not affected by this sort of mild insanity, which, with some sort of mild insanity, which, with some outside the Church, passes for a relig-ion. They have firm religious beliefs based upon adequate reasons. Only irrational belief can be classed as superstition.—Omaba True Voice.

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markable evidence of the way women are coming to the front. "Yet," re-marks the Pilot, "in the old Catholic University of Bologna early in the fourteenth century-and equally with-out fuss or feathers-Novella Calderini received the 'Doctor's laureate,' and often replaced her father, the famous jarisconsult, Giovanni d'Andrea, in his professional chair; and in the same university, two centuries ago, Anna Morandi-Mazzolini was professor of anatomy. A Vicious Fallacy Exploded. The fallacy that children imbibe religion and morality with the air they breathe at home and on the streets is

Women in Universities

Because women have won honors in

thus effectively exploded by the School Guardian, a Protestant publication : "It is a serious mistake to assume that children, by inside to assume that know their duty. Their conscience needs to be enlightened and their judgment formed by the standard of divine truth. Their obligation to God, themselves, their parents and family, their neighbors and their country, should be explicitly taught them that they may grow up as devont Christians and useful citizens."-Holy Family Church Calendar.

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greater demands tem than can be It cannot too o "all work and dull boy." It is a farmer to over or that of his bo harvest season a mere machines t are worth. Some little re

should relieve The hours aft with social and Men wi after the zest a conversation an be any legitima must take it : put it off to son future, when o are and idlenes and the most soman, and he to be as chee stances will pe The Cha

Popular pe personal char cultivate all qualities which

SEPTEMBER 9,

CHATS WITH Y

**CHAID WIIII** Everyone should la for a rainy day. Old ag should not be made w No matter what stat cupy, it is important to getence, however small live when incapacitated man who goes along in its his working years an unwelcome burden a colining years.

his declining years.

The day before the at St. Pierre, the Ital jina," was taking h but her skipper, Leboffe, became so

threatening appearant that he decided to

the captain was imm

surances that Mt. I

does this morning,

Naples, and I am ge here. I would rathe

would run here." Twenty-four hour

Twenty-four hour and the two custon had tried to arres were dead at St. "Orealina," with he was alse on the big ward France. A unaiterable decisit wetheres and y

weakness and y would have led to

Marden in Success.

God said to Ada

of his brow he sho Henceforth work

chief functions of

he is discontented

and evil ; with it,

ing equal, he app

We are again

At Work

An Insta

nks of the Elbe, is a question which we shall probably remain un-decided until some subterranean in-scription throws light upon it.

A much more important question still remained to be pondered. Through all the ages missionaries and martyr had been giving up their lives that the name and honor and message of Christ might be made known among the nations. They had baptized millions of disciples, and had been the means of regenerating and elevating myriads of Under their influence a thon. sand abominations once enthroned in temples had passed out of sight or out of being. They made the essential and eternal worth of every human soul an axiom of belief. That "we are members one of another" was something on which they insisted so strenuthat to this day, however many may forget in fact, it is only some such men As William G. Sumner who venture to contest it in word. Up to the very eve of this incomprehensible discovery at Wittenberg, the Catholic Church in Germany, as is remarked by two Ger-mans hostile to her, had steadily, and successfully, contended for the rights of humanity against mere rank. Faith rights Hope, and Love had been made the supreme vir ues, which all reverenced, and which very many followed. And all this in the name of Christ, and with constant appeal to His words, and the words of the Apostles, and the Prophets

Now what was this regenerating in fluence, which, though leaving the tares still growing everywhere with the wheat, as we are admonished shall be true to the end, had so profoundly changed the face of the world "through all the kingdoms that acknowledge

We should naturally say : " It was whe Gospel." when Gospel." Yet how could this be, when we have learned that the Gospel had just been turned up fresh at Witerg, alongside of the Saxon iron ores, besides subordinate excavations at Zurich and Geneva ? Here was an insoluble problem to be solved, which reguired the highest speculative genius. This commotion y The quadrature of the circle is a mere trifle compared with it. All the ob-fections brought by Protestants against the return of grace.

punishment—which means heaven or hell, necessarily implies death. In other words, before it can begin to God's eternal decree the soul serve must be separated from the body. Hence death, judgment, heaven and hell, which we shall consider separ-ately, are called the four last things of

mbered. - Church Progress.

### The Cant Against Churches

Over in New York the editor of the Socialist weekly, The Worker, says that churches ought to be taxed and that chure platforms of his party ought to carry a plank so declaring. Let us see. The money invested in New York Catholic churches alone runs far up into the millions. Every cent of this cash was paid out to workingmen of one sort or another. The taxing o churches would tend to prevent church building. If there were no churcher builded thousands of architects, car penters, bricklayers and other working men would be deprived of labor and

Wages. If church building stopped, labor would be in a pitiful condition, indeed. It is safe to assert that if all churches were destroyed it would take one hun-dred thousand men working night and day twenty long years to rebuild them. From a practical point of view the Church is the workingman's best friend, and it pays no profits. Why should it be taxed ?—New World.

### IMITATION OF CHRIST.

THAT A MAN SHOULD NOT BE TOO MUCH DEJECTED WHEN HE FALLETH INTO

SOME DEFECTS. Put it from thy heart the best thou canst; and if it has touched thee, yet let it not cast thee down nor keep thee a long time entangled.

At least, bear it patiently, if thou canst not receive it with joy. And though thou be not willing to

bear it, and perceive an indignation arising within thysolf; yet repress thy-self, and suffer no inordinate word to come out of thy mouth which may scandalize the weak

This commotion which is stirred up in thee will quickly be allayed, and thy inward pain will be sweetened by

eprosv any rate to keep the lepers standing in Christ, is the only one who has afar off from the uncontaminated and innocent.

in in those who have it. at

THE CHARITY OF

COMPELS

Who can live among men and remain unmoved at the prevalence of vice and error—unless he has no heart for God's rights, no pity for man's ruin. Errors are rampant which confuse the very idea of God, such as Agnosticism and Christian Science; or which confuse the innate sense of good and evil, as those taught in many popular novels Look at the very frensy of immorality that reigns in the lives of vast multitudes, a perfect rage of lust. destroy ing both soul and body. Millions and hundreds of millions of the peoples' money stolen under cover of law— Satan served not only by violence and cunning, but by means of the institutions and ministers of order and justice. Satan appeals in the name of every passion, and men and women of all classes re spond as if he were their creator. Prompt obedience is given, as also artistic taste, elegant literature un-tiring and affectionate fidelity. Who that believes in the sovereign majesty that believes in the sovereign majesty of God can remain unmoved? Who that loves Jesus Christ can sit down content ?- The Missionary.

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lic Church, the Church of the Apostles, we claim that Christ said, "Behold I CHRIST am with you all days, even unto the end of the world," and that the gates of hell would not prevail against His Church. Nature lifts us up to God, and through the natural we are led to the supernatural; for "let us look up

through nature, says the poet, and see through nature, Nature's God and see-ing God we are led to adore Him and ing you we are led to adore Him and to spiritualize our lives and make all things tend to His glory and, eventu-ally, that is at our death, to bring us Himself, never to be separated from Him. Knowing God, we realize that in Him alone is our end-the object for which He created us. Yes, we realize that we were made not for that we were made not for this world, for its fleeting joys nor this world, for its heeting joys nor its empty wealth and honors, which fail of satisfying those who possess them, but that we are made for God, in Whom we shall find the realization of our hopes and the fulfilment of our desires, in Whom we will find rest and peace as, in our final end, each one realizing for himself what St. Augus-tine realized and declared when he said, "I have sought rest in all things, but in thee have I found it, O Lord!" This is Nature's voice and the super-natural eachers to it, and the Church natural echoes to it, and the Church so defines it for us and makes it clear to the whole world. She is the world's divinely-appointed teacher, for it was of the Catholic Chursh our Lord said,

"Go forth and teach all nations," and "He that hears you, hears Me, and he that despiseth you despiseth Me."

The fundamental principle, then, all teaching or all that this world can teach us, must be God, and the end of all creation is likewise God, for our divine Savioar, speaking of Himself as God, said: "I am the beginning and College, Toronto. Right Rev. A Sweatman, Bishop of Toronto Hon. Thomas Coffey, Senator, CATHOLIC RECORD, London. the end. '

Man, the highest type of creation, for whose use all the rest of creation has been made, must realize that he comes from God and is to go to Him and should ever tend to Him. It is through the whole course of our life

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wonders Everybody qualities and lovely when principle of lives in this pleases ; a c pels. We can to one who -who giv always tryin and to give t On the other people who something o way in front in a car or a ing for the choicest bi always want the restura others. So if we sonality, w mainly in w desire to pl ful, to be fare, to a everything

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