## Bacred Heart Review. THE TRUTH ABOUT THE CATHO-LIC CHURCH

#### TY & PROTESTANT THEOLOGIAN. CCCLXVII.

On pages 336 and 337 Professor Emerican treats of the Albigeness. His description, though brief, is in full agreement with Bossnet's extended de-tails, and with modern Protestant re-bearch, as expressed in Neander, Creighton, Paul Sebatier, R. D. Hitch-cont and others. It is utterly at Yarcock, and others. It is utterly at var-iance with the traditional Protestant ince with the traditional Protestant potion of the Albigenses, as an eminent body of evangelical Christians, a mag-nificent anticipation of the Reforma-tion. This is not even true of the Waldenses, as long as they remained properly Waldenses, nor indeed, of Wycliffe or Huss, while it is not true of the Albigenses in the remotest ap plication. These stood entirely out-side the bounds of historical Christian-ter, They would not be recognized as ity. They would not be recognized as Christians by any body of Trinitarian Protestants.

The first Protestants, naturally enough, but none the less absurdly, were prone to assume that, after the first four or six General Councils, every sect calling itself Christian and pupped to Rume, at least in the West ed to Rome, at least in the West, opposed to Rome, at least in the west, must have been in substantial agree-ment with them. They did not reflect that negation is no ground of unity. There might be fifty reasons of separa-tions from Rome, utterly at variance with each other. The adherence of with each other. The adherence of these might sometimes combine against the common foe, like the Jew-ish sects at the siege of Jerusalem; but when the crisis was over, or even be fore, they would be sure to fly spart, and he found at bitter strife with one an other. This was even true of the Luther-ans and Calvinis s, a'though their differences were hardly vital. But for their intense mutual hostility, some think that Protestantism might have estab ed itself down to the Alps and the Pyrenees.

That the Lollards at last became Protestants was partly owing to their greatly reduced numbers, and partly to the fact that Wycliffe's system, as Bishop Stubbs points out, was little else than mere denial, while the Roformation, although too largely negative, was far from being all negation. As it is, Professfor Pollard is inclined to think that the semi Catholic char-acter of Anglicanism may be partly owing to its large admixture of Wyclfi-

The Albigenses, however, and the other branches of the Cathari. or Patarences, in Aragon, Italy, Germany, Holland, Hungary, Poland and Bul-garia (in which last country resided their pope) had a very elaborate and positive system and one utterly op-

posed, at every point to the Gospel. It is perfectly well made out that they were thorough Dualists. They held that they are two Gods, one supreme and perfect, and the author of spiritual life, the other evil, or at best imper-fect and ignorant, who is the creator of matter and framer of the visible vorld. Matter is essentially evil, and therefore the whole order of the world, as resting upon the existence of matter, is evil also. Especially is Govern ment evil, aud still more Marriage, as bringing spirits into material bodies. They allowed the use of no warm-blooded animal food, because this was too strongly material.

They regarded the ignorant and im perfect God as identical with Jehovah, and therefore detested Judaism and and therefore detested Judaism and the Old Testament, rejecting naturally every part of the New Testament which they could not interpret away. They scorned the Twelve Apostles, but admitted Paul, after expurgating him to their liking. Doubtless, there were different schools among them, not all equally hostile to the Twelve. They admitted Christ as a messenger

from the Supreme God, and in some mense or other, the Redeemer. There-fore they would not admit that He could possibly have had anything to do with matter. Therefore His Bists Baptism, Life, Death, Resurrection, were all purely phantasmal. In other words, they angrily denied "that the Christ is come in the flesh." As they could not possibly carry out their principles in full, without break-ing everything to pieces, they had to content themselves with first setting up a class of "the Perfect," who alone had the hope of salvation in its full sense, although by their intercession the laity might be admitted to some sort of inferior salvation. The Per-fect could not hold any commerce with the world, beyond receiving from lay hands such vegetable foods and gan ments as might keep them from abso lutely rerishing. They were very rig-prous in maintaining this austere self-discipline, and neither Bossnet nor nor Protestant authors seem to charge them with any evasion of their sternest ob ligation. Indeed, the Perfect were known by their languid and extenuate condition. The laity were also forbidden to eat any warm blooded animal food. They were allowed, reluctantly to marry, but were admonished that their marriages must not be fruitful of more than one, or at the most, two children. "Race suicide," we see, was not so displeasing to them as the natural results of natural It was not so much chastity marriage. that was epioined upon them as the avoidance of offspring. As they denied all obligation of martyrdom (although, curiously, they looked with favor on suicide) they had no scruple against dissembling their belief to any extent, and against taking part in all the sac aments and cere-monies of the Catholic Church. However, they ascribed to these no spiritual value, and only used them where they

Albigenses were commonly worthy people, that is, they were not given to murder or profligacy or theft or fraud, and they were commonly employed in and they were commonly employed in some useful handicraft. Yet it is hard to call people worthy who favor suicide, and limit the natural fruits of marriage, and who, despising and abhorring the beliefs around them, do not hesitate to conform themselves to them in everything for the sake of their own personal safety. Moreover, no one can be morally worthy in the proper sense except as his conduct of life rests upon a true theory of things heavenly and human, and assuredly the Albigensian theory of God and the world was the opposite of moral health.

opposite of moral health. Those were harsh times, and the struggle took on the nature of the age, but the conflict between Manicheism and Christianity was inevitable, and Paul Sabatier is doubtless right in sayradi Sabater is doubters right and ing that the victory of Rome, lament-able as are many of the details from our present standard of feeling, was the victory of right reason, saving Euro-pean society from falling a victim to a sullen and disintegrating irrationality. Although scholarly research will in time make an end of the elder Protest-ant veneration of the Albigenses, this ant veneration of the Albiguises, this unwarranted worship of them is still far from being extinct. In the first edition of Johnson's Cyclopedia they are described as excellent people, whose belief and conduct have been foully maligned by Catholic slanderers. Unfortunately Protestant research now fully concurs with the elder Catholic authorities. These bring no charge against them of promiscuous immoral-ity, which you only see in ordinary Catholic writers. Bossuet gives the independent reports of Catholic observers, from Aragon to Poland, and they all agree, in substance and in detail, with such subordinate variations as might be expected between various schools of this widely extended move-ment. We know the Albigenses of ment. We know the Albigenses of Provence and Gascony best, but the general name was Cathari, "the Pure." Essential unity was maintained by their common dependence on their Bulgarian pope, although, when intercommunica-tion was so difficult, his practical juris-diction must have been a good deal limited limited.

The Methodist Dr. William Rule, in The Methodist Dr. within the figures in his ill tempered History of the Inquisi-tion, talks in the ridiculous elder style about the Albigenses as "the evangel-ical party." Setting aside its sensual-ism, we might much better call Mohammedanism "the evangelical party," for, as Dr. Dollinger remarks, this is much nearer Christianity than Manichæism was. Indeed, I under-stand that the elder Munichæans, more logical, disowned the Christian name.

Even Vaughan, in his " Hours with the Mystics," describes the Albigenses as having a popular and more practicable form of religion than the Roman Catholic. It is plain that he has not yet so much is a glimmering apprehension that the Albigenses were not Christians at all, any more than the Brahmins of India, except as their constant use of the mutilated Scriptures, and their contact with Church, gave them something th Christian coloring, and emboldened them to call themselves Christians.

Vaughan wrote somewhat too early for the Protestant researches, but h had access to the Variations, and these alone are abundantly adequate to show how far from the authentic Gospel al the schools of the Cathari were. How ever, he was not likely to make much use of Bossnet's citations. These are too ample, and too thoroughly wel attested to be altogether agreeable to us, who profess "the true faith." well It may be well, in our next paper, to remark a little more at length on the

Variations. CHARLES C. STARBUCK. Andover, Mass.

# CONCERNING DEATH.

## THE CATHOLIC RECORD.

FIVE-MINUTES SERMON Twelfth Sunday After Pentecost.

OUR NEIGHBORS. Which of these three, in thy opinion, was seighbor to him that fell among robbers ? But le said, he that showed mercy to him. Gospel of the day.)

We are taught in the gospel of to day We are taught in the gospel of to day to love our neighbor as ourselves. Now, if we have this love it shows itself in deeds. If, when we see our neighbor in distress, we pass by, thinking some one else may help him, but we cannot, we are like the proud priest and the Levite, not like the good Samaritan. Our Lord, after describing the charity of this Samaritan, says: "Go and do then in like manner." We can not pass Dur Lord, after oescribble, "Go and do of this Samaritan, says: "Go and do thou in like manner." We can not pass thou in like manner." thou in like manner." We can not pass by our neighbor when he is in extreme necessity without sin; and if his neces sity be great we must help him, at least out of our abundance. It is a mistake to think that we are free of obligation in this matter. St. John says: "He that hath the substance of this world and shall see his brother in need, and shall shall see his brother in need, and shall shut up his bowels from him, how doth the charity of God abide in him? Are not all men creatures of God? Are not all men redeemed by the Blood of Christ? Does God give more of this world's goods to one man than to an-other because He loves one more than another? Not at all. The poorest in this world's goods may be rich in God's grace. It is plain, then, that if God has charity for all men, we cannot have His grace if we do not exercise charity owards all, and particularly our neigh bor in distress. We must love those whom God loves if we love God, and this love must be active-" not in word

nor in tongue," says St. John, " but in deed and in truth." deed and in truth." We all pray to God for mercy; but if we would find mercy we must show mercy. "Blessed are the merciful." says our Lord, "for they shall obtain nercy." But, says St. James, "judg-ment without mercy to him that hath not done mercy." Mercy shall be granted to the merciful, but it shall be denied to the hard of heart. "Deal denied to the hard of heart. " Deal thy bread to the hungry," says Isaias, "and bring the needy and the harbor-less into thy house. Then thou shalt less into thy house. Then call and the Lord shall hear.

St. Jerome says: "I have never known a merciful man to have a bad death." The word of God encourages us "to redeem our sins with alms and our iniquities with works of mercy to the poor." It says further: "For alms deliver from all sin and from death, and will not suffer the soul to go into dark ness." We are taught also in Holy Scripture that Christ considers as done to Himself what we do for the poor, but that if we refuse to help those in dis-tress it is as if charity were refu ed to Christ Himself. The sentence which shall decide our eternal happiness or woe will be according to our behavior towards our neighbor in distress

Let us take care not to be deaf to the cries of the suffering poor; let us rather the lovely virtue alloner says: "It embrace with affecti of mercy. Bishop Challoner says: was mercy which brought the Son of God down from heaven to us, and it is mercy which carries us up to Him." He calls "mercy the favorite daughter of the great King." The reward of the merciful will be very great. "He that hath mercy on the poor lendeth to the Lord, and He will repay him."

Those of us who labor in the sacred ministry and those who do work in the Conference of St. Vincent de Paul meet continually with persons whose distress appeals most powerfully to our charity. How we wish the offerings for the poor were more generous! How we wish God would inspire pious Christians te send in donations for the poor! If you would sometimes send into the church office envelopes containing money for the poor, what good use we could make of it, and how it would call down the mercy of God upon your souls! Breth-ren, we have Jesus Christ with us in the persons of the poor.

INFLUENCE OF THE GRAVE. Standing recently at the open grave



gainst colic, cholera infantum and the ills of the "second summer," Physicians say that Nestic's Food Babies are so nourished that Hot Weather can't affect them. Baby's health depends on baby's food. Nestle's Food means healthy babies. Sample (enough for 8 meals) sent fice on request. THE LEEMING, MILES CO., Limited, Montreal. 

## LAST DAYS OF VACATION.

A few weeks more, and the summe vacation period in our schools will be at an end. Soon the army of children will again be gathered for further educational advantages, in primary, socondary and higher institutions of earning.

It is proper and opportune, therefore, for parents to give the matter their careful consideration. Tardiness in this particular frequently leads to serious mistakes. The selection of schools for children is a matter of no less importance that has a matter of ho less importance that he guarding of their companionships. Parents as a rule, are quite solicitous concerning the latter, from a social standpoint. They should be more so concerning the former, from conscientious religious convictions. Of course, we are speak-ing of Catholic parents.

do direct good to the body, blood and nerves. They fill the veins with new, rich, red blood; they brace the nerves; IIIDuring the past two months we have on many occasions proven to them the rich, red blood; they brace the herves; they drive out disease by going right to the root of the trouble in the blood. They always do good-they cannot pos-sibly do harm. Mrs. Geo. Henley, Boxgrove, Ont., says: "It is with thanks that I tell you that Dr. Wil-liams' Pink Pills have oursed me after absolute pecessity of moral as well as mental training. And we have demon-strated the fact by quoting the opinions not only of eminent Catholic authorities on the subject, but also the opinions of prominent non-Catholic educators. In liams' Pink Pills have cured me after my doctor had said I could not be cured fact, the views of the latter have made use of more frequently than those tering of the heart, and sometimes severe pains. The least exertion would of the former.

From the great mass of evidence adduced but one conclusion follows, namely, that religion and citizenship are suffering because our system of popular education is divorced from moral training. Therefore in these last days of vacation, when parents are about to make their selection of schools, the testimony should be kept prominently in mind. If they would have their children faithful to God and country they must have them trained morally and mentally. They must place them in the hands of those

Now, Dr. Williams' Pink Pills build whose curriculum embraces both. This means the parochial schools for up strength as they did in Mrs. Henley's case in just one way — they actu-ally make new blood. That is all they those ready for primary and secondary education. It means the Catholic do, but they do it well. They don't act on the bowels, they don't bother with mere symptoms. They go right to the meat of the transle in the bland college and academy for those pre-pared for higher education. It can

# SEPTEMBER 2, 1905.

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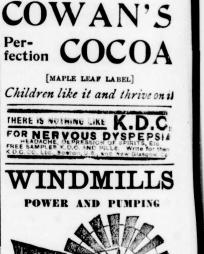
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thousand others. Do Nor DELAY.-When, through debilit digestive organs poison finds its way into blood, the prime consideration is to ge poison out as rapidly and as thoroughly as sible. Delay may mean disaster. Parm Vegetable Pilis will be found a mest val and effective medicine to assail the int with They never fail. They go at once seat of the trouble and work a permanent in the second work a permanent 8 D08

seat of the trouble and work a perm. IT KEEPS THE MUSCLES 'PLIM given to muscular sports and ex-these who suffer muscular pains of riding will find Dr. Thruns' Ec-something worth trying. The side of will keep the muscles pliable and which often follow come and u without softening them or impo-site without a peer.

it is without a peer. The healthy glow disappearing from the check and moaning and restlessness at night are sure symptoms of worms in children. Di not fail to get a bottle of Mother Graves Worm Exterminator : it is an effectual medi-cing.

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NORTH

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SOLID"

CONTINENT

folk's feet. Some folks seem to be born cheerful, and this, in fact, may have something to do with a certain but very small pro-portion of the light hearted beings in xistence. It doesn't make much dif-

ference how we are born, or where, so far as our dispositions in life are convirtue by applying ourselves to the task.—Leigh Mitchell Hodges.

A MODERN MEDICINE.

DR. WILLIAMS' PINK PILLS CURE DIS

EASE THROUGH THE BLOOD.

Medicines of the old fashioned kind

will sometimes relieve the symptoms of

disease, though they can never touch the disease itself — they never cure.

Ordinary medicines leave behind them indigestion, constipation, biliousness and headache; purgatives leave the

patient feverish and weakened. Dr. Williams' Pink Pills, on the other hand,

I suffered from an almost constant flut-

leave me breathless and tired out. My appetite was poor, and my head ached nearly all the time. I had lost all am-

bition to do any work, and felt very hopeless. I had taken a great deal of medicine without any benefit, until I

was advised to try Dr. Williams' Pink Pills. These have made a remarkable

change in my condition, and I am feel-ing better than I have done for years.

I gladly give my experience in the hope that it will benefit others."

They don't on't bother

One of the arst and principal temp-tations of the evil one is to tempt as precisely on the subject of prayer. At the moment when he sees that you have the most need of prayer, he labors to turn you away from it and to make it almost impossible for you to pray. Understand his wiles; and at any price, baffle him. I cannot promise you that you will not have much to suffer in these conflicts; but hold it for certain

that each victory thus gained is worth

Yourh. St. Aloysius is the angelic purity, of manly true nobility. He is a loft a sweet and elevating me ful, an enduring ait to merely because he realiz-cionsly realized, that he elevative, and not for time eternity, and not for time knew

SEPTEMBER 2, 1905

CHATS WITH YOUN Too many young men whine about "not having They plod along, dreaming but doing nothing to win work at what is before the patting in any more studies

but dones work at what is before t putting in any more strokes have to, never looking abo something to do whereby t pess would be increased, nev shead and preparing them able to fill a higher posi-isay that it is no use for the they have no luck, th "pull," they have no influ want somebody else to pick nut them in a better poor

put them in a better pos put them in a better por they will never sugceed unt to depend upon themselves luse their belief that merit out.—Cathelic Columbian.

An Examplar and Patron of You h.

that the men of world around him were most disastrous sense of the because he saw that there because he saw that there of new systems, but only devoted and stead[ast use had already given. Men in general, and sometime formed Catholics, in a s deluded, self-complacent falsely regard the saints amiable indeed, yet need of the cloister and of r cause of their inability the daily shock and outer world's ceasless tion. The real truth is of God are the mental an of the human race, and this assertion is the fact even wishing or intend with a strength and a and heart so great as task unconscious, they very heavens and have flashing names upon the fadeless scrole, while the ishly commiserate the moment upon the troub ly transient and trifli ink into nameless obli this supernatural stren representing as it does noble in nature as well Aloysius in his few l stripped the vast majo and gained the further and gained the further sublimest moral grand undying fame. He is sion of all that we hav He is that which you a And yet his highest a And yet his highest and is that he was a since as such sought first God and His glory, and were added unto his Denver, D. D., to Josephs College, on Alorsius

must as a protecting disguise. Their one actual sacrament was anointing with oil which they call the Consolam entum. The application of this, by one of the Perfect, was what advanced a lay person into a Perfectus or Perfecta. If a lay person, in danger of death,

had received the Consolamentum, re-covery left the stern obligation unimpaired. There was thenceforward no Perfect or-suicide.

Professor Emerton says that the Progress.

The world is a veritable maelstrom of opinions. Men differ as widely as the time pieces which they carry. Yet there is one point upon which there is positive and universal sgree-ment, and that is that all must die. of this fact all are convinced be youd dispute. There is no uncer-tainty concerning it save the time when it will occur. At the same time it is the one matter regarding which people are wholly indifferent.

Death means that we are all mor tal. It is the punishment pro nounced by God upon Adam and al his posterity. In the third chap en and 19th verse of Genesis we read "Dust thou art, and into dust thou shalt return." To this divine decree all men are subject; all of us must suffer death.

Since, therefore, it is so certain and so much depends upon the judg-ment, which follows it, namely, our eternal salvation or condemnation, eternal salvation or condemnation, it behoves us to be always prepared

to rit. That such is a serious duty, the admonition of St. Matthew, chapter 25, verse 13, should of it-self be sufficient: "Watch ye, be cause ye know not the day nor the hear." hour.

hour." But how shall we prepare for it? The easiest and best method is by living a good life. The attainment of eternal happiness is the supreme business of each of us. It is within the power of each. As our death is, or will be our eternity. In the so will be our eternity. In the Book of Proverbs we read, "The death of the sinner is the worst of deaths." Also, "Precions in the deaths." Also, "Precious in the sight of the Lord is the death of His saints."

Hence the eternity of each depends not on how long we live, but on how we die. The uncertainty of its certainty and the importance of meeting our judgment, fortified with the graces which make for a happy eternity, should cause us to give the subject more than an annual thought. In fact, it should be one of our frequent meditations, be red. There was thenceforward no cernative but the austere life of the refect or—suicide.

of one laid away to rest, the uppermost thought was "Is this the promised end, the last farewell?" It was a bleak wintry day, and the pastor's voice sounded thin in the sharp air; and all around were graves, but above them was raised the cross. No, not the end. The open grave, it teaches a great and solemn truth. "Earth to earth"-and yet it presages the dawning of the morning of that bright and happy day when all these dear ones sleeping in when all these dear ones sleeping in peace shall arise. Lest we forget, the eternal years of God are theirs. Nat-urally we associate sorrow and grief with the grave, and we bedew it with our tears; still if there is a sacred place hallowed of religious joy it is God's acre, where that which is sown in mortality will be reaped in the im-mortal. The influence of that grave where is laid away the just and good survives. These sainted loved ones are living. We will be able to do greater works, because they have gone t) their Father .- Pittsburg Catholic.

#### Let Us Save Our Own.

"Let us save our own." Yes, no duty is more sacred. And take a congregation in which the pastor has a non-Catholic mission-does he not thereby save "his own," even his nost perilously placed parishioners, saves Catholic souls from doubt and despondency? And does he not find numbers of "his own" among non Catholics? Many of these immediately reveal their attraction towards the Catholic Church, and a few, perhaps more than a few earnest souls are con-verted. "Let us save our own," and seek our own, and claim our own, wherein we can find them.—The Missionary.



9. Happy the makkers up o' strife; for her sal be coontit for hairns o' dod! 10. Happy the ill treatit anes for his remedy for the lydor habit, is a safe and photometry to be be when folk sal misces, and a certainty of cure. Address or consult Dr. McTaggart, 75 Yonge

not mean any other, because there is no other which combined moral and mental training. Therefore, no other which stands for real education-the development of both sides of the child. No other which expands the child into a really educated man or woman : no other which will make them firm in faith and honorable in citizenship.

Consequently, as Catholic parents are solicitous for both these results, they will see to it that their children are in the parochial school, the Cath olic college or the Cathelic academy, as the conditions demand. But more than that, it is a duty they owe children and a responsibility imposed upon them by God Himself. To Him they must render an account.—Church Progress.

### THE BEATITUDES IN SCOTCH.

These are the Beatitudes, according to the Scottish version of the New Testament which is shortly to be publi-

And, seein' the tharng o' folk, he gaed up intil a mountain; and when he wis sutten-doon, his disciples gather't aboot.

And he open't his mouth, and 2. instructit them ; and quo he:

3. Happy the spirits that are lown and cannie; for the kingdom o' Heeven is watin' for them ! 4. Happy they that are makin' their maen! for they sal fin' confort and

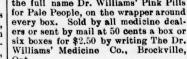
peace ! 5. Happy the lowly and meek o' the yirth : for the yirth sal be their ain hadden!

6. Happy they whase hunger and drouth are a' for holiness; for they sal be stegh'd!

7. Happy the pitifu'; for they sal win pitie theirsels!

win pitie theirsels! S. Happy the pure heartit; for their een sal dwell upon God! 9. Happy the makkers up o'strife; for her sal be coontit for hairns o'

the root of the trouble in the blood. That is why these pills cure anaemia, headache, heart palpitation, indiges-tion, kidney trouble, rheumatism, lum-bago, neuralgia, St. Vitus dance, paralysis, general weakness and the special ailments of growing girls and women. But you must have the genuine with the full name Dr. Williams' Pink Pills





Way

The tissues of the throat are inflamed and irritated; you cough, and there is more irritation-more coughing. You take a cough mixture and it eases the irritation-for a while. You take

# SCOTT'S EMULSION

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; builds up the weakened tissues because it nourishes them back to their natural strength. That's how Scott's Emulsion deals with sore throat, a cough, a cold,



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