ER 26, 1903.

a it matters not s, humanly speak-t, or impossible of ther hand, the fact otestants depends f each individual's ferest in spiriture terest in spiritual's belief everywhere free to discard as hers hold as gospel

that Catholics view d that Protestants that their boasted s slavery of the in-slavish submission is that freedom with of Christ has Dasted rder to prove this to show that there see witnesses to the our reason, and

ENSES.

senses and placed o correct the false metimes make, and uth. We know, for ence corrected the at the ground, the ere moving when ere moving when as rst traveled in a car w that now reason impression that our ney tell us the sun es across the heavens year. In these in vest. In these ines, and we believe our senses, because , a more reliable th than our eyes. on is to be believed ts the senses, so is ed when His word both the senses and

od rather than the we are acting ration-tself proclaims that things we can never field of knowledge is because there are dour comprehension. ays the Apostle. manner; but then I know in part; but even as I am kn , reason is capable of at God knows all can make known all h of which the human powers could never edge ; consequently at we should unre-whatever is divinely ever so incomprehen we receive the testi-says St. John, "the is greater for this is God which is greater, testified of His Son." of this truth, let us two men on a high whom has weak eyes e to its base ; his de-corts what he sees like ospel who, on receiv-first saw men as trees her, eagle-eyed, not foot of the mountain, and on account of his s things as they really things as they really to be most unreason-vision is impaired to hose eye sight is per-bjects described in the exist because he does to say their descrip-because they appear im ? The reas ak-eyed man to do is, e existence or the dehings made known to tisfy himself that he and then to receive

s some things clearly, nperfectly, and many l. God, on the other distinctly knows all re. Since, then, there eyond the comprehen-n mind, reason tells us God is a sufficient reag them, although they contradict the senses. we which God makes ough they seem impos ensible to us. Faith of things which appear ce of things to be hoped

SEPTEMBER 26, 1903.

oe explained, we answer that the doc-trine of the Real Presence is a revealed truth, that it cannot, therefore, be APPEAL TO MEN WHO LABOR.

Last Monday Archbishop Ireland de-ivered a lengthy address to thousands nied; for God's word holds in the denied; for God's word holds in the region of faith the place that a fact does in the region of knowledge. of men who toil, on the occasion of the Labor Day parade, at St. Paul, Minn. The strong archbishop discussed at

length the rights of both sides of the labor problem, and warned workingmen that they would be injured if they allowed themselves to believe that capital was their enemy. The greatest enemy of the workingman, he declared, wa socialism and the man who preaches it. In part His Grace of St. Paul said :

The most precious heritage a parent can give his child is the boon of a thorough Christian education. Be-cause of the lack of such education the land is growing desolate with infidelity; and here are morality retain its hold on "Capital is stored labor; the fruit and result of labor. Its rights must be respected. As private pro-perty it is sacred; it is necessary to and how can morality retain its hold on the individual, the family, or the nation when God is banished from the heart? In pleading the cause of the Christian school, therefore, at this time and urg-ing upon Catholic parents the supreme labor. A country without capital is impoverished. Labor should invite it into use ; never frighten it away by making it unsafe or depriving it of rea-sonable profits. These profits are to be measured by its value to labor by in a mirror witch when whole shows but one image, but when broken each piece shows the image. When they ask us how the Lord of glory can be contained under a particle importance of affording to their off-spring the blessings of Catholic educathe intelligence and work stored up in it.

the heart and pen of Buffalo's new Bishop. Says Bishop Colton: "On the other hand, capital must refory can be contained under a particle of bread or a drop of wine, we tell them that we do not know how Christ's spect the manhood of the wage earner and allow him, as far as it can without glorified body can be concealed under the appearances of bread and wine any loss to itself, a fair wage. Extravagant and needless expenditures by capitalists do harm in irritating the poor and more than we know how it could come into the midst of the Apostles when the doors and windows of the room were should be avoided. A generous use of the capital for the public good, whether in purely beneficial or industrial enterclosed, and yet be so real a body as to take corporal food. We, moreover, tell them that this is not the objection prises, does much to soften the asperi ties of opposition.

infidel that does not believe in a Gou -there is education that barely speaks of God and the Holy Trinity lest offense be taken by those who do not believe one or the other, or perhaps deny both, such as is the education given in the tell them that this is not the objection of a Christian, but of an infidel, and that it may be urged with almost as much force and propriety against the Babe of Bethlehem being the Lord of heaven and earth. We may, however, ask them to explain how it is when we stand on an eminence, viewing the country for miles around, taking in at a glance its hills and valleys, its rivers and forests, its towns and cities, that all these objects are depicted as large "We should not be afraid of capital in whatever form it comes, whether in large personal accumulation, or in trusts, or in syndicates. Names are bugaboos that should not frighten. As tion strictly sectarian, which has the bias of the particular sects that con-ducts it, and there is Catholic or truly Christian education as given by the Church, teaching the heart as well as the heart as well as a matter of fact, without large aggre-gations of capital great enterprises are not possible and the country is not developed. It is time enough to hold the hand against trusts and syndicates when all these objects are depicted as large as life on the retina of the eye, a space not more than an eighth of an inch in they do harm. If they are known to do harm the country will attend to them, and if they do no harm, and, on the contrary, do good, they should be Other examples might be adduced welcomed.

which bear a striking analogy to the miracles of the Eucharist. These are "The wage-earner has rights-his not adduced, however, to explain the Eucharist, for it is a mystery which comes not within the sphere of knowright to a living wage; his right to reasonable hours; his right to more than even a living wage when circumstances and success warrant it. Wage-carners have a right to combine, to form trusts and syndicates and call them edge but of faith. These examples are brought forward for the purpose of giv-ing our dissenting brethren a faint idea of the littleness of their boasted intel-ligence. Since they must confess that

labor unions. "Labor guilds were common in the halos guinds and did good. The destruc-tion of them produces that hateful indi-vidualism commended by Adam Smith they cannot explain the wonders of the physical world of which they have so much experience and knowledge, how can they demand that we explain the and the Lancastrian school of economy, which would reduce the laborer to a wonders of the invisible, spiritual world? Indeed, as we contemplate the every-day

which would reduce the laborer to a mere clod or a piece of machinery. "Labor unions have given wage-earners the consciousness to their rights and have done much to obtain miracles of nature we soon discover our mapping to understand, much less ex-plain them. As in these works the knowledge and power of God reveal themselves, our pride of intellect van-ishes, we sink in our own estimation igher wages and shorter hours. But higher wages and shorter nours. But labor unions must be on their guard against serious evils threatening them. They cannot be tolerated if they inter-fere with the personal liberty of nonuntil from the abyss of our nothingness, with the Psalmist, we cry out : " O Lord! what is man that Thou shouldst be mindful of him ?" Thus we form a proper idea of the authority of God's union men, who have a right to work in or outside unions as they please. Public opinion and public law will and alone rests resence. "It were social chaos if we were to

What right have I to impose my religi-ous belief by force? What right have labor unions to impose their opinions Just then as we believe Jesus Christ in His passion when scourged, spit upon, cked, when there is no sightliness in Him; just then as we believe Him, not-

withstanding every appearance to the contrary, to be the true, consubstanby force ? "It is wrong in labor unions to limit the output of work on the part of mem-bers. The members themselves are in-jured, they are reduced to a dead level of inferiority; they are allowed no op-portunity of rising to a higher or better position. Society is injured as it is incontrary, to be the true, consubstan-tial Son of God, because, we remem-ber the glory of Heaven on Christ-mas night lighted up the cave of Bethlehem in which Jesus a helpless position. Society is injured as it is in-jured by anything that prevents its members from putting out their talents to the best advantage. "The function of law in regard to "The function of law in regard to

ber that the winds and the waves obeyed Him; because we remember that He gave as evidence of His divinity this sign to the disciples of St. John the Baptist; "Tell John the blind see, the lame walk, the lepers and the unfortunate. Never should it scandalized in Me!" because we reis most hurtful when it goes beyond bounds. member that He appealed to those who "The prosperty of America is due to refused to believe His words to believe individual effort. State socialism is ut-terly abhorrent to American institu-His works ; because we remember that He finally gave to the world the sign of The best friend of tions and ideas. The best friend of labor is the friend of Christ. Labor's Jonah the prophet. Just, then, as on account of these first redemption came through Christ and His church. The church is the preacher of eternal justice, without the testimonies we believe Jesus when most helpless when He appeared. in the pro-phet's words, as "a worm and no man," living principles of which society would ist as we believe Him to be the Son of be as a mere herd of cattle, in which the living God; so, too, do we believe Jesus Christ to be really present under the sacramental veil, notwithstanding the physically strongest would be king. The deadliest enemy of labor is that form of socialism which would close out the neglect, the desecrations, the disbefrom men God and his Christ, the church and its heaven. mockeries He has been subjected to in this sacrament, notwithstanding "I do not deny the theoretical right the apparently contradictory testimony of our senses. And why do we believe of the wage-earners to strike as a remedy for what they believe to be in-justice, but practically strikes do most this? Because in the words of Simon Peter: we have known and have be-lieved that Jesus is the Christ, the Son harm to the strikers themselves. Men are left whole seasons without work, of God, and that He alone has the words "The public in the presence of strikes is turned against labor unions, of eternal life, and because the Son of God has said: "This is My body, This is My blood." and without entering for the moment and without entering for the moment into an examination of the rights and wrongs of existing strikes I may say that nothing has arisen for a long time in the public estimation of labor unions than the condition prevalent at present A great deal of attention is paid nowadays in the schools to the study of physiology and hygiene. The subject of alcohol on the human system is genin our large cities. Building opera-tions have been suspended for months, of alcohol on the human system is gen-erally ignored. It is reserved for the adult period, and when, in many in-stances, the knowledge imparted is summed up, it consists of goody - goody the whole prosperity of the people retarded. "Public opinion is favorably disposed toward labor. Let wage-earners ever strive to be reasonable, to ask what is right, but not to ask what is talk, and the " awful example. How far all this goes with the alco-holic victim, or the one not so much gone, but accustomed to a "nip," let wrong. Let them be patient, knowing wrong. Let them be patient, knowing that great reforms are never done in a day. Believing that they are right, let them appeal to the good sense of their employers, and if this is not enough let them call in a board of arbitration. "I commend much the work of the Civic Evderation of America. The se who have made statistics of reformation give the figures. Children should be taught the disastrous results of intemperance. They are taught in-telligence in many things; teach them intelligent sobriety. Good citizenship, if no other motive, should require this Civic Federation of America. The power of a board of this kind, made study The highest standard of civic virtue up of wage-earners, employers, and members and representatives of public can never be reached by an intemperate people. We mean scientific temper-ance, and it should be taught in the schools of the entire nation. The text opinion, is this, that public opinion will uphold its verdict whether against schools of the entire nation. The text books now used, in which children are capital or against wage earners. Public opinion in America is omnipotent. "The labor question of to-day is far taught what are foods and what are poisons, the dangers which arise from bad air, etc., could well embrace tem-perance study in a form adapted to their reaching in its consequences. Common sense, a spirit of justice, and patriotism alone can solve it. Let the wagecapacity .- Church Progress.

THE CATHOLIC RECORD.

earners show to the country that the are swayed by justice and patriotism, and they will win in all righteous

OUR CATHOLIC SCHOOLS.

and how can morality retain its hold on

tion, we invite special attention to

these pertinent words that come from

There are many kinds of education-and vast are the sums that are paid for

them. There is education without re-ligion, such as is the education of the infidel that does not believe in a God

schools of the State. There is educa-

tion strictly sectarian, which has the

the head — giving as it does a full knowledge of God, His rights and our

duties to Him, and ever holding up Christithe Son of God as the model after which all men should try to form their

lives and to live in accordance with His

teachings and His example.

the public schools.

claims.

ST. FRANCIS OF ASSISI. Sacred Heart Review.

One of the most remarkable developnents of religious literature in mode times is that in connection with the new cult of the great Catholic Saint, The re-opening of our Catholic schools, academies and colleges is at band, and it behooves Catholic parents of every degree to see to it that the Christian training of their children obel act be neglected Francis of Assisi, among non-Catholies. During the last few years there has been a continuous stream of literature dealing with the Saint's history. In England there have been numerous articles in newspapers and magazines lectures have been delivered by lead-ing divines, professors and others, and number of books published, all more a number of books published, an hore or less landatory of the great Saint. This is the more remarkable because our age is said to be distinguished by its tendency to materialism, yet St. Francis furnishes one of the most re-

markable instances, if indeed not the most remarkable, or supernatural de-velopment of any saint in the whole calendar of the Church. As was to be expected, however, the supernatural features of his character are generally

features of his character are generally either entirely ignored or very slight-ingly alluded to, by these modern non-Catholie admirers. There is a strong disposition manifested by these writers to appropriate the really beautiful and attractive features of the great Saint's character without riving credit to the character without giving credit to the Catholic Church. It is an interesting fact that a society It is an interesting fact that a solicity has been instituted at Assisi by M. Sabatier, author of a recent life of St. Francis, of which a branch has been established in England, under Anglican patronage, and the object of which is to promote Franciscan studies. But it did not take long to discover that the spirit which animated these promoters was not free from anti Catholic bias, and that the formula " St. Francis be longs to humanity, but not to the Church," was too evident in the utter the Church," was too evident in the utter-ances of some of the most prominent members. Their object seems to be, principally, critical and scientific, though M. Sabatier, at a meeting held in London, pointed out how the message of St. Francis to the twentieth century was a message of brotherhood and peace amongst nations and alsess.

An education is nearer perfection the more it is impregnated with the eternal truths and principles of God. If it has a little, it is worth but a little; if it has much, great indeed is its value. If we are really religious in Catholics, if it has a much, great indeed is its value. If we are really religious in practice, then must our education have a good deal in it of that religion in which we believe no matter what that religion may be. It is a heart-craving that we must satisfy, and our secular teducation must be largely permeated education must be largely permeated by our religious beliefs and principles. Hence every shade of Protestantism has ing spirit and supreme motive of his whole life. It was not merely the meswhole life. It was not merely the mes-sage of an individual—it was, to use a hackneyed phrase, a "world move-ment." The Saint was the medium of communication of the voice of God to the human soul—a voice which, through the supernatural favors vonchasfed to him spice with payment of the hearts and its own special private schools, in their colleges and academies for the rich, at coneges and academies for the rich, at least since they can easily pay for them, and the real orthodox Hebrew, be he ever so poor, will see that his children receive an almost daily trainhim, spoke with power to the hearts and consciences of men and answered the natural cravings of their souls for someing for two hours at least in the articles and tenets of his faith, in addition to the secular training they may get gratis with all the others who attend gratis with all the others who attend

the public schools. It is acting on this principle that the Church has her parish schools. To give the child a complete education that may train the heart after the di-viae model, Christ, who said, "Learn of Me," and develop and improve the of Me," and develop and improve the mind according to the measure of the talents that God has given it. Every never-questioning loyary to electeristic tical authority, has surely a further message to the doubting, restless cen-tury. It is for Catholics to make known this deeper content of the Saint's life whilst we avail ourselves of child may not become learned, but every one may become good and holyevery one may become good and holy— if he only be put in possession of the means, God's grace. It is God's way of being equally good to all. He made all, He redeemed all; He would give Himself to all, and would bring all to Himself in heaven—and this He would accomplish by means of His Church to the opportunities given us by docu-mentary evidence to obtain a fuller knowledge of the Saint and his times."

tution. By this, the eleventh article of the By this, the eleventh article of the Creed, we profess a belief in "the res-urrection of the body." That is, we be-lieve the future has in store a day when the bodies of the dead shall arise who do not admit such a doctrine. And yet it has the strongest support of scrip tural texts for its substantiation. In Job "I know that my xxix, 25, we read: "I know that my Redeemer liveth, and that in the latter day I shall rise again from the earth, and in my flesh I shall see God my Saviour." And, again, in John v, 28, 29: "The hour comoth wherein all that are in the graves shall hear the voice of the Son of God: and they that have done good things shall come forth to the resurrection of life : but they that have done evil, unto the resurrection of judgement." Other passages of equal clearness might the added. The language used is very plain that it is difficult to see how it can be mis-understood. The resurrection here spoken of is without doubt the resurrection of the body. It cannot mean the soul, for the soul is a spirit and as such cannot be confined in the earth. And not being buried in the grave, cannot "rise again from the earth." Hence it must mean a resurrection of the body. But scientists of certain schools of thought scoff at the doctrine, and in thought scole at the doctrine, and the their assumed wisdom tell us such a thing is ridiculous. They tell us in high sounding terms of the destruction of matter; that the body is completely annihilated, resolved into other substances entirely different, and that these changed substances cannot be again distinguished or separated. Yet to the Christian their objections are without weight. We know that God created both heaven and earth. We know that out of nothing He created man's body. We know that after three days He raised Himself to life. These things we also believe. What, therefore, is easier of belief than that God by the same power can raise the dead from the graves for the general judgement which is follow? What is easier than the gath-ering together of the dissolved body in its former individuality by God? And ering together of the dissolved body in its former individuality by God? And as the body participated with the soul in the good and evil acts of life, what is more natural than that it should also participate in the same reward or punshment? And, lastly, this resurrection of the body will show God's supr power over all that He has created. God's supreme It comes all mankind, therefore, to so

THE NEW NON-CATHOLIC CULT OF live and die that when this summons issues they "shall come forth to the resurrection of life."-Church Pro-

No Crucifix Allowed. Writing of the "feverish endcavor of French statesmen to expel religion from France," Mr Arnold White, Eu-ropean correspondent of the Public Ledger, says:

Ledger, says: "Some time ago I was visiting the hospital at Caen, in Normandy, where there was a man being tended by a Sister of Mercy. She was praying quietly by the bedside, and rose with tears in her eyes. I asked her later on why she wept, and she said that the dying man had asked that a cruci-fix micht be placed on the wall onne. fix might be placed on the wall oppo-site his bed. Under French law this is now illegal.

"Words would fail to decribe the simple woe of the Sister, who lamented heaction of a powerful government in earrying their political warfare even to the bedside of the dying."

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RESURRECTION OF THE BODY.

vering confidence

hundreds hear it; that one hears as much as a hundred and the hundreds much as a hundred and the hundreds hear no more than one. Here a thing is multiplied without ceasing to be one: it is divided without being dimin-ished. At the Last Supper Christ said but once: "This is My body," yet He gave His body to each of the Apostles. This fact finds a similitade in a mirror which when whole shows but one image, but when broken each

S AGAINST THAT OF

Infant was born; because we remember that a star in the east announced His birth to the Wisemen; because we remember, at His baptism, a voice from heaven declared: "This is My beloved Son, hear ye Him !" because we remem-ber that the winds and the waves obeyed

inability to understand, much less ex

unerring word upon which alone r the doctrine of the Real Presence.

questioningly. n of this illustration is

does in the region of knowledge. When they ask how it is that one in Communion receives Jesus Christ whole and entire, that a thousand so Communion whole and entire, that a thousand so receive Him, that one receives as much as a thousand and that those receive no more than one, we ask them to ex-plain how it is that one hears all that is said in this church to night, that

diameter ?

ot destroy reason and em, supplies their de-them to a higher witor example, we gaze on th the naked eye, what wonders do we not be-at untold wonders are from us! When, how-t the heavens through a pe, what hitherto im-ths do we not fathom ! unseen worlds loom up all their magnitude! idden from the naked r astonished sight ! As does not destroy our les it to reach greater to take in vaster fields o faith does not destroy senses, but only gives a ings hidden from n them. the Church sing at the Blessed Sacrament supplementum sensuum

s absolutely submit our o the revelation of God, offer Him the homage or hile we believe in order while we do not seek to loctrine in order to bertheless, there is a fides ectum which encourages we can about the docve believe. When, then ; brethren ask us to e manifold miracles in-Real Presence, or as they em contradictions, we t when they are able to manifold miracles ine many wonders wrought very day in nature they y ask us to explain the Eucharist. If they tell of nature are facts which ed, although they cannot

task, it is a heavy task, it is a struggle by lack of means that is heroic, but zealously and enthusiastically she keeps the work, doing everything on at she can to open and maintain schools. And the blessing of God ever at tends her, for thousands and mil-lions in the world are brought through these schools to the knowledge and the love of God and the practice of the holiest and the highest virtues; and at the same time they receive an education all sufficient in secular branches to make them succeed in life, and in some cases reach even the highest places in rofessional and business careers from professional and business careers from the education they have received in the Catholic schools and colleges. It is but making good the divine promise, "Seek first the Kingdom of God and His institute and all things will be added justice and all things will be added thereunto." Our Catholic men of prominence to day are almost to a man the outcome of our Catholic schools.

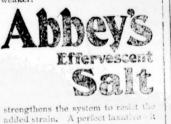
And no Catholic should expect to see His children reach to prominence that will not have his children educated in Catholic schools where such schools exist. For from whom is the success to come unless from God, and how will He give success when the child did not go get that success through the school of His Church, of which He has said, "He that hears you, hears Me, and He that despises you despises Me;" and "he that will not hear the Church, let Him that will not hear the Church, let Him be to thee as the publican?" Others may get success, because they had not the Catholic schools to go to, but no Catholic should expect success when the school is ready for his use. For, again, to quote the Divine Teacher, "He that soweth not with Me scate "He that soweth not with Me scattereth." A child's school term is short, a few say seven or eight years at most in general ; let them be passed in Cath olic schools. - Catholic Union and Times.

To Show Joy when Tried.

Remember God loves offering made in joy, and the cream of our offering is to show joy when tried. If contradictions and annoyances come, let us try to offer a fervent joyful act of thanksgiving that God has given us an opportunity of practising virtue.



in spirit and vigor. The man who feels his age is the man who neglects his stomach and liver. As the years nile up the delicate organisms grow

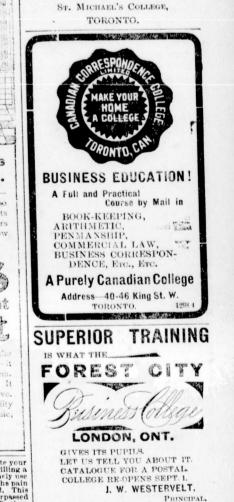


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