

evering confidence... that Catholics view... that Protestants...

When they ask us how the Lord of glory can be contained... When they ask us how the Lord of glory can be contained...

Other examples might be adduced which bear a striking analogy to the miracles of the Eucharist... Other examples might be adduced...

Just then as we believe Jesus Christ in His passion when scourged, spit upon, mocked, when there is no slight upon Him, just then as we believe Him, notwithstanding every appearance to the contrary, to be the true, substantial Son of God, because, we remember the glory of Heaven on Christmas night lighted up the cave of Bethlehem in which Jesus a helpless 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 remember 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 are cleansed, the dead rise again, and the poor have peace." because we remember that He appeared to those who were scandalized by His resurrection, and that He appeared to those who refused to believe His words to believe His works; because we remember that He finally gave to the world the sign of Jonah the prophet.

Just then, as on account of these testimonies we believe Jesus when most helpless when He appeared, in the prophet's words, as "a worm and no man," just as we believe Him to be the Son of the living God, so, do we believe Jesus Christ to be really present under the sacramental veil, notwithstanding the neglect, the desecrations, the disrespect, the mockeries He has been subjected to in this sacrament, notwithstanding the apparently contradictory testimony of our senses. And why do we believe this? Because in the words of Simon Peter: "We have known and have believed that Jesus is the Christ, the Son of God, and that He alone has the words of eternal life, because the Son of God has said: 'This is My body, This is My blood.'"

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 generally ignored. It is reserved for the adult period, and when, in many instances, the knowledge imparted is summed up, it consists of goody-goody talk, and the "awful example."

How far all this goes with the alcoholic victim, or the one not so much gone, but accustomed to a "nip," let those who have made statistics of resistance give the figures. Children should be taught the disastrous results of intemperance. They are taught intelligence in many things; teach them intelligent sobriety. Good citizenship, if no other motive, should require this study. The highest standard of civic virtue can never be reached by an intemperate people. We mean scientific temperance, and it should be taught in the schools of the entire nation. The text books now used, in which children are taught what are foods and what are poisons, the dangers which arise from bad air, etc., could well embrace temperance study in a form adapted to their capacity.—Church Progress.

APPEAL TO MEN WHO LABOR

Last Monday Archbishop Ireland delivered a lengthy address to thousands 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 workmen that they would be injured if they allowed themselves to believe that capital was their enemy. The greatest enemy of the workman, he declared, was socialism and the man who preaches it. In part His Grace of St. Paul said:

"Capital is stored labor; the fruit and result of labor. Its rights must be respected. As private property it is sacred; it is necessary to 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 reasonable profits. These profits are to be measured by its value to labor by the intelligence and work stored up in it.

"On the other hand, capital must respect the manhood of the wage earner and allow him, as far as it can without loss to itself, a fair wage. Extravagant and needless expenditures by capitalists do harm in irritating the poor and should be avoided. A generous use of the capital for the public good, whether in purely beneficial or industrial enterprises, does much to soften the asperities of opposition.

"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 a matter of fact, without large aggregations 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 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 welcomed.

"The wage-earner has rights—his right to a living wage; his right to reasonable hours; his right to more than even a living wage when circumstances have a right to combine, to form trusts and syndicates and call them labor unions.

"Labor guilds were common in the middle ages and did good. The destruction of them produces that hateful individualism commended by Adam Smith and the Lancastrian school of economy, which would reduce the laborer to a mere clod or a piece of machinery. Labor unions have given wage-earners the consciousness of their rights and have done much to obtain higher wages and shorter hours. But labor unions must be on their guard against serious evils threatening them. They cannot be tolerated if they interfere with the personal liberty of non-union men, who have a right to be placed on or outside unions as they please. Public opinion and the law will and must protect this liberty.

"It were social chaos if we were to impose our opinion on others by force. What right have I to impose my religious belief by force? What right have labor unions to impose their opinions by force? "It is wrong in labor unions to limit the output of work on the part of members. The members themselves are injured, they are reduced to a dead level of inferiority; they are allowed no opportunity of rising to a higher or better position. Society is injured as it is injured by anything that prevents its members from putting out their talents to the best advantage. "The function of law in regard to capital and labor is to protect the natural rights of both capitalists and wage-earner, to care for the weaklings and the unfortunate. Never should it go so far as to destroy or limit personal enterprise or personal liberty. State socialism, allowable in things which most harmful when it goes beyond bounds. "The property of America is due to individual effort. State socialism is utterly abhorrent to American institutions and ideas. The best friend of labor is the friend of Christ. Labor's first redemption came through Christ and His church. The church is the preacher of eternal justice, without the living principles of which society would be as a mere herd of cattle, in which the physically strongest would be king. The deadliest enemy of labor is that form of socialism which would close out from men God and his Christ, the church and his heaven. "I do not deny the theoretical right of the wage-earners to strike as a remedy for what they believe to be injustice, but practically strikes do most harm to the strikers themselves. Men are left whole seasons without work, without pay. "The public in the presence of strikes is turned against labor unions 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 than the condition prevalent at present in our large cities. Building operations have been suspended for months, 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 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 Federation of America. The power of a board of this kind, made up of wage-earners, employers, and members an representatives of public opinion, is this, that public opinion opinion is this, that public opinion capital or against wage-earners. Public opinion in America is omnipotent. "The labor question of to-day is far reaching in its consequences. Common sense, a spirit of justice, and patriotism alone can solve it. Let the wage-

OUR CATHOLIC SCHOOLS

The re-opening of our Catholic schools, academies and colleges is at hand, and it behooves Catholic parents of every degree to see to it that the Christian training of their children shall not be neglected. The most precious heritage a parent can give his child is the boon of a thorough Christian education. Because of the lack of such education the land is growing desolate with infidelity; 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 urging upon Catholic parents the supreme importance of affording to their offspring the blessings of Catholic education, we invite special attention to these pertinent words that come from the heart and pen of Buffalo's new Bishop. Says Bishop Colton:

There are many kinds of education—and vast are the sums that are paid for them. There is education without religion, such as is the education of the infidel that does not believe in a 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 schools of the State. There is education strictly sectarian, which has the bias of the particular sects that conduct it, and there is Catholic or truly Christian education as given by the Church, teaching the heart as well as the head, giving as its motto the motto of God, His rights and our duties to Him, and ever holding up Christ the 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.

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 more than if it has a great deal; indeed is its value as great as its quantity. If we are really interested 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 education must be largely permeated by our religious beliefs and principles. Hence every shade of Protestantism has its own special academies for the rich, at least, and academies for the poor, in which they can easily pay for them, and the real orthodox Hebrew, he ever so poor, will see that his children receive an almost daily training 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 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 divine model, Christ, who said, "Learn of Me," and develop and improve the mind according to the measure of the talents that God has given it. Every child may not become learned, but every one may become good and holy—if he only be in possession of the means, and God's grace. It is God's way of leading us to heaven. 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 which He has entrusted the care of the souls of men and their eternal interests, and through which He dispenses His graces and blessings, and through which He leads us to heaven. He is happy with Him in heaven forever hereafter.

It is the mission of the Church to accomplish these ends for God and for man, and these she strives to do from the first, through taking up the education of the children. It is an arduous task, it is a heavy task, it is a struggle by lack of means that it is, but she is zealous and she is industrious, she keeps on at the work, doing everything that she can to open and maintain schools. And the blessing of God ever attends her, for thousands and millions 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 the highest places in 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 justice and all things will be added thereto." Our Catholic men of prominence to-day are almost to a man the outcome of our Catholic schools. And no Catholic school 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 to 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 be to you as heathen and publican?" Others may get success, because they had not the Catholic schools to go to, but no Catholic school should expect success when the school is ready for his use. For, again, to quote the Divine Teacher, "He that sootheth with Me scattereth." A child's school term is short, in general; let them be passed in Catholic 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 practicing virtue.

THE NEW NON-CATHOLIC CULT OF ST. FRANCIS OF ASSISI

Sacred Heart Review. One of the most remarkable developments of religious literature in modern times is that in connection with the new cult of the great Catholic Saint, Francis of Assisi, among non-Catholics. 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 leading divines, professors and others, and a number of books published, all more or less laudatory of the great Saint. This is the more remarkable because our age is said to be materialistic, yet St. Francis furnishes one of the most remarkable instances, if indeed not the most remarkable, or supernatural development of any saint in the whole calendar of the Church. As was to be expected, however, the supernatural features of his character are generally either entirely ignored or very slightly alluded to, by these modern, non-Catholic 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 giving credit to the Catholic Church.

It is an interesting fact that a society 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 belongs to humanity, but not to the Church," was too evident in the utterances 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 of the twentieth century was a message of brotherhood and peace amongst nations and classes.

Catholics, of course, acknowledge this, but they contend that it was more the life of St. Francis is an emphatic message from the spiritual world, a supernatural testimony to the truth, the surpassing beauty and loveliness of the divine faith which was the informing spirit and supreme motive of his whole life. It was not merely the message of an individual—it was, to use a hackneyed phrase, a "world movement." The Saint was the medium of communication of the voice of God to the human soul—a voice which, through the supernatural favors vouchsafed to him, spoke with power to the hearts and consciences of men and answered the natural cravings of their souls for something higher, purer, better than the evanescent, unsatisfying pleasures of sense. A contemporary very justly remarks: "The Saint, with his intense belief in the supernatural, with his passionate worship of the Incarnation, with his never-questioning loyalty to ecclesiastical authority, has surely a further message to the doubting, restless century. It is for Catholics to make known this deeper content of the Saint's life whilst we avail ourselves of the opportunities given us by documentary evidence to obtain a fuller knowledge of the Saint and his times."

RESURRECTION OF THE BODY

By this, the eleventh article of the Creed, we profess a belief in "the resurrection of the body." That is, we believe the future has in store a day when the bodies of the dead shall arise from the grave and be reunited to the souls which once possessed them. This will take place when God has put an end to time, or as we learned from our catechism, on the last day. Many Christians, however, there are who do not admit such a doctrine. And yet it has the strongest support of scriptural texts for its substantiation. In Job xxix, 25, we read: "I know that my Redeemer liveth, and that in the latter day I shall see again from the earth, and my flesh shall see God my Saviour." And, again, in John vi, 28, 29: "The hour cometh 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 be added.

The language used is very plain that it is difficult to see how it can be misunderstood. 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 their assumed wisdom tell us, such a thing is ridiculous. They tell us in high sounding terms that 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. Those 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 to follow? What is easier than the gathering 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 punishment? And, lastly, this resurrection of the body will show God's supreme power over all that He has created. It becomes all mankind, therefore, to so

SLEEPLESS BABIES

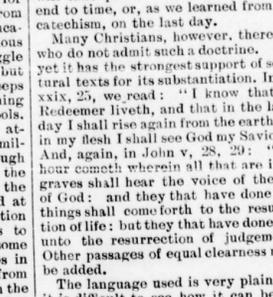
When a little one is sleepless and restless it is the surest sign in the world that it is suffering from some derangement of the stomach and bowels—the seat of nine-tenths of all baby ailments. In cases of this kind Baby's Own Tablets act like magic. They sweeten the sour little stomach, relax the distended little bowels, cool the parched, fevered mouth, and bring natural, health-giving sleep. An experienced mother, Mrs. Ed. Godin, Griffith, Ont., says: "I have used Baby's Own Tablets for many ailments peculiar to babyhood, such as fevers, indigestion, diarrhoea, etc., and I have found them the most effective medicine I have ever tried. I can only add I would not be without them in the house, so much do I think of them."

Other mothers who wish health for their little ones cannot do better than follow Mrs. Godin's example. You can get the Tablets from all medicine dealers or they will be sent by mail, at 25c a box, by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont.

Men of Oak

Timbers of oak keep the old homestead standing through the years. It pays to use the right stuff. "Men of oak" are men in rugged health, men whose bodies are made of the soundest materials. Childhood is the time to lay the foundation for a sturdy constitution that will last for years. Scott's Emulsion is the right stuff. Scott's Emulsion stimulates the growing powers of children, helps them build a firm foundation for a sturdy constitution.

Send for free sample. SCOTT & BOWNE, Chemists, Toronto, Ontario. 50c. and \$1.00; all druggists.



A Man is Only as Old as He Feels. Some people are always young—in spirit and vigor. The man who feels his age is the man who neglects his stomach and liver. As the years pile up the delicate organisms grow weaker.

Abbey's Effervescent Salt strengthens the system to resist the added strain. A perfect laxative—it removes all poisons from the system. Purifies and enriches the blood. It keeps the liver and kidneys active. Abbey's possesses the rare quality of being a bowel and stomach tonic, without any reactionary effects. At all Druggists 25c. and 60c.

Why will you allow a cough to lacerate your throat or lungs and run the risk of filling a consumptive grave, when, by the timely use of Beekle's Anti-Consumptive Syrup the pain can be allayed and the danger avoided. This Syrup is pleasant to the taste, and unsurpassed for relieving, healing and curing all affections of the throat and lungs, coughs, colds, bronchitis, etc., etc. Use the safe, pleasant, and effective warm-kidney Mother Graves' Warm Expectorant to bring quick relief. Procure a bottle and take it home.

No Crucifix Allowed

Writing of the "feverish endeavor of French statesmen to expel religion from France," Mr. Arnold White, European correspondent of the Public 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 crucifix might be placed on the wall opposite his bed. Under French law this is now illegal. "Words would fail to describe the simple woe of the Sister, who lamented hearing of a powerful government in carrying their political warfare even to the bedside of the dying."

Men of Oak

Timbers of oak keep the old homestead standing through the years. It pays to use the right stuff. "Men of oak" are men in rugged health, men whose bodies are made of the soundest materials. Childhood is the time to lay the foundation for a sturdy constitution that will last for years. Scott's Emulsion is the right stuff. Scott's Emulsion stimulates the growing powers of children, helps them build a firm foundation for a sturdy constitution.

Men of Oak

Timbers of oak keep the old homestead standing through the years. It pays to use the right stuff. "Men of oak" are men in rugged health, men whose bodies are made of the soundest materials. Childhood is the time to lay the foundation for a sturdy constitution that will last for years. Scott's Emulsion is the right stuff. Scott's Emulsion stimulates the growing powers of children, helps them build a firm foundation for a sturdy constitution.

Send for free sample. SCOTT & BOWNE, Chemists, Toronto, Ontario. 50c. and \$1.00; all druggists.



A Man is Only as Old as He Feels. Some people are always young—in spirit and vigor. The man who feels his age is the man who neglects his stomach and liver. As the years pile up the delicate organisms grow weaker.

Abbey's Effervescent Salt strengthens the system to resist the added strain. A perfect laxative—it removes all poisons from the system. Purifies and enriches the blood. It keeps the liver and kidneys active. Abbey's possesses the rare quality of being a bowel and stomach tonic, without any reactionary effects. At all Druggists 25c. and 60c.

Why will you allow a cough to lacerate your throat or lungs and run the risk of filling a consumptive grave, when, by the timely use of Beekle's Anti-Consumptive Syrup the pain can be allayed and the danger avoided. This Syrup is pleasant to the taste, and unsurpassed for relieving, healing and curing all affections of the throat and lungs, coughs, colds, bronchitis, etc., etc. Use the safe, pleasant, and effective warm-kidney Mother Graves' Warm Expectorant to bring quick relief. Procure a bottle and take it home.

Belleville Business College advertisement listing courses and contact information.

Ontario Business College advertisement listing courses and contact information.

Assumption College advertisement listing courses and contact information.

Boarding School and Academy advertisement listing courses and contact information.

Congregation de Notre Dame advertisement listing courses and contact information.

Central Business College advertisement listing courses and contact information.

St. Jerome's College advertisement listing courses and contact information.

St. Michael's College advertisement listing courses and contact information.

Canadian Correspondence College advertisement listing courses and contact information.

Business Education advertisement listing courses and contact information.

Superior Training advertisement listing courses and contact information.

Forest City Business College advertisement listing courses and contact information.

Advertisement for a business school listing courses and contact information.