CHATS WITH YOUNG MEN

Pray regularly morning and night, read a short passage from the Gospel, go every month to confession and Com-munion, have some little practice of penance to keep you humble and chaste, and to preserve you from the spirit of the world. That little will be enough to support you, to lift you higher than a merely sensuous life, to hend you to God, to strengthen and to bend you to God, to strengthen and comfort you.—Lacordaire

Our Part.

Our Part. We should always seek to discover and to do our own part, small or large, with the utmost faithfulness. Not to dt this, to leave undone the things we ought to have done will be to leave a blank in the universe where the to have been good work ought to have been good work there well done. Scoffers and Cowards, Ususlly

"There are some who laugh at the idea of prayers being sent up to heaven for the protection of the people and of the country," says the Montreal True Witness. "But generally they who so scoff and ridicule are the most misemble of cowards when the heave miserable of cowards when the hour of danger actually comes." Thrift.

Thrift. Every man who saves money is called mean and stingy by the loafers on the street corners and pointed out with reproach by the men who idle away their time. In order to get ahead a man must save, must spend less than he makes, and, above all things, he must work. Don't be ashamed of hav-ing any one say that you are " close." Attend to your own business, and you are all right. The men who criticise the thrifty really pay them a big comthe thrifty really pay them a big com-pliment. It is the tribute sloth pays ndustry .- Nortonville News.

Character Comes First.

Commenting on the story of an Irish-man who made a success of his life in this country in spite of being illiterate, the Catholic Union and Times says : " It should not be forgotten that what is called industrianal is accidental " It should not be forgotten that what is called 'educational' is accidental, not essential to the mind of man. Some of the brightest men we have ever met could scarcely write their names. Education is simply a jeweler that polishes and sets the gems of the mind. And as the jeweler gives no inherent value to the precious stones which he artistically arranges in golden which he artistically arranges in golden ornaments; so neither do all the 'olo-gies of the schools add to the gray

God gives to each individual man."

How to Have Time.

Nelles, Secretary. Ξ

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IDDELL, Secretary.

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ties. The world seldom hears their trumpets blown, but when it sees the hosts of sober youth go by in serried thousands it doffs its hat and thinks."

Employes as Partners.

Mr. Andrew Carnegie says that the plan that he adopted of giving his chief assistants an interest in the business attached them to him and it increased their efficiency, enlarged his profits, and is a factor making for the success of any large enterprise. "But that idea of making every

clever workman a capitalist and sharing large percentages of the profits among those rendering exceptional service," he says, "will probably encounter the opposition of the extremists on both sides, the violent revolutionist of capitalistic conditions and the narrow, grasping employer whose creed is to purchase his labor as he does his materials, paying the price agreed upon and there end. But this opposi-tion will, we believe, amount to little."

For, after all, the plan of profit-sharing "pays"—it benefits the capi-talists and his workingmen-partners:

"Genius is sensitive in all its forms, and it is unusual, nor ordinary, ability that tells even in practical affairs. You must capture and keep the heart of the original and supremely able man

before his brain can do its best. In-deed, this law has no limits. Even the mere laborer becomes more efficient as regard for his employer grows. Hand service or head service, it is heart servce that counts.

Mr. Carnegie himself proved that the arr. carnegie nimsen proved that the plan can be carried out successfully. Partly by means of it he forged to the front as a maker of steel, and acquired millions for himself while helping to enrich those men who were mainly instrumental in making his great busi-ness profitable. And what he did, why cannot other employers do ?--Catholic Columbian. To Enjoy Success.

"Did you ever realize that the suc-cess that one really enjoys comes only through hard work ?" asked the philos-opher. "I know the average mortal would prefer to gain his ends without hard toil. But few do, and I doubt if

hard toil. But few do, and I doubt if those few gain any pleasure from hav-ing the plum drop in their lap without any effort on their part. "I had that fact impressed upon me only the other day. I chanced dur-ing an idle moment, to pick up an empty ink bottle, and something started matter of the brain, which nature's

empty ink bottle, and something started my thoughts back into my boyhood days, when an empty bottle furnished an ideal mark to throw stones at. Smiling to myself at the childishness of it, I set the bottle on a hitching post, and after carefully selecting a number of stones, I stood off about thirty feet and prepared to make a test of my skill. The very first stone that I threw caught the bottle fairly in the Now do not live a single hour of your Now do not live a single hour of your life without doing exactly what is to be done in it, and going straight through it, from beginning to end. Work, play, study, what ver it is, take hold at once and finish it up squarely and cleanly; and then to the next thing, without letting any moments drop out between. It is wenderful to see how many hours I threw caught the bottle fairly in the center and shattered it into a hundred pieces. I threw away the stones that pieces. I threw away the stones that I had so carefully gathered, in disgust. I had accomplished what I had set out to do on my first throw, but I fully realized that it was only a flake, and that I might throw fifty more stones and not come anywhere near the mark. "Now, if on the contrary I had missed I would have carefully noted where the fault lay and tried to have wonderful to see how many hours the moments that the dawdlers lost. And if ever you find yourself where you

have so many things pressing upon you that you hardly know how to begin, let me tell you a secret: take hold of the very first one that comes to hand, and where the fault lay and tried to have corrected it on my next throw. The throws that went too low and too high, very first one that comes to hand, and you will find the rest all fall into file and follow after like a company of well-drilled soldiers; and though work may be hard to meet when it changes in a squad, it is easily vanquished if you can bring it into line. You may have often some the anecdots of the man who as well as too much to one side, would have all been valuable lessons to me, and in the end I would have succeeded in placing a stone where I wanted it. That would have been success gained by working for it. The very few people who gain success on their first throw have my sympathy." and in the end I would have succeded often seen the anecdote of the man who was asked how he had accomplished so was asked now ne had accomprished so much in his life. "My father taucht me," was the reply, "when I had any-thing to do, to go and do it." There is the secret—the magic word now.

KEOGH, GRATTAN, O'CONNELL.

R. Barry O'Brien in Donahoe's for August. How He Keeps Contented. W. H. Truesdale, President of the Delaware and Lackawanna Railroad, was discussing the question of happi-ness with a friend, not long ago. Vari-ous arguments were advanced as to the best way to find contentment. "I was greatly impressed," said Mr. Trues-After the Union the Catholic Ques-After the Union the Catholic Ques-tion was revived, and its fortunes were entrusted to Irish and English Liberal members of Parliament. For twenty-three years the struggle dragged miser-ably on. Defeat followed defeat; dis-aster. disaster. Petitions were regreatly impressed," said Mr. Trues-aster, disaster. Petitions were re-fused, bills were rejected. The Catholic Committee was distract

THE CATHOLIC PECORD.

OUR BOYS AND GIRLS.

Mary Mother of the Lord. BY ROSE TERRY COOKE.

By ROSE TERRY COOKE. Standing in the temple door. Sunshine streaming to the floor Falls across thy stainless veil. Lingers on thy forchead pais. These nor sun nor stars can brighten, All the light of highest Heaven To thine inmost soul is given : These belowed, by Thine adored— elary Mother of the Lord !

Mary Molner of the Lord : Maiden dream of mother love Broods thy drooping syce above. Maiden hands with mother grasp Hold thy doves in tender clasf, Awe and glory in thy face Veri the woman's shrinking grace. Calm as angels wrapt in prayer, Biessed more than scraphs free. Yet a woman fair and weak. Bringing up thine offerings meek, Love fulfilling Law's bebest Sacrifices on thy breat. Oa the lips love's sweetest word Mary, Mother of the Lord !

Mary, Mother of the Lord ! Judah's crown thy forehead wears, Judah's curse thy ead heart bears ; Through thy soul the sword is driven When the keencet Joy is given ; Deep and dark, the Cross's shade On thy dark, deep eyes is laid ; Un thy sweet and pensive lips Rapture glows through grief's celipse, Stilled with mystery's silent spell, Thrilled with thoughts no speech can tell, P ast the eense of human gladness, On thy heart the Living Word, Is thy home the babe adored ; Hail' thou Mother of the Lord.

Learn From the Animals.

The shy

Let no boy think he can be made a gentleman by the clothes he wears, the horse he rides, the stick he carries, the dog that trots after him, the house that he lives in or the money that he friends. spends, admonishes a writer in the When Western Advocate. Not one of all of his dict Western Advocate. Not one of all of these things do it, and yet every boy may be a gentleman. He may wear an old hat, cheap clothes, live in a poor honse and spend but little money. But how? By being true, worthy and honorable. By keeping himself neat and respectable. By being civil and courteous. By respecting himself and others. By doing the best he knows how, and finally and above all, by fear-ing God and keeping His command-ments.

Funeral of a Little Convert.

From the New York Sun. Two hundred little girls dressed in Two hundred little girls dressed in white robes will march this morning in the funeral procession of fourteen-year-old Abbe Valentine Cross from her parents' home, in Main street, West Chester, to St. Raymond's cemetery. Two years ago Abbie, who had been brought up a Protestant by her parents, Mr. and Mrs. Stephen E. Cross, be-came interested in the fact that a great many of her friends were attend-ing St. Raymond's Catholie Church. St. Raymond's Catholic Church. ing St. Raymond's Catholic Unuren-She finally got her parents to allow the Rev. Father Dean McKenna to in-struct her, and she was confirmed by Arabhishop Corrigan. When her Archbishop Corrigan. When her death came all the girls in the church said they wanted to attend the

was twenty-one she would have in-herited \$300,000 from the estate of her grandfather.

The Real " Percy Wynn." The Real "Percy Wynn." There was a boy from whom I liter-ally copied Percy Wynn, says Father Finn in Benziger's Magazine. I don't know the boy's name, don't know where he lived nor what's become of him. Many years ago, when I was studying philosophy at Woodstock, Md., I spent a day in Washington. Travel-I spent a day in Washington. Travel-ing on the street car with Father Ziegler, a Jesuit of the New Yorkwith-Maryland province, I met the original Maryland province, I like the transformation of the market of the goldenest. Seeing that we were elergymen he made up to us. were elergymen he made up to us. Father Ziegler succeeded in drawing him out. I contented myself him out. I contented myself with listening and drank in with delight his naive speeches, his "Yes indeedies" and "No, indeedies" and all the little and "No, indeedies" and all the little tricks of voice and manner which after-ward gave me the subject for a whole book. I was in the boy's company for no more than ten or fitteen minutes, and neither of us, I am sure, imagined that those few minutes were to afford matter for two long stories of boarding-school life. Had it not been for the tact and life. Had it not been for the tact and life. Had it not been for the tact and agreeable manner of Father Ziegler the little fellow would not have re-vealed himself to me, and I doubt whether Father Ziegler to this day knows how much he had to do in helping me to the composition of "Percy Wynn." Three years passed before it occured Three years my little Washing-Three years passed before it occured to me to me to use my little Washing-ton friend as a character, and then it came about in this way. I was again at Woodstock finishing the course in philosophy, which had been interrupted by a long attack of illness. One day I received a letter from the Very Rev. Rudulph Meyer, now English assistant to the Father general of the Jesuit to the Father general of the Jesuit rder. In it he spoke encouragingly of my writings, made some judicious criti-cisms and suggested that I should cisms and suggested that I should write a story about boys, in which the leading character should not use slang. "I'll do it," I said to myself, and forthwith I began to consider what possible sort a boy could be in a board-ing school and not use slang. Pros-ently my little friend of Washington flashed before me, and within a week (being too ill for serious study) I had written the greater part of "Percy Wynn." Wynn. "

speaking one day in Golden Lane, Bar-bician, to crowds of Irish, several hundreds knelt to receive the pledge, and among them the Duke of Norfolk, the Lord Arundel and Surray. Father Mathew asked the Earl if he had given the subject sufficient reflection. "Ah, Father Mathew," replied his noble convert, "do you not know that I had the happiness to receive Holy Communion from you this morning at the altar of Chelsea chapel? I have reflected on the promise I am about to

the altar of Chelsea chapel? I have reflected on the promise I am about to make, and I thank God for the resolu-tion, trusting to the Divine goodness and grace to persevere." Tears rolled down his checks as he uttered these-words with every evidence of genuine emotions. He then repeated the for-mula of the pledge. Father Mathew embraced him with delight, pronounced a solemn benediction "on him and his" a solemn benediction "on him and his and invested him with the medal. Mr. Maguire says that the Earl continued

substituted moderation for total ab One nobleman upon whom his in

told me to increase the quantity, I re-

ing you to increase the quantity and you are wrong in taking the small quantity you do; but I have my hopes quantity you do; of you." And so His Lordship was in-vested in the silver medal and ribbon. "I will keep it," said His Lordship "and take it to the House, where I shall be sure to meet old Lord——the worse for liquor, and I will put it on him." He was as good as his word, and meeting the venerable peer who was so celebrated for his potations, he said: "Lord—, I have a present

was so celebrated for his potations, he said: "Lord—, I have a present from Father Mathew for you," and passed the ribbon rapidly over his neck. "Then I tell you what it is, Brougham, I will keep sober this night," said His Lordship, who kept his vow, to the great amazement of his felords. cause of contusion, of successful apathy on the difference, and of general apathy on the subject of religious education. But the great question is, How are you going to get rid of sectarianism? Surely it is not by decrying creeds. You must have a basis for truth. Of course the only real, effective cure for sectarianism is an authoritative voice, speaking in the Name of God, and deciding definitely and unerringly what the truth is. For such a tribunal it is not far to seek, for there is only one tribunal that makes such a claim friends. When Dr. Johnston had completed his dictionary, which had quite ex-hausted the patience of Mr. Andrew Millar, his bookseller, the latter ac-knowledged the receipt of the last sheet in the following note: "Andrew Millar conds his comminents to Mr. Samuel

In the following note: "Andrew Andrew sends his compliments to Mr. Samuel Johnson, with the money for the last sheet of the copy of the dictionary, and thanks God he has done with him." To this state note the doctor watermad the one tribunal that makes such a claim. The world is slowly finding out what and where it is, but, unfortunately, the world is not yet ready to submit to that authoritative tribunal; and so it goes on this rude note the doctor returned the its independent way, and with all the con-fidence of apparent conviction con-tinues to ring the changes on the necesfollowing smart answer: "Samuel Johnson returns his compliments to Mr. Andrew Millar, and is very glad to find (as he does by his note) that Andrew Millar has the grace to thank God for anything " sity of a religion without creed, dogma or church.—Sacred Heart Review.

God for anything." General Robert E. Lee, the famous

General Robert E. Lee, the famous military leader of the Confederacy, was an ideal gentleman, chivalrous, honor-able, great-souled. Early in the Civil War, before Lee had demonstrated his pre-eminence as the Southern leader, he was severely criticized on more than one occasion by a General Whiting. Whiting had stood at the head of his close at West Point, and was considered Frust God in Temptation Even when our troubles are at their height we must still have confidence in God and call upon Him, as the dis-ciples did upon the Saviour. "Lord, save us ; we perish." In like manner, when we are assailed by temptations, when the example of the world seems almost to force us to sin ; when is almost to force us to sin; when, is spite of our prayers, we are without that consolation which at other times

Whiting had stood at the head of his class at West Point, and was considered not only by himself, but by others, as a very bright and capable man. One day President Davis, wishing an officer for some highly important com-mand, called upon General Lee for ad-vice. we experienced, we must not lose heart. The temptation will not be above our strength, and in His own good time God will grant us that calm, which, because of its sweetness will, "What do you think of Whiting ?"

which, because of its sweetness will, make our former trials appear to be what they really are—" blessings in disguise." "All things work to-gether unto good to them that love Ocd." "What do you think of Whiting? asked Davis. Lee answered without hesitation, commending Whiting as one of the ablest men in the army, well qualified in every way for even the most respon-sible position. One of the officers pre-sent was greatly surprised, and at the first opportunity drew Lee aside. "Don't you know what unkind things Whiting has been saying about you?" God.

first opportunity drew Lee aside. "Don't you know what unkind things Whiting has been saying about you?" he inquired. Lee's answer was of the best. "I understood," he said, " that the President desired to know my opinion of Whiting, not Whiting's opinion of me." Is it any wonder that the Southern-ers still idolize the memory of their



nust have a code of morals. But a code

of morals is a creed. The code of Christian morals is founded on Chris-

without a creed. As a matter of fact, the people who

object most to creed and dogma, or to

straitened by opinions which to them have all the force which creed and dogma exercise over members of a be-

We frankly acknowledge that we agree with our contemporary in his desire to

be free from sects in religion. It seems

to us that the sects themselves are to us that the sects themselves are coming more and more to see that sectarianism is really the great evil of the times in which we live. It is the cause of confusion, of skepticism, of in-

Trust God in Temptation

lieving and dogmatic church.

basis for truth.

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A Gentle, Manly Boy.

ments.

funeral. It was said at the Cross home last evening that if Abbie had lived till she

faithful to the pledge, and "it was not until many years after that, at the command of his medical advisers, he

one nonleman upon whom his his fluence was less successful was Lord Brougham. "I drink very little wine," said His Lordship; "only half a glass at luncheon and two half glasses at dinner, and though my medical advisers

fused to do so." "They are wrong, my Lord, for tell-

XIII. n with the cht years l in as Privi e Pope. e Pope. 11 shed a'u th ioned to Ro nted by the *Official* Bio and accepted ed by Dona Canada, an all Church au phy of the la ifficently ill s, Sell only th eant out it fro gant outfit free. Se THE JOHN C. WIN Ont.

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ELLINGTON urseries," TOBONTO dale, " with a little talk I recently had with the President of one of the largest

How He Keeps Contented.

"I met this man about 6 o clock one night, on an elevated train in New York City, and expressed surprise that he should have been working at his office so late in day. 'This is nothing he should have been working at an office so late in day. 'This is nothing unusual for me,' said the bank presi-dent; 'I am down town as late as this every day, and very often I remain until 7 o'clock. I have tried a good until 7 o'clock. I have tried a good until 7 o'clock. I have tried a good many ways to find contentment in my life, and have docided that the only thing that brings it is good, hard, steady work, day in and day out. "These words have stayed with me

"These words have stayed with me ever since. There are many people in this country whose one aim in life seems to be to get money by 'hook or erook,' without working for it, and there are many others who inherit large fortunes. These persons spend their lives in dawdling in this corner and that corner of the world, trying to spend their time without doing anything in par-ticular, and they fail utterly to find the peace and happiness of which they are in search. "Young men, and old men, too,

"Young men, and old men, too, should learn the truth that the only house learn the truth that the only real, lasting pleasure in life comes from being actively busy at some work every day: doing something worth while, and doing it as well as you know how. The more we appreciate this fact the more will we have to make the more of our will we be able to make the most of our

lives."—Success. The Flower of Catholic Manhood.

The Flower of Catholic Manhood. "The well ordered ranks of the total abstainers in the State parade, July 4, were eloquent of hope," says the Catholic Transcript. "No eye that rested on the marching columns but felt the inspiration of the hour. It was a public profession of principles which did honor to those who made it. There was all that could reassure the advocates of the cause of total abstinadvocates of the cause of total abstinence. The clean young manhood mar-shalled together for the promotion of a not too popular cause was in itself a powerful plea for sobriety. There too was the strength of united numbers.

was the strength of united numbers. Such demonstrations must appeal to the fair-minded public. They afford silent refutation to the slanders heaped upon the Catholic name. Here is proof—if proof were needed—that mighty in-fluences are at work in many communi-

banking institutions in the country. " I met this man about 6 o'clock one

sensions, bereft of strength, left with-out a leader; for Keogh could no longer command and inspire. His out a leader; for stoogn could ho longer command and inspire. His great victory had been the Franchise Act of 1793. Afterwards, he ceased to be a power, and soon only fifully ap-

great victory had been the Franchise Act of 1793. Afterwards, he ceased to be a power, and soon only fifully ap-peared upon the scene. The Cath-olic nobility and gentry were loyal and useless. Henry Grattan nobly did his duty in the English House of Commons. But he was outvoted and overthrown. In 1823 an English politician wrote: "As for our Catholic Question, it is gone to the devil." Parliamentary action, pure and simple, had failed to make any im-pression on the English mind. Then Daniel O'Connell came to the front, and infused life and energy into the Irish people. In 1823 the great Catholic Association was founded by the great agitator. Within two years it was a power in the land, alarming the Minis-ter, overawing Parliament. "Self-elected, self-constituted, self-as-sembled, self-adjourned, acknowledg-ing no superior, tolerating no equal, interfering in all stages with the administration of just-ice. levving contributions, and dis-

ing no superior, tolerating no equal, interfering in all stages with the administration of just-ice, levying contributions, and dis-charging all the functions of popular government, it obtained a complete government, it obtained a complete mastery and control over the masses of the Irish people," so said Mr. Canning in 1825. The struggle now became a fight between the Government and one

man. It is unnecessary to say that O'Connell was not then in Parliament, O'Connell was not then in Parliament, and he derived no strength from parliamentary action. He stood alone. John Keogh and Wolfe Tone had, between them combined consitutional between them combined constitutional agitation and revolutionary methods. O'Connell in his own person combined constitutional agitation and revolution-ary methods. The Catholic Association was in truth a revolutionary organiza-tion with a constitutional base. In 1828 as every one knows the crisis came. O'Connell stood for Clare and defied the authorities.

Very many persons die annually from chole a and kindred summer complaints, who might have been saved if proper remedies had been used. If attacked do not delay in getting a bottle of Dr. J D. Kellogg's Dysentery Cordial, the medicine that never fails to effect a cure. Those who have used it say it acts prompily and thoroughly subdues the pain and disease.

Glimpses of the Great.

Mr. Maguire, M. P., in his interest-ing biography of Father Mathew, says that after the good priest had been conscience; and in order to influence

ers still idolize the memory of their gallant leader ? As Sir Walter Scott was riding once

As Sir Walter Scott was riding once with a friend in the neighborhood of Abbotsford he came to a field gate, which an Irish beggar who happened to be near hastened to open for him. Sir Walter was desirous of rewarding his civility by the present of sixpence, but found that he had not so small a coin in the purse. "Here, my good fellow," said the baronet, "here is a shilling for you, but mind, you owe me sixpence." you : but mind, you owe me sixpence." "God bless your honor!" exclaimed Pat; "may your honor live till I pay



There are certain familiar topics of religious journalism the frequent repe-tition of which causes them to pall upon the intellectual taste and whose very the intellectual taste and whose very announcement causes them to be passed over without reading. One of these topics is the advocacy of a "religion without creed or dogma." The pal-pable absurdity even of the very state-ment outbut to present the present to ment ought to preclude the necessity of arguing against is. But in spite of of arguing against is. But in spite of its manifest absurdity there is still, with a certain class of writers — in fact it may be well said there is, among a majority of Protestant writers and preachers,—a tendency to bring for-ward this chosen topic on every favor-able occasion

able occasion. The latest instance of this tendency that we have noticed occurs in a recen issue of a well known non - Catholic religious weekly journal, in which the

religious weekly journal, in which the writer, discussing the importance of religious education, closes his argument with this declaration : "Nothing would do the world so much good as a revival of religion set free from the bondage of creeds and sects, and directed to the moral rectification of human conduct." The writer does not tell us how he proposes to rectify human conduct with-

proposes to rectify human conduct with-out a creed. It is evident, on the very

caused them to sin they will not be so apt to repeat their shameful transgressions of the law of God.

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