CHATS WITH YOUNG MEN

BE AN AUCTIONEER Ten little Vic. Bonds. Oh, friend o'

You're going to take one? Now Nine little Vic. Bonds-don't you

hesitate, You in the rear there!—Now there

are eight.

Eight little—What's that? Sure as there's a heaven. won't regret it, ma'am-now here are seven,

Seven little-Two, Sir? Bless you! Man alive,
That's the way to grab 'em—Now there are five.
Five little—Yes, ma'am; hooray for

you? Give the lady three, John! Now

there are two. Two little-Land sak! Got 'em on

Too little stock here-Now there are What's that you say, John? Our work is done? Go get some more, John. We've

just begun. -T. A. DALY

DON'T BE A FAULT-FINDER Because you are able to point out real faults and shortcomings in the life and actions of your friends or neighbor is no sure proof that you are profitably or helpfully engaged when you are doing so. It may be, for instance, that he knows as much about them as you do, and is even more concerned for their elimination or improvement than you can possibly be. You are not, therefore, helping yourself greatly. For instance, we have found that the man who spends a great deal of his time criticizing the morals or manners of others is almost sure to neglect his own to some extent. At best, that is the only explanation we have been able to find for the well-known fact that most strenuous and persistent fault-finders usually have as many and as serious faults as ordinary people, with a few added. We have shout concluded that to find fault with other people helpfully and with out neglecting ourselves or getting into the habit of a fault finder is one

do .- St. Paul Bulletin. FRIENDSHIP

Some persons have a genius for friendship. That is because they are open, and responsive and unselfish. They truly make the most of life; for apart from their special joys, even intellect is sharpened by the development of the affections.

No material success in life is comparable to success in friendship. There is an old Latin proverb expressing the worldly view, which says that it is not possible for a man love and at the same time be wise This is true only when wisdom is made equal to prudence and selfishness, and when love is made the same. It is never given to a man to be wise, in the true and noble sense, until he is carried out of himself in the purifying passion of love or the generosity of friendship. The selfcentered being cannot keep friends. even when he makes them; his selfish sensitiveness is always in the

way, like a diseased nerve ready to be irritated. Trust is the first requisite for making a friend. How can we be anything but alone, if our attitude to men is one of armed neutrality, if we are suspicious, and assertive, and querulous, and overcautious in our advances? Suspicion kills friend-There must be some magnanimity and openness of mind, before a friendship can be formed. We must be willing to give ourselves freely and unreservedly .- The Casket

The age at which men find themselves compelled by pressure of business or the cares of life, or by physical inficmity, to give up their favor

ite game is advancing.
Once upon a time games were al most exclusively for those in school When a boy took what was depressingly referred to as "the ferious business of life," he was expected to abandon the frivolous point of view that playing games The boys was supposed to denote. of that period are today serving a late apprenticeship at the game of golf or spending frequent afternoons as spectators of professional ball

Having found out for themselves that such early deprivation is a mis-take, they do not impose it on their sons. Many men nearing middle life are almost as active on the tennis court or on the golf links as in the days of their youth. Football of days of their youth. Football of course, they have given up: it cannot be played as the casual recreation of a busy man. To baseball some men cling, although with difficulty: it requires a larger number of players thing."
than is available.

A sir

engage in baseball, there will always which to carve a Madonna. At last be a fair proportion who show that he was about to give up in despair, they retain much of their juvenile leaving the vision of his life unrealskill and alterness. They do not slide to bases, but they field the ball to shape the figure from a block of cleanly and vigorously; and bat vigorously; and not only themselves free, but cause observers to believe that with but a little practice they

Generally speaking, so long as a man have an impulse and a desire to play for such deeds lie close to them, in a game, he will be the better for the simple and most familar passing

yielding to it. That is the wisdom the new generation has learned, and it is a good wisdom.—Catholic

OUR BOYS AND GIRLS

WHAT A SMILE CAN DO When days are fair, and slip along On golden pinions fleet, Tis easy then to give a smile

To every one you meet, But when the skies are dark o'erhead And everything goes wrong, 'Tis not so easy then to smile, And sing a cheery song.

A smile may seem a little thing, But it will help a lot, To brighten up a lonely life,
And light a darksome spot,
Life's road is sometimes hard and

With many a weary mile; Twill shorter seem and brighter,

Beneath a cheery smile. THE CHARMING GIRL

The interesting girl is one who goes through the world with her eyes open. She does not let her life center around herself, but rather considers the needs of others, and tries, as Ruskin says so well, "to of please people, and to serve them in has dainty ways." The girl who has mind enough to be interesting has mind enough to go under the surface when choosing her companions and friends. No bit of knowledge escapes

The interesting girl, who by and by will be an interesting woman, does not have false standards of value; she aims to be natural. A natural woman is the greatest power in the world today. Let artifice, sham or pretension enter into the nature of such a woman and she would become at once an unwelcome guest, where now she is bidden and eagerly sought for. She is the very sunshine of her home, simply because she is her own self, and never tries to appear what she is not.

And there is nothing specially occult or difficult in this matter. of the hardest things for any man to One can be as interesting as every woman was since the world began, if one will elect to be so. And neither good looks nor good family, And nor even good feeling and good principle, will suffice to keep one from being stupid and monotonous, unless each is supplemented by sweetness of manner, kindness of heart, tact, intelligence, and the desire to please. which make people interesting.

A FOE OR A FRIEND

Duty is often an ugly word-" a bug bear to the youthful mind." We are so apt to fancy that duties are unfairly allotted; that others are burdened more lightly than we are. As a matter of fact no one is free from duty save those who are not worthy to bear responsibility—the infant, the idler, the imbecile. The more duty we have the more complimentary to our strength of char-

What do you call 'duties ?' " asked of a young complainant.
"The things I don't want to do," he answered, smartly enough.

"Well, why don't you make of them things that you want to do?" persisted his interrogator. "I get little thanks!" he retorted. The matter of "thanks" has much

to do with aversion to duty. We all like to be recompensed for our efforts, especially when we do more than is required of us. Yet con-scientious performance of duty s His perfect recompense to It is sure to come, as soon as we can think with the poet :

When I'm not thanked at all, I'm thanked enough;
I've done my duty and I've done no

No task is too mean, too common for us when duty demands. There's a story of an ambitious girl who found herself occupied day after day with disagreeable household tasks. As the future seemed to shut down factors of production: nature, labor hopelessly around these homely and capital. The first two are essenduties the girl grew complaining and tial, the third is auxiliary. Nature, bitter. One day her father, who was bitter. One day her father, who was indeed, especially amidst favorable the villege doctor, said to her: 'Do surroundings produces lots of things you see those vials? They are cheap, worthless things in themselvee, but in one I put a deadly poison, in another a sweet perfume, in another a healing medicine. No with the necessaries of life. On the body cares for the vials themselves, but for what they carry. So with our duties, insignificant and worth-

than is available.

Yet on holiday occasions when middle aged men long out of practice, for a piece of sandalwood out of that with but a little practice they could, in the vernacular, "come back."

The giving up of games should be so gradual, so voluntary, that it involve no sense of loss or of sacrifice. Generally speaking, so long as a man the very comportunities they require

events and in the homeliest circum

Of what is a great picture made Of canvas and colors flax, common earthly pigments applied with an insignificant little brush of hairs. Yet because the painter makes the best use of his materials his picture becomes a masterpiece. So it is with our daily tasks. Common duties nobly accomplished make up the masterpleces of life. The person without duties is apt to have a jelly fish character. The very effort of doing one's duty unflinchingly and cheerfully makes one acquire the "good selfs"—self-relance and self-respect. No duty comes to us to be done unless God so wills it. Father Faher quaintly says: "Every hour it is with our daily tasks. Faber quaintly says: "Every hour comes with some little fagot of God's will fastened at its back." Duty should be done for its own sake, for the sake of the doer and for the sake of Him who never gives us more than we can bear.—True Voice.

RELIGION AND THE WAR

A full page religious advertise nent of the International Bible Students' Association in the Bulletin informed an astounded of the news that the public world has ended, a new and that death will age wherever they got the inside informa tion. On another page of the same paper, probably as an advertisement also, the Christian Scientists take her; she garners from her reacting, from her social opportunities, from her walks and her daily work a store her walks and her daily work a store ing intelligence that such palpable and visible things as matter, disease, and visible things as matter. Still another column tells about spiritualism and communication with the dead. All this stuff and nonsense only leads people without any religion to ignore

them all. As far as the War and religion are Nation, reviewing a recent work on Faith and the War, quotes the author

This is the conclusion of Mr. Robert Keable of South Africa, a devoutly religious man, who worked with the troops in France. The re-ligion of the "Good Fellow" system, which is the Y. M. C. A. brand, does not take hold on the soul, although it manages canteens, promotes sports, entertainments and gentlemanliness. Mr. Keable concludes that these duties could be turned over to welfare organizations but for real religion you have to go to the Catholic Church. In religious matters, he says, the Catholics stand aloof with belief in the inviolability of the truth committed to them by Christ. And this pon-Catholic admits that the Church has "the Mass which a great writer of supernatural religion in the modern world.

Much the same is the testimony of the men who have been overseas. The Y. M. C. A. and Protestant type of religion does not appeal to red-blooded men in the face of death If non-Catholics had no religion be fore the War, they didn't get it from

Eucharist and Extreme Unction which touch the roots of life in the supreme crises of existence. Thouscientious performance of duty always brings its own recompense. Our reward may be invisible for a time, "but soon or late the Father makes His perfect recompense to all." It is sure to come, as soon as large: Catho All." It is sure to come, as soon as large: "It havin Catho Roma for the Christianity of the Roma for the Christianity of the Roma for the R Apostolic Church; there is life and love; there faith is the great adventure, the triumph that it was when the world was young."-The Monitor.

NATURE, LABOR AND CAPITAL

According to the best authorities on economic subjects there are three without labor. That is why, among the inhabitants of South America, other hand labor without nature produces nothing at all. Labor creates nothing. Whatever labor does is to appropriate, unlock, transform and exchange the treasures of nature. In primitive conditions of civilization nature and labor might suffice for the conduct of life, but when a higher development is attained or to be attained capital is added to the other two factors, for instance, means of transportation to make the products of one region accessible

to the inhabitants of another Now, inasmuch as many of the treasures of nature are only potential, as a climate and soil fit for the production of cotton, or hidden away in the bowels of the earth, as coal, it may be said, as was said by Leo XIII., that the wealth of nations is begotten by labor. But this does not mean that labor is the sole factor in producing wealth. Otherwise an equal portion of labor would invariably produce an equal portion of wealth, which is evidently not the case. Nor can two equally strong nations on that score

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alone enter into successful commercial competition with each other. The one which has a better partner in nature will come off victorious in the competition.

In one sense, however, it may be said that all legitimate wealth—and by legitimate we mean justly possessed, for legal and legitimate, we would remind the editor of the Arkansas Echo, have not the same current meaning—represents in its origin some labor. One who has as yet nothing begins with labor alone after he has labored for some time and cultivated thrift, he buys with his savings a piece of land. Hence forth he owns two factors of product ion, but the second evidently is the reward of his labor. In the course of time he gets machinery and thus adds capital to the other two factors At the bottom of all is his labor, but his labor is not the sole producer of his wealth.

Now let him die and let his son come into his father's possessions Is it the son's just property? Of course, you say. And still it is not the product of the son's labor. Here. then, we have an evident example where the individual's labor is not concerned, a writer in the London Nation, reviewing a recent work on got it through inheritance. And Faith and the War, quotes the author

Faith and the War, quotes the author
as saying, "In the searchlight of this
war, o' religious failures in history
it would be hard to find one more
it would be hard to find one more
it would be hard to find one more
or religious failures in history
it would be hard to find one more
it would be hard to find one more
or religious failures in history
its father's labor. Thus it will be
found, upon reflection, that all property justly acquired, even though it
and descended from father to son through generations, dates originally from some form of labor.

What is wrong with the modern world is not that there is property which is not the immediate result of labor, but that the available property of the world has been so pre-empted by comparatively few individuals that it is altogether too difficult for labor to obtain a share in the possession of the earth. This has been owing to bad laws or the absence of good laws, or, in other words, to a want of proper regulation on the part of public auth which is bound to consult the welfare of the whole community. But no matter what have been the abuses, the remedy lies not in the abolition of private property, but in opening has declared to be the sole survival the avenues to property in favor of the toiling masses.-S. in

> CHESTERTON'S REASON FOR JOINING THE CHURCH

In a preface to the "History of the United States," by the late Mr. Cecil non-Catholic sources. The latter Chesterton, which has just been pubhave given up the sacraments of lished, his brother, Mr. G. K. Chester-Christianity and the Great Sacrifice ton, speaks of Cecil's conversion of the New Law.

The Catholic chaplain, on the other hand, came into close contact with the consciences of his men through the sacraments of Penance, the Holy pressed in the family or gild." And here Mr. Chesterton points out how completely his brother's conversion was misinterpreted by the world at large:

"It was about the same time that, having for some time held an Anglo-Roman Church. It is notable, connection with the general argument, that while the deeper reasons for such a change do not concern such a sketch as this, he was again characteristically amused and noyed with the sentimentalists, sympathetic or hostile, who supposed he was attracted by ritual, music, and emotional mysticism. He told such people, somewhat to their bewilderment, that he had been converted because Rome alone could satisfy the reason. In his case, of course, as in Newman's and numberless others, well-meaning people conceived a thousand crooked or complicated explanations, rather than suppose that an obviously honest man believed a thing because it was true."-The Monitor.

SOURCE OF STRENGTH AND PEACE

We can sympathize with the soul hunger that impels people to these false doctrines and foolish practices because we too know sorrow, reavement and all the other troubles common to mankind. But there is this great difference in the case of Catholics When their hearts are sad and troubled spiritual consolation is always at hand in God's Sacraments, in the strength of prayer and there comes to them that ineffable peace never wanting to them that believe in the Lord and keep His word. People outside the Church do not even imagine that life holds such spiritual treasures as are ours; they are at the mercy of a deceiving world and the emissaries of evil. — The Guardian.

"It is the heart that makes the home, whether the eye rests upon a potato patch or a flower garden.

The daily round of duty is full of probation and of discipline: it trains the will, the heart and the consci-ence.—Cardinal Manning.

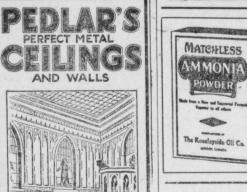
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