CHATS WITH YOUNG MEN

The sconer that a young man learns that merely letting bad things alone will not make a man of him, the better. He must not only avoid the bad, but he must also choose to do the good. If he would become strong, he must do noble things, not merely avoid doing ignoble things. The best way to let bad things alone is to be so busy and preoccupied doing the good things that we have no desire to do the others. There is a tremendous expulsive power in the ambition that dominates at the time. The greater affection drives out the lesser. Success.

A Good Resolution.

A good resolution-and an easy one to keep—a very appropriate one to make at the outset of the new year, is

See that no good influence, which has been with you during the past year, is absent from you during the ecming year.

Or, if you can, add to your surroundors, in you can, and to your terrors.
ings and set at work in your home
additional good influence. Do so and
be blessed by it. The practical lesson

The way to heaven is simply a deter mination to cut off, year by year, evil influences, and to add one good influence after another.

Of special value is an influence which permeates the entire household, ban-ishes bad and frivolous reading and cultivates a taste for good reading.-Catholic Citizen.

The Right Outlook.

It is impossible to estimate the value of the quality of our everyday habits of It makes all the difference in thought. world whether these habits healthful or morbid, and whether they lead to soundness or to rottenness quality of the thought fixes the quality of the ideal. The ideal cannot be high if the thought is low. It is worth everything to face tife with the right outlook,—a healthful, cheerful, optimistic outlook,—with hope that has sunshine in it.—Success.

Making the Most of Oneself. One of the noblest sights this world offers is a young man bent upon making the most of himself. Alas! that so many seem not to care what they becomemen in stature, but not yet born into the world of purpose and attainment, the world of purpose and attainment, babes in their comprehension of life! A cigar, a horse, a firitation, a suit of clothes, a carouse, a low play or dance, and just enough work to attain such things, or got without work, how the spirits of the wise, sitting in the clouds, laugh at them! What an introduction to manhood and manly the contract thus start in life. duties! One cannot thus start in life, duties! One cannot thus start in life, and make himself master of it, or get any real good out of it. A part of his folly may ooze out as the burdens of life press on him. And necessity may drive him to sober labor, but he will halt and stumble to the end. It is a sad thing to begin life with low conceptions of it. There is no misfortune comparable to a youth without a sense of nobility. Better be out a sense of nobility. Better be born blind than not see the glory of life. It is not, indeed, possible for a young man to measure life, but it is possible to cherish that lefty and sacred enthusiasm which the dawn of sacred enthusiasm which the dawn of sacred enthusiasm. It is possible to say: I life awakens. It is possible to say: I am resolved to put life to its noblest

and best use.

If I could get the car of every young man for but one word, it would be this:

Make the most and the best of your There is no tragedy like wasted life-life failing of its ends, life turned

to a false end. The true way to begin life is not to look out upon it to see what it offers, but to take a good look at self. Find out what you are, how you are made up-your capacities and lacks-and then determine to get the most out of your self possible. Your faculties are avenues between the end of the world and yourself: the larger and more open they are, the more of it you will get. Your object should be to get all the riches and sweetness of life into your-self: the method is through trained faculties. You find yourself a mind; teach it to think, to work broadly and steadily, to serve your needs pliantly and faithfully. You find in yourself social capacities; make yourself the best citizen, the best friend and neighbor, the kindest son and brother, the truest husband and father. Whatever you are capable of in these directions that be and do. Let nothing within you go to waste. You also find in yourself moral and religious faculties. Beware lest you suffer them to lie dormant, or but summon them to a brief periodic activity. No man can make the most of himself who fails to train his side of his nature. Deepen and clarify your sense of God. Gratify by perpetual use the inborn desire for communion with Him. Listen ever more to conscience. Keep the heart soft and responsive to all sorrow. Love with all loves divine capacity and quality. And above all let your nastretch itself towards that sense of infinity that comes with the thought of God. There is nothing that deepens and amplifies the nature as the use of it in moral and spiritual ways. cannot make the most of oneself

who leaves it out. If these general purposes are resolute ly followed, they are sure to yield as much of success as is possible in each

given case.

The Defeat of Success, The man who has nothing which he holds dearer than money or some ma-terial advantage is not a man. The brute has not been educated out of The abler a man and the more money he has, the more we des pise him if he has gotten that money dishonestly, lambs."
because of the trenendous contrast be "Then," said the angel, "there is

what he has done and what he might have done.

What the world demands of you, whatever your career, whether you are rich or poor, is that you be a man. It is the man that gives value to achievement. You cannot afford success with a flaw in it. You cannot afford to have people say of you, "Mr. Blank has made money, but there is a stain on it. It is smirched. It has cost him has made money, but there is a stain on it. It is smirched. It has cost him into a schoolboy. The angel visited

Every human being bas it within his power to keep the foundation under him-his manhood,—absolutely secure him—his manhood,—absolutely secure under all circumstances. Nothing can shake that but himself. The citadel can never be taken until he himself surrenders the keys. Calumny, detraction, slander, or monetary failure can not touch this sacred thing.

Every man, whether in private or public life, should so carry himself be fore the world that he will shew in his very face and manner that there is

very face and manner that there is something within him not for sale,something so sacred that he would re gard the slightest attempt to debauch it as an unpardonable insult. He should so carry himself that no one would even dare to suggest that he could be bought or bribed.—Saccess.

OUR BOYS AND GIRLS.

A Gold Medal.

I shall never forget a lesson I received when at school at A--. We saw a boy named Watson driving a cow to pasture. In the evening he drove her back again, and we did not know where, and this was continued several

weeks. The boys attending the school were nearly all sons of wealthy parents, and ome of then were dunces enough to ook with distain on a scholar who had

to drive a cow.

With admirable good nature Watson with admirable good nature Watson bore all their attempts to annoy him, "I suppose, Watson," said Jackson, another boy, one day, "I suppose your father intends to make a milkman of

"Why not ?" "Oh, nothing. Only don't leave much water in the cans after you rinso them—that's all."

them—that's all."
The boys laughed, and Watson, not in the least mortified, replied: 'Never fear. If ever I am a milkman, I'll

give good measure and good milk. give good measure and good milk."

The day after this conversation there was a public examination, at which ladies and gentlemen from the neighboring towns were present, and prizes were a warded by the principal of our school, and both Watson and Jackson received a creditable number for, in respect to scholarship, they were about equal. After the ceremony of distribution, the principal remarked that there was one prize, consisting of a gold medal, which was rarely awarded, not so much on account of its great cost as because the instances were rare which rendered its bestowal proper. It was the prize of heroism. The last medal was awarded about three years

ago to a boy in the first class who rescued a poor girl from drewning.

The principal then said that, with the permission of the company, he would relate a short anecdote.

"Not long since, some boys were fly-ing a kite in the street just as a poor lad on horseback rode up on his way to the mill. The horse took fright and threw the boy, injuring him so badly that he was carried home and confined

render service.
"This boy soon learned that the wounded boy was a grandson of a poor widow whose whole support consisted in selling the milk of a cow of which she was the owner. She was old and lame, and her grandson, on whom she depended to drive her cow to the pasture, was now helpless with his bruises.
'Never mind, good woman,' said the
boy; 'I will drive the cow.'
'But his kindness did not stop there.

Money was wanted to get articles from the apotheoary. 'I have money that my mother seni me to buy a pair of boots with,' said he, 'but I can do without them for awhile. ' 'Oh, no, 'said the old woman, 'I can't consent to that I bought for Thomas, who can't wear them. If you would only buy these we should get on nicely.' The boy bought the boots, clumsy as they were, and has worn them up to this

"Well, when it was discovered by the other boys at the school that our scholar was in the habit of driving a scholar was in the habit of driving a cow, he was assailed every day with laughter and ridicule. His cowhide boots in particular were made matter of mirth. But he kept on cheerfully and bravely, day after pay, never shunning observation, driving the widow's cow and wearing his thick boots. He never explained why he draye the cow for he was not inclined drove the cow, for he was not inclined to make a boast of his charitable motives. It was by mere accident that his kindness and self-denial was discovered by his teacher.

"And now, ladies and gentlemen, I ask you — was there not true here is not the here is a conduct." Nor. Market

As Watson, with blushing cheeks, came forward, a round of applause spoke the general approbation, and the medal was presented to him amid the cheers of the audience.—The Children's

There is a good moral in the following little story:

and said: "Yes, I am one of His little

too much. He exchanged his manhood the earth again one morning, and passing near the school, found the boys locked out, too late for school.

"My boy," said he, "the day is passing, night will come, and your work

bassing, night will come, and your work is not yet begun."

"Oh," laughed the boy, "there is plenty of time; the sun was shining se brightly I could not stay shut up in a schoolroom."

In a few more years the angel visited the earth the last time. He was pass the area to St. Augustine's.

To make a long story short, they were both baptized, and after due pre purality received the other sacroneuts.

the earth the last time. He was passing down a hill one evening when he overtook an old man leaning on a staff. Slowly he plodded down the hill toward

man, "and my work is not yet begun; the day seemed so long, but now it is too late."

TRUTH STRANGER THAN FICTION. THE AUTHENTIC STORY OF A WONDERFUL

TRAIN OF CONVERSIONS. Philadephia Catholic Standard and Times. The recent death of one of the first "Children of Mary" to be received into the sodality inaugurated of the Sacred Heart Convent, Eden Hall, recalls to

mind an account she gave a short

prior to her decease, of the wonderful

ago. To quote her recital:

The crowning blessing of the close of the first year of my lather's married life was the birth of a little daughter, the same who is now entertaining you with the account of God's special good ness to her and to all she held most dear. Naturally upright and honest, on my father's otherwise faultless char on my lather somerwise faultiess character was the absence of religious belief of any kind. Overflowing with gratitude for the advent of the little sunbeam that filled their house with joy, my parer ts sought some means of giving expression to their feelings. My father suggested as a suitable acknowl edgment of the gift sent by God that he and my mother should join some re ligious sect, to which she readily as sonted, leaving the choice to him, as they were totally ignorant of the teach ings of all. In this dilemma it was deeided that my father should consult

conscientious, God-fearing man. The latter's reply was that there was but one true religion, which was the Roman Catholic. He offered to introduce father to one of the missionary priests at St. Augustine's Church. consulting my mother it has decided that my parents should accompany this friend to St. Augustine's and as it happened a mission was in progress which gave them the oppor-tunity of listening to an explanation of some of the eternal truths, which impressed them deeply though for several days each kept silent on a subject

so-laborer in the factory, a thoroughly

his intention one evening of embracing the Catholic faith, come what would, Now, there was a rich old uncle, who had always intimated his intention of making my father his heir, and my father thought it would not be honorable to take such an important step in life without his knowledge. Consequently he announced his intention t his aged relative, entering into a full

so dear to their hearts. Finally grace

triumpted, and my father announce

explanation of his feelings. The old man flew into a rage, and assured him that if he dared to become a Papist he should never touch a cent of mey. The infuriated uncle ended by ordering his nephew out of his presce. That night a crestiallen pair sat solemn silence, reflecting upon the dire consequences of their newly fledged resolution. It was no light sacrifice to forego the money always counted upon hitherto for future increasing responsibilities, their means being very limited. For a week's duration my father came and went in moody silence, the battle

tetween grac e andnature waging hotly in his heart. Finally he conquered nature and thus addressed his wife:
"Mary, God must be first. Let the old man keep his money ; I am going to

paration received the other sacraments.

an open grave.

"My friend," said the angel, "have you completed the life-work which was yours to do?"

"The product gown the fill toward his little family, but he found comfort and support in his religion. Five years later he was hurriedly summoned to his uncle's deathbed. During the interval irs to 307" The night is come," said the old they had been as strangers, so he was a "and my work is not yet begun; rather surprised at the affectionate

welcome extended to him.

"Qaick, my boy," said the weak old man; "get mea Catholic priest. I want to die in the religion that gave you the courage to sacrifice everything for your convictions.

When the priest arrived and attempt ed to instruct the old sinner before baptizing him, the latter demurred, saying "It is not necessary, for I be-I am truly sorry for my bad life," he added. lieve all that my nephew believes.

He was baptized and died before the priest had left the room. His wife, an old bed-ridden lady, begged to speak with the priest. She was an easy con-quest, and she, too, died very soon after her baptism. When the will was opened it was found that the uncle had left every cent of his substantial fortune to my father, whose courage he

tune to my father, whose courage he greatly admired.

When I was old enough I was placed at Eden Hall, Torresdale, in which convent four of the happiest years of my life were spent. The good nuns were real mothers to me, ever full of kind attentions, for I was a sickly girl. My one ambition was to become a Sacred Religious, but Mother Hardey decided that my poor health was an obstacle. My father devoted much of his fortune to the decoration of our parish church and to works of charity. He died the death of a saint at the ag He died the death of a saint at the age of eighty-five. At least twenty of our relatives entered the Church at differ ent times—all the fruit of my father's fidelity to that first grace.

It needs courage often heroic courage—to push oneself into the path of duty and then walk in it and climb and struggle in it, and suffer and die in it. But it is the only courage worth any thing, even in the estimation of those who do not follow it.

tho do not follow it.

Is it not strange that some men wh cannot recall their sins of a month pre cannot recall their sine of a month provious can recount every financial loss of a penny for a period of haif a year? Proper appreciation of the enormity of sin would reverse these conditions.— Church Progress.

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THE FEAR OF RIDICULE.

Who are they who ridicule the faith ful children of God? They are morta: who, when they appear before the great tribunal of God, on the last day will ery out: "Wee to us fools wh bed and derided them, and now are among the chiliren of light: the way of truth was not with us." bat to lay up everlasting riches tappy eternity — when a few brief of self denial will put them into

years of self denial will put them into possession of eternal joys, who care not to seek the short lived honors and empty lavors of this world.

They despise you because you believe. Is there not every reason to be proud of being children of God, and obadient to that glorious voice which resounds throughout the Church? They ridicule the practice of prayer, knowing nothing of the sweetness contained in that union of the soul with its that union of the soul with its

They laugh at you because you assist t divine service, in their ignorance of he sublimity of that sacrifice which he Church offers up, and the graces

the Church offers up, and the graces contained in the reception of the most adorable Sacrament of the altar. Let not the revilings of men prevent you from rendering to God the homage that is due to Him.

As Christ was treated, my brethren, so will be treated all those who follow His divine example by walking in the sorrowful way of the cross. As He was persecuted, so will His devoted children be persecuted; as He was revited, so will they be covered with viled, so will they be covered with scorn; as He was nailed to the cross soom; as he was nailed to the cross, so must they expect to be nailed to the cross of mortification and ignominy. The disciple is not greater than his Master.—Rev. O. N. Jackson.

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in this boy's conduct? Nay, Master Watson, do not get out of sight behind the blackboard. You were not afraid of ridicule; you must not be afraid of praise."

Own.

"Too Late"

An angel passed over the earth one morning, and met a little child in a sunny field. "Little one," said he "do you love the Master?"

The child looked up with bright eyes



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Saves screenings for feed.

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Works easily and served.

Saves screenings for feed.

Works easily and served and thick the today to stant the very 200 pound hore.

The means a loss to you of 50 cents on every 200 pound hore.

The loss on a few transactions of this kind would buy a dozen scales.

Works the deal.

The boso on a few transactions of this kind would buy a dozen scales.

Works the deal.

The boso on a few transactions of this kind would buy a dozen scales.

You need a scale on your farm.

Every day you sell toology at loant to your dealers to you sold some hogs at 5cents a pound, and the story 200 pound hore.

The thory one you scales, which are 150 cents on every 200 pound hore.

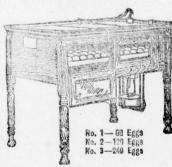
The thory one of the deal.

The thory one of a variant force they are worth. When they are good you can't afford to throw money away.

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The loss you think you can afford it, the more you need every cent they are worth. When they are good you can't feel would be a s Cleans Wheat, Rye, Timothy, Clover, Millet, Oats, Barley, Flax, Peas, Beans, Corn and all seeds, Barley, Flax, Peas, Beans, Corn and all seeds, Flax of the Chapter of the Cornell of the

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