#### CHATS WITH YOUNG MEN. Some Things that Pay.

universal desire to "get on," to rise in life, means, in one aspect at all events, the desire to find out the all events, the desire to have the things that in the things that pay—the things that in the things that in the things that in the things that in the long run produce the best results, long run produce the best results, pecuniarily and otherwise. Unfortunately, the desire is by no means necessarily accompanied with any adequate conception of the nature of the things than do pay, or of the methods by which the do pay, or of the agrip of these things may be obtained.

The commonly the desire co exists with Too commonly the desire co exists with a strong determination to put forth a minimum of efforts and expect that great results are to be reached with the scantiest possible expenditure of energy and thought. Ultimately life reveals the hopeless fatuity of the de lusion, but the lesson is often too late. What then are the things that pay—the things that always pay if they are persevered in and followed consciously, deliberately and pertinaciously. Let us enumerate a few of them.

It pays, when you take up a study,

us enumerate a few of them.

It pays, when you take up a study, to learn it thoroughly. It pays the young clerk to study every subject a knowledge of which is wanted in the commercial office. . . A precise knowledge of business technicalities pays. It is a false economy to stint oneself in accomplishments because the acquisition of them involves expendi acquisition of them involves expendi ture in money and inroads upon leisure time and frequent absence from attrac tive or exciting "sports." It pays to learn everything that will make you a more efficient worker, and it does not pay to neglect anything that will in-

crease your efficiency.
...It pays to be painstaking—to do
as well as it possibly can be done every little bit of work that falls to your lo It pays to be zealous, and to do rather more than your mere duty. . . It pays to be entirely conscientious in small things as well as in large things. It pays to be strictly honest even regards trifles, for it is not without good reason that the experience of the whole world has established the pro-position "Honesty is the best policy." It pays to be patient, to watch for opportunities of advancement, to seize them as soon as they come, and to work always for future rather than immediate results, it pays to fit y ur-seif for more responsible and more lucrative work than that in which you happen at any moment to be engaged... It pays to show that you can be relied upon to perform your present tasks in such a way as to give satisfaction to everybody whom they concern. It pays to be vigilant about "little things." Great things are the "little things." Great things are the sum total of little things, and there is no great success that does not depend upon the scrupulous utilization of many little things. . . It pays to forthat there is such a thing as that one's success in life depends en-tirely on one's own efforts.—Phonetic Journal.

Going to the Good,

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You have all heard the expression, said of a boy, that "he's going to the bad." There are definite marks, like guide-posts, that indicate the way. First of all, he is disobedient. He will not mind his mother. He forgets that, when he disobeys her, he disobeys God. Who gave the fourth commandment. He was probably never taught that when he obeys her in all things lawful, for God's sake, he obeys God, and that God will surely reward him for that

Next, he goes with bad companions -boys already worse than himself, boys that swear, boys that drink, boys that tell lies, boys that are "sporty." After that he hates school and he is

unwilling to work. He likes to loaf, to be free to go and come where and when he pleases, to make money at odd jobs and to spend it to see ball games and to visit low theaters. After a while he

loiters in and around saloons.

So he goes on, one step at a time, from bad to worse, until he becomes a from bad to worse, until he becomes a chronic loaser, rowdy, gambler, drunk ard, thief, and winds up in the penitentiary or fills an early grant tentiary or fills an early grave.

But a boy can "go to the good.
He can make up his mind to be obedi
ent, to study, to get to the head of his
class, to learn useful things, and to be
industrious. He can determine to be
polite and kind and gentle. He can
be polite and kind and gentle. He can
the can be good company. resolve to frequent only good company. He can be temperate, modest, brave.
He can practice self denial and begin
to learn the law of love.

As soon as a lad commences to de

As soon as a lad commences to develop in this way, people take notice of him. They say of him: "He's a nice boy." They show that they like him, that they admire him. Even before he is ready to leave school, he has chances to get positions. His good name spreads. Men are willing to trust him.

spreads. Men are willing to trust thin.

He keeps himself neat—his hands clean, his hair combed, his tie fastened, his linen spotless. And this exterior neatness is a sign of 'he order within—the clear mind, the innocent imagination, the sweet memory, the public

-the clear mind, the innocent imagina tion, the sweet memory, the noble impulses, and the resolute will.

So he enters the work a day world and soon he rises to a position of responsibility. Employers are on the lookout for young fellows like him. He keeps on "going to the good." He is steady, sober, faithful, obliging and ambitious. He makes friends on al sides—in business, in the societies he joins, and in the social circles he frejoins, and in the social circles he frequents. He approaches the sacraments once a month. And so he goes on, up and up, until he reaches the heights of

prosperity and happiness.
Which will you choose—to "go to the bad" or to "go to the good?"— True Voice.

Self Control a Virtue.

Self control is a great virtue, and a great convenience as well; without it

is not disturbed either by vexatious trifles which should not concern him seriously, or by inevitable changes of fortune, which he can neither foresee nor prevent. This is not a bit of gen nor prevent. This is not a but of gon-eralizing without purpose, but rather a bit of wholesome, practical philoso-phy which every man should work out in his daily experience.

We are usually to blame when we

We are usually to blame when we miss a train, but we can in no way help the train being late. To fret and stew about it only muddles the mind and saps the nervous energy which should conserved for the evening's work. Hotels are often bad; we can't make them better, though courteous, firm reatment of the attendants will secure the best to be had under the circum stances. The theatre may be poorly lighted, and all the details badly managed, but a self-controlled man can do much more to remedy the situation than can a fussy, complaining nagging

Self-control is contagious. One such person in a family, or in a company, will affect all the rest. Self control results in gentleness and cheerfulness, which, as Robert Louis Stevesson says, are above morality; these, he says, are the greatest virtues. What these qual ities mean to the wandering minstrel and speakers in managing the people they meet cannot be estimated. Financially these qualities cannot be valued: artistically they are indispensable, and without them there can be no true life with one's fellows.

Self Investment, Best Investment John Wanamaker was once asked to invest in an expedition to recover doubloops from the Spanish Main, doubloons from the Spanish Main, which, for half a century, had lain at the bottom of the sea in sunken frigates. "Young men," he replied, "I know of a better expedition than this right here. Near your own feet lie treasures untold; you can have them all by

faithful study.

"Let us not be content to mind the most coal, to make the largest leco motives, to weave the largest quanti ties of carpets; but, amid the sounds of the pick, the blows of the hammer, the ratile of the looms, and the roar of the machinery, take care that the im mortal mechanism of God's own hand the mind-is still full trained for the

highest and noblest service "
The ignorant man is always placed at a great disadvantage. No matter how if much natural ability one may have, if he is ignorant, he is discounted. It is not enough to possess ability, it must be made available by mental discipline.

We ought to be ashamed to remain in ignorance in a land where the blind, the deaf and dumb, where even cripples and invalids manage to get a good education.

The trouble is that many youths throw away little opportunities for self-culture, because they can not see great ones; and they let the years slip by without any special effort at selfimprovement, until they are shocked in middle life, or later, by waking up to the fact that they are still ignorant of what they ought to know .- O. S. M. in Success.

## OUR BOYS AND GIRLS.

The Future.

The boy of to day shall be the man of to morrow. The foregoing sentence must not be taken to mean that the ex istence of a boy is but one day of istence of a boy is but one day of twenty four hours, and that of a man a like period. No, that is not what is meant at all. The term "to day" as used in the sense set forth, is intended to compare time with eternity, but, of to compare time with eternity, but, of course, does not begin to do so, since the mind of a being on earth cannot conceive the vastness of eternity, and no boy would attempt to say he understood it. But with this feeble comparison it may be easily to say the comparison it may be supported to the contraction of the c feeble comparison it may be somewhat easy to make an impression on the boy

who never thinks of to-morrow.

The life of a person has been compared to a gentle breeze of summer air it passes almost unnoticed. The hand is raised and feels the passing breath; it scarcely causes the least sensation, and is forgotten so soon that even those who give themselves to the study of small things fail to record it. Now why is it not better for a boy to look to the future in life, since that other great future, eternally, depends

The future is like a beautiful lamp on a distant mountain whose light changes and flashes in countless ways changes and masnes in countiess ways sending forth colors of such fadeless beauty as to hold its observer en tranced. The boy dreams of it, he plans for it; he is fascinated by it; plans for it; he is taseinated by it; but does he realize what it means? Does he stop to think what it shall be for him — go d or bad? That depends upon what his surroundings are. If his surroundings are good, it is safe to say his tuture will be bright; if his sur roundings are free from scandal, future, will, in most cases, be peaceful and smooth.

and smooth.

Boys should not depend on their wishes to make a future for themselves. Wishes are all very well in a fairy tale but will not do for the story of life. They must have a desire, a wish to be something, to follow some trade or do some certain labor, but their efforts to reach the object of their ambition must not cease with mere longing for it they must study, practice and labor to fit themselves for it. If a boy sees a future in electricity he ought to inform himself on that subject; should he have a desire to follow mechanics his efforts at school could be such as to fit him for that calling, and so with all him for that calling, and so with all

other branches. A boy has a certain amount of con-trol of affairs that surround him. In case he should see a bad example he may shun it, and when a good model of boyhood comes to his notice he can form his tastes and habits in harmony

regret makes his manhood more unwel

Tue boy who goes to school, shune bad company, refuses to smoke, to dis-obey, who, instead of running the streets until a late hour at night, remains at home, studies his lessons, or reads wholesome books, and goes to bed at a reasonable hour—the boy who does all those things—is leading him self into a path of reses, where each step he takes brings peace and content ment. His future invites him with a band whose beckon lures to as much happiness as may be hoped for in this

By all means boys have a future, but strive to make your future a good one .-Young People.

Between Ourselves. The girls who win their way into the inmost recesses of others' hearts are not usually the most brilliant and gifted, but those who have sympathy, patience, self-forgetfulness, and that indefinable faculty of eliciting the better nature of others. Most of us know girls who have appealed to us in this way. We have many friends who are way. We have many friends who are more beautiful and gifted, but there is not one of them whose companionship we enjoy better than that of the girl who perhaps never makes a witty or profound remark, but whose simple quality of human goodness makes up for every other deficiency. And if there came a time of real stress when we felt that we needed the support of we felt that we need the chose above real friendship, we should choose above all to go to this sweet girl, certain that we should find intelligent sympathy, a team of the chosen control of the chose charitable construction of our position and difficulties and a readiness to assist us beyond what we ought to take. Beauty of spirit is more than beauty of face and form and remarkable intellect ual qualities are not to be compared with unsflected human goodness and sympathy.—B. C. Orphan Friend.

A Child's Knowledge of the Divine Presence.

Little Ruth was playing in the yard, and, seeing her mother a short distance from the house she at once thought of

candy.
So she sat down on the grass, and was just going to eat them, saying to herself: "Mamma will never miss them, for I did not take much of either." But just then she happened to think of what her mother had so often told her to say when she was tempted to do wrong. She hesitated a moment, look to say when she was tempted to do wrong. She hesitated a moment, look ing wishfully at the cake and candy which she held in her hand, then, in a low voice she said: "God is looking

She sat there for a moment thinking She sat there for a moment uninging of the All-Seeing Eye that was ever upon her, then putting the cakes and candy back into her pocket, she arose and walked quietly and slowly into the house and laid them back in the cupboard where she got them.

A Cheerful Face. To wear a cheerful face when the heart is aching is not deceit. When a good housekeeper cleans the front steps and porch before she sets the house to rights she does not mean to deceive passersby. She merely shows some pride in her house and some considera-tion for her neighbors. We conquer our heartaches more quickly when we begin by considering the friends who

are near us. Six Minds. 1. Mind your to gue! Don't let it speak hasty, crue!, unkind or wicked

words.

2. Mind your eyes! Don't permit them to look on wicked books, pictures

or objects.
3. Mind your ears! Don't suffer them to listen to wicked speeches, songs or words.

4. Mind your hands! Don't let them steal or write any evil words.

5. Mind you feet! Don't let them

walk in the steps of the wicked.
6. Mind your heart! Don't let the love of sin grow in it. Don't give it to atan, but ask Jesus to make it His

## CHRISTMASTIDE.

Of all the seasons of the year, the Christmas season is the most liked by all. Young and old delight in it, poor and rich find pleasure in it. The humble home rejoices as well, and even more so than the gilded palace. Merchant, clark, capitalist, laborer, teacher. more so than the gilded palace. Merchant, clerk, capitalist, laborer, teacher, student, all rejoice in Christmastide and hall its advent with delight and strive to reap the fullness of its joys.

It is, of all the year, the more glad some, and every one seems happy and is making others happy by such deeds of kindness as it is in his power to bestow.

And why this general joy? Is it and why this general juy? Is have that men by common consent have agreed on one day and one time to lay aside differences and to rise above petty jealousies and ascend to higher conception of their own and their brother's dignity and to respect and treat conception of their own and their bro ther's dignity and to respect and treat one another accordingly? And that at the close of one year, by way of an act of thanksgiving, and at the beginnact of thanksgiving, and at the beginns ing of another, by way of hope, they wish to have general joy and good prevail, in the desire of letting bygones be bygones, and all to begin anew fair and

free from anything of the past?

No, this does not explain the peace and joy, the good will and kindness of Christmastide. It is now well night two thousand years since this general joy began, and naught but the divine interposition can explain its uninterrupted continuance. It it were of man like man, Christmastide would have changed and passed away long since; but its institution was divine and it draws its continued life from Him, Who free from anything of the past? waste our energy.

The weather is not so hot or so cold to the man who is self-controlled; the days are never hopelessly dark. All physical conditions have for him their rightful significance, and their nor mal effect; he is not so dulled or so stupid that he is never entirely controlled by them. He cannot wholly master out ward conditions, bat his peace of mind

and peace on earth to men of good will " This is the reason of all the joy and happiness that prevail at the blessed Christmas time—the fact that peace

Christmas time— the fact that peace was brought to the world by the Prince of Peace, the precious Babe of Bethle hem. From the beginning of the world for four thousand years, there was no peace, for Adam's sin had taken it away, and all that man would do could not being back that lost peace again. But bring back that lost peace again. But the merciful heart of the Father in heaven was touched and He brought peace again to the world by giving up His divine Son in atonement for the sins of the world. And thus the peace of the first Christmas Day will last through all the ages of time and shall live for all eternity. Hence the joy from that day to this is the peace we may have here in preparation for the eternal peace of heaven, if we only be grateful for the mercy that has come to us and show ame by our being men of good will. is the good Christian who, mindful of the birthright that Christ, Who has redeemed and regenerated him, that has made world wide the celebration of Christmas the Saviour's birthday. From the fuliness of the peace and joy over flowing his soul has gone out year by war the religious enthusiasm that awakes the whole world. In every Catholic heart affection for the holy intancy of our Lord and Saviour burns with a flame of the tenderest feeling, which makes everything connected with that time of His life a most sacred mem ory. Bethlehem, the stable, the man-ger and Josus lying in it wrapped in swaddling clothes, 'neath the smiles and tears and loving caresses of Mary, His virgin mother, and Joseph's faithful care, are pictures that never leave the picus mind, but which become more realistic at this time of the year which commemorates their occurrence. The unthinking world will attribute the peculiar joy that marks the Christmas time to the force of custom that has grown with the progress of time, and give little heed to Him Whose birth it commemorates, or the tender love of the ages of faith that prompted the honorsome cakes and candy which her mother have continued; and hence the mere had forbidden her to take.

She hastened into the house, quickly opened the cappoard, then, looking all around to see if there was anyone near who would see her, but seeing no one who would see her, but seeing no one, she put them in her pocket and ran out of the house into the yard again.

She knew that it was naughty to do of the house into the yard again.

She knew that it was naughty to do such things, but that is what she had just been wanting — some cakes and he shows to others is unselfish and his good wishes are sincere, for all are based on divine motive-the motive to do the best that is in him for his fellow men; because of his love for Christ Who in being born man has become the brother of all and Who in manhood's years preached the gospel of brotherly love, saying, "love one another," "whatsoever ye do to the least of My brethren ye do unto Me." This is what makes Christmas what it is-the feast of brotherly love-that love we, first

and above all, show to Christ the Son of God, Who has adopted us as His brothers and sisters by taking our brothers and sisters by Laking our humanity, and then show to one another by reason of our love for Him and to honor the Christian dignity with which He has invested us. It is to all, too, that we are to manifest our good will, or it was to all Christ came, but to those most like Him, in helpless child KINKORA, P. E. Island.

hood, in the poor, the orphan, the homeless, the friendless are found the nearest likeness to Him, the King of Heaven and Earth, "Who whilst pos-sessing all things made Himself poor for our sakes," for poor we are, indeed with the doors of heaven closed against us. Sin closed them, but Christ opened them again. Let us rejoice, then, and unite our allelulas with those of the

angels singing, "Glory to God in the highest!" Let us hall their message of "Peace," and be worthy to receive it in full near hy heiror was a real with the same of the same and the same a in fullness by being men of good will, as, repenting our sins, we humbly bow in adoration with the shepherds, and ask the grace of being born anew to Christ, born anew on blessed Christmas Day, - Bishop Colton in Catholic Union

and Times. TOO MUCH GIFT-GIVING. Is there not dauger that the giving

Is there not danger that the giving of Christmas presents will be overdone, that people will revolt against the costly practice, and that the custom will die out as suddenly and completely as did the fashion of making indiscriminate New Years calls?

At present there is a delirium of gift giving. Every married man depletes his cash account to satisfy his wife's craze for money at this season, and every woman makes cut as long a wife's craze for money at this season, and every woman makes cu; as long a list as she dares of persons on whom things, more or less useless, but as expensive as possible, shall now be bestowed. The religious aspect of the holiday is being put in the background. Its most conspicuous leature, at the present day, among the general public is the exchange of gitts. And these are now too frequently valued not as tokens of love, but according to their expensive of love, but according to their expensive

ness.

Let the best traditions of the day be restored. It is the feast of the children and of the poor. Of the children, because it is the birthday of the Babe of the poor, because because it is the birthday of the Babe of Bethlehem; of the poor, because they are His representatives. He should be the first figure in it and it should be celebrated in a way to please Him. The children should be led to His crib to begin to learn to love Him and the poor should receive the gitts that are intended for Him.

The profusion of extravagant presents should be notably reduced and the amount that is given to charity on this day should be largely increased.

this day should be largely increased .-Catholic Columbian.

### "Why Not Adopt It."



CHILDREN OF THE POOR.

See the children of the poor! How the sight must pierce the heart of humanity and shroud with sorrow the throbbings of festive joy.

Prematurely old, with pale, pinched faces and appealing eyes, they roam the storm swept street, hungry, shiv ering and sad. They have no home worthy the name, for want and wee are there outbroned. Those who would have made that home happy are either thand, heldless, or despitate, and the dead, helpless or desolate; and the heart-shrine that should be the very Mecca of Christmas joy is become for them a lazar house of wretchedness and

Marvel not, then, that the children of such desolate abodes should face the fierce winter blasts of the streets, and fix their melancholy gaze upon the sparkling shop windows that teem with gits for other young hearts—but with

Oh, God help the bereaved orphans and the children of the helpless poor! No merry Christmas for them, unless the pitying hearts of men and women, inspired by the tender impulses of hu manity and Christian charity, shall scintillate their desolation with the ladness and plenty that ever accomany that day of days.

on, then, in the name of the sh vering Child in Bethlehem's rude manger; in the name of His poor mother upon whose immaculate breast He found His only shelter; and in the name of the lily souled Joseph whose heart was pierced at the utter want of the Child and His mother, we appeal to all our readers to remember the aged poor, the dependent orphans and the suffering children of wretchedness and want during these days of festive and want during these days of festive and want during these days of restive merry-making and manifold joy; and never to forget that "the larger heart" and "kindlier hand" which the Christmas bells ring in shall not be without a surpassing reward from the Father of the orphan and the poor.—Catholic Unice and Climes. Union and Times.



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Mrs. Mary Jane Greena who used Pastor Rosnig's Nerve Tonic assures me that she has renig's Nerve Tonic assures that she has renig's Nerve Tonic assures that she has renig's Nerve Tonic assures that she had a she ha

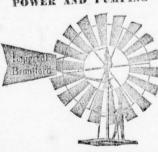
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