CHATS WITH YOUNG MEN

DUTY OF CHILDREN TO PARENTS

Father Stapleton has well stated the duties of children towards their parents in the following words:

"There are few things more evident to natural reason than the obligation children are under to assist their parents when necessity knocks at their door, and finding them unable to meet its harsh demands, presses them with the goad of misery and want. Old age is weak and has to lean on strength and youth for support; like childhood, it is helpless. Acoldentally, misfortune may render a parent depended and needy. In such contingencies, it is not for neighbors, friends or relatives to come in and lend a helping hand; this duty devolves on the offspring, on them first and them alone.

the offspring, on them first and them alone.

"Charity is not alone to prescribe this office of piety. A stronger law than charity has a claim in the matter, and this is the law of justice. Justice demands a "quid pro quo," it exacts a just compensation for services readered. Even though there be no agreement between parents and offspring and the former gave without a thought of return, nature records a contract, by the terms of which parents in want are entitled to the same support from their children as the latter received from them in the days of their helplessness.

"Those who do not live up to the terms of this natural contract stand amenable to the justice of heaven. The obligation follows them during life, wherever they go; and they can no more shirk it than they can efface the characters that declare it, graven on their hearts. Nothing but sheer impossibility can dispense them.

"So carred and inviolable in this

aged parent requires, the presence of a child who prefers the galety of the city to the quiet of the old homestead that is imperiously demanded. If the parent be feeble or sick, the undutiful child is criminally negligent; the crime is still greater if there be danger through that absence of the parent dying without religious consolation.

"I have said nothing of that unnatural specimen of humanity, sometimes called a loafer,' and by still more ignoble names, who, to use a vulgar term, 'grubs'

a 'loafer,' and by still more ignoble names, who, to use a vulgar term, 'grubs' on his parents, drinks what he earns and befouls the home he robs, with his loathsome presence and scandalous living. The least said of him the better. He exists: 'tis already too much said."—Catholic Telegraph.

SPEAK NO ILL

sorrows and its joys. Almost anyone can afford to be generous and open-hearted in three things, at least—in gensiity, sunnyheartedness and good nature. A smile and a cheery word are worth more than gold. Many men who

worth more than gold. Many men who now and then do some generous big thing, spoil the effect of it and win little love because they are close-handed and mean in small things.

What a difficult thing it is to keep ourselves from saying what is not exactly sweet and kind about other people. We know that a man or a people. We are civil is not what he people. We know man or a boy or a girl is not what he or she ought to be, and so we feel it our duty to tell other people about it. It cannot, we argue, be wrong because we feel sure that what we say is true.

The Apostle tells us to "speak evil of no man," but to be "gentle, showing all meckness unto all men." In another place he tells us that "love thinketh no place he tells us that "love thinketh no evil." Jesus said, "Why beholdest thou the mote that is in thy brother's eye, but considereth not the beam that is in thine own eye?" If we think on these things before speaking, the word of scandal will surely die on our lips.—
B. C. Orphan Friend.

POWER

Power is the Goal of every worthy ambition, and only weakness comes from imitation or dependence on others. Power is self-developed, self-generated.

We cannot increase the strength of our muscles by sitting in a gymnasium and letting another exercise for us.

Nothing else so destroys the power to stand alone as the habit of leasing upon others. If you lean, you will never be atrong or original. Stand alone or bury your ambition to be somebody in the

strong or original. Stand alone or bury your ambition to be somebody in the world.

The man who tries to give his children a start in the world so that they will not have so hard a time as he had, is unknowingly bringing disaster upon them. What he calls giving them a start will probably give them a seaback in the world. Young people need all the motive power they can get. They are naturally leaners, imitators, coplers and it is easy for them to develop into echoes, imitations. They will not walk alone while you furnish crutches; they will lean upon you just as you will let them.—Success.

FOR OFFENDED FEELINGS

"When anyone has offended me, Itryto raise my soul high that the offense cannot reach it." Descartes is credited with saying. But we cannot lift ourselves by mere will-power. We can lose ourselves by devotion to something else—and thus we can lose the offense.

wherever they can an anomality than they can in anomality than they it graves on their parts. Nothing but sheer impossibility and dispense them.

"So mental the interest in the properties of the anomality of the interest in the interest i

there's the reward."

"And a liberal one, too." Jack reminded her. "Don't forget that! And don't forget your needy relatives, either."

As soon as breadfast was over, Ione started out to find the number indicated in the advertisement. She did not think Spring street quite deserved its name. Instead of suggesting the freamess and charm of the favorite of all seasons, it was dingy and unattractive. And numwas dingy and unattractive. And num-ber 2020 was the shabblest in all the shabby row. As lone read the number, she felt that there must be some mistake. Certainly no one who owned a diamond locket would be likely to live in a house

It is good to be generous in small things. They make up the greater part of life and produce algost all of its sorrows and its joys. Almost anyone an afford to be generous and constant of the state of this kind.

The little old lady who answered her ring seemed as difficult to associate with jown and the state of this kind. The little old lady who answered her ring seemed as difficult to associate with jewelry as was the shabby house she lived in. Yet in spite of cheap dress, she was unmistakable a lady, and her greeting showed refinement unobscured by age or poverty. Ione came to the point at once.

"Did you lose a locket?"

"Oh, the locket!" said the little old lady, and put her hand against her heart. "Come in, my dear; come in."

Ione followed her in silence into the plain little front room, with the faded

Ione followed her in silence into the piain little front room, with the faded carpet and worn furniture. "It is a heart-shaped locket," said the old lady, standing before the young girl, her voice vibrating with eagerness " and there is a monogram in the centre, made of diamonds."

"You that's the one I found."

" Yes, that's the one I found."

"Yes, that's the one I found."

Ione produced it from her purse and the old lady pounced upon it. After a moment she pressed a spring, and becknoned to the girl. "That," she said softly, "is the precious part."

Ione advanced and looked down. The face of a little boy smiled up at her from the interior of the locket, wreathed about by a tiny golden brown curl.

"He was my only child," said the old lady softly. "It is forty years since I cut that curl from his head, deary. A great many things have gone since then—money and my home, and some of those whom I called my friends—but all my trouble together were nothing to the loss of him. It's the only picture I

have of him, the one in the locket. You can guess what it meant to me when I came home and found it gone from my little chain where I always wear it."

She went out of the room, her eyes still on the pictured face in the locket. When she returned her pocket-book was in her hand, such a lean, shabby, pathetic pocket-book. The sight of it made lone uncomfortable.

"Ob, no!" she exclaimed, jumping to her feet. "Ijdon't want anything."

"But, my dear," the old lady remonstrated, "I promised a liberal reward and I am glad to pay it. I haven't a great deal of money left, but I would spend it all gladly to get my locket back."

Ione looked at the old face, transfig-

Ione looked at the old face, transfig-

ured by joy. There was a color in the withered cheeks which had not been there when she entered, a new light in the faded eyes.

"I've had my reward already," said the girl gently, " and it was a liberal one."—True Voice.

AN INDIAN'S LOVE FOR THE BLESSED VIRGIN

BLESSED VIRGIN

In the northern part of New York State is a reservation of Indians which for centuries has remained true to the faith. For many years they have been blest with the services of a priest who resided among them.

The good Father Marceau lived with them for nearly half a century in a little cottage on the banks of the St. Lawrence in the Indian village of St. Regis. The Father loved flowers, and his garden abloom from spring to fall was a source of joy to the whole tribe, and many a visitor stopped to look at the gay colors and inhale the fragrance of the blossoms. There came a day when Father Marceau left his Indian children and went home to God. To them it was a day of mouraing.

He told him it was the devotion of a poor Indian at the Eucharistic Congress at Montreal. He had read the story in at Montreal paper, and had made some investigations which led to his beginning a study of the Catholic faith.—Sunday Companion.

Give me the friend who has the same Give me the friend who has the same love for me always, who is ready to "speak up" for me in the midst of enemies, and repeat what he or she considers my virtues as an offset to the failings that may be rehearsed — one who will hold fast to faith in my truth and well-doing in spite of defamation. Such friends may be scarce, but, when found, are priceless treasures.

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WIT AND HUMOR

Aunt Samanthy,—" I feel hurt that I didn't get a piece of Sadie Boggs' weddin' cake.

Niece Sadie.—" Aunt Samanthy, you

don't feel half as hurt as those w

Salesman.—"Now here, madam, is a piece of goods that speaks for itself; Customer (interrupting).—"Then suppose you keep quiet a moment and give it a chance."

A woman left her baby in its carriage at the door of a department store. A policeman found it there, apparently abandoned, and wheeled it to the station. As he passed down the street, a gamin yelled: "What's the kid done?"

A pretty little girl of three years went into a drug store with her mother. Being attracted by something in the showcase, she asked what it was. The clerk replied: "That is a scent bag." "How cheap!" replied the little girl. "I'll take two!"

Teacher was telling her class little stories in natural history, and she asked if any one could tell her what a ground hog was. Up went a little hand, waving frantically.

"Well, Carl, you may tell us what a ground hog is."

ground hog is."
"Please, ma'am, it's sausage!"

You must take exercise," said the physician. "The motor-car in a case like yours gives the best exercise

"But, doctor, I can't afford to keep a motor car," the patient growled. "Don't buy; just dodge them," said the other.

Little Florence climbed upon her father's lap on her birthday and put her arms around his neck. Father always called her "Toodles," and until now she had answered to the name. But now she looked at him in surprise. "Why, I'm three now! I should think you'd call me 'Threedles,' " she said.

An Irishman worked for a notoriously stingy boss and lost no chance to let the fact be known. Once a waggish friend, wishing to twit him remarked:

"I hear your boss just gave you a new suit of elothes."

"No," said the Celt, "only part of a suit."

"What part?"

"The sleeves of the vest."

A school teacher gave her pupils a problem for home work: "How long would it take eight men, working ten hours a day, to build a house, fifty feet high, if they built an inch an hour?" The next morning one boy brought to the school, instead of a solution of the sum, this letter from his father, who was

a carpenter:—
"Madam—I refuse to let my son do
"Madam—I refuse to me to be a slur on the eight-hour system. Any problem not more than eight hours a day he is welcome to do, but no more."

An old darkey wanted to join a fashionable church and the minister, knowing it was hardly the right thing to do, and not wanting to hurt his feelings, told him to go home and pray over it. In a few days the darkey came

"Well, what do you think of it by this "Well, what do you think of it by this time?" asked the preacher.
"Well, sah," replied the colored man, "Ah prayed an' prayed an' de good Lawd He says to me, 'Rastus, I wouldn't boddah my haid 'bout dat no mo'. Ah've been tryin' to get into that church mahself for de last twenty yeahs an' I hain't done had no luck yet."

The writer of reminiscences generally

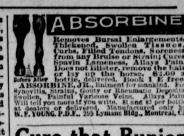
ST. JANUARIUS AND THE FRENCH GENERAL

reveals more than he intends. It takes a consummate artist thoroughly to con ceal character and personality. Educa-tion, tastes, ideals are manifested as much by what is omitted as by what is expressed. We are not concerned here with the revelation of personal character made by Mr. H. J. Thaddeus in his recent Reminiscences of a Court Painter. One does indeed get the impression that a man can be a Court Painter without acquiring in any marked pression that a man can be a Court Painter without acquiring in any marked degree courtly manners or even such a modicum of charitable reticence as makes social intercourse frank and pleasant. Mr. Thaddeus in his descriptions of people whom he has met, is guilty of many lapses of good taste, of which he is seemingly unconscious. This is an indication of character and breeding: his educational defects are shown by his indicatininating use of whatever hearsay gossip, ancient or modern, serves to add a zest, not always quite edifying to his trivial pages. His comments on ecclesiastical persons and affairs are often ill-natured and ignorant, but never more so than when he comes to talk about what he impudently styles "the yearly farce" of the liquefaction of St. Januarius' blood at

Naples. In reference to this he relates the old legend of the French general, by whose command and under the meanese of whose gam, the miracle was once performed by the reluctant clergy. Of course, Mr. Thaddeus gives no authority for this ancient myth, which has probably picked up from some anti-Catholic guide-books, but it is interesting to note, as showing the longerist fatheling in the youth, for the writer in the Guardian in its vague and indeterminate youth, for the writer in the Guardian said that the French General stopped the occurrence of the miracle. Father Coleridge, who wrote the refutation, as succeeded in tracing the legend to its source, which happens to be a rovel of Dumas, called Le Corricolo, full of eater training goesip about Naples. Thus we see, by-the way, that the historical mather, Dr. Angelo Rappoport, have been long ago anticipated. Father Coleridge was able to show that the French general mention by Dumas was not in Naples at the time of the expoure of the relic, and that when he was in the town. Iar from acting in the manuer described by Mr. Thaddeus, he not a visit in state with his staff to the paid a visit in state with his staff to the paid a visit in state with his staff to the paid a visit in state with his staff to the paid a visit in state with his staff to the paid a visit in state with his staff to the paid a visit in state with his staff to the paid a visit in state with his staff to the paid a visit in state with his staff to the paid a visit in state with his staff to the paid a visit in state with his staff to the paid a visit in state with his staff to the paid a visit in state with his staff to the paid a visit in state with his staff to the paid a visit in state with line staff to the paid a visit in state with line staff to the paid a visit in state with line staff to the paid a visit in state with line staff to the paid a visit in state with line staff to the paid a visit in state with line staff to the paid a visit in state with line staff to the paid a visit in s was in the town, far from acting in the manner described by Mr. Thaddeus, he paid a visit in state with his staff to the

"ot "out for" strict accuracy in this his maiden effort," but rather for material, more or less interesting, to fill his allotted number of pages; otherwise he might easily have ascertained that the charge of fraud against the Nespolitan clergy in this matter, which would involve the condemnation of many hundreds of holy and learned men, is now-a-days given up by all candid opponents. And if the Borgia apartments of the Vatican necessarily reopponents. And if the Borgia apartments of the Vatican necessarily recalled the name of Alexander VI., it was not necessary, except on the above hypothesis, for Mr. Thaddeus to copy out the records of contemporary seemals-mongers as specimens of what "filled his thoughts when he entered them.—The Month.

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