# CHATS WITH YOUNG

UNDERSTAND THE PRINCIPLE

There is only one way to secure the correct answer to a mathematical problem: and that is to work in har mony with mathematical laws. It would not matter if half the world believed there was some other way to get the answer, it would neve come until the law was followed with

the utmost exactitude.

It does not matter that the great majority of the human race believe there is some other way of reaching the happiness goal. The fact that they are discontented, restless and unhappy, shows thrt they are not

working their problem scientifically.
We are all conscious that there is another man inside of us, that there accompanies us through life a divine, silent messenger; that other, higher, better self, which speaks from the depths of our nature and which gives its consent, its "Amen" to every right action, and condemns every wrong one.

Men in all times have tried to bribe this constant monitor, to purchase its approval, to silence it in nervous excitement, to? drown it in vicious pleasure, with drink and with drugs;

out all in vain. Men in every age have disregarded its warning, have tried in every possible way to get away from its tormenting reproofs when they have done wrong, but no gormandizing, no amount of dissipation or excitement, has ever been able to silence its voice. It always continues to give its unbiased, unbribed approval or disapproval to whatever we do.

There is nothing in which people deceive themselves so much as in the pursuit of happiness. There is only one way to find it. That is, by obeying the laws upon which we are built. are constructed along the lines of truth and justice, and we cannot reach felicity by disobeying these, the very laws of our nature.

As long as we continue to do evil, to get money by unfair means-by robbing others or dealing unfairly with them-as long as our ambition is to get rich anyway, we can never attain true happiness, because we are going in the wrong direction. are introducing discord into our natures, encouraging the very oppo-

site to what we are seeking. It is just as impossible for a per son to reach the normal state of harmony while he is practicing selfish, grasping methods, as it is to produce harmony in an orchestra with instruments that are all jangled and out of tune. To be happy, we must be in tune with the infinite within us, in harmony with our better selves. There is no way to get around it.

#### MUST HARMONIZE WITH THE BEST THING IN US

The idea that we can practice wrong in our vocations, in our dealings with men, or in our pleasures, and then periodically seek forgiveness in our prayers or through our churches—the idea that a man can do wrong and be forgiven without remedying the wrong, or without forsaking the sin, has done more harm than almost any other thing in civili-

A clear conscience, a clean life, the elimination of selfishness, jealousy envy, and hatred, are necessary to all

One trouble with many of us is that we try to make happiness too complicated an affair. But happiness really flees trom complication, ceremony and pretense. Nature has fixed her everlasting edict against complicated living. You can never force pleasure; it must be natural, it must come from sane living.

most people do not recognize it. They think it comes from doing something on a big scale, from a big fortune, or from some great achievement, when in fact, it is derived from the simplest, the quietest, the most un-

pretentious things in the world.

Our great problem is to fill each day so full of sunshine, of plain living and high thinking, that there can e no commonness or unhappiness in our lives.

Little kindnesses, pleasant words, little helps by the way, trifling courtesies, little encouragements, duties faithfully done, unselfish service, work that we enjoy, friendships, love and affection-all these are simple

The great sanitariums, the noted springs of the world are crowded with rich people, sent there by their the good, and the true; you will be as with rich people, sent there by their the good, and the true; you will be as physicians to get rid of the effects of surprised to find that it has left you complicated living. They tried to as Darwin was when, in middle life, force their pleasures and came to he discovered all at once that he had

Not long ago, I dined in the home of a very rich man, and it took two hours and a half to serve the dinner. There were thirteen courses, made up of the richest kinds of food, and many of them absolutely incompatible with one another. In addition to this, there were seven kinds of winely seven to make forthers, and yet have a jolly good time every day slave most of the time, and of only occasionally enjoying a holiday, is all wrong. Every day should be a slave of inverse and gladness as

happy living upon such a diet!

What are the enjoyments of the average rich! Is there anything living. more vadid, insipid, unsatisfying than proach? They may enjoy the titil-lation of the nerves for a moment, the temporary excitement, and the exhibit the making of a living.

Few people ever lear vicious pleasures. But what of it

Nothing but regret, disappointment

and disgust follows.

There is within every normal per on a strong desire to do something and to be something in the world; and every idler knows that he is vio-lating the fundamental demand of his nature, that he is really cheating himself out of a very sacred prize, the getting of which would mean more to him than everything else in the world.

I have talked with idle rich young men who said they knew that it was all wrong for them to refuse to do their part of the world's work; that it was a mistake for them not to struggle for a prize which the Creator had fitted them to take, but that the paralyzing effect of not being obliged to work had undermined the control of th their-inclination.

Recently a rich young man wa asked why he did not work. "I do not have to," he said. "Do not have 'I do to" has ruined more young men than almost anything else. The fact is, nature never made any provision for the idle man. Vigorous activity is the law of life: it is the saving grace, the only thing that can keep a human being from retrograding. Activity along the line of one's highest am bition is the normal state of man, and he who tries to evade it pays the penalty in deterioration of faculty, in paralysis of efficiency. Do not flatter yourself that you can be really happy unless you are useful. Hapand usefulness were born twins. To separate them is fatal.

It is as impossible for a human be ing to be happy who is habitually idle as it is for a fine chronometer to be normal when not running. The highest happiness is the feeling of wellbeing which comes to one who is actively employed doing what he was made to do, carrying out the great life-purpose patterned in his individual bent. The practical fulfilling of the life-purpose is to man what the actual running and keeping time are to the watch. Without action both

are meaningless There is no tonic like that which comes from doing things worth while. There is no happiness like that which comes from doing our level best every day, everywhere; no satisfaction like that which comes from stamping superiority, putting our royal trade-mark upon everything which goes through our hands.

Man was made to do things. Nothing else can take the place of achieve ment in his life. Real happines without achievement of some worthy aim is unthinkable: One of the greatest satisfactions in this world is the feeling of enlargement, of growth. of stretching upward and onward, No pleasure can surpass that which comes from the consciousness of feeling one's horizon of ignorance being pushed farther and farther away-of making headway in the world-of not only getting on, but

also of getting up. incompatible with Happiness is stagnation. A man must feel his expanding power lifting, tugging away at a lofty purpose, or he will miss the

The discords, the bickerings, the divorces, the breaking up of rich homes, and the resorting to all sorts of silly devices by many rich people in their pursuit of happiness, prove that it does not dwell within them that happiness does not abide with low ideals, with selfishness, idleness, and discord. It is a friend of harmony, of truth, of beauty, of affection of simplicity

Multitudes of men have made forunes, but have murdered their capacity for enjoyment in the process How often we hear the remark, "He

has the money, but cannot enjoy it." A man can have no greater delus-Real happiness is so simple that ion than that he can spend the best years of his life coining all of his energies into dollars, neglecting his home, sacrificing friendships, self-improvement, and everything else that is really worth while, for money and yet find happiness at the end!

If a man coins his ability, his opportunities, and his dollars, and neglects the cultivation of the only faculties which are capable of appreciating the highest happiness during all the years he is accumulating wealth, he cannot effectively revive these atrophied brain cells. His enjoyment, after he makes his money, must come from the exercise of the same facul ties which he has employed in mak He cannot undo the results ing it. things yet they are what constitute of a life habit after he retires from business.

If you have not kept alive you lost his power to appreciate Shake-

We ought to be able to get a good living, even to make fortunes, and rine! holiday, a day of joy and gladness, a day of supreme happiness; and it would be, if we lived sanely, if we

Isn't it strange that so few people the chasing after that indefinite, mysterious something which they call happiness; that will-o'-the-wisp which is always beckoning them on but ever eluding their grasp; that the thing for which they really live rainbow which recedes as they approach? They may enjoy the titilining? The making of a life should be emphasized infinitely more than

Few people ever learn the art of enjoying the little things of life as all? It is only animal enjoyment. they go along. Yet it is the little,

everyday enjoyments and satisfacions that count most in a lifetime. Almost every person I know is living in anticipation, not in reality. He is not actually living the life he has always looked forward to, or ex-pected to attain: but is just getting ready to live, just getting ready to enjoy it. When he gets a little more money, a little better house, a little more of the comforts of life, a little nore leisure, a little more freedom from responsibility, he will then be eady to enjoy life.

It is a rare thing to find a person who can truthfully say: "I am really living. This is the life I have been triving for, the life that I have looked forward to as being as near my ideal as I am likely to find in this

It is a great thing so to cultivate the art of happiness that we can get pleasure out of the common experi-

ences of every day.

The happiness habit is juste as necessary to our best welfare as the work habit, or the honesty or square-

dealing habit. An inordinate ambition, a desire to get ahead of others, a mania to keep appearances at all whether we can afford it or not, all these things feed selfishness, that corrosive acid which eats away our possible enjoyment and destroys the very sources of happiness. The devouring ambition to get ahead of others in money-making, to outshine others socially, develops a sordid, grasping disposition which is the oane of happiness. No man with greed developed big within him can be happy. Neither contentment, satisaction, serenity, affection, nor any other member of the happiness fam

ly can exist in the presence of greed It is as impossible for a man who has been dishonest, who has gotten his wealth by crushing others, and by taking advantage of them, to be happy as it is for a person really to enjoy himself while walking with pebbles in his shoes, or while con-stantly being nettled with pin pricks.

No man can be happy who is con-scious of being a drone, of shirking his share in the great world's work, who knows that he is taking all the good things he can get hold of in life's great granary, put there by the toilers, and is putting nothing back A debauched mind that has de

parted from the principles of right thinking and right living has incapacitated itself for real enjoyment. The only way to get the happiness that is worth while, is to live a straight, clean, pure, honest, useful There is no power in the unilife.

happy along any other lines. Straightforward, honest work, a determined endeavor to do one's best, an earnest desire to scatter flowers instead of thorns, to make other people a little better off, a little happier because of our existence, these are the only recipes for real happi

verse that can make a human being

No man can be happy when he de spises his own acts, when he has any onsciousness of wrong, whether of otive or act. No man can be happy when he harbors thoughts of revenge, ealousy, envy, or hatred. He must have a clean heart, and a clean conscience, or no amount of money or excitement can make him happy .-O. S. M. in Success.

### OUR BOYS AND GIRLS

SAINT THOMAS, THE APOSTLE We are filled with astonishment

when we think of the men whom Jesus, our Blessed Lord, chose for His Apostles. Not one was taken from the families of kings, emperors, or the noted ones of the earth. Poor and lowly, even uneducated, some of them, were the twelve selected to represent the Redeemer on earth, and o continne His work for the conversion of the world.

It is thought that Saint Thomas a fisherman, who, like the others of the world, was looking for the Messiah. Our Lord called him about the year 31. He had no deceit in him; his words and actions showed his simplicity and his piety.

Saint John in his Gospel tells of the time when Jesus was going into Judea to raise Lazarus from the dead. The disciples knew that His enemie sought Him and they feared for His life. They said to Him: "Rabbi, the Jews but now sought to stone Thee,

and goest Thou thither again ?" Jesus answered them in a kind manner and told them he was going to Jerusalem to awake Lazarus out f sleep. At once Saint Thomas said Let us also go to his companions: hat we may die with Him."

What greater love could one have than was shown by the sincere Saint Thomas? Again, at the Last Supper





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That is strange. Mr. Simmons,

the head of the firm, assured me that

at the store and saw Mr. Simmons

could not keep Willie Stanton in our employ. You know I would like to

help Mrs. Stanton, for she has a hard

task to support so large a family. Willie was late every morning. He

always made some kind of an excuse

but we could not accept poor excuses

from him nor any kind of excuses every day without demoralizing our

whole business. The other clerks would expect to be treated the same

as Willie Stanton was treated. Every

one in our employ must be on time

number of hours each day, and we

want each one at his post on the ap-

from an employer a few minutes

Willie was not taken back, and it

another position. In his new place he proved faithful and punctual. He

his room a sentence which he kept

in a conspicuous place: "Opportun

Road, is always on time." - The

TRUE FRIENDSHIP

had a chum—a very special, favorite chum whom she loved very dearly?

And one time this girl was walking

talking about her-saying little dis-

times think of each other. And the

girl—well, she just kept quiet. She did not agree with the girl, but she

was afraid of making her angry if she

wand last Longer

friendship means perfect loyalty.

agreeable things, that girls some-

Did you ever hear of a girl who

each day is not to be trusted. Steal

worse, than stealing money.'

pointed minute.

1 am sorry. Mr. Wright, that we

you, and I would be glad to

what this dismissal means."

TORONTO, ONT. MONTREAL

himself.

we find St. Themas still anxious to follow our Lord wherever He went. Jesus told the Apostles He was about to leave them, that He was going to prepare for them in His Father's Saint Thomas, in his simplicity, did not wait, as the others.

TAINS NO F

out said earnestly almost abruptly Lord, we know not whither Thou goest, and how can we know the way?" (St. John, 14:5.) Read our dear Lord's answer to Thomas. The Doubting Thomas" is the name often given to Saint Thomas on account of his words when told that Jesus had risen from the dead: "Except I shall see in His hands the print of the nails and put my finger into the place of the nails, and put my hand into His side. I will not be-

Thomas and had the Apostle touch the wounds of His hands, and His side, and Saint Thomas made his great Act of Faith and said Lord and my God." (Read St. John 20:19-31.)

Through Saint Thomas we have reeived two great proofs that Jesus Christ was God. Once when our Lord said to him: "I am the way, and the truth, and the life. No man cometh to the Father but by Me," and the other words which follow. The other vas when the Lord made Saint Thomas examine the wounds, and after the rigid examination Thomas knew beyond the shadow of a doubt that He was God, his true heart was burning with love for Jesus when he said: "My Lord and my God."

Saint Gregory says that "by this doubting of Thomas we are more confirmed in our belief, than by the

faith of the other Apostles."

After the decent of the Holy Ghost Saint Thomas went forth from Jerusalem to preach and teach. There is no doubt but that he converted many in the countries of Asia, and Euse ius says he was martyred. Saint Nilus says that Thomas was not martyred until after the death of Saint Peter and Saint Paul.

In Da Vinci's great picture. "The Last Supper," Saint Thomas is repre-sented as if when he had heard our Lord say that one of them, one of His chosen twelve, was about to betray Him, he at once rose, and with a threatening gesture said: "Let me catch the traitor." Thomas is not represented as a doubter in this pic-Thomas is not ure; instead, he seems to have understood at once the meaning of the words of the Master.

On one other occasion he is said to have been a doubter. It is related that after the death of the Blessed Virgin the Apostles placed her body in the tomb, where it remained three days, and on the third she was taken up to heaven. Saint Thomas was not present when she left the coffin, and when the Apostles told him he refused to believe, and asked to see the tomb. Lo! when the tomb was opened it was found to be filled with roses and lilies. Q alass Then Saint Thomas, looking up

to heaven, beheld the Blessed Virgin bodily, in a glory of light; and she, for the strengthening of his faith, flung down to him her girdle, the same which is to-day preserved in the cathedral at Prato.' There are in this cathedral several pictures relating to the "gift of the girdle," one set of frescoes which are considered most beautiful.

If we ask the aid of Saint Thomas he will give us special assistance when we are in doubt. He is among the shining and glorious ones of heaven, in the presence of God for ever and forever.-Sunday Compan

Willie Stanton was a bright, good looking boy of about fifteen years of His manners, language and general appearance indicated that he had been brought up in a good home. His father was dead, and he was

the oldest of a family of six children. They had no property except the house in which they lived. They had no rent to pay, but they had taxes and insurance.

Mrs. Stanton began to do dress-

making after her husband's death, but it was hard work earning enough to purchase even food for the children. She would have failed if kind friends had not assisted her. Mr. Wright, an old friend of the family, obtained a position for Willie in a dry goods store where the chances for promotion were excellent.

A few weeks after Willie had begur work the poor mother came to Mr. Wright to ask him to intercede for Willie and get him back in the store. "Back to the store?" said Mr. Wright; "when did he leave?"

"Yesterday morning," answered Mrs. Stanton. "When he went to his work he was told that they did not want him any longer."

time," as the boys say. This girl has so much sympathy and good will and kindliness, that her words hold not faintest suggestion of a sting. Yet she is a real live gir!, with individuality; originality, and great heaps of enthusiasm. She is a girl who car do things in such a way that no one takes offense. Or if she does offend, she has a charming little way of adjusting the difficulty.

If she says she will do anything, means friendship.

it is done. If she calls you friend,

Fortunately, however, the school-ard boasts of other girls. There is

one who goes a long way towards straightening out the tangles, squar-

On the campus, in the schoolroom, at class meetings, at parties—where-ever that girl is, she is wide-awake in every respect. She knows just what is going on, and she takes an active part. Yet she seldom "steps he would take special interest in your boy, and that he would advance him Oh, blessed girl that is dependable.

What would school life be as soon as possible. I will find out her!-Bulletin. Later in the day Mr. Wright called

> Religion is a hospital for sin-sick souls and no cases are put in the in

#### DRINK CURE A MIRACLE

NO. JUST SOUND SCIENCE Many drunkards are sent to jail when what they need is medicine Drink has undermined their constitutions, inflamed their stomach and nerves until the craving must be satisfied, if it is not removed by a scientific prescription like Samaria.

Samaria Prescription stops the raving, restores the shaking nerves. builds up the health and appetite and renders drink distasteful, even nau eous. It is odorless and tastless and dissolves instantly in tea, coffee or "A person who habitually takes It can be given with or with out the patient's knowledge.
Read what it did for Mrs Ging time is as bad, and sometimes

Vancouver.

"I wasso anxious to get, my husband cured that I went up to Harrison Drug Store, and got your remedy there. I had no trouble giving it without his knowledge, the property of the process "I was so anxious to get my husband cured that was some time before he secured had learned a severe lesson and he always remembered it. He had in ity car, which runs on the Success

Now if you know of any unfortu nate needing Samaria Treatment tell him or his family or friend about it. If you have any friend or relative who is forming the drink habit, help him to release himself from its

A FREE TRIAL PACKAGE of Sam aria Prescription with booklet, giving full particulars, testimonials, price, etc with another girl—one who did not full particulars, testimonials, price, etc. care much for the chum. So she was | will be sent absolutely free and postpaid in plain sealed package to any one asking for it and mentioning this paper. Correspondence sacredly confidential. Write today. The Samaria Remedy Co. Dept. 11, 49 Colborne St. Toronto, Canada



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and scalding or when you have specks floating in front of your eyes.

These are the times when the marvelous results of GIN PILLS are appreciated. These are the very periods when they should be used. Don't wait for repeated occurences of these signs. Take GIN PILLS at once. Keep the invalid's bed as far away as possible. Get close to the health which allows you to enjoy your outdoor life, and which makes your indoor time also a pleasure. PERTH, N. B.

PRETH, N. B.

For two years I was an invalid, incapable of work of any kind, sixteen months of this time I was unable to meve without the assistance of a crutch and a cane. During this time I was treated by all our local doctors as well as taking treatment from a specialist in Chicago, but did not improve any, and had about given up hope of ever being of any use again, when a friend advised me to try GIN PILLS. This I did, and with a two months treatment was as well as ever I was. This was four years ago, and I have had no return of my trouble since.

I still use a box or two a year as a preventative and am enabled to go fishing and shooting in the Spring and Fall, and lay out on the ground at night without any inconvenience. It is a wonderful medicine and I take great pleasure in recommending it to all sufferers from Rheumatism. ALEX. W. STEVENSON.

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As a matter of fact—which is somewhat hard to believe on first acquaintance,—there is a certain measure of pleasure or profit in ing up the difficulties, soothing wounded feelings, and making things every affliction to which submit. Even in the sick-room. generally nice and comfortable. This whether one be at the bedside or in s the girl-you can depend on "all the the bed, there is often an opportunity for quiet reflection and deep con sideration which is seldom found elsewhere. And at such a time, we think more about the real things; the things that are of some genuine moment.





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out wearing or tearing them, in less than half the time they can be washed by hand or by any other machine

I know it will wash a tub full of very dirty cl- thes in Six minutes. I know no other machine ever invented can do that without wearing out the clothes. Our "1900 Gravity" Washer does the work so easy that a child can run it almost as well as a strong woman, and it don't wear the clothes fray the edges nor break buttons the way all other machines do.

It just drives soapy water clear through the fibres of the clothes like a force pump might.

So, said I to myself, I will do with my "1900 Gravity" Washer what I wanted the man to do with the horse. Only I won't wait for people to ask me Fill offer first, and Fill make good the offer every time.

Let me send you a "1900 Gravity" Washer on a month's free trial. Til pay the feight out of my own pocket, and i'y ou don't want the machine after you've used it a month, I'll take it back and pay the freight too. Surely that is fair enough, isn't it?

Doesn't it prove that the "1900 Gravity" Washer must be all that I say it is?

And you can pay me out of what it saves for you. It will save its whole cost in a few months, in wear and tear on the clot es alone. And then it will save 50 cents to 75 cents a week over that in washwoman's wages. It you keep the machine after the month's trial, I'l let you pay for it out of what it saves you. It is also you wan pay until the machine itself eans the balance.

Drop me a 'ine to day, and let me send you a book about the "1900 Gravity" Washer that washes clothes in 6 minutes.

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