

CHATS WITH YOUNG MEN

SOMETHING BETTER THAN MONEY

You do not want your life to be a cipher. You want to help some one, and you do not know how. You have very little money to give, perhaps none at all; very little influence; very little of anything.

But you have more than you think. You have the possibility of the most valuable equipment that any man ever had. Here was Ezekiel. He was a youth just starting in the noblest of all callings, that of a preacher. Yet God held him back until he had cultivated what you may cultivate. He had made all intellectual preparation. He had absorbed the message that he was to deliver to those poor captives down there by the waters of Babylon. In his Oriental manner of expressing it, he had "eaten" the roll on which that message was written. Still God held him back. There was one more thing which was absolutely necessary. He had to put himself in their place. Then, but not till then, he was prepared for his work.

What is the greatest underlying need in the commercial world to-day? It is not simply more wages. Men are having larger wages than they have ever had in the history of mankind. It is more sympathy. It is a greater willingness on the part of those in position and power to enter into real appreciation of the trials and anxieties of those whom they control. It is a greater willingness on the part of the employee to realize that his employer has his cares as well as he; that he has his sleepless nights too, and thus, just as often as he can, to give him credit for at least trying, amid many perplexities of his own, to do his best.

Why is it that one preacher will reach a multitude and another will not? That is a question which it is seldom easy to answer, because there is no "secret" of success, unless we use the nebulous term "personality" and that does not answer. For who can tell us what personality is? The "secrets" are multiplex, and many of them escape analysis. But among them all, in the successful preacher we shall always find this: When he looks out over his congregation on Sunday morning, "he has compassion on the multitude," as Jesus had; he puts himself in their place. No man with a heart in his place can be formal or cold or unimpressive when he can say to himself at such a time, and feel it, "Here is a company of struggling men and women, each one of the centre of a history; each one in some undefinable way longing to be better than he is; each one stifling his own soul and fighting his own battle. And each one of these trouble-tossed men and women is silently pleading for some word of courage and hope." That is the "secret" if there is any secret. He sits where they sit.—Catholic Citizen.

PUT IT IN WRITING

It does not matter how honest people are, they forget, and it is so easy for misunderstandings to arise that it is never safe to leave anything of importance to mere oral statement. Reduce it to writing. It costs but little, in time or money, and when all parties interested are agreed, that is the best time to formulate the agreement in exact terms. This will often save lawsuits, bitterness and alienations. How many friendships have been broken by not putting understand-

ings in writing. Thousands of cases are in the courts to-day because agreements were not put in writing. A large part of lawyers' incomes is derived from the same source.

Many people have a foolish idea that others, especially friends or relatives, will be sensitive and think their honesty questioned if they are asked to put their proposition, or agreement, or understanding in writing. It is not a question of confidence. It is a question of business, and business should be done in a business way, so that no matter whether death, or what unforeseen event occurs, everything has been properly done. The very people you may think will be sensitive or offended because you are so exacting, will really think more of you for your straightforward business methods and your carefulness in avoiding misunderstanding.—O. S. M. in Success.

THE VALUE OF POLITENESS

If those who are doubtful as to the correct course to pursue in any given situation will remember that even the wrong thing is overlooked if one is absolutely polite in the doing of it, their relief might be great. A gentleness of demeanor and a courteous response or question can never be out of place. A man may wear a business suit of clothes to an evening wedding less noticeably than a truculent air of insolence. If he be perfectly well bred as far as behavior goes, it matters not so much what his outward garb, although by an unwritten law of social observance certain clothes are the correct thing for certain occasions. Politeness is never wrong. Its practice goes nearly all the way toward the goal of the right thing in the right place. We hear of polite insolence, but insolence is never polite, and it is never under any circumstances polite to be insolent.

HIGH IDEALS SHOULD BE GUIDE

In the adoption of a profession or trade another important fact not to be overlooked is the end to which your selection will lead. Let high ideals be your guide, lofty motives your ambition. A man may profitably work for money, but money and social position are the lowest imaginable ideals. When you have fixed upon your purpose go fearlessly onward. Don't mind sneers and taunts and calumnies. Weave your crown with the garlands of obstacles conquered and difficulties overcome.

LOVE FOR MOTHER

Of all the love affairs in the world none can surpass the true love of a big boy for his mother. It is a pure love and noble, honorable in the highest degree to both. Any man may fall in love with a fresh faced girl, and the man who is gallant with the girl may cruelly neglect the worn and weary wife. But the boy who is a lover to his mother, in her middle age, is a true knight; who will love his wife as much in the serene autumn as he did in the daisied spring time.

HABITS

Good habits mark the upgrade; bad habits, the decline. Break off the bad habits at once. Don't attempt it by degrees. Good habits will grow in the place of bad ones. The field that is left unown will throw up a crop of weeds. Plant these things daily: A new thought. A new affection. A noble purpose. A high ideal.

A good deed.
A good friend.

OUR BOYS AND GIRLS

THE REWARD OF FIDELITY

Julien was a poor little orphan boy. A rich man took pity on him and adopted him as his own son. He sent the boy to school in his early years and as he grew older he had him taught a trade.

His apprenticeship over, Julien started out on a tour of France. He traveled as a journeyman for five years, then returned to his former home. He had worked hard and faithfully, but had not earned very much money.

Upon reaching his native town he found that his benefactor had died. His heirs were in the house; and so angry were they at not receiving the sum expected, they were selling off the furniture and belongings, even down to a portrait of the dead relative.

Julien was greatly shocked at this heartlessness, and he gave all the money he had for the picture. He reverently carried it to his own poor little chamber and hung it up by a cord. The cord broke, as the picture was heavy and it fell with a crash to the floor. Upon examination Julien found that the frame was broken. He was considering how he could mend it, when he noticed something inside of it. The objects proved to be diamonds. With them was a piece of paper on which the following words were written:

"I am sure that my natural heirs are heartless. I am sure, too, that they will sell my portrait. This will doubtless be bought by some one to whom I have done a kindness. These diamonds are the property of that person. I bequeath them to him."

The document was properly signed, so that no one could dispute the boy's rights to keep the jewels. He was now very rich; and, out of gratitude, he remembered the poor orphans of the city. He built a large, comfortable home for them, and often told the story of the portrait and the strange will.

BOYS WHO DID BIG THINGS

Some of the greatest achievements in the world have been made by youth. David, the sweet singer of Israel, was a shepherd, a poet and a general before he was twenty years of age and a king at the age of twenty-one. Raphael had practically completed his life's work at the age of thirty-five. He did no great artistic work after that age. James Watt, even as a boy, as he watched the steam coming out of the tea-kettle, saw in it the new world of mechanical power which has followed the discovery of the power of steam.

Cortez, was master of Mexico before he was thirty-six. Schubert died at the age of thirty-one, after having composed what is considered one of the most entrancing melodies ever composed. Charlemagne was master of France and the greatest emperor of the world at the age of thirty. Shelley wrote "Queen Mab" when he was only twenty-one and was a master of poetry before he was twenty-five.

Patrick Henry was able to shape the revolutionary history of a new country before he was thirty, and astonished the world by his oratory before he was twenty-six years old. At the age of twenty-four Ruskin had written "Modern Painters," and Bryant, while still a boy of the high school age wrote "Thanatopsis," a masterpiece in itself.

Robert Fulton, inventor of the steamboat, while a mere lad had built himself a small boat as a plaything, and later on gave the patent of the same to the world, which device proved one of the greatest and most necessary inventions known.

BOTTOMLESS LAKE

In County Sligo, Ireland among the hills, there is a small lake renowned in that region for its fabulous depth. A professor happened to be in that part of Ireland last summer, and started out one day for a ramble among the mountains, accompanied by a native guide. As they climbed, Pat asked him if he would like to see this lake, "for it's no bottom at all, sorr."

"But how do you know that Pat?" asked the professor. "Well, sorr, I'll tell ye; me own cousin was showin' the pond to a gentleman one day, sorr, who looked incredulous like, just as you do, and me cousin couldn't understand it for him to doubt his word, sorr, and so he said, 'Begorra, I'll prove the truth of me words,' and off with his clothes and in he jumped."

The professor's face wore an amused and quizzical expression.

"Yes, sorr, in he jumped and didn't come again, at all, at all."

"But," said the professor, "I don't see that your cousin proved the point by recklessly drowning himself."

"Sure, sorr, it wasn't drowned at all he was. The next day comes a cable from him in Australia askin' to send on his clothes."—Tit-Bits.

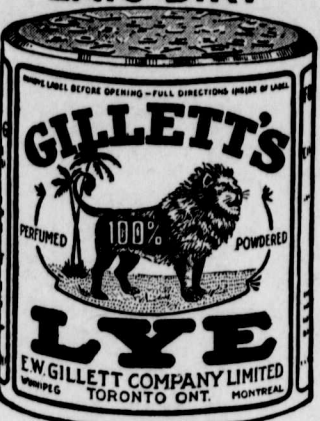
RECEIVE FAVORS WITH GRATITUDE

To receive a favor gracefully—that is the supreme test of the gentleman or the gentlewoman.

The reason of this is that accepting a favor in the right way calls for the rarest and last flower of good breeding—humility. We are born proud, self-seeking, and sensitive; we share these traits with the brute. The task of culture is to change these attributes into humility, service, and self-effacement.

We exalt the man whose aim is to help people, to do something for

GILLETT'S LYE EATS DIRT



somebody. But the very finest quality of service consists in allowing others to do something for us.

To make a child feel that you need him; a friend, that he is indispensable; a wife, that she is leaned upon; a husband, that life is not worth while without him; the poor, that they have power to serve; the rich, that their personality means more to you than their money; the learned, that they teach you; the ignorant, that they inspire you; this is the subtlest and highest form of spiritual service.

It is the surest hall mark of the gentleman or the gentlewoman.—New World.

THE QUEEN'S CROWN

A pretty story is told of a pious little girl who every day climbed a steep, rocky mountain-side to crown with roses a weather-beaten statue of the Blessed Virgin. No morning passed without the devout child accomplished her self-imposed task. One day she was ill, so ill that she could not leave her bed. Her greatest grief was that to-day her homely little shrine would be without its usual chaplet of fresh, blooming roses. She said the Rosary with unwonted fervor and at the close fell into a deep slumber and dreamed a beautiful dream. She saw our Blessed Lady herself, nowise resembling the plain little statue. On her head was a wreath of the fairest, richest, sweet-smelling roses, flowers such as earth could not produce. A soft, soul-stirring voice said graciously: "Daughter, every day thou didst crown my statue with roses, but to-day thou hast crowned myself with thy priceless Rosary. Dear to me is the devotion thou payest my image; welcome indeed are thy woodland blossoms, but dearest to me is thy fervent Rosary."

ABUSES AND USES OF MOTION PICTURES

Is the omnipresent "movie" demoralizing the public taste and sapping the character of its devotees? An instructive article in the July Month on "Some Social Effects of Picture-Shows" throws some interesting light on the subject. In a town of 9,000 people, over a thousand, chiefly the young and the poor had been packing a picture palace every night for three months, and it is still in full swing. The bakers and butchers complain that they had lost nearly half their trade, especially Saturday nights, because their customers had sacrificed the usual quantum of bread and meat for the picture show. Some had even borrowed loaves and sold them to get the price of admission, and the writer found, occupying a sixpenny seat, a woman from whom she had received that morning the following letter:

"Dear Madame Hoping you will be able to send me a skirt which my father is dying in the infirmary and me with eleven children and me having nothing to wear. And my eldest being out of her situation."

The "eldest" was there also. The school teachers found a considerable falling off in attendance and proficiency, and the children came with meagre lunches, or none, because they and their parents had spent the wherewithal at the picture palace. The priest reported that Benediction service was poorly attended, and the choir had sadly degenerated, and the choir practice was neglected for the "movies."

However, the attendance at saloons or public houses, as they call them in England, had also fallen off, and the public-spirited owners were getting up a petition to have the "Palace" suppressed. The weekly cases of drunkenness before the magistrates had dwindled from twenty to four or five. We understand that New York saloon keepers are experiencing the same difficulty, but that the other effects mentioned have also resulted here, often in a much more aggravated form.

The English entertainment was clean, but of no educational value. Mock heroics and impossible romance were loudly applauded, but the only historic scene, which included the Charge of the Light Brigade, Queen Victoria and Florence Nightingale, was received in silence.

The children went home after ten, too tired to be in condition for school next day, but their imaginations surfeited with scenes and images and pictures of life that contrasted painfully with their squalid surroundings. Discontent was planted in their minds, and a tendency to do something desperate that would raise them to the level of the heroes and heroines of the place. As a mother expressed it: "It makes the boys and

girls too big for their boots, and that's the truth."

But when the pictures presented are positively immoral or cunningly suggestive of evil, as too often happens, the pernicious results are intensified and multiplied. And such exhibitions are on the increase. We saw, a few days ago, four new motion picture theatres going up in one of the poorest tenement districts of New York. There is reason to believe that their exhibits will not be scrupulously choice, and there are many Catholic children in the neighborhood. Catholic parents have, therefore, a special duty to be on their guard, as against any other fountain of evil, and see to it that their children shall gratify their thirst for such exhibitions only where decency is respected. Even so, they could aim to keep the thirst under control. The motion picture and theatre "habit" is an evil in itself, apart from the character of the presentations and the incidental loss of time and money. It generates a taste for the morbid and unreal, and its domination implies the weakening of the will and the sapping of character.

Our objection, of course, is not against the moving picture, but the abuse of it. It can be, and has been frequently put to highly moral and educational uses. Some of these theatres only use films of an elevated character, and it is encouraging to know that they are well patronized. Several of our schools have historic, religious and scientific picture shows on their program and have taken out licenses for the purpose. Some award admission cards for regular attendance at Sunday-school and church services, for improvement and proficiency in class, etc. The extension of the Catholic picture show is eminently desirable, in itself and as an antidote, but is greatly hampered by a scarcity of suitable films. Yet the history of the Catholic Church, its heroes, martyrs, missionaries, discoverers, its architecture and paintings and sculptures, and the Bible itself, present inexhaustible material. There is a fortune awaiting the Catholic genius who will construct from it adequate scenarios.—America.

A man can usually patch up his reputation by mending his ways.

Constancy in adhering to her religion is Ireland's greatest glory—a peerless privilege which every true lover of his country should be anxious to defend.—Rev. Dr. Moran.

Desire is the parent of belief.

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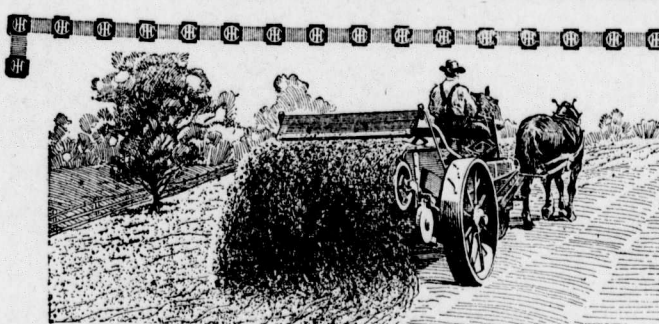
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