#### CHATS WITH YOUNG MEN

WHAT ARE WE DOING? What are we doing for Christ ? Answer, each one, and say, Idle are we from dawn till duck; Nothing adorns our way, Pass we with careless step-Flower or weed we little reck-Others may have the toil

What are we doing for Christ? Think of it ere too late ! Why should we leave for other hands

Work that for ours must wait ; All the dim Future rests Just on the fleeting Now-What we have shirked, or cast

What we have done, and how!

What can I do ?" you say ; What can you do? Give aid To those who work for God afar, Alone, and unafraid! Place yourself in the front; The Missioner befriend— Salvation for some heathen soul May thus on you depend ! -AMADEUS, O. S. F.

CONAN DOYLE AND THE CABBY

There always exists the presump shrewd and our caution above may be offset by the anecdote told in a recent work by Mr. Ellsworth, so long connected with the publication business in his "Golden Age of Authors," where he tells us a Sherlock Holmes story related by Conan Doyle himself, who went to Boston to lecture. On his arrival, he told the cabman to drive him to Young's Hotel, whereupon the cahman said. Pardon me, but you will find Major Pond waiting for you at the Parker House." 'And when Mr. Doyle paid

'Now, see here,' said the creator of Sherlock Holmes, I am not usually beaten at my own game. How did you know who I am?

"'Well, sir,' was the reply, 'of course, all members of Cabmen's Literary Guild knew you were com-ing on this train, and I noticed, sir, it you will excuse me, that your hair had the cut of a Quakerish. Philadelphia barber; your hat shows on the brim in front where you tightly grasped it at a Chicago literary lunch; your right overshoe has on it what is plainly a big block of Buffalo mud; and on the top of your bag there are the crumbs of a doughnut, which must have been bought at the Springfield station. And then, sir, to make assurance doubly sure, I happened to see, stanciled in plain lettering on the end of the bag, the Conan Doyle!" - Catholic

Does any one really like hard work? Many of us are ready enough to tax our minds or our muscles to the utmost for a certain object, but Dust in eyes, and dust in mouth, it is the object not the labor that we love. If we could obtain the end we Who can winter in the Southwould toil and sweat as matter of Playing marbles in a ring! choice? Horace Greeley, who was And, behold a twirling jump rope one of the hardest workers of his That the little lassies swing! day and generation, used to say the nine tenths of those who profess to love work are hypocrites. Had it Nevermore in gloom to grope, stherwise, the cultivation of For the boys are playing marbles, the cultivation of the same immorprope! day and generation, used to say that Signs of Spring? Come forth my the soil would not have been imposed | And the girls are jumping rope! upon man as a penalty for his dis-obedience. Adam was doubless quite taken aback when told that he must earn his bread in the sweat of his brow. He would have much preferred to sit in the garden and do nothing; and most of his descendants take after him in this particnlar. Nevertheless we toil with an energy and perseverence that do honor to our-shall we say greed ? But mark cur cunning. All the time we are inventing labor saving devices, manufacturing dumb slaves to do our bidding, while we look on and admire their energy.

A deal of misdirected effort in this blundering world is due to the fact that people are compelled to engage in work they dislike, when just around the corner, so to speak, is the work they might love. Ambitious parents decree that the lad who would make a painter, whose eye for color and form is true, or whose soul responds to the vibrating chords of melody, shall enter an effice and learn a business for which he has no aptitude. Similarly, a boy who would succeed in farming or in the machine shop, is compelled to undertake a long course of training for that which owing to his lack of fitness, is almost abortive in its results. Half the failures in this world may be traced to this source, and is the prime reason that so many detest the work in which they are engaged.-Catholic Columbian.

### ABOLISH WORRY

It is said that worry is a great shortener of life. We have all seen sufficient evidences among our friends ment is true. One great writer has said that worry is rust on the blade. Now, if this disease is so fatal, it is time that we found a cure for it. Some persons in their thoughtless. ness or in their lack of knowledge can only say, "Forget it," when they find a person worrying. This may be effective in many cases, but the individuals afflicted with the worry disease would rather be shown a with something else and n way out of the gloomy dells into which their indulgence in worry has cast them. Worry in most cases is habit of talking about your troubles

nerves, so to speak, is to rest the body. The vigor of the body must be increased before one can acquire sufficient will-power to abolish worry.

While more sleep is necessary, it is their minds into more wholesome also advisable not to wait until night channels. As for the rest, they will to rest the body and mind. Stop all avoid you. They have troubles of work for a few minutes and relax. their own. Besides they feel quite Let your thoughts wander, or if you must think, let your thoughts be pleasant ones. Forget the subject that has been annoying you. Lack of fresh air causes a feeling of fatigue, and fatigue in turn breeds they feel quite rightly that they can not help you any by listening and it depresses them. Therefore, they sidestep your company. While this practice is quite justified in the case of the fatigue, and fatigue in turn breeds worry. You can, therefore, see the to be making a pastime of self-pity, necessity ter filling the lungs with it needs a lot of balance to keep it sufficient fresh air during the day. Very few persons living in cities spend more than one hour in the fresh air every day. Since such is the case, effort must be made to him fresh air every day. When yet he case, effort must be made to him fresh air every day. Since such is troubles are either real or imaginary. And we ought to listen and try to him fresh air indexes. When yet he case, effort must be made to help to have a country to he will be made to help to have a self-shness and troubles are either real or imaginary. bring fresh air indoors. When you feel fretful or worried stand by an open window and indulge in deep breathing. You will be surprised to find how this will brace you for some time to come. A vigorous walk in the country will almost invariably drive away the bluer. Try it.

#### OUR BOYS AND GIRLS

SIGNS OF SPRING

Signs of Spring? Well, in the coun-There are things to hear and see, Many sweet and stirring portents Of the happy time to be. But the crocus can't come growing Through the shining asphalt sheets, And the bluebird dare not venture To invade the city streets. Could we hear his timid note

With the thousand, thousand whistler. Each a roaring brezen throat? his fare, the cabman asked for a pass
to the lecture.

No, the chatter from the tree-tops
And the piping from the marsh— These are lost to those who labor In the city hoarse and harsh.

> But there are some signs unfailing That the city people know
>
> Mark the cure and swift departure Of the time of frost and snow. Though we may not see the grackle That dark pioneer of Spring; Though we may not glimpse

bluebird, May not hear the robin sing; Though we're far from peeping crocus.

Far from softly swelling buds; Though we hear not the rejoicing Of the liberated floods, Yet it fills our souls with promise And it stirs our hearts with hope, When the boys are playing marbles And the girls are jumping rope.

Yes, some morning when we're Of the winter's dreary reign, And we're wond'ring will the

summer Ever, ever come again; Faring forth in bitter weather. When we're enwying the people covet without exertion, which of us Then, behold a group of small boys

AN ADMIRABLE ATTRIBUTE

When you come to think of it. what chapters might be written about listening, the art of listening, the value of listening, the ethics of

Most of us have had a variety of experiences in which listening or failure to listen made all the difference in the world. Few of us listen enough. We talk too much and the studies and the researches of the copinion, it is indispensable. The easier to rattle away, telling every the one man chosen by God from the single thing you know about your countless ranks of mankind to be self and everybody else. To listen the foster father of the Son of God, requires some self-control and few St. Joseph claimed neither wealth women have as much of that as they nor privilege, neither luxury nor need. Indeed self control is the most station on account of the position important acquisition within a which he occupied. Day after day woman's reach, and all that is reand talking only when necessary. Few of us regret the times when we listened to what others had to say, and most of us have a choice collection of regrets composed of the times when we rushed ahead with speech. Really it seldom does any good to tell our troubles. Who was it said, "fellowship in pain divides not smart, nor lessens aught the hurt." In may give temporary relief to tell some one all about the mix-up you have got into, and to dilate upon the shortcomings of the others who are altogether to blame, of course, but it has after consequences. Your mood changes, you feel differently about the whole matter. You wish you hadn't rushed out with your conhadn't rushed out with your confidences. It you had just listened for another day or two you would not have telt any desire to put your woes into ussless speech. "Burn your own smoke" is a mighty wise your own smoke" is a mighty wise the comes the opening wedge of Socialism which would deery all manual labor as unbecoming a man.

caused by exhaustion or overwork. and the failures of your family grow Unless it is checked in time it on you. It you do you will find your to overcome. The best thing one can do when one's housework, office work or store work gets on one's of it. It's a diversion for them.

If you are very lucky you may know one of those magnetic and sympathetic souls who lieten to other help. Common sense, tact patience will sometimes enable you to give new courage and a saner out-

look to the discouraged. Sometimes this listening to others woes is an opportunity for helpfulness which ought to be cultivated. It requires a lot of common sense to decide in individual cases. In any case if you have the knack of drawing out confidences you need to be very careful not to abuse it.

Some people hear so much more than others. And that does not apply only to the inner experiences and confidences which others tell them. They seem to hear all sorts of interesting scraps of conversation in public places. They pick up a lot of interesting incidents and facts. A girl we happen to know has developed this habit of listening for the interesting or odd on her trip to and from work on the trolley. The family have come to look for her daily story told at the dinner table. She rarely fails to bring some odd remark or curious opinion or little human interest story which she has heard. It's a habit worth cultivating, not merely for the entertainment it gives but for the attention it develops. Of course you would not listen to an obviously confidential conversation which the participants did not wish you to hear. That's not conorable, certainly, and people who want to make themselves decent don't do it. But conversation in a public conveyance, where one can not help hearing and no sensible person talks about anything he does not wish his neighbor to hear is quite

another matter. And talking about listening, have you met the woman who seems to be listening and isn't? You go on makng yourself agreeable, telling her the most interesting things you can bring up. She seems all attention and then when you stop talking you discover that she was merely awaiting her chance to talk. She hardly heard what you were saying at all. At any rate her share of the conver-sation has no relation to what you said. Don't be like that. Learn to listen attentively and sympathetically. Draw others out and listen so they will know you are attentive. That is the one way to make yourself liked—and listening sympathetically and attentively you will learn much that will be of use to you .- The

### JOSEPH, THE JUST

as the guiding principles of success in each line. Every phase of the Christian life has also its patron saint, men or women who have dis tinguished themselves in the higher spheres.

is, perhaps, no higher, no nobler example of the importance of labor out the world to correct false or misthan is to be found in the life of St. leading statements regarding our Joseph. He raised plain, every day work to the level of nobility. He taught the world that the toil of listen scarcely at all. It is so much intellectual leaders of men. Himself quired to have all you need of it, is a in the sweat of his brow eked cut little persistent effort. Why not the subsistence necessary to satisfy begin to acquire that valuable posses. | the few wants of the little Family sion today, by listening a great deal over which he presided. Labor disturbances, if such there were, had no interest for him. Dissatisfaction in his work was unknown to this man who, by reason of his rare privilege, might have demanded at least all the comforts of the well-to-do. Joseph ignored the clamorings of the world for praise and recognition, and set himself to the humble task of providing a poor home for Jesus and

Times indeed have changed. The working class have come to recognize their importance as a body, and they have demanded a greater share Here there is a vital fallacy, and this important field.

form as noble a task before God as and their activity has been prolific of

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able volumes on the profound secrets of science. Baronius, perhaps the most learned historian of all time, was performing a task no less meritorious before God when he was humbly assisting the cook in his small community than when he was small community than when he was here here accomplished. standard of historical research for the scholars of the world.

St. Joseph was called the Just for many reasons. Not the least of these was because of his fidelity to the work which he had to do, abstracting from the fact that it was labor usually confined to the humblest workman .- Catholic Bulletin.

GLASS-BLOWER STARTS NEW SECT IN BELGIUM

C. P. A. Service London, February 20.—An unpre-cedented incident is just recorded from Belgium. A certain sect has recently arisen there, known as the followers of "Pero Antoine." Pero Antoine was a glass blower by trade, who went to Russia and came back with the notion that there is nothing pays so well as a new religion. He set himself to work to create a folpeople who had no religion at all, the ocialists in Belgium. He is now dead, and his work is being carried on by his widow, who styles herself 'Mere Antoine."

The surprising feature of the thing is that the Socialist following of the sect has actually had the audacity to approach the Belgian Government and demand recognition for it as a religion of the State, to be subsidized by the Government. This in a Cath olic country! Persons outside Belgium are surprised, and imagine that the sect is making headway amongst the Catholic population. This is not the case, as the only adherents to the sect are those who had no religion and who are hostile to the Catholic Church.

### THE CATHOLIC PRESS

(From the Pastoral of the American Hierarchy When we received the draft of the

Bishops' Pastoral the first thing we looked for was mention of the Catholic Press, but we found it not. But now with the full text of the Pastoral in our hands we find that the Bishops Every trade and profession has its did indeed touch on that subject although the makers of the Draft did although the makers of the Draft did not consider it of sufficient impor-tance for mention. Here is what the Bishops say:

The functions of the Catholic Press are of special value to the Church in Among mere human beings there of our people by acquainting them belief and practice, and, as occasion offers, to present our doctrine in popular form-these are among the vital issues affecting the nation's welfare usually turn upon moral principles. Sooner or later, discus sion brings forward the question of right and wrong. The treatment of such subjects from the Catholic point of view is helpful to all our people It enables them to look at current events and problems in the light of the experience which the Church has gathered through centuries, and it points the surest way to a solution that will advance our common interests.

The unselfish zeal displayed by Catholic journalists entitles them to a more active support than hitherto has been given. By its very nature the scope of their work is specialized; and, within the limits. tions thus imposed, they are doing what no other agency could accomplish or attempt, in behalf of our

homes, societies and schools. In order to obtain the larger results and the wider appreciation which their efforts desexve and which we most earnestly desire, steps must be taken to co-ordinate the various lines of publicity and secure for each a higher degree of usefulness. Each will then offer to those, who are properly trained, a better opportunity for service in

At all times helpful to the cause of your own smoke 'is a mighty wise rule. If you can't do that, see it you can't keep it in the chimney for a day or two. It may get mixed up with something else and not make such an unpleasant smudge.

Whatever you do, don't let the habit of talking about your troubles and the failures of your family grow on you. If you do you will find your self very lonely after awhile. Those who are meanly curious may listen and draw you out merely for the function of it. It's a diversion for them.

that of the most learned man writing good results. By the simple process small community than when he was As so much had been accomplished composing those tomes that are the by individual writers in this and other countries, it was wisely thought that even greater benefit would accrue from their co-operation. The realization of this idea in the Catholic Encyclopedia has given us a monumen-tal work, and opened to all inquirers a storehouse of information regarding the Church, its history, constitu-tion and doctrine. It has further more shown the value and power for good of united effort in behalf of a high common purpose; and we, there-fore, trust that, while serving as a means of instruction to our clergy and people, it will give inspiration to other endeavors with similar aim and effect, in every field of Catholic action .- Catholic Columbian.



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