

CHATS WITH YOUNG MEN.

Success—Winners. Men who put character above wealth. Men who will not lose their individuality in a crowd; men who will be as honest in small things as in great things; men whose ambitions are not confined to their own selfish desires; men who are true to their friends through good report and evil report; men who do not believe that showiness, sharpness, cunning and long-headedness are the best qualities for winning success.

The Young Man's Chances. Some disappointed ones will tell you, young man, that the more labor-saving devices human intelligence produces the smaller are your chances of success. This is the dismal plaint of short-sighted, small souled pessimism. Be aware of it.

It was considered a labor-saving device to build the steamship, but the steamship has brought the various world into four very considered a labor-saving device to build the locomotive, but the locomotive takes you to the open plains, the fertile valleys and the gold lined mountain sides, so you can reach the harvests of the Almighty, which, had you relied on your tired legs, could never have been gained.

Drink More Water. Nervous specialists say that all people with nervous diseases suffer from what is called desiccated nerves,—an insufficiency of fluid in the various tissues of the body. Many people, especially business men, either because of pre-occupied minds, or because the only water obtainable is not always filtered or pure. A habit of not drinking water is thus gradually acquired, until, after awhile, the tissues cease to call loudly enough for liquid to force us to heed the call, and the nerves cease to be as responsive as they once were.

Now, when we take into consideration the fact that every motion of the body, every movement of a muscle, even of an eyelid, every pulsation of the heart, every effort of the brain, is weakened by the destruction of the tissue cell life, and that this destruction is caused by a chemical combustion which is just as real as the combustion of coal, and that used-up matter must be gotten rid of, we get a little idea of what a tremendous part water plays in keeping the millions and millions of cells in the tissues washed out, and in keeping muscle and bone and nerve and brain tissue clean and pure.

A well known physician says that water plays a three-fold service in the body: "It feeds it, washes it, and carries away the cinders of its waste matter. Through the want of water we are exposed to many and great dangers—the tissues become dry, the blood thick, its flow sluggish, and the retained waste of the body sets up a condition of self poisoning."

Some physicians say that the average person should drink three quarts of liquid a day, but only a small part of this with meals.—Success.

The Value of Friendship. In one terse sentence Emerson thus epitomizes the value of friendship: "A friend makes one outdo himself." Outside one's own power to make life a victory or a defeat, nothing else helps so much toward its success as a strong, true friendship.

The friend who thought runs parallel with mine, who sympathizes with my aspirations, recognizes my strength as well as my weakness, and calls out my better qualities and discards my meaner tendencies. The magnetism of his positive influences, more than doubles my possibilities. He is around me; his strength is added to mine, and makes a wellnigh irresistible achievement force.

The faculty of attracting others, of forming enduring friendships in whatever environment one may be placed, is one whose worth in the struggle for existence can hardly be overestimated. Apart from its spiritual significance and the added joy and gladness with which it illumines life, friendship has a business value, so to speak, which cannot be overlooked.

Keeping in Harmony. Man is so constituted that he does his best work when happiest. He is constructed on the happiness plan, so that when he is most harmonious, he is most efficient. Discord is always an enemy to his achievement, as well as to his comfort and happiness. It is the greatest whittler away of vitality and energy we have.

When the mind is full of discords, worry, and anxiety, when brain and body are out of tune, it is impossible even for a genius to express the perfect music of a full, free life.

People do not realize how rapidly vitality is wasted in friction—in worry and anxiety, in harsh, discordant notes which destroy the harmony of life. I know business men who, in an hour or two in the morning, so completely exhaust their mental energy in fits of temper, in scolding, contending, fault finding and nagging, that they not only make everybody around them unhappy, but they also put themselves out of tune for the entire day.

How many completely exhaust themselves in needless worrying and bickering over things which are not worth while! How many burn up their life force in giving way to a hot temper, in quibbling over trifles, in bargain hunting, in systemless work, in a hundred ways, when a little thought and attention to the delicate human instrument on which they are playing would prevent all this attrition and keep the instrument in tune!

If a young man should draw out of the bank, a little at a time, the money which he had been saving for years for the purpose of going into business for himself, and throw it away in dissipation, we should regard him as very foolish, and predict his failure. But many of us throw away success and happiness capital just as foolishly, for every bit of friction that comes into our lives subtracts so much from our success. We can not do two things with our energy at the same time. If we use it up in

friction we can expend it in effective work.—Success. Something More to Live for than Money-Getting.

Once in addressing a body of college students the late United States Senator Hoar said: "Do not hurry. For those who want to work well there is time. They may disregard the bustle and bustle, and should place thoroughness above speed. Remember that there is something more to live for than money. You may devote yourself to the practical arts, but remember that there is something nobler in human life. A man may be ever so rich and ever so skillful, but he does ill who forgets tastes and affection."

There was an old man, one who has had the fullest opportunity of seeing and knowing life in all its varied phases, and who, at the end of seventy-nine years of such vigorous living, was not afraid or ashamed to express publicly his belief in truths which are too often looked upon only as the impossible dreams of youth or the glittering but unstable generalities of philosophers who know little of practical, every day living. If only practical, every-day men would combine with their lives a little more of such sane and helpful philosophy, they would have less time for jeers and taunts.

Practical living is a high thing, if we have care enough as to where it should end and where something higher should begin. The value of money cannot be denied, and its worth in the purchasing of necessities and conveniences, which fit the being for the carrying out of noble aims, and render the being less encumbered by physical and material demands, cannot be over-estimated. But when money comes to mean running through life as if death were a desirable train to catch, and had to be caught at all hazards; when it comes to mean the sacrifice of all physical comfort, all mental development, all moral advancement; and beyond these the barrier between the heart and other things—then it is a curse of curses, and its possession, even to the fullest possibility, can never begin to undo the harm its obtaining has already done.

The right desire for material possessions and the right road to them do not imply the giving up of anything that makes for the moral, mental or physical development of the seeker, or the curtailing and putting down of the spiritual and artistic sides of one's nature. Whatever does lead to the stunting of these is the wrong road to the end which should be desired of men. We seem to have forgotten that any one of the many forces of nature—fire, water, wind—can steal from us all that we have of things material, and that death itself cannot rob the world of character, love or high tastes. These are the forerunners of immortality.

Some Helpful Thoughts. There is nothing more satisfying, more profitable and more honorable than honest occupation. For it, the greatest wealth is, indeed, a poor exchange.

Character is educated will. Will is dark, mind is luminous; and it is the purpose of education to flood the will with intellectual light. What we steadfastly will to be, we become.—Bishop Spalding.

The darkest shadows of life are those which a man himself makes when he stands in his own light. Keep to the broad highways of hope and cheerfulness. Expect to succeed. Think success and you will succeed. Keep out of the back alleys of gloom and pessimism. Join the procession of the cheerful, the willing and the hopeful. Be sanguine. Know the pleasures of living. Beware of the encroachment of the carping, pessimistic spirit.

OUR BOYS AND GIRLS.

A PRETTY LITTLE PLOTTER.

Thelma Winters sat at the window seat in her room, with a most interesting book lying, quite forgotten, in her lap. She was thinking busily. A scrap of conversation from the next room had drifted into her, and kept repeating itself over and over till she was forced to give it consideration.

"You're not to have a rest. Why don't you take a vacation?" "Oh, papa! I'm all right; don't worry about me!"

The questioner was Aunt Emily; and Marian was Thelma's mother. The remainder of their talk Thelma has not heard; but what had come to her would not be ignored.

Thelma had been studying hard her junior year at high school in a neighborhood change was advised. So as soon as examinations were over, she was to go to visit her father's people in Boston. It would be an expensive trip, for there would have to be a good many new things bought. A guess in a large city must be well dressed.

And so, while Thelma was away at school during the week, her busy mother planned new gowns and wraps, to be made by her own skillful fingers, and economized in every way possible to meet the extra expense of the Boston visit. She did it willingly and gladly; a village lawyer's wife is not unused to economy.

Thelma had always taken it for granted that her mother should do her sewing; sometimes she pitied herself because she could not afford to have her best gowns made by a fashionable dressmaker, but it had never occurred to her to pay her mother. Someway Thelma's mother was not one who invited sympathy; she had a cheery, forceful way which seemed equal to any emergency.

"Not looking well—need a rest," in sistent the phrases repeated themselves to Thelma's consciousness. She well knew Mrs. Winters could not afford a vacation that year; one was all that could possibly be provided for. And yet—could not that one be divided? It was this suggestion that would not be downed.

And on the other hand, the fascination of the city, which Thelma had dimly remembered, urged themselves upon her. Uncle John and Aunt Elea-

nor were expecting her, and had made great plans for her entertainment. It was all settled about her going; would it be right to disappoint them? Perhaps it was all imagination anyway, about her mother; she was her old cheery self, and Thelma had not noticed any change.

Nevertheless, at supper time, the anxious young girl looked at her mother critically. She discovered tired lines, and a wearied pallor on the dear face. And all these weary weeks of sewing still to be done!

"Mother, I'm going to do up the work," Thelma said briskly. "You go in and lie down. I need exercise."

"Oh, nonsense! I'm not tired. You need rest more than I!" This reply had in days gone by often sent Thelma away with a clear conscience; but to night it was different, she was a very determined young woman.

Lying back among the cushions of the divan too tired even to wonder why Mrs. Winters fell into a dreamless slumber. Thelma found her there, and a sudden pang thrilled her. What if anything happened to the pretty new gown was gone? Suppose the pretty new gown was bought at too dear a price? What would anything be without her mother! She went softly to her desk, wrote a long letter of explanation to Aunt Eleanor, slipped out and mailed it, and was back before her mother awoke.

Next morning Thelma announced a sudden change of plans, having taken her father into her confidence the night before. "I've given up that Boston trip, mother," she said with a smile. "I'm so glad none of the things have been bought. I find it isn't exciting rest. And I want you for company. We'll go to some farm near the lake, and just wear old, loose clothes and take life easy. Father can come down for Sundays, and board at Aunt Emily's through the week."

Mrs. Winters protested vigorously, insisting that Thelma should have her trip, and that she needed none. "But it's all pure selfishness," Thelma insisted. "Boston can wait; and I need a rest. Don't you see?"

The loving little plotter had her way, and a dreamy, delightful summer was the result. Mr. Winters looked forward all the week to his Sundays in the country; and the renewed color and girlish happiness of her mother's face in those sweet, restful days by the lake made Thelma often wonder how she could have exchanged this dear companionship for anything which would leave her mother out.

Through the Earnestness of One Boy.

The London Universe gives interesting particulars of a rather remarkable series of conversions to the church in the West end of London. A boy about thirteen or fourteen years of age came to the church and asked to see one of the priests. He told the priest whom he saw that he was a Protestant, but wanted to become a Catholic. The priest asked him his reason, and he explained that he had been used to attending service at a certain church in England where "High Church" doctrines and ritual prevailed. Now, his family had moved into a new neighborhood, and he didn't like the "Low Church" and services of the parish where they lived; so he had made up his mind to belong to the Catholic church, where the service is always the same. The good and prudent priest, though much impressed with the boy's earnestness, told him he was very young to take so important a step on his own responsibility, and asked him if his father knew of it. The boy owned that he did not. "Then," said the priest, "I should like to see your father on the subject." The boy thereupon gave his address, and the priest called and saw the parents. The father said that they were church of England people, but the boy was a good religious lad, and if he wanted to become a Catholic he (the father) would not oppose it. The boy, therefore, after the usual course of a step on was duly received into the church. Some sequel is rather remarkable. Some time afterwards the boy's parents came and said that for some weeks past their son had persuaded them to come to church with him, and they had been so impressed by what they had learned there that they had resolved to become Catholics, and they, too, were soon afterwards received into the church. A little later on the boy's grandmother said that she had been a daughter and her son-in-law had become a Catholic, and she also wished to become a Catholic, and her reception into the church followed shortly after. Thus three generations have been brought into the church through the earnestness of one boy.

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TALKS ON RELIGION.

ANGER, HATRED AND MURDER.

Man of himself has no right over the life of another or even over his own life. Hence any one who takes life commits a most grievous sin by usurping a right which primarily belongs to God alone. The crime of murder cries to heaven for justice. "Whosoever shall shed man's blood, his blood shall be shed." (Gen. ix. 6.)

Human life may be forfeited by the criminal willfully. God, Who is the master of life and death, has entrusted to human society the right to take away human life as a means of self-protection. St. Paul says: "If thou do that which is evil, fear; for he beareth not the sword in vain. No private person, however, has the right to take human life except it be in self-defence against the unjust aggressor. Duelling is murder. Each party in a duel purposely seeks the life of his opponent and willingly exposes himself to death. The church excommunicates any of her members who engages in a duel. The civil law admits degrees in the crime of murder, such as first degree, second degree murder and manslaughter. These differ in guilt, because they differ in the measure of malice. Life is life and a gift of God. The life of the youngest child and even of an infant yet unborn is precious in the

sight of God, and anyone guilty of taking such a life is guilty of murder. Infanticide might be considered more malicious because the life of a being perfectly helpless is taken. A surgeon has no right to take the life of an infant even to save the life of the mother, because St. Paul says: "Evil must not be done that good may come from it."

Man's law measures and considers external acts. God's law estimates guilt that never takes form in external action. "From the heart comes forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies. These are the things that defile a man." (St. Matt. xv. 9.)

Anger as a rule is the source from which springs quarrelling, hatred, revenge and murder. Hence we will consider what it is and the means of guarding against its evil influence.

Anger is a provocation of some kind which, unless restrained, may burst forth into a torrent of evil, causing much destruction. Yet anger is not evil in itself. It has been implanted in our hearts for good. "Be angry and sin not." (Eph. iv. 26.) It becomes a virtue when it makes us indignant with wrong and stirs us up to resist evil. Anger is wrong only when it is wrongly directed and is not kept wide when rightly guided, becomes zeal for the cause of God and for the defence of the weak. Our Lord Himself drove the money changers from the temple. "And when He had made, as it were, a scourge of little cords, He drove them all out of the temple, the sheep, also, and the oxen and the money of the changers. He poured out, and the tables He overturned." (St. John ii. 15.)

Many people are led into sin because they do not appear to know how to be angry, or how to resist in a peremptory way. We should be angry with sin and stand up bravely for the cause of God and religion. We should stand up sternly against sin and against sinners. How many are those who do evil. How many are those who are in the church and against the church is attacked and belied, and when misrepresentation is spread from pulpits and from newspapers. Such patience and complacency is not virtue. Weak people, people without backbone, people without zeal, are no good to a cause. Like the weak and homesick in Gideon's army, the Lord does not want them.

How many flare up at a slight personal injury or affront or when their vanity is wounded. Such indignation is not the "zeal of God" but the "zeal of man."

Any feeling that may arise in us must be our servant and not our master. If it carries us away with it, it will become the source of danger and of sin. The horse that obeys the bit does no harm, but "if it takes the bit in its mouth" and runs, death may result. Too many make excuses for their anger and their temper instead of seeking to restrain them. Some may have a more irritable temper than others. These should try the harder to control it. We are told that St. Francis de Sales had at one time a very irritable temper, but by prayer and watchfulness he became one of the most patient of men and a most lovable character.

There is a great difference between temptation and sin. People may "feel very angry," "be very much out of temper" and "very irritable," and commit no sin, when nothing is said or done which ought not to be done or said.

Since a child 6 years old I was subject to St. Jacobs' and Spasms, and seeing an advertisement of Pastor Koenig's Nerve Tonic I sent for before using I had spasms almost daily, but since taking this remedy have not had an attack for twelve days, and shall continue its use.

MISS LYDIA RUDY.

Mr. W. F. Hackey, of Bathurst Village, N. Br. says that his little girl had from two to three attacks of this kind for five or six months, but only one in 10 months and none since.

Mr. C. Nyss, of Brockville, writes that he didn't have a fit in 13 weeks since he took Pastor Koenig's Nerve Tonic, while before that he had attacks every week.

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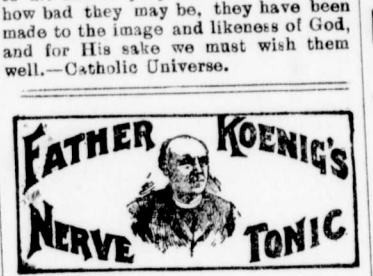
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done which ought not to be done or said. It is no special merit for a person to be very patient and moderate if he had no temptation, while for others patience under certain circumstances may be an heroic virtue. Some people excuse themselves by saying: "My passion is soon over." So is an earthquake or a tornado. "Anger hath no mercy nor fury when it breatheth forth." (Psalms xxvii. 4.) The quarrelsome man is always in "hot water" and he makes others miserable. He violates charity continually and people are glad when he is at a long distance.

Hatred springs from anger. St. John says: "Whatsoever hateth his brother is a murderer hath eternal life abiding in himself." (I John iii. 15.) By hatred we exclude our brethren from the fraternal charity we are bound to have for them. Hatred is devilish because it desires evil and rejoices when evil happens to the one hated. It is a poison which turns good into evil and tends to destruction. Hatred is different from a dislike of people. We are, however, bound to wish well to all and to pray for all. No matter how bad they may be, they have been made to the image and likeness of God, and for His sake we must wish them well.—Catholic Universe.



Daily Spasms. St. JACOB'S, Ont., Nov 28, 1896. Since a child 6 years old I was subject to St. Jacobs' and Spasms, and seeing an advertisement of Pastor Koenig's Nerve Tonic I sent for before using I had spasms almost daily, but since taking this remedy have not had an attack for twelve days, and shall continue its use. MISS LYDIA RUDY.



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