### CHATS WITH YOUNG MEN.

There Will be no Chances This Year for-

The idler. The leaner The coward. The wobbler. The ignorant. The weakling.

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The smatterer. The indifferent. The unprepared.
The educated fool. The impractical theorist.
Those who watch the clock.

The young man who lacks backbone The person who is afraid of obstacles. The person who is arrated of observers.

The man who has no iron in his blood.

The person who tries to save on foundations.

The boy who slips rotten hours into

The slipshod and the careless.

his schooling.

The man who is always running to catch up with his business.

The man who can do a little of everything and not much of anything.

The man who wants to succeed, but who is not willing to pay the price. The one who tries to pick only the fewers out of his occupation, avoiding

the thorns. - Success. Lent and Young Men.

Lent is a time of prayer and penauce, when Catholics all over the world practice suffering in union with Christ in His agony on Calvary It is a reminder of the wickedness of sin and a summons to repentance.
Why should our young men observe

the fast of Lent?

the fast of Lent?
Quite a number of them act as if Lent
was not for them. They dispense themselves. They do not consult their
dector or their confessor. They just won't fast.

Now there are four reasons why

Now there are four reasons why young men should fast:

1. They are bound to fast. They have no choice in the matter. And they are bound under pain of deadly sin. So that if a young man can fast and deliberately wen't fast, he commits a deadly sin every time that he wilfully breaks the commandment of the Church.
As just like any other mortal sin, that sin of sensuality and disobedience, will if not taken away by contrition and con-fession, condemn him to Hell.

Therefore, young men who can fast, must fast. And they are not free to decide for themselves, without adequate reason, whether or not their physique is so delicate or their labor so hard that they may refrain from fasting. They are usually too much of an interested party to determine this question judiciously. Besides, it is their Christian duty to apply to the Church for a

if a young man really cannot keep the strict letter of the law, but can observe more or less of its requirements, he is bound to observe them. He must do what he can do, to keep the spirit and the letter of the law.

The plea of poor health is, in the young, usually not well-founded. More person. are injured by gluttony than by lasting.

And it happened, over and over again that a person who resolved to keep the fast in spite of a general wickedness, has improved in strength under the change, the simplicity and the meagreness of the food used in Lent.

Of course the really sickly should be coulded by the advice of their pastors.

guided by the advice of their pastors, who will tell them what they may do in the way of abstinence and will give them other good works to do to supply the party of the professer allowed them. the place of the practices allowed them

to omit.

2. Young men should fast for the good of their souls. The spirit gets vigor through suffering endured for the love of Christ. Moreover, penance helps to do away with the effects of the makes grace more effective, subdues sin, makes grace more effective, subdues the flesh, strengthens the will in virtue, and disciplines the interior man in the fertitude of a soldier of the Holy Ghost.

3. Young men should fast for the

etification will have on their own character. Their obedience to the Church, their courage in ence to the Charch, their contage in enduring headaches and faintness, and their power to persist in well-doing in spite of inclination from within and temptation from without — these will increase their moral stamina.

4. Your men should fast for the sake of the influence of their example on younger Catholics and on Protestants. Children look up to those who have just reached manhood and follow in their reached mannood and follow the fact footsteps; and many converts have been won over to the true religion, attracted by its power to order and to emable its members to bear the Cross.

But, after all, what does the fast amount to? It calls for only a poor breakfast for six weeks on all days ex cept Sundays, for it allows a full dinner every day and a light supper, amply sufficient for most people all the time. That is practically all—a poor break-fast. Now, there are millions of people who never take for breakfast more than a roll and cup of coffee. And they den't think that they are killing themselves. They take all that they find is good for them. They have a due appetite for dinner. They keep well, live long and get as much out of life as those who gorge themselves three times a day.

Now, boys, what do you say—will you like good Catholics, keep the fast of Lent?—Catholic Columbian.

Your Morning Prayers.

Good morning! It is a very simple matter, yet acquaintances would won-der, or possibly be offended, if anyone forgot this simple act of politeness and token of friendship. Now there is One who is always more near to us than any of our friends; One who loves us more dearly than the fondest mother; One who just yearns for that mark of affec-tion, the "Good morning." It is God Almighty Himself. How often people pass Him by without as much as noticing Him! Yet they demand as matter of course, that He should provide for their minutest wants during that very day. They demand the enjoyment of His company in heaven, though they slight Him days without number on earth. What if they slighted their friends and neighbors in like manner? Would they be welcome at the banquet table or at some game after such ruder. table, or at some game, after such rude ness, not to say unfriendliness?

ity is a clean courageous and useful Christian life. The severest blows which Christianity has to bear, are not dealt by its opponents, but by its pro-fessed friends who are false to its teach ings and spirit. - Theodore L. Cuyler.

Cheerfulness is one of the universally understood attributes. It is accepted at its face value the world over. the gold coin of disposition—indeed, it is such a large part of disposition that it would almost seem to constitute the whole of it.

How often is it difficult to be wisely charitable — to do good without multiplying the sources of evil. To give plying the sources of evil. To give alms is nothing unless you give thought also. It is written, not "Blessed is he that feedeth the poor," but "Blessed is he that considereth the poor." A little thought and a little kindness are often worth more than a great deal of money.

Take care of your soul, close its eyes, close its ears. The enemy asks of you your attention only for a moment; he will pretend to have only one word to say to you; but know that this one word may be in you like a spark in a pile of wood, perhaps in a magazine of powder. Be then intractable, refuse every compliance, and refuse it immediately.

Work the Key of Success. Boys and young men starting out upon a business career may be interested in the ideas of Henry Siegel, one of the biggest merchants in this country, on the things that make for success: My own rather extended experience

in and observation of department store matters has taught me that, while character, ability, personality, and ambition may help an employe to succeed, no single one of these things, or combination of two or three, or the possession of all four, will bring success unless they are held together by a fifth, the

thep are held together by a flith, the keynote, "work."

The employe with merely a pleasant personality will not succeed. If a boy he will stop at the position of a floorwalker, which pays from \$25 to \$35 a week. If a girl she will stop at the position of head saleswoman at a similar salary. Neither of these positions rowns department store success, since there are such goals as buyer's positions to be attained. And these positions must not be measured by their mere money value in salaries. They involve also trips to Europe. They invoive contact with artistic and beautiful things. They bring the companionship of refined and cultured people.
They bring power and responsibility.
They involve big and broad lives.
As to character, we all know that that is the greatest factor in any suc-

cess worth having. It will not, how-ever, of itself gain success. As to ability, that, of course, also counts, although we all know of cases in which common sense has played as important a part in the careers of men and women has its higher titled relative, abil-

Ambition and character and personality are all worthless-from the de-partment store point of view, valuable as they are as adjuncts—unless with them goes work. Education is a help, merely a help. Education is a help in anything.

Are You Sound.

You may be smart, sharp, shrewd, cunning, long-headed, you may be a good scholar, very clever—even brilliant—but are you sound? That is the question everybody who has any dealings with you will ask. Are you substantial, solid? Have you a level

Everywhere we see men who are very brilliant out of work, plenty of sharp men who wonder why they do not get responsible positions. But people are afraid of these one sided, poorly bal-anced men. Nobody feels safe in their hands. People want to feel that a man in a responsible position can keep a clear brain and level head no matter what comes, that he can not be shaken from his center no matter how much in-fluence is brought to bear upon him. They want to be sure that he is self-centered, that he is sound to the very core. Most people overestimate the value of education, of brilliance, sharp-ness, shrewdness, which they think can substituted for a level head and

sound judgment. The great prizes of life do not fall to the most brilliant, to the cleverest, to the shrewdest, to the most long headed, or to the best educated, but to the most level-headed men, to the men of soundest judgment. When a man is wanted for a responsible position, his shrewdness is not considered so import-ant as his sound judgment. Reliability is what is wanted. Can a man stand without being tripped; and, if he is thrown, can be land upon his feet? Can he be depended upon, relied upon under all circumstances to do the right thing, the sensible thing? Has the man a level bead? Has he good horse sense Is he liable to fly off on a tangent or to "go off half-cocked?" Is he "faddy?" Has he "wheels in his head?" Does he lose his temper easily, or can he control himself? If he can keep a level head under all circumstances, if he can not be thrown off his balance, and is honest, he is the man wanted.—Success.

#### OUR BOYS AND GIRLS. STORIES ON THE ROSARY

BY LOUISA EMILY DOBREE. LUCY'S CARRIAGE.

She may not live many weeks, and she may linger on to old age," said Dr. Halifax; "it is almost impossible to predict what will happen in such cases. She will need very constant nursing— you will have to get a nurse."

Lucy shook her head.
"We cannot afford it," she said "I am young and strong and frankly. "I a I shall do it."

I shall do it."
Days passed, then weeks, and Mrs. Gregory still remained a helpless invalid, depending more than ever on Lucy's nursing, for the two girls were of little or no assistance to her. Once the fear of immediate danger was over they relapsed into their old ways and the fear of immediate danger was over the year of immediate danger was over they relapsed into their old ways and habits; and as both shrank from the sight of suffering and the dullness of a sight of suffering and the dullness of a treams; and many others:

The strongest argument for Christian.

that she must really depend on herself

One day when Mrs. Gregory was feeling a little brighter she seemed in-clined to talk, and Lucy was able to understand her even better than usual. Mrs. Gregory's hear; had been touched by Lucy's sacrifice of herself in coming to them and now by her devotion and care of her. Shallow as was her char-acter, careless as was her tempera ment, there was such practical Christianity shown in all Lucy had done and was bearing, that it seemed to open her eyes to a good deal. Mother and daughter in that illness drew to each other as they had never done before, and the great pity Lucy felt for the poor invalid had awakened love deeper and more heartfelt than she had ever experienced for her mother. Until that day the question of religion had seldom been mentioned between them, scidom been mentioned between them, but Lucy had never ceased praying and offering her trials and her intentions for her mother's onversion, which appeared as far off as ever. When Lucy hitherto had tried to turn her mother's thoughts to the great realities of life and death and all that the Church could do for her children. the Church could do for her children under both circumstances, Mrs. Greg-ory had always turned the subject. It was never easy for Lucy to speak on these matters as she was shy and re-served, but still she had felt it her duty to do so. However, that April day when the blue sky was flecked by lovely white clouds and spring was showing its advent on tree and flower, Mrs. Gregory said a few words to Lucy which filled her heart with joy. She

which finds her heart with joy. Sue wished to see a priest, and Lucy very speedily got father Burton to come. After having instruction given her daily, just for a little while at a time, Mrs. Gregory was admitted into the Catholic Church. As Lucy knelt at that God had indeed been good to her, and that all her trials and whatever she had sacrificed was small indeed in comparison with the reward given her even in this life.

Two years later Mrs. Madison was seated in the same pretty drawing-room where we first saw her, but she is alone now in her home, for Faith is in a convent in Rome. Into her bright happy life had come, at first so soitly as to be scarcely heard, a whisper alluring her to and drawing her to seek a life where she would bear not only the cross of necessity but that of love. For He who had "in the Wilderness spoken to her heart" was the One Who having borne the Cross for her sake inspired her with a desire to embrace voluntarily and of her own free choice a life of singular penance and austerity.

austerity.
"I cannot think how you can have given her up," says Lucy who has come to see her that afternoon.

Lucy is in mourning for her mother than the left Lucy. who died a year ago; she has left Lich

field now and is engaged to Dr. Hali fax, who has just got a practice in Hampshire, whither they are to go after their marriage.
"It was not easy," says Mrs. Madi-

son with tears rising to her eyes, for the subject is still a very sore one, "but I could not hold her back. She would not go without my full consent, and after a while I obtained strength to give it." That is all Mrs. Madison says. The real struggle she went through before she could give her child up is too secret and sacred for human eyes. It is a cross which presses heavily, but which she carries now none the less willingly. Lucy's marriage is to take place soon and her brother Bernard is to come

over from Chicago for it.
TO BE CONTINUED.

HOW TO KEEP LENT.

Of course you will endeavor to keep the fast and abstinence prescribed by the Church as well as your health and the nature of your occupation will permit. If you are unwell, or have laborious and exhausting labor to do, and in some other circumstances, you are not required to fast. In such case try at least to keep the spirit of the fast, and deny yourself what you can without injury. With most people fasting is not only a difficult, but for many reasons an impossible thing.

But one thing every one can do, and

suffer no ill from it: it is, to promise to abstain from all intoxicating drink during the forty days of Lent. It is to some a great act of self-denial; to many a sacrifice worthy of very great prais to all an act very meritorious. It places the remedy for the withering scourge of drunkenness. It makes some reparation for the many sins of intemperance. It unites our self-denial with the Sacred Thirst of our Lord on Visitor. the Cross. It is the choicest mortifica-tion for these days when drunkenness is so widespread, and there is none more meritorious.

To keep Lent well, then, make and

keep this promise, not to use any in-toxicating drinks during the holy season of Lent.

# THE TWO ROADS.

My soul, there is no such thing as fate in the sense that it can be said that this man is born to be saved, and that man to be lost: but there are two roads offered to thee, one is offered thee by Jesus Christ, thine everlasting Friend, and the other by the devil, thine arch-enemy. The choice as to which path thou wilt follow rests with thyself.

The path which thine enemy holds

out to thee is a broad path, a pleasant and easy way: it is a way in which thou mayest find seemingly treasures of great value, riches unbounded, pleas-ures innumerable, a way in which thou wilt find ample scope for the fullest gratification of all thy natural appetites. Thou wilt find too therein sure guides to point out to thee the most agreeable bye paths which will take thee more comfort ably to thy destination; thou wilt find these amongst fortune-tellers, amongst those who practise divination,

accompany thee to thy journey's end. But be sure, my soul, that if the dost continue in this path, it will lead thee to the place of destruction, which thine

to the place of destream, while this enemy hath prepared for thee.

The other path is a straight and narrow one: it is a path of toil and nard labor; it is a hilly, undulating path, a hard path; it is a path of selfdenial and mortification, it is the way of holiness; its course is in many places strewn with thorns; it meanders, through parched and arid deserts, sometimes over craggy steeps, and through dark and dismal caverns; but thou wilt find in it all that is more than sufficient for thee, to sustain thee: for thou mayest eat therein of the heavenly manna whensoever thou art hungry, and thou mayest drink of the Fountain of the Water of Life, whensoever thou art thirsty. Thy guardian angel will accompany thee, and lead thee to sure guides who will direct thy way through dangerous or precipitous places; thou wilt and them amongst the priests of the Church; they will be at hand at every turn in thy path, to speak with thee, and to relieve thee of thy burdens; and if thou art alone and thou dost feel thy solitude more keenly than thou canst endure, thou wilt find perhaps a spiritual help-meet to cheer thee on thy journey. And if they continuest straightforward. and turnest not to the right hand nor to the left, thou wilt surely reach the abode of everlasting happiness which thy God hath prepared for thee.

#### THE DAY WE CELEBRATE.

On Friday Irishmen throughout the orld will keep the feast of the great postle of their race in such forms of reious and mundane celebration as best efit their peculiar genius for remem pearance. For those who will be most responsively touched by the spirit of the day there will be Mass and Holy domain, with possibly a proces-ion, in the morning; and for all here will be dinners and speech-makng and reminiscences garlanded with mose flowers of Irish song that will ver fade as long as poetry endures. Patrick's will be a memory to con-re by; the mere utterance of his ame will serve as a spell. For a few spiring hours the past will be made ive again; the faces of his children vill be turned backward. All their piritual treasures of faith and sentiment, all their healthy and indomitable celtic pride in the achievements of heir own particular root and branch their own particular foot and branch will renew their splendors once more. They will bethink them from what rock they were hewn. They will feel that it is good to own such kinhip as theirs is, good to be Irish, good to be undeviatingly Catholic, good to glory in such continuity as they perhaps, alone of all races can show to their account. Other tribes and brotherhoods of men have been faithful "for a time and a half-time but the children of St. Patrick have been faithful for all time. Along with the peoples of the Latin stock they stood the fiery tests of the sixteenth century; and, better than the Latins, they have survived the more difficult searchings, have almost seemed to re new themselves under the subtler new themselves under the subservials, of to day. They have always passionately believed — and who would say that history has not justified the persuasion?—that such constancy could only have

been bred in them by St. Patrick's prayers and their own magnificent and whole hearted submission to the creed that their fathers handed on to them as a trust infinitely more precious than their dreams of a restored and re-

It has ever been their ambition to realize themselves in nationality as completely as they have done both in race and in religion. Will the ambition be gratifled in our generation? The signs of the times ar read; and nations in our day seem con-ditioned, if not altogether made, by commerce and the play of vast economic forces. Irishmen, moreover, live much in dreams and are too prone to confound memories with hopes. Will they ever be able to uncentury themselves and learn the methods, even while they spurn the ideals, of the modern Statemaker? That may read like an unseasonable question to propound within the twi light shadow of so great a feast as Tues day's; yet every wise son of Erin will try to answer it according to his bent. He will recall what Cardinal Newman only darkly hinted at now nearly fifty years ago. He will remember that the years ago. He will remember that the race which in our day has laid a living belt of Catholicism and free citizenship around the globe has not yet seen the last of its achievements. - Providence

# OUR RESPONSIBILITY.

For Catholic citizens it teromes a duty in the exercise of their citizens' duty in the exercise of their citizens' rights and their duties as members of the orga ized society of state, to do whatever they can in order to shape the public life of the nation and the laws of the nation on the lines of Obsistic partial less.

Christian principles.

That does not mean that religion must be brought in in everything that is called politics, but means for instance that it is a duty of the Catholic citizen and the Catholic layman, as a citizen of society, that he must follow as a supreme rule and law the welfare of the country, and not his own private inter-ests, that in matters of public welfare and public concern, he must not consider this or that person; he must not be led by mere personal views, or personal or human respect; but he is bound by the law of Christian doctrine, by the law of conscience, to vote and act according to principle. Is there not a great field for the Catholic laity in this regard, in this, our country, and with us in particular?

Here, where we are under a purely democratic form of government, here the responsibility for the public life of the nation, the responsibility for the laws of the nation, whether federal laws or state laws, or municipal laws, ever there are laws—the responsibility rests in the last instance upon each in dividual voter.—Archbishop Messmer.



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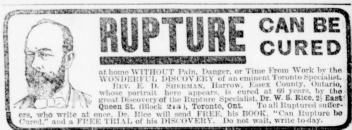
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