## 1.00PURCHASES

4 \$2.00 PEN ARSITY"

A Good Time to Take Stock.

The approach of Lent brings to mind the ever recurring question: "What are we going to do in the way of special observance this year? Some men cannot fast, and these are in duty bound to perform some special devotion, or to to perform some works of mercy to take the place of fasting. A great many try to go to Mass every morning, and treated us, since I law, and get off with that way has the Father of all treated us, since He gives to us the measure full and flowing over of His strong and powerful love. and is equal to any pen on the market to-It is richly chased,

CHATS WITH YOUNG MEN.

A Good Time to Take Stock.

strong and powerful love.
We all have many things to be thankfluently and is guaranful for when we take time to ruminate on our blessings; the only trouble is ot to leak. on our blessings; the only trouble is that most of us keep, our eyes fixed on the blessings of others and forget our own. And Lent is a good time to take stock of what God has given us and to \$1.00 mall sum to invest in a show our gratitude in some special manner. If we accept the largesse of - grade Fountain Pen n with ordinary care wi His love and kindness all the rest lifetime. of the year with carelessness and indifference, at least may the present season make us pause and teach us the lesson of gratitude. UR GUARANTEE

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anteed finest grade 14k. er is made of the best The Key-Note to Self-Expansion. The Ker-Note to Seif-Expansion.
You will say, "We can not all be employers; we can not all be in business for ourselves." What if your employer had said the saure thing, and decided that he would better work for somebody else all his life? Have not you as much right to absolute independence as he, and is it not your duty the ret yourself in a position where you ity rubber in four parts. SENT PREPAID receipt of \$1.00 to an ess in Canada and the ed States. If upon ex-nation you are not entirel pendence as he, and is it not your duty to put yourself in a position where you will develop the largest possible man? Where was the obligation born that compels you to work for somebody else all your life? fied or you do not think pen is worth \$2.00, re-it to us and we will cheer-refund the money.

else all your life?
But you will tell me that there are plenty of managers and superintendents, and all sorts of employees, who could not do any better if they were working for themselves. I know perfectly well that there are tens of thou sands of employees who are absolutely conscientious, and think they are doing their level best, who apparently could not do better it they were working for themselves; but let one of these faithful employees get a start for himself, and he will find that his ambition is touched as never before, and a new

seil, and he will find that his ambition is touched as never before, and a new power is born within him. He will feel a new motive working within him which will take the drudgery out of his task as nothing ever before did. When he is conscious that he has no one to lean man, or to make his programme.

lean upon, or to make his programme

for him, but must do his own thinking

and planning, he will find himself ex-panding. He will feel a new power,

because he will be exercising, more than ever before, his self-reliance. No

one else will be furnishing the capital. He alone will be piloting his ship through panies, through dull seasons, and through hard times. His own resourcefulness will be touched as never the season of the capital called into largest setting.

sefore and called into larger action. before and called into larger action. We will find that his motives run down deeper into his nature than he had dreamed. While working for another his desire was to render efficient and

honest service—perhaps even to earn much more than he found in his pay

envelope — but when in business for himself he feels every power and faculty

in him called upon to give up its best. His pride is at stake; he has committed himself; he has said to the world,

Now, watch me and see what I can

do for myself," and he calls on all the resources in him to make good.—O. S.

M., in "Go into Business for Yourself."

A Young Man's Highest Duty.

Rev. Walter J. Shanley in the Columbian.

The distinction between the duty of

the young man and the duty of any

other man is not marked, nor is the difference wide. Some would say that the duty of the young man is to grow up and get over it. This sentiment supposes that it is desirable to be disconnected from the state of young man.

hood. There are few adherents to this

opinion. As a rule, men who have passed the borderland of young man-hood look back with fond recollection

- but when in business

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44,199,955 00
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1,263,905 00 214,504 00 AGENAST, Mgr., Waterlee, Ont

hood look back with fond recollection to that comparatively happy period of life, with its bright hopes and expectations, its warm enthusiasm, which frequently carried the young man on the breast of a full tide over the rocks and breast of a full tide over the rocks and breast of a full tide over the rocks and breast of a full tide over the rocks and breast of a full tide over the rocks and breast of a full tide over the rocks and breast of a full tide over the rocks and breast of a full tide over the rocks and breast of a full tide over the rocks and breast of a long series of mutual diversion. He had a place in the school-room, but he spent about nine tenths of his but he spent about nine tenths of a long series of mutual diversion. He had a place in the school-room, but he spent about nine tenths of his but he spent about nine tenths of a long series of mutual diversion. He had a place in the school-room, but he spent about nine tenths of a long series of mutual diversion. He had a place in the school-room, but he spent about nine tenths of a long series of mutual diversion. He had a place in the school room, but he spent about nine tenths of a long series of mutual diversion. He had a place in the school room, but he spent about nine tenths of a long series of mutual diversion. Generosity, courage and energy are dispositions which ought to be brought

dispositions which ought to be brought into exercise by the young man in order to faithfully discharge his duty. Generosity finds its exercise in contributing to the welfare of others. The young man is a member of society.
is a social being, not a solitary.
has duties towards his fellow-men.

He is a social being, not a solitary. He has duties towards his fellow-men. He is dependent on his elders and upon men of his own generation. Others depend on him and expect service at his hands. The dominant principle of Christian society is: "No man is intended to live for himself." If one has the true spirit of Christian charity, he will, in some measure, live for others, and live for himself in order the more effectually to live for his fellow-man. The better we are equipped, the more serviceable can we be to others.

The stronger, the higher one is, the more effectively can he raise others to a higher plane and fortify them in that position. The world is a selfish world, and is mainly influenced by the principle "Every man for himself." Men are generous when self-interest requires of them an open and a helping hand. Comparatively few make sacrifices for the walkers of others, with no

which are among the tempers of mind, which are childish, should be eliminated which are childish, should be eliminated from his life. Human respect, cowardice, fear of ridicule should have no part with him. Self respect, strength, fortitude, self-mastery, which are the elements of Christian manhood, should be fostered by him. Self-denial is a powerful means. Unless the young man is a mere child in disposition and habit, he ought to be able to deny himself. An occasional effort will not suffice. to do, I suppose, so I am quite at your service, my dear Jamesy." He placed his hand on his heart,

of a child, as St. Paul advises. Defects

without courage.

Energy is the necessary accompani-

ment of courage in the development of character. Man naturally dislikes exertion. His tendency is downward. He seeks the easiest way. The indis-pensable condition of success in life is

great artist ded at the sign of the seven, yet he left two hundred and eighty seven pictures and over five hundred drawings. Leonardo da Vinci, the celebrated painter, would often go to work at daybreak, and not come to work at daybreak, and not come

My advice to all boys is " Work !"

There is always room at the top for

those who have learned to be skilful by patient, assiduous labor. But in all

this the young man must not lose sight of the end for which he exists. first and highest duty is to " seek the kingdom of God."

OUR BOYS AND GIRLS.

SISTER'S BOY.

It is God's law of progress:

painter, said : any plowman."

Jamesy.

"Jamesy."
"Jamesy what?"

rein fashion, and said:
"Say, you'd make a swell coal team!

by saying:
You won't forget me, Jamesy; I

know you won't."
" Sure ?"
" Sure !"

" Just Jamesy."

profound salutation, and said "Don't mention it, my dear Gaston."
Well, I did all as he wished, but I was not sure what subject we might take for our conference. So I asked occasional effort will not suffice. An occasional effort will not sume. He must take up his cross daily. No

What shall we talk about ?" " O, let's talk about the house falling man is truly great who is not master of himself, and there is no self mastery down. Now, don't you think when it does come down it will make a thunderment of courage in the development of character. Man naturally dislikes

ing smash? I certainly do. But where shall

"Off, I hope!" We spoke thus sublimely for about half an hour when, to change the subject, I showed him my electric battery. He was intensely interested, and when I had the pegs in position he broke out with: He soeks the easiest way. The indispensable condition of success in life is effort. Without effort there can be no true development. The duty of the young man is to find out what he is able to do, and, having found it, to do it with all his might. He may not have great ability, but if he has the genius of labor he can do wonders. Labor is a kind of omnipotence. It is the philosopher's stone that turns common material into gold. There is no excellence without labor. It is God's wonder worker. It is the condition of success. "Excellence in any depart ment," said Dr. Johnson, "can now be obtained only by the labor of a lifetime; it is not to be purchased at any lesser price." Michael Angelo sa'd of Raphael: "One of the sweetest souls that ever breathed, he owed more to his industry than to his genius." This great artist died at the age of thirty-seven, yet he left two hundred and

with:
"Say, can you take a fellow's picture with that !

with that?"
I assured him that when some people held the cords they made quite a pretty picture, so he expressed his willingness to "have a try at it."
I gave him a "try;" put on full current, but he did not even squirm. After a few moments I threw back the switch and asked him how he felt.
"Like pins and needles. But where's the picture?"

Didn't take !" "Oldn't take!"
"O, I suppose I'm too dirty!"
I did not contradict him, so he aaked
if I had any other "sell" like that.
I could think of nothing except a bottle
of smelling salts which had a nickel
cap over the stopper. I handed it to
him inst as it was. He soon unscrewed

cap over the stopper. I handed letter him just as it was. He soon unscrewed the cap, and, after examining it said:

"That's a drinking-cup, for I saw one that would fold up and down." I made no reply. He removed the glass stopper, and, naturally placed the bottle under his nose. For over a minute I could not look at him. Begin wise to realize the situation, he was down from the scaffolding to eat or drink till night. Millais, another painter, said: "I work harder than ning to realize the situation, he was watching me with one eye. We have but what we make, and every good Islocked by Nature in a granite hand, Shear labor must undench.

"Foxy, eh?"
"Yes, boy, you are foxy."
"O, I mean you. Say, you shouldn't give a fellow a thing like that to blow his head off." " Never again, boy, never.'

On one occasion he surprised me by appearing before me with washed face, carefully combed hair and a piece of white glazed paper around his neck—this in imitation of a collar.

Noticing that I paid no attention to him he said

him, he said:
"I often think I'd like to be clean. How do I look?"
"Beautiful! I wish you would be The pupils of the Sisters know very

clean once in a while."
"It's all right, but I couldn't stand a collar."
"Well, you'd only have to get a

The pupils of the Sisters know very well that some of their devoted teachers are gifted with a quiet sense of humor which enlivens school life most satisfactorily. A born humorist is the self-effacing "Sister A., O. S. F.," who contributes to St. Anthony's Messenger a clever and most life-like sketch of "Lamery" He went away, feeling he was "turned down," but returned in a little while own," but returned in a little while.
"Say, I've been thinking about that
dlar. I meant I couldn't stand a col-He was a little boy, about eight years lar—I couldn't bear a collar; and you said I'd only have to get a 'turn down.' He was a little boy, about eight years of age, freekle faced, snub nosed, barefooted and dirty. He came to my school room one morning and stood playing with his cap. He looked at me, and I looked at him; he laughed at me, I lauched at him; and this was the beginning of our acquaintance.

said I'd only have to get a 'turn down.'
Now, did you mean a turn down collar
or a 'turn down' 'the other way?'
"Either way," I replied.
"Well, that's what I call a joke.
Is it really a joke?"
"Depends on the way you turn it." Depends on the way you turn it,"

ginning of our acquaintance,
"What is your name?" I inquired. I answered.
"What? The collar or the joke?" "Now, Jamesy, we're square; let's

"Just Jamesy."
"Well, Jamesy, boy, I hope we shall be very good friends."
He stood silently surveying me for a few minutes. He was evidently taking my measure—"sizing me up," as he would say in his street gamin vernacular. Then he took hold of my cord, rain feshion and said: Frequently, and it was no easy thing to do, I would become serious with him, and reason in this fashion:

"James, we are both growing old. You should be off playing in the fields, and I ought to have more sense than less revealed the property of the property.

lose my valuable time with a youngster like you."
After a few moments' scrutiny I

furt er delay, for there was no holding

arrangement seemed to satisfy him, its fulfilment gave him infinitely more pleasure. I might call this the "initiation exercise," for it was the beginning of a long series of mutual diversion.

He had a place in the school-room. out against him.
"Why don't you ever look at me in
the chapel?" he said one day. "I
look at you every morning, but I can't
get you to look at me. Nobody would
see you if you would just look at me
once."

once."
"I do not look at you because I must set a good example. I know you look at me, and I am satisfied. God would see me if I looked at you, and He might not like it."

"I don't believe God would mind a bit if you looked at me. But how do you know I look at you if you do not look to me." "Them your best?"

"Best and only, my dear boy!"

"Never mind; wait till I'm working,
and I'll bring you a pair."

"O, you will have forgotten all about
me long before you ever do a day's

"I know you look at me because you like me, and what we like we like to look at." "That's no joke, anyway," he re-

work."
"No, I'll never forget you!"
"Yes, you will: I know boys."
Then there was a blue spell for a long time, but, of course, I had to yield plied.
Countless incidents I could relate, but these will suffice. Here was a child brought up in the streets, homeless and parentless, but a cleaner mind, a purer soul or a more golden heart a child never owned. He came to me one evening; it was twilight time; he plied. Once, when all my co workers had gone out, leaving me alone in the house, I heard a rap at the door. I did not answer; I had recognized the knock, for he always area here when he

tures and put them in my book, and then we'll talk again."

"O, by all means," I answered. "Is this everthing? I have nothing else the de I suppose a law out that the law as in the old days, we strove to brighten each other's way.

#### THE OUGHT TO BE'S.

[Written for The Catholic Standard and Fimes by Rev. J. T. Roche, author of "The Obligation of Hearing Mass," "Our Lady of Guadaiupe," "Month of St. Joseph," "Belief and Unbelief" etc.]

PARISH REBELS.

It is an accepted axiom among priests that the censors, critics and chronic fault-finders of a parish sooner or later give up the faith. It is easy to under-stand why such should be the case. stand why such should be the case. The bond between the priest as pastor and the people committed to his care is one of the closest and most intimate that can exist between the members of the human family. It is, in a certain sense, a sacramental bond, and one founded upon supernatural motives and calling for an unusual degree of matual respect and reciprocal confidence. The priest, no matter what his personal fault may be, cannot escape a Catholicity of affection for all the members of his flock, and cannot help feeling at the same time some of that breadth of ans nock, and cannot help feeling at the same time some of that breadth of charity exhibited by his Divine Master. His is a fatherly solicitude, which extends to each and every member of his flock, without exception. The least he expects in return for his unceasing interest and unselfish devotion is a flial terest and unselfish devotion is a filial love and confidence and a readiness to make due allowance for his limitations and shortcomings. He is human and liable to err. Like his flock, he is weak and prone to sin, and he has a right to demand that he shall be right to demand that he shall be treated as a human being and not as an infallibly wise, prudent perfect and sinless mortal, who always practices heroic virtue and never makes a mistake.

There is a story told of a great French churchman who was sent by the Holy See to investigate a quarrel be-tween a certain Bishop and some of his priests. The dissatisfied priests were called before him one by one, and he put to each of them the same question put to each of them the same question, "If every priest in this diocese did his duty would there be any trouble?" Divers answers were given, until finally an old priest replied in a manner entirely unexpected. "Your Grace," he said, "as I understand it, Archbishops, Bishops, priests and people do their full duty only when they have attained that stage commonly known as the Beatific Vision.

they have attained that the Vision.

As I understand it, too, even the leaders of Israel examine their consciences and frequently cry ' peccavi, because they have failed in the performance of that which the world calls duty. I think I have seen it somewhere in an old book that duty destitute of charity is tyranny in the govern, and arrogant and presump tuous disobedience in those who are

governed."
There was a wealth of hidden wisdom There was a wealth of hidden wisdom in the old priest's answer. The perfect man is so rare that the species may be truly said to be extinct. The priest who can please everybody is an impossibility. The most he can hope for is to please the reasonable and the right-thinking by following the dictates of his conscience and by doing that which to him seems right.

THEIR METHODS.

THEIR METHODS. THEIR METHODS.

It not infrequently happens that the parish rebels are the first to welcome a new pastor on his arrival, and in the early days of his administration are the loudest in their approval of everything he does. The old guard, the tried and trusted supporters of former administratrusted supporters of former administra-tions, remain in the background. They are glad in a certain sense, to see the malcontents reconciled and tak-ing their proper place in the ranks of the faithful. If the new pastor be of or-dinary sagacity, he is not long in dis-covering that the best friends of the priest that goes are the best friends of After a few moments' scrutiny I was flattered, but I objected somewhat to being driven at such short notice. I explained to him that the thoroughfares were too crewded at that hour, but if he could manage to wait until after school I should be his wait until after school I should be his "coal team" or automobile or anything else that would please him. Whilst this approximent seemed to satisfy him, its

clergymen that the position of the average preacher who depends upon the whime and fancies of a fickle flock is a most undesirable one, and they frequently envy the Catholic priest, whose tenure of office is dependent upon the conjunctive which the Rishon quently envy the Catholic priess; whose tenure of office is dependent upon the opinion which the Bishop forms of his fitness for the place, rather than upon the choice of a congregation, few of whom look at the same thing in the same light. It is a truth, nevertheless, that a priest, like any other man, looks for gratitude and appreciation in return for his services. When this gratitude and appreciation are not forthcoming, the cross is hard are not forthcoming, the cross is hard to bear, and is only made tolerable by the consciousness that God sees it all and will indee and and the consciousness that God sees it all and will judge and reward him accord ing to the purposes and motives underlying his actions.

The children of the priest-hunters, as a rule, turn out badly. Reverence and respect for the man who ministers at the alternia recentially. a purer soul or a more golden heart a the altar is essentially a Catholic virtue. Where it is wanting there is was crying—and he rarely cried. I took him in my arms and said nothing.

After a little he spoke.

"I am going away. Some one has come to take me for three days, but I don't want to go. I want to stay with you. Oh, keep me!"

I told the dear boy I could not hold



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bitter portion of every priest's life, and which win for many of them the true crown of priestly martyrdom.

AN INSTRUCTIVE JOKE OF ST. PHILIP NERI'S.

It is related of St. Philip Neri that when a certain person much given to the evil habit of detraction, came to him for advice, he made use of the following as a means of correction, and following as a means of correction, and also to impress the person with the extent and malice of this detestable vice. The servant of God requested his penitent to visit the neighboring market-place and purchase a fowl and then return, but while returning to p ck the feathers and cast them by the wayside. When this was done, St. Philip said: "Now go back and pick up the feathers you have cast away." "Oh, that would be impossible!" exclaimed the astonished person, "because the wind has carried them hither and thither into unknown nooks and corners." has carried them hither and thither into unknown nooks and corners."
"So also," replied the saint, "it is equally impossible for you to repair the evil done by your idle talk and unguarded tongue."

Hence look well to it that habits of this kind are not formed according to the saint.

this kind are not formed, especially in youth, when the danger is greatest. Check in time the sightest indication, crush it out, and give the pol-onous element no quarter, no place in your daily conversation; shake off the first symptoms with as much force and determination as you would a loathsome serpent that would attempt to coil itself about your body.—Carholic Exchange.

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