## CHATS WITH YOUNG MEN.

w to express One's Thoughts. Mr. Frederick Harrison, a man of letters, whose literary judgments are as right as his philosophical judgments are wrong, tells us that the making of many books and the reading of periodical sheets obscure the preception and benumb the mind. "The incessant accumulation of fresh books must hinder any real knowledge of the old; for the any real knowledge of the old; for the multiplicity of volumes becomes a bar multiplicity of volumes becomes a bar upon our use of any. In literature especially does it hold that we can not see the wood for the tree. "I am not about to advise you to add to the num ber of useless leaves which hide the forms of noble trees; but, if your re-solve to write outlives the work of preparation, you may be able to give the world a new classic, or, at least, something that will cheer and elevate. This preparation is rigid. Two impor-tant qualities of it must be keen obsertant qualities of it must be keen observation and careful reading. It is a pity that an old dialogue on "Eyes or No Eyes" is no longer included in the reading books for children. The modern book-makers have improved it out of existence; nevertheless, it taught a good lesson. It describes the experience of two boys on a country road. Common things are about them wild flowere, weeds, a ditch, — but one wild flowere, weeds, a ditch, — but one discovers many hidden things by the power of observation, while the other sees nothing but the outside of the common things. To write well one must have eyes, and see. To be observant it is not necessary that one should be critical in the sense of fault finding. Keen observation and charitable electricies out the common than the common that the common than the common than the common than the common that the common than the common than the common than the common that the common than the common than the common than the common that the common than the common than the common than the common that the common than the common than the common than the common that the common than the common than the common than the common that the common than the common that the common than the common that finding. Keen observation of together table toleration ought to go together. We may see the peculiarities of those was a mused by them: but we shall never be able to write anything about character worth thing about character worth withing unless we go deeper and pierce through the crust which hides from us the hidden meanings of life. How tired would we become of Dickens if he had confined himself to pictures of surface characteristic! If we weary of him, it is because Mr. Samuel Weller is so constantly dropping his w's, and Sairey Gamp so constantly talking to Mrs. Harris. If we find interest and refreshment in him now, it is because he went deeper than the thousand and one little habits with which he distinguished

To write, then, we must acquire the art of observing in a broad and intelli-gent spirit. Nature will hang the East and West with gorgeous tapestry in vain if we do not see it. And many times we shall judge rashly and harshly if we do not learn to detect the heartedness that hides behind the face which seems cold to the unobservant. We are indeed blind when we fail to know that an angel has passed until another has told us of his passing.

" The Art of Living Long.

"I am certain I, too, should live to that age (a hundred and twenty), had it been my good fortune to receive a similar blessing (a perfect constitution) at my birth; but, because I was born with a poor constitution, I fear I shall not live much beyond a hundred

So wrote Louis Cornaro at the age of ninety five. He was a Venetian noble man born in 1464. At the age of forty, through luxurious and intemperate habits, common in his time, he found his health badly impaired. Thereupon he turned over a new leaf, followed certain rules of life and lived to the age of one hundred and three. He is the author of four discourses, entit ed, "The Temperate Life," which outlines the ways and means by which he pro

ged his earthly career. In his first discourse, Cornaro tells us that "three evil customs have lately gained ground in our own Italy. The first of these is adulation and ceremony, the second is heresy (for about that time, the middle of the sixteenth century, Protestantism was everywhere extending), and the third is intemper ance." These evils Cornaro observes, have "impained the sincerity of social

life, the religion of the soul and the health of the body."

Not a few men and women in every age have passed the century mark. According to the census of 1906, there were nearly four thousand centenarians

were nearly four thousand centenarians in the United States. Cornaro, however, achieved fame by his preaching as well as by his practice. Gamba—in his scholarly address before the savants of the academy of the Fine Arts of Venice—well said: "Louis Cornaro is known to all cultured nations by the famous abstemiousness of his long career and by the golden rules he formulated concerning the temperate life." At eighty six he could mount his horse At eighty six he could mount his horse without assistance and at ninety-five he without assistance and at ninety-five ne delighted his friends by his excellenct and sonorous singing, for he had taken pains to cultivate his voice.

He whom his physicians had pronunced a physical wreck, and whose early death was confidently predicted the street when the property of the street was confidently predicted the street when the street was confidently predicted.

at forty, lived happily and healthily—
retaining throughout his old age the full possession of all his powers— until his one hundred and third year, and then died, as he had often foretold he should die, peacefully, and with his mental faculties unclouded to the last. One of his many culogists says: "The tranquil and restful end of our great man \* \* \* was as sereme as the man \* \* \* was as serene as the beautiful sunset of an unclouded day." His golden rules generally relate to diet.—Catholic Citizen.

### Genuineness Gives Power.

The man who is conscious of posing, of always trying to cover his tracks, is thas he is a fraud takes away his self-respect, and with it his self-confidence. Such a man is always a coward, because he is constantly full of fear lest he make a misstep that will leave something uncovered, and that will betray his deception. He is always afraid that he will be found out, hence he must carefully plan every step in advance in order to guard against it.

Being conscious of this effort to deceive, he loses the power which comes to the genuine man who has nothing to cover up, who acts naturally, who has such confidence in the truth that he has no motive for deceit.

The genuine man inspires confidence

The genuine man inspires confidence

The re is more of the same kind, after which the writer concludes in this elo-which the writer concludes in the strain:

"Every man was a boy—it seems trange, but it is really so. Wouldn't you like to turn time ba a weakling. The very consciousness thas he is a fraud takes away his self-

because he radiates the power of principle. The man of shame radiates his deception. No matter what his words say, we feel that there is something wrong, that he has not the genuine ring, that he is a counterfeit.

That Mysterious Person Waiting for Our

What a depressing, demoralizing influence there is in the very attitude of mind of always thinking that somebody is trying to get our place away from us. It creates distrust of our own ability to do our work as well or better than any-body else can do it. It is a constant depressant, which tends to kill our in-terest in our work and to strangle enthusiasm.

No one can do his best work with spontaneity and creativeness while he is full of fear lest some one else shall get his place. A great many people are standing in constant fear lest somebody below them shall get their place. They imagine all sorts of things which have no reality. They develop a sus picicusness which is fatal to the best work, to openness and largeness of

The great thing is to do our work s well, and so conscientiously, that our employers would never think of giving it to any one else to do unless to ad-

Fear is a great demoralizer, and it robs its victims of enjoyment and effic iency. Many a man has lost his job by fearing that he would lose it. This fear has changed his disposition and made him morose and moody.—Success.

How to keep a Position. You can hold your position if you fit yourself to its mould, so as to fill every crevice. Be like a cake. At first it is a soft, spongy dough, and is poured into a mould, which it but half fills. As it bakes it rises and crowds every dent in the mould. Not contented, it bulges over the top; it makes a cake larger than the mould will hold. So, young man, be larger than your mould After you have filled every crease and crevice of your position to advantage, work out at the top. It is the largest cake that brings the most money. Always keep your promises. Your employer will not ask you to do more than is possible. Remember that an unfilled promise is as bad as a downright un Live within your means.-Calcutta Witness.

#### OUR BOYS AND GIRLS.

The Key to It.

The story is told of a young girl who was not only homely, but awkward with it, and, being dull at her books, be came the butt of the school. Painfully conscious of her shortcomings, she fell into a morose state, withdrew into her self, and grew so bitter that all her school mates, with one consent, avoided

Her kind-hearted teacher, inquiring into the cause, was met by the words "No one loves me, I am so homely." After a moment of thought, the lov-

ing teacher said :
"Come with me, dear, leading the way to her desk, she opened the drawer and taking a small object from it, held

it toward the girl.
"It is not beautiful now, but plant it and watch it develop, dear child. Be sure to give it plenty of water and sunshine for a week or two." And so it was planted and carefully

tended: first came the green leaves, and later a golden Japanese lily budand later a golden with a ded out into perfect beauty.

With a heart full of happiness the with a heart full of happiness the with the her friend, "Oh, see

with a heart tun of happiness the girl took it to her friend, "Oh, see what you have given me! she cried, her face aglow with joy.
"My dear child," was the loving answer, "that plant was not beautiful to begin with, but it took heart, and extinct was no perfection."

and attained rare perfection. The lesson sunk deep into the heart

of the young girl.
"My face must always be homely,"
she thought, "but I might be able to light it up with a beautiful soul."
Then she set about her course in stead-Then she set about her course in steadfast purpose; where she had been care
less and indifferent, she became care
ful and solicitous. She found kappiness in doing for others. In school she
applied herself with untiring effort and
teachers and pupils alike recognized
the change, and meted out a respect
waich touched and quickened her sensitive soul into quicker action. As
the years sped by she became one of
the most kindly and lovable of girls,
eagerly sought as a leader by all.
"My dear," said one of her friends
to her, "there is a secret underlying
all this success of yours. I wish I
could find the key to it."

all this success of yours. I wish I could find the key to it."

"Ah, dear one," was the answer "the key is a simple one, and has unlocked the door to many a heart when all else failed. It was just a kind word, spoken to me at the very time I needed it."

On Boys.

On Boys.

Judge O. M. Spencer of St. Louis is one of the successful lawyers of Missouri, but few people were aware that he was a brilliant writer. A short time ago a St. Joseph paper asked him to write a letter to its newsboys. His response was short but eloquent, and shows that this busy man, despite the care of his professional work, has never quit noticing the youngsters about him. "There is nothing in the world nicer than boys, unless it's girls," he begins. "I love them all and although I have passed my fiftieth mile post in the On Boys. have passed my fiftieth mile post in the journey of life, I feel and act like a boy oftener than a bald headed man should."

There is more of the same kind, after which the writer concludes in this elo-

make before the Court of Appeals at Rochester. That boy from the "Patch" was the judge who wrote the opinion granting my petition.
"Yesterday, I rode horseback past a

"Yesterday, I rode horseback past a field where a boy was ploughing. The lad's hair stuck out through the top of his hat, one suspender held his trousers in place, his form was bony and awk ward, his bare legs and arms were brown and soratched and briar scarred. He turned his horses just as I passed by, and from under the flop ping brim of his hat he cast a quick glance out of dark, half bashful eyes, and modestly returned my salute. When his back was turned I took off my hat and sent a God bless you down

when his back was unfield I took of my hat and sent a God bless you down the furrow after him. Who knows! I may yet go to that boy to borrow money, or to hear him preach or to beg him to defend me in a lawsuit; or he may stand with pulse unmoved, bare of arm, in white apron, ready to do his duty, while the cone is placed over my and night and death come creeping into my veins.

Girls and Careers.

The twentieth century girl is ambitious for a career. She has a great desire to go out into the world and make a place for herself. The horizon of the home seems to her very narrow, and she is dis-satisfied with the opportunities which ome to her there.

She longs for the wide field, for con-tact with the outside world, for the right to stand shoulder to shoulder with her brother as a breadwinner.

There is many a home where there is

There is many a home where there is no necessity for the daughter to step into the ranks of wage-earners. There is enough and to spare for all her needs. Father and mother dread the thoughts of her leaving them, though they may yield reluctantly when they find her heart is set upon it

But many a girl who goes away from home, lured by the hone of what she

home, lured by the hope of what she calls a career, leaves behind her as noble a career as any girl could wish for. The girls of to day need to realize that the girl who stays at home may fill a post of honor as well as she who goes out into the world to do her

To be her mother's dependence and the comfort of her father's heart, to help in the training and guiding of the younger children, to brighten and sweeten the life of the home—what more could a girl ask for than this?

Seeking for Happiness

There is no duty we so much under-rate as the duty of being happy. By being happy we sow anonymous benefits in the world, which remain unknown even to ourselves, or, when they are disclosed, surprise nobody so much as the benefactor. The other day a ragged, barefoot boy ran down the street after a marble with so jolly an air that he sent every one he passed into a good humor. One of those per-sons, who had been delivered from more than usually black thoughts, stopped the little fellow and gave him some money, with this remark see what sometimes comes of looking pleased." If the boy had looked pleased before, he had now to look both pleas d and mystified. For my part, I justify this enceouragement of smiling rather than tearful children; I do not wish to pay for tears anywhere, but I am prepared to deal largely in the opam prepared to dear largely in the op-posite commodity. A happy boy or girl is a better thing to find than a five pound note. He or she is a radiating focus of good will; and their entrance into a room is as though another candle had been lighted. We need not care whether they could prove the forty-seventh proposition; they do a better they that they practically dem. thing than that, they practically onstrate the great theorem of the live-ableness of life. How to Become Interesting.

1. Read-There is no better way to

gather new words and grow familiar with their use. Read aloud as much as possible. In that way you will beacquainted with

2. Talk-Listen closely to the conversation of good talkers and never talk yourself below your very best.

3. Look up new words. Use your dictionary freely. Never allow your self to hear a new word spoken with out jotting it down for reference; and when you know it use it yourself.

4. Write—Take every passi

Write-Take every possible op portunity to express your thoughts in writing. Many of the best writers of to-day learned to write through their social correspondence.

5. Memorize—Whenever you find

beautiful thought in words preserve it by committing it to memory. The thought and the language will each be seed in your garden.

A Protege of the Pope Orecte Chiesi, a poor boy of fourteen, with well developed artistic tendencies has just succeeded in obtaining an audience with the Pope, to whom he presented a portrait sketch of his own design in an elaborate gilt frame. The Pope was much pleased with the gift, highly praised the lad's artistic ability, gave him written permission to visit the Vatican museums and galleries at any time and make copies of the old masters, and gave him money for paints, brushes and canvas, making him promise to show His Holiness all his work as soon as finished.

#### A STRONGER CATHOLIC CHURCH.

Archbishop Ryan in an interview on the Pope's encyclical and the situa-tion in France says that all that the Catholics of France or anywhere else ask is the same freedom from government as they enjoy in the United States.

That must be the result," His Grace, "and that result will be attended by another, as an effect of persecution; a stronger Church than ever.

"The movement seeks to destroy the constitution of the Church. Some people imagine that the Pope could have done anything he pleased in the matter, but the Pope was powerless to do anything else than what he has

"He must uphold the constitution of the Church. He and all the bishops together have not power to grant a



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the Government anywhere they should punish the disloyalty. "It is difficult for minds accustomed to the complete liberty which we enjoy in this country to understand how a civilized government can, in the name of liberty, subject an entire Christian people to the yoke of official atheism.

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