CHATS WITH YOUNG MEN.

What is Success?
What is success?
Great wealth and power in the hand
To have men how to your command,
Made hireling staves by chains of gold

Is it to stand from all apart
Crowned with what men may call success
Is it your fellow man to bices.
At d win the love of every heart?

As d win the love we behind

Is it to die and leave behind
All your ave beiled for three long years?
All your ave beiled for three laws
of friends you made by being kind?
BENEY COYLE in Boston Pilot.
A Practical Educat r.

When working for another, a young man's ambition may have been to climb to the highest position possible to him; but now when in business for himself but now when in business for himself he feels a new and powerful motive tugging away within him and impelling him to exert himself to his utmost, that he may show the world that he is made of winning material. The desire to of winning material. The desire to take his place among men, and stand for something in his community, is a most landable one, and this, too, is an additional prod to endeavor. The schooling which the young man gets in the struggle to establish himself in his struggie to establish minisch in his chosen career can never be had in the same degree and force while working for salary alone.—O S. M. in Success.

Loafers as Trouble-Makers. Did you ever consider how much trouble and turmoil in the world is stirred up by loafers? Do it and you will be surprised. Investigate care fully and you will find that nine of the n fusses and quarrels that you know of in your town or neighborhood were started by loafers who had no business of their own to attend to and so got busy with other people's affairs. The busy with other people's affairs. old juvenile proverb that "Satan finds some mischief still for idle hands to do" is as true as gospel. There can be no such thing as absolute idleness. Activ ity of some kind is essential to existence. Men and women have to do
something, and when they have no work
of their own to occupy their minds they
get basy with the affairs of others and make trouble always.

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Constant Alertness Necessary for Suc

A young man entering business with little capital, in these days of giant combinations, like a soldier in battle who is reduced to his last few cart ridges, must be doubly careful in his aim and doubly zealous in his endeavor, for everything is at stake. He must call into action every bit of judgment, courage, sagacity, resourcefulness, ingenuity and originality he can muster. must make every shot tell-every dollar count.

What is the result? The young man begins to grow, he feels his master-purpose prodding him to do his best his mind is constantly being stretched over difficult problems; his ingenuity is taxed to make both ends meet, to provide for the coming bills, to pay pressing notes, to tide over a dull season, or to pull his business through Beason, or to pull his business through hard times or a panic. This is like playing a great life game of chess where everything depends upon a single move, and where the final result is success or failure. He can not afford to make a bad move; a misstep might be fatal. He can not afford to be careless, inifferent or lazy. It will not do for him to be caught napping. He must be on the alert, watching for every advan-tage, and looking out for the success enemies that would trip him.—O. S. M.

A Little Less Than He Should.

An employer of thousands of men was asked by the Boston Herald what gave asked by the boston heraid water gave him the most concern. "The man who does a little less than is expected of him," was the reply. "He is the dangerous factor in all business. The absolute failure we readily discover and discharge, but the 'almosts' escape detection for months, and often for for months, and often for years, and they make our losses as well as our fears," and with a very serious smile he added: "The drip in business

time is taken from us by force; another portion is stolen from us; and another slips away. But the most dirgraceful loss is that which arises from our own negligence; and if thou wilt seriously observe, thou shalt perceive that a great part of life flits from those who do evil, a greater from those who do not accomplish the business which they think they are doing."

Thousands of men fancy they are fulfilling that they take they are

fulfilling their duty to their employers and to their tasks by keeping hours and performing just enough to hold on to their positions. They have an idea that to do more would be to give larger service than their compensation required. They object to what they believe would be extra values. "The old man shan't get more than he's paying for," is the vernacular.

Possibly it never strikes these trimpare that in cherting their work they

ers that in cheating their work they are doing double damage; they are in jaring their employers much, but they are robbing themselves more; they are in fact, losing everything in life that is worth while. They fare worse than if they did nothing at all, for time with all its precious values slips entirely from them and leaves no substance or all its precious atisfaction.

Half doing soon brings undoing. It the nine tenths doing or the ninety ine one hundredths doing that bleeds usiness and saps character.

Ris First Setback in Business "How did I get my first start in life?
Why, I think I'd rather tell you tolay," said the genial retired capital-

how I got my first setback. I had been plugging along at a job I had faithfully, with strict attention to duty, and as hard as I knew how, and I was getting the rewards that never fail to come to that sort of work if you've got the nerve to keep it up.
But there was a limit to the possibilities where I was then, and I was look
ing for a place where I could have
more scope, and in due time I heard of a job that was just what I was looking

"I applied for that job and I was received by an elderly, but at the same time very keen gentleman, who treated ne very kindly and told me finally that

if they concluded to engage me they would let me know the next day. I knew that I never would hear from him and I never did; another man got the

"Now, why didn't I get it? I learned why about two years later.
"Then, still working for the old concern I went one day into the office of a house that we did business with, and got through the business all right, as usual, but when I was coming away man here, he a good deal older

this man here, he a good deal older than myself, says to me: "'Young man, the next time you come here I'd be obliged if you'd leave your cigar outside the door.'

"And then it came to me all in a And then it came to me all in a heap why I hadn't got that other job. I was a smoker, and I had walked into that other man's office with a cigar in my fingers, and it wasn't a bal cigar, either, but I had gone in to see him carrying a lighted eigar, which was contrary to good taste and good manners and good business.

It was clinging to my own enjoyment and showing that I was slave to

a habit, or else it was showing that I was clinging to a picayune sort of independence that made me stick to that eigar to show it, even when I was going into the presence of a stranger.
And he knew, of course, that if I would
walk into his office with a lighted
cigar I would walk into other offices
where I might be looking for business for him in the same way, into offices where my cigar would be likely to strike some other people just as it had him. And that would be had busines.

him. And that would be bad busines.

"And there was my apparent flaw
and he didn't want to spare the time
or take the risk of teaching me. And o I never heard from him.

But I had learned considerable in

that two years time, or I found I had when I got that jolt from the man who invited me to leave my cigar outside; and I cut out sm king altogether when I was around on business, and about a week later I went again to see the man I had been to see two years before, but this time carrying ro lighted cigar into his office and carrying no stale, smoky odor about my clothes.
"I hadn't lost one single particle of

my independence, but I had acquired some sort of sense of the courtesy due to other people, of the respect, in fact, due to then and their establishments. And the keen old gentleman was sitting there just the same and sized me up in a minute, he knew by how much I'd grown, and there was a different touch his kindness to me now and—
"But I wasn't going to tell you how

I got my first start in life, but how I got my first setback, as I've just done; and if you are locking for texts for aspiring young men, why you might set down as the one for to day: "'Never go looking for a job with a cigar in your mouth."

OUR BOYS AND GIRLS.

The Companionable Girl. A companionable girl is one who is good company. But what makes her so ?
After goodness of heart and true uprightness of character, which always come first, she must be an agreeable girl. It is possible for disagreeable people to be really good and conscientious at heart while having unpleasant ways, but it is a thousand pities not to be pleasant, besides. "Why cannot all good people be nice?" questioned a vexed young person after coming in contact with one who was really good

but rot gracious.

To be agreeable means to be ready to agree, to be of the same mind. Yet, if all people thought exactly the same thing, it would be excessively stupid. To agree has the better meaning of to harmonize, and you know that two colors, quite different from each other, may go very well together. They har-

simple ne added: "The drip in business is worse than the leak."

It is a condition that is as old as human experience. Eighteen and a half centuries ago Seneca put it in these words: "Some portion of our never let her neighbor have a chance to the set of the point to keep at it continually, and never let her neighbor have a chance to sameness of origin, the sameness of consideration and kindness to the part of some Catholics, perhaps until here. A good talker should be a tell hers. A good talker should be a good listener, and then she will command listeners and better herself.

The commandant of the she will command the she will compare the sameness of origin, the sameness of consideration and kindness to one another, during our sojourning in life and our way to eternity.

The companionable girl is sympathetic and has tact. If her friend is in trouble or perplexity, she does not rattle away in a lively fashion about everything under the sun for which the other does not care, but adapts herself to her comnanion's mood.

Studied the Situation and Remembered Customers.

I know of a girl who entered a store I know of a girl who entered a store three years ago, when she had been in America only six months. She was not attractive, but she developed the re-markable ability of remembering every markable ability of remembering every body who came up to her counter, and often managed to get their names. They were surprised when they came up, to hear her call them by name. She not only remembered their names and faces, but she also studied their peculiar tastes and remembered what they like.

her to wait on them.

Her unattractiveness, and the consciousness that she was a newcomer. that she had been in this country only a few months, seemed to spur her on;

a few months, seemed to spur her on; and, while the other clerks were idling, joking and laughing with enstomers, she was studying the situation, watching everybody, getting every bitto information she could, and she resolved to lift herself to a position where the others would admire rather than criticize her.

In one year from the time she entered the store, this young lady was receiving the largest salary in her department, had charge of one of the stocks, and was even entrusted with part of the buying. In one year, this girl put to shame the American girls who had been in the In one year, this girl put to sname the American girls who had been in the establishment for years. While others were complaining that there was "no chance" to get up, that the heads were chosen by favoritism, this young immigrant was finding her opportunity at her first counter.—Success.

of some seven summers, were walking one day, and the child being of an ob-serving and inquiring disposition, noticed a great many things, and asked her father about them. As they walked her father about them. As they walked along she stopped to pick a pretty flower and after examining it a mo-

t, she said : Papa, who made this flower?" " Nature He answered promptly, "Nature, child. Nature made the flower; nature

makes everything."
Walking along a little farther, she stooped again to pick up a piece of some kind of shell or pobble. She again asked the same question as before about the flower.
"Wao made the shell?"
The father approved assists a before makes everything."

"Wao made the shell?"
The father answered again as before:
"Nature child; nature made it."
After walking some distance further
they stopped under a stately tree to
enjoy its shade. Looking up into the

tree the little girl asked:
"Papa, who made this tree?"
He answered: "Nature, child;
nature made the tree, the flowers, the birds of the air, and everything we can

The little girl paused in thought for a moment, and then said:
"Papa, may I ask you another question, please?"
"Certainly, child,"

"Paps, who made nature?"
The father, surprised at this unexpected question, said: "Oh, never mind, child; I'll tell you some other

Panetuali y

Boys, learn to be punctual, to be always on time and never keep others waiting on you. Time and season wait for no man. The regularity which we cannot fail to observe in all nature around us should be a lesson to us that being on time always and everywhere is very necessary for our present and future success.

To be on time means that you make an effort to do things according to order and method; for the boy who observes no order in his life shows that he is careless, and lives not according to reason and good common sense. Throughout the entire universe order

Throughout the entire universe order is to be observed.

To be punctual means many little acts of self denial, resisting temptations to delay and loiter, putting away the present feeling or inclination to scorn fature good. All this means overcoming one's self; but every boy who hopes to be a success in life should be willing to sacrifice the petty little feeling that may prevent him from being always on time. Success has been won by men by their being on time.

Failure has darkened the lives of many because they were late. How many accidents have taken place, how many lives have been lost, through not being on time! Punctuality shows order. Order is Heaven's first law. It leads to God and wins for us the good opinion of others.

KINDNESS.

When we look at a root and know its kind we easily know what should be its development, since it follows as a natural consequence. In this same way when we go to the root of a word, there is a logical development in the application that belongs to it. This is easily seen in the word which describes or defires the virtue which we term kind-As we are all children of God ness. As we are all children of God the Creator, we are kind to one another in the spiritual order, and as offspring of the same first parents, Adam and Eve, we are equally kin in the natural

Kindness is the acknowledgment of this kinship among men and the ex-pression of the goodness and the benignity which it suggests. When it includes all men, then only is kindness complete and perfect. It is this virtue which our Lord inculcated when He

their duty in this respect, many are not, and these last are by far the larger number. Why is this? It is because men lose sight of their common origin or are unfaithful to the uniform kindness which it suggests. We see men very inconsiderate and unkind towards one another. By word and act they make life bitter and sorrowful for their fellow men, so that we hear the poet's complaint, "Man's inhumanity to man makes countless thousands mourn."

Against this evil we have the command of God as given us through the injunction of the apostle, wherein he says, "Brethren, put ye on, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, not only remembered their names and faces, but she also studied their peculiar tastes, and remembered what they liked and what they disliked.

The clerks who had been there along time made fun of this girl, and expressed their surprise that an immigrant should be taken into the store. Some of the best customers at first refused to allow her to wait on them. when He asks us to receive His words in a good and perfect heart and bear fruit in patience, and the burden of His

in a good and perfect heart and bear fruit in patience, and the burden of His words are summed up in the law of love—love for God and love for our neighbor.

"Kind hearts are coronets," as some one has poetically said, for they add a royal dignity to those who possess them. In such a heart there is no guile, all is simplicity and candor, because it is united with the perfect spirit of God, as exemplified in the Heart of Christ His Son, and draws its inspiration and life from His grace. Such was David's heart, the Royal Psaimis, of whom Holy Writ says: "He was a man after God's own heart," and such were the hearts of all His saints, because one in heart and mind with their Lord and Master.

Kind words are the outcome of kind hearts, for "Out of the fullness of the heart the mouth speaketh." If any man offend not in word the same is a perfect man, says Holy Writ; and St.

quietly doing their work of love and morey, such as comforting the sorrow-ful, guiding the doubting, recalling the erring, restraining the violent, pacifying the quarrelsome and re uniting those apart. Speak gently, speak kindly " for the good that it may do, eternity alone will tell."

Kind deeds are the fruit of kind hearts and the proof of the sincerity of kind words as far as it lies in one to act out his words in deeds. One often hears professions of sympathy for the poor and suffering, but often the insincerity and hollowness of these pro fessions are seen in the neglecting to relieve the same when it is in one's power. "Deeds speak louder than words," and should be done by those who have it in their power to perform them. There are many opportunities given every one for performing deeds of kindness, and these should be embraced and profited by to the good of one's own soul and the souls of his brethren.

It will be easy to be kind if one re members and strives to live up to the golden rule, for charity includes kindness of every kind. Our interests are interdependent. No man can say he is self sufficient and that he can stand by himself alone, and in this view we see how the practice of the virtue of kindness is necessary to the happiness and well-being of all.

It is the poorer and humbler classes that most need kindness, and yet the rich and affirent have need of it too. It is a human need and man alone can supply it, outside of the goodness and kindness that comes from God. exercise of kindness helps to make the rich and the poor contented. It equalizes and makes tolerable all conditions. The latter are only temporary and transitory. If they are trying there remains the hope and the possibility that through the mercy of God and the aid of the better off, they will soon pass away. Let the virtue of kindness then away. Let the virtue of kindness then fill every Christian heart. It is the golden link that can bind men tegether and hold them in peace and union with one another. It is the mighty chain that unites man to his God and brings down upon him His choicest favors and blessings. Let us cultivate the of kindness and practice it to all, for kindness will show that we are preparing to go to the one Father of heaven, since as brothers we love His falthful children on earth.—Bishop Colton in Catholic Union and Times.

PRESENT - DAY CRITICISM-AN ADVICE TO CONVERTS.

SERMON BY BISHOP BOURNE. "We are children not of the bondwoman but of the free by the freedom wherewith Christ hath made us free." After recounting the difficulties and opposition which St. Paul experienced in preaching the Gospel, His Grace said it was well that they should continually recall to themselves and to others the great principle of authority on which the whole power of the Divine mission of the Church rested. They were living in the midst of a pagan world in which many did not recognize the authority of Almighty God. The authority of God. to teach at the present day was vested in the Catholic Church. If she spoke she did so because she was com-pelled, and it would be woe to her were e not to carry out her work of evan gelising the world. by some organised community or by the voice of a poor weak missionary in the midst of a savage race she spoke with the authority of God Himself. Round about them there was at the present day a tendency to minimise her authority. They were conscious of it in this country, where they were sur-rounded by those swho, while revering God and accepting the Christian dispen-sation, never recognized the authority of the Catholic church. In the midst was of necessity a vast amount of criticism, there was a tendency, even on wittingly, to apply criticism to the church's authority which might with out sin be applied to human authority. There was a tendency on the part of many to minimise and avoid their igations, and that was more the case with converts than with those who had always been Catholics. Some converts lways been Catholics. Some converts hight have been drawn to the church by the beauty of her teaching, by the plender of her ceremonies, or by the ong history of her work on the carth, without fully realizing that the one beason why men should be subject to the Catholic church was because she poke with the authority of God. It was not a question of taking or that doctrine and weighner them up according to their

ng them up according to their eason. They must accept the eaching of the Catholic church bereason. They must accept the catholic church because they were convinced she was the Divinely appointed voice of God on Earth. Continuing his Grace said many regarded attendance at Mass on Sunday as irksome and looked upon it as a heavy yoke, but they should remember they could not worship God and keep their passions in check without practising self-restraint. Many regarded Holy Communion and confession as a yoke too heavy to bear, and as a consequence often neglected their duties. They should remember that the New Law was a law of liberty that it was no kind of slavery, but a continual assistance, a continual help to them in the service of Almighty God. If they forgot that the New Law was a law of liberty, if they would be utterly law of liberty, if they would be utterly free from restraint they must bear in mind the words of St. Paul, "Let not liberty serve the flesh." — London Jatholic Herald.

In every home the mother should reign supreme, honored, beloved and obeyed by all. The husband and father will be the model to show her deference. And the sons and daughtert will not think to put her in a chosen by favoritism, this young immigrant was finding her opportunity at her first counter.—Success.

A Little Child Shall Lead Them.

An infidel and his little girl, a child her in a man offend not in word the same is a man offend not in word the same is a secondary place by themselves having their own way against hers. Where she is undisputed queen, conquering by it become a universe of evils. Kind affection, there is peace, with grace and happiness.—Catholic Columbian.



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THE GODLESS WOMAN.

People instinctively shrink from the godless woman, for the godless woman is the one without heart and without affection. There is no light in her. There is no glory. Hers is a cold and rebellous spirit. She is discord in the sweetest harmonies of the universe. She is a wandering star; she is a motionless brook; she is a voiceless bird; the strings of her soul are never touched by the Infinite hand; she knows nothing of the goodness, of the truth, of the beauty of God, and those that love Him. Like the masculine woman, she has no place in the world.

It would be a false conception to imagine that because a woman is not performing public functions, because she is not present in the glare of the footlights, because she is not engaged to thights, because she is not begaged it making great history, that therefore her time is lost; that she is as it were, an outcast from the providence of God and that her days are useless. If she be a good wife and a good mother and a good sister and a good daughter, if she help her lather to his burdens, if she relieve her fading and failing mother, if she restrains her brothers from wicked associations, if daughter, if she help her father to bear she gather the forsaken around knee in the moment of distress and press them to her heart and love them and make them, feel that life is worth living because there is a human heart that goes out to them she may perform her mission in the world.—Rev. M. P. Dowling., S. J., in St. Xavier Calendar, Cincinnati.

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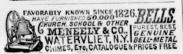
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