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CHATS WITH YOUNG MEN.

Which Way are you Facing. Suppose a young man should start out with a determination to get rich, and should all the time parade his poverty, confess his inability to make money, and tell everybody that he is "down on his

sk"; that he "always expects to be or." Do you think he would ever be-me rich? Talking poverty, thinking poverty, living poverty, assuming the air of a pauper, dressing like a failure, having a slipshod, slovenly family and home how long will it take a man to arrive at the goal of success ?

If a man wants to become prosperous, he must believe that he was made for success and happiness; that there is a divinity in him which will, if he follows it, bring him into the light of prosper-

It is the hopeful, buoyant, cheerful attitude of mind that wins. Optimism is a success builder; pessimism an achieve-

Optimism is the great producer. It is hope, life. It contains everything which enters into the mental attitude that pro-

duces and enjoys.

Pessimism is the great destroyer. It is despair, death. No matter if you have lost your property, your health, your reputation even, there is always hope for the man who keeps a firm faith hope for the man who keeps a firm faith in himself and looks up. If you want to get away from poverty, you must keep your mind in a productive, creative condition. In order to do this you must think confident, cheerful, creative thoughts. The model must precede the

fore you can live in it.

If the people who are down in the world, who are side-tracked, who believe that their opportunity has gone by forever, that they can never get on their feet again, only knew the power of the reversal of their thought, they could

easily get a new start.

Erase all the shadows, all the doubts and fears, and all the suggestions of poverty and failure from your mind. When you have become master of your thought, when you have once learned to dominate your mind, you will find that things will begin to come your way. Discouragement, fear, doubt, lack of self confidence are the germs which have kill d the prosperity and happiness of tens of thousands of people. I have known persons who have longed

all their lives to be harpy, and yet they have concentrated their minds on their loneliness, their friendlessness, their misfortunes. They are always pitying themselves for their lack of the good things of the world. The whole trend of their habitual concentration has been upon things which could not possibly produce what they longed for. They have been longing for one thing, and ex-

pecting and attracting something else.
On the other hand, some natures are naturally filled with suggestions of plenty-of all that is rich, grand, and plenty—of all that is rich, grandon poble. Those people are so constituted planes right into that they naturally plunge right into the marrow of creative energy. Producing is as natural to them as breathing. They are not hampered by doubts, fears, timidity, or lack of faith in themselves They are confident, bold, fearless characters. They never doubt that the inunite supply will be equal to their de mand upon it. Such an opulent, positive mental attitude is creative energy.

We drive Prosperity from us.

All our limitations are in our mind, the supply is around us, waiting in vast abundance. We take little because we demand little, because we are afraid to take the much of our inheritance—the abundance that is our birthright. We starve ourselves in the midst of plenty, because of our strangling thought. The opulent life stands ready to take us into its completeness, but our ignorance cuts us off. Hence the life abundant, opulence unlimited, the river of plenty flows past our doors, and we starve on the very shores of the stream which carries

infinite supply.

It is not in our nature that we are paupers, but in our own mean, stingy appreciation of ourselves and our powers. The idea that riches are possible only to those who have superior advantages, more ability, to those who have been

favored by fate is false and vicious Those who put themselves into harmony with the law of opulence harvest a fortune, while those who do not often enough to keep them

A large, generous success is impos-sible to many people, because every sible to many people, because every avenue to their minds is closed by doubt, fear. They have shut out the possibility of prosperity. Abundance can not come to a mind that is pinched.

shriveled, skeptical, and pessimistic.

Prosperity is a product of creative thinking. The mind that fears, doubts, depreciates its powers, is a negative not a creative mind. It repels prosper-ity, repels supply. It has nothing in common with abundance, hence, cannot attract it.

Of course, men do not mean to drive opportunity, prosperity or abundance away from them; but they hold a men-tal attitude filled with doubts and fears and lack of faith and self-confidence which virtually does this very hing without their knowing it.

Oh, what paupers our doubts and fears make of us!

The Poverty Thought is Destructive. poverty thought. It is the conviction that we are poor and must remain so that is fatal. It is the facing toward that is fatal. It is the facing toward poverty, and feeling reconciled to it. It is facing the wrong way, toward the black, depressing, hopeless outlook that kills effort and demoralizes ambition. So long as you carry around a poverty atmosphere and radiate the poverty thought you will be limited.

You will never be anything but a beggar while you think beggarly thoughts; but a poor man while you think poverty; a failure while you think failure

thoughts.

It you are afraid of poverty, if you dread it, if you have a horror of coming to want in old age, it is more likely to come to you, because the conviction is the pattern which the life processes reproduce; besides, this constant fear saps your courage, shakes your self-confidation.

ence, and makes you less able to cope with hard condition.

You walk in the direction in which you face. If you persist in facing toward poverty, you can not expect to reach abundance.

We can not travel toward prosperity

until the mental attitude faces prosper-ity. As long as we loo toward penury, ity. As long as we loo toward penury, and try to be satisfied with pinched narrowing conditions, we shall never arrive at the harbor of plenty.

If there is anything that paralyzes power it is the effort to reconcile our selves to an unfortunate environment instead of regarding it as abnormal and trying to get away from it. Holding the poverty thought keeps us

in touch with poverty thought keeps us in touch with poverty-stricken, poverty-producing conditions; and the constant thinking of poverty, talking poverty, living poverty, makes as mentally poor. This is the worst kind of poverty.

If we can conquer inward poverty, we can soon conquer poverty of outward things, for when we change the mental attitude, the physical changes to correspond.—Success.

#### OUR BOYS AND GIRLS.

How a Boy Succeeded.

Boys sometimes think they cannot afford to be manly and faithful to the little things. A story is told of a boy of the right stamp, and what came of this A few years ago a large drug firm of

New York city, advertised for a boy. Next day the store was thronged with applicants, one accompanied by a woman who proved to be his aunt, in lieu of aithless parents, by whom he had been abandoned. Looking at this waif, the advertiser said: "Can't take him; advertiser said: "Can't take him; places all full. Besides he is too small." "I know he is small," said the woman; but he is willing and faithful.

There was a twinkling in the boy's eyes which made the merchant think again. A partner in the firm volunteered to remark that he "did not see what they wanted with such a boy; he wasn't bigger than a pint of eider." But after consideration, the boy was set to work.

A few days later a call was made on the boys in the store for some one to stay all night. The prompt response of the little fellow contrasted well with the reluctance of the others. In the middle of the night the merchant looked in to see if all were right in the store, and presently discovered his youthful protege busy scissoring labels.
"What are you doing?" said he. "I

did not tell you to work nights." "I know you did not tell me so, but I thought I might as well be doing some

In the morning the cashier got orders o "double that boy's wages, for he is

willing." Only a few weeks elapsed before a show of wild beasts passed through the streets, and very naturally all hands in the store rushed to witness the spectacle. A thief saw his opportunity, and entered at the rear door to seize something, but in a twinkling found himself firmly clutched by the diminutive clerk aforesaid, and after a struggle was captured Not only was a robbery prevented, but valuable articles taken from other stores were recovered. When asked why he stayed behind to watch when all others quit their work, he replied :

"You told me never to leave the store when others were absent, and I thought I'd stay."

ing and faithful."

Wilming
To-day that boy is a member of the correct. firm.—Selected.

Two Rules and How They Were Worked. "Here are two rules, Fred which will do us both a lot of good," said Giles to

his younger brother one day."

"And they are?"

"The first is 'Never get vexed with anything you can help,' and the second is 'Never get vexed with anything you

clean sweep. They don't leave a fellow a chance to get vexed at all. Do they?"
"That's too bad!" exclaimed Fred
"That's too bad!" exclaimed Fred the next morning, while preparing for school. "What is the matter?" inquired

Giles.
"I have broken my shoestring and I'm mad because I'm in such a hurry."
"It is vexatious, no doubt," replied Giles, "but you must not get vexed, for this is one of the things that can be helped. You will find a string in the

"But we shall be late for school."
"No, we shall not,' said Giles." "We "No, we shall not, said Glies." We shall only have to walk a little faster. Besides, if you keep cool you will get the string in much quicker."
"That is true." said Fred, as he started to restore the string, himself

quite restored to good humor. Several opportunities occurred during

the day for putting into practice the new rules. The last was this: In the evening Giles broke the blade

of his knife, while whittling a hard Poverty thought It is the conviging "It can't be helped," cried Fred.

"You must not get vexed about it."
"It might have been helped," said Giles, "but I can do better than to fret Giles, "but I can do better than to recabout it. I can learn a lesson of care for the future which may some day save a more valuable knife. The rules work well. Let's keep them up forever."— And they did.

A Deed of Kindness.

The hill was alive with merry boys and girls on a bright Saturday after-noon in winter. What fun it was in-deed to coast swiftly down the icy slope

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drag the heavy carry-all up to the top

The sun had almost set, and its rosy tight filled the street, but before any had started to go home a man driving a large load of wood began to ascend the iey path. The sleds steered out of the way as the poor horse tried almost in vain to go on.

Suddenly he stopped, for he could go on no further. The road was so slippery that in trying to walk his hind legs slipped from beneath him. The man seemed enraged and began whipping the poor creature. As the horse could not go on, the man struck harder. Then a little girl, Amy by name, got off her sled and stepping up to the man said politely, "Couldn't I help you with your horse, sir; the load of wood seems very heavy for him?" The man looked very surprised, but stopped immediately. Amy went up to the horse, patted his nose gently, and whispered kindly in his ear. A number of boys were taking a few of the logs off the cart, and transferring them to their sleds to drag up

was very gentle, and the noble creature was perfectly willing to obey her. The man walked along and really felt much ashamed, as he ought. At last they reached the top, and the boys put back the wood as the load was not too heavy for a level. As the children all bade each other good-night to go home, the man turned around saying "Many thanks to ye my lads and to the little missy," which showed how he felt. Advice for Boys.

A boy who is envious of the good fortune of others and is dissatisfied because he, too, cannot have it, makes all around him unhappy. He should not be envious of anything but the good traits of others, and these he may possess if his desire for them is real.

One restless unhappy boy in a house, who is always bemoaning his own fate and envying others, will jar upon the good nature of a saint.

He should not be vain-glorious and

assume airs for something which he surposes places him a little beyond his fellow creatures. If he cannot respect himself he canot hope to exact it from others, but

his self esteem must be tempered with modesty. He may be conscious of his own achievements, but it will be more becoming in him to allow others to herald them.—Providence Visitor.

### THE ORPHANS' PRAYER AND HOW IT

a miracle or a miraculous demonstration of any kind, the widely published story Orders were immediately given once of the strange experience of two little girls at the grave of Bishop Curtis in the grounds of the Visitation Convent, Wilmington, Del., is substantially

Certain hitherto unpublished details strengthen the supernatural aspect of the matter, and they are here given for what they are worth. Since in the original designs of God innocence has a marvelous power of its own. the simple story, beautiful and touching in its bare details, will not be passed over lightly.

Bishop Curtis, a convert to the tru

faith, for ten years head of the Wil-mington diocese, and, after his resig-nation of that see, assistant to Cardinal is 'Never get vexed with any allows, and the period of the years need of the search the period of the years need of the search the period of the years need of the search the period of the years need of the search mington diocese, and, after his resignation of that see, assistant to Cardinal Gibbons in Baltimore, died July 11 last, and was buried, in accordance with his own request, in the grounds of the Visiting Convent. Gilpin and Bayard "Now or never," answered Fred, "I think those two ru'es take a wide and clean sweep. They don't leave a fellow without the true fold, his memory is

the Visitation nuns at Wilmington are two orphan wirls anxious to become nuns themselves one day. Although they are deprived of many little enjoyments, every one who comes in contact with them is impressed by their brightness. happiness and cheerfulness. They were special favorites of Bishop Curtis, and, in the light of recent events, it would seem that the holy prelate had obtained an indemnification for their little sacrifices, permitting them to enjoy something of the privilege of St. Francis with the birds.

And that brings us to the story, which is true as here told.

Recently the orphans, while playing in the convent gardens, were attracted by the many birds, and the longing to take them in their hands possessed them. They expressed their wishes to the nuns, who jokingly told the chil-dren to "put salt on the tails of the birds." They took it for granted that

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ng the birds, but, being without salt, they depended upon the nimbleness of their legs. They started to pursue the feathered creatures about the grounds,

but naturally the birds became fright-ened by their advances and always flew away upon their approach.

The children finally became weary of their vain pursuit, and, as if by inspiraion, one of them suggested that they meel at the grave of Bishop Curtis and oray that they might catch the birds hey innocently protested that they did of want to harm them, but only wanted pet and love them. They therefore nelt at the grave and offered up their mocent supplications that their wish and longing be satisfied.

Hardly had their prayers been con-cluded when several birds flew down and alighted upon their shoulders and outstretched hands. The children thought nothing unusual of the incident. They appeared to believe that it was only natural that their prayers should have been heard, and they tested that they did not believe their Bishop Curtis would have listened to their pleadings with a deaf ear. There was nothing startling in the matter to them, and they fondly caressed the birds in their hands.

The birds did not resent their manifestations of love and affection. They no longer tried to elude them as they had done when the children had previ-ously chased them. The little creatures perched as if contented and permitted the two girls to gaze fondly upon their tiny forms, to stroke their feathers and to hold them close upon their bosoms.

They played with them sone time, and then carried two of the birds to the convent. They showed them to the nuns and told them of their prayers on the grave of Bishop Curtis.

The nuns heard their story and were at first inclined to dishelieve it. they saw how the birds remained with the children and made no attempt to fly away. Then they were astounded, and began to think there must have been something in the children's account, after all. They fed the birds and gave them water, and when the girls tired of playing with them the birds flew away.

The first incident occurred about one WAS ANSWERED.

THE ITSE Includes occurred about the month ago, and since then the nuns have noticed the two little girls in the gardens playing with the birds on several occasions. The children walk among the bushes where the nests are COME TO THEM TO BE FONDLED, AND THE FAVOR IS GRANTED.

While it is not claimed to have been attempt to harm the birds or the built and peer into them. They never and the mother birds seem to have no fear of them. The children handle the older birds as if the creatures had

been in captivity all their lives.

The two girls think there is nothing unusual about the matter. That the birds fly away whenever the nuns approach is strange to them, but they ppear to take it as a natural thing for the birds to come to them now that they have prayed to Bishop Curtis for this favor.—Philadelphia Catholic Standard

### BAPTIST TRADUCERS ARE SET RIGHT

DR. HEUSER GIVES THEM SOME NEEDED

INFORMATION ANENT THINGS CATHOLIC. A few days ago the Baptist ministers of Philadelphia took issue with President Roosevelt over the statements made in his famous letter to a Western bigot. ent Roosevelt over the statements made in his famous letter to a Western bigot. The ministers were not charp in giving vent to their ignorance of Catholic teaching, so Rev. Dr. Heuser, of Overbrook Seminary and editor of the Ecclesiastical Review, effectively takes the reverend gentlemen to task. Commenting on the resolution presented by Dr. Hobart, Dr. Heuser said:

"Dr. Hobart says: 'As we understand the facts the Roman Catholic read the fact reverend gentlemen to task. Commenting on the resolution presented by Dr. Hobart, Dr. Heuser said:
"Dr. Hobart says: 'As we understand the facts the Roman Catholic

Church lays a claim upon its clergy and members for submission to ecclesiastical superiors. not only in matters f opinion but in all matters of daily life: Again: 'She teaches bitter hostility to our public schools and our separation of Church and State. Let me say that if this is the way in which the Baptist Ministerial Association 'understands the facts' their understanding needs seri-ous revision. The facts are that the Catholic Church nowhere teaches the obligation of submission to ecclesiastical aperiors either in matters of pinion or in matters of daily life. If she expects religion to exert an influence upon daily life it is precisely in the same sense in which anybody who values religion for its moral influence, must desire its affecting the motives and actions of daily life. As for the public schools, she teaches no hostility to them, and if hot-headed statements to that effect are made by individual Catholics, she does not endorse them. But what she does teach is that the Public school system is de-fective inasmuch as it does not provide for the necessary opportunities of giving that moral training which is most important for the formation of character and for the imparting of which the so-called Sunday-school is insufficient. Her plea is: Let us teach all that the secu-lar school teaches for making cultivated citizens, but allow us to give the child moral training as a concomitant—a thing which can be accomplished, as is done in Germany by state-supervised examin-ations of parochial schools in all branches

of secular culture.

"In like manner the Catholic Church
maintains the principle of union of
Church and State, in the sense in which

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our Baptist friends will find it exempli fied in the Old Testament co wealth as of divine ordinance. But the Church also fully recognizes the impossibility of this ideal condition being accepted in a community of differing opinions, such as ours is, and she entire ly endorses our separation of Church and State as both a practical necessity and a real benefit, unless in so far as means disunion of religious sentiment in

means distintion of religious sentiment in a civilly united people.

"If our Baptist fellow-citizens or their ministerial spokesman would con-fine themselves to the statement of the facts of Catholic teaching they would probably make some impression well-meant 'resolutions' upon formed and fair-minded men like Presi dent Roosevelt. As it is, their clamor can only serve to foment distrust and cause disturbance in our midst, which is alien alike to our common good and By Rev. Albert McKeon, S. T. Is. to the professed religious aims of the

#### PIUS X. ASTONISHED.

AT THE SIZE OF A YOUNG COUPLE'S FAMILY.

Rome, Nov. 28.—Occasionally the Vatican forms the sitting for a picture which those who witness it never forget. Dr. Devereux of Philadelphia, a nephew of Archbishop Ryan, and his wife, who was Miss Sinett, a daughter of Joseph Sinett, also of Philadelphia, recently asked for a Papal audience for himself and family. This being an ordinary application, it was granted without particular inquiry. What was the particular inquiry. What was the astonishment of the Papal entourage and young looking couple appeared, fol-

lowed by a procession of seven children all under the age of ten.

Pius X. who loves children, smiled and had chairs put for all of them, and when they left him after they had behaved after the habit of their kind, he patted their faces and heads, and, as they knelt about him, unconsciously made a picture of the Good Shepherd and the illustration of "Suffer little children to come unto Me."

Pontiff has spoken of the scene several times, showing that these were happy moments for him.

#### A SAINTLY GOVERNOR.

THE LATE SIR HENRY JACKSON, OF TRIN-

an Anglican Bishop, the Catholic News, of Port of Spain, finds much that recalls St. Louis of France. Compared the control of Governor of Trinidad, convert son of

contemporary says:
"Every morning at dawn he betook himself to the church, and, as he as-sisted at Mass, placed his undertakings for the day under the protection of his Saviour; and each afternoon he refreshed his spirit after the fatigues of the day in the presence of our Biessed Lord. His also was St. Louis' cheerful gaiety; with him, as with his great exemplar, 'the inward peace of his mind, and the joy with which his soul overflowed from the presence of the Holy Ghost, enhanced the natural liveliness and cheer-ulness of his disposition. In Sir Henry

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of his dress, emphasize the likeness to In the late Sir Henry Moore Jackson, in Joinville's vivid pages, sitting in the woods with his back to an oak, wearing his camlet coat, with his hair well com-

### Manning's Mother a Catholic.

It will be news to many to learn that Cardinal Manning's mother was a Catholic. The London Tablet publishes some recently discovered letters written by the Cardinal's father, Mr. W. Mann-

ing, M. P., and concludes:
"We seem in these letters to get a little nearer to the father of Cardinal. Who will make us better acquainted with the history of his

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