Don't Let the World Know you are Down The world is wido-remember this Nor shrink from fate's deep furrowed frown, Woo Fortune with your brightest smiles, Don't let the world know when you're down.

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If hare your purse. your heart most sad, Your life near crushed by sorrow crown, Then mask it well with jest had eong : Don't let the world know when you're down.

same place. They have plenty of motion, but no progress, no "get there" qualities. They hop around all day in a peck measure. They keep going, but they go in a circle. They

but they don't .- Success.

The Greatest Satisfaction.

continued healthy; I have been blessed continued healthy; I have been blessed with wealth, prosperity and most of the good things this world can bestow— public approbation and applause—but what I new look back upon with great satisfaction to myself is that I have practiced the duties of my religion." Wealth in Spare Moments.

piriting. He concludes, after similar

IS. Lands CANADA.



CHATS WITH YOUNG MEN.

It spoils your chance for future deeds To frame your face with dull care's crown; Brace up, and higher hold your head; Don't let the world know when your down.

The world will bow in servile zest To one who sways it with a frown, Tess up your head and flash your eye, Dan't let the world know when you're down.

It scandals lips would seek to stain The name you hold as honor's crown, By your own life refute the lie; Don't let the world know when you're down

Wasting Energy.

There are many men who never get anywhere. They do not even have a hobby to ride; but, like the man who mounts one and then imagines that he is astride a dashing steed, they rock back and forth, blustering, perspiring, over-serious-imagining that they are covering ground and making great procovering ground and making great pro-gress, when, in reality, they are only wasting their energy without ever gaining an inch of headway. There are thousands of these hobbyhorse are thousands of the people who canter up and down in the same place. They have plenty of

for the future.

He was surprised at the readiness with

should be given an office of my own.

OUR BOYS AND GIRLS.

A SILENT PARTNER.

eight years old. The son had

newsdealer to bring them. The trade of the Foley emporium was becoming

less every day, and when things were at their worst the landlord came for his

'You owe two months' rent," said

"Yes, but although we are a little slow, you will get it very soon, for within two weeks Timothy will be

every

do their work over and over again. These people are full of ambition, and think that, if they will keep rocking, they will ultimately get somewhere,

The following are said to be the last words of Charles Carroll of Carrollton, the Catholic signer of the Declaration of Independence: "I have lived until my ninety-sixth year; I have enjoyed continued healthy: I have been blessed Things were going by sixes and sevens in the Foley News Emporium. The customers were also leaving by sixes and sevens. They said that it was all very well, and they were sorry that Mr. Foley was in the hospital with a broken leg, yet at the same time they must have their papers every morning. The emporium was called a hole in the wall because the store which Mr. Foley had was only ten feet wide.

Mr. Timothy Foley broke his leg by Two great English writers have made calculations regarding the amount of time of which a man who lives to threefalling on the icy pavement, hour later he was in the hospital. emporium was left in charge of Mrs. Foley and her young son William, who score and ten can consider himself matter, or spend as he wishes. Dr. Johnson estimates that, after deducting vas helped deliver papers, but now that his father was in the hospital he found that he could not get the dailies to from our allowance of time all that is required for sleep and meals, or en-grossed by the tyranny of custom-all every house in time for breakfast. The banker who lived in the big house, that is spent in the exchange of civilities that is spent in the exchange of elvinties -all that is torn from us by disease, or stolen away by lassitude and langour, -the portion of time which is left for us to spend wholly as we choose is very and the dry goods merchant who had a home on Riverside drive, and the diamond dealer who went early morning to Maiden lane said that they really must have their papers on time, Thomas De Quincey, estimating the time a man can give to self-culture, reaches a conclusion hardly less disand as there were several mornings when they had to go to the elevated train without any they told anothe

piriting. He concludes, after similar deductions, that out of the twenty-five thousand five hundred and fifty days between the ages of twenty-one and seventy, a man will find not so much as four thousand days left at his disposal for direct intellectual improvement. Four thousand, or forty hundred, he says, will be a hundred forties; that is, according to the lax Hebrew method of indicating six weeks by the phrase, forty days, you will have a hundred bills or drafts on Father Time, of the

bills or drafts on Father Time, of the value of six weeks each, as the whole period available for intellectual labor. "A solid block of about eleven and one-half continuous years is all that a long life will furnish for the develop-ment of what is most august in man's William Foley, when the landlord had gone, took his hat down from the

"-Success. Never Chain Your Souls. peg and said that he would be back in a hour. He boarded a street car and went

"Let us do our work like men--till the soil, build homes, refine brute mat-ter, be learned in law, in medicine, in the soil, build homes, refine brute mat-ter, be learned in law, in medicine, in theology; but let us never chain our souls to what they work in. Every man is born for God, for the universe, and may not narrow his mind. And it is well to bear in mind that every kind of life has its advantages except an in-moral life. Whatever we make of our-solves, then-whether farmes, mechan-solves, then-whether farmes, mechan-solves then whether farmes, mechan-solves the mechan-solves the farmes mechan-solves the mechan-solves the mechan-solves the mechan-solves the farmes, mechan-solves the farmes mechan-the farmes mechan-the farmes me

and enlightened

This is but the Christian teaching

which has transformed the world. Not

to know this, not to hear the Heavenly

invitation, is to be shut out from com-

lead to mediocrity and vulgarity

nature.'

THE CATHOLIC FECORD.

six months, how did you live in Joliet Mr. Biggs, who was so puzzled that he during that time ?" I asked Colonel did not know what to say or what to do, ITY. did not know what to say or what to do,

Clowry. "I was able to earn money by doing and not know what to say or what to do, gave a receipt for the money and went his way. "Now, then, about the papers," said the Archbishop, "we shall have to arrange that a little better. I know "I was able to earn money by doing various odd jobbs around town, and of course my expenses were very low. For a while I used to get my own meals. I had learned to do plain cook-ing at home, and it was no hardship for me to fry an egg or broil a piece of steak. Joliet was a very small town in 1852, and I had never been accustomed to luxurious living at home. I had to work long hours at the office. I was the only messenger, and had all the work to do, so I hardly had time to b-homesick. After my life on the farm, The Archbishop sat down at the desk and wrote a letter, which was alterward typewritten. Copies were sent to the houses of the customers who had quit buying papers at the em-portum. This is what the Archbishop homesick. After my life on the farm, Joliet was a regular metropolis in my eves and I found much to interest me. wrote :

Of course, I was discouraged at times. I was very young to be away from home A CARD TO OUR CUSTOMERS. "We regret to say that owing to the and dependent on my own resources, and it was only natural that I should occasionally get the blues. But for fact that Mr. Timothy Foley fell on the pavement and broke his leg, our delivery service has been much crippled. We have, however, made arrangements for increased delivery the most part I was wrapped up in my work and occupied with ambitious plans acilities during the time Mr. Foley s in the hospital, and we are also "Were you able to learn telegraphy in a short time ?" "Yes, it seemed to come natural to appy to announce that within two eeks he will be able to attend to busi-ess with his usual energy. In the me. I always liked mechanics and didn't rest until I knew the function of eantime we ask our customers to every key and lever connected with the instruments in the office. Within two months, I was able to send and receive e patient, and promise that we shall b everything we can have our papers lelivered at the earliest hour possible. message, and in four months I was juite as expert as the regular operator. Trusting to merit a continuance of your favors, we remain, The Foley News Em-

which I learned, and remarked one day that I wouldn't remain a messenger The letter which the Archbishop wrote caused many persons to buy their pipers again at the emporium. Mr. Biggs told everybody that he knew that the Archbishop was a friend of the Foley family, and the trade increased so much that when Timothy Foley came out of the hospital he long. This encouraged me, of course, but I had not the least idea how soon I Foley came out of the hospital he are now delivered to the customers

SACRAMENT.

" The Blessed Eucharist and Our Separated Brethren," was the title of a paper read at the recent Eucharistic Congress held in St. Louis, in which the Peter McClean, superior of the onnecticut Apostolate, dwelt upon the growing reverence among Protestants Blessed Sacrament. described the Ritualistie churches Protestantism with their altar lights and sanctuary lamps as a sign of faith in what they mistakenly believe to be the Real Presence of Jesus Christ; and he gave as follows, some interesting experiences in relation to the devotion shown by Protestants to the Blessed Sacrament in Catholic churches :

"My attention was first called to this growing belief among our separated brethren in a strange manner. In a small country town in Connecticut where I was residing, I was visited one Saturday afternoon by a young man. This young man came to ask my permission to go into the church and pray before the Blessed Sacrament. As you may guess, the permission was most graciously granted. But the strangeness of the question made me enter into a conversation with the young man. asked him if he was not aware that our churches are generally open, and that permission to pray in them was not required. Everyone could presume to go into them and pray. The The ing man answered by saying, You perhaps do not know that I am not a member of your faith, that I n a Protestant. Though I am a non-Catholic, I love to go to the church where the Blessed Sacrament is rewhere the Blessed Sacrament is re-served and pray. In our church in this town, the Sacrament is not re-served for wa here means the sacrament is not reserved, for we have no resident minis-

in Freemasonry is that it brings men together as brothers. I remember sit-ting with Holland Lodge in New York and seeing there Rev. Stephen H. Tyng, jr., and Rev. Dr. Ewen. These two men spent most of their time fighting each other, and yet here they were sitting as brothers. Freemasonry had brought them together - something which the Christian religion could not do. I want you all to widen your hori-zon and take a larger view of things. Masonry goes first to the great prin-ciples of oneness which President Roose-velt talked about this morning."

ITY.

"One of the most remarkable things

Bishop Potter, the many-sided and proad-visioned, was the speaker of the foregoing. The statements he makes are valuable. He assigns to Free-masonry a higher potency, and consequently a higher place, than Christianity; and from all that we have been able to observe, this is the estimate that best corresponds with the actual position. Bishop Potter in himself furnishes an explanation of the failure of the Christian religion to do what it was commissioned by its Divine Founder to do. He feels no scruple at joining in fraternal fellowship with those whose avowed object it is to set up a rival system and to substitute a mere cult and a figment of the imagination for the and a figment of the magination for the Deity and the Messiah. There never was a bolder imposture than the claim of "brotherhood" put forward by the system which is he found lauding. It is a system of a system of a system of a system There never

is a system of exclusion and a system of boycotting a system for the insuring of employment to stupidity and the thrusting-out of true merit in favor of the incapable. And yet the distinguished Mason to whom the Bishop referred appeared, from his speech, to be unable to discern the fallaciousness of the arguments he used—that the very pro-PROTESTANTS AND THE BLESSED deavoring to maintain. Let us quote a

deavoring to maintain. Let us quote a sentence or two: "Masons help one another," said the President. "Masonry teaches and fosters in the man the qualities of self-respect and self-help—the qualities that make man a man fit to stand by himself and yet it must forestill every one who apppreciates as it should be app reciated the beautiful and solemn ritual; it must He foster in him a genuine feeling for the rights of others and for the feelings of others. Masons help one another in a way that is free from that curse of self-condemnation. Help given in a spirit of arrogance does not benefit any one. Help given as an irksome duty may possibly do some good to the man that below but it is not likely to do so to helps, but it is not likely to do so to the man that is helped. Help must be the man that is helped.

given rationally, with a feeling of cordial good will that comes with a man that helps the other, knowing perfectly tine. well that the chance may come that it may be necessary for him to accept

help." What congruity is there, it may be asked, between the manly virtue of elf-respect and self-help and the system of eleemosynary help-for that, after ill, is what the beneficiary principle in Masonry and every other system of mutual support means? If you take any ordinary skilled workman, with his manly Americanism and his genuine self-reliance, the idea of any help-material help-from another would be uld be abhorrent to his feelings, and the suggestion of such a thing would be to him an insult. We remember hearing the of many cases in New York a few years ago, at the time of distress when a public subscription was started, wherei the families of working men, although absolutely starving, rejected with disdain the offer of charitable help, because they considered it to be deroga-tory to their independence and their self-respect.

Again : "It is not possible to present the idea that I would like to bring out—to have all the best of all classes repre-sented in Masonry in every district; have failed. Mr. L. Lussier, a well-known navigator of Sorel, Que., gives his experience for the benefit of other sufferers. He says : "For several years I suffered very much from kidney



members if they do their duty

They declare it an inte

by public justice even against their own

and embarrassment to the workings of

justice, of free civic combination, o

charity.

nigh treason."

reneral friendliness and of universal

clannishness and selfishness under the

KIDNEY TROUBLE.

A Disease That Often Terminates Fatally.

MR. L. LUSSIER, OF SOREL, TELLS HOW HE

OVERCAME THE TROUBLE AFFER RE-

PEATED FAILURES.

There is no trouble more dangerous

to life than disease of the kidneys, for the reason that before any special sym-ptoms have made themselves manifest,

the disease has usually assumed a for-midable character. The symptoms that

first manifest themselves are usually

eakness in the small of the back, pains

sometimes highly colored, while in

in the region of the loins. The urine

other cases it is extremely pale, fre-quently depositing a sediment. As the

trouble progresses these symptoms grow more severe, and frequently terminate

in dropsy, Bright's disease or diabetes. Dr. Williams' Pink Pills are a specific for all kidney troubles, and have cured

many cases after all other medicines

themselves manifest by severe pains in

the back and kidneys, and sometimes

oms usually mad

ethren, but that it is a constant under

masonry sometimes raves and storms at

THE ...

mantle of benevolence. They tell us that its international relation imply MUTUAL LIFE OF CANADA obligations which sometimes verge or There is no greater anomaly, in short. Formerly The Ontario Sutual Life. than the endeavor to maintain the compatibility between this secret organiza-tion and the Christian system, which commands the love of one's neighbor This Company issues every safe and de irrable form of policy. We have policies, at reasonable rates, that guarantee An Income to Yourself for life, commands the love of one's heighbor without distinction, and with the civil Constitution, which stands for the equality of every individual before the law. Bishops and divines may sit at the An Income to Your Wife (if you have one) for her life. An Income to Your Children (if you have any) for twenty years after your and your wife's death. festal board and talk flowery compli-They also guarantee Liberal Cash and Loan Values and Automatically Extended In-surance for full face of the policy. ments, but they cannot alter established fact.—Philadephia Staudard and Times. ROBERT MELVIN, GEO. WEGENAST, President. Manager That is the true perfection of man to

W. H. RIDDELL, Sec'y , Waterloo, Ont. find out his imperfections .- St. Augus-



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life .- Bishop Spalding.

The December "Success" contains an interesting interview with Robert C. Clowry, president of the Western Union Telegraph Company, in which he tells of the struggle of his early life. his first position, Mr. Clowry said

"I have been living with my mother on a farm in Will County, not from Joliet, and, having reached the age of fifteen, I thought it time to start out in the world for myself. Ever since I first heard of the telegraph, I was fascinated with its workings, and at that time my chief ambition was to be able to send message over the wires. "' What kind of work do you want to

ual Fire do?' the operator asked me. I replied that I didn't suppose I was capable of doing anything but carry messages. 'Well, he said, 'we don't pay boys anything the first six months; but, if ANADA. AD OFFICE ON, ONTARIO you want to work, you will have a chance to learn the business. When DEPOSIT n, \$ 3.000 000.06 60,000 000.00 502.800 53 57,535.00 you're in the office you can easily pick up the knack of operating the keys, and entually, you'll get an office of your Nice-Pres. own

"I hadn't expected to earn any money at first, so I told him I was ready to begin work at once. That was the beginning of my experience in the telegraph

" But, if you received no money for

selves, then—whether farmers, mechan-ics, lawyers, doctors, or priests—let us above all things first have a care that we are near and if we are to be better

rent.

Mr. Biggs.

that we are men; and if we are to be men, cur special business work must door." " No, that won't do," said the form only a part of our life-work. The

aim-at least in this way alone can I boy, "it is something very special, and look a human life-is not to make rich if the Archbishop had a chance to successful bankers, merchants, see me

"He has it now," said a voice. farmers, lawyers, and doctors, but to "It is a matter of business," said the make noble and enlightened men. Hence the final thought is that we work, not to have more, but to be more. men.

boy. "Come to my study," said the Arch-bishop—for it was he, "and we will talk it over.

"Now then," asked the Archbishe when they were alone upstairs, "what can I do for you ?" "It's this way," said William. "My

munion with the best, to be cut off from the source of growth ; it is to be given father has broken his leg and can't attend to his news stand. He is in the hospital and mother and I are doing the over to modes of thought which fatally

best we can, but we can't get all the papers around on time in the morning. Some of the customers are leaving us. We are two months behind in our rent, and the landlord says that we had better go, as he can rent his store for \$10 more a month. Now if we could borrow the money, we could pay it back after father got out, for he can make money fast when he is able to get around."

"Your father is in what hospital?" asked the Archbishop. "Bellevue," replied the boy. "We will go and see him," said the

Archbishop. A few minutes later the Archbishop

and the boy reached the hospital, where His Grace had a long talk with

Timothy Foley. The Archbishop then went up town to the Foley Emporium, and sent for

the landlord. "Mr. Biggs," said he, " I hear that you are going to turn us out of door

Mr. Biggs looked at him in surprise. Mr. Biggs looked at him in surprise. "I hope you won't do it," added the Archbishop. "I am a silent partner in this news stand, and I am sorry to say that I have been so busy lately

that I haven't had time to devote as much attention to it as I wished. It is two months' rent that we owe, is it

The Archbishop paid the rent and

of the Trinity, was really and truly present, body, soul and divinity, in the Holy Eucharist.

Since I accepted the pleasant honor of writing this paper, I have been more observant of the belief of non-Catholics on this doctrine, and of their manner of conducting themselves in our churches where the Real Presence resides.

"During the past summer a non-Cath-olie family of some renown was spending a little time in our town of Milford. One morning during their stay here. I was surprised to meet, at a very early hour, the daughter of this family seeking entrance at the door of our church. The previous evening she had inquired at what hour the Masses would be said in the morning. She was there to asist at the first, and she remained until all four Masses were said. The man-ner in which she assisted at Mass assured me that she believed firmly in the Real Presence and in the doctrine of Transubstantiation. In fine her manner and devotion at Mass was an object lesson, to teach me more practically the great action that was being performed at the altar. I could not help praying that one day she will become as go Catholic as she is now a good non-Catholic.

"Then, in speaking with converts, a am surprised to learn how prevalent this belief in the Real Presence is among all classes of non-Catholics, not alone Episcopalians, but also among the other demonstrations. Many of these other demonstrations. Many of these converts told me that, before they became Catholics, it was a frequent practice them to go the Catholic Churches to visit the Blessed Sacrament, and to pray in its holy Presence. They tell me they know many non-Catholics of various denominations who have the same practice. What aston-ished me much is this fact, that the celebrated Dr. Briggs, of New York, is often seen kneeling and praying before the Blessed Sacrament in the Paulist Church in New York City."

Humility is, to say the least, always sate. "If you go through the world stooping," said Benjamin Franklin, stooping, " said Benjamin Franklin, "you will save yourself many a hard

but it is possible for each of us to go out into the world trying to apply in his dealing with his fellows the lessons of Masonry as they are taught in the lodge, and as they are applied in the brotherhood.

Is it not the lesson of Masonry that that the man who gives the grip and the password is to be preferred before him who is not able to do so? And how can one deal with his fellows impartially if he is compelled by his oath to adopt a differential policy? These are problems we would like to see taken

up and solved. Is it not a well-known fact that the system of Freemasonry is inimical to the Constitution and the highest inter-ests of justice? How can a Mason, in box, be faithful at once to his oath in the lodge and his oath as a juror when he sees before him in the dock a brother who has claimed his protection from the penalties of crime by the secret sign? We remember a famous murder trial a good many years ago, wherein the murderer, although found guilty by the jury, and on evidence which left no other verdict possible, escaped capital punishment by reason of the judge entenced him being a brother Mason. We may here usefully quote from Pro fessor Charles Starbuck, who in the tessor Charles Starbuck, who in the Sacred Heart Review devotes con-siderable space to proving how far the system of Freemasonry puts itself in rivalry with the Church. "The order, he says, "may fairly be set up as a counterpart and rival to the Cathelic Church excent that its object Catholic Church, except that its claim and practice in some points would be reand practice in some points would be lo jected by the Church as contrary to morals and civil order. A Catholic Bishop would not keep his See long if he should excommunicate a man of his dio-cese for having borne witness in couri

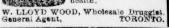
they would be so bad that I would be confined to my bed for several days at a time. I tried a number of different medicines, recommended for the trouble, but got no relief, and finally became so discouraged that I thought a cure was impossible, and stopped taking medi-cine. Shortly after this I read in our local paper of a case of kidney trouble cured by the use of Dr. Williams' Pink Pills, and this induced me to try this medicine. I soon felt that these pills were not like the other medicines I had heen taking, for in the course of a few weeks I began to experience great re lief. I continued taking the pills for couple of months, by which time all sympsoms of the trouble had disappeared and I have not since had the slightes return of the disease. These pills also strengthened me in other ways and I believe them to be the best of all medi-

nhle. The syn

Dr. Williams' Pink Pills enrich and nourish the blood and strengthened the nerves. It is thus that they cure such troubles as dyspepsia, kidney ailments, rhuematism, partial paralysis, heart troubles, St. Vitus' dance and the ail-ments that make the lives of so many women a source of misery. Do not take any pills without the full name, "Dr. Williams' Pink for Pale People," on the wrapper around the box. Sold by all medicine dealers or sent post paid at 50 cents a box or six boxes for ddressing the Dr. Williams' Medicine Co., Brockville, Ont.

jected by the Church as contrary to morals and civil order. A Catholic Bishop would not keep his See long if he should excommunicate a man of his dio cese for having borne witness in court against another Catholic charged with burglary and arson. Yet we hear of no Masonic proceedings against that Connecticut lodge which has lately done this very thing. I will not bring into the count the angry reproaches hurled by an Omaha rector against another Mason for having voted for a good school law which incidentally wrought some inconvenience to a third Mason." How far the system affects the public well-being, even to the verge of high treascn, Professor

Dess Lighting ndent system for connential, uner-e. Domestic and liations Batis-red References Calleux Et-col, Montreal O'KEEFE'S Liquid Extract of Mait If you do not enjoy your meals and do not sleep well, you need O Keefe's Liquid Extract of Malt (The Diastase in th Malt aids digestion, and the Hops insures sound sleep. One bottle every two Che bottle every two days in doses of a wino-glassfut after each meal and at bed-time will re store your appetite, give you refreshing sleep and build up your general health.



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