

CHATS WITH YOUNG MEN.

A Divine Model.

The great trouble with us is that we do not look at life as grandly as we should. When a man realizes his kinship with Omnipotence, when he grasps the idea that he was made upon a divine model, he will accomplish infinitely more than when he has a little, peevish estimate of himself and his piety.

I never knew a man who had a small, depreciative estimate of himself, to do a great thing. We can never get more out of ourselves than we expect. If you expect large things from yourself, and demand them, if you hold the large mental attitude toward your work, you will get much bigger results than if you depreciate yourself and look only for little results.

I know people who are forever belittling themselves, criticizing themselves in this way: "Oh, I never could do things as other people do them. I haven't the ability. I am always blundering. I was never accurate. I simply haven't the ability that many other people have, and I must take a humbler place in life."

Now, if you admit that your ability does not match that of others, and that you are a blunderer, that very suggestion helps to rob you of your power, and to make you a blunderer. You should deny that you habitually blunder. You should assert your ability to do things properly, superbly. This assertion, with effort to do things right, and the belief that you can, will bring the natural result. But if you admit that you are full of flaws, that you are a blunderer, you are unlucky, that you can never do things as other people do, then how can you expect other than that your acts will fall far below the convictions which you are constantly emphasizing?

If you sneak about, with an apologetic air, as though you would pick up anything that anybody else dropped, and be glad to get it, but that you do not expect much of yourself; as though you do not believe that the grand things, the good things of the world are intended for you, you will pass for a very small man. And it is a fact that others' estimate of us has a great deal to do with our place in life and what we achieve. We can not get away from it.

There is everything in assuming the part we wish to play and playing it royally. If you are ambitious to do big things, you must make a large program for yourself, and assume the part it demands.

There is something in the atmosphere of the man who has a large and true estimate of himself, who believes that he is going to win out; something in his very appearance that wins half the battle before a blow is struck. Things get out of the way of the vigorous, affirmative man, which are always tripping the self-deprecating, negative man. The world makes way for force and persistence. But the namby-pamby man, who is afraid to claim anything for himself, who never knows quite what he wants, is obliged to move every obstacle by main force. Nothing gets out of his way. Nobody believes that he will ever accomplish anything worth while.

There is everything in planning every morning a successful program for the day, in starting out with a resolution to make the day yield up every advantage which it can possibly give you. Say to yourself on rising: "I was made for success and happiness. The Creator never formed me, the grandest of his creations, to be a failure. It is my duty to make this day a success."

There is no lost day in God's calendar, no allowance for waste. It is my business to put forth all the energy and effort that becomes a man, to allow nothing to interfere with the free and untrammelled exercise of my physical and mental faculties.

You know if there was enough depending upon it you could control your acts for the next minute, and the next, and the next, and if you can control the continuous present, you can control the entire future.

A Prize Every Day.

Suppose some millionaire should tell you that if you would act in a certain way for a single day; that if you would put forth every bit of your effort, if you would do your level best in every particular every minute of the day, he would make you a present of a fortune. Do you think that you would allow any fear or doubt or any unfavorable estimate of yourself to stand in your way? No; every bit of reserve power within you would come to your assistance and stifle any inclination to inactivity; all your fears, anxieties, and worries would be scattered to the winds, and you would buckle down to hard work. Every day has a great prize awaiting every human being, a prize which no money can buy, and which is obtained only at the price of effort, of self-development.

Everything depends upon the character of the concepts you hold in the mind, for your success is the result of your thought, your health the result of your thought, your mental condition a result of your thinking. Right thinking will produce a right life, successful thinking a successful life; diseased thinking a sickly, diseased life. Poverty thinking will produce a poverty-stricken life.

It is impossible to overestimate the influence of constantly holding before the mind the affirmatives of the things we wish to do or wish to become.

Never mind if you cannot at once obtain the thing you long for. No matter how far away or how impossible it may seem to you, just keep your mind, your purpose, fixed on it. There is a tremendous magnetic power in focusing the mind upon the attainment of our object. If we never waver or lose faith in ourselves, ways which we did not dream of before will open up in a marvelous manner.

How often have you found, on coming to a difficulty which in the distance seemed so formidable, a simple way to overcome it, just as when walking or driving on a crowded street, the whole way appears so blocked up ahead of us that it does not seem possible to get through, yet, when we get there, we find there is plenty of room and that we can make easy progress.

Look back upon the past lives of self-made men and women, and see how miraculously the way was opened for them, so that they were able to accomplish the things they longed to do, and which they always kept thinking and hoping and believing they could do. Only keep trying, keep pushing, keep thinking, thinking hard along the line of your ambition, and the door will open for you as it did for them.

Your Heart's Desire.

Do not be too anxious to see all the way. It may not be best for you. Keep pegging away, and keep up your trust in the great Unseen Power which works out for you infinitely better than you had planned.

How many times in our past lives has the way been so dark that we could not see a gleam of light; how many times has failure seemed absolutely inevitable, and yet when we kept hoping, working, doing our level best, the Unseen Power, which makes all things work together for good for those who do their level best came to our rescue and brought us our heart's desire!

The man who holds steadily in mind the consciousness of his union with Divinity can not think meanly of himself or of his value as a factor in performing the great work of the world. He who feels himself inseparably linked with the great Cause of all creation is not likely to drift very far from that divine harmony which gives power.—O. S. M. in Success.

OUR BOYS AND GIRLS.

The Charm of Personality.

Explain it how we will, we know it is true that a great many owe much of their success to the power of a charming personality, a superb presence; and when we add to this, which is irresistible in men, the charm of beauty in women, can we wonder that there are many examples in history showing how the two combined have molded civilization, how they have changed the fate of nations, turned crowned heads, and influenced courts of justice?

Many a man has been led into complications which have ruined him financially and morally through this indescribable fascination of personality. There is no influence which can compare with it when expressed in its most potent form.

There are women who have no physical attractions, and yet they have such a charm of personality, such beauty of character, such grace of soul and poise of intellect that everybody thinks of them as beautiful. Loveliness and sweetness are more than a match for any degree of mere physical beauty.

We often hear girls lamenting that they are plain, that they have no physical charms like other girls, and they become sour and pessimistic, when, if they only realized it, they have that slumbering within them which, if awakened and developed, would infinitely more than compensate for any mere charm of face or grace of form, and would make them more popular, more beloved than many of the girls whom they now envy for their beauty.

Most women overestimate the power of mere physical beauty and underestimate the power of personal charm. Some of the great leaders of French society, who had infinitely more influence than the monarchs on the throne during their reign, were very plain physically. Madame Pompadour was anything but beautiful, and yet the king's influence was little compared with hers.

Cleopatra and Johanna of Naples had striking physical defects which marred their beauty. Madame De Staël, who declared that she would gladly give all of her learning and brilliancy in exchange for physical beauty, swayed the hearts of the great men of France with a personal charm which was absolutely irresistible.

It is true that physical beauty gives a mere temporary satisfaction to the eye; but it does not hold and fascinate the mind as the charm of personality does. There is an intellectual quality in the charm of manner which the ignorant physical beauty never possesses.

The ignorant woman, no matter how great her physical beauty, cannot hold the interest of intelligent men very long. There is an incongruity and disproportion in the combination of ignorance and beauty which men of brains cannot stand, so that the possession of mere physical beauty when associated with an ignorant mind is even a handicap.

Some one has said, "Beauty only has the start in the race." It frequently happens that the beauty is egotistic, overbearing and makes the mistake of expecting to be entertained by her admirers, and does not exert herself to please and hence never develops the charm of manner which beats any charm of face or form. The plain girl, however, is often superior in tact, for, being obliged to study human nature closely, in order to get the most out of companionship, she learns to depend upon this knowledge in her efforts to please. She is not dazzled by admiration, nor is she unduly confident when she obtains it that she will retain it.

Few of us realize how much we are influenced by a fine manner, a gracious personality; but it has influenced legislatures, it has swayed presidents, it has robbed kings of their power. It is true this power may be abused; but we cannot deny the fact that it is a tremendous force.

What fortunes have been made by men who possess this charm! Who can estimate the value of it to newspaper reporters and correspondents? It is said that there was secretly a private office on a place so exclusive that he could not enter it. All opposition seemed to give way before his magnetic personality. Doors which were barred to others would fly open to him.

There is something which comes from a great orator, which electrifies the audience, which seems to be independent of the words he utters—for many another man can speak the same words without producing one-hundredth part of the effect of that mysterious something which seems to emanate from the born orator's personality, which fascinates as if by magic.

The personalities which produce these marvelous effects are powerful magnets which attract from other personalities the qualities which dominate themselves, and these qualities are always positive. The man or woman who compels admiration always possesses some remarkable trait of nobility.

The wealth which everybody should strive for is that of a rich personality, a gracious manner, which will gain an entrance where wealth in money is the only riches. There is a wealth of personality, a richness of manner possible to you which would make money look ridiculous in comparison. No matter how poor you are, you can cultivate a charm of personality, a wealth beyond the reach of money or influence, which will make you welcome where the mere money millionaire cannot enter.

I know some exquisite characters who, though very poor, are not only welcome, but sought by the most exclusive circles for the wealth that inheres in themselves, beside which the most precious jewels and mere money wealth would look contemptible. Never cease your self-improvement, never cease to add to your mental wealth, to improve your manner, to cultivate this personal charm until you shall have tasted riches which cannot be bought.

There is a possible wealth in conversation alone which many a Croesus would give a fortune to possess, and all this is within the reach of the poorest boy and girl. The material for the wealth of refinement, the riches of culture, exists everywhere, is open to all. You can practice the power of personality every time you converse with any one; you can extract it from every book you can absorb it from travel, from the exquisitely mannered, in the street car, on the street, or wherever you go. Your whole life can be made a school for the acquisition of personal wealth, for the culture of self.—Success.

The Girl Nobody Liked.

She was sure that nobody like her. She had told herself so again and again, with a queer tightening about her heart that was like a real pain. And she had tossed her head and set her lips in a defiant smile. Nobody should know that she cared. Never!

It was on her sixteenth birthday that Aunt Elizabeth made a suggestion which caused the girl to open her eyes, and then to laugh a little. It was such an odd idea—so like Aunt Elizabeth!

"Then, I'm to 'hold up' everybody I meet till I've said something brilliant?" she observed.

"Not exactly," and Aunt Elizabeth smiled, untroubled. "But I've noticed that you pass your acquaintances with a mere nod or a curt 'good morning.' I wish you would try the experiment of staying something pleasant to each one, unless there is some good reason against it."

"It will grow rather tiresome," said the girl, and she shrugged her shoulders.

"Try it for a week," suggested Aunt Elizabeth; and, rather to her own surprise, the girl found herself promising.

She came very near forgetting her pledge when she met Mrs. Anderson on the street the next morning. In fact, she had passed with her usual unconscious pride when the recollection of her promise flashed into her mind. She prided herself on being a girl of her world, and she turned quickly.

"How is Jimmy today?" she said, speaking out the first thing that came into her head.

There was a good deal of detail in Mrs. Anderson's answer. Jimmy had been sick with the measles, and then had caught cold and been worse. Mrs. Anderson poured out her story as if it was a relief to find a listener, and as she talked on, that particular listener found herself more interested than she would have believed possible in Jimmy and his mother. She said that she had some oleograph-books which Jimmy might enjoy looking over, and Mrs. Anderson flushed and thanked her with more gratitude than the slight favor seemed to warrant.

At the very next corner was Cissy Baily, and the girl wondered if her promise covered the washerwoman's daughter and people of that sort. But she did not let herself wonder very long.

"It was very kind of you to bring home the clothes so early last week, Cissy. I was in a hurry for that shirt-waist."

Cissy Baily did not know what to answer. She smiled in an embarrassed way, and looking up and then down. But the girl whom nobody liked had seen something in the uplifted eyes which warmed her heart and made that one-sided conversation something to remember.

The day went by, and she did not find opportunity to say anything very brilliant. She met Mrs. Wainwright, and she would like to read the book she had just finished, and she patted little Barara Smith's soft cheeks as she inquired if the new baby sister had grown at all. When she could think of nothing else, she said, "Hasn't this been a beautiful day?" and her earnestness rather surprised some people, who had not had opportunities for realizing that there was anything unusual about the day.

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By the time the week was over the girl whom nobody liked had learned a valuable lesson. She had found out that hearts respond to cordiality and kindness, and that the strings of one musical instrument vibrate in unison with those of another. It is not a new discovery, since long ago it was written in a certain wise book: "A man that hath friends must show himself friendly"; yet this is one of the truths that each person must re-discover on his own account. And the girl who was learning to love every one and was tasting the joy of being loved, thanked God that she had not waited any longer before finding out the wonder of a secret for herself.—Buffalo Union and Times.

GAMBLERS, BIG AND LITTLE.

During the past week another example of "high financing" as it is called on Wall street has come to light. The president of a great bank bought great blocks of "Consolidated Ice," one of the by-products of prosperity. A few "financiers" with him tried to force the price of this stock up to a fancy figure and then unload it on an unsuspecting public as Ryan and Belmont unloaded the fictitious sales and buy all the stock that was offered required money—plenty of it. The banker had the money of his depositors. This he threw into his Wall Street operations. The cash was drawn out in blocks of a hundred thousand dollars or so on notes signed by a mere messenger boy.

Of course the banker expected to pay it all back. It was borrowed only until the deal on "the Street" could be put through. But the deal failed. The bottom fell out of "Consolidated Ice" stock and the banker and his friends were caught.

The financial world affects to be horrified at the disclosures of crookedness in connection with the deal. They are pretty bad, no doubt. But are the methods of this banker and his friends any worse than the methods of Ryan and Belmont and hundreds of other financiers on the "Street?" Fictitious capitalization, "fake" sales of stock to raise the quotations on the market and "padding" of prices stocks whose principal constituents are "wind and water" on unsuspecting buyers—these are the everyday methods of the "Street."

Once in a while a "deal" fails before the promoters can get the stock of their hands, and then there are revelations of crookedness which make honest men stand aghast. "Wind and water" on unsuspecting buyers—these are the everyday methods of the "Street."

THE DOWNWARD TENDENCY OF THE SALOON BUSINESS.

However unwilling a Catholic may be to have his name associated with any political movement against the saloon, however he may deprecate and disagree with some of the principles and methods of those who would do away with the saloon altogether, there are times when the most conservative clergymen and laymen of the Church feel it a conscientious duty to speak out and oppose the doings of the saloon element; for whatever may be said of the many good men in the saloon business, it is unquestionable that the tendency of that business is downward and not upward.

We saw, for instance, only the other day, how Archbishop Bruchesi of Montreal had to protest publicly against the granting of superfluous liquor licenses in that city. Archbishop Bruchesi is no fanatic on this subject. Yet he was constrained to take this stand by force of circumstances. He was constrained to say: "We have entirely too many saloons, and some of them are open all night. Sunday is ignored; the wages of the poor are being squandered, until the saloon is a menace and a danger, a shame and a disgrace."

Similarly in Fall River at a reception given, recently, to Bishop Feehan by the Young Men's Irish-American Temperance Society, the head of the Fall River diocese severely criticized saloon conditions in that city, particularly with reference to the selling of liquor on Sunday, and he intimated that unless there was a marked improvement in the observance of the Sunday law, concerted action would be taken to secure a remedy. Father Cassidy, chancellor of the Fall River diocese, also spoke on the same subject, and his remarks, as given in the Boston Herald of Oct. 12, indicate the downward tendency of the liquor business is not unknown to him.

He said: "I am pleased to find the words Irish-American attached to the name of your society. They stand as a protest against the association of Irishmen with the conduct of the liquor business. There should be sufficient pride among them to wipe out the odium that is connected with liquor selling."

"It is a bad business to be in, and every Irishman should get out of it. We propose to help them get out of it by creating a sentiment in this city in favor of total abstinence."

"Minions of the saloon-keepers have come to me since I preached in the Cathedral on drunkenness among women and Sunday sales at the hotels, and tried to

get me to shut my mouth on the evil by saying that I was familiar with the conditions existing in Fall River. "I am not to be told by any one about such conditions, for I am familiar with them by first hand knowledge."

Theoretically and academically the liquor business is just as good and legitimate as any other. Theoretically and academically a saloon-keeper may be just as good and honest and excellent a man as if he were engaged in any other line of business. But practically we know (as the Fathers of the Baltimore Council knew and said) that the business is a dangerous one for a man to be in, and that he would better be out of it than in it.

THE CHURCH UNIVERSAL.

The fact that the Catholic Church has more communicants than all the other churches and sects combined rightfully entitles it to the designation as the church universal. Not only in numbers, but in the geographical breadth of the Church does it merit such designation. And if this were not true, the history of the Church from the earliest days to the present time serves to impress upon the mind its universality. These things alone are sufficient to show the main contention of the Catholic Church that it is the Church universal and hence must be the same Church as that founded by our Lord.

When Christ selected his twelve apostles he commanded them to teach others and to observe all things that he had told them. In the words of our Saviour is sufficient evidence of the primacy of his teachers and of the power conferred upon his Church and teachers. Matthew records our Lord as saying (Matthew, 18): "All power is given to me in heaven and in earth." That this power was conferred upon his teachers is plainly stated in John xx, 21: "As my Father hath sent me, I also send you." Further, when our Lord spoke to Peter, saying that upon him he founded His Church, and commanding him to feed His sheep, and to feed His lambs, the meaning is evident that our Lord conferred the same powers which He had received from His Father in heaven upon His divinely appointed teachers to teach and instruct the people of the world, the apostles, Bishops, priests and laymen.

And from the foundation of the Church, the history of the organization is one unbroken fulfillment of the promises of our Lord. For 1900 years her teachings have remained unchanged, and in all this time, facing all the dissensions of the world, she has spread out and encompassed every nation, and stands today fuller of the vigor which makes for life than ever before. God is with the Church as He was in the beginning, and as He will be to the end. With this strength to hold it up, no dissension can weaken it in its work, and nothing can interrupt its onward march.—Intermountain Catholic.

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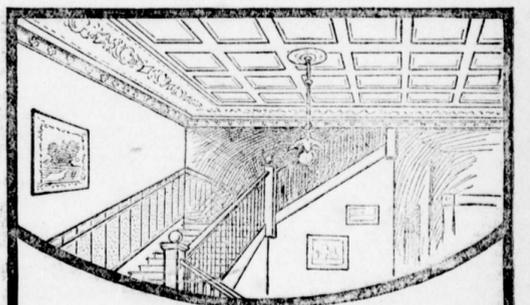
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MINISTER LIKENS DIVORCE TO MURDER. Cleveland Leader.

Calling divorce a crime, emphasizing the permanence of the wedded relation, Rev. H. P. Schardt, pastor of Grace Lutheran Church, in the first of a series on marriage, called matrimony one of God's choicest blessings on earth. He said: "Marriage is a divine institution, given by God to help fill out man's life and complete his happiness. A happy marriage is one of God's greatest and choicest blessings on earth. A happy marriage brings out the best and noblest in man and woman. Marriage makes homes, and a happy home is the fairest spot on earth."

"Marriage is undoubtedly the most serious and important act of our lives, to men as well as to women. Why? Because it is for life, and the consequences of a mistake made in choosing the partner to one's union must be borne to the end of life. For life? Yes. When this holy estate was instituted and Adam took the woman from the hands of God, He said: 'Therefore, shall a man leave his father and his mother and cling unto his wife and they shall be one flesh.' The very expression, 'one flesh,' indicates that marriage is indissoluble according to the intention and laws of God. As you cannot separate or divide 'one flesh,' without committing the crime of murder, just so two persons once united in marriage unto one flesh cannot be divorced without committing a crime before God."

"Hence it is also written: 'What, therefore, God hath joined together let no man put asunder.'"



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