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CHATS WITH YOUNG MEN.

When to Get Busy. When you are worried.
When you have been disappointed.
When the outlook seems hopeless.
When the best girl in the world

throws you over.
When people repeat the things your friends have said about you.
When the goal seems about as im possible as the pot of gold at the end

of a rainbow.
When the scheme on which you've staked everything goes up.
When you have about concluded that

there is no use trying any more.

When everything and everybody When everything and everybody seems to conspire to keep you down.
When the world and everything in it appears to be going to the dogs and you feel ready to go along.
There is no cure like it.

Real Success.

Real Success.

It is amazing to notice how many men in this country are struggling for real success, and yet are missing the very goal at which they aim. The very flerceness of their pursuit, the unnatural methods they empley, and the tremendous strain they put upon their faculties, wreck their lives and make the success at which they aim an absolute impossibility. What is wealth absolute impossibility. What is wealth and position worth if one's life is wrecked in attaining it?

It seems strange that men should

pursue what they call success at a pace that kills, or with a strain that ruins the thinking faculties, and an unnatural zest which crushes out all the finer and nobler instincts.

Repose, harmony and leisure are necessary for real growth, for higher

attainment. How much attention is paid by the average young man, in his mad rush to get rich, to sell culture, to the attain ment of personal refinement, and the higher and finer education of his nobler

How can a man who has only beer trained to grab and to hold, know anything of the finer sentiments which sway noble souls?

Success-Repellers.

There are thousands of men who are working as clerks, or in very ordinary salaried positions, who might have been employers or proprietors themselves but for some unfortunate weakness, some little deficiency in their natures, or some peculiarity,—something which might have been remedied by a a little discipline and self-study in youth. It is not an unusual thing to you a man in some subordinate sitsee a man in some subordinate sit-uation who, but for one of these little lacks, would have been a bolder man than his employer. And so he has to submit to the humiliation of plodding through life in a medicare position when he feels conscious that he has superior ability to these are over them. II. It is tragic to see thousands of people constantly pushing away from themselves through life the very success they are trying to achieve—pushing it away because they do not control a hot temper, because of some little indiscretion, or other weakness or lack when he feels conscious that he has discretion, or other weakness or lack their nature. Others are always driving success

away from them, by their doubts their fears, their lack of courage, their lack fears, their lack of confidence, their lack of confidence—driving it away by thought habits which repel success conditions. They never make themselves magnets to attract success, but ep so many enemies of achievement their mind that there is no home for harmony there, no place for a strong purpose. They hold the failure thought, the doubt thought, the thought, the doubt thought, the poverty thought, instead of clinging to the success thought, the thought of abundance, until they attract achiev. ment and plenty.-Success.

Little Things.

Little things are found everywhere, in the social and in the spiritual world; and who will deny that the world; and who will delay the things sometimes count more than the large ones. The importance of little things in the world is very acts of charity come they are appreci-

Take the little acorn lying on the whatever, and in a few years in place of the acorn you find a large spreading oak tree. It does not seem possible that anything so large as the oak could

grow from so tiny a thing as an acorn.
It is the same with honesty. If a
person is honest in doing little things e will be honest in doing great things.
It is the same in regard to everyday
fe. He who is faithful in tending to the little duties of life will also be faithful in tending to the greater ones.

The Deadly Cicarette.

The Deadly Cicarette.

Magistrate Crane, of New York City, says: "Ninety nine out of a hundred boys between the ages of ten and seventeen years who come before me charged with crime have their fingers disfigured by yellow cigarette stains.

. I am not a crank on this subject. I do not care to pose as a reformer, but it is my opinion that cigarettes will do more than liquor to ruin boys. When you have arraigned before you boys hopelessly deal through the excessive use of cigarettes, boys who have stolen their sisters' earrings, boys who absolutely refuse to work, who do not but gamble and steal, you can not help seeing that there is some direct cause; and a great deal of this boyhood crime is, in my mind, easy to trage to the deadly algorithm. direct cause; and a great deal of this boyhood crime is, in my mind, easy to trace to the deadly cigarette. There is something in the poison of the cigar-ette that seems to get into the system of the boy and to destroy all moral fiber."

We are all looking for that bird which sings to us the higher and more satis-fying meanings of life-and there are instants when all men have a happiness or an enlightenment that shines back to them across the years of memory. How hard it is for us to understand even the values that are involved in our own lives; and, if so, how much more different it is to judge the con-duct and careers of others. The appar-ently successful life may be misspent by all the higher standards, and "the men who have failed" may really have had the truest success.—Catholic Citi

Took the Lead, in Spite of Poverty. "Whatever Sheridan had done or chosen to do," says Lord Byron, "has been par excellence, always the best of its kind. He has written the best com edy, the best opera, the best farce, the best address, and, to crown all, deliv-

ered the very best oration ever con-ceived or heard in this country."

In his seventh year he was placed under the tuition of Samuel Whyte, of Grafton street, Dublin. Here he was regarded as "a most impenetrable regarded dance." dunce." He was next sent to Harrow, England, where he "contrived to win the affection, and even admiration of the whole school by his frank and genial ways, and by the occasional gleams of superior intellect which broke through all the indolence and indifference of his

all the indolence and indifference of his manner," says Stainforth.

"I saw in him," writes Dr. Parr, then one of the teachers in Harrow, "vestiges of superior intellect. His eye, his countenance, his general manner, were striking. His answers to any common question were prompt and acute. He knew the esteem and even admiration which somehow or other all his schoolfellows felt for him. He was mis schoolenows left for him. He was mischievous enough, but his pranks were accompanied by a sort of vivacity and cheerfulness which delighted Sumner (the principal) and myself." his schoolfellows felt for him.

Sumner (the principal) and mysell.

In his eighteenth year he was recalled from Harrow. Though at this time he had made some progress in Greek, it is said he was unable to spell English. He never attended any university. The limited means of his versity. The limited means of his father would not permit such a step. Sheridan's life henceforth reads more

like a romance than a sober matter of fact biography. He began it as a hopeless literary adventurer. Yet nothing failed him. Position, fame and fortune failed him. Position, fame and fortune he grasped at as if they were his birthright. "The poor, unknown youth," writes Taine, "wretched translator of an unreasonable Greek sophist, who at twenty walked about Bath in a red waisteast and a cocked hat, destitute waistcoat and a cocked hat, destitute waistcoat and a cocked nat, destructed hope and ever conscious of the emptiness of his pocket, gained the heart of the most admired beauty and musician of her time (Miss Linley), carried her off from ten rich, elegant and titled adorers, fought with the best hoaxed of the ten, beat him, and carried by storm the curiosity of the public. Then, challenging glory and wealth, he placed successively on the stage the most diverse and the most applauded dramas, comedies, farces, operas, serious verse; he bought and worked a large theatre ne bought and worked a large theatre without a farthing, inaugurated a reign of successes and pecuniary adreign of successes and pecuniary advantages, and led a life of elegance amid the enjoyments of social and domestic joys, surrounded by universal admiration and wonder. Thence, aspiring yet higher, he conquered power, entered the House of Commons, showed himself a match for the first practure. himself a match for the first orators, op-posed Pitt, accused Warren Hastings, supported Fox, sustained with eclat disinterestedness and constancy a most difficult and generous part, becar of three or four of the most noted men in England, and equal of the greatest in the end Receiver General of the Duchy of Cornwall and Treasurer to the Fleet. In every career he took the lead." lords, the friend of a royal prince,

they heard the following true story, some souls might be brought to the Master, and a little child would lead

them!
About two years ago, while my choisboys were standing in the sacristy waiting for services to begin, I noticed for several Sunday evenings a little fellow about twelve years of age looking in the open door, and wistfully and earn estly watching the train of red cassocks and white surplices that were ready to march into the sanctuary. march into the sanctuary.
"Who is that by?" I asked, on the

and when I went towards him he stood his ground like a man.

His big blue eyes widened, when I spoke pleasantly to him.

"Am glad to see you, Charlie; do you like to watch the choir boys?"

"Yes, sir," and an unspoken wish shone on his face. He was a bright, manly looking lad, and I was pleased with his appearance.

with his appearance.
After a moment, during which he never took his eyes from my tace, he

"Could I be a choir boy?"
"But you don't believe in the Catholic church, Charlie!" "Won't you give me a chance,

even surpassing his Catholic companions in respectful devotion, and listening breathlessly to every word that fell from the lips of the priest who preached the evening sermon. Sunday nights we have sermons of a doctrinal nature, followed by Benediction. Charlie never flagged in attention! Every Sunday evening he was there, and the boys never once referred to his being a Protestant, at least in my hearing.

One evening he lingered, after the boys had said good night.

"Well, Charlie," I said, "tired of being a choir boy?"
How he looked at me!

being a choir boy?"
How he looked at me! "Oh, Father! No indeed, but Father,

may I be a Catholic?" I put my arm around him-I couldn't help it, the little face was so serious!
"Certainly, my son, but your parents
must be consulted, and give consent."
"Why, Father, I brought them to church every Sunday, to see me in my choir-clothes and mother says she would be glad if I were good enough to be a Catholic."

I inquired his address, and I went to see his parents soon after this. I found they were unbaptized Protestants, and of course not one of the six children

had ever been baptized. I talked about Charlie, and found both parents were not only willing to see Charlie instructed and baptized, but wished the same for themselves and the rest of the household.

The end is soon told.

I instructed the little apostle, and his father and mother, and baptized them and all the brothers and sisters, eight in all. He was soon confirmed and made his first Communion, and then encouraged and helped the rest. All are now fervent converts, and the little choir-boy still is seen each Sunday, in the sanctuary, rejoicing in his new-found treasure of faith and lifting his

innocent heart in prayer.

Who knows but some day he may stand on the altar-steps; and break the Bread of the Word to starving souls who are yearning for just such an

Friends of the mission work, rass on this true story; perhaps somewhere there may be another father and mother who need "a little child to lead them." (Rev.) Richard W. Alexander, in the

THE CHURCH AND SOCIAL WORK.

Those who are especially interested in educational matters could scarcely fail to be attracted by the announce ment something over a year ago that ment something over a year age that one of our great eastern universities was about to establish a new depart-ment. In spite of the fact that there are not a few who consider that our are not a few who consider that our modern universities are only too prone to take up with fads and novelties in education, and that consequently new departments are founded more frequently than is good for education, it is not ly than is good for education, it is lost an every-year occurrence to have the important event of a department foundation decreed by the faculty. This newly - created branch of university education was for the training of social workers—that is, for persons who would take up the vocation of caring for the poor in the various ways that modern organized charity had developed. To he Catholic observer this new department can scarcely help but be of special interest, since it expresses the acknowledgement of at least the partial failure of certain one sided doctrines promulgated extensively since the so-called Reformation. Justification by faith alone was pro

claimed by the Protestants against Catholic faith to be quite sufficient for salvation. Good works were supposed to be of secondary or no absolute in to be of secondary or no austrate importance. In the course, however, of the determination of just what the scaffolding of faith must be as erected by each individual from the study of ecriptures, there has come a gradual lack of true interest in the things of OUR BOYS AND GIRLS.

THE APOSTOLATE OF CHILDHOOD.

THE APOSTOLATE OF CHILDHOOD. universities. Harvard's theological department, which used to be one of the most important branches of the university, has diminished in attendance to such an extent as now to be perhaps the least significant, in numbers at least. In place of it—or, perhaps to state it better, as an adjunct to it—there is now established the department for social workers in which, quite regreat. The world is so large and so many cruel and heartless things are said and done that when the little and a train of altar-boys, methinks, if there is now established the department for social workers in which, quite regardless of faith, men and women shall be taught the best methods of helping their fellow-men. Luther's doctrine started in faith without works. It promises to end up in works without faith as its principal shibboleth.

In the meantime there is no doubt that social work, which is the latest term for that active charity towards

"Who is that by?" I asked, on the third Sunday evening.
"Father, he's a Protestant. He is Charlie X——." I looked around, but Charlie had disappeared. However, the next Sunday night he was there, and when I went towards him he stood his ground like a man.

His big blue eyes widened, when I spoke pleasantly to him.

"Am glad to see you, Charlie; do you like to watch the choir-boys?"

"Yes, sir," and an unspoken wish shone on his face. He was a bright, where lapting lad, and I was pleased the churches in social work, which is the latest that social work, which with regard to the ineffectiveness of the churches in social work in one of the prominent New York Protestant journals during the past few weeks. One eminent clergymen among our sep arated brethren has insisted that the arated brethren has insisted that the churches are not doing their proper share of social work, and that just inasmuch as they are not, they are failing in their primal duty. He has even suggested that the Catholic church is not taking that care for the uplift of the poor and the needy that should be expected of it if it is to be considered as the church of Christ in the modern times. In making this criticism, however, he has utterly failed to recognize some of the features of Catholic church work. While our parish churches them. boyhood crime is, in my mind, easy to trace to the deadly cigarette. There is something in the poison of the cigarette that seems to get into the system of the boy and to destroy all moral fiber."

The values in Life.

There is a fable of a monk, who, one day, went into the woods and heard a bird break into song. He listened to a bird break into song. He listened to a trill or two, and found, on his return, that he was a stranger at the gates of the monastery, for he had been away fifty years, and there was only one aged monk there was only one aged monk there who recognized him.

What is the meaning of this fable? That there are moments when we achieve either by a true intuition or a good impulse or a divine inspiration, more of the value of life than all the toil and moil of years seem to have given us.

"Wow, do give me a chance, father?"

The words struck me particularly, and the wardrobe, to look up a spare me. I turned away to look up a spare me. I turned away to look up a spare me. I turned away to look up a spare me. I turned away to look up a spare me. I turned away to look up a spare me. I turned away to look up a spare me. I turned away to look up a spare me. I turned away to look up a spare me. I turned away to look up a spare me. I turned away to look up a spare me. I turned away to look up a spare me. I turned away to look up a spare me. I turned away to look up a spare me. I turned away to look up a spare me. I wall he needy that should be expected of it if it is to be considered as the church of Christ in the modern times. In making this criticism, how ever, he has utterly failed to recognize work. While our parish churches them boy, when, fully equipped in castilities had been and work, but the see on; and I helped him.

What is the meaning of this fable? That there are moments when we achieve what the medial of the lines. "Wow, do as the other boys do," I while years, and there was only one aged monk there w

engaged in such work. Each of the large cities has one or more orphan asylums where the children of the poor are cared for; the larger cities at least have their foundling asylums, in which unfortunate waifs who have been abandoned are given the best possible chance to start life on an equality with others. Besides, there are many places where there are homes for the aged, and all aged, and all of the Catholic hospitals are engaged of the Catholic hospitals are algosted in social work of the highest order. It is especially at the beginning of life when humanity is helpless, and towards the end of it when in second child ishness man need again the care of his mess man need again the care of his ness man need again the care of his earlier years, that church social work is most in place. Considering the comparative poverty of Catholics, the amount of social good thus accomplished is far beyond that of any of the sects.

There are other features of Catholic There are other features of Catholic

social work that must be mentioned. There are many special organizations which care for definite details of social need. In most of the large cities there are now Catholic organizations for prison visiting which accomplish an un-told amount of good. Wherever the St. Vincent de Paul Society is estab-lished social uplift is being accomplished as almost under no other circumstances. This is the sort of charity that is absolutely genuiue, since it fulfills that great definition which de clares that the charity which does not do as much for the doer of it as for the recipient, is to be at least suspect. Then there are the homes for the incurable—cancer and consumptive patients or sufferers from the inevitably advancing maladies of the nervous system plished as almost under no other circuming maladies of the nervous system that never give up their hold on their victim. These are the true social needs and their answers. It is not in any spirit of self-complac-

ency that we thus enumerate the Cath-

ency that we thus enumerate the Cath-olic church's good work, but to vindi-cate her fulfillment of her mission and to point out how well she wears this mark of her divine calling. For our own people it is extremely important to realize that more and more men are coming to indee of the efficacy of religto realize that more and more men are coming to judge of the efficacy of religion, of the truth of its doctrines and the propriety of its claims, by the amount of charity in the sense of social work, benefit for others which they see its members accomplishing. Ozanam's determination to found the St. Vincent de Paul Society was an inspiration. He had heard it said over and over again that the spirit of the church was ad and that she was no longer cap able of fulfilling her mission of uplifting society. He was asked to show where were her works, and so he set about es tablishing that worderful institution which has accomplished so much and which represents so well the true spirit which represents so well the true spirit of the church. Every Catholic, then, who has the progress of the church at heart must bear in mind that his first duty is to further in every way that he can the social purposes that she has in view and endeavor to help by word and deed her great charitable institutions. We commented a few weeks ago on the supposed prosperity but the really awful poverty which has developed in our large cities in modern times. Social poverty which has developed in our large cities in modern times. Social needs are greater than they ever were before. There is no possible doubt left of the truth of the scriptural expression "The poor ye have always with ye." Material prosperity for from lessening, has increased their far from lessening, has increased their number, and, therefore, increased the opportunities for doing good that must be accomplished by Christianity if it is to accomplish the greatest mission set for it by its Divine Founder.—Catholie Union and Times.

EPISCOPAL ADVENTURES.

DESCRIPTION OF A TYPICAL PASTORAL VISITATION BY A EISHOP IN INDIA. From the Bombay Examiner,

During the recent visit of His Lord During the recent visit of the Lord-ship Dr. Bottero to Archbishop's house we have been treated to some interest-ing conversations about his diocese of Kumbakonam, which were quite fresh

and yet it contains \$7,000 Catholics of a total of 3,000,000—one Catholic in every thirty-five of the population. Out of the Catholic community about three-fifths are pariahs—that is to say, low class people who never belonged to any recognized caste of Hinduism and who were in all probability the conquered aborigines of the district—as well as outcasts—those who formerly belonged to a caste, but have lost their membership by breach of caste rules. The remaining two fifths are of caste people, of whom, however, only four are Brahmins. The bulk of the conversions were made either by Father de Nobili or those who worked with and succeeded him in the sever teenth and eight enth him in the severteenth and eighteenth centuries; they form a large body of hereditary Catholics, who maintain

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their caste distinction with unbroken

tenacity to this day.

His Lordship entertained us by describing a typical pastoral visitation which he made last September and October to the stations of Mayavaram, Fillavadandy, Erookoor and Tranquebar. The rains were not due before the middle of October, but as they suddenly came down three weeks before, His Lordship seems to have spent most of his time drenched to the skin, having nothing but bamboo huts covered with leaky palm leaf roofs for a shelter. The tenacity to this day. leaky palm leaf roofs for a shelter. leaky pain lear roots for a shelter. The natural result was a few weeks of fever and dysentery, in spite of which the work of the visitation still went on. And observe, His Lordship is an old

man of sixty eight, who has spent forty-five years in India! The way of conducting the visitation is interesting. Among other details there is the summoning of the villagers to the station fixed. Then follows a public interesting of the visitation of the station public instruction on confession, in which the examination of conscience according to the commandments is gone through. After this there is the reconthrough. After this there is the reconciliation of villages or castes who have quarreled and are "not on speaking terms"—this being necessary before they can come to confession. Towards evening the confessions begin, and His Lordship has to bear them—perhaps three hundred confessions in a single evening. Afterwards Confirmation is given.

On account of the observance of caste there are distinct places in the churches or chapels for caste and non caste people. Formerly there used to be a wall between them, but this has gradually been abolished, and a mere differ ence of place is observed. Recently a movement for breaking down caste and for the introduction of European ways of living was compared by cortain law. of living was commenced by certain lay-men. Consequently those of the caste people who wish can go among the pariahs at services, but the pariahs stick together and show no disposition to intrude themselves on the caste stick together and show no disposition to intruce themselves on the caste people. His Lordship bears witness to the fact that the pariahs, in spite of de-fects incidental to their condition, make good and devout Christians. One of their difficulties is to avoid being mor-ally forced to take part in these for ally forced to take part in "bearing the tom-tom" round the pagoda with the Hindus. Where the Christians form a strong body they can assert their liberties; but where they are few, the refusal to take part in such pagan ceremonies—to the extent of tom tom eremonies—to the extent of tom tom ing at least—means to them loss of em ployment and consequent starvation.



A Fearful Case.

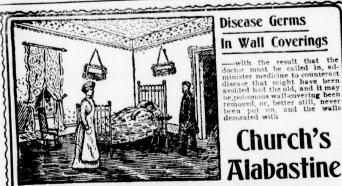
THORNHILL, Ont., Nov. 29, 1899.

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