The best portions of a good man's ife—his little nameless, unremembered acts of kindness and of love. Hard Work.

"It seems to me every work is hard." Dear child, I know what you mean. But is it not a little bit your fault? Do you not think of the hardness more than of the opportunity, of the denial more than of the privilege, and so make your task heavy? When one loves work and loves God and loves his fellows, nothing is hard, and he chooses a difficult place only because he wishes to do all he can.

Guideposts on the Path of Life. To be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars ; to to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ, and to spend as much time as you can with body and with spirit, in God's out-ofdoors-these are little guideposts on the footpath to peace. - Henry Van Dyke. A Christian's Rights.

Most sacred and inalienable of all rights is the right of helplessness to protection from the strong, of ignorance to counsel from the wise. If we give our protection and counsel grudgingly, or in churlish, unkind manner even to the stranger that is in our gates, we are not Christians and deserve to be stripped of what little wisdom and strength we have hoarded.

Work Essential to Success

There is nothing which stunts the growth, or cripples steady and persistent development more than being made dissatisfied with downright hard work, which, after all, is the great secret of achievement.

It is cruel to suggest false ideals,

hopeless attainments, improbable success to a boy or a girl. It is cruel to make either chafe under the discipline and drill which alone can make achievement possible.

ny a youth has been handicapped in his struggle to get on, and kept from the goal he might have reached, by who have made him dissatisfied with the ordinary routine of his daily work, by suggesting that his talents and his genius would enable him to win without drudgery .- Success.

Kindness in Business.

The world is full of heavy-hearted people. We meet men every day of whom when we look into their eyes we know that their hearts are like lead. Sometimes they are rich people who have in abundance the things that men st envy; but neither a soft-cushioned carriage with thoroughbred horses nor a richly caparisoned yacht with fast speeding sails is able to out-fly the enemies of gladness which load down the human heart with burdens that the world has no power to take away.

The first secret of a light heart is riendship. We can never be quite in friendship. We can never be quite in despair so long as we are conscious that we have good, strong, noble friends whose hearts are true to us. It is a great mistake to live in this world without cultivating friends. We do not mean doing it in any commercial way in order that they may stand by yo when you need them; but we mean that our hearts should come into sympathetic touch with good people, so that we shall draw daily gladness and sunshine from the knowledge of their sympathy and appreciation.

How to Reach the t"Nowhere" Goal tell and grew no better.

He told St. Bernard, who was his

Do not put yourself to inconvenience to be orderly in your room, or elseyou can put things where they belong.

Never bother about your papers or letters; leave them scattered on your desk. Don't file away anything, for it will answer themselves if you leave them long enough. Confusion and disorder are characteristic of "nobodie

Do not be particular about syour dress. It does not matter to a "nobody" whether his linen is soiled or whether his finger-nails are clean or his clothing well brushed. trouble to black the heels of your boots; very few people will see them, and those who do are too particular for com-

Give yourself no concern about your manners. If you are a clerk, be as curt and gruff as you please to customers. Do not try to control your temper or to restrain your ill-humor. Act naturally. Do not tire yourself with your work.
Take things easy. Life is too long to hurry about anything.
Do not try to decide things; let them

"slide" and they will finally decide themselves. Do not rely on yourself; lean on some one; it will save you the trouble of thinking or acting. Be a "wishy-washy" fellow, well mated with every one; agree with everybody; antagonize no one, and you will make neither friends nor enemies.—Success.

in a new lot I shall try it in the grain."

In November he wrote: "I fear that to take less food than I now do would injure my health-else I would fast On December 6 he made this record

"Day before yesterday I fasted and took a cold shower bath. My diet is apples, potatoes, nuts and unleavened oread. No water—scarcely a mouthful week." bread. Mind you, this was before he becam

a Catholic, while he was living in the great city of New York, and working hard in a bakery!

At that time, too, he drew up these easons for not eating animal food:

1. It does not feed the spirit. 2. It stimulates the animal propensi

It is taking animal life when the other kingdoms offer sufficient and bet-ter nourishment. Slaughter strengthens the lower

It is the chief cause of the slavery

of the kitchen.
6. It generates in the body the diseases animals are subject to and encourages in man their bestiality.
7. Its odor is offensive and its ap-

earance is unesthetic. We may smile at some of those rea-ons, but we may well admire the steadfast will and the aspiration after spirituality that made that young man cling to the purpose expressed in them—to eat no meat.

## OUR BOYS AND GIRLS.

What to Cultivate.

How would you like to try to culti-ate the following habits? An unaffected, soft, distinct, silver-

The art of pleasing those around you, and seeming pleased with them and all they may do for you.

The charm of making little sacrifices

The habit of making allowances for the opinions, feelings or prejudices of An erect carriage and sound body

The art of smiling at the twice-told

A generous heart and hand for all in

Boys Wanted.

Men are wanted. So they are. But boys are wanted, honest, manly, noble boys. Such boys will make the desired Some one has declared, and truly, that these boys should possess ter points, which are thus given honesty, intelligence, activity, indutry, obedience, steadiness, willingness indusoliteness, neatness, truthfulness. thousand first-rate places are open for one thousand boys who come up to the standard. Each boy can suit his taste as to the kind of business he would pre-fer. The places are ready in every kind of occupation. Many of them are filled by boys who lack some important qualification; but they will soon be vacant because the boys have been poisoned by reading books, such as they would never dare to show their fathers and would be ashamed to have their mothers see. The impure thoughts suggested by these books will often lead to vicious acts, the boys' mind is destroved, and their places are given to others. Distinguished clergymen, skill-ful physicians, successful merchants most all soon leave their places for somebody else to fill. One by one they are removed by death. Mind your ten removed by death. removed by death. Mind your ten points, boys; they will prepare you to step into vacancies in the front rank.

Frequent Confession. Once upon a time there was a monk who had a great dislike to confession, and the devil put it into his head that it was no use of his going every we ause he always had the same sins to

abbot, of his temptation, and the saint desired him to take a large pitcher where. Drop your overshoes, hat, overcoat, and other wearing apparel, wherever you happen to be when you remove them. "Some other time" repeat the process for several repeat the process with water, and leave it at the gate of RECENT EVENTS IN ENGLAND. weeks, and then one day he bade him empty the pitcher and bring it to

The monk did as he was told; St. takes too much time. Don't hurry about answering letters, for many of them pitcher and tell him what he saw

"I see nothing, Father Abbot."

"Are there no slugs, or insects, or dirt of any kind?" asked St. Bernard. No, it is perfectly clean; the water has washed it and prevented anything sticking to the bottom," said the

That is just what your weekly con fession does to you, my son," replied the abbot; "it washes your soul and keeps it pure, and prevents sin and im perfections cleaving to it."

Mortification of St. Aloysius. The mortification practiced by St. Aloysius was hardly credible. Not being in the way of procuring the simple instruments of penance in use among religious communities, he invented tome of his own. For lack of an ed some of his own. For lack of an ordinary discipline, he made a scourge out of seven leathern straps; in thes he fastemed shap nails and fragments of broken iron chain, and with this cruel weapon he daily scourged his naked shoulders so that all the walls and floor of his room were bescattered

with his blood.

Instead of the ordinary spiked chain

dumb or blind; but, when one is all three, it would seem almost an impos sibility for him to win success; l'homas Stringer a fifteen year who is being educated at the Perkins Institute, Boston, Massachusetts, is pro-bably destined to be known as the ce f-

blind inventor. An attack of spinal meningitis left him without sight or hearing. Then ais mother died, and, until he was five years old, he had no more knowledge than a puppy or a kitten. He could not even walk, but used to crawl around backward like a crab, having learned, doubtless, that, when he went forward, he was liable to bump himself. The only sounds he uttered were fretful groans, unless excited, and then he

ould scream and tear his clothes.

When Tom entered the institute, he was five years old. It seemed a hope-less task to try to make a man of him. It was a long time before he was taught stand or walk. It was many months before a ray of light seemed to way to his little, imprisoned intellect. At length, however, the wonderful was achieved, and from that time on his mind expanded very rapidly. To-day, e is as bright and intelligent as most oys of his age. In fact, in some things he is even more so, as, for instance, in

iventiveness.
While in the kindergarten, his favorite amusement was to talk about elec tricity, and his questions frequently puzzled his teachers. He never rested until he understood.

while spending a vacation on a farm, near Wrentham, Massachusetts, he put a complete set of electric bells in the house, and constructed an elevator in which he could lift himself to the loft of a barn. He puts weights on the barn windows, replaced a button on the smokehouse with ingeniously contrived latch, and

and seeming pleased with them and all they may do for you.

The charm of making little sacrifices quite naturally, as if of no account to appliances as are used in the educa-tion of the deaf and blind and with his tutor or interpreter, Tom was able keep up with the class. He was the center of a loving solicitude, and the teachers agreed that the spirit of chivalry his condition aroused among the other boys more than compensated them for the slight inattention his presence occasioned. Wherever Tom goes, or wherever he is heard of, his patience and bravery awaken love. In the institute he is known as "Tommy the beloved."

Tom can swim, row and ride a wheel, He knows as much about the streets of Boston as does the average person who sees. He has traveled considerably. Once he visited the United States mint at Philadelphia, and on another occasion he was received by the late William McKinley at the White House. In the late President's presence, he was told not to sit down. At first he demurred, saying that he was tired, and that there were enough chairs for the President to sit down also; but, when it was explained to him that he would showing proper respect for the President if he sat, he was glad to stand.

Tom's contribution to the school exercises of 1899, held in the Boston Theater, was an essay, entitled "Two Boston Boys," in which he set forth the difference between a Puritan boy of 1690 and a Boston boy of 1899. He designed an ingenious set of pictures representing an old stage coach and horses of 1690, and a trolley-car of to-day, the sailing vessel in which the Puritans came over, the beacon on Beacon Hill, and the windmill an Copp's Hill, which he held up at the proper moment. With his right hand he read his composition, and with his left spelled it out to ane who repeated it to the audi-

Yet some boys, with bright eyes and acute hearing, complain that there is no chance for them nowadays!— Ruth Everett in Success.

"There were portents when great Caesar died; "the sneeted dead did squeak and gibber in the Roman streets." Mr. Kensit was no Caesar, and yet his death is mixed up in the gossip of England with portent trouble and disaster. It has intensified the feeling of aversion between the of England with portents of High and the Low in the Church to the point of exasperation; and not only this, but it has developed the symptoms of revolt from the Bible from those of what doctors call a healthy ulcer to those of a gangrenous sore. The infal-libility of the inspired book was boldly challenged last week at the English Church Congress. It was not laymen who raised the issue, but gentlemen in lawn sleeves, reverend Bishops whose functions should have been to defend the Bible on they would defend their the Bible as they would defend their lives and souls, seeing that, this founda-Church are gone. But no; the Bishop of Salisbury, Dr. Wordsworth, led the onslaught on it, declaring that all parts of the Bible must not be regarded as of the Bible must not be regarded as equally infallible; and this infallible uterance was echoed by the King's chaplain in ordinary, Rev. Edgar Gibson Prebendaary of Wells, in a likening of the Bible to Shakespeare's mythical Macbeth, "a character around which the poet had built up a great human decument." The master of Harrow, document." The master of Harrow, Sir. A. Short, followed up these on-slaughts by recording his belief that the majority of school teachers adopt the majority of school teachers adopt the majority of school teachers. Instead of the ordinary spiked chain (Catinelia) which penitents are wont to constant the peritence of Isaac Hecker, who became the founder of the Paulist Fathers. In his youth, he belonged to no religious denomination, yet he was preserved in virginal innoceance, almost as if by angels visible, and although he was of a warm-hearted and sociable disposition, he could not bear to think of visition, he co

orbids the practice of divorce and polygamy. From the synoptical reports to hand it does not appear that there we re any present at this "Church Congress" to stand up for the inerrancy or the authority of the Book which had long been boasted of as the corner-stone of the English Church, whether High or Low, Conformist or Nonconformist. Science attacks the Nonconformist. Science attacks the edifice at one end, Kensits at the other. It totters to its fall; and those who would not perish in the inevitable crash had best seek shelter while they may.—Phila -Philadelphia Catholic Standard

PRESENTATION OF MARY IN THE TEMPLE.

FEAST, NOVEMBER 21.

The priests stood was the an the boly place,
Impatient of delay
(Issian had been read)
When sudden up the missic there came a face
Like a lost sun's ray;
And the child was led
By Joachim and Anna. Rays of grace
Shone all about the child:
Simeen looked on, and bowed his aged head—
Looked on the child, and smilled.

Low were the words of Joachim. He spake
In a tremulous way,
As if he were afraid,
Or as if his heart were just about to break,
And knew not what to say;
And low he bowed his head—
While Anna wept the while—he, sobbing,
said:
"Prests of the holy temple, will you take
Into your care our child?"
And Simeon, listening, prayed, and strangely
smiled.

A silence for a moment fell on all;
They gazed in mute surprise,
Not knowing what to say,
Till Simeon spake: "Chiid, hast'thou heaven
cail."

call?"
And the child's wondrous eyes
(E ch look a lost eun's ray)
Turned toward the far myscrious wall.
(D)d the veil of the temple away?)
Tney looked from the curtain to the little child—

Simeon seemed to pray, and strangely smiled. 'Yes; heaven sent me here. Priests, let me

(And the voice was sweet and low).

Was it a dream by night?

A voice did eath me from this would of sin—
A spirit voice I know.

An angel pure and oright.

Leave father, mother, said the voice, and

win'
(I see my angel now)
The crown of a virgin's vow.' I am three summers old—a little child."

And Simeon seemed to pray the while he smiled.

\* Yes, holy priests, our father's God is great,
And all His mercies aweet!
His any I bade me come—
Come thro' the tempie's beautiful gate;
He led my neart and feet
To this, my, holy home.
He said to me: \* Three years your God will wait.

Your heart to greet and meet."
I am three summers old— I am three summers out.

I see my anget now—

Brigmer his wings than gold—

He knowen of my vow."

The priests, in awe, came closer to the childSin wore an angels look—and S meon smiled

As if she were the very holy ark, As if she were the block his hand someon placed his hand On the fair, pure head.

The sun had set, and it was growing dark;
The root priests did stand
Arround the child. He said;
"Unto mr, priests, and all ye L. vites, hark!
Inis child is God's own gift—

Let us our voices lift In holy praise," They gazed upon the child In wonderment—and Simeon prayed and

And Joachim and Anna went their way-

And Josephin and Anna went their way—
The little chin, she shed
The tenderest human tears.
The priss a and Leytics lingered still to pray;
And Simeon said;
The night is passing fore the coming day
(Isalan had been read)
Of our redemption —and some way the child
Won all their hearts. Simeon prayed and
smiler.

That night the temple's child knelt down

pray
Lathe shadows of the aisle—
See prayed for you and me.
See prayed for you and me.
Why did the temple's mystic curvain sway?
Why did the shadow's smile?
The child of Love's decree
Had come at last; and 'heath the night-stars' glean

re side at last; and 'neath the least side and in each the least side of the child and in his side. mystery of the child in his sleep he murmured prayer-and

And twelve years after, up the very aisle Where Simeon had smiled
Upon her fair, pure face.
She came again, with a mother's smile,
And in her arms a Child,
The very God of grace.
And Simeon took the Infant from her breast,
And, in glad tones and strong.
He sang his glorious song
Of faith, and hope, and everissing rest.
—Rev. Abram J. Ryan.

### THE ORGANIST DIED AT HIS POST.

Unfailing was the remarkable pre-sentment of death that came to good John Demmer, organist for thirty years at the cathedral, Trenton, N. J. Oct. 22. Feeding the premonition, he had called for and received the Sacraments of the Church. He was sitting at the organ in his room where he had practised for years, when his white-crowned head dropped on his chest and his hand fell from the keys, leaving unfinished the strains of the requiem he

was playing. When the presentment came to Demmer he told several persons that he would die before the close of the next day. After Kilfillan had administered the last rites, the old organist said to

"Father, for thirty years I played the organ in the Cathedral. You are the only priest who has graced its altar who has not heard my music. While I have not sat at my organ since I left

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the hospital last spring, I am going to

Demmer crossed the room wearily to the old-fashioned organ touched the keys with infinite tenderness. Then he paused, and Father Kilfillan heard him "It is for you, Father, I am going to

play."
The old man began Mozart's "Last Requiem." His eyes were cast upward as he played. The priest approached softly and stood by his side. True was the touch of the old organist, and Father Kilfilan, with bowed head, was

awed by the solemn music.

The Requiem was half finished when the organist's hand dropped from the keys and his head fell forward. Father Kilfilan knelt by his side and supported him. Paralysis had stricken t e old musician. Assistance was summoned and he was carried to his bed. Five hours later he died.—Pilot.

## THE CORDINAL SERENADED

The Miners' Glee Club, an organization which is going from city to city raising funds for the miners in Pennsylvania, the other afternoon erenaded Cardinal Gibbons, and was tendered an informal reception by His Eminence. The miners ap-peared in front of the archiepiscopal esidence about 3 o'clock and sang The Star-Spangled Banner" and

Annie Laurie. The Cardinal was so pleased with the singing and the complimen implied that he requested Rev. Wil liam A. Fletcher, the rector of the Cathedral, to invite them in to meet him. He received them in the large dining room and thanked them for the pleasure they had given him.

The miners chanted the Lord's prayer, after which they were invited to partake of a light lunch. They accepted of the Cardinal's hospitality and sang several other selections before leaving. It was nearly 4 o'clock when the men bade His Eminence good-by. While not one of the glee club is a Catholic, permission was asked of the Cardinal that the members of the organization might attend Mass next morning and near the Cardinal's sermon. The Cardinal granted the request at once and the next morning the miners were seated in a front pew.

# RITUALISM IN AMERICA.

From the New York Sun. It is somewhat remarkable, as we pointed out, that in this country the Ritualistic movement is becoming more aggressive and is steadily gaining adher-ents in the Episcopal Church without provoking any considerable resistance; yet, avowedly, it is a movement against Protestantism. We have before us, for instance, the parish paper of Grace Church, at Elmira, and the most imporand conspicuous feature of it is article by the rector, the Rev. William Harman van Allen, in lauda-tion of a letter on "the Holy Eucharist" issued last June by Eucharist" issued last June by the Pope, or, as the article describes him, "the venerable Bishop who holds the Patriarchal See of Western Europe, Leo XIII." This Episcopal clergyman rejoices in "the wise, gracious and evangelical words of the Latin Primate touching the Blessed Sacrament of the Body and Blood of Christ," and the more because "alas! very rarely do our Bishops speak in such tones." \* \* \* Ritualism, how-Ritualism, however, is thriving amazingly. It to be the most prosperous school in the Episcopal Church \* \* \* But what says Protestantism to this prosperity? In England Protestantism is up in arms, but here it seems to be unaccountably

The punishment of falsehood is to aspect all truth.—John Boyle O'Reilly.

careless about a growth of mediævalism

which appears omincus.



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"that they had "done his wife "more good than "any remedy "she had ever

"used."-H. W. Brown Drug and Book Lincoln, Neb.

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