

OUR BOYS AND GIRLS.

QUEEN OF THE HOLY ROSARY.

BY MARCELLA FITZGERALD.

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A HALLOWE'N STORY.

BY CHARLEY TILSON.

"Say, boys, don't you know it's Halloween? Let's ask Father John for a holiday; we can have no end of larks to-night."

They passed the next hour discussing their plan. Charles was to personate the father of the confiding children, and the remainder of the boys counted upon enjoying the consternation of the poor little things, when the terrible creature enveloped in white appeared from among the trees and demanded in sepulchral tones what they wanted.

They secreted themselves behind a cluster of tombstones and waited. There was no moon, but plenty of starlight, and by the faint glimmer they could see presently enter the churchyard two little figures creeping hand in hand up the walk.

They were the children of the widow, come to invoke their father's assistance for their unhappy mother. They were the pupils of St. Joseph's, led by the good young priest carrying the generous basket of gifts.

CHATS WITH YOUNG MEN.

BISHOP CONATY TO YOUNG MEN.

BY THE BISHOP OF TORONTO.

At the national convention of the Catholic Young Men's National Union, held at Hartford, Conn., last week, a noteworthy address to the delegates was delivered by the Right Reverend Rector of the Catholic University, Bishop Conaty. He said:

There is something inspiring in a gathering which marked the buoyancy of youth and the intelligence of mature manhood. It is always a privilege to men, whose intelligence and character and energy count for much in the battle of life. The opportunities that present themselves can be best met by those whose principles of life are well defined, and the source of whose strength is in the virtues which come in response to supernatural ideals and graces.

The Catholic young man in America is face to face with magnificent possibilities; he has also tremendous responsibilities. Will he improve his opportunity? Will he be true to his duty? Upon the answer to those questions depends not only his own success in life, but to a large extent, the future of his country. His religious life is the source from which his country will draw power and honor; his civic life should be the expression of a manhood purified and ennobled by the highest ideals of life; for religion alone can save and preserve the individual, and lead him to the fulfillment of that duty which lies before every man.

Every man has a mission in life, however restricted it may be. He fulfills it in so much as he realizes the ideals. Nations are but aggregates of individuals with a mission, or, as we may call it, a providential idea. The question naturally comes: Are we as a people doing our duty? Are we conscientiously and faithfully working out the problems of our mission? The law of life is service. He who serves his God and his fellow-man fulfills his duty to life. Faith in God, obedience to His law, are the test stones of true manhood. The service of God is the underlying principle by which fulfillment to the mission of life is to be judged. If the individual is faithful, reverent, obedient, the people formed by the aggregation of individuals will be equally so. The level of public life is the level of private life, just as the water rises to the height of its source. The principle that actuates private life is the principle that should determine public life.

There is but one moral code, and binds men equally as a public official and a private citizen. God and religion should influence us in all the movements of life. The sacredness of home and its domestic virtues form one of the sources of State and National success. Obedience to the decalogue should bind man, no matter what his environment. We are in the age of the highest material prosperity. The duty of manhood is to utilize material and national prosperity for the benefit of humanity and the glory of God. We may question present conditions as to the fulfillment of these ideals. Education never was more general than at present, and yet crime increases until sensible men are appalled at its general prevalence in society. Human obligations seem in many quarters to be losing their force, and the evils of divorce are threatening society at its very foundations. Public honesty is at a premium, and want of confidence in those placed in positions of trust grows more widespread. The Commandments of God in many circles seem to be forgotten. Faith is seen to be ancient history, not intended for modern development. As the loss of its hold on the consciences of men, morality appears as an indication of weakness, the supernatural is ceasing to be regarded as essential, and as a result there is a growing loss of faith and forgetfulness of Christ, a weakening sense of the meaning of sin, an ignorance of immortality and the future of life. Dispute it as we may, there is but one result—the loosening of the bonds of society and the ruin of free government.

THE WORKINGMAN DOES GO TO CHURCH.

BY THE BISHOP OF TORONTO.

Bishop Samuel Fellows, of St. Paul Reformed Episcopal Church, Chicago, in the course of a sermon on "The Workingman and the Church" last Sunday, made a statement which it is safe to assert will often be repeated as the years go by, says the Catholic Telegraph. It may be remembered that the Bishop a few days ago went up to the anthracite coal region to investigate conditions there and, if possible, to aid in settling the strike. Returning to Chicago, he spoke on two topics now exciting great attention the country over, viz.: "Why do not Workingmen go to Church?" and "Has the Church Sympathy With the Workingman?" In graphic language Bishop Fellows said:

"Workingmen in this country do go to church. When we consider the fact that the majority of the strictly laboring portion of the country are members of the Roman Catholic Church, and in general are constant in their attendance upon its ministrations, the position assumed by the first answer given above is a correct one. A striking evidence of this fact I found in my visit to the anthracite region. Score of thousands of the poorly paid miners are the parishioners of devoted Catholic priests who are consecrating their lives to their welfare. In the most squalid settlement I found in that region, at the head of the street of tumble-down shanties, was a little church, into which I was reverently conducted by the Italian sexton. The second answer, that the Church does not sympathize with the workingman, is not correct. In the present unhappy condition brought on by the coal strike the ministers in every city have rung out their appeals for the arbitration for which the workingmen and the workmen are with the Church."

HOW RELIEF CAME.

AN INTERESTING STORY FROM AN ICE-LANDIC SETTLEMENT.

From the Logberg, Winnipeg, Man. The readers of Logberg have long been familiar with the virtues of Dr. Williams' Pink Pills through the well authenticated cures published in these columns each week. Many of our readers are also able to vouch for cures which have come under their own observation. This week "Logberg" has received a letter from one of its readers, Mr. B. Waterson, a prosperous farmer living at Bru, in which he gives his own experience in the hope that it may benefit some other sufferer. Mr. Waterson says: "Some years ago I was suffering so greatly from rheumatism in my limbs that I was for a long time unable to do any work. I tried in many ways to obtain a cure, both by patent medicines and medicine prescribed by doctors, but without obtaining any benefit. I saw Dr. Williams' Pink Pills advertised in the Logberg as being a cure for this trouble and determined to give it a trial. I bought a dozen boxes and before long I was able to do my work. I feel it my duty to the public to give testimony to the merits of this wonderful medicine, so that others similarly afflicted may be led to try it."

MUSINGS.

When our day of life is ending, When our setting sun is low, And the twilight gleams are fading, Then we sit in meditation, Over which our thoughts have wandered Often in our fancy's dream.

A True Nerve Tonic.

Will act not so much directly upon the nerves as upon the digestive functions and the absorption of food. It is a true tonic, and its action is to purify the blood, to strengthen the nerves, and to give the system a new lease of life. It is a true tonic, and its action is to purify the blood, to strengthen the nerves, and to give the system a new lease of life. It is a true tonic, and its action is to purify the blood, to strengthen the nerves, and to give the system a new lease of life.

W. H. HARKNEY.

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Surprise Soap advertisement with 'SURPRISE' boxes and 'Pure Hard Soap' text.

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CARLING'S PORTER is unequalled as a pure, wholesome tonic.

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W. J. SMITH & SON.

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Makes delicious coffee in a moment. No trouble to wash. In small and large bottles, from 8 Grocers. GUARANTEED PURE. 10

O'KEEFE'S Liquid Extract of Malt.

If you do not enjoy your meals and do not sleep well, you need O'Keefe's Liquid Extract of Malt. The Distaste in the Malt adds discomfort, and the Hops insure sound sleep. One bottle every two days in doses of a wine-glassful after each meal and at bed-time will restore your appetite, give you refreshing sleep and build up your general health. W. LLOYD WOOD, Wholesale Druggist, General Agent, TORONTO. THREE ANNUALS FOR 10 CTS. Little Folks' Annuals 1900, 1901, 1902—all for 10 cents. Address: Thomas Coffey, Catholic Record, London, Ont.

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