OUR BOYS AND GIRLS.

The Enemies of Louis XII.

When Louis XII. was consecrated at Reims he had a list prepared of all his enemies, especially those who had been opposed to him when he was only Dake Orleans. In going over the list he marked with a red cross a certain num-ber of names. Hearing this, the owners were much alarmed and endeavored to escape from the court. On being informed of their fears, the King said:

never intended you any The King of France has noth ing to do with the quarrels of the Dake of Orleans. The red cross I made moves me only to clemency. I am bound to forgive the wrongs you have done me, as Christ on the cross asked pardon for those who crucified Him .- Ave Maria.

Story of the Angelus.

The following true incident is related by a recent writer as illustrative of the devotion of the Angelus in Catholic countries, and especially in Spain, where it is recited three times a day by all classes of the people:
A Carlist General, Lavala, was con-

demned to death by the Government. Having prepared himself for the dread event by a devout reception of the sacraments, he was led to the place of exsention. He stood facing the platoon of soldiers waiting but the signal to fire the fatal shot. Everything was in readiness.

drowning for Bennett if one of the coolies had not come to his rescue, and A sound broke the stillness, the Angelus ringing from a neighboring The general instinctively fell upon his knees. The soldiers followed his example, and together they devout ly recited the old, familiar prayer.

in Bennett's face ; again it would be As they rose to their feet again a horseman was seen approaching at full gallop waving a white flag. It was a pardon for the condemned—and bu; for the Angelus it would have arrived too ate - Canadian Messenger.

Wanted-a Boy.

Under the caption. "Wanted-a Boy," the Youth's Instructor thus describes the boy who is and always will be in demand, and the words in which it draws his picture are golden words :

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In thousands of households there is wanted a son who will not scowl when boy was dying. The child had heard that if one could secure but one single leaf from the Tree of Life, which grew asked to bring in wood or fill the stove with coal-a willing, happy hearted boy, who will not draw a long breath and stamp with impatience when he is in the Garden of God, every illness wanted to run an errand-a son whose could be healed. No one had dared to attempt the quest, however, for the first thought is to save his mother care and anxiety and who thinks nothing guarded the gate of the garden against mortals. The child loved his suffering sister so well that he re too much trouble that gives her happi ness-a boy who is merrier and hap pier and julier and just as much of a gentleman when with his own sister as wh n he is with any other boy's sister, and who is glad to go with his mother and sister to church and to escort them on the street-a boy who is kind and thoughtful at home and honorable, pure and irue hearted everywhere Such a son as this is wanted in every home. Such a boy as this will never find any door closed to him. Every situation that he desires will be open to him, that he may do his best in it. Sorrow will rarely come to him, either Sorrow will rarely come to him, either as a boy or a man, and when it does come it will not stay long. He will be prosperous and will live long in the land that God gives him. Every home wants such a boy. The nation wants such citizens in every home.

Napoleon as a Catechist.

Some thirty years ago the Archisehop of Bordeaux being at Aix-lesbains, was called to visit a dying woman, daughter of a general that had woman, daughter of a general that had me to see that since hed in pain?

"How can I?" said the wondering child. "Not even the wisest physi" become celebrated in the wars of the First Empire. The venerable prelate was moved even to tears in listening cians can keep us from pain always. to the dying woman speaking of relig ion; for she spoke as few could do. And having asked her who had inshall never be unhappy? Nor do wrong? Nor suffer sorrow? Nor be cold or hungry or tired? Nor be structed her so perfectly, he received the following answer: "Monseigneur, under God I owe my religious instruction to the Emperor Napoleon. I was on the island of St. Helena with all my fortill the property of the propert family when I was only ten years of age. One day the emperor called me to him, and taking my hand said to me: 'My child, you are a pretty girl new, and you will be still more beauti-ful in a few more years; nevertheless these advantages of yours will expose these advantages of yours will expect you to great dangers in the world. And how can you overcome those dan-gers unless you have a large fund of religion? 'Unfortunately you man-

What are Principles?

too far. Dourga would pay him back with interest. Finally the time came

when Dourga's patience was tried be-yond endurance. He was in the habit

of receiving every morning from his driver a huge corn-cake covered with

molasses, of which he was very fond.

carried to him on a bamboo hurdle, Bennett, who passing with a pot of red

pimento, threw it upon the cake, and

then stopped to watch and mimic the

grimaces made by the elephant when he swallowed it. The result was easy

to see. The poor animal, his mouth

on fire, passed the day in a marsh try-

ing to calm the thirst that was devour-ing him, and to appease the inflam

mation produced by the fiery dose he had swallowed. When evening came,

the hour when Bennett brought the coolies from work, the elephant pounced upon him, picked him up with

his trunk and pitched him headlong

into a large reservoir or pond of water

which was thirty or forty feet deep. Bennett, who knew how to swim,

quickly swam to the edge. Dourga allowed him to climb up the bank,

when he picked him up again as if he

had been a wisp of straw, and threw him back in the water. This was re-peated as many times as Bennett at-

tempted to escape, until he was com

pelled to remain in the water, keeping his head up as well as he could. The affair would have ended with sure

forced Dourga away. The poor ele-phant never forgot the injury done

him, and rarely allowed an opportun-

a cactus bush from which he would get

employor valued the elephant more

The Garden of God.

The sweet young sister of a little

solved to find the garden and plead

with the angel for tha healing leaf.

so over the rock and moor and hill

peautiful gate appeared, and he tear.

"None can enter this garden," re-

The King will not be angry. He can-not wish that my sister should suffer so

and die and leave me alone. Have

pity, great angel, and hear my prayer.

suppliant with deep love and pity and

The angel looked down on the little

" Then will you promise me that she

"Then," replied the angel,

fully made his request to the angelic

sentinel.

the angel.

than he did his overseer.

One morning, as this cake was

You sometimes hear some one say "He's a man of principle," or "That man's principles are sound."

What are principles? When I was a young man, I often asked myself that question, and I wondered where a list of principles could be found, out of which I might choose mine

What are principles? Principles are maxims or rules for the regulation of life. Without prin-ciples a man might do right by chance, but not as a fixed habit from a deliberately selected motive. As soon as he lays down a resolution to control his action, he has formed a principle.

The best set of principles are in the Ten Commandments and in the Sermon on the Mount.

They are condensed into the two great principles :

"Thou shalt love the Lord thy God with thy whole heart, with all thy mind, with all thy strength; and thy neighbor as thyself."

After a young man agrees with him-self that he ought to have some prin-ciples, he will find that for the development of a manly Christian character, he will need these:
1. Reverence. This quality bestows respect for authority-decility to

the Creator, to parents, to employers. to pastors, to civil efficials, and to all others who are entitled to obedience.

2. Truthfulness. This characteris tic makes the young man hate false hood in all its shapes—exaggeration or its opposite, equivocation, subterity to escape too still further revenge himself upen the overseer. Sometimes he would throw a paw full of sand slap fuge or mental reservation. It raises him to be a man of honor, whose word is always worth 100 per cent. and will

a spout of water thrown over him; at another time he would be pitched into be taken at its full value in preference to some other men's bonds. 3. Integrity. An honest man is still the noblest work of God, but his probity must extend not only to his out scarcely alive, so horribly scratched would he be. It was impossible to correct Dourga and make him behave. money debts, but also to all his other obligations. He will render to Casar The upshot of the whole affair was that what is Cæsar. He cannot be bribed, nor ballied, nor cajoled. His recti-Bennett was obliged to leave the plantation, which was not large enough for him and Dourga together, and his

tude knows no bend.

4. Gentleness. This disposition is the opposite of quarrelsomeness. It counsels peace. It avoids anger, irritability, nagging, cutting remarks, cruel jokes, unkindness of speech, a

disposition to offend. This virtue respects Parity. childhood, cherishes innocence, protects the weak, is clean of mind as well as of heart, and clean of speech as well as of meart, and clean of speech as well as ef imagination. It dominates the animal in man. To preserve it he be-comes temperate, even abstemious. 6 Trust in Providence. This trait was bard and a great angel

makes its possessor content with his lot in life, without giving up all ambition to better his condition, especially if other persons are dependent upon him. he went until in the golden sunset the But it removes inquietude of mind, fretfulness, grumbling and envy of others prosperity. It puts its treasures

above the earth. Given, therefore, a young man who plied the angel, "but those children for whom the King has sent, and He is decile, veracious, honest, considerate, chaste and contented, and the for whom the King has not called for you."

"But one leaf," pleaded the child,

"one little leaf to heal my sister!

"one little leaf to heal my sister! strong foundations for a noble character are seen in the concrete.

Building on the ordinary foundation of the Christian life, with these prin ciples, he will raise high the edifice of

Fear of Ridicule.

"Fear of ridicule deters many of our young men from interesting themselves in religious and charitable work of the parish," said a well-know Catho-lic layman, the other day, commenting on an article about the apathy of young men toward the Church which had ap-peared editorially in the Review. And he was largely right. Our young men are afraid they will be laughed at and called "pious"—they are afraid they will be thought effeminate, if they appear to take any part in religious matters, outside the bare observance of their duties. Of public spiritedness as spoken to or treated harshly?" asked members of the parish they have no conception. To be called smart, bright, smbitious or even "sporty" is Haydon, the painter! A ma the angel.

"Not if I can help it," answered the child bravely. "But perhaps even I could not always make her happy."

"Then," replied the angel, "the bearable -is, in fact, in many instances to them most desirable, but the reputaworld where you keep her must be as to them most desirable, but the reputation of being pious young men is not just a little, and then, if you wish it, I sought after. Rather is it avoided.

will myself ask the King for a leaf
will myself ask the King for a leaf
And why? Because of a dread that piety is something not in harmony from the Tree of Life to heal your with young manhood. Because of a And the astonished child looked in fear of losing caste among their ac

CHATS WITH YOUNG MEN. table thing that this cowardice is so common among our young men. It is more regrettable still that the tendency to ridicule those who take more interest than the general run of humanity in spiritual matters exists to such a great extent among Catholics. One can understand an unbeliever regarding contemptuously a life devoted to God's work, but that Catholics should be so materialistic is a puzzle. It is a great hindrance to the Church's pro

> world in general, this spirit of ridicule We understand, of course, that among our young men there numerous exceptions to this rule. might well despair if, in every parish, we could not find young men whose lives were examples of devotion to the Church ; but we long for the day when there will be no fault to find with our young men in general in regard to their duties toward religion.—Sacred Heart Review.

gress, both in the parish and in the

A Wise Choice of Work.

Need I say that a wise choice of one's calling is essential, as a rule, to high success in life? As a plant cannot flourish in a temperature contrary to its nature, as an arctic animal droops and dies in a tropical climate, so is it with our mental and moral qualities; they require for a vigorous growth a suitable atmosphere. man who would thrive in his calling must choose one which will enable him to follow the natural bend of his mind one in which nature will second Emerson justly insists that effort. every man has his own appointed vocation-appointed by the peculiar talent with which he is endowed. "There is one direction," says the Concord sage, "in which all space is open to him. He is like a ship in a river; he runs against obstructions on every side, but one; on that side all obstruction is taken away, and he sweeps serenely over a deepening channel into an infinito sea."

Too many parents ignore this truth, and the result is often failure or halfsuccess and life long misery. Professions are chosen, not from love of them or fitness for them, but because of their supposed respectability or exemption from care and hard work. What can be more painful than for a man, after he has fixed himself in the groove along which he has to run for the rest of his days, to discover that he has mistaken his calling? Waste, it is said, is the law of the world ; but no waste is more conspicuous, none more painful to witness, than the waste of mental power. In every calling we see men oiling at tasks for which nature neve designed them; cutting blocks with razors; doing fine work with broad axes; fighting with one hand tied; rowing against wind and tide; getting their living by their weakness, and not by their strength. lustead of working in the direction in which their natural abilities point, thus pre-senting themselves with the cumulative force of a whole life's cultivation, they "present the adopted talent of another, of which they have only an

another, of which they have only an extemporaneous half possession." Thus defeat, or at best a sham success, is foreshadowed from the very start.

"No man," says Sir H. L. Bulwer, "struggles perpetually and victorious ly against his own character."

"I do not forbid you to preach," said a discerning bishop to a candidate for the ministry, "but nature does."

What an egregious mistake it would have been if John Philpot Curran, the cloudent and eminently successful advocate, had adopted the clerical profession; as his loving Protestant mother desired. "Oh, Jacky, Jacky," she used to exclaim, even when he was at the height of his fame at the bar,

They Wake the Torpid Energies. at the height of his fame at the bar, "what a preacher was lost in you!" She was mistaken. "Jacky" over-flowed with wit, humor, and jocularity; and was subject to fits of extreme de-pression of spirits, both of which traits would have been extremely hurtful to

What a wretched life was that of Haydon, the painter! A man of great almost first rate ability, he failed in his career—and why? Not, as he thought, through the world's injustice or insensibility of which he was perpetually complaining, but because he chose the wrong means of making his ability felt and acknowledged. His bitter disappointment, his life-long succession of half-success, worse than

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sympathetic father said, "out of sheer idleness," foreshadowed the future master of portrait painting. The truant Tom Gainsborough, strolling along the green lanes and by the hedgerows of Sudbury, and sitting among the flapping dock leaves to among the happing determined draw, indicated even then the first English painter of English landscape, one of whose pictures sold recently for \$52,500. The late Lord Westbury, draw, Lord High Chanceller of England, a man of prodigious ability, was but five years old when his profession was decided upon and his future eminence foretold. We are told that even at the age of seven the favorite amusement of the future eloquent preacher at St. Paul's Cathedral, Canon Liddon, was to robe himself in a copy of the Times,

and preach to his playmates.

Here let me say that all the various callings open to a young man, what ever the inducements they offer, have, without exception, compensating draw backs-thorns as well as roses. one of them can success be won by treading "the primrose path of dalli-ance." Nothing can be more unwise, therefore, than for a man who has followed a calling for eight, ten, or more years to abandon it for another, because he has found that miny of its duties are distasteful. To make such a change is bad economy of money and of time. It is to throw away all his dearly acquired experience—all the progress he has made in his present pursuit, and go back to the beginning for a fresh start. The different pro-fessions, it has been truly said, are not tracks, where you can be switched from one to another without loss of progress, but rather tracks radiating from a common center. To pass from one to another you must in each case go back to the original station. You must begin your career anew.

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Where can I get some of Holloway's Corn Cure? I was entirely cured of my corns by this remedy and I wish some more of it for my friends, so writes Mr. J. W. Brown, Chicago.

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And the atomished child leeked in feligin? I Universely you managed the crystal river and where grow the living tree, and where grow the living tree and where grow and I will give you your first lesson. You for two consecutions are grown to grow the grow the living tree and grow your first lesson. When I was beginning up thirteenth year, his major all grows and will prepare to grow for that gree is no pieces a best of the same grow on for that gree grow in the same grow on for that gree is no pieces a best of the grow whill prepare you for that gree is no pieces a best of the grow while growed human nature as to think, with Byron. 'wester is revenged.' An ancedoo of an elephant rare grow has a living from the French, and an an acceptance of reflect grow when he are a light more and the grow of the grown while growed human pattern and the grown of the grown while growed human pattern as to think, with Byron. 'wester is revenged.' An ancedoo of an elephant rare grown and grown an

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