

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 Duke of Orleans.

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 condemned 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 execution.

A sound broke the stillness, the Angelus ringing from a neighboring belfry. The general instinctively fell upon his knees. The soldiers followed his example, and together they devoutly recited the old, familiar prayer.

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 but for the Angelus it would have arrived too late.

Wanted—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.

The Garden of God. The sweet young sister of a little boy was dying. The child had heard that if one could secure but one single leaf from the Tree of Life, which grew in the Garden of God, every illness could be healed.

Napoleon's a Catechist. Some thirty years ago the Archbishop of Bordeaux being at Aix-la-Bains, was called to visit a dying woman, daughter of a general that had become celebrated in the wars of the First Empire.

An Elephant's Revenge. Elephants have so much sympathy with depraved human nature as to think, with Byron, "sweet is revenge."

CHATS WITH YOUNG MEN.

What are Principles? 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.

Principles are maxims or rules for the regulation of life. Without principles a man might do right by chance, but not as a fixed habit from a deliberately selected motive.

After a young man agrees with himself that he ought to have some principles, he will find that for the development of a manly Christian character, he will need these:

- 1. Reverence. This quality begets respect for authority—docility to the Creator, to parents, to employers, to pastors, to civil officials, and to all others who are entitled to obedience. 2. Truthfulness. This characteristic makes the young man hate falsehood in all its shapes—exaggeration or its opposite, equivocation, subterfuge or mental reservation.

Integrity. An honest man is still the noblest work of God, but his probity must extend not only to his money debts, but also to all his other obligations. He will render to Caesar what is Caesar's. He cannot be bribed, nor flattered, nor cajoled. His rectitude knows no bend.

Generousness. This disposition is the opposite of quarrelsomeness, irritability, nagging, cutting remarks, cruel jokes, unkindness of speech, a disposition to offend. Parity. This virtue respects childhood, cherishes innocence, protects the weak, is clean of mind as well as of heart, and clean of speech as well as of imagination.

Trust in Providence. This trait 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. 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 is docile, veracious, honest, considerate, chaste and contented, and the strong foundations for a noble character are seen in the concrete. Building on the ordinary foundation of the Christian life, with these principles, he will raise high the edifice of a fine character.

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-known Catholic layman, the other day, commenting on an article about the apathy of young men toward the Church which had appeared editorially in the Review.

Contrast this melancholy career with those of the men who have known their own gifts and done the work which nature assigned to them, and it will be seen that the men who have made their mark in the world have differed from those who have failed, not more in mental power than in their self-knowledge and perception of their inborn aptitudes.

Of course they have an utterly wrong notion of what piety really is; they would not act as if it were something to be avoided on all occasions. It may be that Catholic dislike for hypocrisy and long faced canting is as a symptom of their disinclination to be associated with religious activity.

If the Cap Fits, Wear It. If you are suffering from the consequences of impure blood—have boils, pimples or scrofula sores; if your food does not digest or you suffer from catarrh or rheumatism, or you are the one who should take Hood's Sarsaparilla. It will fit your case exactly, make your blood pure and cure salt rheum, scrofula, rheumatism, dyspepsia, catarrh, and give you perfect health.

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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.

We understand, of course, that among our young men there are numerous exceptions to this rule. We 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.

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 can 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.

The 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 effort. Emerson justly insists that 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 obstructions are taken away, and he sweeps serenely over a deepening channel into an infinite sea."

Too many parents ignore this truth, and the result is often failure or half-success 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 toiling at tasks for which nature never 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.

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 inconsistency of which he was perpetually complaining, but because he chose the wrong means of making his ability felt and acknowledged.

What an egregious mistake it would have been if John Philip Carran, the eloquent 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, "what a preacher was lost in you!"

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sympathetic father said, "out of sheer ignorance," foreshadowed the future master of portrait painting. The truant Tom Gainsborough, strolling along the green lanes and by the hedgerows of Sudbury, and strolling among the flapping deck leaves to draw, indicated even then the first English painter of English landscape, one of whose pictures sold recently for \$52,500.

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