

CHATS WITH YOUNG MEN. YOUTH NEEDS FAITH, WORK AND CHIVALRY.

ARCHBISHOP GLENNON DWELLS UPON YOUNG MAN'S ESSENTIALS IN LIFE.

The admirable quality, blending gentleness, purity and courage, which may be termed chivalry, when combined with faith and disposition to work, was described as essential for the young man to win in his life's struggle...

What a young man should be. What a young man might do. And Jesus advanced in wisdom and age and grace with God and men. (Luke II. 52)

OUR BOYS AND GIRLS. HOW THEY MADE A MAN OF JOHNNY.

By Rev. George Bamford. CHAPTER IV. CONTINUED. When the first insanity had passed, the question arose how best to spend the day...

Through it all, though he may for the time being set little value on rules or formulas, in his heart of hearts he hopes and prays for the opportunity which later years will bring when he may, with good grace and sincerity, perform all the duties he even now knows obligate him.

It must remain true—truest perhaps in the immediate future—that success for most of us—in fact, practically all of us—can only follow honest labor, steady, humble, unremittent toil.

With qualities such as these, the young man of to-day will find there is a place awaiting him, wherein if he does not see as a great fortune, he may at least

achieve an honorable career, creditable alike to his parents, his friends and his faith. Indeed his limitations will be largely of his own creation, for though growing materialism has entered into the world's ways, yet the man of faith, and a sense of duty, and an honest character will ever be in demand, and must in the long run dominate.

It is for such as these that the cry goes forth to-day from the world of materialism and greed to come to save it ere it perish, and it is to such as these that the older generation turns to consign to them the ever-increasing burden that they now grow weak in carrying.

CHAPTER V. THAT BULL. A few days after the events of St. George's Day, which we have related; when Johnny's bump had almost gone, and when the bright spring was still brighter and more cheerful, the boys went down again; this time, not only for cricketing but for swimming also...

But it is not for its own sake that we sing the glories of the game, but because from it flowed out of the sorrows and dangers of Johnny's time at school. The road from the cricket field to the water led through fields, pleasant at most seasons, but now in the fresh spring-tide of an unusually warm and forward year more than commonly inviting.

When they got away from the town, the band ceased to play, and the boys scattered; and there were other sights and sounds to interest Johnny. The very air was full of new life.

Lord Crankie's delicate hand bathing his temples with Eau-de-Cologne. Of course the big bump on his forehead hurt, but it was very pleasant for all that; the sofa was so soft; and the room so comfortable, and everybody so kind; and Johnny talked about it afterwards, with a little addition or two, many a time.

Lord Crankie's ancestors had been peers since the deluge. The present Lord was rightful heir to the Killiecrankie Estates; centuries ago, however, a Crankie ancestor had been disgraced for supposed rebellion, and here Johnny lay in the room which was still panelled with the oak from the old Admiral's cabin, from which the Killiecrankie portraits in all kinds of ancient ravery looked down upon him.

Ginger-bread, nuts and a glass of wine, not to mention the condolees, half playful, and the praises quite sincere, of his school-fellows, consoled Johnny mightily for the pair of black eyes in store for him. And his spirits were as high as ever, and his praises of him: as loud as ever, when they re-entered the town in marching order to one of their most inspiring tunes.

CHAPTER VI. A second was opposite her Ladyship's window, and she might or might not be saying her prayers; at all events Pop and Hardwin were not the photographers for him. He had faced to wards the two boys, and was giving short angry stamps upon the ground, and uttering deep moaning sounds which sounded very much like threats.

Now there were three gates to the field; over one the boys had come, "you can't go back," gasped Corney, "Brother Outbert is looking for you; a second was opposite her Ladyship's window, and she might or might not be saying her prayers; at all events Pop and Hardwin were not the photographers for him.

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Crankie can see us from her window, and she's always looking out of the window when she isn't saying her prayers. Down beyond there in the brook in the other field, there's a crab apple, I'll show it to you by and-by; and there's no end of a nice tree—fine! and blackberries, oh! gallopious! any amount. But what the dickens is the matter with Spider? Look! he's bearing across the field with his legs and arms flying about like a windmill. The brothers must have twinged us.

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A STORY OF NEWMAN. The following story of Newman has been often told, but we do not remember to have heard the name of the challenger before. It is the Fall Mill Gazette which tells it now:

That Presbyterian stalwart, the late Dr. John Cumming—better known as "Tribulation Cumming," from the title of one of his books and the tenor of his preaching—once visited Birmingham on a lecturing tour, and sent a note up to the Oratorian challenging him to a public debate on any point of religious controversy at issue between them.

Dear Sir,—As I am no theologian, I must decline the honor you do me; but my friends credit me with some proficiency on the violin, and I shall be happy to meet you in a trial of skill on that instrument.

Gift of Tongues. One of the most interesting of the recent "religions" is the sect known as the "Gift of Tongues." They sprang up around Spokane and Seattle a short time since, their bells being that they were called to God to go into foreign countries and convert the heathen, and that no matter what strange language they encountered God would instantly put that language into their understanding when the time came to use it.

Speaking of alms-deeds, Father Faber in his Spiritual Conferences remarks that an alms which does not put the giver to inconvenience is rather a kindness than an alms; and certainly the alms which is to be a satisfactory evidence of inward repentance ought to reach the point of causing some palpable inconvenience of involving some solid self-denials.

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