OUR BOYS AND GIRLS. A HEART MADE GLAD.

" Old iron! Old iron!"

A derisive shout echoed the words as the boys gathered on the street corner and caught the angry gleam from the eyes of the boy after whom the words

had been flung.
"Might say rags, too; look at his clothes," laughed one, and the cry taken up by the others followed the unhappy lad down the street.

The cause of all this merriment had been a newcomer to the Maywood Shy, lame and poorly clad he echool. had aroused the amusement of his schoolmates by the wheel he rode, of the kind known as a "solid tire." Far away the rickety old wheel could be heard, and the crooked path it made from one side of the road to the other had caused many shouts of laughter from the thoughtless boys.

'I'd rather do without a bicycle than ride that old thing." one boy said, sneeringly. Johnny's face flushed as he glanced down at his crippled foot, but he made no reply. "Say, Will, come up to Kuowlton's with me, can't you? Father's given

and I'm going after it."

The old wheel with its rider had disappeared, and the boys were separating for the night. The lad addressed ok his head regretfully.

me a dollar to buy one of those pupples

"I'd like to, but I've promised to go

on an errand for mother. The first speaker made a wry face at the thought of the long walk alone, but hastening along the road the boy on the old wheel had taken he found amuse ment enough in watching the funny curves and turns made in the dusty

I would never ride if I had a wheel like that," he began to himself-but stopped suddenly. Lying face downward beside the grassy pathway which branched off from the dusty highway lay the object of his thoughts -- boy and wheel.

Fred paused, silently watching the prostrate form, feeling from the boy's attitude that he was suffering not from bodily, but mental ailments.

Softly retracing his steps over the grassy hill, he had gone almost from within hearing distance, when the lame boy raised his flushed face from his folded arms, exclaiming:

"Oh, they don't know how their words burt! I can't go another day. Mother says I must not mind, but bear it like a man! She don't know how hard it is. If I wasn't lame I would walk; but it's too far. Now they make fun of my clothes, too -- the best I have. On, why can't I walk and play like other boys? If I can't ride my wheel, I can't go to school. If I lose another year, as I have these last two, I can never be a teacher. Why can't they let me alone? why can't they?"

A wave of compassion, a flush of shame swept over the listener's face. He had teased Johnny but little ; now that little rose to a monstrous size. Oh, the shame of it! The poor boy had not ridden the old wheel for pleasure, but necessity. Quietly he walked away homewards. The long wished dog was forgotten. Nearing his own home he sat down on an old tree trunk to think over a plan suddenly formed.

"I'll do it," he exclaimed, after five minutes' thought. "It won't be any too much, after the way we've treated the poor little chap. Hooray! it's a fine idea!" and he tossed his cap high in the air to relieve his excited feelings worked up to fever heat.

The plan taken root in Fred's brain on talked over with the other was soon talked over with the other boys. With his usual energy he told them of the night before, of his own shame and then his plan, ending

"I just tell you what, we ought to buy Johnny a new wheel, since we don't like his old one."

The boys, ashamed of their part in the cruel sport, had entered at once into the spirit of it, and when Fred brought forward his list, with one dollar opposite his name, the boys had hastened to add their own with vari-It soon became known that Fred had concluded to wait until later to purchase the dog, and had promised to add another dollar to the one already given when he should have earned it. Certainly it was remarkable with what zeal those boys worked to earn small sums of money before and after school. The teacher, too, hearing of their plan begged to add her share, and the fund grew with a quarter here and a dime there until the desired sum had been reached.

Johnny, all unconscious, went his way, noting with joy that the boys no no longer found amusement in teasing him. Indeed, some of the older boys had been so kindly attentive that Johnny's heart was almost bursting

with gratitude. But the joy of that lovely June morn ing when the wheel was to be given to Johnny! It was voted that Fred, who had first suggested the plan and whose enthusiasm had never faltered, should present the wheel. Every face grew bright. The girls, even the teacher, trembled with eagerness as Fred left the room, returning a moment later wheeling the new safety. Johnny locked up with astonished eyes at this breach of school discipline. Passing down the aisle, Fred paused beside

Johnny's desk. Bright, too, want to give you this wheel. It will be much easier to ride than your old one. We hope you will than your old one. We hope you will like it, and—and—Johnny, I, for one, am ashamed of the way I treated you am ashamed of the way I treated you when you came here first. Please for give me."

Our Relation to Others.

We are not Robinson Crusoes, living give me."

The D. & L. Emulsion of Cod Liver Oil may be taken with most beneficial results by the virtue of temperance. 2 Because it is a higher degree of the virtue of temperance. 2 Because it sets a better example to the drunk, and so are run down or suffering from after effects of la grippe. Made by Davis & Its ests a better example to the drunk, and so are run down or suffering from after effects of la grippe. Made by Davis & Its ests a better example to the drunk, and so are run down or suffering from after effects of la grippe. Made by Davis & Its ests a better example to the drunk, and so are run down or suffering from after effects of la grippe. Made by Davis & Its ests a better example to the drunk, and so are run down or suffering from after effects of la grippe. Made by Davis & Its ests a better example to the drunk, and so are run down or suffering from after effects of la grippe. Made by Davis & Its ests a better example to the drunk, and so are run down or suffering from after effects of la grippe. Made by Davis & Its ests a better example to the drunk, and they are it is a higher degree of the virtue of temperance. 2 Because it is a higher degree of the virtue of temperance. 2 Because it is a higher degree of the virtue of temperance. 2 Because it is a higher degree of the virtue of temperance. 2 Because it is a higher degree of the virtue of temperance. 2 Because it is a higher degree of the virtue of temperance. 2 Because it is a higher degree of the virtue of temperance. 2 Because it is a higher degree of the virtue of temperance. 2 Because it is a higher degree of the virtue of temperance. 2 Because it is a higher degree of the virtue of temperance. 2 Because it is a higher degree of the virtue of temperance. 2 Because it is a higher degree of the virtue of temperance. 2 Because it is a higher degree of the virtue of temperance. 2 Because it is a hig

sion upon Johnny's face and the public position he was occupying. And Johnny, overwhelmed with astonishlooked at the wheel, at the bright faces of his fellow-students, at his teach "Did he say that was mine? gently touching with the tip of his fin-ger the shining wheel, his voice scarcely above a whisper.

"Yes, Johnny, that is yours-given to you by the boys.

"Mine! oh, thank you!" Only four words, but they touched the heart of every listener. Every boy was more glad he was alive that bright June day, glad he knew Johnny, glad he had given his share towards the wheel. And such a shout as followed the lame boy when mount-ed upon the new wheel, he said, with shining, tear-wet eyes :

Oh, boys, how good you are to

Far down the road the shout followed him, not of derision, but one of joy from forty hearts made glad by the doing of a good and kindly deed.

CHATS WITH YOUNG MEN.

It is ever a consoling thought to know that happiness is not in riches, in fame; we do not find it though we travel to the ends of the earth, though we taste all human pleasures. soul finds its only true happiness in doing the will of God, that is, in per-forming faithfully the "little things" of our everyday life.

Respect Yourself. The world never respects the person who does not respect himself.

Attend to Business.

There is no secret of success in busi ness. All you have to do is attend to your business and go ahead.—Cornelius Vanderbilt.

Stimulus of a Stint.

All men need taskmasters. A pedes trian of well known swiftness and endurance makes the confession that when he walks along the street, he is likely to fall into the lazy gait of the majority. It is not until he drops beaind some rapid walker, and sees how much he must increase his speed to keep up, that he realizes how weakly he has been strolling along. Fortan-ate are the men who know how to get the most out of themselves by acting as their own taskmasters. They are the workers by schedule. They plan each day in advance, and do not toil at hap hazard. Carefully estimating what they can do, and should do, they hold themselves rigorously to the stints they have fixed, and so avoid the nec essity of having overseers. And they are the sort who rise to be overseers of

Archbishop's Riordan's Advice to

Young Men. In an address to students of Notre Dame University Archbishop Riordan

said : "Let me tell you - not speaking as an Archbishop or as a religious, but as a man-let me tell you that under all our works must lie the foundation of a religious life,—a moral character. Upon this foundation all things must rest if they would remain. For after all, though knowledge is a power, yet it is powerless with things within our Knowledge has no power over the mind. Morality is the only power which guides the will, purific spiritualizes the intellect. heart. Therefore, in trying to gather knowledge, plant in your souls the principles of Christian morality."

A Well-Defined Plan A quiet, patient, unobtrusive devo tion to a clearly defined end is an im mense force in unfolding what is bes and greatest in a human soul; and the rapidity with which reputation some times come to men and women in middle life is due to no happy accident, to no sudden miracle; it simply means that a long process of arduous work has borne its fruit at last, and that a stream of power, stead ily gathering force but flowing under the surface, has at last disclosed itself. The great prizes do not come to ease or to natural aptitude ; they come to the strenuous self-development. The best fruits are not plucked from the

tree by an indifferent hand; they are known how to subject itself to the hard-est kind of toll. Work does not and cannot take the place of genius, but the efficiency and lasting power of genius depends very greatly upon the steadfastness and discipline which comes from fidelity through a long course of years to a clearly defined aim.

Not Foremost in Commerce Why is it that in the great fields of commercial enterprises in this country few Irish-American merchants or man ufacturers are conspicuous? Hon John F. Cronan of Boston gives these

"First-An unjust and cruel prejudice which barred the entrance to

the store and counting room.
'Second—A want of education
among the masses of our young men, owing to the desire to find ready employment at remunerative wages, without considering future effects.

"Third—Want of proper direction, application and perseverance. Fourth-Absence of wealth and

business connection. " Fifth-Too much energy in the field of political endeavor to the ex

clusion of commercial opportunity.
"Sixth—Absence of financial institutions upon which our business men could rely for aid and assistance."

all about us. Their lives touch ours on many points and their interests interlace with ours. In seeking to live out our own life to its utmost, we become aware of limitations caused by duties to others. In a sense, the whole world has its claim upon us ; and there is no man, woman or child anywhere whom we are not to consider, to whom we are not a debtor. The law of love to our neighbor leaves nobody out. The wounded man by the wayside, whoever he may be, we The wounded man by

must not pass by. This relation to others is one which must be considered in every true life. We may not think of salf only. ignoring the whole

character, the making of our own

world and devoting all our thought

and energy to the culture of our own

A Practical Lesson The practical experiment of a number of workmen in England is commended. At the close of a total abstinence meeting, addressed by the late Mr. Silk Buckingham, a working man arose and said while it was easy enough for a man of leisure to do without beer, for working men like himself it was ridiculous. The speak er urged him and the friends with him to try it for a month, when they would have another meeting and hear the report. At the second meeting the room was crowded two hours before the time announced, and the same working man gave his unqualified testimony in favor of abstinence. He reported that they had not lost a day's or an hour's work in the period; they were healthier, happier and richer by thirty or forty shillings. He announced their intention to become total abstainers and recommended all workmen to do likewise.

To The Boys.

Remember, boys, that you have to work : whether you handle a pick or pen, a wheelbarrow or a set of books, ligging ditches or editing a paper, you must work. If you will look around you will see that the men who are most able to live the rest of their days without work are the men who

work the hardest. Don't be afraid of killing yourself with work. It is beyond your power to do that. Men can not work so hard as that on the sunny side of thirty. They die sometimes, but it is because they quit at 6 and don't get home until 2 a. m. It's the interval that kills. Work gives an appetite for meals ; it lends solidity to your slumbers; it gives the appetites appreciation of a holiday. There are young men who do not work, but the world is not proud of them. It does not know even their names, it simply speaks of them as old So-and So's boys. Nobcdy likes them, nobody hates them; the great busy world don't even know that they are there. So find out what you want to be and do ; take off your coat and make a dust in the world. The buster you are the less mischief you will get into, the sweeter will be your sleep, the brighter and happier your holidays and the better satisfied will the world be with you.

The Leaking Tap.

A leaking tap is a great waster. Drop by drop, by day and by night, the liquor runs away, and the house wife wonders how so much can have This is the fashion in which gone. many laboring men are kept poor : they don't take care of the pence, and butt if you do not catch the drops. A and his purse is empty before a man dares to look in it.

He who eats all the loaf at breakfast may whistle for his dinner, and get a dish of empties. If we do not save while we have it, we certainly shall not save after all is gone. There is no grace in waste. Economy is a duty; extravagance is a sin. The old Book extravagance is a sin. The old Book saith, "He that hasteth to be rich shall not be innocent," and, depend upon it, he that hasteth to be poor is in much the same box. Stretch your legs according to the length of your blanket, and never spend all that you have :

It will help to keep you from anxious care-which is sinful, if you take honest care-which is commendable. Lay up, when young, and you shall find when old; but do not this greedily or seifishly, or God may send a curse on your store. Money is not a comfort by itself, for they said in the olden

"Those who have money are troubled about it, And they who have none are troubled with-out it."

"MODERATE DRINKING."

The only man who can safely drink 'moderately" is the man who never got drunk in his life; who never acts from the impulse of drink; whose vivacity is never alcoholic; who can do business without "bracers"; who takes nothing during business hours who runs no account at the saloons who has money to spare and owes no-

A Catholic temperance catechism presents these questions and answers : Is there any case in which moderate drinking is sinful?

Yes; when a person knows that if he drinks moderately he will be likely to go on and drink to excess. Are there many such persons?

Yes, there are large numbers who are morally certain to drink too much if they drink at all. Why is total abstinence better than

with our Lord's thirst on the Cross, it

atones for the sins of drunkenness so commonly committed:—
"Temperance is good, total abstin-ence is better."—Cardinal Manning.

A MONTREAL LEGEND.

Mary F. Nixon Roulet in March Donahoe's. There is a deliciously whimsical legend told of this neighborhood, which will bear repeating. The Devil —it is said—walked down St. Suipice street one day, accompanied by the Wind.

"Hello!" said Monsieur le Diable. "What's this new building? I never saw that before."

You'd better be careful," said the Wind. That's not your style. I dare

you to go in."
"Dare me!" sneered Satan, "You wait here till I come out," and he skipped gaily into the church. He never came back and the patient Wind

is waiting there yet, although with howis of impatience at intervals. Nobody in Montreal owns to having seen the Devil since, but the story must be true, for there never was such a windy corner in all the world as that by the church steps where Notre Dame streets bisects St. Sulpice. It fairly blows one off one's feet and up against the dark browed Seminary of Sulpice. This is a quaint old place with the fleur de lis crowning its pinnacles, its open belfry and French roof, and as Charlevoix said, "it is a state

LETTER FROM AN N. W. T. MIS SIONARY.

stone after the model of St. Sulpice a

Paris, and the altar stands by itself,

just like that at Paris."

St. Paul Des Metis.

St. Paul des Metes, via. Saddle Lake. Alberta, N. W. T., March 3, 1900,

St. Paul des Metis is the name of a mission nunded in 1896, in the diocese of St. Albert, hich See Bishop Grandin is the present in numbent. The object of this mission is to say

indeed in 1896, in the three search in mich See Bishop Grandin is the present in mich. The object of this mission is to save once prosperous and noble race from moral and religious rain, by affording them both spiral and material succour.

Descendants of those hardy French adventorers who, in the eighteenth century, traversed dense prairies of the North-West in arch of peltry, the haifbreeds, have a Versies in times gone by, when they with Interies in the size of the dand. Their adhence, from a religious point of the work of evangelizing the Indian tribes; and the missionary has a many occasions, been a powerful factor in the work of evangelizing the Indian tribes; and the missionary has a moral ascendancy among the Indians; and approverbial honesty had gained for them a noral ascendancy among the Indians; and zent rove for their religions and zent for their religion and zent for their religions and zent for them a noral ascendancy among the Indians; and the surface of the North-West by immigration, the condition of the arbitrate of the North-West by immigration, the condition of the Malfbreed of to day is no longer the Haifbreed of by gone years. His mode of life, his customs and habits, even his character have undergone a complete transformation. In short, the possession of the haifbreed in the success obtained by most of them in the pursuit of the buffalo that soon followed it, did not suit the temperament of the haifbreed, their inbred love of adventure, and the little success obtained by most of them in the pursuit of the means of adventure, and the little success obtained by most of them in the pursuit of the means of adventure, and the little success obtained by most of them in the pursuit of the means of adventure,

they don't take care of the points, they don't take care of the points, they have no pounds to put in the farfrom schools and churches, lost, so to say in the flood of non-Catholic lumigration that has been pouring in upon the Canadian North wast since some years?

have no pounds to put in the You cannot fill the rain water or upon catch the drops. A a here, and a shilling there, to do not catch the drops. A a here, and a shilling there, purse is empty before a man look in it.

10 cats all the loaf at breakfast istle for his dinner, and get a empties. If we do not easy to extend evil, and as a stegnard for the inture that the mission of such that it is easy and a control is the food of not catholic toning. The sum is the food of not catholic toning to upon the Canadian North-steet is the food of not catholic thanks the catholic thanks the control in the food of not catholic thanks the catholic thank

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IRELAND'S POSITION.

Ottawa Journal.

Ottawa Journal.

The Journal has asked me to say something about Ireland as a fighting nation. Before doing so, let me observe that if the Journal were not such a staunch and consistent friend of the Irish National cause I would hesitate his comply with its request. Why? Because no man, least of allan Irishman, likes to be patronized, and at present a great many good people are very patronizing towards us. The Journal is not among the number.

The sudden and violent affection displayed for Ireland and the Irish may, if persisted in, be misunderstood in the same way as the latrustion of organized charity is so frequently misunderstood by proud and sensitive people. The Irish do not admit that they have suddenly been invested with the badge of manhood the national emblem a popular fad; nor are they indulging in transports of Joy at the presence of being exploited like a newly discovered tribe of aborigines because Her Majessy has signified her intention to visit Ireland. The Irish are neither fools nor children, and cone of them may be pardoned if they industry has signified her intention to visit Ireland. The Irish are neither fools nor children, and cone of them may be pardoned if they iry to stem the tide of gueh and adulation that has set in south Africa have sustained the reputation of our national costume.

In my opinion Irishmen and their descendants are aut to lower the national character by unduly exaliting the fighting provess of the rece, as if it were their countrymen lighting the received. For that reason I would shave and their descendants are aut to lower the national character by unduly exaliting the fighting provess of the resist as a people dowed with higher and nobler qualities—with agenius that has left its imprint on the world's laws and civilization; that has enough the Irish distinct from all other nations as a people who cherish spiritual, rather than material, ideals. However, to speak in that strain would be to disregard your request, and my preference must therefore be made subordinate ly and pleasant house built of free

her bravest soldiers and most successful gener-als. What Ireland has done for England she has done for other countries as well. In the words of the poem:

words of the poem:

"We were at Ramilies:
We left our bones at Fontency,
And up in the Pyrences,
Before Dunkirk, on Linden's plain,
Cremona, Lille and Ghent.
We're ail over Austria, France and Spain,
Wherever they pitched a tent,
We've diet for England from Waterloo
To Expit and Dargai;
And still there's enough for a corps or crew,
Kelly, and Burke, and Shea."
Despite all their sacrifices for England, the
Irish are not admitted to equal partnership in
the affairs of the Empire. Addressing the
House of Lords in 1829, the Duke of Wellington
said:

House of Lords in 1829, the Duke of Wellington said:

"The hour of danger and glery is the hour in which the gallant, the generous-hearted Irishman best knows his duty, and is most determined to perform it, " " " Whenever I meet and it is almost an everyday occurrence) with any of those brave men who have so often borne me on the tide of victory; when I see them still branded with the imputation of a divided allegiance, still degraded beneath the lowest menial, and still proclaimed and to enter within the pale of the constitution, I real almost ashamed of the honors which have been lavished upon me."

Those words make it plain that in Wellington's time the great majoriey of Irishmen were "Outlanders" to day. A great Irish ordor summed up the situation in one sentence:

great trish oreor summer approximate approximately and selected:

"Pariskers in every peril—in the glory shall we not be permitted to participate; and shall we be told as a requittal, that we are estranged from the noble country for whose salvation out life-blood use poured out?"

life-blood was poured out?

It is over sixty years ago since these questions were asked Is it too much to hope that

Her Majesty may frame the answer.

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