

CHATS WITH YOUNG MEN.

Walk in confidence and without fear. Fear freezes up the heart; confidence...

Confidence Gives Victory

A graduate of Harvard writes that, after years of work at various kinds of business, he is earning \$12 a week as a mechanic.

How many such wrecks we see scattered along life's highway—victims of self-distrust and timidity, who did not dare to take risks, and who were always underestimating their own ability...

Many men fail to get on because they lack "nerve." They can work hard and persistently, but they will not strike out for themselves.

Doubting, wavering, vacillating men, uncertain of themselves, are usually weaklings and imitators. They look for advice and encouragement.

Learn, then, to believe in yourself firmly, vigorously, and strongly. Do not let anybody cajole you out of your self-confidence.

Business Maxims.

If a man does not push his business it will push him—to the wall.

Find out what you want to do and then stick to it.

If business is worth having it is certainly worth going after.

While the fool is waiting for an opportunity the wise man makes one.

No man can rise who slights his work. Push in business seasons, and in dull seasons still push.

Push clears the track; people get out of the way of an energetic man.

Small ability with great energy will accomplish more than the greatest ability without energy.

No young man of to-day can succeed to any great extent who is not enthusiastic in his business occupation.

In this day of sharp competition, half-hearted, indifferent methods will not suffice.

The men who have become rich are seldom those who started in business with capital, but those who had nothing to begin with but their strong arms and active brains.

There is but one road to success, and that is merit.

The man who is successful is the man who is useful.

Be a man whose word is worth a hundred cents on the dollar and your reputation will be as good as gold.

Persistence plus industry equal success.

Those who fall, lack that bulldog pluck and determination to win at any cost.

The path of success in business is invariably the path of common sense.

You can live without many things and still be comfortable, but if you try to live without the approval of your conscience despair will creep over you as the shadows of evening creep over the earth at sundown.

Religion teaches us to keep our faces toward heaven, as a mariner watches the polar star, and to steer by what we see.

To be true, just, kindly, is to bring heaven so near that when you die you have but a step to go, and that step will make you glad that you have sacrificed all else, but keep your faith in the true and the right intact.

Think Correctly.

O. S. Marden in Success.

Pascal says that "the whole dignity of man is in thought," and that "his whole duty is to think correctly."

This is a sweeping statement, and yet every word or act of ours is simply the expression of a thought.

Unless we learn to think correctly, therefore, life must be a failure. Instead of being dignified, happy, and beautiful thing that the Creator meant it to be, it will be mean, unhappy, unlovely and unsuccessful.

The very first condition necessary to make life yield all its possibilities is health—that abounding vitality and vigor of mind and body which make living joyous—and health is dependent upon correct thought.

Every function, every nerve cell, every organ in the body is powerfully influenced by the nature of our thoughts.

There is no more firmly established scientific principle than that we experience the reaction of our thoughts, either in increased strength and vitality, or the opposite.

To have a perfectly healthy body, one must possess a cheerful, healthy, optimistic mind. Love, peace, joy, gladness, kindness, unselfishness, contentment, serenity—these are the mental attributes which, by bringing all the bodily functions into harmony, produce a sound, healthy body.

Any one who chooses may externalize these attributes in himself by persistent correct thinking.

Learning a Trade.

For the benefit of our young readers, we have made a few extracts from this

chapter, in Mr. Wingate's instructive book, "What Shall Our Boys Do for Living?"

"It seems a sad perversion of our educational system," he says, "that so many boys consider it more 'genteel' to run errands sweep out offices, build fires and copy letters, than to make hats or shoes, lay bricks, wield the saw or jackplane, handle the machinist's file or the blacksmith's hammer."

No calling should be avoided because it may not seem genteel. Surgery, once a function of the medieval barber, is now a most dignified and highly-paid profession.

It is high time that our boys should be brought to face the fact that the commercial world is overstocked, and that it is foolish to enter into competition with the throngs of beginners.

Who all want to get rich with the least effort. An ordinary clerk is as well paid as a first class mechanic.

He has far less independence and half as good prospects. The mechanic's work is more healthful; he is less likely to lose his place in dull times.

Only discharged from necessity, and has equal chance of promotion. The average clerk does not require special ability, but a mechanic must be intelligent, and, if he is industrious and observant he improves daily.

On Doing Our Best.

"Never put your name to a certificate of a piece of work, unless you know it is worthy," said Senator George F. Hoar, in an address to students.

"Throw up your job first. Let no employer's command move you to do that which you know is wrong. The city of Lowell was built on the Merrimack River.

Dams and canals were constructed to conserve the water power. There was no competent engineer for such work in America at that time.

A young Englishman named Francis came over and was employed. He looked over the work already done. He learned that, sixty years before, there had been a great flood in the valley.

He went to the directors of the company. "Gentlemen," he said, "you must rebuild Lowell and the works."

"We can't do that," was the answer; "we have spent large sums and must take a risk."

"Then, gentlemen," said Francis, "here is my resignation."

"The directors reconsidered, and rebuilt under Francis's direction. In a year a flood came, and the town and the works stood the test.

Under the former conditions they would have been swept off the face of the earth. There is a lesson. Learn it."

The influence upon one's life of always expecting and demanding the best effort of oneself can not be measured. There is a great difference between going just right and a little wrong—between superiority and mediocrity—between the fairly good and the best; and there is something in the determination always to keep up the standards in thought, or in whatever we do in life—whether it is hoeing corn, mending shoes, or making laws for a nation—which gives an upward tendency—an inspiring quality which is lacking in the character of the groveling man, with low ideals.

OUR BOYS AND GIRLS.

COAINA, THE ROSE OF THE ALGONQUINS.

By Anna H. Dorsey. CHAPTER X. CONTINUED. CROWNING.

We have concluded the narrative of Coaina the Rose of the Algonquins, and will close by once more quoting from Monsiengneur DeC—: "Her burial was more like a triumph than a scene of mourning, and to this day she is honored and invoked by the Christians of the mission of the Lake of the Two Mountains, as virgin, and martyr to false testimony."

The following is the autograph to which we have alluded in the commencement of Coaina. It was written by Monsiengneur De Charbonnel, Bishop of Toronto, C. W., when he was studying the English language at Saint Mary's Seminary, Baltimore.

Subsequently, having received permission from the Holy Father, he resigned the mitre, and retired to a cloister of one of the contemplative Orders in Europe.

We have near Montreal a Catholic congregation of Indian savages. Their village is situated on the banks of the beautiful lake formed by the waters of the Ottawa, and is crowned with two very pleasant little mountains. Hence this village is called the Lake of the Two Mountains.

There was in this village a young Indian girl, still living last year; I will call her Coaina (Catherine). She was an orphan educated by her aunt.

Almighty God, the special Father of orphans, granted this girl so many graces, and she was so faithful to His inspirations, that, so striking was her piety, docility, modesty and amiability, she possessed the love and affection of all her aunt happy, and parents proposed her to their children as a model to imitate.

From her first years, like those of her tribe, she was employed in hunting.

Every autumn they leave their village and start with all their little children, to the north-west. Every family ems in its small and very light canoe, and with this frail vessel goes up the river and lakes two thousand miles distant.

In certain places they leave the river, on account of the dreadful rapids through the rocks and falls, and carry their canoes and baggage around.

Their happiness is to go with them a missionary to follow them during all their hunting. It is not two years since that one priest was drowned, with all those who were in the same canoe.

Glorious and happy death for a priest devoted to the glory of God and good of souls! Arrived at the woods, in places excellent for hunting, every family erects a hut with trees around it, to pass the winter. All their occupation during that season is to hunt. They live on the animals which they kill or catch, and at their return they sell the skins of these animals, whose furs are so well appreciated in our cities as a defence against the sharpness of the winter.

You may judge how hard must be such a life through snow, frost and ice, particularly for the tender children.

However, our young girl, in this manner of living, became as strong, as skilful a huntress, as she was pious and amiable. No one surpassed her in running, in jumping, in climbing up the trees, in shooting; but she surpassed all the others in piety and modesty.

Accomplished as Coaina was, the son of the chief of the tribe wished to marry her, and the marriage was to be soon celebrated with great feasts through the village, when all was stopped and changed.

Her aunt, who held their solemn assembly to decide the case; witnesses were heard, and on their dispositions the accused girl was convicted of several crimes, and condemned to a public penance, and as much despised as she was before esteemed and praised by everybody.

For several years the feast of the holy Communion were forbidden to her; during the offices, when people were coming in or going out, she was obliged to kneel down or stand outside of the door of the temple, with a dress of penance, and the title of a hypocrite.

Meanwhile the cholera broke out; all the relatives of Coaina were seized, and her aunt first, and more severely than the others. In fear of death, judgment and hell, she called the priest and the judges, and declared that all the accusations against her niece were but lies, false testimony, calumnies inspired by the devil of jealousy, because her niece had been preferred to her own daughter by the son of the chief of the tribe; all the other accusers confessed that the same before they died.

Hence, our innocent victim was not now esteemed, as before her condemnation, like a saint, but an angel. The most advantageous alliances were proposed to her, but she refused them all to belong more closely to God alone.

The year before last, Coaina was taken sick; during her sickness her cottage was changed into a place of pilgrimage—every one came to her, as people go to the relics of the saints, wishing to see her again, to hear a last word from her mouth, to inhale the odor of her virtues, to recommend themselves to her prayers; and one day a public sinner, during the night, visited the holy sick—I, said he shedding some big tears, I, to approach such an angel! I am unworthy of it.

Coaina, feeling death very near, asked for her full dress, composed of stuffs of various and brilliant colors, adorned with feathers, pearls, silver and gold fringes, received the sacraments with the most edifying fervor, blessing God for having been treated a little as her innocent Saviour, and forgiving a thousand times her calumniators. Her confessor, who would not speak when she was condemned, said now that her aunt and relations were indebted for their conversion to the fervent prayers which she did not cease to say in their behalf during her penance.

What a heroic charity! Her last words were these: It is now that my wedding feasts are going to begin, not to end. Her burial was rather a triumph than a mourning. Everybody in the village honors and invokes her as a virgin, and a martyr of false testimonies.

God tries sometimes, but never gives up the just; and He always rewards them, here and in heaven, according to their generosity in trials and crosses. Pray for your servant in Christ, A. CHARBONNEL.

THE CURSE OF DRINK.

There are seven great reasons why young men should stay out of saloons and let whisky alone:

1. The cost. The drink habit wastes a lot of money. It prevents saving. It keeps down one's only 10 cents a day if a young man spends only 10 cents for that alone \$36.50 a year. That little sum, with interest, would mean about \$1,000 in twenty years, and more than \$2,000 in the period between his twentieth and sixtieth year.

How many an old man, unable to work, would be glad to have \$1,000 cash to keep him from want in his old age? But 10 cents a day does not at all suffice for the average drinking man. What with the high price of liquor, the treating custom, the Saturday night excesses, and the home supply for Sundays, 50 cents a day would be a low average for all to spend who frequent saloons. That is \$182.50 a year and about \$19,000 in forty years.

Can you afford to lose this amount?

2. Bad habits. Next, think of the

bad habits that follow the use of stimulants—the late hours, the wasted time, the neglected duties, the irksomeness of refined society, and the adoption of gross ideals.

3. Evil company. The acquaintances that one makes in saloons are more apt to be demoralizing than elevating. Their influence is pretty sure to be noxious. And just as a man's circle of friends, if good, will tend to lift him up, so his associates, if depraved or dissipated, will draw him down.

4. The craving for stimulants. As soon as a young man gets to like his morning cocktail or his evening beer, the craving for stimulants that makes drunkards begins to fasten its octopus hold on him. The more he drinks the firmer is its clutch on him. Finally he loses all control, and the devil of it has him as a thrall.

5. Ill health. The drinking of liquor brings on disease. First there is heart trouble, then disorder of the stomach, next kidney disease, and finally a general breakdown. Once the nerves gave way and occasionally insanity results. As a rule, every one who drinks liquor would have better health if he would never touch a drop; and, as a rule, every one who uses liquor to excess has poor health.

6. Loss of reputation. The man who frequents saloons even if he never gets drunk, loses ease in refined society and in business circles. No one wants him around with the smell of whisky on his breath. If he gets to be known as a steady drinker, no one will employ him. To be a total abstainer is one of the best recommendations that he could offer to get a position of trust.

7. Sin. What a legion of deadly sins flow from the use of liquor! It inflames every vile passion. It neutralizes every inspiration to self-denial. The eyes are tempted to base uses; the imagination is beset with wicked thoughts; the loins are filled with illusions; and the will is weakened to resist impurity.

There are plenty of men who say, "I can take liquor or leave it alone." But they all take it. And when, during Lent, they are asked to leave it alone, they find that they cannot or they will not—it has too firm a grip on them.

The best way to be temperate is (to coin a word) to be total-abstinate.

And this is especially the case with the young. Their habits are not formed. Their passions are beginning to be violent. They need self-restraint more than the old, who have got into settled ways and whose hey-day is passed.

So vital is temperance in the young that many Bishops, when they administer confirmation, request the children to take the pledge until the age of twenty-one, thinking that if they reach that age without knowing the taste of liquor, they'll have sense enough and strength of character enough to keep out of the saloon all their lives.

THOUGHTS FROM A QUIET ROOM.

The New World.

The humble St. Francis tells us that what we are in the eyes of God determines our status in the moral universe.

Our neighbor, too often, judges from appearances, and begins to be violent in his indignation, which he bestows upon us as he is out of all proportion to our deserts; or, on the contrary, he may blame when, in reality, credit is due.

But it is God who searches "the heart and reins," justifying the poor publican and finding displeasing the Pharisee's pretence that if they reach that age without knowing the taste of liquor, they'll have sense enough and strength of character enough to keep out of the saloon all their lives.

What an exquisite bit is this: "When I think of the bees I have seen coming back to the hives, honey-laden, in the golden light of setting sun when I was a boy at home, a feeling comes over me as if I had lived in paradise and had been driven forth into a bleak world."

Upon what braver, nobler theme could we dwell this week than the work of Bishop Spalding?

Strong and eager men prefer almost any kind of existence to the tranquil flow of uneventful days." And again: "The thoughts of the books I have not read, and which like unknown friends are waiting for me, keep me young."

Lacordaire said that he required but three things for happiness in this world,—God, a friend, books.

The world of books! How much he misses who has never learned to love, next to God and a friend,—a book!

Why His Marriage Was a Failure. He regarded children as a nuisance. He did all his courting before marriage.

He never talked over his affairs with his wife.

He never had time to go anywhere with his wife.

He doled out money to his wife as if to a beggar.

He looked down upon his wife as an inferior being.

He never took time to get acquainted with his family.

He thought of his wife only for what she could bring to him.

He never dreamed that there were two sides to marriage.—Success.

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Nestlé's Food. Sample (sufficient for eight meals) free. LECHEM, NESTLÉ & CO., MONTREAL.

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Advertisement for Must Be a Charge. Preaching in Unity Church, Denver, Rev. Dr. Utter, a Unitarian said: "America has almost abandoned a religious education outside of the Catholic Church. There is a little in Protestant schools, there is none in the public schools, and the Sunday school is a sort of public aimless institution conducted by zealous incompetents to no very good results. There will have to be a change in the matter of religious education or our new generations of 'rusty young programs' will wreck both Church and State in time, and usher in an age of immorality like that of Rome under Nero."

Advertisement for The London Mutual Fire Insurance Co. of Canada. ESTABLISHED 1825. HEAD OFFICE: TORONTO, ONT. FULL GOVERNMENT DEPOSIT. LATEST PAID SINCE ORGANIZATION, \$3,250,000.00. Business in Force, \$2,000,000.00. HON. JOHN DRYDEN, President. GEO. GILLES, Vice-President. H. WASHINGTON, Sec. and Managing Director. L. LEITCH, D. WHELMER, Inspectors. Supt. JOHN KILLER.

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