

Young Woman's Corner

TRUST.

O holy trust! O endless sense of rest!

Like the beloved John
To lay his head upon the Saviour's breast,
And thus to journey on!
—Longfellow.

THE OLIVE TREE.

Said an ancient hermit, bending,
Half in prayer upon his knee,
"Oil I need for midnight watching,
I desire an olive-tree."

Then he took a tender sapling,
Planted it before his cave,
Spread his trembling hands above it,
As his benison he gave.

But he thought the rain it needeth
That the root may drink and swell;
"God I pray Thee send Thy showers!"
So a gentle shower fell.

"Lord, I ask for beams of summer,
Cherishing this little child."
Then the dripping clouds divided,
And the sun looked down and smiled.

"Send it frost to brace its tissues
O my God!" the hermit cried,
Then the plant was bright and hoary,
But at evensong it died.

Went the hermit to a brother
Sitting in his rocky cell:
"Thou an olive-tree possessest;
How is this my brother, tell?"

"I have planted one and prayed,
Now for sunshine, now for rain;
God hath granted each petition
Yet my olive-tree hath slain!"

Said the other, "I entrusted
To its God my little tree;
He who made knew what it needed
Better than a man like me.

"Laid I on Him no conditions,
Fixed not ways and means, so I
Wonder not my olive thriveth,
Whilst thy olive-tree did die."
—S. Baring-Gould.

Should we feel at times disheartened and discouraged, a confiding thought, a simple movement of the heart towards God, will renew our powers. Whatever He may demand of us, He will give us at the moment the strength and courage that we need.
—Fenelon.

The habit of living in any but the material world that can be seen by everyone is not practised by many, but there are persons who even in the liveliest company can turn their minds away from its effervescent foaming to the contemplation of the unseen world with its calmly flowing rivers and limpid lakes, in which as in a mirror they see the things most refreshing to the soul. It is in the unseen or invisible except to those who seek for them that the really enjoyable things are to be found.

Perhaps the greatest barrier to close communion with the world, not material is that self-sufficiency that knows it all.

A measure of humility is required to see and hear the things this unseen world has to offer. If a person knows as much as she thinks she can learn, she will not listen, and those who will not listen will not hear.

A young society woman was heard to tell that often in assisting at the most brilliant functions where she was not pleasantly diverted she would turn her mind from its gayeties to say a Hail Mary that she might better enjoy herself. There was, no doubt, an entire detachment of mind from the gay assemblage and whether she had what the world calls a better time afterwards or not she certainly felt happier and made a habit of seeking in the right place for happiness.

It is surprising what revelations will come to one who frequently communes in the invisible. Life's standards and ideals are there softened or intensified, softened to tolerate the failures of those who do not meet out ideas of how things

should be and intensified to make us aim higher and higher in our endeavor to make His Kingdom come.

The league of the Sacred Heart practised in all its offices and devotions is the most efficient teaching one could have to graduate a member of the communion with the unseen and the power to go there at will can be acquired by everyone, and is a crown of happiness in finite price.
AMICA.

Chats with Young Men

My remarks in last issue on the advantage and pleasure derivable from the habit of reading will form a kind of preliminary to some other suggestions I am going to add on the value of improving time. One of the curses that seem to keep pace with modern so-called progress is the propensity to put a price on priceless things. Virtue has its price, manly independence its price, even conscience its limit. The nervous blade of modern activity seems to shave every consideration down to money and pleasure.

Those things, however, on which a price should be placed are often overlooked. Among them is time. It is availed of while it gives an immediate return of pleasure or profit, but is sadly neglected between these intervals. This fact is rapidly gathering evidence from the armies of young men who comprise the hope of future generations.

Hardly a day passes during which I do not overhear, on the street or in a restaurant, a group of young men discussing their occupations and prospects. One asks: "Where are you working now?" The other replies "I have a 'job' over at W—'s." "What do you get," is the next question. "Oh, only eight dollars a week and the work is hard. I guess I'll go to the Coast in the spring and try to get something better for the summer," and so on; a great many are looking for "jobs," rather than for an occupation. They want easy work, big wages, an occasional change of climate and surroundings, and are quite indifferent about the flight of years and opportunities; good clothes, pocket money and pleasure constitute their highest ambition. If there are any such among my readers I would offer them this timely advice. If they have taste for any particular occupation, let them seek the best location for pursuing it, secure the best terms obtainable both for acquiring a knowledge of and reaping benefit from their work; but above all let them not shift needlessly about from one occupation or from one employer to another. Otherwise they will become "rolling stones" and will come to their senses, when they are ten years older, to find themselves without capital, occupation or contentment. Let them consider that the years of youth have an end and that during them they have time enough only to equip themselves for the next stage of life.

Then I have a word to say to those who have occupations, who are at their life work. These I hope constitute a large body of our young men. But as every condition of life has its peculiar dangers as well as its pleasures, so I see a danger when a young man feels that he is settled at his work. Passing time and employing it well are very different things. When we hear it said that it takes three years to learn a trade or to prepare for a profession we understand that those years are to be employed curiously by the apprentice. He who would succeed must busy himself in seeking out details and in mastering every secret of his work. Moreover, he may employ time still more advantageously by reading works or periodicals relating to his occupation. This habit furnishes the world with men who are greater than their professions and tends to raise the standard of proficiency and qualification.

There is yet a general hint to add regarding the ways of improving time. Leaving aside the consideration of spending well the time devoted to the business of life there remains the time not devoted to such business. Should it all be spent

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aimlessly? I hinted last week that some of it might be spent profitably in reading. That was intended for a general hint as everyone should be possessed of a few main facts about the world in which he lives. But I think every man would be happier outside of working hours and would work to more advantage during the hours consigned to business if his mind and sympathies had a retreat from the worries and strain of daily toil. Hence I like to see a young man interested in something outside of his business. He may have time to learn music or some such gentle art. I advocate, too, training in gymnasiums and indulgence in games that invigorate mind and body. But I hope my reader catches my suggestion. It is not indeed to become a slave to any pastime, however laudable. I mean to prompt a kind of restlessness which despises indolence and unprofitable squandering of time. This spirit will make of my young readers, active, viva-

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"That is a nice boy you've got there," remarked Smith, as the elevator reached the seventeenth floor. "Yes," replied the fond parent, with a glance down the shaft. "he's been brought up well."—Baltimore News.