

CHATS WITH YOUNG MEN.

No one can use an income with true economy who does not exert his best judgment and put forth all the wisdom he possesses to make it fulfill the highest ends of which it is capable in its peculiar circumstances. If it does not make some lives better, fuller, and happier, if it does not develop the body and educate the mind, if it does not promote industry, honesty, and good will—if, in fact, it does nothing to elevate and improve mankind, then waste, and not economy, is shown in its management.

Conscience in Work.

Talents and skill tell for much, but conscience in work tells for more. The mechanic or the clerk, who beyond his stated salary, beyond the demands which public opinion could make upon him, exerts himself to make his work as perfect as he can, and delights in its thoroughness and excellence apart from any private benefit it can render him, has a value which can never be computed. It matters not what the work is, whether it be done with the hands of the laborer, the pen of the clerk, the brush of the artist, or the voice of the statesman. Such people are sought far and wide; there are places open to them, and their services are always at a premium.

Killing Time.

A young man a day or so ago was seen to approach a crowd of young men loafing in front of one of the stores on High street, to whom he made the remark: "What are you doing?"

"Oh, just killing time," answered one of them.

This is a very common expression and a very forcible one. But its meaning is something fearful. It is the young man who, generally speaking, does the killing of time; for in advanced age it is all too late to make amends; time that has been killed can be literally resurrected. "Killing time" literally expresses a fact, and when so killed is as dead to all intents and purposes as though it had been a living being.

Napoleon Bonaparte once said that he won his battles because his enemies did not know the value of five minutes. So it is with everyone. There is no battle of life that cannot be won if it is had for the five minutes it takes. With the multiplication of the elementary principles in every art or profession, thirty minutes a day of diligence and application will, sooner or later, mean the mastery of the art or profession.

The young man who deliberately kills time commits a crime against himself and nature's laws. The quota of his meted out to everyone has no surplus moments, and he who can successfully weave the whole of life's fabric in the given time has done well.

Let It Go.

If you have had an unfortunate experience the past year, forget it. If you have made a failure in your speech, your song, your book, or your article; if you have been placed in an embarrassing position, if you have fallen and hurt yourself by a false step, or if you have been slandered and abused, do not dwell upon it—forget it. There is not a single redeeming feature in these memories, and the presence of their ghosts will rob you of many a happy hour. There is nothing valuable in them. Wipe them out of your mind forever. Drop them. Forget them.

If you have been indiscreet or imprudent, if you have been talked about, or if your reputation has been injured so that you fear you can never outgrow it or redeem it, do not drag the hideous shadows or the rattling skeletons about with you. Rub them from the slate of memory. Wipe them out. Forget them. Start with a clean slate and spend your energies in keeping it clean for the future.

Resolve that, whatever you do or do not do, you will not be haunted by skeletons nor cherish shadows. They must get out and give place to the sunshine. Determine that you will have nothing to do with discords, but that every one of them must get out of your mind. No matter how formidable or persistent, wipe them out. Forget them. Have nothing to do with them. Do not let the little enemies—worrying and foreboding, anxiety and regrets—sap your energy, for this is your success and happiness capital.

A gloomy face, a sour expression, a worrying mind, or a fretting disposition, is a proof of your failure so control yourself. It is an earmark of your weakness, a confession of your inability to cope with your environment. Drive it away. Dominate yourself. Do not let your enemies sit on the throne. Do your own governing.

Dismiss from your mind every suggestion that has to do with illness. If you have had an operation—it is over; let it glide into the shadows—the background of memory. Do not dwell upon it. Do not talk about it.

Whatever is disagreeable, or whatever irritates, nags, or destroys your balance of mind—forget it. Trust it out. It has nothing to do with you now. You have better use for your your time than to waste it in regrets, in worry, or in useless trifles. Let the rubbish go. Make war upon despondency if you are subject to it. Drive the blues out of your mind as you would a thief out of the house. Shut the door in the face of all your enemies, and keep it shut. Do not wait for cheerfulness to come to you. Go after it; entertain it; never let it go.

A despondent young writer says that while he was in the West he used to watch the cows on the prairies, and could not help envy them. "I used often to have a sigh and wish I were a cow," "What keeps them so contented?" he asked a farmer. "Oh, they are enjoying themselves chewing their cud," was the reply.

The trouble with many of us is that we do not enjoy chewing our cud—letting go of our aches, pains, and anxieties, and just enjoying ourselves. We can not bear to let go. We cling to them like a thrifty housewife, who can not bear to throw away a rag or a scrap of anything, but piles useless rubbish in the attic. We can not bear to let our enemies go. We can not seem to kick out of doors the things

that worry and fret and chafe, and yet never do us any good.

We Americans keep our muscles tense and our nerves up to such a pitch that it is the hardest thing in the world for us to drop things. We chafe and worry and fret instead of just resting without being haunted by the skeletons of care, of anxiety, and of business.

Who can estimate the medicinal power of one cheerful life in the home—of one serene, balanced soul? The workman who rejoices in his work and laughs away his discomforts is the man who is sure to rise, for it is what we do easily and what we like to do that we do well.

The most of us make our backs ache carrying useless, foolish burdens. We carry luggage and rubbish that are of no earthly use, but which sap our strength and keep us jaded and tired to no purpose. If we could only learn to hold on to the things worth while, and drop the rubbish—letting go the useless, the foolish, the silly, the hamperers, and the things that hinder—we should not only make progress but we should also keep happy and harmonious.

—Success.

Practical Talk to Young Men.

We have entered upon another year. If you are at all serious—and of course there is an underlying serious strain in everybody—you will begin to think upon what you are going to do for the year 1904. Why not get over the time-honored, but hardly otherwise respected custom of making a new set of resolutions? I venture the opinion that there isn't one in every ten who hasn't enough of last year's resolutions left unkept, to keep him busy during the coming twelvemonth.

Of course you'll agree that the chief value of a resolution is the fun in breaking it. But you can not have everything all jamine and jonnies, you know; even the jester will rebel at the monotony of perpetual jesting. You must do some serious thinking; you must make some resolutions, mental if you like, and you need not let others know about them. Nevertheless, they must be of great importance and carry with them the promise of a new life of observance all that is of moment and worth while in the life that you lead. We could get to work and give you facts and figures showing just the conditions that exist in every trade and calling if we wished to, and perhaps we might as well make the resolution later on. But we have done this so often; and others before us have done it with an abundance of knowledge that a repetition of them would mean only another recital of conditions. But why do not you master the meaning of these figures? You could not make a more satisfactory New Year's resolution.

Here you are doing the same thing that you have done so many times before; are you really determined to begin another year? How much better off are you now than you were twelve months ago? And when you appreciate, however unwillingly, that you've stood still, you'll begin to think that the fault is in you, not in circumstances. You Irish young men especially; isn't it true with you that you haven't bettered your condition, mainly because you haven't attempted it? Won't you admit that there are scores of opportunities open for you? How many "plans," as some would call them, have you seen won this year, while you stood merrily by and admired the genius of the man whose energy carried him to success? This admiration is all right as far as it goes; it shows that you know what kind of a character you are to admire; but it doesn't begin to go far enough! You'll never be great through simply wishing to be great. You must get out and work, or you are sure to be outdistanced in the struggle.

It might be well in making new years comparisons to look at the directory of to-day, and compare it with one of the past. What a steady, healthy growth you see of the O'Sullivan, McCreesh, and of other names indicating Irish birth or parentage. These too, are filling many of the responsible positions in the industrial world. We say "many," not with the idea of leading our young men into a mood of complacency, but to open their eyes to conditions as they exist. It is this very fact, that positions are held by such men, that convinces us of the lethargy of our ancestry. It is almost beyond question that our young men are capable, or what is just the same, "they are of the stuff that men are made of," to misquote Shakespeare. It follows then very naturally that the trouble lies wholly in the fact we won't try for bigger things, more significant things for ourselves.

Try making the very practical resolution this year that you'll achieve what's in your power and not "cry for the moon." Back up ambition with work, and you'll find it very possible to dominate the trades and industries in this section of the country. Above all, resolve that you're going to stop despising the crafts and aiming your lance at overcrowded professions.

To be something, do something, but do it along technical lines.—Boston Republic.

IMITATION OF CHRIST.

THAT THERE IS NO BEING SECURE FROM TEMPTATION IN THIS LIFE.

My son, thou art never secure in this life; but, as long as thou livest, thou hast always need of spiritual arms.

Thou art in the midst of enemies and art assailed on all sides.

If, then, thou dost not now make use of the bulwark of patience thou wilt not be without a wound.

Moreover, if thou dost not fix thy heart on Me with a sincere will offering all things for My sake, thou canst not support the heat of this warfare nor attain to the victory of the Saints; it behooves thee therefore to go through all manfully, and to use a strong hand against all things which oppose thee.

For to him who overcometh is given *marina* (Apoc. II, 17), and to the slug-gard is left much misery.

If thou seekest rest in this life, how then wilt thou come to rest everlasting?

OUR BOYS AND GIRLS.

COAINE, THE ROSE OF THE ALGONQUINS.

By Anna H. Dorey.
CHAPTER I.

THE EVE OF THE ASSUMPTION.

Not far from Montreal lies a beautiful lake, which is formed by the dancing waters of the Ottawa, and surrounded by picturesque hills, which slope in gentle undulations down to its sedgy margin. It is called Canadago, or the "Lake of the Two Mountains." One of the hills is crowned by a Calvary, which is approached by a rugged, circuitous path, along the sides of which stand, at regular intervals, small rustic chapels, which are much visited by pious pilgrims, and where, during Lent, the congregated mass of the Mission does, devoutly, perform the "Stations of the Cross," and sing, as they march in solemn procession towards the cross-crowned summit, the sorrows of Mary, the sonorous and mournful chant blending, in harmonious accord, with the penitential season, and the commemorative suggestions of the spot.

Straggling along the shores of the lake and up the slopes, partly hidden by the hills and partly sheltered by the dark primeval forest, which recedes gradually northward, and where the pines and hemlocks ever moan together the sad hymn of the centuries, nestle two Indian villages of a Catholic mission, which diverge to the right and left. The one on the right belongs to a remnant of the once powerful Algonquins; that on the left to a remnant of the Iroquois, who were, in former times, one of the great aboriginal nations of the north, but although such near neighbors, these two people are as distinct in manners and language as they were in the days of Carter and Champlain. These Catholic Indians are the descendants of the fierce savages who tortured the blessed Father Jogues, and torments the noble and saintly Eogbeut. They live in lodges built of logs and covered with bark, and, during the spring and summer, cultivate their fields and garden patches, where they raise corn, squashes, potatoes, beans, melons and other useful vegetables and fruits; the women, sharing the lighter labors of the men, fish, dress skins and brood over the cradleboard, and, during the winter, when the snows are deep, they are busy in the wigwags, spinning and weaving a coarse cloth, emulating the garments, leggings and moccasins, which they so ingeniously fashion, with beads, tinsel, porcupine quills and fringes; train their children in strict obedience to the rules of the mission, and in the autumn migrate, with their husbands and families, to the hunting grounds of the far North-West.

Devoutly Christian as many of these Indians are, and deeming it their greatest earthly privilege to have a resident missionary priest among them to baptize and instruct their children and themselves in the way of salvation, to guide them aright while living and console them when dying, they adhere with tenacity to many of their traditional habits and customs. On state occasions, they smoke the calumet as a sort of a ratification ceremony, and proudly the trophies of the chase, wear brocade in gaw-gaws, feathers, and brocade garments, and, at certain times, do not refrain from painting their faces with vermilion and other rich colors, and are ever ready to engage, with great zest, in their primitive and stirring games. Religion has stripped these children of the forest of none of their simple enjoyments or innocent customs. It has done more grandly, more divinely; it has transformed them from worshippers of idols to worshippers and adorers of the one true God—from a belief in a false and weird cosmogony, and crude mythological fables and traditions, to a firm belief and enduring faith in the wonderful story of the creation, of the birth of man, of the incarnation of Jesus Christ and of the divine establishment of His Church on earth; made them children of that old world which acknowledges one Lord, one Faith, one Baptism, and believes in the commandments of Almighty God, and the precepts of His Church. Thus, by an easy transition, it became a strange but devout pleasure to our primitive people, instead of the great sacrifice (gaw-gaws), to propitiate the favor of the gods, to engage in any enterprise of hardship and peril, to invoke the protection of the Blessed Virgin, and ask the assistance of the prayers of the saints; to commend themselves, during their journey through trackless forests, and around the banks of the Ottawa, to the angels of God, instead of the evil spirits of the forest of the *Wendigo* (gaw-gaws), to propitiate the favor of the gods, to engage in any enterprise of hardship and peril, to invoke the protection of the Blessed Virgin, and ask the assistance of the prayers of the saints; to commend themselves, during their journey through trackless forests, and around the banks of the Ottawa, to the angels of God, instead of the evil spirits of the forest of the *Wendigo* (gaw-gaws), to propitiate the favor of the gods, to engage in any enterprise of hardship and peril, to invoke the protection of the Blessed Virgin, and ask the assistance of the prayers of the saints; 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