

CHATS WITH YOUNG MEN.

Advising The "Greenhorn."

In one of the large railroad offices in this country is a comparatively young man, who is at the head of a large department. When he entered the service of the company five years ago he was green and awkward. He was given the poorest paid work in the department.

The very first day of his employment by the company, a man who had been at work in the same room for six years approached him and gave him good advice.

"Young fellow, I want to put a few words in your ear that will help you. This company is a soulless corporation, that regards its employees as many machines. It makes no difference how hard you work or how well. So you want to do just as little as possible and retain your job. That's my advice. This is a slave-pan, and the man who works overtime or does any especially fine work wastes his strength. Don't you do it."

The young man thought over the "advice," and after a quiet little struggle with himself he decided to do the best and the most he knew how, whether he received any more pay from the company or not.

At the end of a year the company raised his wages and advanced him to a more responsible position. In three years he was getting a third more salary than when he began, and in five years he was head clerk in the department; and the man who had condescended to give the greenhorn the advice was working under him at the same figure that represented his salary eleven years before.

This is not a story of goody-goody little boy who died early, but of a live young man who exists in flesh and blood to-day.—Sacred Heart Review.

A Killing Emotion.

Self-control is, of course, a preventive of anger. Logic and deliberation in judging incidents and their effects on one are conducive of self-control. A common excitant to anger is the calling of a disagreeable name. Think just what this is, and you must decide that it is silly to lose your temper over it. You are angry really because you are afraid somebody may believe the characterization is true. Were you absolutely sure of yourself and your reputation, the epithet would have no more effect than the barking of a dog, or a word in some foreign language that you did not understand. It has no real effect at all, only what you allow it to have in your own mind. It does not alter the facts in the case in the least.

Anger because someone has done work wrong does not help matters any. It does not undo the mistake or make the error one not less likely to repeat the error than would a careful showing of what is wrong, and the proper method of doing the thing. Your own energy could be far more profitably spent than in a fit of temper.

Whatever the cause of anger, it will usually be quick to be trivial. A proof is that quick tempered people are always apologizing the next day, when the matter looks very different. Cultivate a habit of forming this "tomorrow" judgment to day, and your angry explosions will be reduced to a minimum. Cultivate optimism in general, and particularly loving thoughts toward all people you meet, and you will soon find it hard to be angry with any of them. Jealousy and hatred will disappear by the cultivation of the same attitude of mind. Whatever the killing emotion that you are allowing to shorten your life, the remedy can be found within yourself, in your own thinking and acting.—Success.

Be a Hero Where You are.

It is possible to thoroughly accept the principle that life is a battle, and yet find one's self forever doubting whether now is the time to fight. "I know that was meant for a contest," wrote Stevenson to Meredith, "and the powers have so willed that my battlefield should be this dingy, insipid office of the bed and the phyllosophy." But, glorious or not, it was the only battlefield open to him, and he wasted no time sighing for others. How many men have carried high through life, but ended in utter failures after a life of the "saving roughness" of taking up with some particular work. They were eager for battle, but insisted on having just the right place to fight it out in, which in too many cases has meant little more than a place where there were plenty to look on and applaud and encourage.

Defeating too much on old heroisms, on battles already fought and won, and getting to admiring traditional difficulties, but scorning the difficulties right in front of them, they could, with right good will, have embarked on the enterprise of being Ignatius Loyola, or Daniel O'Connell, or Charles Carroll of Carrollton—all of whom proved it perfectly safe to be themselves. But when the newcomer turns to the matter of being himself in his own lot or circumstances, it is apt to seem either too daring or too tame and unadventurous. Let him try it, however, and keep at it long enough, and he will find it sufficiently exciting.

The number of fascinating investments to day is another of the difficulties in the way of decision and action. One naturally wishes to put his efforts where they will count for most, and to get in as many elements as possible. But whatever a man takes up with, he must reckon on regrets. Things renounced are sure to gather up all their fascination and glamor, and follow us with them as we go to our chosen task and place.

But, admitting that the opportunity before him is not ideal, let a man forget that others are doing, and go in. Let him stay there until his opportunity begins to nose him and challenge him, till he has put enough of himself into it to get it back, and, like many another investor, finds that he cannot without putting in a great deal more. Then he will begin to deal vitally and feel really about the mat-

ter, and very shortly, if he continues to do his best work, he will find himself not caring much about where he is, but caring a great deal about how he does his work, and wondering how much time he can get for it. His ideals begin to confide new things to him under the very treatment which he feared would extinguish them.

OUR BOYS AND GIRLS.

COAINA, THE ROSE OF THE ALGONQUINS.

By Anna H. Dorsey.

CHAPTER VI.

THE IROQUOIS LODGE.

Coains had no difficulty in finding the lodge designated in the letter. She paused a moment to rest, having walked very rapidly, then lifted the curtain of deer skins which hung over the entrance, and walked in; but she found no one there except an old woman, who feebly smoked her dirty pipe as she crouched in a corner upon a bed of bear skins.

"Where is Father Etienne?" asked Coains gently.

But the old squaw was deaf, and only stared at her with her bleared eyes. By and by a lad came in, who, when he saw Coains, started to run out, but she caught him by the arm, and asked: "Where is Father Etienne?"

"He says you must wait. He will come presently."

"It is good," she answered. "But who is he?"

"Hush shsh!" said the old squaw, seeing that they talked, and pointing towards the inner recesses of the lodge, which were curtained off with skins.

"Are they very ill?" she asked the lad.

"Ugh!" replied the lad, "horribly and suddenly, for he had glanced at the old squaw in time to see her shaking her shrivelled fist towards him—a warning which he knew from experience was not to be despised; then he slunk out of the lodge. Coains, thinking only of the object which led her there, and nothing doubting but that Father Etienne would come presently, took out her rosary, and, holding it beneath her mantle, began the decade of the five sorrowful mysteries; offering her intention for the dying ones she had come to assist. She drew back into an angle formed by the irregular wall of the lodge, and partially concealed by a bark-covered cedar post which helped to support the roof, she closed her eyes, and was soon lost to all her strange surroundings.

Her devout meditations upon the august dolors of Mary. The sound of muffled footsteps, and that soft, indescribable rustle of garments, roused her attention, and thinking that Father Etienne had come, she unclosed her eyes, but saw, instead of Father Etienne, a crowd of dusky forms, whose hideously painted faces and gaudy attire, whose keen, cunning eyes and gleaming hatchets, filled her with perplexity and alarm.

Among them, in the centre of the group, she recognized Ahdeek. According to the ways of her people, Coains seldom showed either surprise or alarm, and now she calmly arose, and stepping forward, asked once more: "Where is Father Etienne?"

"He is not here, To-hic. This is a strange place to seek him," he replied.

"He sent for me here. Here is his letter," said Coains, as a cold sensation thrilled through her heart. Ahdeek took the letter, while a gleam of triumph shot across his swarthy visage, pretended to read it, then tore it into pieces, and scattered the fragments with a scornful laugh.

"So," said a leering old chief, "the Algonquin Christian can come to the lodge of the Iroquois medicine man, to see Taho. What will the man of prayer say?"

"I came here to see two Iroquois maidens baptized into the Christian faith. Where are they? I will go to them," she replied, with an undaunted look, as she attempted to pass the group of Indians, for the purpose of leaving the lodge. But instantly a score of bright hatchets and knotty clubs were lifted over her head. Startled and terrified, but outwardly calm and brave, she folded her hands upon her breast, and looked full into the grim faces which loomed around her, she asked, in a clear and distinct tone: "By what right do you hold me prisoner?"

"By my will!" said Ahdeek, and every one of his dusky satellites responded: "Ugh!" "You have curled the lip in scorn of the chief of the Iroquois," Ahdeek went on to say; "he is strong, and not to be driven off like a dog."

"Have I ever harmed you, Ahdeek? It is not the part of a brave chief to make war against a defenceless woman. Let me go free," said Coains.

"Listen, Coains. My lodge is empty. I have no one there to light the fire upon my hearth; no one to dress the skins that I take in hunting, or cook my fish and venison. I need you. Be my wife. You shall have all that the daughter and wife of a great chief needs. You shall not toil. You shall have the softest furs of the stone-marten and fish; your robes shall be decked with sable, which I will fetch from the dark Saugany; and your couch shall be spread with the soft skins of the beaver. You shall have the brightest beads, fringes of gold and silver, stuffs with all the colors of the rainbow, and plenty all the year round. Will you come to my lodge, Coains?" said Ahdeek, hoping to dazzle her by his boastful promises.

"No, Ahdeek. No. I am already, in the sight of the chief of the Algonquins, the wife of the chief of the Iroquois. Even were I not, I would not come into the lodge of an un-believer," replied Coains, still standing bravely erect.

"The chief of the Algonquins would rather marry my old grandmother than marry you, Coains. The eagle will never mate with the carrier-crow. Tarra-hee despises you. What will he say when he knows where you spent the night?" asked Ahdeek, with a malicious grin.

"Ah, Ahdeek!" wailed Coains, as a full sense of her peril broke upon her mind, while she stretched out her

hands towards him, "be generous, and let me go hence in peace."

"You are my captive until the day dawns. You shall have a new baptism, Coains, then I will conduct you safely home. You are safe, To-hic, unless you do yourself hurt; only be quiet in the trap into which you are snared," he said. He then gave a brief order to the savages around to guard the entrance to the lodge, while two kept watch on each side of Coains, watching her faintest movement. There was no hope of escape, for this swarthy crowd was composed of those among the Iroquois who still rejected Christianity; who believed in the traditional fables of their people, the superstitious rites associated with their worship; who had unlimited faith in the evil spirits of the water and forest, in magic and omens; who worshipped corn as a deity, and adored fire, who were unscrupulous in their morals, and believed in no higher law than obedience to their chief, and a due observance of their traditional customs.

"Ahdeek," she said, in a solemn and impressive tone, "Ahdeek, you have betrayed me. You have snared me like a simple cony of the forest; but remember that my God is powerful—that He will bring to nought your wickedness, and make you fall into the pit you have dug for me."

"Let Him help you now, To-hic," said Ahdeek, scornfully. "Now's the time!"

"In His own good time will He deliver me. I adore His will, and await His coming," she said, clasping her hands together, and looking upwards with a gaze so supernaturally bright that one would have thought her sight penetrated far beyond the night, and beheld the face of the great Deliverer of Whom she spoke.

"She talks of the great Manitou," they whispered around her. "She has the heart of a warrior."

TO BE CONTINUED.

THE DIVINITY OF JESUS CHRIST.

In all our study of Holy Scripture and in all our research into the history of the Church, there is one supreme factor of which we must never lose sight; and that is, the Divinity of Jesus Christ. From the first moment of His mortal existence to the last moment upon the cross, Jesus Christ was God, as He is truly God now in heaven and in the Blessed Sacrament.

The Second Person of the Most Holy Trinity, the Eternal Word, through Whom all things were made, and without Whom was made nothing that was made, He, God of God, Light of Light, very God of very God, and consubstantial with the Father, condescended, for love of our sinful race, to come down from heaven; He was incarnate by the Holy Ghost of the Virgin Mary, and was made man. Yet, all the while, in Nazareth's workshop, in Gethsemane's garden, on Calvary's Cross, in Joseph's tomb, Jesus Christ was God, the Second Person of the Ever Blessed Trinity, incarnate Holiness, incarnate Wisdom, incarnate Love, the Almighty and Eternal God. Such is the fixed unalterable, absolute truth as contained in the teaching of the Catholic Church.

Moreover, we are to remember always, distinctly, that while the Second Person of the Most Holy Trinity assumed to Himself our human nature, body and soul, He did not take to Himself a human personality. Around this point of true faith the Nestorian heresy raged; against the Nestorians the Catholic faith was formulated at the great Council of Ephesus, proclaiming that Mary was truly "the Mother of God." There never was a Mother when our Lord's perfect human soul was without its perfect human body (of course, until that most awful separation came, by the death that won our life), so, from the first moment of her existence, that perfect soul and perfect body were united to the Divine Personality; and God Himself was numbered with the sons of man.

This is what gives to Jesus Christ, to His life, His character, His story, the transcendently absorbing interest, the unceasing fascination, the amazing and unequalled importance it has had for the world for nineteen hundred years. Men may deny His divinity, scoff at the Catholic faith in regard to Him, talk of His beautiful humanity alone, seek to criticize, analyze, dissect His history; they will, and all Him "only a man," the greatest among men." Catholics know that it is precisely His Divinity joined to our humanity, His divine Personality hidden but absolutely there, that has the power to evoke this tremendous interest in whatever shape expressed, that centres around Jesus Christ.

Consequently, we perceive clearly that He always knew His mission, His purpose, His work on earth. For that, He came to earth; and He knew it as perfectly in Mary's womb as He knew it on Calvary, when dying for our sake. All through His earthly life, and through every moment of it, He knew that He was the Saviour as He was the Maker of our race. He had stooped to our lowliness, with all absolute humility that the humblest among us can know; and the lowliest among us can know equal. God was made man, and walked hidden in our flesh; He was actually our weak, suffering, patient Brother among us, bearing our sins in our most awful anguish; for God alone can fathom the weight, the horror, of our sins. As, in dread reality, He bore them in His own body on the tree, so, all His life He bore them, clearly realizing all the burden meant, clearly realizing all the burden meant.

How do we know these things? Is it because modern research discovers them, or because modern thought accepts them, or because a new manuscript has been found, or a new scholar has given them the weight of his momentary, brief-lived praise? Not at all. We know these things, and we believe them, through the witness of God's infallible and living Church to-day. Her creeds are ours, her teacher is the Vicar of Christ, her family is the communion of the saints. We walk safe, and we walk in peace, while we are guided by her hand, by her serene faith in her centu-

ries-old traditions, by her ever young and ever Catholic institutions, by her perfect and God-given deposit of the faith. Who, if not she, should know the secret of her King?—Sacred Heart Review.

"YOU WILL BE A PRIEST"

PIUS X. TO A YOUNG NEGRO STUDENT OF THE PROPAGANDA.

It is pretty safe to say, remarks the Ave Maria, that no other Catholic who has had the privilege of an audience with Pius X. has been so vividly impressed by the experience as a young negro student of the Propaganda. This African youth arrived in Rome recently, in company with one of the White Fathers from the Tanganyika mission. Being present with two of the Fathers at a collective audience in the Vatican on the following Sunday, he attracted the attention of the Holy Father, who inquired who he was. Informed that the youth had come to Rome to pursue his theological studies, Pius X. regarded him fixedly for some time; then, tracing on the young man's forehead a large cross, he said: "Yes, you will be a priest." He then placed both hands on the youth's curly head and kept them there a moment, as he implored a benediction upon this candidate for the sanctuary. The young Negro had remained silent, but he had contemplated with reverence the Pope who treated him so kindly. "What is your impression?" asked the missionary as the Holy Father moved on. "I think, Father, that there is not on earth another man comparable to whom I have just seen." A few minutes later, as they were leaving the Vatican, he added: "If I wished to represent to myself our Blessed Saviour, I should willingly figure Him under the image of Pius X."

Prayer.

There is nothing to prevent a woman whilst using her distasteful or leaving her cloth from lifting her thoughts heavenward and invoking God with fervor; there is nothing to prevent a man on his way to the market place, or one who is traveling in solitude, from praying devoutly, or a man sitting in his shop and stitching his leather, from offering his soul to his Master. God is not ashamed by the place.—St. John Chrysostom.

A fool always finds a greater fool to admire him.—Boileau.

DISTRESS AFTER EATING

CAN ONLY BE CURED BY REMOVING THE CAUSE OF THE TROUBLE.

There is only one way to cure indigestion; the medicine must act upon the digestive organs—not upon their contents. Medicine should not do the stomach's work, but should make the stomach do the work nature intended it should do. Dr. Williams' Pink Pills do this as no other medicine can. They tone up the stomach, restore the weakened digestive organs and promote natural digestion. There is no doubt about this—it has been proved in thousands of cases that Dr. Williams' Pink Pills cure indigestion, when all other medicines fail. Mr. Elmer Robinson, St. Jerome, Que., offers his testimony to substantiate this. He says: "For some years I was a great sufferer from indigestion. My appetite became irregular, and everything I ate felt like a weight on my stomach. I suffered much from pains in the stomach and was frequently seized with dizziness and severe headaches. Nothing I tried did me a particle of good until I began the use of Dr. Williams' Pink Pills, and these, after taking them for about two months, completely cured me. It is nearly two years since I discontinued the use of the pills, and I have not since had the slightest return of the trouble."

Dr. Williams' Pink Pills cure not only indigestion, but every trouble due to poor blood and shattered nerves. They will not fail if the treatment is given a fair trial. Don't take any pink colored substitute—don't take anything but Dr. Williams' Pink Pills for Pale People. You will find the full name printed on the wrapper around every box. Sold by all medicine dealers or sent by mail at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams' Medicine Co., Brockville, Ont.

THEY ARE NOT VIOLENT IN ACTION.—Some persons, when they take a medicine, are soothed, and other people are soothed, but they do not cure. These are speedily in their sleep, but do not cure. Their use produces violent chills and it is raised in the temperature of the stomach. No do they act upon the system as a beneficially. Dr. Williams' Pink Pills answer all purposes in this respect, and have no superior.

So rapidly does lung irritation spread and develop that even in a few weeks a simple cough culminates in tubercular consumption. Give heed to a cough, there is always a danger of death. Use Dr. Williams' Anticough, Cough-Suppressant, and cure yourself. It is a medicine unsurpassed for all throat and lung troubles. It is compounded from safe and reliable ingredients, and is entirely free from any harmful or dangerous substances. It is a valuable remedy for all purposes in this respect, and have no superior.

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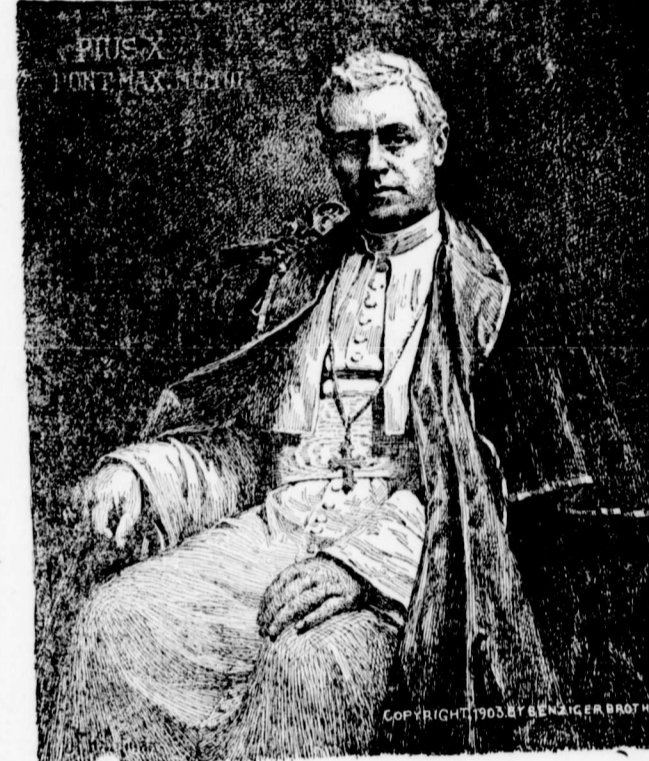
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