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CHATS WITH YOUNG MEN. AN INGREDIENT OF GENIUS.

The virtue of patience is very differently esteemed by different persons. Some regard it as an all-important feature of the character, involving the power of persoverance, the ability of endurance, the courage to bear disfeature of the character, the ability of power of perseverance, the ability of endurance, the courage to bear disappointments and hardships, both small and great, and imparting a calm dignity to the whole nature. Others regard it rather as a sign of passivity and weakness than activity and strength. They expect that a patient man will be found lacking in enterprise and enthusiasm; that he will probably have feeble desires and impulses and be disposed to lassitude rather than action, and apathy rather than earnestness.

sires and impuises and be lassitude rather than action, and apathy rather than earnestness.

Neither of these estimates are entirely wrong; yet certainly neither of them are fully adequate in their conclusions. For patience may exhibit itself in either of these phases, or may be a mixture of both. It is capable of great extremes in either direction, and may, therefore be a sign of a resolute will in one case, or a feeble indolence in the other. We sometimes see a man to whom patience causes no effort whatever. Naturally passive and calm, he does not fret or fume or worry. Naturally quiet and inert in himself, he does not resent inactivity in others. Slow and easy-going in his habits, he can wait indefinitely and without irritation for his dilatory friends. His impulses are not strong, nor his sensibilipulses are not strong, nor his sensibilities acute, and thus he will submit patiently to offences which would rouse another to indignation. Thus, too, he can often bear sufferings, physical and mental, which would be intolerable to more sensitive and excitable nature For such a one patience is not a virtue to be cultivated. Better that he should to be cultivated. Better that he should be roused into more activity, stimu-lated to stronger feelings, animated to keener desires, inspired with a resolu-tion and enthusiam which he lacks. There is but little danger of his losing his patient disposition in the process. In our efforts to modify any natural tendency by nourishing an opposite virtue we need not fear that the former will we need not lear that the former will be crushed out; its root is too deeply laid in the nature to be destroyed, and it will always sufficiently reassert itself. On the other hand, there are men of a different temperament, who, with many valuable qualities, are sadly deficient in this one. Active and energetic

valuable qualities, are sadly deficient in this one. Active and energetic, they have no patience with placid indifference: prompt and punctual, they cannot endure to waste time in waiting; impulsive and sensitive, they cannot brook a lukewarm nature. It is very hard for such men to bear pain, to suffer indignity, to endure reproach or censure, or contempt, and they are frequently carried away by their strong feelings into bitter complaints, unjust feelings into bitter complaints, unjust accusations, and even violent outbursts, which are sadly at variance with swee serenity or manly dignity. Yet it is serenty or many uginty, where such a nature as this conquers his passions, subdues his desires, cultivates a sense of justice and a habit of moderation, and obtains self-mastery that the quality of patience rises to its that the quality of patience rises to its true height as a strong and manly virtue. In the former case it is a sign of feebleness, an outcome of languor and inactivity. In the latter case it is a triumph of power, a result of effort, a fruit of the highest and best government, a carthy self government. It is ment of the highest and set government. It is the patience that we feel we need; that which we strive for, work for, sacrifice for, and, finally, secure, which is the best worth having; not that whice is simply a negative quality, re-sulting from a placid temperament and a feeble nature.

a feeble nature.

There is another aspect of patierce in which it exercises a two-fold influence; that of despair on the one hand, and of courage and perseverance on the other. There are some who, under disappointments, failures or trials of any kind sit down hovelers by and natically and of courage and perseverance on the other. There are some who, under disappointments, failures or trials of any kind, sit down hopelessly and patiently to bear the worst. They cease to contend against what they call fate and give up the struggle of life in deep despondency. Such a patience as this such as the stage in the evolution of a race, from the first period as immigrants to the stage in the evolution of a race, from the first period as immigrants to the summing the struggle of life in deep despondency. Such a patience as this shadow, which the stage in the evolution of a race, from the other. There was this shadow, which the Algonquins saw daily; a shadow for the first period as the highest type of citiveness of a crushed life, the summing supported by the struggle of life in deep despondency. Such a patience as this shadow, which the stage in the evolution of a race, from the first period as the highest type of citiveness of a crushed life, the summing supported by the struggle of life in deep despondency. Such a patience as this shadow, which the stage in the evolution of a race, from the other. There are some who, under dissuppointments, failures or trials of any kind, sit down hopelessly and patiently to bear the worst. They cease to contend against what they call fate and sufference—the shadow of a crushed life, the summing support of a spondency. Such a patience as this destroys all that makes life useful or desirable, and sometimes even life itself. Every wise physician knows that its influence in illness is well night fatal, and he will exert all his power to prevent it. Doubtless many deaths are due mainly to this cause; the patience of despair is a slow poison, against which no antidote has yet been found. The belief in recovery, on the other hand, goes a long way toward furthering it. It gives patience, indeed; but a patience that is full of the prevent it gladly acquiesces in the needful measures and willingly waits as long as prudence demands for the slow process of returning strength.

So in the embaragement of this.

slow process of returning strength.
So in the employment of life. One
man tries and fails, and his efforts are over. He patiently endures the results in a hopeless discouragement that leads to nothing. Another, who has suffered a similar defeat, is patient, too; but his is the patience of perseverance, energy and determination which repairs past blunders and buries the very memory of failure in renewed efforts and final success. It is of such a patience that Carlisle writes:

"Hast thou valued patience, courage, perseverance, openness to light, readiness to own thyself mistaken, to do better next time? All these, all virtues, in wrestling with the dim brute powers of fact, in ordering of thy fellows in such wrestle, there, and elsewhere not at all, thou wilt continually where not at all, thou wilt continually learn. Work is of a religious nature; work is of a brave nature, which it is the aim of all religion to be. All work of man is as the swimmer's; a waste ocean threatens to devour him; if he front it not bravely, it will keep its word. By incessant wise defiances of it, lusty rebuke and buffet of it, behold how loyally it supports him and bears him as its conqueror along."

It is such a patience as this which Disraeli declared was "a necessary ingredient of genius," and to which Rabelais alludes, when he says: "He that hath patience may compass anything;" and which Lowell had in mind when he said.

"Endurance is the crowning quality,
And patience, all the passion of great
hearts,"

are irremediable, bereavements and trials which must be endured without even the hope of conquest. These, too, call for a patience of a harder kind than that which is crowned with determina-tion and energy. Yet, even in these the patient sufferer need not lose heart or hope. Although he may not, by any effort, regain that which he has lost, he can still arise from the depths into the clearer and purer air of a life of sympathy and help for others that only trials such as his could render possible.

OUR BOYS AND GIRLS.

COAINA, THE ROSE OF THE ALGONQUINS.

> By Anna H. Dorsey. CHAPTER IX.

THE TWO SHADOWS. The season of leaves and flowers had again rolled round; the bluebird whistled n the air, and the bobolink sounded his w bugle as he raided with his brown troopers through the feathery ferns. Everything wore a gay and prosperous look in the village of the lake. The hunting season had been extremely hunting season had been extremely successful, not only in the quantity of game secured, but in the quality and abundance of rare furs, skins, and other valuable peltries they were enabled to bring home. Better still, the price of peltries had gone up considerably higher than was ever known before, owing to an increased demand from the United States and England, which was really in States and England, which was really in excess of the supply; hence our Indians of the mission found themselves richer than they had ever been before. On Sundays and holidays the church looked like a tropical parterre, with the array of rich, bright colors in the attire of the women, whose new variegated handkerchiefs, blue scarfs, scarlet petti-coats, spangled jackets and fringed tunics, were in harmonious keeping with the magnificent hunting shirts—decor ated with beads and fringes—of the men, who displayed new scarlet legg-ings, wrought curiously with porcupine quills, and moccasins flaming with scarlet, with glittering beads and tin-sel. Altontinon and Winonah held their heads higher than ever, while the extreme gaudiness of their apparel, extravagant both in texture and style,

attracted every eye. While the other women and young girls observed a fitting degree of moderation and modesty in their attire, these two flaunted about arrayed in the gaudiest colors, the flashiest trinkets, the heavi-est coils of beads, and the most exag-gerated style of garments that the wildest Indian fancy could suggest, or the markets of Montreal supply.

A great improvement was also evident in the increased comforts of their rude lodges, in the richer adornment of their beloved chapel, and the quality and quantity of their agricultural imple-ments; indeed, the village of the "Lake of the Two Mountains" seemed

like the centre of a happy pastoral Arcadia, into which no grief could enter.
In the midst of all this gay prosperity and cheerful plenty there was ever moving to and fro, or kneeling with bowed head at the chapel door, a silent, shadowy form, clothed in coarse, penitential garments of grey. This shadowy, veiled figure was never noticed, except to be jostled aside and scoffed at as it glided through the mission grounds. And it moved like one walking in a dream. If she was jostled sion grounds. And it moved like one walking in a dream. If she was jostled rudely, or called out to roughly, or had her veil or garments plucked at by the village urchins, she would suddenly lift her great soft eyes, and with a bright, wild glance around, as if she had been startled from solemn reverie, deep with her in her input life smile sorrowfully, look in her inner life, smile sorrowfully, look

priests, nor the tears and prayers of a people, could stay its course, because it was the stern messenger of the Most High, whose mission it was to chasten, to punish and remind the world of the judgment to come. It was the cholera! and as it strode towards them, while every face, were an environs a sed content. and as it strode towards uten, white every face wore an anxious, a sad or thoughtful expression, the face of the other shadow which was clothed in the robes of penance grew more serene and bright, as if that which brought such bright, as it that when brights achieve terror to all, only came a messenger of hope to her. And so it was. "If it were only the Great Spirit's sweet will," she thought, "it will bring one deliverance and rest but His will, not

at Carlisle writes:
st thou valued patience, courerseverance, openness to light,
ss to own thyself mistaken, to do
next time? All these, all virof wrestling with the dim brute
of fact, in ordering of thy felsuch wrestle, there, and elsenot at all, thou wilt continually
Work is of a religious nature;
of a brave nature, which it is had entered Altentinon's lodge, and stricken her down even while she exulted in her health, her wickedness and her prosperity. Messengers ran here and there for assistance. Father Etienne was soon beside her writhing, tortured form, but her kinsmen and papile stood aloof. scon beside her writhing, tortured form, but her kinsmen and people stood aloof, towering outside the lodge, their hearts quailing within them as her shrieks of agonyrent the air. While she wrestled agonyrent the air. While she wrestled for life with this awful shadow, the for life with this awful shadow, the for life with the garments of penance minfor life with this awful shadow, the shadow in the garments of penance minbelais alludes, when he says: "He that hath patience may compass anything;" and which Lowell had in mind when he said:

Endurance is the crowning quality. And patience, all the passion of great hearts, and patience, all true, sorrows that

There are, it is true, sorrows that

for life with this awful shadow, the shadow, the shadow in the garments of penance ministered to her needs. It was Coaina (obeying the directions of Father Etienne) who applied the hot poultices, who administered the flery draughts which were thought efficacious, and which were marvellously so in ordinary cases; it was she who performed the most repulsive offices for the agonized temptation. (Matth. xxvi. 41.)

woman, who wept over her, who clung to her cramped hands, who kissed her cold feet, and prayed without ceasing for her. None else would come near or touch her. Winonah, trembling and pallid, crouched in a distant corner, her head bowed upon her knees, incapable of performing the slightest duty. Suddenly Altontinon cried out: "I wronged her! I ruined her! She is

innocent of all! Coaina, forgive me! forgive me! You are an angel! I am a devil! O, pray for me to the Holy Mother! Do not let me be cast into hell! O, save me from the flames! Hold

me fast, Coaina! O, Christ, forgive me! Coaina, forgive me!'
"I forgive thee, my aunt, as I hope Christ will forgive me," she answered, kissing the blue, trembling lips of the

dying sinner.

"Father Etienne, hear me! hear
me! I will confess—" but here ensued
such a mortal struggle that she was unable to continue. Her head was drawn round, her features, pinched and blue, were distorted with agony, and her arms and legs, drawn away, were knotted in muscular distortions fearful to behold. Father Etienne, startled by her confession of guilt, feared that the last agony was upon her, and knelt to pray for her departing soul. Coaina, also praying, bathed her feet with her tears. But the paroxysm subsided, and an interval of comparative ease en-

tones. "Quick, tell them to come, I have many words to say before them."

Father Etienne said: "Your confession first; your confession; then, what time you have left, say all that you wish.

"It is my confession. I must confess in public the evil I did in secret. O, my Father, call them quickly, or I die!" pleaded Altontinon.

TO BE CONTINUED.

CATHOLICS IN SALOON BUSINESS

oun, naving asserted that seven eights of them fall dead on the streets; some are found dead in their beds; some the families attend church or Sandau their lives suddenic areas. the families attend church on Sundays, and that their children are educated in convents, the editor of a Catholic paper referred the statement to a prominent Catholic priest, whose knowledge of the subject is peculiarly wide and accurate. In the course of his reply, the reverend gentleman remarks:

whose children are sent to convents a strong influence (a) in forcing some out of business; (b) in preventing others from going into the business; so that twenty years of constant pressure has reduced the percentage to 20 per cent. (2) From ten to fifteen years ago
the brewers largely controlled the
saloon business, and they put in Germans. (3) The names over the doors
are no indication of the proprietors.
Names remain when original proprietors
sell out. A certain saloon has had
eight owners in ten years, yet the
name of the original owner, an Irishman, has been over the door right
along. (4) The question of saloonkeeping and races is an exceedingly
curious question. There is a certain
stage in the evolution of a race, from
the first period as immigrants to the
last period as the highest type of citizenship, when they keep saloons. (2) From ten to fifteen years ago grants arrive in New York. Without a short time the valuable franchise of roting is bestowed upon them. all start out in a race for political preresult and prominence. The easy road to the goal is by the saloon business. The saloon gives a man opportunities. He has votes to deliver, etc.

"As the immigrants become more

"As the immigrants become more and more thoroughly Americanized, they give up the saloon business for other things more respectable. The Irish have largely gone through this stage, but the Italians are entering it. "(5) Finally, while 'kind Mother Church' deprecates the fact that any of her children are in the saloon business, she advises, exhorts and entreats." noss she advises, exhorts and entreats. but she does not excommunicate. She does not shut out the sinner, but labors for his conversion."

IMITATION OF CHRIST.

THAT A MAN MUST NOT BE OVER-EAGER IN HIS AFFAIRS.

Son, always commit thy cause to me: I will dispose well of it in due season. Wait for My disposal, and thou shalt find it will be for thy advantage.

Disciple. Lord, I willingly commit all things to thee ; for my care can pro-

fit little.
Would that I was not too much set upon future events, but offered myself with all readiness to thy divine

Christ. My son, oftentimes a man eagerly setteth about a thing, which he desireth; but, when he hath obtained it, he beginneth to be of another mind. For men's inclinations are not wont to continue long upon the same thing, but rather pass from one thing to another.

THE WOOF OF LIFE.

It must be done from right motives. The thing right in itself becomes wrong, or at least impossible, when done without regard to these re-

itorial in the Brooklyn Eagle. It is a profound truth, which man is slow to accept. And the only man who can accept it is the man of trained mind, of breadth of mental grasp. The super-ficial mind sees but one thing at a time; ficial mind sees but one thing at a time; it cannot comprehend the causes that control every step, that make it impossible to act without regard to result. To do the right thing may involve such a network of possibilities as will lead to positive wrong. The pilot who understands his duties pays attention to the tide and the strengthers as well. to the tide and the atmosphere, as well as his chart and compass.

Life is not one thread; it is a loom

even if every energy, every thought, is trained to make it perfect, will have many blurred places, many blank, colorless spaces. Not one thread stands by itself; each bears a part in the whole; we cannot break off and begin again without showing the blemish even though the thread be knotted thin, or imperfectly colored. We must undo part of the finished pat-tern and weave over again after the imperfection has been removed. The wise weaver is he who knows where to stop with the least possibility of marring the pattern. For the weaver owes a duty to the Designer, to the Owner of the finished whole. That finished whole is the ished whole is never one life, it is the universe. One life is but a thread in that whole and cannot stand by itself.

Remember This.

Look at your fellow human beings. What befalls them will befall you. Some have their lives suddenly crushed out; some are cut off in their occupations; some die of agonizing pains; some go

Most blessed Saint Joseph, master of the hidden life, and great chief of the would be well nigh impossible. The truth is, in the year 1903, according to my best judgment, not 20 per cent of the saloonkeepers in New York were Catholics. (1) The requirements of the Baltimore Council of 1885 have had the saloonkeepers (a) in foreign and the saloonkeepers in New York were Catholics. (2) The requirements of the Baltimore Council of 1885 have had live as Thou didst live, a life of prayer; to love God's will; and to value the things of time as we shall value them in eternity.—Father Dignam, S. J.

TROUBLESOME BABIES.

Babies are not naturally troubleson them to mothers who have troublesome babies."

croup, ally irritation at teething time,

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OOING THE RIGHT THING THE RIGHT

"It is not enough to do the right thing. It must be done in the right way. It must be done at the right time. It must be done by the right

The above paragraph is from an ed-

with many spindles all filled and mov-ing in and out. The pattern we weave,

forth in the morning and return not in the evening; some die in the midst of the reverend gentleman remarks:

"I have taken the trouble," says the correspondent, "to note down the names of all the proprietors of saloons in New York." Now, there are some eight thousands of them. To find out how many of these are Catholics whose families attend church on Sunday and whose children are some to sunday and whose children are sume to sum and the sum and the

they should be bright, active and happy and a joy to your home. When baby is troublesome you may depend upon it there is some of the many minor ailments bothering him. These can all be overcome by the use of Baby's Own Tablets. Proof of this is given by Mrs. C. L. Marshall, Falkland Ridge, N. S., who says: "I am pleased to state that I have used Baby's Own Tablets for my children with great the state of the same of the s success. I think the Tablets the very best medicine for all the ailments of small children and would recommend

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goods at the knee, the
sesms are laped, they are
stitched in \$11k, faced
with canvas and velvet
bound.
The coat has a tight

with canvas and velvet bound.

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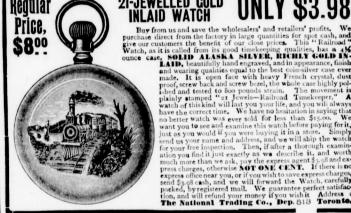
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