MEN. CHATS WITH YOUNG

Catholic Columbian. Let Liquor Alone

This department has counselled young This department has counselled young men to be sober. It has urged them to practice temperance. But the following communication from a contributor advises them to go even a step further

and observe total abstinence: Dear Chats: Your work for the improvement of the condition of our young men deserves the highest praise. Many splendid articles have I read in these columns — strong, uplifting, high-minded, successward—apt to lead our boys to the noblest Christian manhood. I should like to add to them an appeal to the young to avoid alcohol as a

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

and let whisky alone:

1. The cost. The drink habit wastes a lot of money. It prevents saving. It keeps down one's bank account. If a young man spends only 10 cents a day for beer or gin, he lets go 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 terroticity and sixtieth year.

twentieth and sixtieth year.

How many an old man, unable to
work, would be glad to have \$2,000 eash to keep him from want in his old

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But 10 cents a day does not at all But 10 cents a day toos not at an 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 means \$182.50 a year saloons. That means \$182.50 a yea and about \$10,000 in forty years. Can you afford to lose this amount?

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 acquaint-ances that one makes in saloons are more apt to be demoralizing than ele-growing old. (Monsignor De C.) vating. 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 deprayed or dissipated, will draw him down.

The craving for stimulants. As seon 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 then, the firmer is its clutch on him. Finally, the drille it is clutched at the drille if e loses all control, and the devil of it

bas him as a thrall.
5. Ill health. The drinking of a general breakdown. Often the nerves gives 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,

who frequents saloons, even if he never gets drunk, loses caste in refined socine 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 in-flames every vile passion. It neutral-izes every inspiration to self denial.

to take the pledge until the age of twenty-one, thinking that if they reach that time without knowing the taste of liquer, they'll have sense enough and strength of character enough to keep

out of the saloon all their lives.

Bishop McQuaid, of Rochester, N.
Y., one of the oldest of our prelates,
says: "Young men who break away
from God you will find have taken the first step downward in the saloon. Now, I am an old man with a great deal of experience, and often my heart

maturely, debased, saturated with alcohol, failures and sin-stained. In their youth, they never expected to e drunkards.

The safest way is the best way-let T. A. B. liquor alone!

OUR BOYS AND GIRLS.

COAINA, THE ROSE OF THE ALGONQUINS.

> By Anna H. Dorsey CHAPTER VIII. COAINA'S SENTENCE.

And so three years passed by. The mystery was still unsolved and Coaina still wore her penitential garb, was still interdicted an approach to the sacraments, was still a by-word and re-proach among her people. The only event of any importance in prospect, was the reported marriage of Tar-ra-hee and Winonah, for which it was said preparations were being made. Alideek never re-appeared among his people. It was rumored that in crossing the St. Lawrence in his cance, it had been drawn into the whirl of the rapids, and dashed over the great falls into the foaming abyss below. An Indian certainly perished there about that time, within sight of thousands of spectators, and as he never returned or was heard of again, the inference was accepted that the infortunate wretch was Ahdeek.

Again came the month of the falling

leaves, and once more the mission was in a grand commotion, preparing for the annual migration to the distant hunting grounds, two thousand miles off. Father Etienne, as usual, was to accompany them. Another priest, a young and saintly missionary, who had fled from the endearments of noble Bad habits. Next, think of the kindred and home in his dear land of France; who had turned his back upon honors and all the charms of civilization, to labor among the heathen tribes of the far west-asked and gained permission to join company with

On a certain day they all embarked in their frail canoes, to start on their perilous voyage to the western plains, At certain places, to avoid the sweeping rapids, the terrific rocks and falls. they leave the river, carrying their cances and baggage past the dangerous spots, when they again launch their frail vessels, and embark. Bearing the same hardships and dan-

gers as themselves, Father Etienne cheered and encouraged them as much by his counsel as his example, performing the offices of priest and comforter with tireless zeal, sometimes celebratliquor brings on disease. First there ing the holy mysteries on the bosom is heart trouble, then disorder of the stomach, next kidney disease, and finally picturesque fleet drawn up in perfect order around the floating altar, the paddles at rest, and gay pennons flying, while every dusky face and form in the gentle recking canoes was bent with reverent and adoring attention towards as a rule, every one who uses liquor to excess has poor health.

6. Loss of reputation. The man utterable joy to our poor penitent, who sometimes near, and sometimes farther off, in her aunt's canoe, witnessed the ety and in business circles. No one wants him around with the smell of whisky on his breath. If he gets to be branches of the primeval forest; someknown as a steady drinker, no one will times on the mountain side; sometimes employ him. To be a total abstainer is upon a desolate shore. But it was the upon a desolate shore. But it was the great refreshment and consolation of this weary nomadic people, when and wherever celebrated. The place was nothing to them-the sacrament every-

thing.

One sad incident occurred. The cance in which the young French missional for such as the imagination is beset with wicked thoughts; the loins are filled with illusions; and the will is weakened to resist impurity.

There are pienty of men who say, "I can take liquer or leave it alone." But they all take it. And when, during Lent, they are asked to leave it alone, they find that they can't or they won't—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 admirister Confirmation, request the children to take the pledge until the age of twenty-one, thinking that if they reach that time without knowing the taste of the case with that time without knowing the taste of the case with that time without knowing the taste of the case with that time without knowing the taste of the case with that time without knowing the taste of the case of the mission flotilla, which can accurate the singular the young and incident occurred. The cance in which the young french mission flotilla, which cance are with four could all the signals which were made for them to return induce them to proceed in the race they had won so far in advance. Suddenly 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.

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One sad incident occurred. The

of eternal life for the mortal life he had so generously and nobly given to God's service.

At length, having arrived at the place best suited for their purposes, and most convenient for hunting, the Indians disembarked, and each family selecting a site proceed a wigwam of selecting a site, erected a wigwam of boughs, which they covered with skins sewed together. In a short time the business of the winter begins; the men, and women also, hunt and fish contindeal of experience, and often my heart is sad to see young persons who have begun so well drop away from God, and naturally I had to study the cause, and I found it was in the saloon. Although a young man may be all right when he goes into a saloon, he soon comes to like the kind of company he finds there, and taking to their speech and habits, he becomes a drunkard like them, and a saloon should be becomes a drunkard like them, and a saloon should be becomes a drunkard like them, and a saloon should be an also, hunt and fish continually, living upon the animals they kill; dressing the skins, and preserving with great care the costly furs, whick they sell readily in Montreal for high prices, and to traders from the United States. In this hunting expedition no one was more expert or successful than Coaina in securing much costly game. Her aim was unerring, and when she drew the string of how like the kind of company he finds there, and taking to their speech and habits, he becomes a drunkard like them, and a drunkard is a disgrace to the community and on the highway to hell. Now, if we can only save the young to sobrite ty until they are twenty-one years of age, they are generally saved forever."

Sesful than Coaina in securing much costly game. Her aim was unerring, and when she drew the string of her bow her arrow sped like lightning into a vital part of the animal, without tearing the fur. Swans, wild turkeys, an eagle, and small game of every kind, loaded her aunt's wigwam, who,

patience and forfeit her only good. But nothing touched the hearts of these evil-minded, obdurate women; her very patience and defencelessness, so far from annualing to their more so far from appealing to their generos ity and forbearance, seemed to excit them to greater cruelty and malice. No one observed it, but Coaina's cheek had lost its beautiful roundless of out-

line; her step, still swift and agile, was often checked by shortness of breath, and wild, painful heart-throbs. The rich blood no longer glowed in transparent suffusion through her amber-colored skin, and delicately chiseled lips; there was a spot of crim-son upon each thin cheek, like the first reddening flame which consumes the life of the maple leaf in autumn. Her eyes—now seldom lifted—sparkled with a strange glow beneath her heavy eyelids, and when suddenly raised by some one speaking to her, or in surprise at some distant sound, they looked like those of a hunted gazelle. Outcast and despised, her communing had long ceased to be of this life, or of its small affairs. The world had thrown her off as more worthless than the refuse of a dung-hill; but could the veil have but one moment, withdrawn, could mortal eyes have, but for one instant, beheld the "glorious ones in shining raiment" who surrounded her, who enfolded her within the embraces of their stainless wings, guarding her soul's integrity as a precious and price-less jewel, they would have fallen upon their faces before her, invoking her forgiveness and prayers. But neither to her or them was such sight vouch-safed. The designs of God must ripen according to His wisdom, and for Coaina the consummation was near at

TO BE CONTINUED.

SIXTH AND NINTH COMMAND-MENTS.

Embracing as they do in general terms sins similiar in character, we shall review the sixth and ninth commandments in a single consideration. In the fifth commandment we saw that God laid down a law for the guidance of men which protected them in the enjoyment of life. We further saw how He reserved to Himself the prerogative of determining its duration. To violate this law by delibrately depriving our neighbor of the protection which God has given him is to inflict upon him the greatest injury.

greatest injury.

Next in importance to the enjoyment of life at the hands of his neighbor is the honor and sanctity of his home. The innocence, love and fidelity of his wife exceed in value every other treasure the world can give. How natural, therefore, that after the law protecting life should follow the divine command: life should follow the divine command: Thou shalt not commit adultery. And its twin conjunction, Thou shalt not covet thy neighbor's wife.

It is a law which demands delicate selection of words in its treatment. Yet there are grounds for belief that the horrible crime is finding protection and encouragement in a failure to make its existence known. It has often been uncovered in circles where unhappy speech can bring a blush, but not the sin's commission. That it exists ver a wide area is sadly and shocking-demonstrated by charges, counter-harges and testimony of daily record in charges and testimony of daily record in our divorce courts. Only too frequent-ly is it made the very grounds for severance of the civil contract. To many the honor and sanctity of the ome is a memory that has no power. aturated with sin, purity has no charm, Saturated with sin, purity has no charm, and home nothing sacred for such as these. But the magnitude of their sin is marked by the deluge and God's chastisement of Sodom.

Catholics ought all to be good Catholics. They ought to be very exemplary in every department and in every in life. Good Catholics are good husbands and fathers; good citizens and neighbors; exemplary business and professional men. It ought to be so with all Catholics. It should be enough

with all Catholics. It should be enough
on inquiring into the character of a
man to say, of course he is a good,
honest, reliable man—he is a Catholic.
Indeed, worldlings somehow seem to
expect it, and when they meet with a
nominal Catholic in any department of
life who is not up to the mark, who is defective in his moral character, they are disappointed. They may not be able to give an intelligent reason for it, but they have the impression that a member of the Catholic Church ought to be a superior to all others. And they are right. The true Christian is the highest style of man and the true

the we can only save the young to solving the first with they are twenty one years of age, they are generally saved forever."
Young men, take the pledge. Join a total abstinence society. You'll be richer in pocket, better in health, higher in reputation, firmer in character, and probably nearer to God if your blood is never poisoned with alcohol than if you become even a moderate drinker. The advantages are all on one side. Self-indulgence is on the other. Be a man and control the animal in your bedy that likes to be stimulated. If you want to make a success of your life, here and hereafter, make a promise to yourself and to God, here and now, never to go into a saloon. Believe an old man who has seen many wrecks of men, who started out as strong and courageous and self-confident as you are, but who died pre-Catholic is the true Christian.

IMITATION OF CHRIST

THE GOOD GOVERNMENT OF OUR SELVES IN OUTWARD THINGS, AND OF HAVING RECOURSE TO GOD IN DANGER.

If, likewise, in all events thou rulest ot thyself by the outward appearance ot lookest on the things which thou eest or hearest with a carnal eye, but dost presently on every occasion enter like Moses into the tabernacle to consult the Lord, thou shalt sometimes ear the divine answer and come out intructed in many things present and to

So must thou in like manner fly to the closet of the heart, and must there earnestly implore the divine assistance. For Joshue and the children of Israel, as thou readest, were therefore deceived by the Gabaonites, because they did not first consult the Lord, but too easily giving credit to fair words were delud ed with counterfeit piety.

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