CHATS WITH YOUNG

HOW DID YOU TAKE IT? Did you tackle that trouble that came your way With a resolute heart and cheerful? Or hide your face from the light of

With a craven soul and fearful? Oh, a trouble's a ton or a trouble's an ounce, Or a trouble is what you make it,

And it isn't the fact that your hurt But only how did you take it?

You are beaten to earth. Well, well, what's that ? Come up with a smiling face It's nothing against you to fall down

But to lie there—that's disgrace The harder you're thrown, why, the higher you bounce: Be proud of your blackened eye.

It isn't the fact that you're licked do. that counts;
It's how did you fight—and why?

And though you'd be done to the death, what then? If you battled the best you could, If you played your part in the world

Why, the Critic will call it good. Death comes with a crawl, or comes with a pounce ;

But whether he's slow or spry, It isn't the fact that you're dead that But only how did you die ?

My Message

GET UP IN GOOD TIME

To get out of bed these cold morn ings requires an effort of the will, even if the room is warm. For the coziness of the bunk seems to increase in proportion as the weather is inclement, and its attraction keeps pace with its comfort.

me of the readers of this department probably have listened to the songs of Harry Lauder, and particularly to one, the chorus of which "It's nice to get up in the orning, but it's nicer to lie in your

Perhaps it is "nicer to lie in your bed"—nicer for the fellow who has forgotten about yesterday, who has thought for today, and does not know that there is to be any tomorrow; nicer for the man who is no good to himself, no good to his employer, no good to the world; nicer for the lazy fellow, the indifferent, the kicker, the fault-finder, the chap who does not realize that the most important personage in the world to him is himself, who does not feel that all the world, or, rather, all his world revolves around his personality, and that he has a place one else can occupy as he

I do not mean to say that every failure is an oversleeper, but I never knew a failure who did not love to

Half-yes, I am inclined to think that more than half the men who work, especially those who take suburban trains or trolleys, remain in bed until the last moment, throw themselves into their clothes, swallow their breakfasts in a hurry, run to the car or station, and enter their offices physically injured and mentally tired. They do this when they would have plenty of time if they rose fifteen minutes earlier.

Any attempt on your part to make up for late nights by late mornings is going to work to your physical and mental injury. It cannot be done with impunity. Go to bed fifteen minutes earlier instead of getting up fifteen minutes later. Hard work does not hurt any one,

provided he is not physically in-capacitated. It is rush and worry which undermine the mental and physical constitutions. Working steadily is not likely to be injurious. Rushing is sure to be.

No one is prepared to do his best

work unless he has time for a bath, time for dressing, time for his breakfast, and time to catch his train.

For the sake of fifteen to thirty minutes more sleep in the morning the majority of workers enter their offices and factories unfit to render their best service to themselves or

Of course, you must have sufficient sleep, but don't take it at the wrong end of the twenty-four hours. Get that sleep at the start. Go to bed a little earlier. Don't get up a little later. Late morning sleep is seldom invigorating. Subconsciously you know that you will have to rush to make connections. It is

troubled sleep at the best.
You have no right to be tired at the beginning of the day. If you are is something the matter with If you are tired that way often, you had better see your doctor and

your confessor.
But if there is nothing the matter with you, get up, get up without having to be pulled out of bed, get up at a fixed hour every day, get up it time to go to your work in good condition to do ull justice to it.

STUDY YOUR WEAK POINTS

Not a few of the mistakes which men make are due to the fact that they do not realize their deficiencies and attempt to accomplish what they either cannot do at all or can do very imperfectly at best.

stead of doing what they could do they attempted to do what they

could not do. Many a foolish, but ambitious, arent has driven his boy into roads which he was unable to travel, and as many young people of their own volition have allowed perverted ambition to force them into channels which they could not navigate,

Scattered throughout the country are probably 50,000 lawyers would have made good farmers, good shop keepers, or good salesmen, yet they either voluntarily went into law or were forced into it under the mistaken idea that a professional man stands higher than a tradesman Assuming that he does, for the sake of argument, it is certainly true that the poor lawyer is very much lower in the social scale than is the prosperous merchant.

Every one has one or more weak nesses, and there are one or more things which he is incompetent to do. It is just as necessary for him to become acquainted with the weak side of his nature as it is for him to develop his real ability and strong characteristics.

Affirmatives would have no value negatives did not exist.
Our success in the world is due to the development of our ability and to an appreciation of our inability.—

Catholic Columbian.

OUR BOYS AND GIRLS

SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK

FEBRUARY 26 .- ST. PORPHYRY,

At the age of twenty-five, Porphy

tine, where he spent a similar period in the severest penance, till ill health obliged him to moderate his austerities. He then made his home in Jerusalem, and in spite of his ailments visited the Holy Places every day; thinking, says his biographer, so little of his sickness that he seemed to be afflicted in another time God put it into his heart to sell all he had and give to the poor, and then in reward of the sacrifice restored him by a miracle to perfect health. In 393 he was ordained priest and intrusted with the care of the relics of the true cross; three years later, in spite of all the resistance his humility could make, he consecrated Bishop of Gaza. That city was a hotbed of paganism, and Porphyry found in it an ample scope for his apostolic zeal. His labors and the miracles which attended them effected the conversion of many; and an imperial edict for the destruction of the pagan temples, obtained through the influence of St. John Chrysostom, greatly strengthened his hands. When St. Porphyry first went to Gaza, found there one temple more splendid than the rest, in honor of the chief God. When the edict went forth to destroy all traces of heathen worship, St. Porphyry determined to put Satan to special shame where he had received special honor. A Christian church was built upon the site, and its approach was paved with the marbles of the heathen temple. Thus every worshipper of Jesus Christ trod the relics of idolatry and superstition underfoot each time he went to assist at the holy Mass. He part clear of idolatry, and died A. D.

St. Leander was born of an illus-trious family at Carthagena in Spain. March 1, 561. He was the eldest of five brothers, several of whom are numbered among the Saints. He entered into a monastery very young, where he lived many years and attained to an eminent degree of virtue and sacred and Hilarius, and succeeded the learning. These qualities occasioned his being promoted to the see of Seville; but his change of condition made little or no alteration in his method of life, though it brought on him a great increase of care and solicitude. Spain at that time was in possession of the Visigoths. These Goths, being infected with Arianism, established this heresy wherever they came; so that when St. Lean-der was made bishop it had reigned in Spain a hundred years. This was his great affliction; however, by his prayers to God, and by his most zealous and unwearied endeavors, he became the happy instrument of the conversion of that nation to the Catholic faith. Having converted, among others, Hermenegild, the king's eldest son and heir apparent, Leander was banished by King Leovigild. This pious prince was put to death by his unnatural father, the year following, for refusing to receive Communion from the hands of an Arian bishop. But, touched with remorse not long after, the king recalled our Saint; and falling sick and finding himself past hopes of recovery, he sent for St. Leander, and recommended to him his son Recared. This son, by listening to St. Leander, son became a Catholic.

things which they could do well, but, fervor which afterwards produced so of Constantinople, received the senmany martyrs and Saints. This holy doctor of Spain died about the year 596, on the 27th of February, as Mabillon proves from his epitaph. The Church of Seville has been a ornament, of any in all Spain.

FEBRUARY 28.—STS. ROMANUS AND LUPICINUS, ABBOTS

Romanus at thirty-five years of age left his relative and spent some time in the monastery of Ainay at Lyons at the great church at the conflux of the Saône and Rhone which the faithful had built over the ashes of the famous martyrs of that city; for their bodies being burned by the pagans, their ashes were thrown into the Rhone, but a great part of them was gathered by the Christians and deposited in this place. Romanus a short time after retired into the forests of Mount Jura, between France and Switzerland and fixed his abode at a place called Condate, at the conflux of the rivers Bienne and Aliere, where he found a spot of ground fit for culture, and some trees which furnished him with a kind of wild fruit. Here he spent his time in praying, reading, and laboring for his subsistence. Lupicinus, his brother, came to him some time after followed by several more, drawn by the fame of the virtue and miracles of these two Saints. Their numbers increasing, they built several monasteries, and a nunnery called La Beaume, which no men were allowed ever to enter, and where St. Rom-anus chose his burial place. The brothers governed the monks jointly and in great harmony, though Lupi cinus was the more inclined to sever ity of the two. Lupicinus used no other bed than a chair or a hard board: never touched wine, and religious houses in the desert of either of oil or milk to be pourced religious houses in the desert of Sceté. Here he remained five years, his pottage. In summer his subsistence for many years was only sistence for many years was only hand moistened in cold water, so that he could eat it with a spoon. His tunic was made of various skins of beasts sewn together, with a cowl: when he was stockings unless obliged to go out of the monastery. St. Romanus died about the year 460, and St. Lupicinus survived him almost twenty years.

MARCH 1 .- ST. DAVID, BISHOP St. David, son of Sant, Prince of Cardigan and of Non, was born in that country in the fifth century, and from his earliest years gave himself wholly to the service of God. He began his religious life under St. Paulinus, a disciple of St. Germanus, Bishop of Auxerre, who had been sent to Britain by Pope St. Celestine Pelagius, at that time abbot, as it is said, of Bangor. On the reappearance of that heresy, in the beginning of the sixth century, the bishops assembled at Brevi, and, unable to address the people that came to hear the word of truth, sent for St. David The Saint came, and it is related that, as he preached, the ground be-neath his feet rose and became a hill, so that he was heard by an in numerable crowd. The heresy fell under the sword of the Spirit, and the Saint was elected Bishop of Caerleon on the resignation of St. Dubricius : but he removed the see to Menevia, a lone and desert spot, where he might, with his monks, serve God away from the noise of the world. He founded twelve monasteries, and governed his Church according to the canons sanctioned in Rome. At last, when about eighty years of age, he laid himself down, knowing that his hour was come. As his agony closed, Our Lord stood before him in a vision, and the Saint cried out, "Take me up with Thee," FEBRUARY 27.-ST. LEANDER, BISHOP

MARCH 2.-ST. SIMPLICIUS, POPE

St. Simplicius was the ornament and Hilarius, and succeeded the latter in the pontificate in 468. He was raised by God to comfort and support his Church amidst the greatest storms. All the provinces of the Western Empire, out of Italy, were fallen into the hands of barbarians. The emperors for many years were rather shadows of nower than sower. rather shadows of power than sover-eigns, and, in the eighth year of the pontificate of Simplicius, Rome itself fell a prey to foreigners. Italy, by oppressions and the ravages of barbarians, was left almost a desert without inhabitants; and the imperial armies consisted chiefly of barbarians, hired under the name of auxiliaries. These soon saw that their masters were in their power. The Heruli demanded one third of the lands of Italy, and, upon refusal, chose for their leader Odoacer, one of the lowest extraction, but a resolute and intrepid man, who was proclaimed king at Rome in 476. He put to death Orestes, who was regent of the empire permitted him to live at full liberty near Naples. Pope Simplicius was wholly taken up in comforting and relieving the afflicted, and in sowing the seeds of the Catholic faith among they either cannot do at all or can do very imperfectly at best.

Hundreds of thousands of young men have attempted to become musicians and have wasted time and money and become public nuisances money and become public nuisances attempted.

Recared. This son, by listening to St. Leander, soon became a Catholic, and finally converted the whole nation of the Visigoths. He was no less successful with respect to the Suevi, a people of Spain, whom his father Leavigild had perverted.

Recared. This son, by listening to St. Leander, soon became a Catholic, and in sowing the seeds of the Catholic faith among the barbarians. The East gave his zeal no less employment and concern. Peter Cnapheus, a violent Eutychian, who had become a catholic, and finally converted the whole nation of the Visigoths. ing to do what they were not able to perform. They were not without ability, and each of them had his place in the world. There were

tence of St. Simplicius against Cnapheus, but supported Mongus against him and the Catholic Church, and was a notorious changeling, double-dealer, and artful hypocrite, who often metropolitan see ever since the third century. The cathedral is the most magnificent, both as to structure and covered his artifices, and redoubled his zeal to maintain the holy faith, which he saw betrayed on every side, whilst the patriarchal sees of Alex-andria and Antioch were occupied by furious wolves, and there was not one Catholic king in the whole world. The emperor measured everything by his passions and human views. St. Simplicius, having sat fifteen years eleven months and six days, went to receive the reward of his labors in He was buried in St. Peter's on the 2d of March.

MARCH 3 .- ST. CUNEGUNDES, EMPRESS, St. Cunegundes was the daughter of Sigefride, the first Count of Luxemburg, and Hadeswige, his pious wife. They instilled into her from her cradle the most tender sentiments of piety, and married her to St. Henry, Duke of Bavaria, who. upon the death of the Emperor Otho III., was chosen king of the Romans and crowned on the 6th of June, 1002 She was crowned at Paderborn on St. Laurence's day. In the year 1014 she went with her husband to Rome, and received the imperial crown with him from the hands of Pope Benedict VIII. She had, by St. Henry's conbefore her marriage made vow of virginity. Calumniators afterwards made vile accusations against her, and the holy empress, to remove the scandal of such a slander, trusting in God to prove her innoc ence, walked over red-hot plough shares without being hurt. The emperor condemned his too scrupul ous fears and credulity, and from that time they lived in the strictest union of hearts, conspiring to pronote in everything God's honor and the advancement of plety. Going once to make a retreat in Hesse, she fell dangerously ill, and made a vow to found a monastery, if

she recovered, at Kaffungen, nea l, in the diocese of Pader-which she executed in a stately manner, and gave it to nuns of the Order of St. Benedict Before it was finished St. Henry died She earnestly rec ed his soul to the prayers of others, especially to her dear nuns, and expressed her longing desire of joining them. She had already exhausted her treasures in founding bishoprics and monasteries, and in relieving the poor, and she had therefore little left now to give. But still thirsting to embrace perfect evangelical poverty, and to renounce all to serve God without obstacle, she assembled a great number of prelates to the dedication of her church of Kaffungen on the anniversary day of her husband's death, 1025; and after the gospel was sung at Mass she offered on the altar a piece of the true cross, and then, putting off her imperial robes, clothed herself with a poor habit; her hair was cut off, and the bishop put on her veil, and a ring as pledge of her fidelity to her heavenly After she was consecrated to God in religion, she seemed entirely to forget that she had been em-press, and behaved as the last in the house, being persuaded that she was so before God. She prayed and read much, worked with her hands, and took a singular pleasure in visiting and comforting the sick. Thus she passed the last fifteen years of her reduced her to a very weak condition and brought on her last sickness. Perceiving that they were preparing a cloth fringed with gold to cover her corpse after her death, she changed color and ordered it to be taken away; nor could she be at rest till she was promised she should buried as a poor religious in her habit. She died on the 3rd of March 1040. Her body was carried to Bamized by Innocent III, in 1200.

> A MISUNDERSTOOD VIRTUE

MEEKNESS DOES NOT MEAN WEAKNESS OR COWARDICE

One of the standard dictionaries says of the word meek: "It applies only to personal character and behavior; it is wholly good in the Bible, and now indicates defect of character only occasionally hyperbole." This last statement occasionally not perhaps so accurate as is desirable in a book of definition. Not merely occasionally, but very often nowadays do we hear or see meekuess employed as a synonym of weak ness or cowardice, a quality agree able enough in children or timid women, but quite out of place and, on the whole, rather ridiculous in the character of a self-respecting adult of either sex. Yet Christ tells us, "Learn of Me because I am meek and humble of heart, and you shall find rest to your souls;" and the Fourth Beatitude runs: "Blessed are the meek; for they shall possess

Now the mildness, gentleness, softness of temper that spring from con-stitutional timidity, or from a pru-dent fear of consequences that may follow the manifestation of peevish ness and irascibility, is clearly not Christian virtue that Our Lord enjoins us to learn, and that He de-clares to be blessed. Genuine meekness is one of the seven capital moral virtues, and is specifically op posed to the deadly sin of anger. It is an acquired gentleness that mod-erates and regulates our anger and

To assert that meekness not only moderates our anger, but utterly de-stroys it would be extravagant. 'Such destruction is not always possible; and, even if it were, would not always be advisable.

In certain conjunctures, it is mere ly a natural and necessary effect of the innate irascible propensity that our blood should boil and our soul be filled with indignation; to feel nothing at such times would be stupidity rather than virtue. Then, there is such a thing as righteous anger, which is frequently necessary to give effectiveness, vigor and firmness to the exercise of justice and to the performance of the duty of correction

Not to condemn the disorders only feebly, is not meekness but reprehensible placidity. The father who refrains from taking to task an unruly son through indifference to his actions, or from dislike of giving himself trouble, is evidently not on of those of whom the Beatitude tells us "they shall possess the land.

Meekness, then, does not render us stupid, insensible or weak; but it re strains our anger and habitually keeps it within the bounds of right reason. If there is question of rebuk-ing, correcting, or punishing, this virtue aids us to perform the duty with discretion, in due measure, without any violent outbursts of temper, and solely to correct, not to exasperate and embitter. Is there question of the thousand and one little annoyances that each day brings in its train? Meekness helps us to support the weaknesses and defects of others without being either angry or afflict ed at all the little things that may be said or done against us. In the case of more serious wrongs or outrages, meekness stifles within us all desire of revenge; and not content with for-giving him who has injured us, it graciously seizes an occasion to do action is dictated not by policy, by interest, or by human respect, but by fraternal charity and love of God.

That meekness is a virtue more less difficult of acquisition by all, and especially so by people of a naturally choleric disposition, is, alas! but too true. Only the diligent, habitual and persistent practice of self control can lead us to its ultimate possession Yet were it even a hundred-fold more difficult of attainment, it would still be well worth our strenuous and persevering efforts, because it is a virtue as profitable to its possessor as it is lovable in itself. "The meek," says the Psalmist, "shall inherit the land, and shall delight in abundance of peace."-The Ave Maria.

True cheerfulness is a moral achievement; and to cultivate the capacity for seeing and rejoicing in the good, the beautiful and the true is a duty. We readily grant that it is a duty to give, to pray and to work We readily grant that it but quite as much it is a duty to be bright, to look up, to have the cheery mood and speak the cheering word



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