CHATS WITH YOUNG MEN

WHAT HAVE WE DONE TODAY? We shall do so much in the years to

But what have we done today? We shall give of our gold in a prince

ly sum, But what did we give today? We shall lift the heart and dry the

We shall plant a hope in the place of

We shall speak the words of love and cheer; But what did we speak today?

We shall be so kind in the afterwhile, But what have we been today?

We shall bring each lonely life a smile, But what have we brought today?

birth, And to steadfast faith a deeper worth,

We shall feed the hungering souls of earth But whom have we fed today?

We shall reap such joys in the by-

and-by, But what have we sown today? We shall build us mansions in the sky,

But what have we built today ? Tis sweet in idle dreams to bask, But here and now do we do our task Yes, this is the thing our souls must

"What have we done today?"

LENT

When Lent comes, the men who say that religion is for the women, become very quiet. Then religion is too much for them. They have no stomach for self-denial. They can't fast. Fasting gives them a headache. They can't give up their whiskey, their cigars and their beer. They haven't the stamina to control their appetites. It is not their will that regulates their life. They are ruled by their inclinations.

Religion is for men at all times, but especially in Lent. Then it demands manhood, grit, virility, willpower. A man who can fast, is bound to

All are obliged to do penance, to practice self-denial, to bring the

body into subjection. Those who, under doctor's order cannot fast, can give up sugar and dessert, can forsake liquor and co, can go to Mass every morning, can attend the parish devotions, can give alms, can be kinder than usual to all around them for Christ's

One of the most unfortunate things for some weak-willed young men is the fact that they have a father to fall back on in case of need. Great generals after having crossed a river have sometimes burned bridges be-hind them largely for the moral effect upon the army, to kill all possible cowardice, all temptation to retreat. There is nothing like burning one's bridges behind one and cutting off all possible retreat; then one will fight with the desperation of

self-preservation.

There are many men in the country today who might have amounted to much more than they have but for the fact that they had a good, comfortable home to return to in case they didn't succeed so well as they expected when they started out for

"Now, remember, John," the good parents will say to their boy wh starts out, "that you can always come home: there will always be a welcome for you here. If you do not succeed as you expect, come back to

treat has often proved the turning point with young people in a moment of weakness and discouragement; and they have gone back to the home, settled down in the old familiar groove when they might have made splendid places for themselves in the big world outside their little com-

AN ALL AROUND MAN

Have you ever been in some tight situation when some bit of knowledge you had stored up in the back of your brain, was the one thing that saved the day for you? It may have been some slight information you had picked up at some time as to 'First Aid' which saved the patient until the arrival of a physician, or perhaps it was a little knowledge as how to manage a boat or a motor car, or even some skill in cooking you may have acquired in camp life, which has helped you over a bad

Whatever we learn as we go through life is pretty sure to be found of some service to us and often when the man who is a thoroughly all around fellow, is the chap who gets

It is well worth while for business reasons if for no other, to keep as well informed as possible, learning to turn everything to one's advan-tage. The agreeable manner, the willingness to please, the tactful approach—they all count for so much it is an effeminate weakness to be Some men act as if the gruffer and more brusque they are after that to Paris, where for many

SERENE IN THE MIDST OF TROUBLE

It is nothing unusual to see mer rise serenely above defeat or go through the torture of fearful trials and losses for years and still remain calm, unrufiled, serene, simply because they are sustained by a mighty principle, buoyed up by a great in-flexible purpose, animated by a firm

Men have gone to prison, to the stake, to the gallows, as calmly as if taking a pleasant journey, because their souls were buttressed by a principle so much more powerful than the trouble they were passing through, that they had fortitude to

On the other hand, when a person lacks an inspiring hope and purpose, he goes all to pieces over the least little trouble or sorrow that comes to him. He is crushed by defeat

Persons who have no central purpose in life fall an easy prey to fear, worry, troubles and self pityings, all of which are indications of weakness, which leads to failure, unhappiness, and loss.—Catholic Columbian.

OUR BOYS AND GIRLS

SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK

MARCH 6.-ST. COLETTE, VIRGIN

After a holy childhood, Colette joined a society of devout women called the Beguines; but not finding their state sufficiently austere, she entered the Third Order of St. Francis, and lived in a hut near her parish church of Corbie in Picardy. she had passed four years of extraordinary penance when St. Francis, in a vision, bade her undertake the reform of her Order, then much re laxed. Armed with due authority, she established her reform throughout a large part of Europe, and, in spite of a most violent opposition, founded seventeen convents of the strict observance. By the same wonderful prudence she assisted in in council at Constance were in doubt how to deal with the three claimants to the tiara—John XXIII., Benedict XIII., and Gregory XII. At this crisis, Colette, with St. Vincent Ferrer, wrote to the Fathers to depose Benedict XIII., who alone refused his consent to a new elecwho alone tion. This was done, and Martin V. was elected, to the great good of the Church. Colette equally assisted church. Colette equally assisted the Council of Basle by her advice and prayers; and when, later, God revealed to her the spirit of revolt that was rising, she warned the bishops and legates to retire from the council. St. Colette never ceased to pray for the Church, while the devils, in turn, never ceased to assault her. They swarmed round stinging her tender skin. They brought into her cell the decaying corpses of public criminals, and ment you; for you torment us more by your prayers than we do you."

MARCH 7.-ST. THOMAS AQUINAS

St. Thomas was born of noble parents at Aquino in Italy, A. D. 1226. At the age of nineteen he received the Dominican habit at Naples, where he was studying. Seized by his brothers on his way to Paris, he suffered a two years' captivity in their castle of Rocca-Secca; but neither the caresses of his mother and sisters, nor the threats and strategems of his brothers, could shake him in his vocation. St. Thomas was in confinement at Rocca Secca, his brothers endeavored to entrap him into sin, but the attempt only ended in the triumph of his purity. Snatching from the hearth a burning brand, the Saint drove from his chamber the wretched creature whom they had there concealed. Then marking a cross upon the wall, he knelt down to pray, and forthwith, being wrapped in ecstasy, an angel girded him with a cord, in token of the gift of perpetual chastity which God had given him. The pain caused by the girdle was so sharp that St. Tho uttered a piercing cry, which brought his guards into the room. But he never told this, grace to any one save only to Father Reynald, his confessor, a little while before his death. Hence originated the Confraternity of the "Angelic Warfare, for the preservation of the virtue of chastity. Having at length escaped, St. Thomas went to Cologne to study under Blessed Albert the Great, and the more manly. That day has long passed, if indeed it ever was and courtesy is the order now.

The all-around man, who masters his own job, tries to know all the while in naming him the Angelic

combined in him with the tenderest piety. Prayer, he said, had taught him more than study. His singular devotion to the Blessed Sacrament shines forth in the office and hymns for Corpus Christi, which he comfor Corpus Christi, which he comfor the words miraculously their limbs grew stiff and frozen, and died one by one. Among the Forty the convert uncomfortable! Converts who are priests can tell their charges of the treatment they gency, is sure to get to the head and combined in him with the tenderest posed. To the words infractiously uttered by a crucifix at Naples, "Well hast thou written concerning Me, Thomas. What shall I give thee as a reward?" he replied, "Naught save Thyself, O Lord." He died at Fossa-Nuova, A. D. 1274, on his way to the General Council of Lyons, to which Pope Gregory X. had summoned him.

MARCH 8 .- ST. JOHN OF GOD

Turks. When about forty years of Turks. When about forty years of age, feeling remorse for his wild life, he resolved to devote himself to the ransom of the Christian slaves in Africa, and went thither with the family of an exited noble, which he maintained by his labor. On his return to Sprain he sought to do good. return to Spain he sought to do good by selling holy pictures and books at low prices. At length the hour of grace struck. At Granada a sermon by the celebrated John of Avila shook sick. On leaving he began to collect homeless poor, and to support them by his work and by begging. One night St. John found in the streets a poor man who seemed near death, and, as was his wont, he carried him to the hospital, laid him on a bed, and went to fetch water to wash his feet. When he had washed them, he knelt to kiss them, and started with awe : the feet were pierced, and thou doest to the poor in My name: I reach forth My hand for the alms thou givest; Me dost thou clothe. Mine are the feet thou dost wash." And then the gracious vision disaphealing the great schism which then afflicted the Church. The Fathers The bishop became the Saint's patron, and gave him the name of John of God. When his hospital was on fire, John was seen rushing about uninjured amidst the flames until he had rescued all his poor. After ten years spent in the service of the suffering, the Saint's life was fitly closed. He plunged into the river Xenil to save a drowning boy, and died A. D. 1559 of an illness brought on by the attempt, at the age of fifty five.

MARCH 9.—ST, FRANCES OF ROME Frances was born at Rome in

Her parents were of high rank. They overruled ber desire to become a nun, and at twelve years of age married her to Lorenzo Ponziassault her. They swarmed round her as hideous insects, buzzing and forty years of their married life they They never had a disagreement. While saying spending her days in retirement and corpses of public criminals, and assuming themselves monstrous forms struck her savage blows; or they would appear in the most seductive guise, and tempt her by many deceits to sin. St. Colette once come deceits to sin. St. Colette once come of the structure of deceits to sin. St. Colette once com-plained to Our Lord that the demons prevented her from praying. "Cease, the devil to be "void to be a seen of the complete of the comple drink was water, and her cup a human skull. During the invasion Yet the virgin of Christ triumphed of Rome, in 1323, Ponziano was alike over their threats and their banished, his estates confiscated, his alike over their threats and their allurements, and said she would count that day the unhappiest of her is all."

The very consciousness of a retreat has often proved the turning at transport of intercession for the country of the country o Oblates. After her husband's death. parefoot and with a cord about her neck she begged admission to the community, and was soon elected Superioress. She lived always in the presence of God, and amongst many visions was given constant sight of brightness around him that the Saint could read her midnight Office by this light alone. He shielded her in the hour of temptation, and directed her in every good act. But when she was betrayed into some defect, he faded from her sight; and when some light words were spoken before her, he covered his face in shame. She died on the day she had foretold,

MARCH 10,-THE FORTY MARTYRS OF

SEBASTE The Forty Martyrs were soldiers quartered at Sebaste in Armenia, about the year 320. When their legion was ordered to offer sacrifice they separated themselves from the tyrs. After they had been torn by scourges and iron hooks they were chained together and led to a lingering death. It was a cruel winter. and they were condemned to lie naked on the icy surface of a pond in the open air till they were frozen to death. But they ran undismayed to the place of their combat, joyfully stripped off their garments, and with one voice besought God to keep their ranks unbroken. "Forty," they cried, "we have come to combat they grant that forty may be crowned."

THE CONVERT IN THE CHURCH .

Charles Phillips in America doubt," wrote Cardinal Newman. doubt," wrote Cardinal Newman, mecessary; and probably you do not superiority, or the finger of imagined from the hour that his conversion to the Faith was consummated; and be sympathetic, and you will find a the convert's cost hangs a little things that might superiority, the fact that sometimes the Faith was consummated; and his soul to its depths, and his expressions of self-abhorrence were so extraordinary that he was taken to the traordinary that he was taken to the there is not in the world to-day a ready response."

There he amplified the convert's coat name to depth the convert asylum as one mad. There he employed himself in ministering to the ployed himself in ministering to the will not echo his declaration. But was speaking of spiritual Newman was speaking of spiritual peace and contentment. He was not always made happy, however, externally happy, sensibly happy, by reason of the great change he had with awe: the feet were pierced, and the print of the nails bright with an unearthly radiance. He raised his eyes to look, and heard the words.

"John, to Me thou doest all that thou doest to the poor in My name: and contentment" of soul, how many and preventing the footsteps. and many a follower in his footstep has shared, with heartburning and tears and much bewilderment!

"The convert!" How lightly is that little word spoken, as though signifying merely a passage from one church to another! "But how much it stands for!" Percy Fitzgerald, himself a convert to the Catholic Faith, once said :

For what agonizing wrestling and tortures of mind, unseen and un known! What rendings and bendings of the conscience! What struggles and calls resisted and finally obeyed! What tearings of the heart-strings! How awful the almost cruel disregard of family ties and interests, the light and truth having often to be purchased at the sacrifice of all that is dearest in the world.'

There is an ever-increasing army of souls in this country brought to a deep appreciation of those words, which so well describe their own trying experiences; for yearly the health. number of converts increases amongst us. That is an old story now. A few years ago a conversion was rare, an event novel in its infrequency. To day, in every city in of them would be correct. To avoid the land, numbers upon numbers of any misconception as to what constimen and women, young and old, are entering the Church annually. Missions are being given from one end that a hot water enema is no more an internal bath than a bill of fare is

If you would keep your blood pure, of the country to the other: the sun a dinner. never sets on the missionary Cross.
The tireless machinery of the Apostolic Missionary Union, with its diocesan bands scattered all over the mortem, the sights they would see United States; the systematic preaching to non-Catholics carried on year in and year out, by the Jesuits, the Paulists, the Dominicans, by all of the preaching Orders: all these are internal bathing would be unnecessively

And what of these converts? Do to get this information into their born Catholics appreciate their relation to them, or the trials they undergo? Percy Fitzgerald's words are the simple truth: there are ten thousand souls to verify them with ing necessity. brisions was given constant sight of her angel guardian, who shed such a brightness around him that the Saint brightness around him that the Saint brightness away from their old-time their own bitter scars of loneliness are people realized what their own bitter scars of loneliness are people realized what their own bitter scars of loneliness little thing is necessary sometimes to improve their physical condition. Also they have almost no conception friends, now cut away from them : and misunderstanding on both sides Monsignor Benson, the foremost Monsignor Benson, the foremost English convert of the last decade, put the plea for his fellow newcomers into the Church in memorable

words: 'I do entreat Catholics to have special consideration for converts. Do not make them feel more clumsy and awkward and less at home. I ask you to remember that converts have often much to suffer, and that the Church was built upon a convert clean intestinal tract make it impossand one who was not perfectly satisfactory, St. Peter himself, having in is only fifty per cent. efficient." one dark hour fallen away. Remember the number of saints who have been converts, and do not despise the do a man's portion of work on half s converts of your own acquaintance man's power. This applies equally and treat them as if they were halfbaked Catholics. The phrase 'Catholics and converts' is one that never ought to be used."

The phrase Cashdo this indefinitely must be apparent to all. Nature never intended the

The Catholic, newly received into delicate human organism to be oper-the Church, and inevitably sensitive, -ated on a hundred per cent. overload. is bound to ask himself, if not others' Am I not just as much of a Catho lic as they are?" Yet there are many of us who have seen converts the more manly. That day has long passed, if indeed it ever was and courtesy is the order now.

The all-around man, who masters his own job, tries to know all the other details of the business, is ready common cause in a time of emer
The rarest gifts of intellect were of the common cause in a time of emer
The many passed, if indeed it ever was and courtesy is the order now.

The all-around man, who masters his own job, tries to know all the other details of the business, is ready common cause in a time of emer
The all-around man, who masters his own job, tries to know all the other details of the business, is ready to here that to Pars, where for many passed, if indeed it ever was and courtesy is the order now.

The all-around man, who masters his own job, tries to know all the other details of the business, is ready to here that to Pars, where for many passed, if indeed it ever was and courtesy is the order now.

The all-around man, who masters his own job, tries to know all the other details of the business, is ready to here details of the business, is ready to the resource house of Sacred doctrine; while in naming him the Angelic would deny Christ. The soldier who watched saw angels descending with thirty nine crowns, and, while he both of new ideas with which to reduce the first that to Pars, we refer that to Pars, we are trankly by some time that forty may be crowned.

There were warm baths hard by, teach trankly by some and passed, if indeed it ever was and courtesy is the order now.

The all-around man, who masters his own job, tries to know all the other that on the with the latter, so trying is their position made. Sometimes they will be act with the latter, so trying is their position made. Sometimes they are frankly looked upon as the with the latter, so trying is their position.

The reast for all view or and the world.

The warm passed, if indeed it ever was and the tothe polymen and the f in the Faith as to shrink from con- in the world.

out longest against the cold, and when the officers came to cart away have received from brother priests; the dead bodies they found him still breathing. They were moved with laity, too, who could unfold a tale pity, and wanted to leave him alive of embarrassment and discouragein the hope that he would still change ment suffered at the hands of sus his mind. But his mother stood by, picious and uncomprehending shep and this valiant woman could not MARCH 8.—ST. JOHN OF GOD

Nothing in John's early life fore-shadowed his future sanctity. He ran away as a boy from his home in Portugal, tended sheep and cattle in Spain, and served as a soldier against the French, and afterwards against the French, and afterwards against the French, and afterwards against the flames with the dead bodies of the flock. The fear that beard of mertyrs. She exhorted him to persevere, and lifted his frozen body into the cart. He was just able to our household often seems to drive worthy souls to an extreme of was borne away, to be thrown into the flames with the dead bodies of the flock. The fear that the convert may get his head turned if he receives too warm a welcome was borne away, to be thrown into the flames with the dead bodies of the flock. The fear that the convert may get his head turned if he receives too warm a welcome to our household often seems to drive worthy souls to an extreme of the flock. The fear that the convert may get his head turned in the convert may get his head turned him to persevere, and lifted his frozen the convert may get his head turned in the convert may get his head turned him to persevere, and lifted his frozen the convert may get his head turned him to persevere, and lifted his frozen the convert may get his head turned him to persevere, and lifted his frozen the convert may get his head turned him to persevere, and lifted his frozen the convert may get his head turned him to persevere, and lifted his frozen the convert may get his head turned him to persevere, and lifted his frozen the convert may get his head turned him t What a rule of life that is! In Mon

signor Benson's words: Before you criticise converts make perfectly sure that if God had called temerity to call Monsignor Ben upon you to do what many of them son a "turncoat," "I deem is perfectly sure that if God had called upon you to do what many of them have to do, you would have done it. I don't think, making all due allowing that it is really because of any cause I had it on inside out." Cath-I don't think, making all due allow-ances, that it is really because of any ances, that it is really because of any ances, that it is really because of any ances, that it is really because of old "I have been in perfect peace and uncharitableness on the part of old metentment. I have never had one Catholics that this criticism becomes necessary; and probably you do not strangely at first, or doesn't seem to

Benson called them, have a double relationship to the convert: they have the responsibility of helping him; and they have the duty of learning from him. There was never learning from him. There was never a newcomer into the Church yet who reason of the great change he had undergone. One the contrary, he was often made very unhappy, and not alone by the Charles Kingsleys of his for him; and there never was a contract the new-born vigor of whose vert yet, the new-born vigor of faith, whose joy in possessing the truth, whose aspirations and ideals, could not quicken and enliven the religious life of those who have had the good fortune to enjoy the Church's graces and benefits all their days.

It you were to ask a dozen people

and the probability is that not one

There is, then, only one other way

hands, and that is by acquainting

them with such knowledge as will

of this long-sought-for health produc-

of bow little carelessness, indiffer.

ence or neglect can be the funda-mental cause of the most virulent

disease. For instance, that universal disorder from which almost all

humanity is suffering, known as "constipation," "auto-intoxication," "auto infection," and a multitude of

other terms, is not only curable but

practice of internal bathing.

preventable, through the consistent

How many people realize that nor-

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That it is impossible to continue to

A machine could not stand this and

machine. There is entirely too much

enable them to appreciate the

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cquire spiritual gitts; to become

strong by enduring hardships and

brave by contending with difficulties to become sweetened by patience

gladdened by meekness, and sancti-fied by meditation, penance and

Old friends are the blessings of one's later years. Half a word con-veys one's meaning. They have a

People don't seem to realize, strange

waste (poisons). Their doing so would prevent the absorption into

the blood of the poisonous excretions

If you would keep your blood pure,

your heart normal, your eyes clear, your complexion clean, your head keen, your blood pressure normal, your nerves relaxed, and be able to

enjoy the vigor of youth in your

declining years, practise internal bathing, and begin to day.

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questions will suggest themselves to

your mind. You will probably want

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article will result in a proper appre

ciation on your part of the value of internal bathing, it will have served its purposes. What you will want to

opportunity for learning more about

the subject, and your writing for

this book will give you that informa

tion. Do not put off doing this, but send for the book now, while

"Procrastination is the thief of

the matter is fresh in your mind.

now is to avail yourself of the

ments, and if the reading of this

or obligation.

authority on this subject.

memory of the same events, an have the same mode of thinking.

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BY R. W. BEAL

Much has been said and volumes have been written describing at length the many kinds of baths civilized man has indulged in from time to time. Every possible resource of Would you believe that five or ten

the human mind has been brought minutes of time devoted to system into play to fashion new methods of bathing, but strange as it may seem, the most important as well as the most beneficial of all baths, the such a simple procedure as this will

Internal Bath," has been given little do what is claimed for it, is it not thought. The reason for this is worth while to learn more about that probably due to the fact that few which will accomplish this end?

people seem to realize the tremendous part that internal bathing plays will do it for people of all ages

in the acquiring and maintaining of and in all conditions of health and

to define an internal bath, you would to say, how important it is to keep have as many different definitions, the body free from accumulated body.

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