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CHATS WITH YOUNG MEN

"I'M SORRY; I WAS WRONG " There may be virtue in the man Who's always sure he's right, Who'll never hear another's plan And seek for further light; But I like more the chap who sings somewhat different song; Who says when he has

things "I'm sorry; I was wrong."

It's hard for any one to say That failure's due to him— That he has lost the fight or way ecause his lights burned dim. It takes a man aside to throw The vanisy that's strong, Confessing, "'Twas my fault, I know Confessing, "'Twas my I'm sorry; I was wrong.

And so. I figure, those who use Hate it too much their way to lose On many future days. They'll keep the path and make the fight.

Because they do not long To have to say when they're not right-

"I'm sorry; I was wrong." -Chicago Evening Post

WATCH FOR YOUR CHANCES "Every young man has chances coming his way constantly; it is not a question of having chances, but of recognizing chances when they come," says President Bedford of the Standard Oil Company of New Jersey had a chance once, but didn't take it. Never mind the chance that is past; watch out for the next one and qualify to be able to seize it.

Success that is worth while is, after all, very largely a matter of plain, everyday morality combined with tremendous industry and a deserved reputation for integrity and for fairness toward the other fellow.' -Leslie's.

AMONG THE NEVERS Never betray a confidence.

Never wantonly frighten others. Never leave home with unkind

Never laugh at the misfortune of others. Never send a present hoping for

one in return. Never pick the teeth or clean the nails in company.

Never fail to be punctual at the

Never fail to give a polite answer to a civil question.

Never present a gift saying it is of

no use to yourself. Never question a servant or a child about family matters.

Never fail, if a gentieman, in being civil and polite to ladies.

Never look over the shoulder of

another who is reading or writing.

Never associate with bad company. Have good company or none. Never refer to a gift you have made or a favor you have rendered.

Never appear to notice a scar, deformity or defect of any one pres-Never arrest the attention of an

acquaintance by a touch. Speak to Never punish your child for a

fault to which you are addicted your Never answer questions in general

company that have been put to Never call a new acquaintance by

a Christian name, unless requested to do so.

Never lend an article you have borrowed unless you have permission to

OPPORTUNITY

I said to him, 'What can you do?' said, I will try and do whatever I am set to. I have just got through school, and I want to earn my living.' a long time after. At the same I said to him, 'Do you know shorthand?' He answered, 'No, sir.' I said to him, 'I think it would be a good plan for you to learn it.' He lovely as ever. said. 'I will do so.'

"About a year afterward he came in again, and said, 'Do you remember 'Well, I have learned it. I said to him, 'Sit down and take the pencil and paper.' I dictated to him for a minute or two, and then he read me what he had taken down. I said to him, 'I think we can find a place

A few months ago this young man was appointed cashier. Three weeks afterward, I was laid on my back for seven weeks, the whole work and care falling upon him. After I recovered exactness with which he had done his work. He had no better opportunity than a great many other lads, but he used his opportunity.'

Opportunity knocks once at the every child. opportunity. Where is the trou-? Opportunity knocks at the door of one man and gets no reply. He was out with "the boys" last night until 2 o'clock. Of course, he could deputation arrived from Leinster to nacle, or Temple, a lamb and a young not get up before 9; it was 8 when opportunity knocked. Perhaps he opportunity knocked. Perhaps he had just stepped out to meet a friend in a saloon around the corner, to take only one drink, intending to stay only weight with Bridgid. It was only impurity and reinstated in her 5 minutes; but one friend after another dropped in, and he had to drink with each one in turn, and it took all compliance with the request that way of a sin-offering other dropped in, and he had to drink of work and the had to drink of the forenoon. Perhaps he was out the forenoon the forenoon the forenoon the forenoon the forenoon. Perhaps he was out the forenoon the f the forenoon. Perhaps he was out joining in a strike. At any rate, he was not there, and so he lost hier portunity. And ever since he has been complaining that he has had no chance.—St. Paul Bulletin.

Saint Francis de Saies. We must, shines the light of illuminating intel. expense of a lamb might be too great more than the Czar, or the flag, or the anthem, has burnt deep into the animate material. And from such performance of little works, which induced her to accede, as she did, to expense of a lamb might be too great the more than the Czar, or the flag, or the animate material. And from such performance of little works, which induced her to accede, as she did, to expense of a lamb might be too great the nathem, has burnt deep into the animate material. And from such performance of little works, which the nathem, has burnt the animate material. And from such are easiest and are constantly within our reach if we wish to advance in they were received with many dem-

OUR BOYS AND GIRLS SHORT SKETCH OF LIVES OF

SAINTS OF THE WEEK

JANUARY 29 .- ST. FRANCIS OF SALES Francis was born of noble and pious parents, near Annecy, A. D., 1566, and studied with brilliant sucreturn from Italy he gave up the grand career which his father had marked out for him in the service of the state, and became a priest. When the Duke of Savoy had resolved to restore the Church in the Chablais, Francis offered himself for the work, and set out on foot with his Bible and breviary and one com-panion, his cousin Louis of Sales. It was a work of toil, privation, and danger. Every door and every heart was closed against him. He was rejected with insult and threatened with death. But nothing could daunt or resist him, and ere long the Church burst forth into a second spring. It is stated that he converted 72,000 Calvinists. He then compelled by the Pope to be-come Coadjutor Bishop of Geneva, and succeeded to the see A. D. 1602. At times the exceeding gentlenes with which he received heretics and sinners almost scandalized his friends, and one of them said to him, Francis of Sales will go to Paradise the Bishop of Geneva: I am almost atraid his gentleness will play him a shrewd turn." "Ah," said the saint, "I would rather account to God for too great gentleness than for too great severity. Is not God all love God the Father is the Father of mercy; God the Son is a Lamb; God the Holy Ghost is a Dove-that is, gentleness itself. And are you wiser than God?" In union with St. Jane Francis of Chantal he founded tion, which soon spread over Europe. Though poor, he refused provisions and dignities, and even the great see of Paris. He died at Avig-

FEBRUARY 1 .- ST. BRIDGID, ABBESS.

Next to the glorious St. Patrick, St. Bridgid, whom we may consider his spiritual daughter in Christ, has ever been held in singular veneration in Ireland. She was born about the year 453, at Fochard in Ulster. During her infancy her pious father saw in a vision men clothed in white garments pouring a sacred unguent on her head, thus prefiguring her future sanctity. While yet very young, Bridgid consecrated her life to God, bestowed everything at her disposal on the oor, and was the edification of all who knew her. She was very beautiful, and fearing that efforts might be made to induce her to break the vow by which she had bound herself to God, and to bestow her hand on one of her many she prayed that she might become ugly and deformed. Her prayer was neard, for her eye became swollen, and her whole countenance so changed that she was allowed to follow her vocation in peace, and marriage with her was no more thought of. When about twenty years old, our Saint made known to St. Mel, the nephew and disciple of St. Patrick, her intention to live only to Jesus Christ, and he consented to receive her sacred vows. On the appointed day the solemn ceremony of her profession was performed after the manner introduced by St. Patrick, the bishop offering up many prayers, and investing Bridgid with snow-white habit, and a cloak OPPORTUNITY
In conversation with the president her head on this occasion to receive which she knelt recovered its orig-

Encouraged by her example, several other ladies made their vows with her, and in compliance with the wish of the parents of her new advising me to learn shorthand?' I associates, the Saint agreed to found a religious residence for herself and them in the vicinity. A convenient site having been fixed upon by the bishop, a convent, the first in Ire was erected upon it: and in obedience to the prelate Bridgid assumed the superiority. Her reputation for sanctity became greater was diffused throughout the country the number of candidates for admission into the new monastery I was amazed to see the clearness and increased. The bishops of Ireland every man, every woman, parts of the kingdom, and, as an sume to touch anything consecratud opportunity offered, introduced into to God. This term was of forty days

solicit the Saint to take up her resi-

onstrations of respect and joy. The sight on which Kildare now stands appearing to be well adapted for a religious institute, there the Saint and her companions took up their abode. To the place appropriated for the new foundation some lands were annexed, the fruits of which were assigned to the little establishment. This donation indeed con-tributed to supply the wants of the community, but still the pious sisterhood principally depended for their maintenance on the liberality of benefactors. Bridgid con-however, out of their small their means to relieve the poor of the vicinity very considerably; and when the wants of these indigent persons surpassed her slender fin-ances, she hesitated not to sacrifice for them the movables of the convent. On one occasion our Saint, imitating the burning charity of St. Ambrose and other great servants of God, sold some of the sacred vest-ments that she might procure the means of relieving their necessities. She was so humble that she sometimes attended the cattle on the land which belonged to her monastery.

The renown of Bridgid's unbounded charity drew multitudes of the poor to Kildare; the fame of her piety attracted thither many persons anxious to solicit her prayers or to profit by her holy example. In course of time the number of these so much increased that it became necessary to provide accommodation for them in the neighborhood of the new monastery, and thus was laid the foundation and origin of the town of Kildare.

The spiritual exigencies of her community, and of those numerous strangers who resorted to the vicinity, having suggested to our Saint the ncy of having the locality erected into an episcopal see, she represented it to the prelates, to whom the consideration of it rightly balonged. Deeming the proposal just and useful, Conlath, a recluse of eminent sanctity, illustrious by the great things which God had granted his prayers, was at Bridgid's desire, chosen the first bishop of the newly crected diocese. In process of time it became the ecclesiastical metropolis of the province to which it be desire to honor the place in which

St. Bridgid had so long dwelt.
After seventy years devoted to the practice of the most sublime virtues. corporal infirmities admonished our Saint that the time of her dissolution was nigh. It was now half a century since, by her holy vows, she had irrevocably consecrated herself to God. and during that period great results had been attained; her holy institute having widely diffused itself through-out the Green Isle, and greatly advanced the cause of religion in the various districts in which it was established. Like a river of peace, its progress was steady and silent; it fertilized every region fortunate enough to receive its waters, and caused it to put forth spiritual flowers and fruits with all the sweet perfume of evangelical fragrance. The remembrance of the glory she had procured to the Most High, as well as the services rendered to dear souls ransomed by the precious blood of her divine Spouse, cheered and consoled Bridgid in the infirmities inseparable from old age. Her last illness was soothed by the presence of Nennidh, a priest of eminent sanctity over whose youth she had watched with pious solicitude, and who was indebted to her prayers and instruc tions for his great proficiency in sub-lime perfection. The day on which our abbess was to terminate her course, February 1, 523, having arrived, she received from the hands of this saintly priest the blessed body moment Bridgid's eye was healed, and she became as beautiful and as adjoining her convent, but was some

olendid shrine near the high altar. In the ninth century, the country being desolated by the Danes, the remains of St. Bridgid were removed in order to secure them from irrevand, being transferred to Down-Patrick, were deposited in the me grave with those of the glorious Patrick. Their bodies, together with that of St. Columba, were translated afterwards to the cathedral of the same city, but their monument was destroyed in the reign of King Henry VIII. The head of St. Bridgid

FEBRUARY 2.—THE PURIFICATION

increased. The bishops of Ireland, soon perceiving the important advantages which their respective after childbirth, should continue for a certain time in a state which that law calls unclean, during which she dioceses would derive from similar foundations, persuaded the young and saintly abbess to visit different was not to appear in public, nor preeach one the establishment of her upon the birth of a son, and double stitute. that time for a daughter. On the expiration of the term, the mother pigeon, or turtle dove, as an offering

by the Holy Ghost, and His blessed Mother remaining always a spotless Russian is deeply and passionately virgin, it is evident that she did not devoted to his Church. When this come under the law; but as the world was, as yet, ignorant of her miraculous conception, she submitted with great punctuality and out of the life that it made it imposexactness to every humbling circum-Devotion and zeal to honor God, by every observance prescribed by His law, prompted Mary to perform this act of religion, though evidently exempt from the precept. Being poor herself, she made the offering appointed for the poor; but, however mean in iiself, it was made with a perfect heart, which is what God chiefly regards in all that is offered to Him. Besides the law which to Him. bliged the mother to purify herself. here was another which ordered that the first-born son should be offered to God, and that, presentation, the child should be ransomed with a certain sum of money, and peculiar sacrifices offered on the occasion.

Mary complies exactly with all these ordinances. She obeys not in the essential points of the law, but has strict regard to all the circumstances. She remains forty days at home; she denies herself, all this time, the liberty of entering the Temple; she partakes not of things In sacred; and on the day of her purification she walks several mile Jerusalem, with the world's deemer in her arms. She waits for the priest at the gate of the Temple, makes her offerings of thanksgiving and expiation, presents her divine Son by the hands of the priest to His Eternal Father, with the most pro-found humility, adoration, and thanksgiving. She then redeems Him with five shekels, as the law appoints, and receives Him back again as a sacred charge committed to her special care, till the Father shall again demand Him for the full accomplishment of man's redemp-

> The ceremony of this day was closed by a third mystery—the meeting in the Temple of the holy persons Simeon and Anne with Jesus and His parents. Holy Simeon, on that occasion, received into his arms the object of all his desires and sighs. praised God for being with the happiness of beholding the so - much - longed - for Messias. He foretold to Mary her martyrdom of sorrow, and that Jesus brought redemption to those who would accept of it on the terms it was offered them; but a heavy judgment on all infidels who should obstinately reject it, and on Christians, also, whose lives were a contradiction to His holy maxims and example. Mary, hearing this terrible prediction, did tion of mind from the present, no dread for the future ; but courageous and sweetly committed all God's holy will. Anne, also, the prophetess, who in her widowhood served God with great fervor, had the happiness to acknowledge and adore in this great mystery the Redeemer of the world. Simeon, having beheld Oar Saviour, exclai Now dismiss Thy servant, O Lord, according to Thy word, because my eyes have seen Thy salvation

This feast is called Candlemas because the Church blesses the candles to be borne in the procession of the day.

FEBRUARY 3 .- ST. BLASE, BISHOP

St. Blase devoted the earlier years of his life to the study of philosophy, and afterwards became a physician. In the practice of his profession he and the hollowness of worldly pleas-In conversation with the president of one of the oldest banking firms in Philadelphia he said: "Some twenty years ago a lad came into the bank and said to me. To you want a boy?" In the residence of this saintly priest the blessed body and shood of her Lord in the divine Eucharist, and, as it would seem, immediately after her spirit passed forth, and went to possess Him in The Bishop of Sebaste, in Armenia, mediately after her spirit passed mediately after her spirit passed forth, and went to possess Him in that heavenly country where He is that heavenly country where He is pratification of the inhabitants of the ocean's bed it springs into beauty at the expense of the pain of the ignormal appearance of the struct his people as much by his time after exhumed, and deposited in example as by his words, and the great virtues and sanctity of this most precious of all beautiful and servant of God were attested by many miracles. From all parts the people came flocking to him for the cure of bodily and spiritual ills. Agricolaus, Governor of Cappadocia and the Lesser Armenia, having and the Lesser Armenia having and the breaking up in the bosom of the breaking up in the bosom of the breaking up in the breaking up in the comparations with others, to people came flocking to him for the light, as we see it gleaming upon cure of bodily and spiritual ills. seized and hurried off to prison. While on his way there, a distracted mother, whose only child was dying of a throat disease, threw herself at the feet of St. Blase and implored his is now kept in the church of the intercession. Touched at her grief, Jesuits at Lisbon. the Saint offered up his prayers, and the child was cured; and since that dure may gladden the sight of man. time his aid has often been effectual. In like manner, it is no mere figure ly solicited in cases of a similar of Heaven's speech to say that the disease. Refusing to worship the false gods of the heathens, St. Blase was first scourged; his body was nine months on the hidden blood of then torn with hooks, and finally he Mary, was a true man. And man is was beheaded in the year 316.

LOST SYMBOLS

One of our ambassadors extraordinary has just returned from Russia and offers some first hand explanaand offers some first hand explana-tion of the turmoil and muddle that have come upon the great Slavic nation. He touches on the love of Russian heart and instances the which he may look and see things

sible for him to see any purposes in the cruel regime inflicted on his fatherland. A conspiracy of silence seems to have seized the press in concealing the bitter anti Christian attitude of the Bolsheviki but of all their cruelties the cruelest has been the indecency to destroy the one thing that binds all Russian hearts. Other symbols may come and go but the Cross will stay, and whatever freak parliament may rule for a day in Petrograd the emblem of the Cross is sure to defy all hatred

CATHOLICS THE FIRST

TO BEAR THE RED CROSS ON AMERICAN SOIL IS THE RECORD

One of the most important figures in the history of missionary effort in the United States is the saintly Bishop Baraga, who sacrificed a brilliant future in Austria in order to devote himself to the conversion of the Indians in the forest wilds of Michi-

Of late much has been written of the origin and history of the "Red Cross," and Catholic writers have pointed out the fact that as early as the sixteenth century St. Camillu Lellis attached a red cross to the garb of the members of his community who were engaged in caring for the sick and infirm

No mention, however, has hitherto been made of the fact that Bishop Baraga, when he plunged into the wilderness in 1830 bore aloft a banner which must have been quite similar to that of the Red Cross of

Information concerning this fact comes from the first Bishop and Arch-bishop of Milwaukee, Mgr. J. M. Henni who writes in his treatise (Munich 1863) "A Glance Iuto the Ohio Val This excellent missionary nastens from forest to forest, from lake to lake, bearing in his hand a white flag with a red cross to an-nounce his arrival "as the servant of the crucified God."

In this manner this distinguished missionary bore the banner of the Red Cross to a race of people who generally speaking, have received but little benefit of kindness from the white man. And that thirty years before the introduction of the Red Cross by the Geneva convention Church Progress.

MYSTERY

God's providence is a mystery. So is His grace. The mystery of God's providence often involves annihi a tion. The mystery of God's grace i frequently synonymous with suffering These mysteries are forever working in nature. Annihilation, in the commonacceptation of the word as we use it, is being effected roundabout us every day, even though, for the most part, we know it not. Suffering is the thing that more closely touches But we do not always realize the fact that it is the grace of God. Let us use the thought of annihilation as a stepping stone to the con-

ception of grace.

Take, for instance, the pearl. We are charmed by the whiteness and the purity of its lustre. Take a string of earls. And at once our mercenary stinct tempts us to quote its beauty in terms of magnificent moneys. | place Yet, while we admire and try to place a value upon the glorious and inanimate child of a tear. Deep from help as far as he can to promote the

upon its multiplied flery reflection of ments So in the bursting of an acorn that

an oak may grow; the disintegration of a seed into black nothingness to root in order that a new child of verof the earth.

It is in thus progressing from the creature to the Creator made man that we begin to realize that annihilation transmutes itself into grace. Because all things in nature are ordained by God for the education of man. And so man begins to have a new and a real perception of what

suffering means. From the eyes of man come bitter Russian heart and instances the Czar, the national flag, and the that are not only not sorrowful, but

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man there surges sometimes a grief that is apparently destructive of all ambition or effort. It is a crushing out, a tearing apart, a grinding of the finer sensibilities of affection. But. from the despondency that such hurts as ingratitude brings a man is taught to realize his own ingratitude to the deemed and Who has sanctified him. In this contrition man finds the acorn of the temporal that rots itself away to spring into the tree of

This season reminds us of the earthly birth of the eternal God, who came upon the earth to suffer, to die and to be buried. But also to spring gloriously again from the tomb in the rehabiliament of His divinity, that thus man may realize the possibilities and the magnificences of his own immortal soul.

Thus we realize the beauty of an nihilation; thus we appreciate the effectiveness of grace. And we thank God for the mystery of suffering.—

IN THE NAME OF THE LORD

At the head of the year Holy Mother Church writes in bold characters that Name in which alone there is salvation. She believes that if men consecrate the first month of the year to God by showing reverence for the Holy Name of reverence for the Holy Jesus, the chances are that they will spend the remaining eleven months in a God-fearing manner. She realizes that if men learn from experi ence during this month that in His Name there is power and might, courage and strength, sweetne consolation, they will not only hold it in esteem and respect, but will go out of their way to have reverence shown it by those under them, as also by all with whom they come in

contact. Keen observers have remarked that in the last few months there DRUGS has been a notable decrease of respect towards the Holy Name. The secular papers of the country have commented on the fact that cursing and blasphemy are notably on the increase. A glance at the joke columns in many of our daily papers and monthly magazines proves con-clusively that the men who are trying to cheer up the masses frequently do so by the irreverent juggling of the Sacred Name and all that it stands for. This shocking state of affairs has probably been induced by the fact that we are living in very tense days and that the things that at other times would have amused or appalled us now seem common.

It is not only Holy Name men who are called upon to stand as defenders eautiful pearl, we are inclined to of that Sacred Name. Every Catholic, in his own way and sphere, mus glory of the Name of the Son of God. All must realize that unless this noble oyster.

In the same way, take the diamond which is the most beautiful and the carried ority, or anything holy, pure and sacred. To eat away respect for the same thing as eating away respect for Christianity

spread a love for that name which was first uttered in heaven by the Almighty Father, and was first pro-nounced on earth by the lips of an form the tinted flower. Here is destructive annihilation of the barren root in order that a new child of versions are epitome of the Gospel. It is Catholicism compressed into one word. It is the name propounded by Infinite Wisdom itself. Therefore must we respect it, and help in our own way to counteract an evil tendency which is growing day by day in our beloved land. We owe it day in our beloved land. to God, we owe it to our Catholic religion, and we owe it to our own country to make the Name of Jesus honored, respected and reverenced everywhere.—Rosary Magazine.

VALUE OF SMALL DEEDS

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