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naging Director: B. G. Connolly

CHATS WITH YOUNG

QUITTING

How much grit do you think you've Can you quit a thing you like a lot? You may talk of pluck; it's an easy

And wherever you go it is often

But can you tell to a jot or guess Just how much courage you possess

Don't boast of your grit till you've tried it out, Nor prate to men of your courage

For it's easy enough to return a grin In the face of a fight there's a chance

But the sort of grit that is good to Is the stuff you need when you're all

How much grit do you think you've

Can you turn from joys that you like Have you ever tested yourself to

Just pick out a joy that you likeand quit.

It's bully sport and it's open fight. It will keep you busy both day and night.

For the toughest kind of game you'll Is to make your body obey your

And you will never know what is neant by grit Unless there's something you've tried to quit.

-Detroit Free Press

HOW SIN DESTROYS BEAUTY

One of the most beautiful pictures in the world is "The Last Supper," from being consecrated, though he by Leonardo da Vinci. Jesus sits at did not outlive his election three the table with His twelve Apostles. It is said that the artist sought long for a model for St. John, the beloved He wanted a young man of pure, holy look. At length his attention was fixed on a chorister in the Cathedral named Pietro Bandinelli. This young man had a very noble face and a devout demeanor. Leonardo used him as a model in painting the face of the beloved disciple. Soon after this Pietro went to Rome to study music. There he fell among evil companions and was led to drink and then into all manner of debasing Day after day the painter went

All the Apostles were painted now save one - Judas the traitor. Da before the cadi, who threatened to Vinci went from place to place, looking for some debased man who would suitable as a model. He was day on the streets of Milan, watching the faces of the evil upon the cadi gave orders that he men he chanced to meet, when his should be carried to the palace and eyes fell on one who seemed to have be presented before the king's counin his features the character he cil. Eulogius began boldly to pro sought. He was a miserable, unclean pose the truths of the Gospel to again led captive, but recovered his beggar, wearing rage and with a them. But, to prevent their hearing liberty after two months. When he artist's model for Judas. After the immediately to lose his head. As face was painted, da Vinci learned they were leading him to execution, that the man who had sat for him one of the guards gave him a blow was his old friend. Pietro Bandinelli, on the face for having spoken the same who had sat a few years against Mahomet: he turned the before as the model for St. John. other cheek, and patiently received Wickedness had debased the beautiful face into hideous deformity, death with great cheerfulness, on Sin distorts, deforms and destroys the 11th of March, 859. St. Leothe human soul. It drags down the critia was beheaded four days after body even from its erectness until-it grovels in the dirt.—Exchange.

OUR FACES

My boy," said a wise father, who do not own your own face."

looked puzzled. He had come to the breakfast table with a frowning, clouded countenance, and had started moodily to eat his food. Everybody felt the shadow of his ill spirite evident in his looks. His father's unexpected words brought him back to life, and he looked up with a half guilty expression, but did not understand what was meant.

"You do not own your own face," his father repeated. "Do not forget that. It belongs to other people. They, not you, have to look at it. You have no right to compel them to look at a sour, gloomy and crabbed

The boy never thought of that, but he understood, and did not forget.
And all of us should understand, and none of us should forget, that our faces belong to other people.—True

CHECKING PASSIONS

One of the effects of original sin was to weaken the barriers which separated man's nobler nature from his lower proclivities. Body and soul, intellect and will have experienced the debilitating effect of that first great offense. For this reason it is necessary for man to make use of more than usual efforts in order to strengthen the barrier between higher and lower nature. In other words, the intellect must see clearly the full import of duty, and the will

of reason and will. Hence a lessening of that superabundance of animal vigor tends to greater control on the part of reason. It also usually strengthens the controlling power of the will. For this two-fold reason Catholics are enjoined from time to time to fast and abstain in the matter of food. Where indulgence in strong

drink has become a practice or a and toils; and the Church reckons habit, abstinence therefrom proves him one of her four greatest dochabit, abstinence therefrom proves him one of her four greatest doc-not only a test of will power, but also tors, and reveres him as St. Gregory a preventive of possible excess. Dur-ing Lent every Catholic, every sincere Christian, endeavors to strength en the will in the cause of virtue by following the precept of the Church which commands fast and abstinence. Even those persons who for lawful reasons are exempt from this par ticular test, will not fail to use other the end .- St. Paul Bulletin

OUR BOYS AND GIRLS

SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK

MARCH 11 .- ST. EULOGIUS, MARTYR St. Eulogius was of a senatorian family of Cordova, at the capital of the Moors in Spain. Our Saint was educated among the clergy of the Church of St. Zoilus, a martyr who suffered with nineteen others unde Diocletian. Here he distinguished himself by his virtue and learning, and, being made priest, was placed at the head of the chief ecclesiastical How far with yourself your will can school at Cordova. He joined assid If you want to know whether or not you've grit uous watching, tasting and play mild-ness and charity gained him the affection and respect of every one, During the persecution raised against the Christians in the year tion to Martyrdom, addressed to the virgins Flora and Mary, who were beheaded the 24th of November, 851. Six days after their death Eulogius was set at liberty. In the year 852 several others suffered the like martyrdom. St. Eulogius encouraged all these martyrs to their triumphs, and was the support of that distressed flock. The Archbishop of Toledo dying in 858, St. Eulogius was elected to succeed him; but there was some obstacle that hindered him months. A virgin, by name Leocritia, of a noble family among the Moors, had been instructed from her infancy in the Christian religion by one of her relatives, and privately baptized. Her father and mother used her very ill, and scourged her day and night to compel her to re-nounce the Faith. Raving made her condition known to St. Eulogius and bis sister Anulona, intimating that she desired to go where she might freely exercise her religion, they secretly procured her the means of geting away, and concealed her for some time among faithful friends. But the matter was at length discovered, and they were all brought have Eulogius scourged to death. The Saint told him that his torments would be of no avail, for he would never change his religion. This man sat as the him, the council condemned him

knew how to play and be a chum with his twelve-year-old boy, "you birth, and while still young was governor of Rome On his father's Gregory was a Roman of noble ernor of Rome. On his father's death he gave his great wealth to the poor. terned his house on the Cœlian Hill into a monastery, which years lived as a perfect monk. The Pope drew him from his seclusion to make him one of the seven deacons of Rome; and he did great service to the Church for many years as what we now call Nuncio to the imperial court at Constantinople. While still a monk the saint was struck with a monk the saint was struck with some boys who were exposed for sale in Rome, and heard with sorrow that they were pagans. "And of what race are they?" he asked. "They are Angles." "Worthy indeed to be Angels of God," said he. "And of what province?" "Of Deira," was the reply. "Truly must we rescue them from the wrath of God. And what is the name of their king?" "He is called Ella." "It is well," said Gregory; "Alleluia must be sung in their land to God." He at once got leave from the Pope, and at once got leave from the Pope, and had set out to convert the English when the murmurs of the people led the Pope to recall him. Still the Angles were not forgotten, and one of the Saint's first cares as Pope was of the Saints has care an increase to send from his own monastery St. Augustine and other monks to England. On the death of Pope Pelaland. On the death of Pope Pelaland. gius II., Gregory was compelled to take the government of the Church, and for fourteen years his pontificate was a perfect model of ecclesiastical These called passions usually enjoy unrestrained operations in those persons whose physical exuberance is unchecked by the stern mandates of reason and will. Hence a lessening of that superabundance of animal the Festive in the state of the superabundance of animal the Festive in the state of the superabundance of animal the Festive in the state of the superabundance of animal the Festive in Britain the light of the superabundance of animal the Festive in Britain the light of the superabundance of animal the Festive in Britain the light of the superabundance of animal the festive in Britain the light of the superabundance of animal the festive in Britain the light of the superabundance of animal the festive in Britain the light of the superabundance of animal the superabundance of animal

APOSTLE OF IRELAND If the virtue of children reflects an honor on their parents, much more justly is the name of St. Patrick ren-dered illustrious by the innumerable lights of sanctity with which the Church of Iceland shone during many ages, and by the colonies of Saints conspicuous to the whole world. St. of the fourth century, in a villiage called Bonaven Tabernia, which seems to be the town of Kilpatrick, on the mouth of the river Clyde, in Glasgow. Briton and a Roman, or of mixed ex-traction, and says his father was of a good family named Calphurnius, and a denizen of a neighboring city of the Romans, who not long after abandoned Britain, in 409. Some writers call his mother Conchessa, and say she was niece to St. Martin of Tours.

In his sixteenth year he was carried into captivity by certain barbarians, who took him into Ireland, where he was obliged to keep cattle 850, St. Eulogius was thrown into prison and there wrote his exhortasnow, rain and ice. Whilst he lived in this suffering condition, God had pity on his soul, and quickened him to a sense of his duty by the impulse of a strong interior grace. young man had recourse to Him prayer and fasting; and from that time faith and the love of God ac-quired continually new strength in his tender soul. After six months slavery under the same master, St. Patrick was admonished by God in a dream to return to his own country, and informed that a ship was then ready to sail thither. He went at once to the sea-coast, though at a great distance, and found the vessel: but could not obtain his passage, probably for want of money. The Saint returned toward his hut. praying as he went; but the sailors, though pagans, called him back and took him on board. After three days' twenty seven days through deserts, and were a long while distressed for want of provisions, finding nothing to eat. Patrick had often spoken to the company on the infinite power of God; they therefore asked him why he did not pray for relief. Animated by a strong faith, he assured them that if they would address themselves God, He would hear and succor them. They did so, and on the same day met with a herd of swine. From that time provisions never failed them, till on the twenty seventh day

they came into a country that was

Some years atterwards he was

cultivated and inhabited.

was at home with his parents, God manifested to him, by divers visions, that He destined him to the great The writers of his life say that after his second captivity he traveled into Gaul and Italy, and saw St. Martin, St. Garmanus of Auxerre, and Pone Celestine, and that he received his mission and the apostolical benediction from this Pope, who died in 432. It is certain that he spent many river Guadalquivir, but taken out by the Christians.

MARCH 12.—ST. GREGORY THE GREAT

was made against his episcopal consecration and mission, both by his own relatives and by the clergy. These made him great offers in order to actain him among them, and en-deavored to affright him by exaggerating the dargers to which he ex-posed himself amidst the enemies of the Romans and Britons, who did not know God. All these temptations threw the Saint into great perplexities; but the Lord, Whose will he consulted by earnest prayer, support ed him, and he persevered in his resolution. He fersook his family, sold his birthright and dignity, to serve strangers, and consecrated his soul to God, to carry His name to the ends of the earth. In this disposition he passed into Irelaed, to preach the Gospel, where the worship of idols still generally reigned. He devoted himself entirely to the salvation of these barbarians. He travelled over the whole island, penetrating into the remotest corners, and such was the fruit of his preachings and sufferings that he baptized an infinite number of people. He or-dained everywhere clergymen, induced women to live in holy widow hood and continence, consecrated virgins to Christ, and instituted monks. He took nothing from the many thousands whom he baptized, and often gave back the little presents which some laid on the altar, choosing rather to mortify the fervent than to scandalize the weak or the infidels. He gave freely of his own, however, both to pagans and Christians, distributed large alms to the poor in the provinces where he passed, made presents to the kings, judging that necessary for the progress of the Gospel, and maintained and educated many children, whom he trained to serve at the altar. The happy success of his labors cost

neophytes, who were yet in their white garments after baptism. Cor-otick massacred many, and carried away others, whom he sold to the infidel Piets or Scots. The next day the Saint sent the barbarian a letter entreating him to restore the Christian captives, and at least part of the booty he had taken, that the pool ople might not perish for but was only answered by railleries. The Saint, therefore, wrote with his own hand a letter. In it he styles ages, and by the colonies of Saints with which it peopled many foreign countries; for, under God, its inhabitants derived from their glorious the streams of that eminent other particides and accomplices other particides and accomplices other particides and from Jesus Christ, Whose place he holds, forbidding any to eat with them, or to receive their alms, till they should have satisfied God by the tears of sincere penance, and restored the servants of Jesus Christ to their lib-erty. This letter expresses his most cotland, between Dumbarton and lasgow. He calls bimself both a yet mingled with joy because they reign with the prophets, apostles and martyrs. Jocelin assures u

> St. Patrick held several councils to settle the discipline of the Church which he had planted. St. Bernard and the tradition of the country testify that St. Patrick fixed his metro-politan see at Armagh. He established some other bishops, as apuments. He not only converted the whole country by his preaching and wonderful miracles, but also cultivated this vineyard with so fruitful heaven as to render Ireland a most

that Corotick was overtaken by the

flourishing garden in the Church of God, and a country of Saints. Many particulars are related of the St. Patrick, which we pass over. In the first year of his misand states of all Ireland, held yearly at Tara, the residence of the chief king, styled the monarch of the whole island, and the principal seat of the Druids, or priests, and their paganish rites. The son of Neill. the chief monarch, declared himself against the preacher; however, Patroad to that place, the father of St. Benignus, his immediate successor in the see of Armagh. He after-wards converted and baptized the kings of Dublin and Munster, and the seven sons of the king of Connaught, with the greatest part of their subjects, and before his death almost the whole island. He founded a monastery at Armagh; another called Domnach-Padraig, or Patrick's Church; also a third, named Sabhal Padraig; and filled the country with churches and schools of piety learning, the reputation of which for the three succeeding centuries, drew many foreigners into Ireland. He died and was buried at Down in Ulster. His body was found there in a church of his name in 1185, and translated to another part of the

Ireland is the nursery whence St. and teachers. Glastonbury and Lindisfarne, Ripon and Malmesbury, bear testimony to the labors of Irish priests and bishops for the conver-sion of England. Iona is to this day the most venerated spot in Scotland Columban, Fiacre, Gall, and many others evangelized the "rough places" of France and Switzerland. times, owe their Christianity to the faith and zeal of the sons and daugh

SOLDIERS' ROSARIES

TWO EDIFYING STORIES OF

THE GREAT WAR It was one of the comparatively opportunity for a cavalry charge. The squadron was drawn up, and was impatiently waiting the orders from headquarters to advance. The colonel of this cavalry regiment was sitting erect on his charger, motion less, except that a string of beads slipped through the fingers of the hand in which he did not hold the reins, and his lips moved silently. He was saying his Rosary.

His men, in hundreds touched to the heart, though outwardly unmoved, can swear to the truth of this incident, which one of them has re corded in the publication L'Action

It is the Genevese paper Le Suisse that reports the following: "With the dawn came an order that the — Regiment of Infantry must, no matter the cosh take a strategic point of the greatest impor-tance. It seemed like undertaking the impossible, but it had to be done. Two battalions were told off to make the attempt; but before long a mere remnant of them came back, reporting that the place was unassailable

"The colonel, who had remained with the rest of the regiment, gave the word to follow him, and the men went forward; but one after the other the officers fell, killed or wounded. Then word was brought to the general commanding the brigade that the colonel had been hit and was out of

young man; but, with the energy of youth, he leaped on his horse, reforming what remained of the regiment,

and urged them to a new attack.
"'Steady, boys!' he cried. 'We shall have it yet.' And as he dashed forward on this forlorn hope, the beads and chain of a Roeary were distinctional of the state of the tinctly visible, twisted round his

'There is good fortune in a third attempt, and this one was successful.

At awful cost, the point was captured; and the stretcher bearers going out to where the general lay wounded, found him praying, with his Rosary in his hands.

AT A DEATHBED

M. Rene Bazin, in the Echo de Paris, is responsible for the truth of the

following: Jean Gelineau was wounded one

morning at day break. He was sniped as he passed from the com-munication trenches into those his comrades occupied. They saw him fall, and two of them

ran forward to carry him in; but at first he wanted only to be left to die. "Don't touch me!" he said. "I'm done for, and I couldn't bear the

moving."
"But the lieutenant told us to bring

you in," they insisted.
"It it's a command, then do it. And the wounded man teethto bear the movement in siler They raised him as gently as they could and carried him to the dressing station, which was half a mile away. Two of his friends went with him, and also the lieutenant who had a weak spot in his heart for the big

Vendean, whom he looked upon as his best soldier. Is that you, sir?" Gelineau asked as he was borne along the edge of the rutty track.

Yes, Gelineau, it is I,"replied th lieutenant. "Can I do anything for you? Do you want a drink?" 'It is my Rosary, sir," explained a wounded man. "It is in the

right hand pocket of my tunic The lieutenant put his hand into the pocket indicated, and, without stopping the little procession, he placed the Rosary in the nerveless, though uninjured, fingers which were held out to receive it. As he did so he noticed the startling pallor of the sion he attempted to preach Christ man's face. His head had fallen back in the general assembly of the kings, and the short beard pointed skyward; the closed eyes already seemed sunken; and the lips, parted and colorless moved a little.

The officer's eyes travelled down to where the Rosary beads were slip-ping through the fingers, more used to planting grain than to the work of destruction they had had to carry out rick converted several, and on his that day. One decade already hung down below the flugers; it had be said under the light of the breaking

"Halt !" the lieutenant gave the word; and the little party stood still, and gently lowered the strecher onto the dusty remains of moss beside the

roadway.

The lieutenant moved forward s pace, then paused and bared his head, for the Rosary had fallen onto the ground. And the stretcher bearers saw that the man they had hoped to

Riches either serve or govern the ossessor.-Horace

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There's a dear little plant that grows in our isle, Twas St. Patrick himself, sure, that set it;

And the sun on his labor with pleas-ure did smile, And with dew from his eye often wet

It thrives through the bog, through brake, through the n

And he called it the dear little sham-The sweet little shamrock, the dear

little shamrock, The sweet little, green little shamrock of Ireland. This dear little plant still grows in

Fresh and fair as the daughters of Erin, Whose smiles can bewitch, whose

eyes can command, In each climate that they may appear And shine through the bog, through

the brake, through the mireland : rock of Ireland, The sweet little shamrock, the dear little shamrock,

The sweet little, green little sham-rock of Ireland. This dear little plant that springs from our soil.

When its three little leaves are extended, Denotes from one stalk we together should toil.

And ourselves by ourselves be be friended; And still through the bog, through the brake, through the mireland.

From one root should branch like the shamrock of Ireland. The sweet little shamrock, the dear little shamrock, The sweet little, green little sham

rock of Ireland.

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