CHATS WITH YOUNG

SAY IT WITH A SMILE

If you're worried over something, And your temper's sorely tried; When with cares and tribulations You seem overwell supplied. Don't fret and fume and sputter, With a rise of angry bile, But when you speak, talk softly, And say it with a smile.

There may be moments sometimes, When bowed with weight of care, A visitor who bores you For hours will linger there;

Don't rage with inward anger; You'll live a longer while, If when you're talking with him, You say it with a smile.

If people come to ask you For charity or aid—
To help inter some brother
Who 'neath a shroud is laid— E'en if you can't afford it, Don't argue and revile, But if you must refuse them,

Why, do it with a smile.

The world is full of shadows-Don't add unto its gloom But try and light with gladness E'en the shadow of the tomb. If you've little luck or money,

High you're wealth of joy will pile, If when you speak, you always Will say it with a smile.

TEN "I WILLS"

"I will study the language of gentleness and refuse to use words that bite and tones that crush.

"I will practice patience at home lest my testy temper break through unexpectedly and disgrace me. will remember that my neigh-

bors have troubles enough to carry without loading mine on them. "I will excuse others' faults and failures as often and fully as I expect

"I will cure criticism with commer dations, close up against gossip and build healthy loves by service.

others to be lenient with mine.

"I will be a friend under trying tests and wear everywhere a good-will face unchilled by aloofness. "I will never gloat over gains, but

amass only to enrich others and so gain a wealthy heart. "I will love boys and girls, so that

old age will not find me stiff and "I will gladden my nature by smil-

ing out loud on every occasion and by outlooking optimistically. "I will pray frequently, think good

things, believe men and do a full day's work without fear or favor."

THE CHEERY WORD

"You've got a nice mother," said a postman, meeting on the lawn the young son of a house where he had just left the daily packet of letters

"Of course that's my opinion." acquiesced the tall boy comfortably, and then bethought himself to ask curiously. "What makes you think

"Oh, she always has a 'Good morning,' or a pleasant word of some kind if she catches a glimpse of me. Lots of folk treat the postman as if he were a post, and deaf and dumb as one.'

How many people suppose that the postman cares for a cheery word? How often do we remember that the milkman, the errand boy, the host of daily hurried callers at our door are last year, dear? not machines, but fellow mortals and entitled to a kindly word or expression of interests as they come or go? It is so easy to fret at their muddy footprints, and forget the man traveling wearily through the mud and the rain. Kindness costs but little, and the cheery word and the pleasant look often do more for the careworn soul than the choicest gifts. Let us seek to cultivate the sunshine spirit.—True Voice.

LIFE'S WORST TELLTALES

Many a man is wondering why he does not succeed, while his desk, at which he sits, tells the story of his life, and shows the limitations of his capability. The scattered papers, the unfiled letters, the disorderly drawers, the dust in the pigeonholes, the layers of newspapers, of letters, of manuscripts, of pamphlets, of empty envelopes, of slips of paper, are all telltales.

If I were to hire a clerk, I would ask no better recommendation than would be afforded by the condition of his desk, or table, or room, or work-bench, or counter, or books. We are all surrounded by telltales fact. I do not think this girl knows which are constantly proclaiming she is really as homely as she is, but the stories of our lives, cover them up as we will. Our manner, our any apparent homeliness about her. gait, our conversation, the glance of the eye, the carriage of the body, every garment we wear, our collars, to understand her whole character, neckties and cuffs, are all telling our life-stories to the world .- O. S. after I had bade her good bye I de-

ADVICE TO THE YOUNG MAN

IN BUSINESS Get into a business you like.

Devote yourself to it. Be honest in everything. Employ caution; think out a thing well before you enter upon it.

Sleep eight hours every night. Do everything that means keeping in good health.

School yourself not to worry worry kills, work doesn't. Avoid liquors of all kinds.

If you must smoke, smoke moder-

Avoid argument on two pointsreligion and politics. Marry a true woman, and have your own home.-Exchange.

OUR BOYS AND GIRLS

WAS IT YOU? Some one started the whole day wrong— Was it you?

Some one robbed the day of its song— Was it you? Early this morning some one frowned;

one sulked until others scowled, And soon harsh words were passed cient to show the kind of character around-Was it you?

Some one started the day aright-Was it you?

Some one made it happy and bright-Was it you? Early this morning, we are told, Some one smiled, and all through

the day This smile encouraged young and old-

Was it you? -STEWAR I. LONG

TAKING MOTHER ALONG After saying his prayers at night

the seven-year old son announced that he was so tired of the kind of life he was compelled to lead that he believed there was nothing for it but for him to run away. The father considered the matter thoughtfully and then said :

George, if that is the way you feel there is money in my purse here; you may take it all."

The boy packed his bag, got to the front door, came back on the ground of having forgotten his toothbrush, and went downstairs again. The parents were much disturbed to know what he would do. He opened the front door, went out on the veranda, and all was silence. The father and mother looked at each other, but thought the course they had adopted the best, and hence did not make a

After fifteen minutes of intense anxiety the door opened and a boy's voice called out: "Dad, if I'm going away alone I'd better take mother along, don't you think?" - Sacred Heart Review.

A FEW DON'TS FOR BOYS

Don't think mother is never tired. Don't think it is manly to smoke and swear.

Don't be afraid to own up when you do wrong. Don't think people who correct you

are your enemies. think you'll be good to mother bye and bye. You may not have her then. Help her in your own

little way now. Don't think it funny to tease people. You may be sometimes in the same position yourself.

Don't be afraid to give our Lord fifteen minutes prayer after Holy Communion. It won't harm your Don't throw papers about the

street. They spoil the appearance of it and make extra work for the cleaners. Don't make an enemy of soap if

you have made friends with dirt. Father Dunne's Newsboys' Journal. READING AND GOZINTA

When it comes to up-to-date curriculum, no schools in Ohio have anything on this little town of Ironton, as is manifest by the answer of a sx-year-old who lives on South

What did you study in your room "We studied Reading and Gozinta,"

replied the little one.

"Gozinta! What's that ?"
"Why, don't-chu-no? Two gozinta four two times. Two gozinta six three times and like that."—Intermountain Catholic.

it in later years is a question of interest to all. It would seem almost incredible that the girl with the homely face, with probably no redeeming feature about it, not even a winsome little dimple, which I rather think would only emphasize still more the homeliness of the rest of the face, can make herself charming? But she can! She can charm with a pretty, pleasing disposition. The world, after all, takes us for what we really are, not for what we appear to

give you her name, but, of course, I will not—who was very homely. In I talked with her for a short halfhour, and in that brief time I seemed was an excellent one, and termined to put into practice myself her charming virtue of frankness. And aside from her frankness, which alone would captivate you, she was gracious, happy, interested in others; and she seemed to have a long roll

And then again I know another girl, a very pretty girl, whom everybody makes a point of avoiding. She brags about her "hot temper" as though it were a virtue. In her own words, "I fly up in a minute and cool down as quickly as I fly up." I have known her for a long time, but have never been able to understand her; and the whole fault is that there is nothing to her to understand, Besides her pretty face and "hot temper" there is nothing to the girl. temper" there is nothing to the girl.
She even "flew up" at me one time much more efficient, educationally

family, nor yet a relative-and when she had "cooled down" I attempted to talk with her but she dismissed may not be entered upon here. me with, "Oh, you musn't mind me, it's all on account of my temper.' And then at another time she had treated a friend of hers meanly, and I chided her with the reproof that in every child whose education aims at I chided her with the reproof that in time she would lose all her friends. Her retort was, get along on my looks." That alone was enough to spoil her beauty, if

the girl had. But do not conclude from this that all pretty girls have ugly dispositions nor yet that all ugly ones have lovely dispositions. I have merely used these illustrations, taken from real life, to impress upon you that a girl's chief charm lies, not in a pretty face, but in a pretty personality and a charming disposition. — Extension Magazine

PREDESTINATION

The dectrine of Calvin was that God deliberately picked out a number of people for Heaven, and predestined them in such a way that there was no possibility of their missing it, while the rest were, with equal definiteness, predestined to hell so that there was no possibility of escaping it. The Catholic doctrine takes its start from the fact of man's free will as the determinant of his eternal destiny. To each man God offers the graces which are necessary and sufficient to enable him to get to Heaven, and it is only by the wilful rejection of these graces that any man ever goes to hell. God foresees the result in each and every case, but the event is merely foreseen, not foreordained, since it rests entirely on the choice of the free will in accepting or rejecting the grace offered. In short, we only allow predestination to Heaven in the sense explained, and we utterly reject any doctrine of predestination to hell.

This doctrine is the only one which is compatible with sound philosophy. Heaven is the reward of virtue and hell the punishment of sin, and it is the very nature of virture and sin to be a free action. If a man is not free to avoid sin he cannot be guilty of sin, for guilt essentially means doing wrong when he knows it is wrong and can abstain from doing it. If God were to send some people to Heaven and others to hell merely by an arbitrary decree, no matter whether they lived well or ill, this would be to disregard the of reward or punishment, and would be downright tyranny. If, on the other hand, God forcibly made some people good through grace and other people wicked through want of grace, the good would not deserve reward for their goodness, nor would the wicked deserve punishment for their wickedness fact, it would not be wickedness, for the simple reason that they could not help it. It would be like cutting a man's legs off, and then punishing

him because he does not run.
In justice and wisdom, therefore God, in placing before us a two fold destiny of happiness and escaping ing happiness and escaping misery, and must make the result depend entirely on our use of these means or cour refusal to use them. In other words, God must place our predestination in our own hands and must not determine it beforehand, but must merely ratify the result of

A NEW WITNESS

A GIRL'S CHIEF CHARM

There are some girls born with hat pleasing attribute — charm.

Since Our Divine Lord gave utterance to these words. "And you shall be witnesses unto Me in Jerus alem, and in all Judea, and Samaria," that pleasing attribute — charm.
But whether the girl who has been denied this gift at birth can acquire with a message to appeal to witnesses to appeal to appeal to witnesses to appeal t with a message to appeal to witnesses to corroborate his doctrine. "Have I a witness?" We once heard a colored clergyman ask with all the ferror of the popular evangelist, and it was interesting to watch the smile of satisfaction that passed over his of a certain deduced number of days, countenance with every "Amen '

uttered in response to his appeal. cetty, pleasing disposition. The orld, after all, takes us for what we orld, after all, takes us for what we hally are, not for what we appear to each orld.

Not long ago I met a girl—I could ive you her name, but, of course, I ill not—who was very homely. In orld ill not—who was very homely. In orld in the vital need of every merely to the penance enjoiner by the ancient rules or canons of the Catholic school, we are pleased with every voice crying out, "So be it," and doubly pleased when the voice is not a Catholic one. The latest witness from the ranks of educated purposition are penaltic in a Catholic school, we are pleased with every voice crying out, "So be it," and doubly pleased when the voice is not a Catholic one. The latest witness from the ranks of educated purposition of as much temporal purposition. non-Catholics proclaiming the need for religious instruction in school is the distinguished President of Col-umbia University, Dr. Nicholas the public schools, he says:
"Two solutions of the difficulty

are proposed. One is that the State shall tolerate all existing forms of by religious or other corporations. Neither suggestion is likely to be received favorably by the American people at present, because of the bitterness of the war between the denominational theologies. Yet the Lents."

-and I am not a member of the speaking, than they are now, if they are to bear this burden successfully This opens a series of questions that enough to point out that the religious element of human culture is essential: and that, by some effective

completeness or proportion.' After this testimony the priest who deplores the lack of religious training was enough to spoil her beauty, if in the youth of our land, and points she but knew it, and I think it is sufficiently in the public school system of America need not necessarily be branded as unpatriotic .- T. in The Guardian.

OLD-TIME CUSTOMS

The respect of Catholics for the house of God and their exact observance of pious customs is traditional. But the spirit of indifference that is to-day rampant seems to be exerting a pernicious influence on the lives and fervor of some Catholics, among whom the old time reverence for things sacred is waning. While at heart they may be loyal and sincere the external expression of their love and devotion is too often lacking.

that knowledge is sufficient to inspire a zeal to fulfil the conditions re-

Formerly no Catholic man would think of passing a church without lifting his hat as a sign of respect to the Blessed Sacrament. So naturally did men show their reverence for the Divine Presence that even those of other beliefs became accustomed to this loving mark of respect and

esteemed them the more for it. But to-day Catholic men frequently pass our churches without giving the slightest sign of recognition. Utterly oblivious of the sanctity of the house of God they pass without ever reflecting upon the most stupendous of mysteries and uttering a word of thanks giving for the graces given them by the Incarnate God.

Again the time honored custom of bowing the head at the name of Jesus appears to be passing. And yet this is one of the most glorious customs that centuries of devotion has given

But to day vast congregations often give scant, if any, sign of reverence, when the name of Jesus is mentioned, even in places hallowed by His Presence.

Why this apparent coldness? Why this seeming apathy towards the most sacred practices? Is it that we no longer care to preserve the pious usages of the bright ages of faith? Or is the spirit of modern indifference creeping gradually into the lives of some of our Catholics ?

This apparent lack of devotion is due to a thoughtlessness which produces a bad effect upon Catholics and the outside world. From Catholics most particularly are expected all those external manifestations of devotion that their religion calls for. When they are present they afford abundant edification, but when absent they beget surprise and disedification.

Every Catholic should take a pride in keeping alive the oldtime customs, in showing clearly and unmistakably that the beautiful practices of past years are yet alive and vigorous among the people. Neither thoughtlessness, business nor human respect misery according to our lives, must should deter him from lifting his hat provide us with the means of attain on passing the sanctuary of the Most on passing the sanctuary of the Most High. Indifference is utterly foreign to the spirit of faith.

Catholic congregations should never forget to bow the head at the mention of the Holy Name. It is an act of faith. It imports an act of loving remembrance. And if God demands from His people internal love and our choice.—Rev. Bernard X. O'Reilly. gratitude, a faithful people will be festations. - Boston Pilot.

AN INDULGENCE OF SEVEN YEARS

We have been asked the meaning of this and similar terms found in the various grants of indulgences.
The following explanations are found in Maurel's standard work on

weeks or years, the Holy See does not thereby intend a corresponding In these days when we are laying stress upon the teaching of the Church on the vital need of every merely to the penance enjoine1 by formerly atoned for, before God, by a canonical penance of a hundred days or a year. Hence it would be use less to try to ascertain the amount Murray Butler. After deploring the absence of religious instruction in or remitted by such a penance. God alone knows this, and we accordingly ought to leave it to His infinite

To indulgences of years in length religious teaching in its own schools, the Holy Father often adds an equal time being set apart for the purpose number of quarantines. The quaran The other is that the State shall aid, by money grants, schools maintained fast. Accordingly, an indulgence of seven years and as many quarantines e. g., means the remission of a temporal penalty corresponding to seven years of canonical penance, joined to the special austerities of seven

Ordinary Christians do not trouble themselves about the precise meaning of such terms as we have explained, and so you will probably find few Catholics who can at once give an explanation when requested. At the same time there is no possibility to the Catholic of any such mis-understanding as that the grant means any license for the term men-

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tioned. That would be inconsistent, as every Catholic understands, with thrive only in a Catholic atmosp the gaining of an indulgence at all. The faithful know the indulgence to and it is, in large part, the Catholic mean a remission of part of the temporal suffering due for sin, and quired for these favors.-Catholic

THE CATHOLIC PRESS

Bulletin.

The Catholic press maintains and preserves faith in all its purity and integrity. It teaches the truth and, says Scripture, "The truth shall make you free." Thus "God's truth shall compass us with a shield; we shall not be afraid of the terror of the night; . . . we shall walk upon the asp and the basilisk, and we shall trample under foot the lion and the dragon."

The Catholic press is the bulwark of morality against the incessant and insidious attacks of many a social organization and of our daily pressmighty agencies that not only tolerate, but openly promote, independent morality, which means a Godless, a pagan, a selfish, a degrading moral-The Catholic press helps us to keep our eyes and mind riveted on God's holy mountain-"lest wicked ness should alter our understanding deceit beguile our soul, for th bewitching of vanity obscureth good things and the wanderings of concupiscence overturneth the innocent mind.

Finally, the Catholic paper is the ever faithful angel guardian of the Catholic home. Every Catholic home ought to be a holy ark in which the dwellers find a safe refuge from ior. the deluge of modern irreligiousness, if not downright paganism. Every Catholic home ought to be like the house of Nazareth, where the members dwell together in union and peace, in the sunshine of goodness and charity, in the practice of virtue, . and in this God our Father, . haven of rest all the members must find quiet, joy, serenity, mutual esteem and affection; in a word,

hearts and minds in Christ Jesus."

as when new.

Won't-Shrink

All grocers ...

want your woollens to last.

paper that is to create, maintain, purify and invigorate this Catholic atmosphere.-Truth. BUILT UPON THE ROCK OF PETER

Here is what the Calvinistic paper Heraut, published in Holland, has to say in favor of the Catholic Church :

"Whilst the War has broken asun der all ties of social life, as well as those of science and arts, the Catholic Church, and she alone, preserved her international unity absolutely intact; she has thus given a brilliant proof of the solidity of her organic life. In contrast, consider how Socialism, of which one of the essential dogmas is the international solidarity of the toilers of the world, has been shattered by the War, while not a stone of the world-wide Church has been in the least degree loosened.

The outcome of it all is the fact that Catholicity stands forth as a World-Church, and Protestantism

as a set of national churches. Protestantism at its very beginning made the awful blunder of reducing the one World-Church into man national churches, standing apart from one another, and with no bond of union among them; each having its inalienable national each tying itself indissolubly to a racial state.

If to be just like others is your aim, you are predestined to be infer

Very few things contribute so much to the happiness of life as a constant realization of the blessings we enjoy.-Lecky.

Catholics who have learned to bring their cares to the foot of the under the benevolent providence of altar have little to fear from the chances and changes of life, but, not content with prayer alone, they must strive to spread the influence of Christian love and charity wherever the peace of God, which surpasseth they go, bringing to others a part of all understanding, and keepeth their the comfort and help they receive in abundance.



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