### CHATS WITH YOUNG MEN

PERSONALITY AND CONFIDENCE

A pleasing personality and a wellpoised self-confidence—belief in one's self—are valuable qualities in business. This combination usually is the result of natural abilities of qualities, plus training and experience, in which determination plays an important part; this desirable combination may be increased and developed by persistent, intelligent and determined efforts. Believing in yourself does not mean that you necessarily are unduly egotistic It is your duty to know your ability and to be confident about what you surely know and can do.

amount of self-thought from each of We must believe in ourselves, if others are to believe in us. If you think about yourself intelligently and systematically you will discover many ways of improving yourself. This will give you confidence

Believe in yourself, without fancy ing that you are infallible. We all make mistakes. Believe in yourself sufficiently to make the most of yourself. Personality and individuality are increased by sound health—regular habits, careful study conserving energy. Cultivating a pleasing personality and believing in yourself will enlarge your opportunities. If you have not belief in yourself and a pleasing, forceful personality, there is lacking that action—that agreeable manner—so essential in securing friends and patrons.

#### JUST FOLKS

Do you belong to the "people" or are you "just folks?" Have you personally enough, have you the individuality to stand out from the crowd, to be a "person" or would you be counted in with the "folks?"

In your work, in your play, in your home, are you a real, vital force or are you colorless, one of the "folks" who don't count, a creature so lacking in strength, in vitality

that you make no impression?

If you are so neutral as that it's very own fault. You weren't born that way. You have an individual soul, an entity—we presume you have a mind, but quite evidently you are not using it, not giving it a chance to do its work or you couldn't be passed by, you couldn't be forgotten, some individual characteristic would stick out, would mark you, make you one of the people, not one

It is the people who do things, who are impressive, forceful, who make themselves felt—folks just drift along, they herd with the crowd like sheep

It is the people who think and work, who plan, who get ahead. Folks never have any ambition. They don't aspire to a place in the sun; they don't attempt to mold their own destiny; they stick where circumstances planted them and never pull themselves out of the rut. lo things as their fathers and grandfathers did them; they never progress. They are sluggish, torpid, easily stirred out of their

lethargic state.
But people! Nothing daunts them, they reach out, they pull themselves they have with them the elements of success-determination, ambition, hard work, a restless spirit that constantly goads them into greater and greater activity.

### WHY HE IS WELCOME

Who has not felt the uplift, the freshment that comes from sight of a cheery, smiling face

I have in mind a sunny soul who sometimes drops in to see me when I am so busy that I do not know way to turn. But I do not remember ever being so busy as to regret this man's call, for he brings with him a care-free air that is like healing balm, and wherever he goes he leaves sunshine behind him. He scatters his flowers as he goes along, for he knows he never will go over exactly the same road again.

There is an invitation waiting for this man wherever he goes just because he has the lovable, cheery which everybody admires. If he had a mean streak in him; if

# OUR BOYS AND GIRLS

A NEWSBOY'S FIND

By L. Jones, in The Leader, San Francisco Many years ago a merchant was oc cupied in the lunch room of a railroad station without failing to keep a close watch on his satchel. Perceiving, after moments, that his train had unexpectedly begun to move, the traveler arose suddenly, ran for the departing car, caught it and dropped into a seat, but also to spring again in great excitement. After all, the small bag had been forgotten and left behind. He had hardly arisen when a boy, who had also jumped on the moving train, rushed in.

"Here, Mister!" he cried, "here's what you left in the lunch room!" A second later the youngster, at no small risk to himself, had jumped off.

All this was done so quickly that the owner of the bag hadn't recovered enough from his surprise to do or say anything at all. As soon. however, as the man was able to speak, he exclaimed, "What an

Of course, the lad was honest! he had returned a great deal of money which he could have kept. For,

while the find was every dollar of it left untouched, the bag itself had been carried wide open into the car. It was clear therefore, that the youngster had looked within and knew just exactly what he was re-turning to the owner, even at the

risk of his own life. Now, the traveler, being a good hearted person, was much upset by the thought that a youngster should have acted toward himself so honestly without receiving any reward, and his one thought was to make some suitable return as quickly as possible But for this it was necessary to find the money finder, a thing that proved more easily planned than done. The gentleman could only describe the lad as a bright looking fellow of about fourteen, poorly dressed, and wearing a small square of brown cloth on his half naked breast. This description was sent back to the station where the money had been returned, but the youngster to whom the description belonged was not to be found. As for the small square of brown cloth, the railroad people answered that it was worn by news-boys about the station, none of whom, wever, had turned out to be the

lad wanted. The honest money finder, they said, could not have been one of the boys regularly about the depot, but was some chance visitor who happened to be on hand that partic-

ular day. Much disappointed at this report, the gentleman felt constantly a growing regret for having let himself appear thankless. In the course of time, indeed, the matter weighed on him so heavily that, could he have seen any possible way of bringing his missing young friend to light, he would willingly have spent in the endeavor all of the one thousand dollars that had been returned.

A little later the merchant, while in a store chanced upon some of the brown cloth articles, the scapular, of course, that had been worn by the missing lad, and at once inquired concerning them. Learning that they were used by Catholics, he asked point that would explain the practice.

"I have a book on the Catholic re ligion," answered the dealer, "but I am not sure whether it tells about these particular articles or not." So saying, the dealer handed the buyer a large catechism. The inquirer read the catechism through, and learned from it a great deal about our religion without, however, find ing just what he sought. Afterwards, coming across a print treating of the scapulars, he learned that they are a simple way of showing honor to the Blessed Virgin, and became much interested in reading how the devotion began.

In the early days of the Christian Church there were religious men gathered on Mount Carmel, in the Holy Land, the land where our Lord lived and died. These men, who took upon themselves the special duty of honoring the Mother of God, were called then, as now, the Carmelite Fathers. In the course of time people wishing to be connected with the Carmelites in honoring the Blessed Virgin asked to wear for the purpose some part of the brown habit of clothing, and were permitted to use that portion of the brown habit which cover the shoulders and is called the scapular. The scapulars worn by the Carmelites themselves are large enough to be considered small cloaks, but those used by other people were, for convenience sake, cut smaller, as we now have them. Resting on our shoulders, they make us as being'like the Carmelites, special servants of the Blessed Virgin.

The gentleman learned further of a belief held by the Catholics that the Mother of our Lord had promised those who wear the scapular a special protection. In fact, the good man was told by a Catholic acquaintance that if one would be of the true faith he is obliged to believe that the promise of special protection has certainly been given.

Now, as all of you ought to understand, this acquaintance was entirely mistaken. That the wearing of the scapular wins the Blessed Virgin's special guardianship is by no means an article of faith binding on Cathhe had a sour, sullen disposition, if he went around with a long sad face lief — something that the Church simply permits Catholics to hold. However, since confidence in the scapular is permitted, one is clearly justified in wearing it with a hope that it may bring protection while he is swimming or in any other way exposing his life to some danger. Meanwhile, as should be carefully noted, the great promise the Mother of God is piously believed to have made in favor of our devotion is far more precious than that of merely shielding us from earthly have shielding us from earthly harm. As you will be pleased to learn, the books our Protestant friend read in order to understand the scapular taught him something of far greater importance—the truth of our holy religion. And so it happened that after learning all about the small square of brown cloth, the inquirer

became a Catholic and wore it. More than forty years after these events, the merchant, by that time an old man had become the owner of a goldmine in California. This property brought in little money, chiefly because the men working it were dishonest. The owner tried one agent after another, with the same poor results. Finally he became anxious to sell out and gladly received an order from a well-to-do ranchman living in those parts. Hearing that the would-be purchaser was regarded as being strictly honest the merchant laughingly remarked

"I do not believe there is an honest an living within one hundred miles:

of my California property. However this dark view of Pacific coast character proved to be wrong. Having received an offer of \$25,000, the mine owner at once wrote back:

Yes; I will sell at that price. But great was his amazement on eading later the following letter from

the Western man: 'Dear Sir: I have received your note consenting to sell for \$25,000. However being well up in mining, I have just examined the property more carefully than before and find it far more promising than it seemed at first. For that reason I wish to raise my offer from \$25,000 to \$35,000, and do so without any risk of paying too much."

In receiving this more than honest treatment, the millionaire could only think of what happened long years

before. 'Here!" he exclaimed, "is another honest mortal! When one turned up at my side nearly fifty years ago, I let him slip away without receiving even a word of thanks. Now, however, I'm going to take my man in time and treat him as he deserves." Accordingly the delighted owner

"Dear Sir: Your unspeakably kind note has given me more pleasure than could be had from the price you offered. But, under the circumstances, I cannot bring myself to sell at all. Instead of so doing I am going to ask you to run the mine for both of us and to accept for yourself one half of all the profits.'

The merchant received splendid returns for this big hearted act. His property began at once to yield such large gains that even the half share given the ranchman was hardly felt, and finally the old gentleman, who had formerly been ready to sell in disgust, came to think so much of the mine and of every worthy person working it that, even in extreme old age, he took a trip to the Pacific Coast in order to see things there for himself and to have the pleasure of better acquaintance with the excellent partner chosen in such an interesting way.
When the visitor entered the

other's ranch house the first thing he noticed was a pair of brown scapulars on the wall; they were kept behind glass and in a frame.

"You seem interested in those pious objects," said the ranchman. "Yes, and with reason," replied to visitor, "for it was wholly the visitor, through the scapulars that I was led to become a Catholic. But tell me," he continued. "why is it that you have a pair framed in this unusual

"I shall explain with pleasure," remarked his partner. "You must know when a lad I was guilty of considerable stealing, and, in fact, was beginning to be an out-and-out thief, until one evening I went to confession and made up my mind to be done with that sort of thing. The priest then enrolled me in the scapulars, using the very one on the wall They are, therefore, the first that I ever wore. This enrollment moved me to kneel at once and ask of the Blessed Mother help to become a thoroughly honest boy. The needed

the best chance for a young crook that you could imagine. I struck a regular bonanza—had the thing in my hands and could have got off with every bit of it. At that moment there was a big difficulty in being honest, but, thanks to the Blessed Virgin's prayers, no crime followed. Knowing where to find the owner, I given the precedence. straightway returned all of the lost money, and from that day to this have never felt like stealing a single

"Dear me!" spoke the millionaire, you cannot imagine how it stirs me to hear of your honest act. Happy indeed, would I be if you could only

tell me that it took place forty-eight years ago and in Washington!" "But that's exactly the when and where of it," exclaimed the agent. "Forty-eight years ago and in Wash-

At the Baltimore and Ohio depot?" Yes, at the Baltimore and Ohio

You were the newsboy?"

"The money was forgotten in a travelling bag, and to deliver it you jumped on a moving train?' "Just so."

And then the former newsboy received the thanks that had been kept warm for him for half a century

"It is truly wonderful," exclaimed the old merchant, "that you and I, affair, an affair, indeed, that brought me even the great blessing of becom-ing a Catholic. Truly, we ought to do something in the way of celebra-tion. What shall it be?"

number of Catholic families connected with the mine, and some of them have been saying it is time for us to have a priest of our own." "That's exactly the thing," said the elder gentleman, "we'll build a church with our money, and if the Bishop consents I shall give the

"Let us build a church," returned

"We now have quite a

his partner.

one in mind. "And I," spoke the ranchman, "have the same good name in mind. Why, there's only one way of calling a house of God built with yourmoney and mine. As a matter of course, it must be known as the Church of 'Our Lady of Mount Carmel.'

church its name, for I have a good

CARDINAL FARLEY

ON NECESSITY OF RELIGIOUS EDUCATION

"Suffer the little children to come Christ has remotely approached the Catholic Church in the literal acceptation of and obedience to this one of His commands. Among her most distinctive and distinguishing activities has been the way in which, as soon as she was in a position to address herself systematically to the problem of education, she has up-held courageously the right of children to receive from the very beginning of their mental lives a thoroughly Christian training, and her refusal to divorce this training from secular studies. And there are not wanting instances of thoughtful men and women who have been led to accept her as the representative and mouthpiece of the Son of God because of her tender motherly care of His little ones. And now, at a time when faith is becoming weak and in a land where countless boys and girls are being brought up without any knowledge of God or heavenly things, Catholics are more determined than even that these words of Our Lord shall not be made void, and that no manner of tem-poral sacrifice shall deter them from providing in the Catholic school an avenue by which the little ones shall be brought closer to Christ.

FALSE MORAL STANDARD

The Church's position in this matter is simple and clear. Since we are commanded to love God with our whole heart and with our whole soul and with all our mind and with all our strength it follows that religion is not a matter that con-cerns only certain types of character nor a thing to be restricted to certain times and places, but is the duty of every human creature at every moment of his life. It is not to be confined within the walls of a activities, social, intellectual, economic. As St. Paul tells us, "Whether you eat or drink, or whatever you do, do all for the glory of God." And it is the forgetting of this and the unnatural separation of religion from the every day affairs of life that has begotten that false morality which would set up one standard for private pursuits and another for public relations, which would allow a man to be godless in business on week days provided he was externally devout on Sunday. And nothing has done more to foster this pernicious idea than the establishment of a school system that tries to impart an intellectual training without any reference to the God that gave the intellect, thereby creating, subtly but surely, the impression that the Supreme Being - if He lar knowledge or in the things of this world. On the contrary, the Catholic Church maintains that if help was granted most abundantly.
"The very next day brought me duties toward his God and his the child is to learn and fulfill his country his early education must include moral training, and that not simply as an accomplishment, but as an all pervading influence, the very foundation of all other training, and that if circumstances ever make the

BELITTLING RELIGION

This has been strongly expressed by the fathers of the Third Plenary Council in Baltimore, in that passage of their pastoral letter wherein they say: "To shut religion wherein they say: "To shut religion out of the school and keep it for the home and church is logically to train up a generation that will consider religion good for the home and church but not for the practical bus-iness of life. But a more false and pernicious notion could not imagined. Religion, in order elevate a people, should inspire their whole life and regulate their relations with one another. A life is not dwarfed but ennobled by being lived in the presence of God. There-fore the school which principally gives the knowledge fitting for practical life ought to be pre-eminently under the influence of religion." Such is in part the unanimous voice of the American Episcopate on the place of religion in education, and it requires but an elementary acquaintance with the history of education, from the days of Clement and Origen at Alexandria, down through the period of mediæval cathedral and monastic schools to our own time, to enable one to perceive that these words are but the echo of the mind of the Church throughout her career. She has always claimed and exercised the right to supervise the training of her children in the formative years of their lives, surrounding them with religious influences from the start, and we may say that the story of civilization is the record of her efforts on behalf of Christian education.—Hartford Transcript.

True bravery is shown by per-forming without witness what one might be capable of doing before the whole world.

Death is like a shadow following in the footsteps of all men. It is but a moment in comparison with eternity and still we take no heed of the fleeting river of time which is carrying so many daily to the ocean of eternity.

THE HOLY NAME BUTTON

"At first," says the New World "we did not even know that the young fellow was a Catholic. We only knew that he was remarkably unto Me." Since Our Saviour clean cut, and that although employed uttered these words nigh upon on a job which afforded every oppor clean cut, and that although employed twenty centuries have passed and many generations of little children have been born into the world. Yet in all that time no other religious body professing to follow the teaching of ened to the apel of his coat, and the secret was explained. What the Holy Name Society means to that young man it means to thousands of others It represents one of the most virile moves in the direction of personal holiness in which we of modern times have been privileged to share. It makes its appeal to Catholic men of every station and age and race. It incites to reverence for God, and the man who reveres God will revere himself and those with whom he is associated. It would be a fine idea for every Catholic girl who is engaged to be married to demand of her fiancé that he join the Holy Name Society.'

> BUFFALO SCORES DRINKING BY WOMEN AND GIRLS

TREATING HABIT ALSO CONDEMNED BY CATHOLIC TOTAL ABSTINENCE UNION

The growing tendency of women and girls to drink intoxicating liquors and the national habit of treating to intoxicants were condemned in resolutions which were adopted at the forty-sixth convention of the Catholic Total Abstinence Union which was formally opened last Wednesday morning in St. Patrick's Church, Washington, D. C. The resolutions further re affirmed the adherence of the organization to the sound principle of Christian self-denial, fortified by prayer and the sacraments.

The following statement was issued by the executive council of the union: 'In view of false and misleading statements frequently made regarding the attitude of church, but must permeate all our Church, in regard to the use of and traffic in intoxicating liquors, we call attention to the formal and official utterance of the third plenary council of Baltimore, in which the faithful are solemnly warned against the many dangers incident to the use of intoxicating beverages and those engaged in the sale of intoxicants are exhorted to choose a more appropriate way of making a living."

Dr. William J. Kerby, professor of sociology in the Catholic University, spoke at one of the business sessions of the convention and said that "intemperance will have one of its eyes knocked out when the 'treating evil' is done away with in the United States." Drink, the speaker said, was the cause of poverty, rather than poverty being the cause of drink He advised the delegates to get "practical politicians" within the organization, "who can do much toward organization and get right sort of publicity.'

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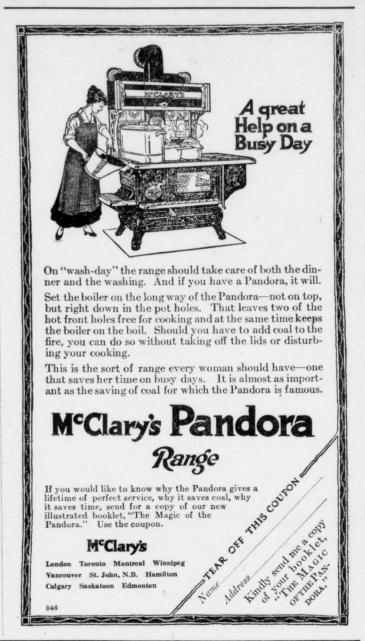
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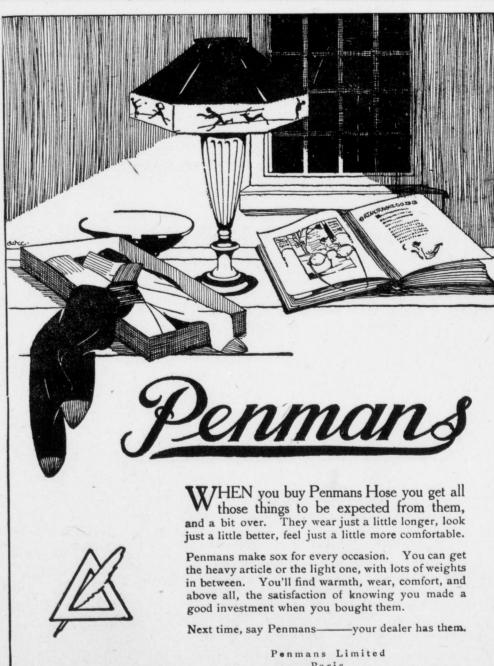
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