

CHATS WITH YOUNG MEN

PEOPLE LIKED HIM

People liked him, not because He was rich or known to fame. He had never won applause As a star in any game. His was not a brilliant style, His was not a forceful way, But he had a gentle smile And a kindly word to say.

Never arrogant or proud, On he went with manner mild, Never quarrelsome or loud, Just as simple as a child. Honest, patient, brave and true Thus he lived from day to day, Doing what he found to do, In a cheerful sort of way.

Sort of man you'd like to be, Balance well and truly square; Patient in adversity, Generous when his skies were fair, Never lied to friend or foe, Never rash in word or deed Quick to come and slow to go, In a neighbor's time of need.

Never rose to wealth or fame, Simply lived, and simply died, But the passing of his name Left a sorrow far and wide. Not for glory he's attained, Nor for what he had of pelf Were the friends that he had gained, But for what he was himself.

-Detroit Free Press.

OUR BOYS AND GIRLS

ANTHONY'S FIRST SERMON

In spite of the very general devotion to St. Anthony of Padua, few people have any direct knowledge of the beauty and grandeur of his life. All know that he was a Franciscan monk and that he lived at the same time as St. Francis of Assisi, the saintly founder of the order. But few people are aware that, besides being a great saint and the most wonderful miracle worker, St. Anthony was a very learned man and one of the greatest orators that the world ever heard.

THE ART OF PERSUASION

When a salesman has for sale something worth having, it is his own fault if he does not find purchasers. He has "the goods," it is up to him to dispose of them. Of course he should not sell to people who have no use for them nor to people who cannot pay for them. But persons who would be benefited by their possession it is his duty to persuade to buy.

Once upon a time the editor of a magazine sent an assistant to interview a man who had had most remarkable success in the life insurance business to get from him the secret of his rapid rise. When the assistant returned to the magazine office he was asked if he had succeeded in getting his interview. "No," he said, "but the insurance man got me to take out a policy!"

This was a triumph of the art of salesmanship. The insurance man actually made his would-be interviewer forget what he had done after and induced him to buy something he had not thought of buying, yet something which undoubtedly it was to his advantage to buy.

Why is it that one man will so easily change our whole mental attitude and make us do voluntarily the very thing that we had no idea of doing an hour before, and thought we never could do, when another might have talked to us until Doomsday about the same thing, and never changed our mind a particle? Because he is past master of the gentle art of persuasion.

How little we realize what a large part persuasion plays in our life. The clergyman, the teacher, the lawyer, the business man, the salesman, the parent, each is trying to persuade, to influence to win over others to his way of thinking, to his principles, to accept his ideas.

Some characters are so tactful, so sunny, so bright, cheerful, and attractive that they never have to force or even to request an entrance anywhere. The door is flung wide open and they are invited to enter, just as we invite beauty, loveliness and sunshine to enter our mind. Their very presence has a subtle influence in soothing and pleasing. They know how to persuade almost without uttering a word.

THE VOICE OF THE CATHOLIC CHURCH

The Rev. Newman Smythe, D. D., is pastor of one of the leading Congregationalist Churches of New Haven, Conn., and is a preacher of wide-although very modernistic-influence among the non-Catholic denominations. In a late discourse delivered before a gathering of sectarian divines in Hartford, Conn., speaking of the Catholic Church, he took occasion to say that "for centuries" it has led its own following.

CATERING TO SENTIMENT

Secular papers during the past week have given considerable prominence to some changes made in the ritual of the Protestant Episcopal church and to its revision of the Ten Commandments. The ritual changes are of importance only in so far as they show a yielding to modern sentiment in Protestant religions. We say sentiment rather than thought; for, surely thought is not back of the omission to mention original sin in the rite of baptism.

THE LAST MOMENTS

No moments are so supreme as the last moments of life; no journey is so great as the journey to eternity. The Church wishes the dying to receive all the spiritual help that she can give them. Through her representative, the priest, she forgives, encourages and strengthens those who are about to die. The priest should be sent for in good time in order that the last Sacraments may be administered.

A COSTLY GAME

"War is a game which, were subjects wise, Kings would not play at." Cowper's words may be true if spoken of the subjects of great kings—of kings who think themselves so well backed, and fronted, and flanked with men that they can defy the world. But they are not true if spoken of petty kings or of the great and wise kings of petty nations.

The great ones of the earth are they that play at the game of war. They are playing with the lives and limbs of their people. And the people are bred and reared to believe that they are but doing their duty in laying bare their bosom and rushing headlong to the slaughter.

Why is Europe a charnel house today? It is because kings feel that they are free to play with the lives and the treasures of their people. Germany wants a place in the sun.

THE CRUCIFIX

Ever since our Lord and Saviour died on the cross the image of the crucified Christ has been an object of great reverence, especially among Catholics. In our churches, next to the Blessed Sacrament, the blessed crucifix holds the highest place of honor. The crucifix must, by positive law of the Church, be on or over the altar during the celebration of the Holy Mass, to show us that that sacred rite is the unbloody renewal of Calvary's bloody sacrifice.

The statues and paintings of the Blessed Virgin, of the angels and saints are properly honored, but in relation to the crucifix they hold a secondary place. In every truly Catholic home the crucifix is esteemed and loved. Sculptors, carvers and painters in all ages and countries, have gladly given of their talent and labor to express in marble, stone, bronze, ivory or on canvas their ideal of Christ crucified.

The crucifix is at once both a book and a preacher, speaking silently but eloquently of God's infinite love and mercy; gently pleading with outstretched hands for the return of the erring ones, giving hope and comfort to the weary and sick of heart and brain; and to the poor to the oppressed, to the outcast, to all the children of men consolation, peace and joy.

Addressing his crucifix, the saintly Cardinal Newman thus prays: "Better for me that Thou shouldst come thus abject and dishonorable, than hast Thou taken on Thee a body fair as Adam's when he came out of Thy hand. Thy glory sullied. Thy beauty marred, those livewounds welling out blood, those temples torn and raw, that broken heart, crushed and livid frame, they teach me more than wert Thou Solomon in the diadem wherewith his mother crowned him in the day of his heart's joy." The gentle and tender expression of that countenance is no new beauty or created grace it is but the manifestation, in a human form, of attributes which have been from everlasting. Thou canst not change, O Jesus; and as Thou art still mystery, so wast Thou always love. I cannot comprehend Thee more than I did before I saw Thee on the cross; but I have gained my lesson. As I adore Thee, O Lover of Souls, in Thy humiliated, so will I admire Thee and embrace Thee in Thy infinite and everlasting power."

As the holy crucifix is a preacher and a book from which we all may learn, so, too, is it a source of inspiration. With the crucifix before our bodily eyes or mental vision we can effect great things and accomplish great results. When the great St. Bonaventure was teaching theology in Paris and attracting general esteem and admiration by his works, St. Thomas Aquinas went one day to see him, and requested him to show him what books he used in his studies. Then St. Bonaventure conducted him to his little chamber, showed him some very common books that were on his table. But St. Thomas gave him to understand that he desired to see the other books from which he derived so many marvelous things. The saint then showed him a small oratory, with nothing in it but a crucifix. "There, Father," said he, "are all my other books; this is the principal one from which I draw all I teach and all I write. Yes, it is by throwing myself at the feet of that crucifix and begging of Him Whose image it bears the enlightenment of my doubts, and assisting at Mass, that I have made more progress in the sciences and have gained more true light than I would have done by the reading of any books whatever."

We do not realize this, that while men study much and know but comparatively little, the saints content themselves with the crucifix, and attain to the most sublime perfection, not that they, especially those

among them whose duty or office it was to instruct others or to defend the faith, neglected or despised the acquisition of human knowledge, but they gave the preference to divine knowledge, and esteemed, with St. Paul, the knowledge of the cross and of Him crucified on it above all mere human science and knowledge. We, with them, must first seek God and His holy will, then all things else will be given unto us. We should daily pray that the last object our dying eyes shall behold may be the blessed crucifix.—St. Paul Bulletin.

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