

CHATS WITH YOUNG MEN

MISUNDERSTANDINGS

They seem as very trifles, yet they have a pow'r malign;
They enter, oft unnoticed—as it were, without design;
They creep, like Eden's serpent, pushing beautiful buds aside;
They poison Friendship's flower which the strongest blast defied!

A barrier forever puts some heart far from our own;
Along life's dismal highway now one soul plods on alone;
Misunderstanding cruel makes all explanation vain,
And a loving heart is broken upon the rack of pain!

—AMADEUS, O. S. F.

SOME SAGE ADVICE

These are some of the rules of conduct the Father of our Country made:

Let your recreations be manful, not sinful.

Speak no evil of the absent, for it is unjust.

Let your conversation be without malice or envy.

Let your discourse with men of business be short and comprehensive.

Undertake not what you cannot perform, but be careful to keep your promise.

Be not apt to relate views if you know not the truth thereof.

When a man does all he can, though it succeed not well, blame not him that did it.

Labor to keep alive in your breast that little spark of celestial fire called conscience.—The Monitor.

THE PROPER WAY TO DO IT

A well-known lawyer tells this good story of his efforts to instruct his office boy. One morning in mid-summer the young master of millions-to-be blew into the office, tossed his cap at a book and announced: "Say, Mr. Blank, they's a ball game down t' the park today, an' I'm goin' down."

The attorney was willing, but thought a lesson in good manners would not be amiss. "Jimmy," he said, kindly, "that is not the way to ask a favor. Now you come over here and sit down and I'll show you how to do it." The boy took the office chair and his employer picked up the cap and stepped outside. Then he opened the door softly, walked quietly to the opposite side of the room, hung the cap securely on the hook and, turning, said to the small boy in the big chair: "Please, sir, there is a ball game at the park today. If you can spare me I would like to get away for the afternoon." In a flash the boy replied, "Why certainly, Jimmy, and here is fifty cents to pay your way in."—The Monitor.

"I KNOW A THING OR TWO"

"My dear boy," said a father to his only son, "you are in bad company. The lads with whom you associate indulge in bad habits. They drink, play cards, swear, and visit theaters. They are not safe company for you. I beg you to quit their society."

"You needn't be afraid of me, father," replied the boy laughing. "I guess I know a thing or two. I know how far to go and when to stop."

The lad left his father's house, twirling his cane in his fingers and laughing at the old man's notions.

A few years later and that lad, grown to manhood, stood at the bar of a court, before a jury which had just brought in a verdict for a crime in which he had been concerned. Before he was sentenced he addressed the court, and said among other things: "My downward course began in disobedience to my parents. I thought I knew as much of the world as my father did and I spurned his advice, but as soon as I turned my back on my home, temptation came upon me like a drove of hynes and hurried me to ruin."

Mark that confession, you boys who are beginning to be wiser than your parents! Mark it, and learn that disobedience is the first step on the road to ruin. Don't take it!—St. Paul Bulletin.

BUSINESS ETHICS

In time past the business man was not supposed to have any ethics. The merchant, trader, shopkeeper and salesman were expected to get all they could by hook or croak and to lie enthusiastically; and the law recognized this in its maxim, caveat emptor. "Let the buyer beware."

Things have changed. There are still plenty of swindlers, but as a rule, the managers of big business are honest; not perhaps always absolutely fair; but they have a commercial code, and if they do not live up to it they cannot go far.

Never before in the world's history has character and a reputation for square dealing had such a commercial value.

Looking over the field we note the following business commandments which are essential to any permanent success:

1. Do not misrepresent what you have to sell. Do not make statements which the purchaser may afterward find to be untrue or even exaggerated.

2. In every straight business deal both parties should profit. Do not sell to a man unless you are convinced that the transaction is to his advantage as well as yours. Do not advertise something for nothing; it encourages crookedness.

3. Do not knock your competitors. It pays to treat them courteously,

no matter how they act toward you.

4. Do not make profits upon another man's embarrassment or distress. There is plenty of business to be done which harms no man.

5. Your business ought to be conducted so as to promote the health, contentment and general welfare of your employees. Profits wrung from human misery will not fail to bring a curse.

6. Let your word be as good as your bond. When you make a promise, keep it, even if it works out to your own loss.

7. Have as keen a sense of fair work as sportsmen have of fair play. To engage in sharp practice in business, to indulge in shady tricks and slippery transactions in trade, is just as disgraceful as to cheat at cards.

8. Be a gentleman always; with those you employ, with your customers, with your business associates and competitors.

9. Keep in mind that honest business is the best form of charity. To engage in sharp practice in business is a far more valuable service to your fellow men to give employment to workers and pay them well, to supply dependable goods to purchasers, and to live up to a high standard of honesty in the business world, than it is to dole bread and to give large sums to down-and-outers. It is well to relieve poverty; it is better to prevent poverty.

10. What you do through another you do yourself. Do not allow your agents to do things you would not yourself stoop to do. See that all connected with your concern have the same punctilious regard for honor you have yourself.—Catholic Columbian.

OUR BOYS AND GIRLS

SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK

AUGUST 27.—ST. JOSEPH CALASANCTIUS

St. Joseph Calasancius was born in Arragon, A. D. 1556. When only five years old, he led a troop of children through the streets to find the devil and kill him. He became a priest, and was engaged in various reforms, when he heard a voice saying, "Go to Rome," and had a vision of many children who were being taught by him and by a company of angels. When he reached the Holy City, his heart was moved by the vice and ignorance of the children of the poor. Their need mastered his humility, and he founded the Order of Clerks Regular of the Pious Schools. He himself provided all that was necessary for the education of the children, receiving nothing from them in payment, and there were soon about a thousand scholars of every rank under his care. Each lesson began with prayer. Every half-hour devotion was renewed by acts of faith, hope, and charity, and towards the end of school-time the children were instructed in the Christian doctrine. They were then escorted home by the masters, so as to escape all harm by the way. But enemies arose against Joseph from among his own subjects. They accused him to the Holy Office, and at the age of eighty-six, he was led through the streets to prison. At last the Order was reduced to a simple congregation. It was not restored to its former privileges till after the Saint's death. Yet he died full of hope. "My work," he said, "was done solely for the love of God."

AUGUST 28.—ST. AUGUSTINE OF HIPPO

St. Augustine was born in 354, at Tagaste in Africa. He was brought up in the Christian faith, but without receiving baptism. An ambitious school-boy of brilliant talents and violent passions, he early lost both his faith and his innocence. He persisted in his irregular life till he was thirty-two. Being then at Milan professing rhetoric, he tells us that the faith of his childhood had regained possession of his intellect, but that he could not as yet resolve to break the chains of evil habit. One day, however, stung to the heart by the account of some sudden conversion, he cried out, "The unlearned rise and enter heaven, and we, with all our learning, for lack of heart lie wallowing here." He then withdrew into a garden, when a long and terrible conflict ensued. Suddenly a young fresh voice (he knew not whose) breaks in upon his strife with the words, "Take and read," and he lights upon the passage beginning, "Walk honestly as in the day." The battle was won. He received baptism, returned home, and gave all to the poor. At Hippo, where he settled, he was consecrated bishop in 395. For thirty-five years he was the centre of ecclesiastical life in Africa, and the champion against heresy; whilst his writings have been everywhere accepted as one of the principal sources of devotional thought and theological speculation. He died in 430.

AUGUST 29.—THE BRETHROOD OF ST. JOHN THE BAPTIST

St. John the Baptist was called by God to be the forerunner of His divine Son. In order to preserve his innocence spotless, and to improve the extraordinary graces which he had received, he was directed by the Holy Ghost to lead an austere and contemplative life in the wilderness, in the continual exercises of devout prayer and penance, from his infancy till he was thirty years of age. At this age the faithful minister began to discharge his mission. Clothed

with the weeds of penance, he announced to all men the obligation they lay under of washing away their iniquities with the tears of sincere compunction; and proclaimed the Messiah, Who was then coming to make His appearance among them.

He was received by the people as the true herald of the Most High God, and his voice was, as it were, a trumpet sounding from heaven to summon all men to avert the divine judgments, and to prepare themselves to reap the benefit of the mercy that was offered them. The tetrarch Herod Antipas, having, in defiance of all laws divine and human, married Herodias, the wife of his brother Philip, who was yet living, St. John the Baptist boldly reprehended the tetrarch and his accomplice for so scandalous an incest and adultery, and Herod, urged by lust and anger, cast the Saint into prison. About a year after St. John had been made a prisoner, Herod gave a splendid entertainment to the nobility of Galilee. Salome, a daughter of Herodias by her lawful husband, pleased Herod by her dancing, inasmuch that he promised to grant her whatever she asked. On this, Salome consulted with her mother what to ask. Herodias instructed her daughter to demand the death of John the Baptist, and persuaded the young damsel to make it part of her petition that the head of the prisoner should be forthwith brought to her in a dish.

This strange request startled the tyrant himself; he assented, however, and sent a soldier of his guard to behead the Saint in prison, with an order to bring his head in a charger and present it to Salome, who delivered it to her mother. St. Jerome relates that the furious Herodias made it her inhuman pastime to prick the saint's tongue with a bodkin. Thus died the great forerunner of our Blessed Saviour, about two years and three months after his entrance upon his public ministry, about the year before the death of our blessed Redeemer.

AUGUST 30.—ST. ROSE OF LIMA

This lovely flower of sanctity, the first canonized Saint of the New World, was born at Lima in 1586. She was christened Isabella, but the beauty of her infant face earned for her the title of Rose, which she ever after bore. As a child, while still in the cradle, her silence under a painful surgical operation proved the thirst for suffering already consuming her heart. At an early age she took service to support her impoverished parents, and worked for them day and night. In spite of hardships and privations her beauty ripened with increasing age, and she was much and openly admired. From fear of vanity she cut off her hair, blistered her face with pepper and her hands with lime. For further security she enrolled herself in the Third Order of St. Dominic, took St. Catherine of Siena as her model, and redoubled her penance. Her cell was a garden, her couch a bed of broken tiles. Under her habit Rose wore a hair-shirt studded with iron nails, while, concealed by her veil, a silver crown armed with ninety points encircled her head. More than once, when she shuddered at the prospect of a night of torture, a voice said, "My cross was yet more painful." The Blessed Sacrament seemed almost her only food. Her love for it was intense. When the Dutch fleet prepared to attack the town, Rose took her place before the tabernacle, and wept that she was not worthy to die in its defence. All her sufferings were offered for the conversion of sinners, and the thought of the multitudes in hell was ever before her soul. She died A. D. 1617, at the age of thirty-one.

AUGUST 31.—ST. RAYMUND NONNATUS

St. Raymond Nonnatus was born in Catalonia, in the year 1204, and was descended of a gentleman's family of a small fortune. In his childhood he seemed to find pleasure only in his devotions and serious duties. His father, perceiving in him an inclination to a religious state, took him from school, and sent him to take care of a farm which he had in the country. Raymond readily obeyed, and, in order to enjoy the opportunity of holy solitude, kept the sheep himself, and spent his time in the mountains and forests in holy meditation and prayer. Some time after, he joined the new Order of Our Lady of Mercy for the redemption of captives, and was admitted to his profession at Barcelona by the holy founder, St. Peter Nolasco. Within two or three years after his profession, he was sent into Barbary with a considerable sum of money, where he purchased, at Algiers, the liberty of a great number of slaves. When all this treasure was exhausted, he gave himself up as a hostage for the ransom of certain others. This magnificent sacrifice served only to exasperate the Mohammedans, who treated him with uncommon barbarity, till, fearing lest if he died in their hands they should himself be seen which was to be paid for the slaves for whom he remained a hostage, they gave orders that he should be treated with more humanity. Hereupon he was permitted to go abroad about the streets, which liberty he made use of to comfort and encourage the Christians in their chains, and he converted and baptized some Mohammedans. For this the governor condemned him to be put to death by thrusting a stake into the body, but his punishment was commuted, and he underwent a cruel bastinado. This torment did not daunt his courage. So long as he saw souls in danger of perishing eternally, he thought he had yet

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