

CHATS WITH YOUNG MEN

GOOD BUSINESS

If I possessed a shop or store I'd drive the grouches off my floor I'd never let some gloomy guy offend the folks who came to buy, I'd never keep a clerk, With mental toothache at his work Nor let a man who draws my pay Drive customers of mine away.

I'd treat the man who takes my time And spends a nickel or a dime With courtesy and make him feel That I was pleased to close the deal, Because tomorrow, who can tell? He may want stuff I have to sell And in that case then glad he'll be To spend his dollars all with me.

The reason people pass one door To patronize another store, Is not because the busier place Has better silks or gloves or lace, Or cheaper prices but it lies In pleasant words and smiling eyes: The only difference, I believe, Is in the treatment folks receive.

It is good business to be fair, To keep a bright and cheerful air About the place, and not to show You customers how much you know. Whatever any patron did I'd try to keep my temper hid, And never let him spend along The word that I had done him wrong.

BOYS, DON'T

Don't forget that you are to be men and husbands, Don't smoke in the presence of ladies, It is never respectful, Don't measure your respect to a person by the clothes he wears, Don't try to make your fortune by easier means than hard work, Don't speak carelessly of a lady's character, It is her only anchor, Don't forget that the best and greatest man that ever walked the earth was a boy, Don't neglect your business, Take pains to do your work well, Good workmen are always in demand, Don't sneer at the opinions of others, You may learn wisdom from those far less pretentious than yourself.—St. Paul Bulletin.

CHARLES M. SCHWAB; HIS RISE FROM POVERTY TO POWER

CHARLES M. SCHWAB; HIS RISE FROM POVERTY TO POWER "HE ALWAYS DID MORE THAN HE WAS ASKED" Charles M. Schwab, builder of Catholic churches and benefactor of various charitable institutions, was appointed National Ship Director not long since. The general consensus of opinion is that, if there is any man in the world who can build the number of ships and the kind of ships needed in the present great emergency within the shortest possible time, Charles Schwab is that man. He was prevailed upon to accept the position by Edward Nash Hurley.

Mr. Schwab was born Feb. 18, 1862, in Williamsburg, Pa. His parents were poor. His educational advantages were limited. Besides a local school training he spent two years in St. Francis College, Loretto. He took great interest in mathematics, chemistry and engineering. At sixteen he drove a stage between Loretto and Cresson Station, Pa. His first real job was as a grocery-boy in a store at Braddock, Pa. He always did more than he was asked or expected. While employed in this grocery store at \$30 a month he met Capt. W. R. Jones, who was then the right hand man of Andrew Carnegie. One day he struck Captain Bill for a job and got it. The next day he was driving stakes for \$1.00 a day at Carnegie's Steel Plant. He was then eighteen years of age. Within six years he was superintendent of the plant. He constantly studied chemistry and engineering and experimented with efficiency and improved processes. He planned and built the Homestead Steel Works. At thirty-three he was president of that institution. At thirty-five he was at the top of the steel ladder.

The Carnegie plant began to cut into European competition. Arthur Keen, the leading steel manufacturer in England, sought Schwab and offered him a fabulous salary—the largest salary that had ever been offered to any living man. Schwab refused the offer but did not mention it to any one. Keen afterwards met Carnegie and told him of the incident. Andy Carnegie appreciated Schwab's loyalty and promptly gave him a long term contract worth more than \$1,000,000 a year. And he earned the money. Schwab was the prime mover in the organization of the United States Steel Company. His long term contract with the Carnegie Company appeared to be an obstacle. The elder J. P. Morgan called Schwab into private conference, handed him the contract and stated that he didn't know how to handle it. Schwab promptly tore up the contract. He is undoubtedly the only man who ever tore up a \$1,000,000 a year contract.

The U. S. Steel Company was a billion dollar corporation. Schwab owned \$28,000,000 of the stock and became its first president. He was then thirty-nine. After three years he voluntarily resigned his position with this gigantic company. Schwab next rested for a period of two or three years. He then took hold of Bethlehem Steel Works, which were virtually bankrupt. He selected fifteen young men right out of the mill for partners. One of them was making \$75 a month at the time. Not one of them failed to

make good. All of them are millionaires today. Early in the War Schwab was offered \$50,000,000 for his personal holdings in the Bethlehem plant. There is a strong and persistent rumor that he was offered \$100,000,000 for a controlling interest in the plant by interests that were not British. Schwab refused all offers. That much is certain.

Early in the War the Bethlehem Steel Company entered into mammoth contracts with Lord Kitchener. All deliveries were made in less time than was agreed upon. Within two years the Bethlehem plant supplied England with more than \$300,000,000 worth of war materials. No plant ever equaled this production.

Charles M. Schwab is undoubtedly the greatest steel manufacturer the world has ever known. His ship-building plants on both coasts equal 40% of America's ship-building facilities. He has had the training. He is always ahead of the schedule. He has virtually been drafted into the War-service of the American people. This miracle-man in steel will soon be giving the world ships, ships and more ships until the requirements of ocean transportation are more than met.

Charles M. Schwab is making great personal sacrifices. But he is a grand soldier. And the American people will not forget.—Catholic Columbian.

OUR BOYS AND GIRLS

SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK

AUGUST 6.—THE TRANSFIGURATION OF OUR LORD

Our divine Redeemer, being in Galilee about a year before His sacred Passion, took with Him St. Peter and the two sons of Zebedee, Sts. James and John, and led them to a retired mountain. Tradition assures us that this was Mount Thabor, which is exceedingly high and beautiful, and was anciently covered with green trees and shrubs, and was very fruitful. It rises something like a sugar loaf, in a vast plain in the middle of Galilee. This was the place in which the Man-God appeared in His glory. Whilst Jesus prayed, He suffered that glory which was always due to His sacred humanity, and of which, for our sake, He deprived it, to diffuse a ray over His whole body. His face was altered and shone as the sun, and His garments became white as snow. Moses and Elias were seen by the three apostles in His company on this occasion, and were heard discoursing with Him of the death which He was to suffer in Jerusalem. The three apostles were wonderfully delighted with this glorious vision, and St. Peter cried out to Christ, "Lord, it is good for us to be here. Let us make three tents: one for Thee, one for Moses, and one for Elias." Whilst St. Peter was speaking, there came, on a sudden, a bright shining cloud from heaven, an emblem of the presence of God's majesty and from out of this cloud was heard a voice which said, "This is My beloved Son, in Whom I am well pleased; hear ye Him." The apostles that were present, upon hearing this voice, were seized with a sudden fear, and fell upon the ground; but Jesus, going to them, touched them, and bade them to rise. They immediately did so, and saw no one but Jesus standing in His ordinary state. This vision happened in the night. As they went down the mountain early the next morning, Jesus bade them not to tell any one what they had seen till He should be risen from the dead.

AUGUST 7.—ST. CAJETAN

Cajetan was born at Vicenza, in 1480, of pious and noble parents, who dedicated him to our blessed Lady. From childhood he was known as the Saint, and in later years as "the hunter of souls." A distinguished student, he left his native town to seek obscurity in Rome, but was there forced to accept office at the court of Julius II. On the death of that Pontiff he returned to Vicenza, and disgusted his relatives by joining the Confraternity of St. Jerome, whose members were drawn from the lowest classes; while he spent his fortune in building hospitals, and devoted himself to nursing the plague-stricken. To renew the lives of the clergy, he instituted the first community of Regular Clerics, known as Theatines. They devoted themselves to preaching, the administration of the sacraments, and the careful performance of the Church's rites and ceremonies. St. Cajetan was the first to introduce the Forty Hours' Adoration of the Blessed Sacrament, as an antidote to the heresy of Calvin. He had a most tender love for our blessed Lady, and his piety was rewarded, for one Christmas eve she placed the Infant Jesus in his arms. When the Germans, under the Constable Bourbon, sacked Rome, St. Cajetan was barbarously scourged, to extort from him riches which he had long before securely stored in heaven. When St. Cajetan was on his death-bed, resigned to the will of God, eager for death to attain to life, he beheld the Mother of God, radiant with splendor and surrounded by ministering seraphim. In profound veneration, he said, "Lady, bless me!" Mary replied, "Cajetan, receive the blessing of my Son, and know that I am here as a reward for the sincerity of your love, and to lead you to paradise." She then exhorted him to patience in fighting an evil spirit who troubled him, and gave orders to the

choirs of angels to escort his soul in triumph to heaven. Then, turning her countenance full of majesty and sweetness upon him, she said, "Cajetan, my Son calls thee. Let us go in peace." Worn out with toil and sickness, he went to his reward in 1547.

AUGUST 8.—ST. CYRICIUS AND HIS COMPANIONS, MARTYRS

St. Cyricus was a holy deacon at Rome, under the Popes Marcellinus and Marcellus. In the persecution of Diocletian, in 303, he was crowned with a glorious martyrdom in that city. With him suffered also Largus and Smerardus, and twenty others. Their bodies were first buried near the place of their execution, on the Salarian Way, but were soon after removed to a farm of the devout Lady Lucina, on the Ostian Road, on the eighth day of August.

AUGUST 9.—ST. ROMANUS, MARTYR

St. Romanus was a soldier in Rome at the time of the martyrdom of St. Laurence. Seeing the joy and constancy with which that holy martyr suffered his torments, he was moved to embrace the Faith, and addressing himself to St. Laurence, was instructed and baptized by him in prison. Confessing aloud what he had done, he was arraigned, condemned, and beheaded the day before the martyrdom of St. Laurence. Thus he arrived at his crown before his guide and master. The body of St. Romanus was first buried on the road to Tibur, but his remains were translated to Luca, where they are kept under the high altar of a beautiful church which bears his name.

AUGUST 10.—ST. LAURENCE, MARTYR

St. Laurence was the chief among the seven deacons of the Roman Church. In the year 258 Pope Sixtus was led on to die, and St. Laurence stood by, weeping that he could not share his fate. "I was your minister," he said, "when you consecrated the blood of Our Lord; why do you leave me behind now that you are about to shed your own?" The holy Pope comforted him with the words, "Do not weep, my son; in three days you will follow me." This prophecy came true. The prefect of the city near the offerings which the Christians put into the hands of the clergy, and he demanded the treasures of the Roman Church from Laurence, their guardian. The Saint promised, at the end of three days, to show him riches exceeding all the wealth of the empire, and set about collecting the poor, the infirm, and the religious who lived by the alms of the faithful. He then bade the prefect "see the treasures of the Church." Christ, whom Laurence had served in his poor, gave him strength in the conflict which ensued. Roasted over a slow fire, he made sport of his pains. "I am done enough," he said, "eat, if you will." At length Christ, the Father of the poor, received him into eternal habitations. God showed by His glory which shone around St. Laurence the value He set upon his love for the poor. Prayers innumerable were granted at his tomb; and he continued from his throne in heaven his charity to those in need, granting them, as St. Augustine says, "the smaller graces which they sought, and leading them to the desire of better gifts."

AN EXPRESSION OF FAITH

"What is the name of that beautiful Cathedral?" asked a Protestant, pausing in front of a massive stone church. "That isn't the cathedral," said the boy to whom the question was put. "That's our parish church, St. C." With a word of thanks the stranger went on his way, possibly wondering why Catholics in an evidently poor locality had such a fine church. Indeed, this question frequently arises, and the critic of Catholic doings has not hesitated to charge Bishops and priests with levying heavily on their people to erect beautiful churches. Only the Catholic can understand why the House of God is made so fair. It is because the Catholic Church is truly the House of God, the abode of His Majesty, that they give so generously to make a fitting residence for the King of kings. An eminent authority, dwelling on this way of expressing faith and devotion says: "The edifice which is constructed to be for a congregation of the faithful, the House of God and the gate of Heaven, the chosen place for the Divine Sacrifice, the permanent abode of Christ, really present under the sacramental species in the sacred tabernacle, the audience hall in which is erected the mercy throne of the King of glory, should, of course, be the finest structure in any locality and be furnished with the richest ornaments that the loving worshipers can procure. The temple of Solomon was such by the direct order of God Himself, and the Catholics have always understood, and understand today, all over the earth that such should be, to the best of our power, places of sacred worship. A poetic inscription, written by Fortunatus, about A. D. 550, for a church built by saint Felix in Nantes, France, bears witness to this conviction in the early ages, and the masterpiece of architecture since erected all over the Christian lands testify to it in every subsequent century. If rulers and other men of eminence have costly dwellings, beautifully furnished and adorned, why should the Lord of All be denied a

fitting abiding place? It is a joy to the Catholic heart to give to the Church. "Nothing is too good for God," is the motive back of the giving. So, in city, town or remote country region, the Catholic Church is an expression of the worshiper's faith in and devotion to the Blessed Sacrament.—Sacred Heart Review.

PULLING UP ROOTS OF BIGOTRY

By Rev. J. F. Noll, LL. D.

With due allowance for the proverbial fair-mindedness of the American people, and for the friendliness of Protestant individuals in every community, the fact cannot be ignored that the attitude of non-Catholics generally towards the Catholic Church is not friendly. Any one, to whose lot it falls to scan the columns of the denominational weeklies, the Masonic magazines, etc., must hold to this conviction, no matter how much he should prefer to believe otherwise. No one needs to be a critical observer, either, to note the same unfriendliness in the comments of editors of our big dailies, and of our secular magazines. If these men occasionally say a word in praise of the Church or of her work, it is usually done to reconcile the Catholic to the frequent criticisms which appear in the same columns. Even the "Literary Digest," which is controlled entirely by Catholic money, sins in this way. While this magazine only reproduces without comment, it is easy to observe that it caters to its large list of non-Catholic subscribers by its selection of matter for the religious section. The predisposition of the American people to non-Catholicism is quite general, though the great majority could hardly tell why. Our critics hold the price as well as the narrow when there is question of their son or daughter becoming a Catholic or when the name of a Catholic is considered for appointment on the school board, or when they go to the polls and cast their ballot in secret. These men do not want any anti-Catholic agitation to be carried on in the town, and they often hold their price as well as Catholics of their acquaintance in high esteem; but Catholics generally are narrow from their viewpoint—are good people, but to be pitied.

Policy governs the editors of most papers, and if more frequent defense of things Catholic fails to appear in their papers, it is because they are aware of the quite general unfriendliness of the American people to non-Catholicism. Now, we declare that this situation is largely due to Catholic inertness. Our own literature should be brought to the homes of our Protestant people, and particularly to the homes of those who influence public opinion.

Germany, England, France, the United States, and other nations engaged in the world war, keep the printing press working overtime in an effort to defend the justice of their respective motives and acts. If the Rockefeller foundation be attacked, if the sugar trust or the U. S. Steel Corporation be censured, these organizations are quick to send out to the newspaper offices of the country, and to all prominent citizens, a statement of their case in pamphlet form. The Catholic Church, more unjustly criticized than any other influence, is not defended for the benefit of her many calculators: she lets the non-Catholic believe as he will with reference to her teaching, practice, principles, etc. Every effort of the Holy Father in the interest of peace has been misinterpreted: the motives behind his Peace Note have been wickedly misconstrued. It is true that a Mr. Watson of New York did recently publish a brief statement of Pope Benedict's activities during this world conflict, but it will fail of its purpose because only the Catholic press will copy from it, and the Catholic press reaches only Catholic readers. The old calumnies against the Church will be repeated, new ones

will be invented and given wide publicity; unjust suspicions and judgments will continue to be harbored by 85% of our population until we bring our literature into Protestant homes.

It is true that Catholic papers of the country have been answering Protestant objections for years; they have often called attention to the greater loyalty of our people as exemplified in the percentage which our soldiers bear to the total enrolled in the regular army and navy; they have frequently referred to the election of Protestant candidates to the office in Catholic communities; they have proved the greater thoroughness of the parish school even in the secular branches; they have submitted replies to the traditional stock charges that Catholics are not allowed to read the Bible, that they pay divine honor to the saints, etc.; they have quoted our most reputable Protestant historians in refutation of charges made by the uninformed, they have often presented the true philosophy of the backwardness of Mexico, South America, and their defense reaches only our Catholic people.

There is no reason why Catholic papers cannot be charitable to non-Catholics, while being just to Catholics, and most of them are. Our Catholic people are not interested in having Protestants criticized, while they are interested in having their neighbors, their fellow-workmen, and the business and professional men of their community believe the truth about their faith.

Though most Catholics are unable to order a paper sent by the publisher to their non-Catholic friends and neighbors, they could afford to remail their paper or magazine regularly. It would cost only 52¢ a year to do this. There should be a Catholic literary committee appointed by some society in every parish, and this committee could outline a system for the remailing of papers regularly, so that the same individual would not receive the remailed copy of several Catholic subscribers.—New World.

AN UNIQUE INCIDENT

The Rev. A. Prole resigned the living of Aldbrough near Hull on Jan. 15 of the present year, and was received into the Catholic Church by the Rev. Father Flanagan, Chaplain at Burton Constable Hall. Mrs. Prole was received into the Church twenty-five years ago and ever since she has not only been a faithful member of the Holy Church but has employed her spare time in making vestments and working altar cloths for the Catholic Church in Hull and district, and Mr. Prole always displayed interest and sympathy in this excellent work. They will continue to reside at Aldbrough, as the vicarage is their private property. Recently Father Flanagan had occasion to say Mass at Aldbrough in order to give an opportunity to the soldiers stationed there of fulfilling their Easter duty, and the vicarage

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was readily placed at his disposal for the purpose, and Mr. and Mrs. Prole were amongst the communicants and afterwards entertained the men to breakfast and supplied them with other comforts.

THE VIRGIN OF THE BATTLEFIELD

Ah! in that turmoil of revengeful flame I see them fall! I see their startled eyes Go wandering to the blue unshaken skies, And hear their quivering lips repeat—a Name.

AN IRISH ANECDOTE ABOUT THACKERAY

Persons who are always sure of not being mistaken about anything might profit by a story which Thackeray was fond of telling on himself—"for the benefit of other folk." Driving along a road in Ireland, he saw at due intervals posts set up with the letters "G. P. O." upon them. Overtaking a peasant, he inquired the meaning of these initials, and was gravely informed that they stood for "God Preserve O'Connell!" Out came the tourist's notebook in which a memorandum was at once jotted down of the curious statement. In the first edition of the "Irish Sketch Book" the fact was duly mentioned; but it was suppressed in all the subsequent issues, owing to the discovery

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