

CHATS WITH YOUNG MEN

BUSINESS POPULARITY

Competition has become so keen, and the bid for public patronage so insistent that it is a matter of the first importance for the business institution which would succeed to day to be popular, to have the good will of its patrons.

car, the Brown family puts a mortgage on the house and lets the butcher go unpaid to the end that they, too, may boast an automobile.

If they are ignorant, they at least affect culture. "We are going to spend the winter in Washington on account of its wonderful educational advantages," says Mrs. Jenkins. "We expect to put dear Alys in the Smithsonian Institution."

Be a real man—not a shoddy sport, or a sham aristocrat. Be sincere with yourself, your friends and your work. With sincerity, a few talents and a little strength may go far. Without it "genius" must fail.—Henry M. Hyde in Chicago Tribune.

VICIOUS PETTINESS

It is a sorry sight to behold what sinister work may be animated by pettiness and jealousy can descend to. A little man, like the little vessel, can hold only his measure; even when the contents are of good quality they are always small. He can never see a big project or feel a big interest. It is his measure.

On the other hand, men often get out of their way quite a distance in order to deposit at a bank where the cashier or teller have been courteous, kind to them, always shown a disposition to accommodate.

The late President Williams, of the Chemical National Bank, New York, demonstrated the power of politeness, of good manners, in building up a great financial institution. The fact that the original one hundred dollar shares of the bank's stock were worth nearly five thousand at the time of President Williams' death was due largely to the uniform courtesy of the institution to its patrons, which he always insisted upon from the highest bank official down to the office boy.

It pays in every business institution. Human nature is so constituted that people will often put themselves to great inconvenience, will even put up with an inferior article or with discomfort, rather than patronize houses that treat their customers rudely, with discourtesy.

The time when human goods could do business, provided they had the goods and could deliver them; but all this has changed. Competition to-day is so sharp, rivalry so keen, that every act that can influence the public mind into requisition to secure patronage.

Even twenty-five years ago men were employed largely because of their ability in certain lines, without regard to their personality or manner. Now manliness, a pleasant personality, an attractive manner, are very great factors in the choice of employees who are to be constantly in contact with the public.

To-day, ability to make friends and hold them, agreeable social qualities, are regarded as very valuable assets in an employee, for employers know that surly, impudent, careless, indifferent or snobbish employees can drive away a great deal of custom. They want clerks who are so polite, attentive, obliging, agreeable, that people will go blocks out of their way to be served by them.

Some railroads in this country have built up enormous patronage and have made millions of money by insisting on uniform courtesy from their employees to patrons of their roads. While parallel roads have been unsuccessful and have gone into the hands of receivers because of the lack of courtesy of their employees.

A great many otherwise good hotel men have failed, or met with very indifferent success, because they lacked the qualities that would make themselves or their houses popular. They may keep good hotels, but customers go to poorer houses, where the proprietors are more genial and kindly, the employees more courteous and agreeable.

Some hotel clerks are so sunny and obliging, so anxious to please, that people go a long distance out of their way to patronize their hotel. They may not know the proprietor at all; they may have no desire whatever to give their patronage to that particular hotel, but they like the clerk. He is genial and always looks out for them, and this goes a great way with men who are away from home whose only substitute for the home is the hotel.—Success.

THE GIFT OF SINCERITY

Take from a man every gift but sincerity; let him be blind and deaf and lame—let him stammer in his speech, lack education and good manners. Handicap him as you please, so you leave him sincerity, and he will command respect and attention. His work will endure. The world, which is always looking for the real thing, will gladly overlook all his infirmities.

In every relation of life, sincerity is the secret of power. The salesman who does not himself sincerely believe in the merits of his goods will generally be a failure. The business man who sets about to fool other people must end—as he has, in fact, begun—by making a fool of himself. The clergyman who preaches anything that his own soul does not approve need look no further to explain empty pews.

There is no virtue that more men believe in and fewer practice. Many of us, it may be fair to say, are busily engaged in the utterly futile attempt to run a bluff on the rest of the world. From pillow shams and false fronts to imitation marble buildings and watered stocks things are quite largely not what they seem.

Their chief anxiety of too many people is to keep up appearances. If they are poor they must, at any rate, appear to be rich. When Jones, the wealthy brewer across the street, sets up a motor

is born poor and has to work for every penny he owns. Does he not realize the value of money, and is he not always on the watch to make the best of chances?

Then, again, the young man who is born poor keeps open about him the memory of what he was once. He grasps the idea of the man who is struggling to come to the front. He has been a poor man himself—he knows what the strength of encouragement is and what good a kindly word does for the working classes; he was himself, he works for them, he gains their support, and so co-operation helps himself ahead at the same time.

The young man who is born rich is very apt to be particular about his hours of labor—not so the young man who has been brought up to work early and late wants to get along in the world, and in particular about his hours of labor is usually not so particular about the number of hours he sleeps, and is, therefore, on the wrong track—he had better take the first watch he meets to the right or main track. Employers do not like the man who is always watching the clock.

Again, the poor young fellow who works business hours, more apt to try to improve himself than is the rich young man. The rich young man feels that he has no need of improving himself in the way of education the right kind of a poor young man feels that he must. And that is just the spirit which is going to make him succeed in spite of difficulties. To study is one of the guarantees of success; the young fellow who loves intellectual refreshments usually enjoys a healthy mind and body.

The poor young man is more apt to have a civil tongue in his head than the rich one. Necessity makes it so. Always be civil under the most trying circumstances, even if you know the other fellow is endeavoring to deceive you. It pays.

More than one successful business man became successful through hard labor and many disappointments simply because he knew his success in life would be a joy to his mother. The writer will never get out of his head, and he believes it brought home more to a poor young man than to a rich one. Especially is this true when he has a good mother for an adviser and confidant.

HE GOT THE JOB

Only a month ago a boy of seventeen went down Broadway looking for a situation. He went into a large store and asked if they wanted a boy. Said the proprietor:

"I suppose you think you can do about everything, don't you?" "No," said the boy, "I can't do anything; I have never been in a place. But I can try to do anything you tell me to do."

"How much wages do you want?" "I won't be worth much to start with. I will take what you will give me, and if I improve, you will know what I am worth."

The boy spoke so sensibly and showed such good principles that the gentleman took him in at once. Afterward he told the lad's father that he really had more help than he needed, but could not afford to let such a boy go.

There is great demand now for first-class workmen in every branch of the second-class that have the hard time. Also real honesty was never worth so much as it is now. "We want boys we can trust," said a merchant.

Yes, this a splendid time for the right kind of young men. Be sure to be such, and God will take of you, and good men will help you on.

THE FAMILY SUNDAY

A writer in an English review makes a plea for greater order and quiet on Sunday. He would not advise harsh restraint or a Puritanical observance, but he would make the day stand out from the others as one demanding greater reverence. Recalling the quiet Sundays of his childhood, he says:

I am grateful for the rule which obliged me to do different things on Sundays from what I did on other days. I cannot help thinking that the modern fashion of allowing children to do what they like is a bad one; for there are many things which children are glad, in later years, to have done, which they would never do of their own choice and initiative. Among these, perhaps the restrictions of Sunday may be counted.

There are many Catholic heads of families who should ponder these words. They see that the children go to Mass, but beyond that the day is one of license rather than restraint. The older boys and girls range at will; the little children roam the neighborhood, screaming, fighting, rooting up gardens and perpetrating any other set of mischief that comes to mind. The father gives them the colored supplement of his so-called "Sunday" paper to laugh at and scold over, but he never thinks of reading Bible stories to them or telling them about the saints; he leaves instruction in the Catechism entirely in the hands of priest or sister, and would rather let John and Mary go off with their friends—whom he may not know than to take them out himself for a walk or a car ride. Too many fathers let the older children drift away from them and their influence by this indifference. The father who is the chum and friend of his boys and girls is doing the most to make them good men and women. For the working man in particular Sunday is the great day of the week to enjoy the company of his family, and through this happy intercourse to teach many things that the children will thank him for when they are older and wiser.

"I earn the money to support them; let their mother bring them up" is the mental attitude of some heads of families; and they refuse to change it. Later they learn to their sorrow that their money was badly invested, for without the father's controlling interest and influence the mother is often powerless to manage the children, after the earliest years.

Make Sunday a day of prayer and rest and recreation, which parents and children learn to enjoy together, and that will be remembered as being truly the best of all days of the week.—Sacred Heart Review.

THE HONOUR DUE TO GOD

God is entitled to all the honor His creatures can render Him. He is infinitely great, and He is infinitely good and so our reverence for Him in His greatness and our love for Him in His goodness should blend, and should be expressed, openly and gladly, in the best and truest honor that can be manifested in our human lives.

That son would be considered a most despicable creature who, willing to be dependent upon a good father, should be ashamed of him for his plain speech and appearance, and should be unwilling to be seen with him or to be identified with him in the presence of his worldly companions. There have been and are such persons, and they are contemptible, in the same way as are those who, secretly acknowledging their religious duty and the claims of God upon them, are ashamed of their religious convictions, and are too cowardly to defend Christ and the Church when they are assailed or laughed at by the sinful and worldly associates. There are such persons even to-day.

Religion is supposed, by a certain class of people of shallow character and scant morality, to be a matter of which to be ashamed. There are many who are not ashamed of immorality, and who are so entirely past feeling that they are ready to join in any sort of wicked indulgence, who would shrink back from any avowal of interest or any participation in the subject of religion. The mention of sacred things is the only thing that makes them blush, and they are ready to repudiate, with scorn and invective, any connection with Christ and the worship of God in His holiness and sacredness of His attitude is apparent to all those whose emotions are pure and whose judgment is clear, but there are some who are so blinded by the god of this world that they are given over to perversity of mind and heart.

The thought of God is the loftiest thought that can come into the mind, and the worship of God is the loftiest exercise in which we can possibly engage. That any one should be ashamed of religion is one of those strange things which admit of no explanation save that of the deteriorating influence of sin on the intellectual and moral nature of man.

And yet all men are not ashamed of it. In places where it has least reason for being, heathen people are not ashamed of their religious rites, even when they are immoral and debasing. Mohammedans are not ashamed to pray in the most public places when the hour comes and the signal calls. In Christian lands, however, where the sense of obligation, we find people shrinking back from professing their interest in and devotion of the Lord who has come to them in the highest and holiest revelation of His nature and His saving grace.

False shame should be thrown to the winds. Religion is not a matter about which to be timid. Christ is not one of whom to be ashamed. Let us be outspoken in our professions of faith in Him and attachment to His person and cause. Let us be ready to defend Him when He is assailed, and to stand for His truth when it is assailed. Let us be courageous in asserting our convictions, and stand for Him here on earth as we will wish Him to stand for us in the future.

Let us honour Him in committing ourselves openly and boldly to His cause, as members of His Church, as respecters of His ordinances, as observers of His laws. Let us be hearty and whole-souled Christian life, as we throw ourselves, body and heart and soul, time and talent and money, personal influence, social influence, business influence, into the service of Him who died that we might live.—Catholic Bulletin.

WHAT'S IN A NAME?

It depends a good deal on time, place and circumstance, and the ear on which it falls. Douglas Hyde tells a story of an Irishman who when told that "the Archbishop" was playing with a poodle, remarked admiringly on His Grace's good nature and loveliness, but, being informed that the dog-lover was the Protestant Archbishop, exclaimed, "Oh, the old fool!" This is a story, but recorded fact shows that people of more ambitious social and literary claims exercise similar discrimination, without being able to enter the plea of condoning circumstances. Thus for instance having had occasion recently to consult the Encyclopaedia Britannica, we found Edmund Burke set down as "British statesman born in Ireland." The next entry was "Burke, Robert O'Hara, British general born in Ireland." Then came "Burke, William, Irish murderer born in Ireland." Now it is correct enough to style Edmund a British statesman and Robert a British general, as their main achievements in their respective lines were attained in British service; but why call William in his characteristic function Irish, since he achieved his murdering notoriety exclusively in Scottish territory? Consistently he should have been designated a Scotch or a British murderer. William Henry Fitzton was a "British geologist, born in Dublin," but had he been a notorious forger, burglar, or dynamiter, he would have been assuredly Irish. Similarly Protestant Americans of Irish origin who distinguished themselves used to be termed "Scotch-Irish." Had they been Catholics or criminals they would have been Irish unhyphenated.

Now there is a tendency the other way. The Irish unadulterated, unspiced, unhyphenated, have made a mark in the world. Religiously, politically, artistically and socially they amount to something abroad, and at home they occupy the center of the intellectual stage. Coincident therewith we find a number of "nice" people suddenly remembering their Irish grandmothers or grandfathers—there has been no high political aspirant of recent years who has not had a few of them—and they produce heirlooms and other potent proof of their Hibernian genealogy. So far most of their ancestors were Protestants, but at the present rate of Catholic progress, they will

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DEVOTIONS FOR THE SUFFERINGS OF JESUS

[Translated and compiled by W. Thornton Parker, M. D.]

All pain is no longer pain since I have learned to meditate upon the Passion and the Sufferings of Jesus.—St. Francis.

Sursus Corda! Let us lift up our hearts towards the sweet and most holy cross which mitigates all pain.—St. Catherine.

Jesus bearing His own Cross, went forth to that place which is called Calvary. Come, my soul, accompany thy Jesus who goes to suffer death for love of thee, to expiate thy sins! Tell me, O my Saviour! what do you expect of men in giving Your life for love of them? "He demands only our love," St. Bernard declares to us. Divine Model of charity and courage, I see You exhausted, bent under the cross, oppressed with the enormous weight of my sins! Callosus as I am, I will not any longer take part in this torture of my Saviour! Oh, I entreat You, my Saviour, by all the merit of Your grievous Passion, enlighten my soul, touch my heart, induce me to make amends! Fill me with true contrition for my past conduct, give me the greatest of all blessings, the needed grace to be Your faithful servant. Jesus having suffered for us, and having suffered to excess, let us love in our turn to suffer for Him. Jesus has sanctified pains, afflictions, and sufferings. If you aspire, O Christian soul, to true happiness, seek it only in suffering and self-denial. It is found only there. Crosses and only crosses can lead you to it! Henceforth, O my soul, be as eager to follow Jesus to Calvary as you have been to alienate yourself from Him.—Father Planiomati, S. J.

IS THE CHURCH WEAKENING

Mr. Frederick Lynch is very much concerned about the present status of the Catholic Church. In an article in the Congregationalist on "The Real Weakness of the Roman Catholic Church," he declares that the Church has sustained many losses and he ascribes these losses to the lack of social vision of the Church. To believe Mr. Lynch—and his authority is as reliable as Mr. Lynch's—on the Catholic Church is in a very precarious position. That is why, he says, the Church is taking every opportunity to blazon far and wide any thing to its gain, a gain which he thinks is counter-balanced by the "continual egress from the ranks of the priesthood which is going on in this country and in still larger measure abroad."

It would be interesting if Mr. Lynch would draw up a list of these alarming defections. Certainly we are ignorant of them if they exist. To escape notice they must do it very quietly and that is not the way with the ex-priest who leaves the Church. When it is done, so extraordinary a thing is it thought by the world, that it is trumpeted from one end of the earth to the other.

But, at any rate, Mr. Lynch thinks that we are going to lose heavily. We have heard that said so many times. The glee, with which the passing of the Catholic Church is predicted by so many Protestant writers leads us to think that their view of the millennium is the hour wherein the last Catholic would be put to death.

To Mr. Lynch the positive failure of the Church is nigh, and all because it lacks "social vision."

Now what is the value of the defection? "It is," says Mr. Lynch, "in her continued emphasis on the things about which the modern man is becoming less and less concerned. The average good man of to-day is thinking less and less of the punishments of hell or the rewards of heaven. He may look forward to heaven, but his chief concern is with the life that now is. His religion is also less and less dwelling upon securing his own safety hereafter and more and more concerning itself with the redemption of the world. He has taught the social vision." And so on.

Mr. Lynch has, indeed, caught the social vision. He has the "new religion" of Mr. Elliot. He has read, too, the book of Mr. Holmes on the "Revolutionary Function of the Modern Church," for the ideas of the two men are similar. To Mr. Holmes sin is social, and the watchword of the Church of the future is this: "Sin is misery, Misery is Poverty; and antidote of Poverty is Income. And so heaven, hell, death and judgment are to be relegated to the background as outworn things and humanitarianism is to take their place.

Now where Mr. Lynch finds weakness in the Church, we find strength. The Church has never neglected humanity. History shows her to have been ever the defender of the oppressed, the upholder of the rights of man, the mother of the weak and unfortunate. But with her the individual soul is the great thing. The eternal verities, the end of man, she has preached even in the same solemn voice. "Seek ye first the Kingdom of God and His justice. Salvation is individual, and a man might build metal tenements, give away millions, yet lose his own immortal soul. The Church has ever insisted upon the supreme importance of the relation of the individual soul to its maker. The four last things she has urged man to keep before his eyes, knowing that if he does this, justice and prudence and charity will reign upon the earth.

Modern thought may try to make humanity its religion. Man has done that before and has been sorely disappointed. He is ever fashioning a new religion, but he makes an egregious blunder when he pretends to understand the heart of man better than does God.

And as he has become tired of past human intentions in religion so will he tire of this latest manufacture and come back to sit at the feet of the old Church that never changes its teaching, that it profits a man nothing if he gains the whole world and suffers the loss of his own soul.—Pilot.

His Facts Wrong

The ordinary agnostic has got his facts all wrong. He is an unbeliever for a multitude of reasons, but they are untrue reasons. He doubts because the Middle were barbaric, but they weren't; because Darwinism is demonstrated, but it isn't; because Christian art was sad and pale, but it was decked out in peculiarly bright colors and gay with gold; because modern science is moving away from the supernatural but it isn't; it is moving toward the supernatural with the rapidity of a railway train.—Gilbert Chesterton.

Socialists are Bad Losers

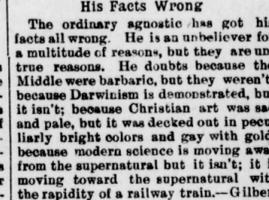
"The Socialist game in Belgium has met with a disastrous check," says the Catholic Standard and Times. "Returns of the Parliamentary elections held on June 2 show a big increase of the 'Clerical'—that is, the anti-Socialist vote. In the Chamber of Deputies the party gains an increase on its previous majority of six to fourteen, or may be sixteen. On learning the saddening news the Brussels Socialist ordered



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strikes at several places, rioting immediately began at Charleroi, Verriers and other industrial centers. A good many persons were hurt in the course of one collision between the guardsmen and the strikers. The sole reason for the fury of the Socialists is that the victory means that the free denominational schools are by the verdict of the voting jury, placed on an equality with the free schools, wherein no religious instruction is permitted. It is not equality that the Socialists seek; they want to be able to say, 'I am the State,' or 'The State is Me,' as the new style has it."

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