

CHATS WITH YOUNG MEN

ETERNITY

I have lived my life, and that which I have done
 May He within Himself make pure!
 If thou shouldst never see my face
 again,
 Pray for my soul. More things are
 wrought by prayer
 Than this world dreams of. Where-
 fore let thy voice
 Rise like a fountain for me night
 and day.
 For what are men better than sheep
 and goats
 That nourish a blind life within the
 brain.
 In knowing God they lift not hands
 in prayer,
 Both for themselves and those who
 call them friends?
 For so the whole round earth is
 every way
 Bound by gold chains about the feet
 of God.

—TENNYSON
A TALK TO YOUNG BUSINESS MEN

(From an address delivered before The Harvard Business School Club of New York by Otto H. Kahn.)
 First—Eliminate from your vocabulary in working hours the word "perfunctory." Every task is a test. However trivial it be, your manner of performing it will testify, in some way and to some degree, for or against you. Shrewd observers sometimes will "size up" a man from the way in which he acts in unimportant matters rather than from his conduct in more weighty things, because it is when not observing himself, and not believing himself observed, that he is most apt to disclose an unvarnished picture of his true self.

Let me tell you, as an instance, how and why I got my first promotion in business: The firm with which I was employed, used to send out many hundreds of circulars daily. In the somewhat primitive circumstances of that day and place, sponges for the wetting of stamps were an unknown luxury. The process employed was the natural one of licking the stamps. From a sheet of one hundred stamps you tore off a row of ten, passed your tongue over the back of the row and then by a deft manipulation despatched ten envelopes. Three of us, sitting in a line, were engaged for a certain period each day in that proceeding. By dint of strenuous application, I soon became an adept at the job, and accomplished the triumph of holding the office-record as to speed in licking stamps, while yet observing the requirements of neatness and accuracy in placing each stamp straight and square in its proper place in the upper right-hand corner of the envelope. Two or three times I noticed our "boss" standing near the place where we worked, but I had no idea that he—to me—great man would deign to observe our humble activity. After a while, he called me before him and informed the blushing youth that I was promoted out of my turn, in recognition of the zeal, energy and accuracy with which I had accomplished the functions of stamp-licker.

It was a valuable lesson to me, both then and in later life.
 Second—Remember that the most serviceable of all assets is reputation. When you once have it, and as long as you hold it, it works for you automatically, and it works twenty-four hours a day. Unlike money, reputation cannot be bequeathed. It is always personal. It must be acquired. Brains alone, however brilliant, cannot win it. The most indispensable requisite is character.

Third—Think! Exercise the springs of your brain as you exercise the muscles of your body. Quite apart from the requirements of your regular work, practice your mental "daily dozen." There is no better investment, from the material and every other point of view, than thinking.

Fourth—Go for a ride on the horse of your imagination from time to time. It's an excellent exercise. It helps to keep you buoyant, and elastic and it may take you into new and interesting fields. But remember, it's a high-strung animal and needs keeping under careful control, else it is apt to run away with you.
 Fifth—Be ready, be fully prepared, but be patient, bide your time, know how to wait. By all means, keep a sharp lookout for opportunities, recognize them and seize them boldly when they come within your reach. But do not think that every chance means an opportunity. A wise business man said to me at the beginning of my career: "It is not only the head that counts in the race for success. There is another part of your anatomy—you might call it the opposite pole—which is of the utmost importance. Learn to think and act, but also learn to sit. More people have got on by knowing when and how to sit tight than by rushing ahead." In a less epigrammatic strain, I would add a word to "bide" the merit and potential profitability of stick-to-it-ness, of perseverance, of courage to "carry on" in the face of hope deferred and plans thwarted.

Sixth—Consider as one of the essential requisites of your diet a supply of the milk of human kindness. To be hard-headed one does not have to be "hard-boiled." Be neighborly, be a good sport. Don't

think that you can lift yourself up by downing others. It is willing arms that help to carry you upward, not bent backs. Even from the point of view of mere advantage to yourself, it is more profitable to help others than to keep others down. There is plenty of opportunity in America to go round. This is still the "country of unlimited possibilities," today as much as ever. Most of our rich men and practically all the men at the head of our great corporate concerns have started from the ranks, from the very bottom of the ladder. If you would rise, throw overboard envy, and ill-will. They are worse than useless ballast. They corrode the things they touch; they blight your equipment.

Seventh—Work hard, don't spare yourself, don't be an eight-hour-a-day man, but don't permit yourself to become a machine. Work will not hurt you, however heavy. But keeping your thoughts, interests and activities in the same old rut, will. You are young. Presumably, you have ideals. By all means, keep them. Whatever they are, keep them. Do not let alleged worldly wisdom make you believe that they are useless and futile. They are not. They are an asset of true value, ay! even in business. Even your allusions, don't give them up too easily. You may be taken advantage of, once in a while, but that price is worth paying. "Such stuff as dreams are made of," is valuable stuff. Don't be cynical. Don't scoff, don't lose faith. A great poet has said that nothing is more pathetic than to watch men of fifty and sixty, painfully and usually in vain, trying to find again, and to pick up, ideals which they had recklessly thrown overboard in the days of their youth.

OUR BOYS AND GIRLS

If you can keep your head when all about you
 Are losing theirs and blaming it on you;
 If you can trust yourself when all men doubt you,
 But make allowance for their doubting, too;
 If you can wait and not be tired by waiting,
 Or being lied about, don't deal in lies,
 Or being hated don't give way to hating,
 And yet don't look too good, nor talk too wise;
 If you can dream—and not make dreams your Master;
 If you can see—and not make seeing your aim;
 If you can meet with Triumph and Disaster
 And treat those two impostors just the same;
 If you can bear to hear the truth you've spoken
 Twisted by knaves to make a trap for fools,
 Or watch the things you gave your life to, broken,
 And stoop and build them up with worn-out tools;
 If you can make one heap of all your winnings
 And risk it on one turn of pitch-and-toss,
 And lose, and start again at your beginnings
 And never breathe a word about your loss;
 If you can force your heart and nerves and sinew
 To serve your turn long after they are gone,
 And so hold on when there is nothing in you
 Except the Will which says to them: "Hold on!"

If you can talk with crowds and keep your virtue,
 Or walk with Kings—nor lose the common touch,
 If neither foes nor loving friends can hurt you,
 If all men count with you, but none too much;
 If you can fill the unforgiving minute
 With sixty seconds worth of distant run,
 Yours is the Earth and everything that's in it,
 And—which is more—you'll be a Man, my son.

—KEPLING
GENTLENESS
 You will catch more flies, St. Francis used to say, with a spoonful of honey than with a hundred barrels of vinegar.
 "Were there anything better or fairer on earth than gentlemen, Jesus Christ would have taught it us, and yet He has given us only two lessons to learn of Him—meekness and humility of heart."—St. Francis of Sales.
 At times the exceeding gentleness with which he received heretics and sinners almost scandalized his friends, and one of them said to him, "Francis of Sales will go to paradise, of course, but I am not so sure about the Bishop of Geneva; I am almost afraid his gentleness will pay him a shrewd turn." "Ah," said the saint, "I would rather account to God for too great gentleness than for too great severity. Is not God all love? God the Father is the Father of mercy; God the Son is a Lamb; God the Holy Ghost is a Dove; that is, gentleness itself. And are you wiser than God?"

HOW TO BE HAPPY
 Take care of your neighbor—thoughts about your neighbor, your friend, your own. Let a thought

into your mind and it will come again tomorrow and the day after. It will bring many other thoughts like itself.

Have something to give. One who sees the humorous side and can help others to see it, brings his welcome with him. A sympathetic nature, responding readily to every appeal, brings bounty. Only the self-engrossed have nothing to give away.
 Learn to forget. Discard the things not worth remembering, don't dwell on those that are disagreeable. If the disagreeable things persist, pick up a book or go out. Fill your mind with the cheerful things that have happened to you, and people will be glad to have your friendship.

Don't make a convenience of your friends. The woman who goes to visit friends and then uses them as a sort of hotel, coming and going as she pleases without consulting their convenience, is rarely popular.

SINCERITY
 Girls as well as boys have to be trained to take care of themselves and be responsible for themselves, and if they are not so trained, no one can be responsible for them or protect them in spite of themselves. Therefore the first duty of those who are bringing up Catholic girls is to be themselves such as Catholic girls must be later on. The one thing necessary is to be that which we ought to be, and that is to say, in other words, that the fundamental virtue in teaching children is a great and resolute sincerity.

Sincerity is a difficult virtue to practice and it is too easily taken for granted. It has more enemies than appear at first sight. Inertness of mind, the desire to do things cheaply, dislike of mental effort, the tendency to be satisfied with appearances, the wish to shine, impatience for results, all foster intellectual insincerity; just as, in conduct, the wish to please, the spirit of accommodation, and expediency, the fear of blame, the instinct of concealment, which is inborn in many girls, destroy frankness of character and make people untrue who would not willingly be untruthful. Yet even truthfulness is not such a matter of course as many would be willing to assume. To be inaccurate through thoughtless laziness in the use of words extremely common, to exaggerate according to the mood of the moment, to say more than one means and cover one's retreat with "I didn't mean it" to pull facts into shape to suit particular ends, are demoralizing forms of untruthfulness, common, but often unrecognized. If a teacher could only excel in one high quality for training girls, probably the best in which she could excel would be in sincerity, which would train them in frankness, and in the knowledge that to be entirely frank means to lay down a great price for that costly attainment, a perfectly honorable and fearless life.—Mother Janet Stuart.

AGAIN WORLD PEACE!

The Church Peace Union (a body organized for the furtherance of world peace through the influence of the churches) will hold a meeting in Geneva in 1928.
 The desire for world peace—a quite natural outgrowth in the minds of those who suffered through it, of the terrible experiences of the World War—is a sentiment which cannot be too strongly encouraged, too eagerly and ardently arrived for, particularly in the face of the disturbing phenomenon of the spread of Bolshevism.
 World peace, however, like all else that concerns the world, must begin as individual peace. Each one must be at peace with himself before he can be at peace with his neighbor; he must be at peace with God before he can be at peace with his fellow men; he must acknowledge the claims of God on him before he can be at peace with God; he must seek first the Kingdom of God . . . and all else shall be added unto him.

Well, therefore, does the world turn to the churches to solve the problem of how to secure world peace. But why travel to Geneva, why deliberate upon the question? Did not Pius tell the world half-a-decade ago how to accomplish its ideal—establish the peace of Christ through the reign of Christ. (Well might the Church Peace Union Congress of 1928 have Pius X. for its patron and his motto for its slogan.) But since Luther and those who followed his example of revolt labored so fatally well for the frustration of that ideal of Christ "that they all may be one"—the voice of Peter will not be hearkened to, his language not comprehended by all of those who, nevertheless are groping for peace. Therefore, it may be necessary, it will be well for the voices of the shepherds to whom we have heard sheep will hearken, to be heard by them. And let us hope that, sincerity being the guiding principle of these deliberations, a pitying Father may vouchsafe to bless their efforts with some measure of the peace they seek.

But to us to whom was left "that peace which the world cannot give" there beckons from the scene of the congress of 1928, a hope that has to do with a more precious and more lasting thing than world-peace: the hope that among those who there meet "to compare the ideals of human brotherhood . . . of each religion" some—perhaps many—

who, seeking but a material good, as the blind shepherd of Jericho "Lord, that I may see" may, like him, receive the spiritual sight which will change the face of the world—reverse its values for them.

The propositions set down by the Congress (or rather the manner of their statement) upon which "if possible secure agreement" are open to some obvious criticisms:

"The emphasis on human brotherhood as essential to all religions" is not this putting the cart before the horse? They (the conferees) are out to prove the validity of human brotherhood as a motive for respecting each man, the other's rights, and thus insuring world peace. Therefore, what they really seek to throw into bold relief is the sanction which religion offers, of the ideal of brotherhood. And here is where they will have their ideas somewhat clarified, if they follow their thesis out logically. If they say: "Universal brotherhood is the key to world peace," they can be asked: "What should my brother be anything to me—because I love him—this will limit the necessity of justice and charity to a comparatively narrow sphere. But why should my brother, whose ideals, mode of life, etc., are perhaps repugnant to me, be anything to me? Simply because Christ said: 'Thou shalt love thy neighbor as thyself.' Ah, then it is Christ who is the ultimate source of the sanction of brotherhood, and it is regard for Christ's word which is essential to the ideal of Brotherhood, not brotherhood essential to a regard for Christ's words.

"World peace can be obtained only through the recognition of Universal brotherhood,"—thesecond proposition. Again, what is the motive for brotherhood, whence the driving force, the restraining power of brotherhood? No natural motive will stand the test of injury and injustice; it will be trampled upon, unnoticed, when my brother does me injury. Why will not the world be honest enough and humble enough to say "Lord, save us, we beseech thee," instead of "Brotherhood, let us help one another to save ourselves!"—The Missionary.

CHARITY

Observing the lack of charity in the modern world, one is tempted to murmur with the poet, "O for the rarity of Christian charity." It is, however, to see from time to time conspicuous examples of true Christian charity recorded in the daily news. These examples are oftener found among the poor and the lowly who understand and practice genuine charity. Philanthropy is the body of charity with the spirit fled. Without the spirit of the love of neighbor springing from the love of God, to animate it, charity becomes dead and profitless, without power to cheer or comfort the recipient, or to sanctify the giver.
 Charity, according to St. Paul's exquisitely beautiful definition, consists in deeds rather than words. Otherwise, as the Apostle expresses it, it is but sounding brass and tinkling cymbal. These deeds must spring from a heart beating in love and sympathy for fellow human beings, and attuned to the Divine Love that Christ: Himself so wonderfully exteriorized during His mortal life in all His dealings with His fellow men.

One rather instructive example of true Christian charity in action occurred recently. A motorman on one of our suburban lines, saw from his car a little boy bleeding profusely. He stopped his car, took the little fellow with him, and rushed him immediately to a hospital, that he knew was on his route.

How many others passed that spot and had the same opportunity to perform that charitable action, but did not? But this we do know, and acknowledge, that the heart of that workman was beating in sympathy with his fellow men. He was willing to leave everything and rush to the aid of a fellow being in suffering. His heart was in the right place.

Such an action is vividly suggestive of another similar scene that was portrayed centuries ago, by a master hand. The story has been told to us a hundred times. It tells of a certain man who went down to Jericho and fell among robbers. One by one the passersby went on their way murmuring expressions of sympathy, but giving no assistance, until the good Samaritan came, loaded the man upon his beast, carried him to an inn, and had him cared for. And our Lord asked the pointed question, "who was neighbor to him?" Or in other words, "Who showed charity?"

It is a far cry from the traveler on the Jericho Road to the motorman on the Boston Elevated. But the spirit is the same, and the lesson is just as much needed. Too many opportunities to do good to others are neglected today. There is too much leaving it to the other fellow. That is what keeps the world in a constant turmoil of strife and enmity, because everyone will not perform the ordinary acts of charity that religion requires.

It would be a better world, a more peaceful world and a happier world if more people would remember the Gospel. Charity demands that we help each other in adversity as well as in prosperity; in storm as in calm, in trial and suffering, as well as in peace and joy.

Charity is an active virtue. It demands constant doing, helping, giving and loving, from a spirit of religion. Charity is the tie that binds humanity together in the bonds of Divine love. We need more such bonds, to knit the world more securely to the throne of God. "By this shall all men know that you are My disciples, if you have love for one another."—The Pilot.

THE CRUCIFIX

The Crucifix is the final summing up of life. We should treasure it as the first Christians did, and sign all our thoughts and deeds, our strivings, our business, our journeyings, our sickness, our weakness, and our grief, with that saving and blessed sign. "Christ be in me, be with me, be before me, be behind me, be in my heart, and in my mouth," was Patrick's constant burning prayer. We should see in our crucifix, not a figure in dull metal, or wood or ivory, but the living Body of Our Lover, dying on a Cross.

He flung everything aside for our sakes and endured extreme pain at each moment of His agony. Lovingly should we go over the details of that agony of love as He hung between heaven and earth, dying in the waste space outside the city walls—rejected as one useless and worthless and utterly despised.

Now, we can see the value of our souls, now we can see what His love is. How great the pain and how great the love that drove Him to endure us.

We see the twitching of the lips in agony, the spasms of suffering that run through every nerve, the drying of the wounds in the cold spring wind, the clotting of the blood on the crown of thorns, the utter savagery of men, the awful loneliness, and, as we sum it up, we begin to understand somewhat of the love that forced him to such endurance.

The Crucifix is the book of life and Calvary is the world's altar to the end of time.—The Far East.

IN HONOR OF THE BLESSED SACRAMENT

In the village of Minori, Italy a quaint and touching custom has existed from time immemorial. On Tuesday evening everyone places a light in his window for a few minutes in honor of the Blessed Sacrament. A traveler writes: "It was pretty to see the little tremulous sparks appearing one after another in the windows of the humble dwellings, resting there for a short time and then disappearing again."

Faith is to the eye of the soul what the sunlight is to the eye of the body. It broadens and expands our spiritual visions.—Cardinal Gibbons.

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