MARCH 9 1912

# CHATS WITH YOUNG MEN

### WHAT IS TRUE SUCCESS ?

WHAT IS TRUE SUCCESS ? Let us not make a mistake as to this word success, as to this thing called "geting on in the world." True, with-out a lofty aim we are apt to miss the work of life altogether, and it is always wise to "hitch our wayon to a star." But some set up false ideals for them-selves, "making unto themselves ideals of the Mammon of iniguity." To some success means money and fame and high position and political office. But do these things constitute and win political preferment at the ex-pense of our good name and the loss of our character. Will such success bring happiness to an honorable man ? Will his conscience be easy, if he have ac-quired fame and power by questionable means ? And without happiness and a olear conscience, of what use are wealth and office and public honors ? Let me tell you. True success on-fasts in doing well whatever we have to do, meriting by the faithful performance ione and the blessing of God. Here is . "He has achieved success in life: "He has achieved success in life to the suble man defines success in life to have a wise man defines success in life to the is niche and accomplished his is niche and public for a consol-ment, who has left the world better, whether by an improved poppy, a per-fort poem, or a rescued soul; who has itask; who has left the world better, whether by an improved poppy, a per-fort poem, or a rescued soul; who has itays looked for the best in others, and is ways looked for the best in others, and is ways looked for the best in others, and is no he best he had; "hose life was an inspiration, whose memory a bene."

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diction." It is well, however, to remember that no success was ever achieved without steadfastness and perseverance. Every good thing, every thing worth having, is worth fighting for, and fighting means perseverance to the end. "If I am building a mountain," said Confucius, "and stop before the last basketful of earth is placed on the summit, I have failed." True perseverance not only calls for

True perseverance not only calls for continuance at our work until it is finished, but also until it is finished in the best possible manner. The student who is satisfied to learn his

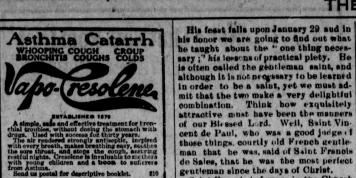
student who is satisfied to learn his lessons so that he can barely pass, will never be distinguished as a scholar. The workman whose highest aim is "well enough," need not be surprised if his services are no longer needed when times for retrenchment come, while he "who continues his application until the work is the "best possible," will always be in demand. It is the last finishing tonches given to any task that differentitouches given to any task that differenti ate one man's work from that of another

Another hour devoted to a piece of workmasship may make the labors of many precious hours doubly valuable. The steadfast man will give it that

The steadfast man will give it that extra hour. Fidelity in small things constitutes the sum of duty. Devotion to details insures perfection. We have the assur-ance of Holy Writ that "he who con-temneth small things shall fall by little and little ;" while on the other hand, there is incentive and encouragement to perfect devotion in the smallest duties of life in the words of welcome spoken at the gates of heaven to the tired and faithful over a few things, I will place thee over many. Enter thou into the joy of thy Lord !" Fer, as Cardinal Newman pithily say, "he is perfectly, and we need not, go beyond this to seek for perfection."-Messenger of St. Joseph's House, Philadelphis. MAKING FRIENDS OF CUSTOM FRS

MAKING FRIENDS OF CUSTOMERS In an address to his employees John Vanamaker once said, "When a cus-omer enters my store he is king; for-

get me." What a great thing it would be if every store had a similar motto instilled into the minds of every employee. Thousands of clerks make their employ-



of our Biessed Lord. Weil, Saint Vin-cent de Paul, who was a good judge of those things, courtly old French gentle-man that he was, said of Saint Francis de Sales, that he was the most perfect geuteman since the days of Ohrist. Saint Francis is famous in the Church for having made piety attractive, and he dells it;" true devotion." and tells us we must not paint it according to our own fancy. We must not be ones ded, or, as the school girls are fond of raying "cracky." To avoid this kind of unat-tractive, piety we shall go to school to selene Co. Vapo Cres

tractive, plety we shall go to school to our gentleman saint and te sure of lea n-ing much in one lesson. We must love

he has been treated politely and kindly. Making friends of customers is one of the great secrets of mercantile success. This merchant has made, as have the Straus Brothers, owners of the store of R. H. Macy & Company, New York, a study of the man at the other end of the bargent

MONTREAL

One of the Marshall Field's meth One of the Marshall Field's methods was to consider the customer as always right in any question under dispute; that is, he could not afford to allow a customer to feel that he was wrong unless it involved principle. In other words, Mr. Field found that it always paid to make things right with dissatisfied cus-

our gentleman saint and te sure of lea n-ing much in one lesson. We must love God, he says, so as to make us work diligently, readily, and frequently in His service. That is devotion Notice the adverbs—how ? Diligently. Not one day and then skip two; O, no. Care-ful and persevering effort is the mean-ing of diligence ; then readily—that is, with the good will which counts for so much when there is question of a service for one we love ; and frequently, which means, of course, that our good work is not one which is finished on any parti-cular day, but goes on gayly and gladly through life's long d y until the end which crowns the work. Our saint was very found of compari-sons, and in this he followed our Blessed Lord's love for similes. He compares piety, or devotion, to rigor because it sweetens what might otherwise be bitter in our daily lives. He says, "it re-moves discontent from the poor and care from the rich," and we see the truth of his words in our own day, for who is so happy as God's poor ? Not the world's poor; nor the devil's poor, but God's poor, whom He said we would have always with us. Why, the pious poor are even gay in their poverty, so sweetly does God lay His hand upon them even in weighing them with a cross. And the rick who know how to be the mers. Whatever your business, whatever whatever your business, whatever your vocation, try to stamp it with your individuality. Make it a part of your real self, an outward expression, an en-largement of yourself. Encourage your employees to carry out and magnify your individuality in your establishment, so far as it can be done without interfer-ing with their own individuality.—Suc-cess.

WHEN YOU HAVE FOUND YOUR PLACE

#### You will be happy in it-contented

joyous, cheerful, energetic. The days will be all too short for you. Dinner time and closing time will come

Dinner time and closing time will come before you realize it. All your faculties will give their con-sent to your work; will say "Amen" to your occupation. There will be no pro-test anywhere in your nature. You will not feel humiliated because you are a farmer, or a blacksmith, or a shoemaker; because whatever your occupation or profession, you will be an artist instead of an artisan. You will not apologize because you the Visitation, and see if you will not agree with the Archbishop of Vienna who wrote to the Saint-" Your book

charms, inflames, and puts me into rap tures as often as I open it." It is really You will not apologize because you are not this or that, because you will have found your place and will be satis-

ned. You will feel yourself growing in your work, and your life broadening and deepening. Your work will be a perpetual tonic to you. There will be no drudgery in it

You will go to your task with delight and leave it with regret.

OUR BOYS AND GIRLS

FAMOUS TEACHER

tures as often as 1 open it." It is really a book to teach one grace and style in writing as well as lessons in the love of God, so beautiful is its language, so choice and elegant its words. It was translated into all the languages of Europe, and Queen Mary, wife of Henry IV. of France, sent it, richly bound and adorned, to James I, of England. And what think you did the royal James say of it to his Bishops ? "Why can none of you write with such feeling ?" We might have told him that one must learn before one can teach; and surely our Saint Francis loved God as only such a tender heart as His could love. I wonder how many girls know that Saint Francis de Sales wrote on the fashions. Indeed, yes—and a charming chapter it is too. He talks first of clean-liness—all the sanitary laws have not What is piety? A controlling rever-ence toward God, shown by a lov-ing desire to do His will. There is is something quite dignified and elegant about the word when we consider its meaning in its true sense; and yet many boys and girls-yes and grown people, too-have a very strong dislike of the word " pious," associating it with what the boys call "goody goody." This is a great mistake, and to prove it let us study together some lessons of a model teacher in the science of practical piety. A word very often needs a modifier to illustrate its particular meaning. Now, piety, by it-self, brings to our mind religion only, and so it may be to some a sort of bugliness—all the sanitary laws have not taken their rise in our day of germs and the like. He tells us that to be neat and clean is an exterior sign of our in and clean is an exterior sign of our in-terior spotlessness; just as we read that the napkin found in the tomb of our Lord after the Resurrection was folded. What a lesson for untidy big and little people. Saint Francis makes one statement which ought to convince us of how very prac-tical he was—" I would have devout people," he says, "whether men or women, the best dressed of company. I would have them adorned with graceful-ness, decency, and dignity." And this is a saint who is talking, but a practical saint who believed that the children of

#### THE CATHOLIC RECORD



#### PROTESTANT UNITY

It is now almost four hundred years since Martin Luther nailed his protest against Rome upon the Church door at Wittenberg. It was the first in a long series of acts in what the apostate monk was pleased to call a reformation. The eventful step met with the applause and approbation of an army of contem-poraries; it was related for generations in song and story in the households of big disciples and descendants: and the great "reformer" himself was pro-olaimed a hero and his name and achievements inscribed in many a monu-ment throughout the Protestant world. Today, however, we witness a great

ment throughout the Protestant world. To-day, however, we witness a great change in men's attitude towards Luther and his work. He who was the idol of the crowd has been voted down from his niche in the hall of the immortals, and his work once hailed as godly is now even by his followers branded as suici-dal and destructive. The principle of private interpretation which he left his spiritual children as the key to the Soriptures has only too clearly been found to fail. This failure is written out in the religious bickerings, doubts and dissensions which with the advance of time have grown more num-erous and more heated, and which are recorded in the dead bones of countless does God lay His hand upon them even in weighing them with a cross. And the rich who know how to be the "prey of the poor," who have learned to be God's agents for His poorer chil-dren—what does piety or devotion do for them? Makes them kings and queens, indeed, who have a double portion of the riches since all they touch turns, Midas-like, into gold for them. Read Saint Francis de Sales' " De-vont Life" written for a lady of the world, not for his own dear Daughters of the Visitation, and see if you will not orded in the dead bones of countless

recorded in the dead bones of countiess sects and systems that are strewn along the path of history. But to-day more than ever before Protestantism is broken up into endless divisions and shattered into countless fragments. It is too badly disinte-grated to profit by bolstering and sup-port, too far weakened to leave room for confidence even in its most saquine pro-moters. Even now they too are filled with despair and dismay. They look out with alarm upon the empty benches in their cold and bareen temples, and sick at heart they seek an end to the fads and fancies—miscalled religions— which attract silly women and deluded men. divisions and shattered into countless

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be dominated by the influential element in the congregation—a domination which has extended over his interpre-tation of the Scripture and left in his hands the covers of a Bible, it is true, but covers enclosing wild vagaries on politics, scandals and everything but what is religious.

Well, indeed, might they despair. Well, indeed, might they despair. When matters have come to such a pass that the giving of a Bible to man means, if he read it, the giving to him of a new religion, it seems well nigh impossible ever to work the sheds and patches of Protestantism into a whole garment again.

again. It is, then, with much interest that the historic Church of Rome will follow the progress of the movement now on foot among the more hopeful of the churches and sects "to prepare the way for the outward and visible reunion of all who confess our Lord Jesus Christ as God and Saviour, and for the fulfill-ment of our Lord's prayer. "That they as God and Saviour, and for the fulfil-ment of our Lord's prayer. "That they all may be one." If this movement shall attain successfully the purpose which it seeks no one will rejoice more than the Catholic Church herself. Ever since the day her misguided children turned their backs upon her, heg eyes have tenderly followed them even as a mother watches over the wayward stubborn members of her home. She had seen them tossed about

She had seen them tossed about hither and thither, misguided and mis-informed, fed on the husks of error when informed, fed on the husks of error when the strong and strengthening food of truth was ever within their reach. And always has the mother's love in her heart been expressed in her ex-tended arms, wide open to embrace them all, and the earnestness of her appeal for their return to her bosom is but an index of the warmith of the wel-come which these avoideals on their come which these prodigals on their homecoming shall receive. But she is diffident.

sick at heart they seek an end to the fads and fancies—miscalled religions— which attract silly women and deluded men. For some time now they have seen the folly of allowing their minister to

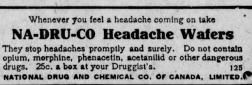
Christian brotherhood unless once more they return as of old to the feet of Rome's Pontiff and as members of the one true Church, recognize his divinely constituted authority and to give him un-mistakable evidence of their ioyalty and allegiance.—The Pilot. Do not follow by thought or by wo ay purpose that you can not co to God by prayer.-Henry Digby Best?.

## THE DIFFERENCE

THE DIFFERENCE E. S. Wells, "reared a Methodist," with the usual attendance at Sunday school, but who admits that he "has never been and is not now, at seventy, a churchman," states in a letter to the New York Tribune his belief that the slim attendance at Protestant churches is largely due to the Protestant austerily, and that the Sunday services are too stiff, staid and proay, and have about them too much of a preparing-for-death atmosphere to attract and interest. "The religion of Christ," he says, "should give us all a happy, joyous, sprightly demeanor and presence. Protestant se-pecially make the Sabbath day one of stiffness, sadness and gloom, a day to be readed instead of one to look forward to with pleasure." "The Roman Catho-lies handle this matter better ; if com-moring devotions they are slowed, as we understand it, to treat the remainder of the day as a holiday that may be de-voted to light-heartedness and grossed, theraity and cheerfulness among Cath-olies, but remain nominal Protestants." Mr. Wells is right in maintaining that indoes not involve an atmosphere of gloom. He is also keen to observe the note of cheerfulness in Catholie worshippers and the absence of it for the hote of cheerfulness in Catholie worshippers and the absence of the difference he is not in a position to perceive. The Protestant, if he attends church as all, recites his Books of Common Prayer

The Protestant, if he attends church at all, recites his Books of Common Prayer or chants a hymn and listens to a sermon, but the soul of religion, which is Sacri-fice, is wanting. The Catholic, too. may read his prayer book and hear a sermon, but, above all else, he unites with the congregation in the only true act of worship, the act of Sacrifice. There is little in Protestant worship to elevate and to cheer; the keynote of Catholic worship is given by the priest as he beworship is given by the priest as he be-gins, the Mass : I will go unto the altar of God, to God who giveth joy to my vonth .- America.

There are some who dare assert that we can learn to be happy, that; as we become better, so do we meet men of loftier mind; that a man who is good attracts, with irresistible force, events as good as he, and that, in a beautiful soul the saddest fortune is transformed into beauty.-Maeterlinck.





tempt that one at your table who is hardest to please. After that you'll always serve the Sweethearts of Sweet Corn - the flaky, crisp, golden nutriment that no other cereal vies with ! No bother to youjust open the package and serve with cream or milk. Heat the milk if you prefer a hot dish. It's simply fine either way.

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G 92

Thousands of clerks make their employ-ers' customers feel that they are in-truders, that a favor is being conferred upon them in letting them have what they wish to buy, instead of making them feel that it is a real pleasure to serve them, to accommodate them. Mr. Wanamaker has always insisted

them, to accommodate them. Mr. Wanamaker has always insisted upon extremely courteous treatment of oustomers, whether they are merely look-ing at goods or purchasing. There is in his stores a certain cordiality and help-fulness which is in sharp contrast with the cold, repeiling, indifferent stmos-phere in many stores and there is a pay-chological reason for all this. We radi-ate our mental stitude, our feelings. If we feel kindly, obliging, accommodat-ing, if there is good cheer in our hearts, if we feel kindly toward everybody, we radiate these qualities and others feel as we feel. This makes the store atmos-phere uplifting. But where hundreds of clerks and employees are radiating indifference and snoblah mental sti-tudes everybody who enters the store feels the quality of this radiation. People go where they feel the most kindly and courteous treatment, just as we try to get into the most comfortable hord he most attractive situa-tions in life. We gravitate toward com-fort, kindliness, and good cheer, away from selfshness. A shrewd business man in the West says that he loves all his customers be-cause they are his friends. It is the sain of his establishment to makes a friend of every customer. He says that if you buy an article in his store, and even months afterwards find that it is not what it was represented, unless there is evidence of an intention to take a un-

Income selfahness.
A shrewd business man in the West says that he lowes all his ensomers be activate in the store, and even months afterwards find that it is not buy an article in his store, and even months afterwards find that it is not buy an article in his store, and even months afterwards find that it is not buy an article in his store, and even months afterwards find that it is not buy an article in his store, and even months afterwards find that it is not buy an article in his store, and even months afterwards find that it is not buy an article in his store, and even months afterwards find that it is not buy an article in his store, and even months afterwards find that it is not buy an article in his store, and even months afterwards find that it is not buy an article in his store, and even months afterwards find that it is not take an unfair advantage of the house, the article is taken back and its price refunded. He has been fairly dealt with. He pelendid results. I have had cown in the ease as an enemy. He wants him to feel that he has been fairly dealt with. He pelendid results. I have had cown with splendid results. I have had cown with the plendid results. I have had cown with the plendid results. I have had cown with the splendid results in the daily plath of life? I such at there is no advertise to make event here were all right next more have a salt field out his title, because the key no see that they were all right next more have a salt there were as an enemy. He wants him to be asset, wiseat plan is to keeps the store. The super the splex that it is very important to make every or hand.
What it is very important to make every worth ; that that he has got his money's worth ; that that he has got his money's worth ; that that he has got his money's

often needs a modifier to illustrate its particular meaning. Now, plety, by itself, brings to our mide religion of the vestimal religion of the tweet was practical plety we introduce a new thought, somewhat more of the "earth," its mark who is taking, but a pradical more of the "earth arthy," it and the beautiful young daughter of Saint Jane de Chantal was going into a number of other famous a transmostation of the sectors and the schools owe much because of the very excellent principles they have left to educators. These are great days in the educational line and a number of other famous to lease any times. In the principle of the rest reacher, we find a famous to lease any times. In the principle of Beharay times, the famous to lease any times, the sector with bours any times. In the princip in necessary." He has had a more or catheling to more drawe the same the of the sector who has done it more whole and there are transed the source any times. In the princip is necessary." He has had a the of two only, but here to be any times the sector whole and the time of the was then of two only, the sector whole and the schools are tried to fore the binds of the control, whose pupils were transed then of two only, but here the sector who easendly in the sector of the sector who has done it more wreatly or more catchlugit the the sector who and that sectors and that sector and the sector of the sector who and one is a sint of the sector the sector of the sector of the sector of the sector of the s

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date. The colors are black and navy, the dye being there to stay. The back of the coat is semi-fitting and the seams are raised. The front is single-breasted and fastens with three buttons. The collar is plain tailored and the revers are overlaid with black satin, and the cuffs are finished with a stitched tab of self material, ornamented with buttons. There are patch pockets with flaps and buttons. All seams are well bound inside; the coat is lined across the shoulders, and finished with French facings. Length 54 inches. \$10.00

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