RUARY 27, 1909.

AFORTABLY Panelling FONTS DESKS Dundas, Ont.

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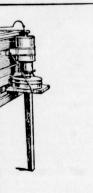
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Prizes iccessDon't Argue with Your Employer. Employees often queer themselves with their employees by a habit of argu-ing with them. While your employer, progressive, will be anxions to get if progressive, will be united to get hints and suggestions, he does not like to have about him employees who always try to give the impression that hey know more about his business than does himself. he does nimsen. The average employer, even though he may be wrong in his position, does not like to be told of it or to be correct-

FEBRUARY 27, 1909.

ed by an employee; in other words, the arguing employee is always discredited and makes an unfavorable impression and makes an unfavorable impression upon his employer which often over-balances a great deal of ability. If you wish to get on, try to make your employer feel as comfortable as possible. Do not cross him or argue that a thing should be done this way or that way. Do it the way he tells you to do it.

to do it. A great many employees are constant-ly putting stumbling-blocks in their own way—tripping themselves up by creating a prejudice against themselves in their employer's mind. We often hear an employer say such a person is able, but is disagreeable — that he has been to need the interview or idiosynera.

able, but is disagreeable — that he has unfortunate peculiarities, or idiosyncra-sies, or makes him feel uncomfortable. Make good. Make it a rule, whatever is given you to do, whatever reever is given you to do, whatever re-sponsibility is thrust upon you, to make good. Do not leave things half finish-ed, or do them in a slip-shod, slovenly manner. Build them to a complete finish; put your trade-mark upon what-ever passes through your hand, so that it will stand the test of your employer's events and increase your even soft re-

crutiny and increase your own self-re-How to Become a Merchant.

If you are ambitious to become a merchant; if every time you go near or into a store you are stirred to the very depths of your being with the determin-ation to some time own a store of your own, just say to yourself, "How did the proprietor get this store, come to own it?" In nine cases out of In nine cases out of ten you will find that the owner was once a poor boy, who worked in the same store, perhaps, for half the money you are getting to-

day. If your longing to be a merchant is strong enough; if it is based upon neces-sary ability and qualifications; if you are resolute enough in your determination; if you can work hard enough and long enough, and can sacrifice your comforts, just make up your mind that

success is certainly possible to you. Most of the great stores, vast factorand enormous institutions in every city, have been built or established by poor boys, perhaps much poorer than yourself, who have made their own way. Many of the men now at the head of great institutions did not have money

great institutions did not have money enough, when they left home as boys, to pay their fare to the city. The largest flour dealer in the United States told me that be walked from his home in Vermont to Boston, nearly one hundred and fifty miles, and that he did not have as much as a dellar in his not have as much as a dollar in his pocket when he started. In fact, he did not have a hat of his own, but wore an old one of his father's which he found the attic. He managed to get to New York, where he secured a position as porter at six dollars a week in the

very store which he now owns. This is only one of multitudes of instances of the success of a poor boy who

has gone to the city from the country. Can You "Deliver the Goods?" In spite of the fact that thousands of employees are looking for positions, on every hand we see employers looking for so nebody who can "deliver the goods"; a salesman who will not say that, if conditions were right, if everything was favorable, if it were not for the panic, he could sell the goods. Everywhere the employers are looking some one who can do things, no

matter what the conditions may be. by two traveling salesmen who fasting. much goods in the year as the other. He always returns to his house with

CHATS WITH YOUNG MEN. allowing anything to weaken the belief that somehow they would accomplish what they undertook has been the underlying principle of all great achievers. The great majority of men and women who have given civilization a great uplift started poor and for many dark years saw no hope of accomplishing their ambition, but they kept on working and believing that somehow a way would be opened. Think of what this attitude of hopefulness and faith has how most of them plodded on through how most of them plodded on through many years of dry, dreary drudgery be-fore the light came, and the light would never have come but for their faith,

what if they had listened to the advance of the second sec which would never be practical or use which would never be practical or use-ful. We are enjoying to day thousands of blessings, comforts and conveniences which have been bequeathed us by those resolute souls who were obliged

often to turn a deaf ear to the pleadings of those they loved best as they struggled on amid want and woe, for many years.

OUR BOYS AND GIRLS

Keeping Lent.

You cannot possibly keep Lent in the right way unless you deny yourself some-thing. You must fast. Fasting means properly not eating food for a time, but its spirit is doing without things that you like. The reason that you are to do it is that you may be strong instead of weak.

Your higher nature, the mind or soul, ought to be stronger than the lower nature, your ilesh or body. The lower nature wants to eat and drink every-

thing that is nice ; very often it wants to eat too much. It likes soft beds and easy chairs. It cannot bear to get up early, or to run errands, or to learn hard early, or to run errands, or to learn hard lessons, or to take trouble of any kind. This lower nature must be kept under. It must not have its own way. You should not give it any sweets in Lent, nor any sugar in its tea. These are two ways in which children can fast. The monor that you will save will help you ways in which children can task. The money that you will save will help you with your third duty, of which I shall speak presently. You can make these rules about fasting: I will never grumble at my food. I will never eat too much. I will not buy sweets nor eat sugar, but will save the

will never eat too much. I will not buy sweets, nor eat sugar, but will save the money for better things. I will get up in good time. I will not be lazy through the day, but will be ready to do any-thing for others. Almsgiving means to give money to

God. You cannot do that unless you God. You cannot do that unless you have some money that is your very own. When you are going to church do not ask your mother for a penny to put in the plate, but put in your own penny, which you would like to spend for something else. If you do not buy sweets in Lent you will have pennies to give to Lent you will have pennies to give to God. When you put your money in the plate in church, or into a missionary-box, you give it to God. You ought to give Him something in return for all that He

In someting in return for an that the has done for you. If you spend your money on sweets and cakes, it goes down your own throat; and does no good to anybody. If you give it to God, it will go on doing good

for ever and ever. In some churches they will give you a little box to put your savings in during Lent. If you cannot have a box, you

possible, without talking about it, so that He may be sure that the money is given only out of love to Him, and not to get praise for ourselves. It is just the same with prayer and fasting. Our load to live

fasting. Our Lord tells us to pray, and He tells us to fast and give alms, but He Taking. Our Lord tends to be shown who go out from different houses over similar territory with the same line of goods. One of them sells four or five times isonal state of the same line of goods. raise for ourselves. When you are keeping Lent you are only in depicting the lineaments of "Coming Catholicity," is out in the current Scribner's with a revamped dipraise for ourselves.

THE CATHOLIC RECORD



The boy laughed and wanted away, swinging the tin pail in his hand, "I think I will get some black-berries, too," said Tom to himself. He went out too, 'said Tom to nimself. He went out the gate into a lane leading to a meadow where there were plenty of berries. Tom saw some fine large ones grow-ing just over a ditch. He thought he could leap over it dren. The thought he a run and a very big jump. The ditch was wider than he had thought, and instead of going over it, he came down in

Newman.

depends.

the middle of it. The mud was very thick and soft, and Tom sank down in it to his waist. He Tom sank down in it to his waist. He was very much frightened, and screamed for help. But he had not much hope that help would come for he was a long way from any house. He screamed until he was tired. He

He screamed until he was tred. He began to think that he would have to spend the night in the ditch, when he heard steps on the grass. Looking up he saw the ragged boy he had driven from the gate. "Please help me out," said Tom cry

ing. "I will give you a dollar." "I don't want the dollar," said the

boy lying down flat on the grass. He held out both hands to Tom and drew

held out both hands to Tom and drew him out of the ditch. Tom was covered with mud, his hat was gone, and one shoe was lost in the ditch. He looked very miserable. "Who is dirty now?" asked the boy. "I am," said poor Tom; " but I thank you very much for helping me out of the mire. And I am sorry I sent you away from the gate."

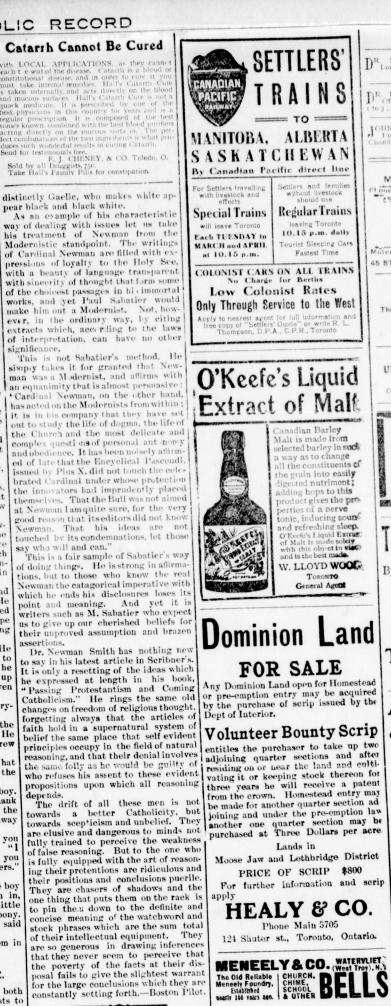
from the gate." "The next time I come perhaps you will treat me better," said the boy. "I am not rich, but I am stronger than you or ordet t think I have better manners." am not rich, but I am stonged cham you, are, and I think I have better manners." "I think so too," said Tom. The next day when Tom saw the boy going by the gate he called him in, showed him his rabbits, doves and little

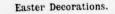
ducks, and gave him a ride on his pony. "You have good manners now," said

the boy. "Yes," said Tom, "I found them in the ditch."—Spectator.

PROPPING UP A LOST CAUSE.

Two champions of Modernism, both non-Catholics, have entered the lists to fan into life the fast dying spark of this latest beresy. M. Paul Sabatier has published his three lectures on Modernism delivered before the University of Oxford, and Rev. Newman Smith, D. D., of New Haven, Conn., who portrayed so faithfully the vicissitudes of "Passing Protestantism," and failed so eggregi-





Our Easter goods are now having a large sale and are sold in over two hun-dred stores in Canada. We are waxing our Easter Lilies and afterwards sprinkour Easter Lines and alterwards spins-ling them with diamond dust. They are sold at \$1.00 a doz. They are very pretty and brilliant. To all those whe will order 2 doz, at once we will make will order 2 doz, at once we will make "Beautiful, embossed St. Patrick's Day Postals, per hundred 90 cents, them a present of 1 doz. silk threaded Shamrocks that sell at 5 cents each, 1 large white Bell, 1 doz. white perfumed Norman Peel, Mfg. Co. London, Ont



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mer of a Peerless rt, Chief of the Ottawa, has kindly

published in this Write to-day for

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Ontario, Canada

big orders. He gets a very large following the example of our Lord Jesus salary because of his ability to sell. Christ, who spent forty days in the salary because of his ability to sell. This man starts out with the expecta-tion, the determination to sell. The other man gets a very small salary, just barely enough to enable him to hold on to his job, because obstacles seem so great to him. He returns oftener with excuses for not selling than with orders. He does not have the ability to annihil-at diffusibility to avarence obstacles. The does not have the ability to annihil-to diffusibility to avarence obstacles are builty to annihil-to diffusibility to avarence obstacles. ate difficulties, to overcome obstacles, which the other man has. He brings

ing to be good. That will be the time for you to think of Jesus Christ, and to ask Him to keep you firm to the end. You will have a you firm to the end. You will have a back to his house small orders, because he can not overcome the objections of his customers, can not convince them that they want what he has to sell.

you firm to the end. You will have a very happy Easter if you have spent a good Lent. When Easter comes, I hope that your character will have grown. I hope you will have learned to love prayer and the house of God, and that you will have got into the way of fighting against your faults and of being kind to others, and I hope that these good habits will stay with you all your life.—Selected. Where Tom Found His Manners. People who would do things in this world must have the "get there" ability, the power to do what to others seems impossible ______

impossible.-Success. Faith, Hope and Persistence.

Faith, Hope and Persistence. The mental attitude which we always hold toward our work or our aim has everything to do with what we may accomplish. If you go to your work with the attitude of a slave who goes lashed to his task and see in it only drudgery; if you work without hope, seeing no future in what you are doing beyond getting a bare living; if you see no light ahead, nothing but poverty. Where Tom Found His Manners. Tom's father was a rich man, and Tom Tom's latter was a rich man, and rom lived in a large house in the country. He had a pony and clothes. Tom was very proud of all the fine things his father's money bought. He began to think that being rich was better than heavy read. He grow rude and was deprivation and hard work all your life; if you think that you were destined to such a hard life, you can not expect anything else than that which you look for. being good. He grew rude, and was cross to the servants. Once he kicked Towser, but the dog growled and Tom was afraid to kick him again. One day when Tom was playing in the yard he saw a boy standing at the gate;

yard he saw a boy stanting at the gate i, he was ragged and dirty, his hat was torn, and his feet were bare. But he had a pleasant face. In one hand he carried a pail half full of black-berries. If, on the other hand, no matter how poor, you may be to-day, you can see a better future; if you believe that some

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day you are going to rise out of hum-drum work, that you are going to get up out of the basement of life into the drawing room, where beauty, comfort and joy await you; if your ambition is clean cut and you keep your eyes stead-ily upon the goal which you hope to reach and feel confident that you have

for.

The ability to attain it, you will accomplish something worth while. The direction of your effort will follow your eye. If that looks up as well as on, you will elimb.
That one quality of holding persistently the faith in themselves and never

gest of the second part of his well known essay to which he has given the title, " Modernism."

M. Sabatier is well known for his fluent M. Sabatter is well known for his fuelt and opulent style, as also for his well-known dexterity in yoking into service a pietistic phraseology to dress up the product of his free-thinking mind. He

product of his free-thinking mind. He may fitly be called the great affirmer. To look for proof of his assertions is a fruitless task. M. Sabatier will over-whelm you with a flood of beautifully constructed phrases and an appeal to the highest sentiments, but the only answer that your objection will receive is a rhetorical question. He always takes for granted the whole point at issue, and then coolly asks the holder of the traditional view, which he has not even attempted to

which he has not even attempted to overturn, to prove his position. [He is the slight-of-hand literary performer

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This seems wonderful, but we have letters from hundreds of people This seems wonderful, but we have letters from numbers of people who have expierenced it. The Sisters of St. Ann's Convent, Nanaimo, B. C., write Apr. 29, 1907. "We are pleased to state that Hydrotonic has proved most beneficialin the case of two of our Sisters "We are pleased to state that Hydrotonic has proved most beneficialin the case of two of our Sisters

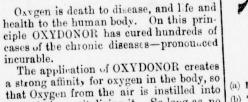
We are pleased to state that Hydrotoni suffered much from weakness and other YDONORS, they each use one with sa

MYDONORS, they each use one with satisfaction." Mrs. A. C. Young, Raymond, Alberta, writes Dec. 18, 1908. "I attribute my com-te cure of Nervous Headache and Insomonia to the use of OXYDONOR, and with the aid of Hydroton-ias worked wonders with me. I was in very poor health and houbled with Bronchitts for many years. I agh more now than I ever did. "By any the state of the

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that Oxygen from the air is instilled into it, entirely re-vitalizing it, So long as no vital organ is destroyed, the disease, whatever it may be, is speedily driven out, and (d) " abounding health takes the place of the

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of CANADA made very substantial gains in other departments of its business:

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that

(a) It gained in Assets \$1,329,098 (b) " " Reserve 948,268 (c) " " " Income 302,571 " " Surplus 348,296 while its ratio of expense

to income was smaller than in previous years,

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