

## CHATS WITH YOUNG MEN.

Catholic Columbian.

Concluding his lecture on "Business" Mr. Carnegie said:

I have tried to sketch the path of the exceptional graduate from salary to partnership. It is no fancy sketch; there is not a day passes without changes in many firms which raise young men to partnership, and in every single city no first of January passes without such promotions. Business requires fresh young blood for its existence. If any of you are discouraged upon this point let me give you two stories within my own experience, which should certainly cheer you.

A SKETCH FROM LIFE.

There is a large manufacturer—the largest in the world in his line. I know him well, a splendid man, who illustrates the business career at its best. Now, like all sensible business men, as he grew in years he realized that fresh blood must be introduced into his business; that while it was comparatively easy for him to manage the extensive business at present, it was wise to provide for its continuance in able hands after he had retired. Rich men have seldom sons who inherit a taste for business. I am not concerned to say whether this is well or otherwise. Looking at the human race as a whole, I believe it to be for good. If rich men's sons had poor men's necessities and abilities there would be less chance for the students of Cornell than there is. It was not to any member of his family that this man looked for the new young blood. A young man in the service of a corporation had attracted his attention in the management of certain business matters connected with the firm. The young man had to call upon this gentleman frequently. The wise man did not move hastily in the matter. About his ability he was soon satisfied, but that covered only one point of many. What were the young man's surroundings, habits, tastes, acquisitions? Beyond his immediate business what was his nature? He found everything in these matters just as he would have it. The young man was supporting a widowed mother and a sister; he had as friends some excellent young men, and some older than himself; he was a student; he was a reader; he had high tastes, of course; I need hardly say that he was a young gentleman, highly self-respecting, the soul of honor—in capable of anything low or vulgar; in short, a model young man, and, of course, poor—that goes without saying.

The young man was sent for, and the millionaire told him that he would like very much to try him in his service, and asked the young man if he would make the trial. The millionaire stated frankly what he was looking for—a young business man who might develop, and finally relieve him of much care. The arrangement was that he should come for two years as a clerk, subject to clerk's rules, which in this case was very hard, because he had to be at the factory a few minutes before 7 in the morning. He has to have a salary somewhat larger than he had received if everything went satisfactorily, and if at the end of two years nothing had been said on either side, no obligations were waived, each was free. He was simply on trial. The young man proudly said he would not have it otherwise.

The business went on. Before the two years expired the employer was satisfied that he had found that exceedingly rare thing, a young business man. What a number of qualities this embraces, including judgment, for without judgment a business man amounts to nothing. The employer stated to the young man that he had now arranged to interest him in the firm, was delighted with him, pleased with his services, and expressed his joy at having found him. But, to his amazement, the young man replied:

"Thanks, thanks, but it is impossible for me to accept."

"What is the matter? You suit me; do I not suit you?"

"Excuse me, sir, but for reasons which I cannot explain, I am to leave your service in six months, when my two years are up, and I intended to give you notice of this, that you might fill my place."

"Where are you going?"

"I am going abroad."

"Have you made any engagement?"

"No, sir."

"Do you not know where you are going?"

"No, sir."

"Nor what you are to do?"

"Sir, I have treated you well, and I do think I am entitled to know the real reason. I think it your duty to tell me."

The reason was dragged out of the young man: "You have been too good to me. I would give anything to be able to remain with you. You even invited me to your house; you have been absent travelling; you asked me to call often to take your wife and daughter to such entertainments as they wished to attend, and I cannot stand it any longer."

Well, the millionaire, of course, discovered what all of you have suspected, just what you would have done under the circumstances—he had fallen in love with the daughter. Now, in this country, that would not have been considered much of an indiscretion, and I do not advise any of you to fight much against it. If you really love, you should overlook the objection that it is with your employer's daughter, and that you may have to bear the burden of riches; but in the land of which I speak it would have been considered dishonorable for a young clerk to make

love to any young lady without the parents' permission.

"Have you spoken to my daughter?" was the question.

The young man scarcely deigned to reply to that. "Of course not."

"Never said a word or led her to suspect in any way?"

"Of course not."

"Well," he said, "I do not see why you should not; you are the very kind of son-in-law I want if you can win my daughter."

Very strange, but somehow or other, the young lady did not differ from papa; he was the kind of husband she wanted. Now that young man is a happy business man to day.

ROMANCE IN BUSINESS.

I have another story which happened in another country. Both the fathers-in-law told me these stories themselves, and proud men they are, and proud am I of their friendship. You see business is not all this hard, prosaic life that it is pictured. It bears romance and sentiment in it, and the greater the business, the more successful, the more useful, and in my experience, there is found more romance and imagination. The highest triumphs even in business flow from romance, sentiment, imagination, particularly in the business of a world-wide firm. The perfection of its work, the extent of its operations, and all these throughout the world; its ships on the various seas, or the enterprise that harnessed Niagara; or the banker supplying the government with gold. There is a picturesque and romantic side, believe me, to business.

The other story is so similar to the first that successful telling is impossible. You will all jump to the conclusion, and the details in these cases are nothing. It is as when I began to tell my young nephews about the battle of Bannockburn; there were the English and there stood the Scotch.

"Which whipped uncle?" cried the three at once—details unnecessary.

I shall not tell it at length, as I did the other, but it is precisely the same, except that the young man in this other case was not employed except in the ordinary manner. The young man's services were needed, and he was employed. He finally became private secretary to the millionaire, and with equally fatal results. In this case, however, the father asked this exemplary and able young man to look after his sons during his absence.

This necessitated visits to the residence at the country house and sports and games with the sons. My friend forgot he had a daughter, and he should not have done this. When you become not only heads of business but heads of families, you should make a note of this, and not think your sons everything. The private secretary who was requested to attend to the sons, somehow or other, getting his instructions verbally, seems to have understood them as having a slightly wider range. The daughter apparently needed most of his attention. But note this: These two young men won the confidence and captured the judgment and admiration of a business man first, and then fell in love with the daughters. You will be safe if you take matters in the same order of precedence.

CONCLUSION NEXT WEEK.

THE FIRST EASTER.

On the Spot Where was Witnessed the Triumph of the Risen Saviour.

St. James the Less, who was chosen by the Apostles as the first Bishop of Jerusalem, it cannot be doubted, took every precaution to preserve the identity of the spots rendered sacred by their association with the last days of Our Lord's earthly career, and it is certain his successors in the See during the earlier Christian ages, marked every notable spot of the way that was trodden by Christ's feet as He went from the court of Pilate to the summit of Calvary.

It was largely through the assistance that these marks afforded her, that the Empress Helena, when she visited Jerusalem, verified the site of the Crucifixion, with the co-operation of Macarius, then the Patriarch of the See, and erected thereon the magnificent Basilica of the Holy Sepulchre, which, with its chapels and altars, commemorates every incident connected with the sufferings, death and Resurrection of our Lord.

The Church of the Holy Sepulchre, has been compared to a royal mausoleum; but it is more than that. In shape, it is sixteen-sided, measuring about 26 feet in length by 17 in breadth; so that it is really a miniature church in itself, whose exterior shows the signs of the ages that have elapsed since it was erected, and whose interior is somewhat disappointing to the visitor. The most noticeable thing is the absence of the relics of the Crucifixion, which one would naturally expect to find in the church; but which are distributed in different shrines throughout the world. In lieu of these, there are many displays of gifts made to the shrine by pious pilgrims, many of these being costly ornaments which glitter and gleam in the light of the countless lamps that burn continually within the church and diffuse their mellow beams throughout its whole interior.

Opening from the main church are the chapels which commemorate the principal events that preceded the Saviour's death, bearing such names as the chapel of the Holy Cross, the Penitent Thief, the Passion, the Agony, Mary Magdalene and others; while, on another side, are shown a Gethsemane, the tombs of Adam, said to have been

supernaturally revealed: of Melchisedech, Joseph of Arimathea, Nicodemus, Godfrey de Bouillon and his brother Baldwin, with several other noted personages. Over the tomb of Adam, the Greeks have inserted a globe, marking, as they claim, the centre of the earth, and by that of Godfrey, de Bouillon are shown his spurs, sword and necklace.

In the centre of the church, beneath a rotunda, is the place of the Holy Sepulchre, enclosed in a temple of yellow marble, fifteen feet in height and twelve feet in length and breadth. No trace of a grotto, or cavity, is, however, to be seen, this fact being attributed to the changes wrought by the infidels during the time they had possession of the holy places, and to the additions made since by the Christian guardians of the place. This temple shows two chapels, one called the chapel of the Angel, in the centre of which is shown the stone that closed the Lord's tomb and was rolled away therefrom by the angel on the morn of the Resurrection; and the other the chapel of the Tomb, surrounded by large candles and ablaze with light, as well as fragrant with sweet perfumes. This chapel is but six feet square, so that it is altogether inadequate to accommodate the pilgrims who would fain kneel within it during the Mass which is daily celebrated there upon the altar that stands close to the right hand wall.

The chapel of the Resurrection is also small, hung with many lamps without and within, and showing on its front representations of Christ rising triumphant over death from the tomb. There are so many different shrines clustered about the Holy Sepulchre that, as one writer says, "It is no easy task to describe and locate them. They radiate in all directions, some on the same ground floor, and others reached by steps and passages. No holier spot exists under the heavens; and yet, in sorrow must it be said, not one in ten of the number that annually enter its portals, especially during Holy Week, can preserve an unruffled temper during devotions, for there is so much rudeness and tumult among the pilgrims striving to reach a shrine that it is necessary at times to demand the interference of the guards to assist weaker persons to enter in their turn."

Deplorable as this is, the eagerness of the pilgrims to assist at the ceremonies of Holy Week in these sacred shrines attests how vivid, even among those who have degenerated from the true Church, is the faith of the pilgrims in the great mysteries which are there so solemnly commemorated: for the Catholic who holds to Rome is not the only worshipper at Jerusalem in these days; pilgrims flock thither from all parts of the world. Schismatic, Greek and Russian are there; Copt and Armenian, and representatives of every religious denomination that the world has known have gone thither; and if they did not go with faith, they brought back with them something very much akin to faith; for if there be one spot in the world where infidelity and unbelief in Christ and His divinity are impossible, that place is Jerusalem, and more particularly the sacred spots where our Saviour suffered and died, was buried and arose victorious over death.

All cannot keep their Easter as those whose blessed privilege it is to adore the Saviour on the spot that beheld the glorious Resurrection; but faith that is active and warm requires no accessories of places and surroundings to see in the Easter the day which the Lord made and to exult and rejoice thereon.

EASTER REFLECTIONS.

BY CARDINAL GIBBONS.

The resurrection of Christ is the most signal and splendid evidence of His divinity. It is the keystone in the arch of faith, as it is the most brilliant luminary in the constellation of Christian faiths.

A certain religious enthusiast, named Leberaux, once submitted to Talleyrand a project he entertained of founding a new religion, and asked the French statesman's views as to the feasibility of the undertaking. "You will certainly succeed," replied Talleyrand, "and your name will go down with glory to posterity, as you fulfill the conditions which I propose."

"And what are they?" eagerly inquired the visitor. "You must first suffer, be scourged and crucified, and then rise on the third day. Do this, and your success is assured." This reply extinguished the zeal of the would-be reformer. The moral of the witty Frenchman's remark is, that as Christ alone, after entering the portals of the tomb, returned by His own power to life, He is without a rival in the annals of religion, and to merit the supreme adoration of mankind.

Our Saviour frequently predicted in attestation of His Godhead that He would rise again the third day after His death. To those that demanded a proof of His divine mission He answered, "Destroy this temple, and in three days I will raise it up." But He spoke of the temple of His body.

To the Scribes and Pharisees who sought for a miracle as an evidence that He was the Messiah He replied:—"A wicked and adulterous generation seeketh a sign, and a sign shall not be given it, but the sign of Jonas, the prophet. For, as Jonas was in the belly of the fish three days and three nights, so shall the Son of Man be in the heart of the earth three days and three nights."

That the chief priests and the Pharisees clearly understood the purport of our Saviour's prediction is manifest from the words which they addressed

to Pilate after the crucifixion:—"We have remembered that the seducer said, while he was yet alive, 'After three days I will rise again.'"

In His familiar conversation with His disciples our Lord frequently and without any figure of speech foretold His resurrection. On one of these occasions, "when they abode together in Galilee, He said to them, 'The Son of Man shall be betrayed into the hands of men, and they shall kill Him, and the third day He shall rise again.'"

That He rose again in fulfillment of these predictions is abundantly proved by the most overwhelming testimony. He appears after His resurrection to Magdalen, also to the women returning from the monument; He manifests Himself to the two disciples going to Emmaus; He appears to Simon Peter alone; then to all the apostles except Thomas, and again to all of them, Thomas included. Afterward He shows Himself to several of His disciples at the sea of Tiberias. He appears to the eleven apostles in Galilee on the mount, where He had appointed to meet them. St. Paul testifies that "He was seen by more than five hundred brethren at once." Lastly, He was seen by the eleven apostles, in whose presence He ascended into heaven.

It must be here noted that these manifestations of our risen Lord are so palpable and so frequent as to leave no possible room for doubt or cavil about the verity of His resurrection in the flesh. He does not present Himself before His disciples as a spectral shadow. His visits are not the sudden and transient apparitions of a disembodied spirit. He says to the incredulous Thomas, in the presence of his brethren, "Feel with thy fingers the wounds in My hands and in My side." A short time before He had gently reproved the doubting apostles in these words: "See My hands and My feet, that it is I, Myself."

For a spirit hath not flesh and bones, as you see Me to have." He continues to frequent their company for forty days, conversing with them, instructing them, eating and drinking with them.

The resurrection of Christ rests on so solid a foundation that it is proclaimed by every Christian sect and hereby, as well as by orthodox Christians.

The apostles were the principal witnesses of the Resurrection. It is important, therefore, that we should consider what estimate is to be formed of their character, what weight is to be attached to their testimony, what is their standing in the court of public opinion.

The truth of Christ's Resurrection must be tested by the ordinary evidence brought to bear in the examination of any historical fact. For most of our information we depend on the statements of others. The vast majority of the people of the United States know little of history; such cities as Pekin and Paris exist. The whole human race rely on the pages of history for their belief that Caesar lived and that Tyre once flourished.

We accept the veracity of a narrative when confirmed by a host of witnesses whose calm temperament gives no room to suspect the existence of a fervid imagination or a credulous disposition—witnesses who are disinterested, who have nothing to gain, but everything to lose, by deception. Now, such are the characteristics of the witnesses of the Resurrection.

The apostles cannot be charged with an overwrought imagination, blind fanaticism or imbecility. They were plain, blunt men, slow of belief, cautious and calculating. They were, in deed, rude and illiterate, but they were possessed of strong common sense and were endowed with a temper of mind which best qualified them to judge of a matter of fact like the Resurrection. We are not accustomed to select our juries chiefly or exclusively from the learned professions, but from men of sound judgment, without regard to their literary attainments. We cannot, therefore, suppose that the apostles were the victims of hallucination or deception in proclaiming the reality of our Saviour's Resurrection.

Nor can they be suspected of imposing on the credulity of their hearers. They had nothing to gain by deceiving the public, and everything to lose; for their earthly lot was a hard one. They could truly say: "If in this life only we have hoped in Christ, we are of all men most miserable." "For, God hath set forth us apostles, the last, as it were, men appointed to death."

Even unto this hour we both hunger and thirst, and are naked, and are buffeted, and have no fixed abode. And we labor, working with our own hands; we are reviled and we bless; we are persecuted and we endure; we are made as the refuse of this world."

Now, these same men had as strong a belief in the Resurrection of Christ as they had in their own existence. They regarded this event as the crowning miracle and the foundation stone of Christian faith. In their sermons they lay special stress on this fact as an all-sufficient and decisive evidence of the divinity of the Christian religion. They are willing to submit this truth as a crucial test case, to determine whether Christianity should stand or fall, and whether they are to be pronounced impostors or heaven-sent messengers. "If Christ be not risen again then is our preaching vain, and vain also is your faith. Yea, and we are found false witnesses of God, because we have given testimony against God that He hath raised up Christ."

They wrought miracles for the express purpose of vindicating the truth of the Resurrection, and, consequently, of putting beyond all doubt the claims of Christianity to the acceptance of

mankind. Peter and John on entering the beautiful gate of the temple restore to health a man who had been lame from his birth, and they profess to perform that miracle by the power and in the name of their risen Lord.

If civilized nations accept the verdict of twelve jurymen as the most approved and equitable mode of deciding questions of the greatest moment, how can we dispute the unanimous testimony of twelve Apostolic witnesses, who saw with their eyes, heard with their ears, and touched with their hands, the risen Lord; who devoted their life to the promulgation of this miracle; who preached it not in obscure corners, but in Jerusalem itself less than two months after the event had occurred; who converted thousands of hearers that had ample opportunities of testing the correctness of their declaration; who suffered stripes and imprisonment rather than deny it, and, finally, sealed their testimony with their blood?

The two great modern antagonists of the dogma of the Resurrection are Renan and Strauss. Renan, while reluctantly conceding that Jesus actually died on the cross, asserts that Magdalen was the dupe of a fervid imagination in declaring that she saw the Lord. He seems to forget that she was but one witness among hundreds of others who had beheld Him under a variety of circumstances. The faith of Renan's youth and early manhood and the scepticism of his latter years seem to keep up an unequal struggle in his breast. Hence, his statements and theories are a jumble of contradictions. He blows hot and cold in the same breath. On the same page he elevates and depresses our Saviour. He blasphemes while praising Him; and, like Judas, he betrays his once acknowledged Lord with a kiss of profuse panegyric. While we are admiring the delicious flowers of rhetoric which he lays at the feet of the Messiah, we find them suddenly withered by the breath of his malevolent cynicism.

Strauss, unable to controvert the cumulative evidence of our Saviour's manifestation after His crucifixion, has recourse to the desperate expedient of denying His death on the cross. He pretends that our Lord when taken down from the cross was in a state of syncope, from which He afterwards rallied. But this objection is scarcely worthy of serious consideration. The death of Christ is minutely described by the four Evangelists, including John, who was an eye-witness of the scene.

No one in his senses has ever disputed the fact that Caesar was slain in Rome nineteen centuries ago. Now, the death of our Saviour is corroborated by human evidence as strong as that which records Caesar's assassination. It was a public and notorious execution, occurring in Jerusalem, which then contained a population of over two hundred thousand inhabitants. It was superintended by Roman officials and witnessed by an immense concourse of bystanders, Jews and Gentiles, sympathizers and enemies. His death was openly and exultingly acknowledged by His adversaries, it was disputed by none of them. The tomb in which He lay was guarded by Roman soldiers, as well as by the emissaries of the high priests.

And, surely, those zealots, whose minds were sharpened by malice, and who displayed so much ingenuity and vigilant zeal in compassing our Redeemer's arrest and death warrant, would not allow their friendless Victim to escape their hands till they were assured that life was extinct.

Thus we see the resurrection of Christ attested by two incontrovertible facts, namely, the certainty of His death, followed by His living, visible manifestation in the flesh.

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