CHATS WITH YOUNG MEN. Catholic Columbian. INESS MEN AND SPECULATORS All pure coins have their counter the counterfeit of business is speculation. A man in business always gives value in return for his

revenue, and thus performs a useful function. His services are necessary and benefit the community; besides, he labors steadily in developing the resources of the country, and thus con-tributes to the advancements of the race. This is genuine coin. Speculation, on the contrary, is a parasite upon the labor of business men. It creates nothing and supplies When the speculator wins he takes money without rendering service, or giving value therefor, and when he loses his fellow-speculator takes the money from him. It is a pure gambling operation between It is a degrading to both. You can never be an honest man of business and a speculator. The modes and aims of the one career are fatal to the other. No business man can honestly speculate, for those who trust him have a right to expect strict adherence to ess methods. The creditor takes the usual risks of business, but not those of speculation. The genuine and the counterfeit have nothing in com-

That 75 per cent. fall of those who start in business upon their own account seems incredible, and yet such are said to be the statistics Although it is said that figures will say anything, still it is a fact that the proportion is very great. Do not think that I wish to discourage you against attempting to be your own masters and having a business of your own; very far from it. Besides, the coming business man is not to be discouraged by anything that anybody can say. He is a true knight who says with Fitzjames:

If the path be dangerous known, The danger self is lure alone.

The young man who is determined to be a business man will not be thwarted, neither will he be diverted into any other channel, and he is going to start and have a trial; he will ' spoon or spoil a horn " trying to make it. He resembles the young lady whose spinster aunt pointed out that marriage was a failure, and proceeded to prove it by numerous examples among their acquaintances. The young lady interrupted and said :

"Please, aunt, do not tell me about these, because that is the very thing I

wish most to find out for myself." So it is with the young man, not only about marriage, for most of you are determined in the same way; so about business, he must go ahead and find it Time enough to confine yourself to a life-long bondage as mere receivers of a salary after you have tried business, and really discovered whether or no you are one of the gifted who possess all the necessary qualities.

OPENINGS TO SUCCESS.

It is the career of the exceptional student which illustrates the pathway to success. We need not render our selves anxious about him; he is all He has been thrown into the sea, but he does not need any life pre-server; he does not need to be coddled. he will swim, he was not born to be drowned, and you see him breast the waves year after year until he is at the head of a great businees. His start, of course, is not at the head, is at the foot; fortunately so, for that is the reason his progress has always been upward. If he had started high knows that he knows it, and that make a continual ascent. It does not Sibley gives him, and he is determined that his employer should not, at least matter much how he starts, for the qualities within him are such as to produce certain effects in any field he enters. He goes forward upon a very small salary, performing certain small uses, indeed, much smaller than he thinks himself capable of performing, since he bears the certificate "Grad-uate of Cornell," but these he performs Some day in some way something happens that brings him to the notice of his immediate superior He objects to some plan proposed, and thinks it can be bettered in some way, or he voluntees to assist in a depart ment other than his own ; or he stays one day later at his work than usual or goes some morning sooner, because there was some part of the business that had not been entirely settled the night before, or there was something to start next morning that he was afraid might not be ready or just right, and he "just goes down early to be His employer has been somewhat anxious upon the point, and he, too, goes down early that morning and finds his salaried young man, showing that he does not work for salary alone it is not solely an affair of "hire and salary" for him; he is not that kind of a young man; he is working for the success of the business. Or it may be that some day his employer proes a certain mode of action in regard to a customer's account; perhaps the young man has started in the office. and has been asked to look after the credits, a most important part. employers wish to close this credit and perhaps embarrass the customer. This young man, known to the customer, has had to visit his place occasionally in the course of business, collecting his accounts, or trying to collect them, and the young man modestly says he is a splendid fellow, bound to succeed, does his business upon fair and wise methods, and only needs a little temporary indulgence to come out all right.

The employer has faith in the young man's judgment and ability. thinks it a rather strong suggestion for a clerk to make, but says to him, You look out for this matter, and see that we do not lose; but, of course, we concluded.)

do not wish to injure one of our custom ers; if we can help him without risk we wish to de it." The young man takes the matter in hand, and results prove he was quite right; the customer becomes one of the very best of all their customers; and one that it would require a great deal to take away from he firm.

Or, perhaps, the bright young man

have noticed the insurance policies upon the works and their dates of expiration; he finds the fact has been overlooked - that some of the insur ances have lapsed and are invalid. It is not his business, he is not paid to one sense—the narrow sense—that is the business of some other man, but he ventures to call attention to the fact, and suggests that the premiums b paid. But now mark the advantage of general reading, education. This young man has read the newspapers and reviews, and learns of several "sharp business practices" by which sometimes the insurer is defrauded of his insurance, and especially has he read of new methods and cheap plans of insurance. He suggests th would be well to change this and that policy to another and very solid old company. You see, gentlemen, the business man of this day has to read, yes, and study, and go to the roots of many things, that he may avoid the pitfalls that surround business upon every side. He would not be an em-

ployer worth having that did not note

what kind of a young man that was, although now in the humble guise of a

Suppose he is an electrician or en

clerk.

gineer and comes from Sibley, which is a good place to come from. In the great manufacturing concern so fortunate as to secure his services he has to do with some humble branch of the work, but he discovers that there are a few boilers which are not quite safe, and that the engines or motors are built upon false mechanical principles. and are very wasteful of fuel, and that one of the engines will soon give trouble; there is a foundation under it upon which he finds that the contractor has not done honest work; or drop ping into the works one night just t see that all was going well, perhaps he discovers that a man trusted by the firm has fallen into bad habits, and is not fit for duty, or perhaps is not on duty, and that an accident might thus happen. He feels it to be his duty to take action here and safeguard the business from the danger of an accident. He draws the plans which show some defects in the machinery, lays it before his employers with suggestions how to cure these, made upon the latest scientific principles that he had been taught in Stoley. The employer, of course, is very averse to spend money, and angry to learn that his machinery is not what it should be But although his anger explodes and envelops the young man for a moment. he is not shooting at him; when the debris clears off he sits down and learns from that young man what a few thousand dollars now might save and the result is that he tells the Sibley boy he wishes him to take up this sub ject and attend to it, and be sure to make it all right. That young man's ortune is almost as good as made already. He could not hide his light under a bushel if he tried, and the coming business man is not excessively liable to that sin, and does not want to he is business all over. affectation or false modesty about him.

this young man as the young man is in finding himself, and that is his em-He has now made two steps upward First, he has got a start, and, secondly he has satisfied his employer that he renders exceptional service, a decisive step; as the French say, "he has step; as the French say, "he arrived," and he is there to stay His foot is upon the ladder; how high he climbs is his own affair. He is among the few within the very threshold of the

upon that point, know less than he

lighten your employer. You cannot

keep such a young man as that back

and this, let me tell you, no employer

only one person as happy at finding

wishes to keep him back. There

You must never fail to en

the many advantages

whole business. There is a good deal to be done after this, however. This young man has zeal and ability, and he has shown that he has also that indispensable quality, judgment; and he has shown another indispensable quality, that his heart is in the business; that no other cause takes him from it; that he pushes aside the very seductive temptations which surround young men, and concentrates his attention, his time, his efforts, upon the performance of his duties to his employer. All other studies, occupations, and all amusements are subordinate to the business, which holds paramount sway. His salary, of course, increases. If he has happened to engage with an employer who does not fully appreciate such services as he has rendered, and is ready to render, other employers have not failed to note that here is that rare article, that exceptional young man, in the service of their rival, and it is possible that our young hero may have to change employers. It does not often happen, but it does sometimes, that a young man may have to do so rule, the employer is only too thankful that such a young man has come to him, and he makes it his interest to Confidence is a matter of slow growth, however, and it is a far cry from a high salary as a hireling into equality as a partner.-(To be

SOME THOUGHTS ON CERE-MONIES.

It is often said by Protestants and freethinkers that Catholic worship is encumbered with an abundance of use less and empty rites and ceremonies. which are alleged to take the place of that deeper devotion and piety Catho lic hearts are believed not to experi

But the real cause of such a criticism is none else than the lack of something very essential to a true religion in hearts who pronounce it. And what this is we will easily understand if we make it clear to us what the rea meaning of a ceremonial act is.

Most Protestant services are per formed with few, if any, ceremonies The ministers' sermon and the congre gational song constitute the whole service. Why is this so? How is it that people are satisfied with serving and worshipping God in such a man-

Human language is a means of ex pressing our thoughts. The words are, so to say, the forms in which our thoughts are cast, when we want to communicate them to others. But our thoughts, as well as our language, are imperfect, being both of them the work They therefore cor of finite man. respond to each other, so that we can easily convey our ideas to others by means of our words.

But it is not so easy to express in words our feelings as it is to do so with our thoughts. You have no difficulty to tell a person what you know for in stance in mathamatics or arithmetic. ootany or zoology, the technical terms of these sciences being perfectly satisfactory means of imparting your knowledge to others. But if you were a father or a mother and tried to tell your son or your daughter how much you love them and then made an attempt to explain to some one of your children's friends what is the inmost essence of parental love you would soon find that human lan guage has no words, by the use of which you could give them even faint idea of what that love is. haps, though, if your friend could ge a glimpse of the sparks of love in the mother's eye, when she clasps her first-born to her bosom, he would comprehend a little better the nature of your feeling at that moment.

And, indeed, the deeper our feelings are the more difficult does it become to find words for them. We either must suppress them and keep them to our selves or find other ways of expressing For the same reason a grea musical composition, if written down in words, and read from a paper de-prived of its melodious garb, would amount to nothing. All the impress-ion of it would be lost. And as general rule we might say that any at tempt to enclose a richer contents in a narrower form will result in a complete failure.

Now let us apply this principle to re ligion and religious ceremonies. The more intellectual a religion is, and the more it is confined to matters relating to this world and to temporal concerns the easier it is to express its doctrine in human language. A purely intel lectual religion, therefore, is in no need of any ceremonies. But, on the contrary, the more profound and divine a religion is, the more it treats on subjects not of this world, the more rich and all-embracing it is, the more it will be found impossible to empty a of its contents into the narrow torms of human speech. But what words are unable to express might appear plaine to you if borne to your soul on the wings of song, painted on canva made to blossom and unfold its frag rance in a ceremonial act.

This is one of the reasons why cere monies are necessary to Catholic wor ship. They are symbols. They te the worshipers in the church what n sermon and no lecture ever could ex They are the vesse plain to them. in which the highest religious truths never fully pronounced by hu man lips are contained, and from which they spread their scent and flavor even to the inmost recesses of our souls. They are no empty, but rather are their hearts empty who do not understand them Such people have no higher idea than which can be explained and full expressed by their words. ligion, therefore, being of this world worldly and imperfect, does not need any ceremonies

Not so with the Catholic religion How, for instance, could that greatest of all mysteries, the Holy Sacrifice of the Mass, bring you all its unspeakable blessings, were you only to read abou it in a book? But performed at the altar in the church with all it accompanying expressive rites, sym bolic acts and ceremonies, an impression does it not make on the minds and hearts of the faithful! The Protestants have abolished this most essential part of the service, as well as many other import ant doctrines, and retained only what seemed to them reasonable. Hence. their misunderstanding of the rea meaning of the ceremonies of the Cath olie Church.

The more true and sincere our inner religious life is the more will the beauti ful ceremonies of our Church mean tous, the more will we able to find in them. and the less empty will they appear Fill your whole soul with God and His love, and you will no longer complain over too many ceremonies, but rather over your incapacity of seeing the imdivine, inexhaustible truth they mean to bring you in living contact with Live a true and pure life in God and in the world and you will be glad to approach Him and to feel His presence in the

guided by His holy Spirit, has found it becoming to robe her highest and most precious truths.—A Convert in Chicago New World.

REV. L. A. LAMBERT. LL. D.

The Syracuse Sun Furnishes the Following Biographical Sketch of the Freeman's Journal Editor.

Rev. Father Lambert was born in Cookstown, Fayette county, Pennsylvania, February 11, 1835. His father came to America in 1811, from Ennis-corthy, Wexford county, Ireland, in company with his uncle the Rt. Rev. Dr. Lambert, second Bishop of St. John's Newfoundland. His mother, John's Newfoundland. Lydia Jones, was of English descent, her ancestors coming to this country with the colony of William Penn. Sh was a member of the Society of Friends until her conversion to the Catholic faith. In 1854 Louis A. Lambert began

his classical studies at St. Vincent's college, Westmoreland county, Pa., and finished his ecclesiastical studies in the archdiocesan seminary, of St. Louis at Carondelet, Mo. In 1859 he was ordained a priest for the diocese of Alton, Ill. Immediately thereafter he was appointed assistant pastor of Cairo, Ill., from which place he at-tended the wants of the Catholics scattered throughout the southern tier of the counties bordering on the Ohio river. and extending from the Mississippi to the Wabash. Shortly after, Father Lambert was appointed pastor of the cathedral at Alton. From there he was sent to the mission in Shawneetown, in south-eastern Illinois, which included the counties of Gallatin, White, Hamilton, Saline, Pope and Johnson. While in the faithful discharge of his duties the war of the rebellion broke out, and a commission was issued to him as chaplain of the Eighteenth Regiment of Illinois Infantry Volunteers, to rank as captain of Cavalry from July 1, 1861. He remained with the regiment through their campaigns in Missouri, Kentucky, Tennesse and Mississippi, sharing the perils of soldier life with other members of the regiment. He vas in the terrible battle of Shiloh or Pittsburgh Landing, and other en gagements, ministering to the spirit ual and temporal wants of the soldiers, and encouraging them and sustaining them in the duties that try men's souls After about two years' service in the army he was appointed pastor of Cairo, where he remained until 1868. leaving Cairo he taught moral theology and philosophy at the Paulist Novitiate, in Fifty Ninth street, New York City. From there he went to Seneca Falls, where he remained but a short time, when he was appointed pastor of St. Mary's church, Waterloo. In 1877 he founded the Catholic Times, at Waterloo, N. Y., a journal devoted to Catholic interests. The pa per at once took rank as a leader amongst Catholic journals, was edited with marked ability, and in a very short time secured a large circulation n Central, Southern and Western New York. Early in 1880, finding the worl growing on him, the Catholic Times

Lambert always retaining a friendly interest in his journalistic offspring Among his literary works is a very valuable book entitled "Thesaurus Biblicus: or Hand book of Scripture Reference," which is a mountain of scholarly research and patient toil The nature of the work does not make it in such popular demand as his "Note but it is none the less profound, and is most highly prized by all scholars and students of Scripture. Another work is a translation from the German, entitled "The Christian Fath-In these, and in many articles fo the press, from Father Lambert's pen shines forth the intellectual orightness of the author, while their one and sentiment impress the reader with his goodness of heart. It is no flattery to say that he ranks high in ne priesthood and in the community nat he is widely known as one wh ives in the serene enjoyment of a wellpalanced mind, a sound body, a health ul, and a well-cultivated intellect

Publishing Company of Rochester, was

organized, and the paper removed to

that city, Father Lambert relinquish

ing the editorial chair to Mr. Francis

O'Connor. In the fall of '81 the Times was consolidated with the Union of

Buffalo, and is now known as The Catholic Union and Times, Father

Always endeavor to be in the church few minutes before Mass begins n most instances there is absolutely no excuse for coming late to church People are not hurried or pressed by ther affairs on Sunday. If they reach he church five or ten minutes after he services have begun it is generally on account of an unreasonable fear of spending too much time in the house of God. Else, why the studious care which people take of leaving their nomes with barely sufficient margin to reach the church in time for Mass? Why do they use so much precaution lest they be too early? They are not gingerly about coming some minutes before the curtain rises at places of amusement. These same people waste several minutes and even hours during the day. But is the time a Christian spends in church before the ser vice begins wasted? By no means The few minutes' reflection and self communion before the priest comes t the altar is productive of the bes spiritual results. Indeed, it is often a mensity of the depth and richness of the difficult thing to come off the crowded street, sometimes hurried and often occupied with worldly thoughts, and then to kneel down with the proper disposition at the Sacrifice of the Mass The few minutes of preparation will ceremonial rites, in which His Church, greatly increase the spiritual advan-

tages to him or her of the Mass that follows such preparation.

A NATIONAL UNION OF CATHO-LIC YOUNG MEN.

New York, March 11 .- It is quite probable that at the next monthly meeting of the New York Archdiocesan Union of the Catholic Church a movement will be started to establish an or ganization in the Church similar to the Young Men's Christian Association Such a movement has been discussed for some time by various Catholic societies, and the delay in taking concerted action has been due solely to the fact that no one was ready to take the initial step.

It is pointed out that a Catholic young man on going to a strange city is lost, he having no one there to tak an interest in him. The Young Men's Christian Association has a secretary waiting for the stranger. He is cor dially helped where help is needed aided in getting employment, and suit able lodgings is found for him.

The idea is to erect in each city asso ciation buildings, where Catholic young men may assemble as they do in the Young Men's Christian Association, where reading-rooms shall con tain literature embracing newspapers, magazines and standard works, and where the young men of the Church may have a well-equipped gymnasium which is to be an especial feature to attract, as it will, so many who would otherwise remain away, and where men may obtain aid to employment or suitable homes when coming from other cities.

The president of the now existing Catholic Young Men's National Union, which is composed of representative of the many archdiocesan unions, is Rev. M. A. Cunnion, pastor of St. Raphael's Church. He and his brother, the Rev. Daniel C. Cunnion, president of the local Archdiocesas Union, are heartily in favor of the movement, and will, it is said, may out a definite plan for organization very soon. Many prominent Catholics here and in other cities are in sympathy with the plan and have ex-pressed their willingness to provide finances for its completion.

A Special Mercy of God.

Father Faber has the following beautiful story from the revelations of St. Gertrude. She heard a preacher in a sermon urge most strongly the absolute obligation of dying persons to love God supremely and to repent of their sins with true contrition founded on the motive of love. She thought i a hard saying, exaggerately stated and she murmured within herself that if so pure a love were needed, few died well, and a cloud came over her mind as she thought of this. But God Himself vouchsafed to speak to her, and to dispel her trouble. He said that at that last conlict, if the dying were persons wh had tried to please Him and to led a good live, He disclosed Himself to them so infinitely beautiful and desirable that love of Him penetrated into the innermost recesses of their souls, se hat they made acts of true contrition from the very force of their love for Him: "which propension of Mine," He vouchsafed to add, "thus to visit them in that moment of death I wish My elect to know, and I desire it to b preached and proclaimed, that, among My other mercies, this also may have a special place in men's remembrance.

Received Into the Church.

On last Sunday in St. Mary's Church Mr. O. K. Robertson, the Beale street grocer and cotton factor, was baptized cording to the rites of the Catholic Church. Mr. Robertson has been preparing for this ceremony for a number of years, and, although a close and energetic business man, he found some eisure time to devote to the study of ecclesiastical writers, Catholicas well as non-Catholic, and from comparison and observation, coupled with the counse and good example of a dutiful and exemplary wife, herself a Catholic. came to the conclusion, through conviction, he would become a member of that Church. Such converts have the genuine ring and are appreciated and respected, as they become thus no through any selfish motive or desire for favor or worldly emolument. -Memphis Commercial Advocate, Feb

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FIVE-MIN Pali THE WI My Father, if t except I drink it, Matt. xxvi. 42.) Slowly the sole passed away, a beginning of His

MARCH 28,

once again we sl lem, where we sl by a traitor's ha enemies: we sh upper room, eve ingly prepare fo legacy, His Bloo with us, the com flower of the fi thorns," who is a spot-our Jesu ing the weight o shall follow Him Him condemned for us, and final ood-stained with Him ascene out the city wal our tears with dying gift to us nailed to the ac to His last cry heart breaks work is done. It is through suffers thus. that he pays th wonder that as semani, and se world-our sins

f our posterity like a great av ness of that aw shrinks back, f and cries out tortured soul, pass away from moment, and compassion for adds, "Thy wi us the example season rolls ar well for us that stretch forth h finite wisdom the future fro him who seeks year, the next day has in sto

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suffering Jesu but Thy will ! And as we road of His Pa His sufferings ture suffered may not endu ove and mer this of us - v example and ful countenar bering hard on eartl

Him. "Thy will prayer wru heart. It was hood; is sa lives: oh! Holy Week t it with our v closest tie th

rest beyond .

Mon The month St. Joseph. saints of God in the mem life appear eyes. saw exempli and Mary b humble.

looked upon servant. Like all t joy of living the assuran merits of H life a certa heaven. And mee

the concert humbles h Look aroun of churches honor. No after Mary in her nece ence, or t lous inter there is no of the Chur and Mary,

worship.

Help you robust by co ill-health. children is Mother Gr sever fails.