

CHATS WITH YOUNG MEN.

Catholic Columbian. The continuation of Mr. Andrew Carnegie's excellent address on "Business," will be eagerly read by those who have perused the opening paragraphs:

THE CRUCIAL QUESTION. Let us trace the career of our future commercial prince a little further. This young man's services to the firm have been such as to render it necessary some day that he should visit his employer at his house. The employer has been dining at the Cornell dinner, and for some reason or other he thinks he had better not go down town to business next morning, but he asks the young man to come up, as there is something in his department about which he wishes to confer with the man who knows most about it. That is how our Sibley young man enters the house of his employer, and probably meets a very important personage, the employer's wife. She, of course, has heard about him, and so have the young Desdemonas in the household, you may be sure, and with a more attentive ear even than their mother, although they may not have talked much about him. They are not wholly deaf; in fact, there is nothing the matter with their hearing and not much the matter with their sympathies when a young hero is concerned, and Sibley is a real hero. He may be already the greatest hero that ever lived to one grand woman, a mother, whom he watches over and supports. Do not be disappointed if you do not meet the daughter at present, the mother is good enough as a beginning. Madam is much impressed with Sibley, and a few pleasant words are exchanged. This is another step, number three, in the young man's career. It is not long before other occasions arise which call the young man to the house, where he is now favored upon his merits by the household, and to whom his nature soon becomes known, and the master soon begins to ask himself: Is he honest and true? Let me pause here one moment. Gentlemen, this is the crucial question, the key-stone of the arch, for no amount of ability is of the slightest avail without honor. When Burns pictured the Genius of Scotland in "The Vision," these marvellous words came to him: Her eye, ev' th'ard on empty space, beam'd keen wi' honor.

No concealment, no prevarication, no speculation, trying to win something for which no service is given; nothing done which, if published, would involve your shame. The business man seeks first in his partner "the soul of honor." One who would swerve from the narrow path even to serve him would only forfeit his confidence. Is he intelligent? Is he capable of forming a correct judgment based upon knowledge, upon distant and far-reaching issues? Young men, yes, and old men, also, marry in haste sometimes, which is very foolish in both classes. But there is this to be said for the partnership, it is rarely entered upon in a hurry. It is not one or two qualities which insure it, but an all-round character, desirable in many respects, highly objectionable in none, and with special ability in one or two. The clever graduate of Cornell we have pictured just fills the bill, and young Sibley becomes a partner at last in the renowned firm of Pashthead & Co.

We often hear in our day that it is impossible for young men to become owners, because business is conducted upon so great a scale that the capital necessary reaches millions, and therefore the young man is doomed to a salaried life. Now there is something in view only as far as the great corporations are concerned, because an interest in these is only attainable by capital; you can buy so many shares for so many dollars, and as the class I address are not willing to remain forever salaried men, but are determined, sooner or later, to become business men upon their own account, as masters, I do not believe that employment in a great corporation is as favorable to them as with private owners, because while a young man can look forward to a huge salary in his service, that is all to which he can aspire. Even the Presidents of these corporations, being only salaried men, are not to be classed as strictly business men at all. How, then, can a young man under them be anything but a salaried man his life long?

WHERE TO LOOK FOR OPPORTUNITIES. Many a business which has long been successful as a partnership is put into a joint stock concern, and he shares are offered in the market, and professional men, guileless innocent of business, and sometimes women of a speculative turn, and I am sorry to say, many times clergymen and artists, are deluded into purchasing. The public buys the business, but they have bought the wrong thing. What they should have bought was the man or men who made the business.

You remember the Traverser story? A friend called the Traverser story? He wished to buy to clear his conservatory of rats, and when the dog fancier undertook to show him how this dog demolished these pests, one great big old rat chased the dog. Traverser's friend said to him: "What would you do?" Traverser replied: "B-b-b-buy the rat." The public often buys the rat. It would be an excellent study for you to read frequently the stock lists of miscellaneous companies. You will find some of the newspapers give the list, and then note the par value of the shares and price at which you may purchase them. It may be said that

this par value is upon fictitious capital. That is so only upon some instances; in manufacturing companies especially I think the reverse is the rule. The capital does not fully represent the cost of the properties.

But there are many corporations which are not corporations, many instances of partnership in which the corporate form has been adopted, and yet the business continued substantially as a partnership, and, comparing such institutions with the great corporations whose ownership is here, there and everywhere, we find a most notable difference. Take, for instance, the great steamship lines of the world. Most of them, as you who read well know, fail to make returns to their shareholders. The shares of some of the greatest companies have been selling at one-half and sometimes one third their cost. These are corporations pure and simple; and if we look at other lines engaged upon the same oceans, which are managed by their owners and in which, generally, one great business man is deeply interested and at the head, we find large dividends each year and amounts placed to the reserve fund. It is the difference between individualism and communism, between the owners managing their own business as partners and a joint stock concern of a thousand different owners ignorant of the business. The same contrast can be drawn in every branch of business, in merchandising, in manufacturing, in transportation by land as well as by sea. It is so with banks. Many banks are really the property of a few business men. These soon become the leading banks, and their shares are invariably quoted at the highest premium, especially if the president of the bank be the largest owner, as he is in many of the most remarkable cases of success. In such partnership corporations there is every opportunity for the coming business man to obtain ownership which exists in pure partnerships, for the owners of both manage affairs and are on the constant watch for ability.

In view of the fact that most forms of business are now in the corporate form, and their shares are bought and sold daily in the market, any one having a hundred dollars can become a steamship owner, or a steel rail manufacturer, or a bank owner, or a railway shareholder, or anything he likes. He can become interested in any branch of business. But such are the risks of business, especially in the corporate form, and the danger of investing, except one has intimate knowledge of the concern, that my advice to professional men, and to our employees, has always been to invest their money in real estate, or in homes, or in first mortgage upon property, and avoid risk. I should give exactly the opposite advice to you, because you start life determined to become business men. Invest your savings with your employer upon interest, and few points will tell as favorably upon him as the fact that you save and have confidence in him, and when opportunity offers invest them in the business, taking care, of course, first to know that the business is well managed, and especially that your employer is a rare judge of young men, as he must be if he discovers you. You should sink or swim with the concern if you once decide that it is capable of survival. Your preference should be to enter the service of a partnership, or of a corporation in form which is really a partnership, being managed by a few owners, but it does not matter very much where you enter, do not be fastidious, take what the gods offer, and begin if necessary with a corporation, always keeping your eyes open for a chance to become interested in a business of your own, and remember every business can be made successful, because it supplies some essential want of the community; it performs a needed office, whether it be in manufacturing which produces an article, or in gathering and distributing it by the merchant, or the banker whose business is to take care of and invest capital. There is no line of business in which success is not attainable.

A SECRET OF SUCCESS. It is a simple matter of honest work, ability and concentration. There is no question about there being room at the top for the exceptional man in any profession. These have not to seek patronage; the question is, rather, how can their services be secured, and, as with every profession, so in every line of business there is plenty of room at the top. Your problem is, how to conduct your business with just a little more ability than the average man in your line. If you are only above the average, your success is secured, and the degree of success is in ratio to the greater degree of ability and attention which you give above the average. There are always a few in business who stand near the top, and, fortunately for the Cornell graduate, there are always an infinitely greater number at and near the bottom. And should you fail to ascend, the fault is not in your stars, but in yourselves. Those who fail may say that this or that man had great advantages, the fates were propitious, the conditions favorable. Now, there is very little in this; any man lands in the middle of a stream which he tries to jump and is swept away; and another tries the same feat and lands upon the other side. Examine these two men. You will find that the one who failed lacked judgment; he had not calculated the means to the end; he was a foolish fellow; he had not trained himself; he could not jump; he took the chances. He was like the young lady who was

asked if she could play the violin, and she said she "did not know, she had never tried." Now the other man who jumped the stream had carefully trained himself; he knew about how far he could jump, and there was one thing "dead sure" with him—he knew he could jump far enough, at any rate, to land at a point from which he could wade ashore and try again. He had shown judgment.

Prestige is a great matter, my friends. A young man who has the record of doing what he sets out to do, will find, year after year, his field of operations extended, and the tasks committed to him greater and greater. On the other hand, the man who has to admit failure, and comes to friends trying to get assistance in order to make a second start is in a very bad position indeed. It is this fact that renders it so important that a student of Cornell should graduate with honors if possible, but always that he should graduate, complete, the task that he has begun, that he succeeds in the first great undertaking of a young man's life; that when he went to Cornell to become a Cornell graduate, he did what he set out to do. The first duty before you all, and not only the first duty, the first vitally important step in life, with a bearing upon your whole future career to an extent which it is impossible for you, looking only forward, to estimate, and only possible for one like myself, who can look backward, is to do what you set out to do at Cornell—your first patent of success is your graduating certificate, far more precious than any patent of nobility. Do not fail in this, because if you do, you enter life with failure written upon your brow.

COLLEGE GRADUATES IN BUSINESS. The graduates of our colleges and universities in former years graduated while yet in their teens. We have changed this, and graduates as a rule are older when they enter upon life's struggle, but they are taught much more. Unless the young university man employs his time to the very best advantage in acquiring knowledge upon the pursuit which he is to make the chief business of his life, he will enter business at a disadvantage with younger men who enter in their teens, although lacking in university education. Now, the question is: Will the graduate who has dwelt in the region of theory overtake the man who has been for a year or two in advance of him engaged in the hard and stern educative field of practice?

That it is possible for the graduate to do so also goes without saying, and that he should in after life possess broader views than the ordinary business man, deprived of university education, is also certain, and, of course, the race in life is to those whose record is best at the end; the beginning is forgotten and of no moment. But if the graduate is ever to overtake the first starter in the race, it must be by possessing stronger staying powers; his superior knowledge leading to sounder judgment must be depended upon to win the race at the finish. One disadvantage he must strenuously guard against, the lack of severe self-discipline of strenuous concentration, and intense ambition, which usually characterizes the man who starts before the habits of manhood are formed. The habits of the young man at college, after he is a man, and the habits of the youngster in the business area are like to differ. There is another great disadvantage which the older man has to overcome in the most successful business establishments. These will be found in operation there a system of strict civil service and of promotion without favor. It is, therefore, most difficult for one to find admission to the service in any but the lowest grades. One has to begin at the foot, and this is well, better for all the parties concerned, and especially better for the young graduate.

The exceptional graduate should excel an exceptional non-graduate. He has more education, and education will always tell, the other qualities being equal. Take two men of equal natural ability, energy, and the same ambition and characteristics, and the man who has received the best, widest, most suitable education has the advantage over the other undoubtedly. All of you being exceptional young men, or, at least, having the advantage of Cornell, we are bound to expect you to be. You should take note of the disadvantages under which you labor by being handicapped by a later start in the race, and sternly resolve that the superior advantages you have had in your training shall be brought into play and used to the uttermost to enable you to overcome the distance at the start and put Cornell's colors in advance at the finish.

Do Not Do This. Do not be induced to buy any other if you have made up your mind to take Hood's Sarsaparilla. Remember that Hood's Sarsaparilla cures when all others fail. Do not give up in despair because other medicines have failed to help you. Take Hood's Sarsaparilla faithfully and you may reasonably expect to be cured.

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ABOUT DRINK.

What Father Hordian, of Chicago, had to Say About It in a Recent Lecture.

"I venture to say that no priest has ever taken up the subject of which I am to speak to you to-night without first praying to God for patience. No vice is excused in so many foolish ways as is this one, and none has a larger or more general following. I certainly have no desire to offend you, yet I cannot minimize the truth. And that, truth I believe to be that no vice is so soul-destroying and none is so destructive of every kind of temporal happiness.

"I always approach the subject half in anger and half in shame. In anger because of the foolish excuses made for the habit. I ask a man if he is addicted to the vice. 'Oh, yes,' he replies, 'but I am not nearly so much addicted to it as hundreds of others.' As if there were an excuse! Think you that it palliates the misery of the sorrowing wife, who suffers from the abuse of a drunken husband, to know that other wives suffer in the same manner? Think you it makes the children contented who are sent to bed supperless because their father has spent in drink what he should have expended in food?

"Think you that the man who suffers the loss of a leg or an arm because he was intoxicated feels less pain and suffers less from the loss of the limb because he is not the only one who has similarly suffered? "I approach the subject with shame that so many of those in whose welfare, both temporal and spiritual, I, as a priest, take a deep interest are addicted to this vice. Do our people drink more than others? I do not wish to say, but I have a conviction that it would be difficult to change. In a sense, I do not care whether they do or not. I am ashamed and sorry that they drink at all.

"Why does any one drink? Compare the evil with any other evil of which you know and reckon its consequences by the same standards. Among the evil results which are charged to other evils are lost energy, wasted money, lost lives, pain, sorrow and anguish, demoralizing influences, scandals, wrongs inflicted on others, lost peace and happiness. Reckon the results of the liquor habit by the same standards, and what an appalling list of facts is presented. We have statistics, good enough in so far as they go, but no statistician can figure the sorrows of the wife at home. No statistician can figure the loss of self-respect which comes to the drunkard. No statistician can figure the number of home crimes which are locked up in the home and are never known, however they may be suspected, abroad. The statistics are alarming enough, but they are not all.

"I asked 'why does any one drink?' We are told that, it is because of heredity, but that cannot be the reason, because the children of hundreds of drunkards are sober men, and children of perfectly sober ancestors are frequently most debauched drunkards. We are told that many use it as a medicine. Undoubtedly this is true, but while many physicians prescribe it, many do not prescribe it, and those who advise its use advise it in small quantities.

"We are told that it is a food, that it makes a man better and stronger for the use of it. Yet the doctors tell us that it is not a food and that it nourishes the system in no way. That is not the reason.

"What, then, is the reason? I shall not attempt to say, but I believe that in the great majority of cases people drink because they see others drink and because they are asked to drink. Forsooth they take a most dangerous risk simply to oblige some person whom they consider a friend. Then, too, persons like you and me are responsible for some of it. We do not drink ourselves, perhaps, but we make light of the evil. We see a man staggering along the street, pursued by a dozen street arabs, and we laugh at his imprecations and at the ineffectual blows which he aims at his tormentors. And yet his children may suffer for food because of his beastly indulgence, and his wife may receive the full force of the blow which he was unable to strike the street boys with.

"The next day we meet the man, sober again, and we receive him among us with as much complacency as if he had never degraded himself. We say, 'Poor fellow, it's too bad he drinks, he is so good hearted.' Good hearted! Why, I tell you that that man has no heart at all.

"Now, what I want the young people to do is to steer clear of this terrible evil. Young men, take a vow that you will never touch it. You will never regret it. You will never lose anything by taking such a vow, and if you do not take it you may suffer untold miseries. And, young women, I want you to take a vow that you will never marry a man who touches liquor. Many will not take this vow, and many, I fear, will break it after they do take it. But could you look forward to the future you would do it. Do you marry for a home? What a home will you have! Do you marry for loving companionship? You will awaken to the fact that your loving companionship is a myth and that you have nothing but sorrow ahead."

A WARNING TO GIRLS.

There is one thing we sometimes see in the face of the young that is sadder than the ravages of any disease or the disfigurement of any deformity. Shall I tell you what it is? It is the mark that an impure thought or an unclean jest leaves behind it. No serpent ever went gliding through the grass and left the trail of defilement more palpably in its wake than vulgarity marks the face. You may be ever so secret in your enjoyment of a shady story, you may hide ever so cunningly the fact that you carry something in your pocket which you purpose to show only to a few, and which will, perhaps, start the laugh that, like a bird of carrion, waits upon impurity and moral corruption for its choicest feeding; but the mark of what you tell, and what you do, and what you laugh at, is left behind like a sketch traced in indelible fluid. There is no beauty that can stand the disfigurement of such a scar. However bright your eyes, and rosy-red your color, and soft the contour of lip and cheek, when the relish of an impure jest creeps in, the comeliness fades and perishes, as lilies in the languor of a poisonous breath from off the marshes. I beg of you, dear girls, shun the companion who seeks to foul your soul with an obscene story or picture, as you would shun the contagion of small-pox. If I had a daughter who went out into the world to earn her bread, as some of you do, and any one should seek to corrupt her purity by insidious advances, I would get down on my knees and pray God to take her to Him self before her fair, sweet innocence should sully under the breath of corruption and moral death. No body ever went to the devil yet by one big bound, like a tiger out of a jungle or a trout to the fly; it is an imperceptible passage down an easy slope, and the first step of all is sometimes taken when a young girl lends her ears to a sordid story or a questionable jest. Then let me say again—and I wish I could borrow Fort Sheridan's bugle to blow it far and wide, that every girl might hear—close your ears and harden your hearts against the insidious advance of evil.

Have nothing to do with the desecrate or with a comrade who seeks to amuse or entertain you with conversation you would not care to have "mother" hear, and which you would be sorry to remember, if this night the death angel came knocking at the door and summoned your soul away upon its lonely journey to find its God.—Amber.

Who are Real Catholics? The Church suffers not a little in the estimation of many good people for the lack of discrimination between those who are and those who are not Catholics. Who are Catholics, is by no means a superfluous question. There are many so-called Catholics who have no real claim to the name. No one is entitled to the name of Catholic unless he be a practical Catholic. The Church is a living organism, and she bestows Catholic life upon those only who are in communion with her, and her means of conveying this life is the sacraments. These are the only channels of her life, which is grace.

Unless, then, a man frequent the sacraments—in other words, is a practical Catholic—he cannot be said to be leading a Catholic life, and therefore has no title to the name Catholic. Faith alone is not sufficient; faith with out works is a Protestant, not a Catholic doctrine.

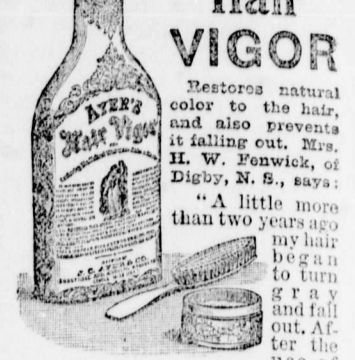
A man who believes in the Church and does not practice what she teaches and prescribes, is impractical and illogical, and his faith alone will not save him, nor does it entitle him to Catholic communion. He is cut off from the life of the Church and is not to be accounted Catholic. May a recreant enjoy the name of Catholic, and his misdeeds are immediately placed to the account of the Church? "This is your Catholic!" is sneeringly remarked by infidel and Protestant. But the fact is, that man is not a Catholic, nor does he in any sense respect Catholicity. He is no more Catholic than the sneerer himself. It is unfair and unjust to the Church to class such a man as Catholic, and then to attribute his failings to the faith which he never practices.

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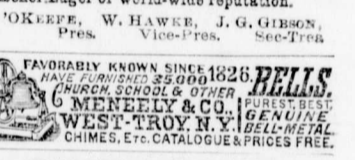
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MARCH FIVE-M

PRICHAS "Christ being things to come, b into the holies, demption." (Heb To-day, dea Sunday. Its that we are d which is set, th the purpose of memories the which the Week. It do Sunday, but turn our thou most sacred t what way we good of our s The first da Sunday. On tured into the and was greet the very sam afterwards Crucify Him Jerusalem the follow our L reaches the wishes us to at the foot of blessed and us: Go an your God ble the cruel sco which were p Behold Him cruel men; Apostles, dea Him nailed to high in the a in the wilde out with His bowing His ghost. His praying for I forgive them they do. Listen to t when He sa Father: "I hast Thou fo this week to Lord real to to your hear really to feel ing Lord! this can be f the Holy G given of His vided you R attention an These are which have we have the Our sins are they weight the ground, source of li what awaits us to get r are we to obness? Wh confidence c look to our alone wo sanctity at might well bling. It is only fested in the Christ that viction that return to carried our for our inu sins: the was upon I are healed. the events greater for other ever place. All by us: all voutly upo witness the the thought in our mi for me: ou obtain forf wean me fr order to b with sorrow order to heaven. Many pe up their s find it har however m sion may c which is to confession more? T so that you lively sen sufferings will not b but will h this life a Don't Dr. Schm ate's hom says: "T prove that admitted who, on a tion, bec cradle. "Tokay an the know Despite th and wan ally incre powers. I undertoo the use o organic a to such a sary to p cure' u World. Penita preparati illa passe should try