

CHATS WITH YOUNG MEN.

Catholic Columbian.

Mr. Andrew Carnegie, the great iron-master of Homestead, Pa., delivered an oration on "Business" to the students of Cornell University in Ithaca, New York, on January 11. It is so full of broad ideas, practical suggestions, and helpful thoughts, that space will be given to it here in all its fullness. Mr. Carnegie said:

BUSINESS.
Your President, who very despotically but wisely rules everybody connected with Cornell, has assigned to me, as one of its trustees, the duty of addressing you upon "Business."

Now Business is a large word, and in its primary meaning covers the whole range of man's efforts. It is the business of the preacher to preach, of the physician to practice, of the poet to write, the business of the university professor to teach, and the business of the college student to play football. I am not to speak of business in this wide sense, but specifically as defined in the Century Dictionary:

"Mercantile and manufacturing pursuits collectively; employment requiring knowledge of accounts and financial methods; the occupation of conducting trade; or monetary transactions of any kind."

The illustration which follows is significant, and clearly defines this view of business. It reads:

"It seldom happens that men of a studious turn acquire any degree of reputation for their knowledge of business."

But we must go one step further, more strictly to define business, as I am to consider it. Is a railway President receiving a salary, or the President of a bank, or a salaried officer of any kind, in business? Strictly speaking, he is not; for a man, to be in business, must be at least part owner of the enterprise which he manages and to which he gives his attention, and chiefly dependent for his revenue not upon salary but upon its profits. This view rules out the entire salaried class. None of these men are now men in business, but many of them have been; and most successful therein. The business man pure and simple plunges into and tosses upon the waves of human affairs without a life preserver in the shape of salary; he risks all.

CHOICE OF A CAREER.

There is no great fortune to come from salary, however high, and the business man pursues fortune. If he is wise he puts all his eggs in one basket, and then watches the basket. If he is a merchant in coffee, he attends to coffee; if a merchant in sugar, he attends to sugar and lets coffee alone, and only mixes them when he drinks his coffee with sugar in it. If he mines coal and sell it, he attends to the black diamonds; if he owns and sell ships, he attends to shipping, and he ceases to insure his own ships just as soon as he has surplus capital and can stand the loss of one without imperilling his solvency; if he manufactures steel, he sticks to steel, and he severely lets copper alone; if he mines ironstone, he sticks to that and avoids every other kind of mining, silver and gold mining especially. This is because a man can thoroughly master only one business, and only if he be an able man can he do this. I have never yet met the man who fully understood two different kinds of business; you cannot find him any sooner than you can find a man who can think in two languages equally and who does not invariably think only in one.

Subdivision, specialization, is the order of the day. You do not expect Prof. Corson to teach you mechanics; you go for this to Prof. Thurston, and going to him you need go to no one else, and you would be foolish to attend the lectures of Prof. Wilder on law, assuming that he would attempt to lecture upon that subject. Every man to his trade, or to his specialty.

I have before me many representatives of all classes of Cornell students. If I could look into your hearts, gentlemen, I should find many differing ambitions; some aiming at distinction in each of the professions: some would be lawyers, some ministers, some doctors, some architects, some electricians, some engineers, some teachers, and each sets before him as models honored names who have reached the highest rank in these professions. The embryo lawyers before me would rival Marshall and Storey of the past, or Carter and Choate of the present; the preacher would be a Brooks or a Van Dyke; the physician a Janeway or a Garmany; the editor would be a Dana; the architect a Richardson, and, having reached the top of his darling profession, his ambition then would be satisfied. At least, so he thinks at present. With these classes, I have nothing whatever to do directly to-day, because all these are professional enthusiasts. Nevertheless, the qualities essential for success in the professions being in the main the same which insure success in business, much that I have to say applies equally to all.

There remains among you the class who would sail the uncertain sea of business, and devote themselves to the making of money, a great fortune, so that you shall be millionaires. I am sure that while this may be chiefly in your thoughts, it is not all you seek in a business career; you feel that in it there is scope for the exercise of great abilities, of enterprise, energy, judgment, and of all the best traits of human nature, and also that men in business perform useful service to society. I am to try to shed a little light upon the path to success, to point out some of the rocks and the shoals in that

treacherous sea, and give you a few hints as to the mode of sailing your ship, or in rowing your shell, whether the quick or the slow stroke is the surer to win in the long race.

THE START IN LIFE.

Let us begin, then, at the beginning. Is any would-be business man before me content in forecasting his future, to figure himself as laboring all his life upon a fixed salary? Not one, I am sure. In this you have the dividing line between business and non-business; the one is a master, and depends upon profits, the other is a servant, and depends upon salary. Of course, you have all to begin as servants with salary, but you have not all to end there.

My young millionaires of the future, what, then, is your position when your professor certifies, with more or less mental reservation, that you know everything necessary to be known, and gives you a letter intimating that any business house, any manufacturing firm, which fails to secure your services can hardly hope to continue in the struggle, much less to succeed in competition with any other fortunate enough to induce you to give them the benefit of your Cornell education in business methods? You have some difficulty in obtaining a start, great difficulty as a rule, but here comes in the exceptional student. There is not much difficulty for him; he has attracted the attention of his teachers, who know many men of affairs; he has taken prizes; he is head of his class; he has shown unusual ability, founded upon characteristics which are sure to tell in the race; he has proved himself self-respecting, has irreproachable habits, good sense, method, untiring industry, energy, and his spare hours are spent in pursuing knowledge, that being the labor in which he most delights. One vital point more: his finances are always sound, he rigorously lives within his means; and last, but not least, he has shown that his heart is within his work. Besides all this, he has usually one strong guarantee of his future industry and ambitious usefulness; it is necessary that he make his own way in the world. He is not yet a millionaire, but is only going to be one. He has no rich father, or, still more dangerous, rich mother, who can, and will support him in idleness should he prove a failure; he has no life preserver, he must sink or swim.

Before the young man leaves college he is a marked man. More than one avenue is open for him. The door opens before he is ready to knock; he is waited for by the sagacious employer. Not the written certificate of his professor, for these have generally to be read, and are read within the lines, but a word or two spoken to the business man, who is always on the lookout for the exceptional young graduate, has secured the young man all the young man needs—a start. The most valuable acquisition to his business which an employer can obtain is an exceptional young man; there is no bargain so fruitful for him as this. It is, of course, much more difficult for only the average student; he has generally to search for employment, but finally he also gets a start. He is worth a million more or less.

EDUCATION WITHOUT MORAL TRAINING.

The following plea for moral training as a necessary factor in education, appeared recently in the *Seneca Falls Review*, a secular journal of ability and influence:

Education without moral training is hazardous. Along with the elevating influence of education upon some minds has gone a degenerating influence upon others. Some men, having been taught the elements of education, have pursued their studies with a good purpose and have obtained incidentally good moral training from their readings and from the occupation of their idle hours in study. Others, with different tastes, have used their ability to read to degrade themselves, and, instead of profiting from their studies, have suffered a loss of moral tone and fiber. Some have been inspired by a little learning to ambitious endeavors to improve their condition in life, and have labored zealously and sincerely to utilize the powers developed by education. Others have been spoiled for honest work through having been taught false accomplishments, with which they endeavor to live a life of ease, and, failing, help to fill up our prisons and almshouses.

Not infrequently education without moral training has simply multiplied the power for evil of those who are criminally inclined. The confidence men and orators, the worst class of criminals—those who deliberately set out to do wrong to their fellow-creatures—are nearly all educated, and some of them are especially bright and well educated. Book studies have had no refining influence upon them, nor was there any reason to suppose that they would. Moral guides are not to be found in spelling books or in arithmetics or in works on there. The ordinary school studies are addressed to the intellect, but the mind, having been cultivated, many employ its enlarged powers for moral or immoral purposes. For that reason moral training should supplement the education of the mind. To train the latter on the assumption that the educated man will do no wrong is to ignore the experience of mankind. This is not an impeachment of the schools or a reason for abandoning the efforts to extend educational influence, but it is

a reason why attention should be given, in or out of schools, to the moral training of children and for a complete abandonment of the complacent idea that education of the intellect suffices to lead men and women to keep the part of morality and duty. The two kinds of education should go hand in hand as helpmates to each other.

ANTICHRIST.

Rev. L. A. Lambert, LL. D.
Rev. and Dear Sir: Through your excellent medium, the *New York Freeman's Journal*, I should very much like to have your exposition of the following text of Scripture, which says in effect that "anti-Christ will come, and will lead men away from the true path by his preaching." Now, in what shape may we expect him, if he should come in our day, or in what shape, man or beast, is he to come when he does come?

(2) It is said that "in those days there shall be great tribulation," etc., "but for the sake of the elect these days shall be shortened." What does this mean, and who are the elect? Yours respectfully,
John Joseph.
90 Watt street, New York.

The word anti-Christ has two meanings. In the first sense it signifies one who falsely pretends to be Christ for the purpose of deceiving others. In the second sense it signifies an adversary, an enemy of Christ. Although this second sense is most frequently used in the New Testament, the first is also found, for, according to the prophets, the enemy or adversary of Christ will attempt to put himself in the place of Christ and of God. This, among others, is the sense of the words of St. Paul: "Let no man deceive you by any means; for unless there come a revolt first, and the man of sin be revealed, the son of perdition, who opposeth and is lifted up above all that is called God, or that is worshipped, so that he sitteth in the temple of God, showing himself as if he were God" (II Thessalonians, ii., 3, 4). To oppose oneself to God, to put oneself in the place of God, is the principle and law of sin. This usurpation, this opposition, will assert itself in a striking manner in the special organ of him who was a murderer and a liar from the beginning, in the man who will be, as it were, the incarnation of Satan.

We must distinguish between him who is called anti-Christ in the personal sense and whose appearance is expected at the end of the world, and the principle of anti-Christianism. By the principle of anti-Christianism is understood that principle which is born of sin and which, with sin, maintains error, and by this double tendency of sin and of error is directly contrary to Christianity, whose object is to destroy sin and error in the world. In this general sense the anti-Christian principle is as old as the world itself, since the fall.

In a more strict sense this principle dates from the origin of Christianity, for scarcely was Christianity manifested to the world when this opposition began against it. St. John, in his first Epistle, says: "As you have heard that anti-Christ cometh, even now there are become many anti-Christ. From the beginning Paganism and Judaism placed themselves in this opposition, the latter not discovering that it terminated in Christianity. St. John, in his Apocalypse, under the figure of Babylon, represents Paganism with its innumerable vices. (Apocalypse, chapters 17 and 18.) He represents Judaism under the figure of the old city of Jerusalem. (Chapter 11.) To Paganism and Judaism he adds the teachers and founders of systems and institutions which pretend to be Christian, but which, for that reason, are against Christ, His doctrine, His religion and His Church.

The Scriptures indicate in the following passages the signs by which anti-Christ will be recognized: "By this is the spirit of God known: Every spirit which confesseth that Jesus Christ is come in the flesh, is of God. And every spirit that confesseth not that Jesus Christ hath come in the flesh, is not of God; and this is anti-Christ of whom you have heard that he cometh, and he is now already in the world." (I John, iv., 2, 3.) "Many seducers are gone out into the world who confess not that Jesus Christ is come in the flesh; this is a seducer and an anti-Christ." (II John, i., 7.)

In this sense, and according to the signs given by the Apostle, it is certain that anti-Christianism has made immense progress in our day. Modern rationalism and its offspring, agnosticism, are essentially anti-Christian; not to speak of certain philosophical doctrines that are openly atheistic, and other doctrines, less sincere, which, notwithstanding their antagonism, pretend to be Christian, and mislead many by their religious pretensions.

Besides the anti-Christian principle, which acts in all periods of the Christian era, there is mention made in the Scriptures of a personage in whom this principle, when at its highest development, will manifest itself. This will be the epiphany of anti-Christ, of whom St. Paul says: "Who is lifted up above all that is called God, or that is worshipped, so that he sitteth in the temple of God, showing himself as if he were God." (II Thess., ii., 4.) "And then," adds the same Apostle, "that wicked one shall be revealed whom Jesus Christ will kill with the spirit of His mouth, and shall destroy with the brightness of His coming; him whose coming is, according to the workings of Satan, in all power, and signs, and lying wonders, and in all seduction of iniquity to them that perish because they receive not the

love of the truth that they might be saved." (II Thessalonians, ii., 4, 8, 9, 10.) Of this personage Daniel prophesies:

"When iniquities shall be grown up there shall arise a king of a shameful face, and understanding dark sentences. And his power shall be strengthened, but not by his own force; and he shall lay all things waste, and shall prosper, and do more than can be believed. And he shall destroy the mighty, and the people of the saints, according to his will; and his heart shall be puffed up, and in the abundance of all things he shall kill many. And he shall rise up against the prince of princes, and shall be broken without hand." (Daniel, vii., 22 to 28.)

Anti-Christ has been looked for in many circumstances, in times of calamity and at disastrous epochs, but we may consider of little importance all the traditions and legends about him, whether associate or not with the text of the Bible. Such are the apocalyptic calculations which designate the exact time of the end of the world, the time of the coming of anti-Christ, and all that concern the particular circumstances of his life, his parents, his birth, his personal appearance, etc.

It has been asked: Is anti-Christ simply a symbol of a principle contrary to Christ, which at the end of the world will declare open war against Christianity? Doubtless the principle hostile to Christ will at that time be generally adopted, but the Scriptures too clearly announce that those who adhere to the principle will be led by a person in whom the principle will have reached its highest development and in whom will be found its best representative.

To our correspondent's last question, what means "for the sake of the elect these days shall be shortened." These words were spoken by Christ and are found in Matthew, xxiv., verse 22, and they are generally understood by interpreters as referring to the siege of Jerusalem under Titus, A. D. 70. Unless the time of that siege had been providentially shortened and the massacre of the people thus stayed, none would have escaped death. The Roman conquerors ascribed their rapid success to some divine intervention. After Titus had entered the city and seen the strength of the walls, he declared: "We have had God for our assistant in this war, and it was no other than God who ejected the Jews out of these fortifications; for what could the hands of men or any machines do toward overthrowing these towers?" (Josephus, Jewish War Book, VI.)

The "elect" referred to were doubtless the converts in Jerusalem at the time—those who, according to St. John, confessed that Jesus Christ is come in the flesh, and that He is the Son of God.—N. Y. Freeman's Journal.

WHEN THE MONK DIED.

How His Monastic Brethren Acted in Past Ages.

In the "Durham Rites," says a contributor to the *Quarterly Review*, we read how before the high altar were "three marvelous faire silver basins hung in chains of silver." These contained great wax candles, "which did burn continually both day and night, in token that the house was always watching to God." Many and various are the estimates which men make as to the efficacy of prayer in changing or modifying God's purposes towards men; few will, however, be found to deny the moral beauty of this conception, which was the common heritage of all the monastic orders. The ideal of every monastery was the ideal typified by the Durham ever-burning lights: "The house was always watching to God." The well-known collects and prayers enshrined in the solemn liturgy of the Church of England are in large measure the prayers and collects prayed and sung for so many centuries by day and by night in the 1,000 abbeys and chapels of the monks. They were thus forever interceding "for all sorts and conditions of men."

But besides the perpetual prayers for others, a peculiar spiritual fellowship existed between the "religious" of the same order, and that on occasion should be varied, and that on occasional change from rule to fish is highly hygienic. As a rule we eat more meat than is good for us, and by so doing we lay the foundation of those diseases which have their origin in an excess of blood. Ask the victim of gout to what he attributes those pangs that make him writhe in agony, and you may be sure he will make answer that his arch foe was an overstocked table that groaned beneath the weight of venison and canvass back. Whoever heard of an ascetic hobbling round with a cane and invoking maledictions on his gouty tormentor.

Thus it is that science and common sense are in full accord with the views of the Church in the matter of fast and abstinence and that herein, as in all other things, she has given proof of her admirable wisdom.—N. Y. Catholic Review.

Not what we say, but what Hood's Sarsaparilla does, that tells the story of its merits and success. Remember Hood's cures.

LENTEN HYGIENE.

Although to a person who enters into the spirit of the Church in ordaining a season of fasting and penitential exercises, it may appear superfluous to seek for any other motive for practising the few austerities imposed upon us during Lent, still, if we can find additional incentive for doing so, it may not be quite amiss to consider them. The human body may be appropriately likened to a machine run at high pressure gauge. As long as its component parts work harmoniously together we push it to its utmost tension, not caring for the strain to which it is subjected. The food and drink we take are the fuel which supply the steam that works the machinery and it is needless to remark that no coal heater on board our crack liners shovels his black diamonds into the roaring furnace before him with greater energy and persistency than we exhibit in filling our over-taxed stomachs. We never bank the fires, but keep everything going at the highest pressure which the safety valve permits. Is it any wonder, then, that, sooner or later, some latent flaw in the machinery will declare itself and presage the approach of disaster? In a word we live too often, in the matter of eating and drinking, at a pace that kills, and ruins our system by over indulgence.

A witty Frenchman once defined dyspepsia as ingratitude of the stomach, but it would have been better described as a revolt against a kindness that is cruel. The man who has never curbed his appetite does not know the real enjoyment of living. Life should present sharp contrasts of lights and shadows in order to be rightly appreciated. The unbroken monotony of satiety cloy and dissatisfies us. It is for this reason that the pampered gourmet is constantly seeking for some new stimulus to give an edge to his blunted appetite, and impart a relish to viands that no longer appeal to the palate. Plain and wholesome food is eschewed and the cunning of the well-trained cook is invoked to make even the highly seasoned dishes of our modern kitchen still more alluring.

Now, when the Church set apart the season of Lent for fasting and abstinence, she afforded a most desirable opportunity for practising moderation in eating and drinking, of restoring tone and vigor to the system and giving a much-needed rest to our stomachs. Physiology teaches that eating to satiety is injurious and that it is better to stop at a point short of complete satisfaction. By so doing the gastric juice is called up to digest no more than what it is capable of rendering fit for assimilation and that the process of repair is more thorough. This teaching is in complete harmony with the practice recommended by the Church of mortifying ourselves by rising from the table with an inclination left to eat a little more.

In fact the whole scheme of fast and abstinence as ordained by the Church is eminently hygienic, and while it contributes to our spiritual vigor it also refreshes and invigorates the body. Besides by ordering periodical abstinence from meat the Church again places herself in line with the principle of physiology, for that science assures us that our dietary should be varied, and that on occasional change from rule to fish is highly hygienic. As a rule we eat more meat than is good for us, and by so doing we lay the foundation of those diseases which have their origin in an excess of blood. Ask the victim of gout to what he attributes those pangs that make him writhe in agony, and you may be sure he will make answer that his arch foe was an overstocked table that groaned beneath the weight of venison and canvass back. Whoever heard of an ascetic hobbling round with a cane and invoking maledictions on his gouty tormentor.

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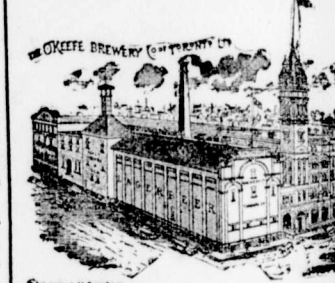
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