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# CHATS WITH YOUNG MEN. Opportunity Makers

It is a dangerous thing to wait for opportunities until it becomes a habit. Energy and inclination for hard work ooze out in the waiting. Opportunity becomes invisible to those who are doing nothing, or looking somewhere else for it. It is the great warker, the man who is alert for chances, that sees

me people become so opportunity-Some people become so opportunity-blind that they can not see chances anywhere—they would pass through a gold mine without noticing anything precious—while others will find oppor-tunities in the most barren and out of-the way places. A Theodore Parker or a Large Stape sees an opportunity to a Lucy Stone sees an opportunity to go to college in a chance to pick berries. One boy sees an opening to his ambi-tion in a chance to chop wood, wait on table, or run errands, where another sees no chance at all. One sees an opportunity to get an education in the odds and ends of time, even in a half holidays, which another throws away.-O. S. M. in Success.

A Noble Type. What would the complaining youth of What would the complaining youth of to day think of their chances in life if they were obliged to change places with young " Abe" Lincoln, the child of the backwoods? What if they found themselves in a rude log cabin, without windows, or floors, in the heart of the wilderness, far away from schools, churches and railroads, without news-eners, books, or money, without the papers, books, or money, without hews-prinary comforts, or even what we consider the necessities of life ! What consider the necessities of life : What would they think of their having to walk nine miles a day to attend a rude school in a neighbors' cabin ! What would they think of their chances for self-culture if they were obliged to secur the country on foot for fifty miles to borrow a few books, and then, after hard day's work, to read them at night by the light of the log fire ? What if they were obliged, with him, to start out on their careers with less than a single year's schooling ! Yet out of iron conditions, arose the greatest of the United States Presidents. In this inhospitable environment was built In up the finest type of manhood the world has ever seen.-O. S. M. in Saccess.

### Inventions due to Boys

Captain Cody, the inventor of the ane kite, who recently gave an aeroplane kite, who recently gave an exhibition at the Crystal Palace of his new man-lifting air machines, was considerably astonished when, on the morning of the trial, a couple of models of his invention came fluttering gayly over the grounds from outside sequent investigation, says Parson's Weekly, proved that the tiny dupli-cates had been built to scale the wall, by a couple of Penge youths, who had made mental notes of the principles upon which Mr. Cody's originals were onstructed while on a visit to the Palace some days previously. The boys had spent the whole of their pocket money in materials, had oc-cupied their spare time in putring the kites together, and had utilized the spacious coal yard attached to the Penge Railway Station for the conduct

of the preliminary experiments. Eli Whitney, the inventor of the cotton gin, got the germ of his great idea from seeing through the inter-tices of a hut an old negro work a handsaw among the freshly-picked cotton stored within. The teeth of the saw tore the lint from the seed easily and quickly, and young Whit-ney (he was barely thirteen at the time) realized at once that a machine workrealized at once that a machine work-ing a number of saws simultoneously would revolutionize the cotton-grow-ing industry. He said nothing to any-body, but set to works building models and experimenting. His difficulties were enormous, for he not only had to make his own wheels, cogs, etc., but he had also first to forge his own tools, and even to manufacture the paint wherewith to color his many

of the lucifer match. This happened while filling the position of lecturer on chemistry at the Castle Street Academy, Reading. He used to rise at 4 in the morning in order to pursue his studies and found the old fashioned Studies and found the old fashioned flut and steel extremely inconvenient. So, one day, he made a paste of phos phorus and other substances, stuck it on the end of silver of wood and found it would ignite on being rubbed against

any rough substance. Holden himself did not realize the importance of his discovery. Not so, however, a pupil of his to whom he showed it. This young ster, who chanced to be the son of a This young London manufacturing chemist, at once wrote to his father about it; and shortly after lucifer matches were issued to the world.

Lord Armstrong as a boy was in-tended for the law, but as it happened there was a water wheel of curious construction near the office where he worked and the armstrate marked in worked, and the man who owned it ex plained its mechanism to the inquisit-ive lad. He also explained to him an idea he had for utilizing the power of falling water in order to lift great weights. A few brief words set young Armstrong thinking. A little later he started experimenting. And the result

of it all was that there was perfected. in due course of time, the enormously powerful hydraulic crane, which was rendered possible the ambitious enter-prises of the modern builder. Last and most wonderful of all, comes

the case of the little Italian lad Guglielmo Marconi, who, seeing a confrere to perform certain tricks by means of electrical agency, was enabled not so very long afterward to astonish the world with wireless telegraphy. His first experiments were carried on in a field on his father's farm, and his apparatus consisted merely of tin bis cuit boxes set upon poles of varying heights, one of which was connected with a crude transmitter, and the other with an equally crude receiver. was in 1886, when he was in his four-teenth year ; and he was barely twenty one, a shy, modest, beardless stripling when he was in London explaining to the greatest scientists of the age great-est discovery of the century.

## OUR BOYS AND GIRLS. STORIES ON THE ROSARY BY LOUISA EMILY DOBREE.

### The Crucifixion. A FOOL'S PARADISE.

Giles moved away the screen prompt-ly, and the glaring March sunlight poured down upon a large, life-sized picture of the Crucifixion. For a mo-ment Cora could not speak. Although she had seen the subject represented hundreds of times in various ways, it had never struck her in all its dread

reality as it did then. "Stand here," said Giles, seeing by her face that she was impressed, and feeling a secret sense of satisfaction at it, "no, just here; that's right. I it, want you to get the right light. What do you think of it ?" he continued, for What he was anxious for her opinion though "Think of it!" said Cora in a voice full of emotion. "Well, I shall speak

the truth, Giles, and I hope you won't be offended. I think it's perfectly herrible; I cannot understand your painting such a thing !" "What do you mean, Cora?" asked

Giles. "I thought especially as you are a Roman Catholic, that you would have liked it. What's the matter with

"Everything," said Cora shudder-ing, "I mean it's so ghastly—so awful in the real sense of the word! I can't imagine why you need have painted it like that.'

" Oh, come," said Giles, brightening np, for his face had fallen considerably; "why, it's a great compliment to me to say it's awful, and all the rest of it, that's precisely what the real scene

the war and other hindrances pre-vented the invention from being act-ually placed upon the market until many years afterward, the first com-plete cotton-gin ever constructed ways and the death of death the deadful greenish and the death of death the deadful greenish and the death of death the death of death the death of death the death of d "Why paint it ?" asked Cora, who, seen death once, years ago when I was a child, and I saw a nun who was dying —and then all that," and she pointed to the holy figure on which the blood

## THE CATHOLIC RECORD

# A BULWARK OF PURITY. Last Sunday evening Rev. Morgan M. Sheedy, at St. Jonn's Pro Cathe-dral, Altoona, Pa., delivered a power-ful sermon on the subject of "The Con-fessional." The church was crowded with a most attentive audience, among whom were a large number of non Cath-We print the salient features of olics.

the address. There is no institution in the Catho Catholie Church to which the average non-Catholie Church with the exception of High Church Episcopalians, who at present practice it, has more deeply rooted antipathy than the prastice of auricular confession. He regards it as an unwarrantable invasion of the priv-acy of the individual conscience, an intrusian into the sacred domain of domestic life; as dangering and demoral-izing; a source of weakness to the will, and destructive of the habit of independence and spiritual self-reliance. The very name of the confessional carries with it to non-Catholics an unpleasant sound. I know that I am advccating with those outside the Catholic Church an unpopular cause in undertaking to plead in its behalf. Yet I am quite sure they will give me a fair hearing and listen with upprejudiced minds while I speak from my own knowledge of an institution with which, as peni-

tent and confessor, I have had some xperience. My object this evening is to state

as fairly and impartially as I can the manifold advantages to the individual and to try to remove, if I can, some of the misconceptions which prevail re-specting it, even among honest and edu cated minds. I have nothing to say to the "anti-popery" lecturer or to the professional declaimer against the "abominations of Rome," with whom the Catholic confessional is a favorite topic for abuse. Their manners and methods and the infamous literature bey scatter broadcast are quite suffic ient to condemn them.

The history of confession is too wide field to enter upon. This only will I say that Christians, from the very beginning, taking in their literal and ob-vious sense our Lord's words to His apostles. "As My Father hath sent me, even so I send you; whose sins you for give, they are forgiven them, and whose you retain they are retained," have al ways seen in the ministers of the Church the delegates and representatives of Christ, and have, in obedience to His command, made confession of their sins to them.

Early Christian literature is suffic-ient to show that the practice of con-fession prevailed from the first. Modfession prevailed from the first. Mod-ern investigation proves that even in the earliest times private sins were privately confessed. There is ample witness to the practice of auricular con-fession as prevailing in the east and west alike. This, I know, is denied; and we are told that the practice was introduced into the Church as late as introduced into the Church as late as the thirteenth century at the Lateran Council in 1215. The answer to this statement is this:

It would be absolutely impossible for the Church to impose such a practice upon the body of the faithful, or upon priests the duty of hearing confessions, if the obligation had not come down from the beginning and was not based on the most solid foundation—the ob-vious meaning of the words of Christ; would be no priest willing to here words of there would be no priest willing to hear con-fessions, even if there were found any who desired to practice it. The Lateran Council did not impose

the practice of confession ; what it did do was simply to determine the mini-mum that the Church required. It directed that confession was to be made at least once a year. To argue from the decree of this council, ordering that all Catholics shall confess their sins at least once a year, that auricular confession was never previously en-forced, is an utterly unwarrantable in-ference. It would be just as reasonable to conclude that if the new city government were to order that the paved streets of Altoona were to be washed at least once a week they had never been washed before. What the council did was to define, what had hitherto been undefined, what was the minimum of obligation for the faithful the world supernatural benefits attaching to the confessional, or of the sacramental over. So far for the point. I pass on to another: the natural origin of confession is to be found in an grace that flows into the souls of those who avail themselves of it. My chief object has been to note briefly the nainstinct of human nature, which leads us to communicate to others any strong emotion of the soul, any powerful influtural advantages of the confessional. - Catholic Mirror. Cora nodded. "Of course I know some painters go in for that kind of thing, but I can't see why they do." "Oh, well, said Giles, "I hate the impressionist school. It's all tommy rot. I go in for realism. I have been reading up the Cruci-fixion, unearthed a Bible from the library—'pon my word, I hadn't read so much of it since I was kid and made to learn it off like a parrot—and IMITATION OF CHRIST. OF THE DIFFERENT MOTIONS OF NATURE Son, observe diligently the motions of nature and grace; for they move very opposite ways and very subtlely and can hardly be distinguished but by a reau so much of it since I was kid and made to learn it off like a parrot—and I went to the British and studied books about the real mode of arbitish and studied books spiritual man and by one that is inter-nally illuminated. All men indeed aim at good and prean instance in point as is that of the murderer who approached the cradle of his victim's infant in order that he tend to something of good in what they do and say; therefore, under the appearmight whisper to a human ear the crime that he could no longer bear in silence. ance of good, many are deceived. Nature is crafty, and draweth away many; ensnareth and deceiveth them, and always intendeth herself for her Probably most of my hearers have lis-tened to the confidences of some friends who poured forth an honest and self ac cusing story of his or her past misdeeds. Relief comes to the burdened soul from such a revelation of confession. The end But grace walketh with simplicity, declineth from all, appearance of evil, offereth no deceits, and doth all things history of religious revivals, outside the Catholic Church, is invariably atpurely for God, in Whom also she rest-eth as in her last end. Nature is not willing to be mortified tended with some form or other of pubtion or private confersion. What are re-ligious "experiences" and "manifesta-tions of conscience" among some of the denominations but a confession of sins? The rapid growth of the practice of confession among modern High-Church Episcopalians is not a "mere imitation of Rome," but is the natural outcome being of Rome," but is the natural outcome of Rome," but is the natural outcome of religious earnestness and sincerity. Does not all this prove the necessity of providing some carefully guarded and recognized outlet for that instinct of human nature which leads one to Weariness is one of our greatest temp

give relief to his sense of personal guilt by some external manifestation of his evil deeds? And what a relief does not the burdened soul experience i How often does not a Catholic confes sor hear from the lips of those who had told some sad tale of sin the joyful ex-clamation, "Now, Father, I begin to feel better, since I have made a good confession?" The practice of confession thus becomes a natural, as well as a supernatural means of escaping from an intelerable and crushing burden. The speaker then dwelt at length on

many natural benefits that rough this ministry of reconciliation. The confessional supplies to the troubled soul in the person of the priest a father, a friend, and a safe guide; it affords a sure and safe resort to all who are in any kind of moral or intellectual distress; it is of incalculable benefit to young and old to find there one who will clearly draw the line between right and wrong and set the troubled conscience at rest. Further, every man feels from time to

me that he would like to have a chance turn over a new leaf-to start his e afresh. A fallen nature is ever inlined to fall. The best are simply those that sin the least. We all, from time to time, need to cleanse and purify our souls in this beautiful bath pro-vided for us by our loving Saviour. The confession corresponds nicely to this need. Whenever a soul says to itself, as the prodigal said : "I will go nome to my father;" whenever we are re

ved to give up guilty attachments, draw ourselves away from occasions of evil, we can go to a father and friend, who, in the name of the father of the prodigal, says to us, "Go in peace, our sins are forgiven you. Catholics know by experience that

they feel the same joy, the same relief, the same sense of being unburdened, that Mary Magdalene had when she heard from the lips of Christ Himself, se blessed words, "Thy sins are for en thee."

Further still, we all know that selfowledge is the hardest kind of know ge in the world to acquire. We just ify ourselves on account of our self-will, our personal interests besides our passions cloak and hide the evil in which we are from time to time imnersed. Now the man that examines his conscience in the light of God's law and the example of Christ and His saints, who then tells frankly and candidly all that he finds in himf of manifold evil, who opens his conscience to another-a friend self of that is calm and quiet, and who can advise him further as to the fulfillment of his duties, that man gains in the light of this examination, and of this nifestation of himself, a self-knowedge which otherwise he never could or would acquire.

Thus the Catholic confessional keeps a man face to face with himself, as one looking in a mirror who sees all his de-fects and deformities. In this way the confessional acts as a great preventative of evil. The average non-Catho lics knows that at the end of his life he must render an account to a strict Judge, but the judgment day is far off and there is plenty of time to arrange for that accounting. The Catholic sees in the corner of the church a little tri-bunal where he is obliged to humiliate himself and to lay bare the wounds and scars of his soul. This acts as a con-tinual check of the thoughts and desires of an evil character, as well as up on evil actions. Thus the confession is an enormous bulwark or barrier in the kingdom of Christ for the prevention of evil, as well as for its cure. In fine, it is an available tribunal where the thief is told to restore ill-gotten goods, and where the thief of honor or of affection -more guilty than he who steals the filthy lucre of the world—is obliged to make reparation, as far as possible, to

restore the good name of his neighbor injured by his biting tongue. The confessional thus is seen to be the great work of justice, and of repara-tion in the wold. We see in it that ju-dical branch of the great republic of the soul, a constant living tribute both to the great republic of the great republic of to the mercy and the justice of our di-

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plete cotton-gin ever constructed was built from those very models and plans, and with scarcely a single alteration. At Attercliffe, near Sheffield, in 1760, there lived a watchmaker named Huntsman, whose temper had often been tried by the defective quality of the watch springs. He some-times wondered if it wre not postimes wondered if it wre not pos-sible to make these articles of like nature, and at last came to the conclusion that if he cold only melt a piece of steel and cast it into an ingot, its composition would be the same throughout. He experimented, and at last succeeded. The supply created the demand. And ere long Huntsman was turning out cast steel ingots by the hundred of tons, and reasing fortune.

reaping a fortune. The workmen in the mills were paid The workmen in the mills were paid very high wages and were sworn to secrecy. Nor did they betray their trust—at least not wittingly. But one bitter night they gave shelter to a wan, half-frozen lad, dressed in tat-tered corduroys. He asked no ques-tions. Indeed, he seemed dozing most of the time in the warm glow of the furnaces. Nevertheless, when he went he took the secret of steel casting with him, and within half a dozen weeks there were as many mill own weeks there were as many mill own ers in Sheffield working the new process. Samuel Crompton, a boy of sixteen, copied the best feature of the spin-ning machine invented by Hargreaves

jenny and Arkwright's waterframe The raw apprentice lad was, however,

no match in cunning for the cotton lords, who soon found out the secret of his new machine and shamelessly robbed him of the fruits of his ingenu

by. Many years afterward, it is true, they used their influence to secure for him a parliament grant of \$5,000, but he was then a broken-hearted and dis-amainting and a security of the manual security of the security of t

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GINES C.

R CO. PSIA PSIA for them gow, Can rained from open, wounded flesh. "It's bluggy, eh ?" said Giles

about the real mode of crucifixion, and got together the most authentic records of what the scene was in reality, and I

of what the scene was in reality, and I thought I had done pretty well. I am sorry you don't like it, Cora mia." "Ob, Gilles, I am sorry you are dis-appointed, said Cora sweetly. "Of course I cannot say anything about the painting, as I am not an artist. I think it must be good. But I can't think if you wanted to paint a crucifixion at all why you need do it—well—that way." "Because that's as near the truth— the real thing—as near as painting

"Because that's as near the truth— the real thing—as near as painting can make it," said Glies firmly. "Uncle Dick sent me a crucifix yesterday," said Cora: "you must see it, Giles, a lovely ivory one, just per-fect, I think, and much nicer than those Munich ones which sometimes are very realistic; now in the ivory there is nothing to revolt one."

"Precisely. I know the style," "Precisely. I know the style," said Giles; "my dear girl, listen to me. If you and I had been in Jerusalem and witnessed the Crucifixion, we should, I flatter myself, have seen what is more cittle," propresented there in my faithfully represented there in my picture than in your beautiful crucifix. TO BE CONTINUED.

appointed man, to whom the money came too late to be of any real service. The late Sir Isaac Holden's inventions in connection with the wool-combing industry have almost ob-scured from the public's remembrance the fact that he was also the originator Let every Catholic fraternal insurance society insist on rates that will preserve the organization from bank-

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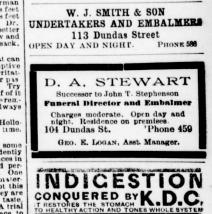
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