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well known fact that the majority of men who have risen to the highest positions in Church and State have

A Million-Dollar Scrap of Tissue Paper.

"Nevertheless." replied his employ

to a position in the ranks of the mil

Ridgewood, New Jersey. His ide

"An Idea" and Pluck.-H. H. Lewis

Success Easier Than Failure.

The principles that win success are

success. Success is easier than failure.

Self-Confidence.

They

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in Success.

CIATS WITH YOUNG MEN. along wherever he could. The power to please is a tremendous asset. What can be more valuable than a personality which always attracts never repels? It is not only valuable in business, but also in every field of life. It makes attractment and million It is astonishing how the world makes It is astonishing how the world makes way for a resolute soul, and how ob-way for a resolute soul, and how ob-termined man who believes in himself. termined man who believes in himself. termined man who believes in himself. termined as who believes in himself. termined as who believes in himself. termined as thing when he thinks he can't. can do a thing when he thinks he can't. termined as trong man who be-what can defeat a strong man who be-what can defeat a strong man who be-what can defeat a strong man who be-worth everything to the clergymen. No matter what career you enter, you No matter what career you enter, you can not overestimate the importance of cultivating that charm of manner, those personal qualities, which attract people to you. They will take the place of capital, or influence. They are often a substitute for a large amount of hard Not The Cleverest, But The Bost. work.-Success. Not The Cleverest, But The Bost. Mgr. Fox of Trenton, N. J., in the course of his address to the graduates of St. Charles' College, Ellicott City, Md., said: "Remember that it is not talent so much as industry and perse-verance that win success. It is a well known fact that the majority three who have risen to the highest

Power of Purpose.

We all can measure the outward tri We all can measure the outward tri umph of a man's life, but we rarely measure the forces out of which the triumph sprang. Men suddenly emerge into the blaze of fame, and then the world wakes up and wonders how it all happened. There is no such things as luck in any world over which God positions in Church and State have been prominent not in intellect, but in character; not the eleverest man, but the best. The world owes less to the so-called great men than to the truly good men. In any great public crisis the people look for de-liverance not to the most intellectu-ally gifted, but to men of character, men who are known for their how sides. What, then, is the secret? is purpose. The great victories which men praise are always won first of all in a man's own soul. The great men who stamp themselves ineffaceably on the ages are always the men who are capable of conceiving a purpose clearly and of following it courageously through evil and good report. You may sweep ally gifted, but to men of character, men who are known for their hon-esty of purpose, prudence and fear-lessness in pursuing right. The man who is discouraged by failure will never climb high the ladder of sucaside as relatively trivial all questions of the range of their gifts, the scope of their intellectual life. The great their intellectual life. The great thing which you have to reckon with is the immense strength and heroic per-sistence of their purpose.—St. John Monitor.

Monitor. Symptoms of Failure

A Minon-Donar Scrap of Tissue Paper. One alternoon, several years ago, a young clerk in a small facey goods shop in Troy, New York, dropped an enve-lope to the floor while waiting on a wo-In the streets and in the stores we meet people, daily, whose histories we do not need to know to foretell man customer. "Be careful, James," admonished the their future. A physician who has been trained for years to note every phase of an illness, often can tell the proprietor of the shop, who was stand-ing near; "that envelope contains a first time he sees a patient, by the symptoms which crop out here and there, just what disease he is sufferbit of tissue paper representing a million dollars." Both the clerk and the customer both the clerk and the customer smiled at what they considered a little joke on the part of the proprietor. The former retorted :--"A million dollar-, Mr. Franklin? Shucks! it's only a 'New Idea' pat-tern?" ing from, and can prescribe without the least conversation with the patient. These symptoms are so unerring that they are like guide boards which point

they are like guide boards which point straight to the disease. It does not take a very practiced eye to see that a young man who is profane, who has rough manners, looks er, "it is just as I said. I read in the morning paper that the sole right to manufacture and sell that bit of tissue untidy, slouchy and seedy, who dawdles about the street corners or sits in the stores and tells questionable stories, paper hereafter has been bought from the inventors and original owners for one million dollars." is marked for failure. He has symptoms is marked for failure. He has symptoms of failure in its most chronic form, and there is really no chance for his success without radical reform, which, after his habits have become fixed, seems What the man did not tell his clerk. what the man that hot ten his clerk, because he did not know it, was the re-markable and extremely interesting story of how a man with an idea and the pluck to carry out his convic-tions rose within five years from poverty

almost impossible. The symptoms of failure are as marked as the symptoms of success. When you see a young man neatly, al-though, perhaps, cheaply dressed, who goes along with energy and acts with dispatch, who is polite and attentive, whose words are well chosen, and who lionaires of the country. The man is A. J. Pearsall, now the largest landowner was the making and marketing of popu is always industrious, it is as easy to har dress patterns for ten cents, and the speedy culmination of his efforts was the purchase of his rights by a his success as it is to predict predict typhoid fever when a patient manifests every symptom of that disease in its rival company at a price estimated at most aggravated form. a million dollars.

Some Helpful Thoughts.

If you have great talents, industry will improve them; if you have but vill moderate abilities, industry will supply their deficiencies.

Optimism grows with knowledge. There is enough visible good in the world to put the gloomiest in good heart, and the invisible good is greater than can be seen through the most rose-colored glasses.

The principles that win success are very simple and few in number. They are easily remembered. Here they are; First, industry, but not overwork; sec-ond, willingness to profit by the exper-ience of others: third, ability coupled with modesty; fourth simple and cor-rect habits; fifth, honesty politeness and fairness. Any one of ordinary ability who practices these rules cannot avoid success. Success is easier than failure. Be courteous even to the trouble some individual who is always in your way. God sends him to you.

Be good natured, benevolent. Keep a cheerful expression of countenance, even when alone.

Be sure that your success will never rise bigher than your confidence in yourself. The greatest artist in the Nothing appears to me so heroic as world could not paint the face of a madonna with a model of depravity in his mird. You can not succeed while doubting yourself or thinking thoughts if failure. Cline the model of depravity in his soul in his hands, regulating its doubting yourself or thinking thoughts |y his soul in his hands, regulating its failure. Cling to success thoughts. Fill your mind with cheerful, optimistic pictures – pictures of achievement. -pictures of achievement. unworthy of his hear This will scatter the specters of doubt and fear and send a power through you which will transform you into an achiever. No matter how poor or how benned in you much a stouthy down achiever a stouthy down benned in you much a stouthy down achiever a stouthy down achieve hemmed in you may be, stoutly deny the power of adversity or poverty to keep you down. Constantly assert flatter, a thousand hopes which delight, keeping himself firm against the seductions of commerce and the force of example, and, always master of himself, denying his heart any little-ness capable of dishonoring an inheritor your superiority to your environment. Believe in yourself; feel that you are to dominate your surroundings. Resolve that you will be the master and of Heaven.-Massillon. To those who are about to enter the solve that you will be the master and not the slave of circumstances. This "ery assertion of superiority —this as-sumption of power,—this affirmation of your ability to succeed—the attitude To those who are about to enter the world's hard school of experience, we would say, have ccurage. Hard knocks will come, but let your motto be nil desperandum. Success is not easily attained, even by the most brillant. Sticktoitveness is the quality most necessary. Someone has aptly said there is a liference between making a living and making a life. Anyone can that claims success as an inalienable birthright —will strengthen the whole man and give great added power to the combination of faculties which doubt, fear, and lack of confidence undermine.-O. S. M. in Success. living and making a life. Anyone can make a living. To make a life success-ful requires more than ordinary capability If there are ingratitudes in life, if well-meaning and high motived people are sensitive to ill deserved censures and misunderstandings, let them reflect that all this happens in the cess of their own character-building. They need pluck and stamina and They need pluck and sounds and patience. They may not have got these qualities on the playground at school. Such discipline, must come

THE CATHOLIC RECORD

suited to helping boys in the wear and tear of school life, its peculiar tempta-tions, its difficulties and struggles, which are as intensely real as any that

The preacher had held up to his hearers the example of our Blessed Lady on the Feast of the Visitation. After receiving the wonderful tidings After receiving the wonderful tidings from the Angel, and the great mystery of the Incarnation being enacted, she had at once hastened to perform an act of self-denying charity, namely that of going to see her cousin St. Elizabeth. The preacher had dwelt on the fact that simple actions of kindness prompted by a love of God and one's neighbour, were pleasing in His sighs and that of His Holy Mother. Great

things might not be possible to many, but the small acts of charity which lay in the power of every one to perform brought with them a blessing. Tom was a practical boy, and as the words returned to his mind and the general impression of one of the lessons of the feast returned to his memory, has thought he would try to remember it when he said his beads, and look out for opportunities of exercising this virtue.

One good thought generally leads to another, just as a bad one seldom stands alone; and Tom remembered Father Moore having once said before him something also on this subject. Mrs. Hamilton had been deploring her in-ability to give some money to the poor and the church, both of which so and the below in the second of the second se each person, every good action, thought or word, was in reality building up the

walls of the church, and forming a portion of its strength because part of its holiness. Tom had not time to go on thinking of these things, as presently Willie appeared on the scene. He was a tall,

slight boy, with a thoughtful face. "Let's go and have a game of tennis," said Willie. "All right. But we must wait for Winnie, as she is talking to some one in the drawing room, and she wants to

go. After a little time Winnie came out,

and after a fittle time within a show out and after going back to the house for tea, the three set off for the tennis field, which was not far off. "It was such a bore talking to Mrs. Weston; she's as deaf as a post. I am quite hot with having should to her." "What did she want you for ?

"What did she want you for?" "Oh, to see me, that was all. Too stupid, I call it, to expect that I should care to see her." "Well, you didn't stay long," said Tom, "I don't think you need grum-ble."

Tom, "I don't think y-ble." Winnie shrugged her shoulders.

"No, I escaped as soon as ever I could. Well, isn't it lovely having such weather for the holidays? We can do no end of things. There's a pienic to Grindy woods next week, the Randells and Masons are having it, and they want us all to go. A big treat. Won't it be scrumptious?" "Lolue 1".

"Jolly !" "Then there's to be a tennis tourna-"Then there's to be a tennis tourna-ment next week, but that's a smart affair, and I shan't go, though Agatha may, if she has a decent frock. She hates going unless she has. I don't care what I wear, but still I don't feei at home with gay people." "Well, I don't think the Everly qual-ity need frighten you," said Tom.

ity need frighten you," said Tom. "That's the good of being a boy, you don't care a rap for that kind of thing." "Oh, well, we shall have a high old time," said Winnie contentedly; and

the boys looked equally pleased. Tom absolutely loved the holidays, and was seldom happier than when he could close his books and give himself could close his books and give nimself up to the joys of dolee far niente when it was too hot to play tennis, cricket or golf, or walk about. He yearned for a big cle, needless to say, but the state of the family finances did not permit of his even dreaming of such a thing, and his do do dole and to content

AS TO " ADORATION." N. Y. Freeman's Journal.

A correspondent writes :

"On reading The Glories of Mary,' which indeed is a very good book from which I have received great consola-tion, I have noticed on page 333 a tion, I have hoted on page 555 at prayer to the Most Holy Virgin, in which I find the words, 'I adore thee, O great queen.' Is that correct or an error in printing? I call your atten-tion to it that if an error it may be corrected."

The word "adore" as here used by St. Lizouri is perfectly correct. The Standard Dictionary defines "adore" as follows:

To render divine "Adore, 1. honors to; exhibit or express homage, nonors to; exhibit or express homage, veneration, or reverence to; worship; as to adore the Blessed Trinity. 2 To feel or exhibit profound regard or affection for; lowe or honor with in tense devotion as the child adores the mother.

"And Enid loved the queen, and with true heart, adored her."-Tenny son, Enid st. 1. Synonius: See admire, praise, wor-

ship. Adorer, one who adores, especially a

lover. The Encyclopædic Dictionary gives as the second meaning of adore : express intense veneration for a created being, as a real or imagined hero, or a person of the opposite sex from one's own. "The great mass of the population

abhored Popery and adored Mon-mouth." (Macauley, History, Ch. v.) From these definitions it will be seen that the word "adore" has two meanings; that it is a common term express ive of two acts whose objects are es sentially, infinitely different.

Considered in their object, there is therefore as great a difference between these two acts, expressed by the word "adore" as there is between the infinite and the finite and infinite difference

This difference depends on the intention of him who adores or worships. If his act of adoration or worship has God for its immediate object, it takes its character or nature from the object

and is supreme, absolute, divine wor-ship-called by theologians latria. If his act of adoration or worship has for its object any finite, created being, it takes its character or nature from the object and is not absolute or supreme, but relative worship. It is limited by the limitation; of the object, and is relative by reason of the relation which the object worshiped bears to its ultimate cause, its Creator, God, the only object of supreme and absolute markin. This relative worship is

worship. This relative worship is called theologians Dulia. Those who imagine that the term

adoration or worship can mean only supreme, divine worship, and no other kind or degree, are misled by their ignorance of the meanings of the word. They should consult their English dictionary; they need not go further. But if they wish to consult theology they will find practically and essential-

ly the same principles in reference to adoration. Theology tells us that adoration is an act by which one exhibits a proper submission to another in acknowledgment of the dignity and

excellence of that other. This dignity and excellence can be natural and human, as that of kings, presidents, governors and others in positions of great responsibility as well as men of great genius and learning. Or this dignity and excellence may be created

dignity and excellence may be created supernatural, as that of the angels and saints, whose excellence is a gift of God. Or, finally, this dignity and excellence may be divine, supreme, infinite and absolute. The first, or civil adoration of wor-ship, is that of civil rulers or law-makers whose dignity comes from the birth office of responsibility which they knowledgment of excellence in the Holy Scriptures, "And when he (Ab-raham) had litted up his eyes there appeared to him anding nea him ; as soon as he saw them he ran to meet them from the door of his tent, and adored down to the ground." (Genesis 18-2.) Again, "God give thee (Jacob) of the dew of heaven and thee (Jacob) of the dew of heaven and of the fatness of the earh abundance of corn and wine. And let people serve thee and tribes worship thee; be thou lord of thy brethren." (Genesis 27-28, 29) Again, "And the sons of the prophets at Jerico, who were over against him, soeing it, said : The spirit of Elias hath rested upon Eliseus. and coming to meet him, they wor-shipped him, falling to the ground."— (iv, Kings 2-15.) Again, "Then King Nebuchadnezzar fell upon his face and worshiped Daniel."—(Daniel, 246.) Again, and it came to pass, when Peter alling down at his feet, worshiped im." (Acts, 10-25.)

object of the worship was God Who sent them. There is a third kind of adoration which is proper to the Blessed Virgin Mary by reason of the unique dignity of her divine Maternity. She is the mysof her drine Materney. She is the mys-terious link that united the Son of God in blood relationship to humanity. As a chosen instrument of God in the mysteries of the Incarnation and kig-demption she stands out alone and high here all the shifters of Adam. The above all the children of Adam. The adoration given to her is to a creature, but to the most holy, pure, resplendent

graceful creature that ever came from the creative hand of divine Omnipo-tence. Being a creature, the adoration or worship given to her is relative, by reason of her intimate, maternal re-lation to God the Son, the Redeemer of our souls. This worship is called by the theologians Hyperdulia, because it is above, of a higher degree, than that given to the less exalted, though holy

creatures of God. The fourth kind of adoration is that given to God Himself, the source and toundation of all the dignity and excel-lence of all the creatures that come from His creative hand; Whose supreme and infinite dignity and excellence are the ultimate object of the adoration of all those who adore the excellence, spiritual beauty and holiness of those favored creatures who are the work o His hands. This supreme worship of God, the cause of all that is true, beautiful and good, is called the adora tion of Latria. To love, honor, serve and obey God

is not incompatible with loving, honor-ing, serving and obeying those of his creatures whose positions of authority in the civil or religious order command our respect and obedience, or whose excellent qualities command our admiration. In the same way, the divine, absolute adoration or worship which belongs to God alone is not incompatible with the relative adoration of worship given to some of His creatures who have been honored by Him in a

special manner. Hence, in view of all we have said, the words in St. Ligouri's prayer, "I adore thee, O great Queen," are per-fectly correct, being relative to her Divine Son in whom the act of adoration ultimately rests; as honor to the work of art is honor to the artist.

What is idolatry? It is putting a creature in the place of God, and giving to it the supreme advation or worship which belongs to God alone. It is, so far as a frail creature can effect it, a dethronement of God and

a worshiping of false gods. Now, if after explaining the meaning of dulia, or relative adoration, your Protestant critic still carps and insinuates that you are an idolatar, tell him to follow the example of Nebuchadnezzer, and go to grass.

IMITATION OF CHRIST.

THAT WE OUGHT TO DENY OURSELVES, AND IMITATE CHRIST BY THE CROSS.

As much as thou canst go out of thy-self, my son, so much wilt thou be able to enter into Me.

As the desiring nothing abroad brings As the desiring noting about brings peace at home, so the relinquishing thysell joins thee interiority to God. I will have thee learn the perfect re nunciation of thyself according to My will without contradiction or com

plaint. Follow Me: I am the way the truth

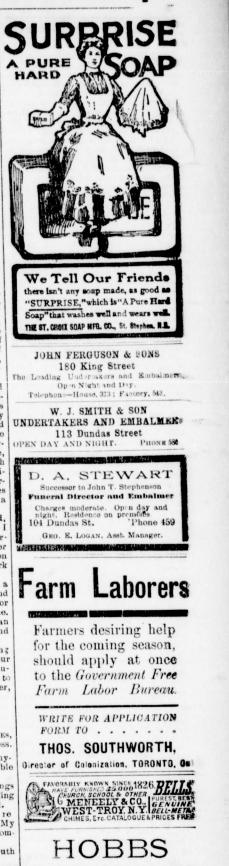
and the life. (John, xiv. 6) Without the way there is no going, without the Truth there is no knowing, without the Life there is no living. I am the way which thou must follow, the truth which thou must believe, the

life which thou must hope for. I am the Way inviolable, the Truth infallible, and the light which hath no end.

SUMMER COMPLAINTS.

The very best medicine in the world for summer complaints, such as chol-era infantum, diarrhon and dysentry is Baby's Own Tablets. During the hot weather months no wise mother should be without a box of Tablets in

the house. These troubles come si





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Perfection.

A friend called on Michael Angelo who was finishing a statue. Some time afterwards he called again : the sculptor was still at his work his friend locking at the figure exclaimed, "You have been idle since I saw you last." "By no means," replied the sculptor. "I have retouched this part, and polished that, I have softened this feature, and brought out this muscle ; I have given more expression to this lip, and more energy to this limb."

The Art of Pleasing.

top induce every iwe be bottle every iwe bin deses of a wine-sful after each meal at bed-time will re-e your appetite, give refreshing sleep and d up your general "Well, well," said his friend, "but all these are trifles." "It may be so, "seplied Angelo, but recollect that trifles make perfection," and that perfec-tion is no trifle." Wholesale Druggith

less" NOUNCING ster onary 30c. paid CORD OFFICE, , ONT.

OUR BOYS AND GIRLS. STORIES ON THE ROSARY

By LOUISA EMILY DOBREE. The Visitation.

"While most arts require long study and application," says Lord Chester-field, "the most useful of all-that of pleasing — requires only the desire." One of the greatest investments one can make is that of attaining a gracious can make is that of attaining a gracious manner, cordiality of bearing, gener-osity of feeling—the delightful art of pleasing. It is infinitely better than money capital, for all doors fly open to sunny, pleasing personalities. They sunny, pleasing personalities. They are more than welcome; they are

Many a youth owes his promotion or his first start in life to the disposition to please, to be accommodating, to help

latter were disposed to lend them. They had a capital game of tennis, and came back by the church. Father Moore, who was looking out of his study windows, came out to them and ettled the question of the serving at Mass to the satisfaction of the boys.

"Wasn't it piping hot in Manchester to day Father ?" inquired Winnie, who to day Father?" inquired Winnie, who was an observant child, and thought the old priest looked tired. "Yes, very hot indeed. Not a satis-factory day altogether." Winnie longed to ask why, but for-hore.

bore. "Missed my train in the first in-stance, and when I got there found some hopes in which I had been indulg-ing were dashed, and that has dispirited me," said Father Moore, for he knew that as far as the church interests and availate were concerned he had three and rather shore gave a sad since after asking so many questions that I began to wonder after all if he was not a journalist, and interviewing me for a

a journalist, and interviewing me for a paper, he gave me a pound." "Mean old thing !" said Winnie in-dignantly; and the boys expressed their longing to pitch into the individual.

TO BE CONTINUED.

A Pretty Custom.

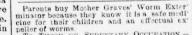
AN ACT OF CHARITY. But as he lay there a train of thought, started by Winnie's words, sent him back a tew weeks to the school chapel and a sermon to which he f had listened more attentively than was his wont for, truth to tell, he was this word fidgety in church on warm days, and that had been a very solltry one, with thuder not very far of. But the voice of the preacher came back to him, and he remembered a little of what had been said. It had been very simple and plain, quite

In all these cases the worship was an In all these cases the worship was all acknowledgment of excellence or authority. And in no case was the worship idolatry. The second kind of adoration-dulia

-is of the saints and angels. We have lso examples of this in the Bible. And the two angels came to Sodom in the evening, and Lot was sitting in the gate of the city. And seeing them he rose up and went to meet them, and wor-

gate of the city. And seeing them he rose up and went to meet them, and wor-shipped prostrate to the ground." (Gen-esis, 19.1.) Again, "Forthwith the Lord opened the eyes of Balaam, and he saw the angel standing in the way with a drawn sword, and he worshipped him falling flat upon the ground." (Num-bers, 22.31.) Again, "He (Joshua) lifted up his eyes and looked, and behold there there stood a man over against him, with his sword drawn in his hand. And Joshua went unto him and said: Art thou for us or for our adversaries? And he answered, No, but I am prince of the hosts of the Lord, and now I am come. And Joshua fell on his face to the ground. And worshipping said, What saith my Lord to his servant. "(Joshua, 5.13.15.) In all these cases, as in in civil ador-ation or worship, these was no idolatry.

and unless promptly checked too often prove fatal. Baby's Own Tablets act almost like magic in these cases, and speedily remove all cause of danger. Mrs. Alex. Poulin Caraquet, N. B., says: "I think Baby's Own Tablets the best medicine in the world for chilthe best medicine in the world for chil-dren I have used them for cholera infantum, teething and other troubles, and it is astonishing how quickly they relieve and care these aliments." An occasional dose of Baby's Own Tablets will keep the stomach and bowels right and prevent summer complaints. No mother need be alraid of this medicine —it is guaranteed to contain no opiate mother need be alraid of this meatrine —it is guaranteed to contain no oplat, or harmful drug. It always does good —it cannot possibly do harm. Be sure that every box bears the full name Baby's Own Tablets and picture of four leaf clover on the wrapper around the box. Anything else is a dangerous substitute. Sold by all druggists or sent by mail at 25 cents a box by writ-ing the Dr. Williams' Medicine Co., Brockville, Ont.



Brockville, Oht. Parents buy Mother Graves' Worm Exter-minstor because they know it is a safe medi-cine for their children and an effectual ex-beller of worms. To THOSE OF SEDENTARY OCCUPATION.— Men who follow sedentary occup stions which apprive them of fresh air and exercise, are more prone to disorders of the liver and kild. neys than those who lead active, outdoor lives. The former will find in Parmelee's Vegether Pills a restorative without question are easily procurable, easily taken, act expeditionely, and they are surprisingly cheap considering their excellence.



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