

CHATS WITH YOUNG MEN

DON'T
Don't you say that it won't be done,
Don't you say that it can't be won,
Don't you join with the ranks that shrink
From life's demand that we toil and think.

Don't you stumble at can't, but keep
On, right on, to the golden steep.
Don't you doubt, as the rest have done,
Don't you dream that it can't be won,
Don't you stop when you ought to try,
Don't give up, if you have to die.

Don't you be with the can't brigade,
Shy, untrusting, and half afraid.
The thing that is right to do is done,
The thing that is right to win is won,
Don't you say that the thing is too great.

Don't you pause as afraid of fate,
Don't you be like the lost who sing
There is no way you can do the thing.
Don't belong to the fellows fine,
Who wait all day in the weary line,
Don't you ebo the thought they hold—
This "can't be done" is a lie they've told.

Don't you follow a lead-like that,
But show your spirit and doff you hat.
Don't you stop at a thing half way
With only this on your lips to say,
Don't you dream that it can't be done,
Don't you fear that it can't be won.
The farthest goal and the highest peak
Are yours if you trust as you sing and seek.

"COLLECTION"

There is and always must be a financial side to religion. Land must be bought for Church purposes, buildings erected, and these must be kept in repair, must be sufficiently heated, must be furnished with suitable equipment. Interest on mortgages must be promptly paid, and every one who gives his time and labor to the service of the congregation must receive the income which his work deserves.

hospital; you want them to do their duty to you and to those who are despoiled and rejected of men, to establish schools, hospitals, and asylums, to feed the poor and to clothe the naked, and to spend their whole life-time like the divine Master in doing good to their fellow-men and yet, when they ask you for what is only a pittance, to help in all these great works, you grumble and complain. Is such action fair, just, honorable, manly Catholicity?

It is certain that the great works of charity which are the special glory of the Church are seriously hampered by the thoughtless, the indifferent, the grumbling and the parsimonious attitude of people who can contribute and will not do so. Observe, please, that the word "give" is not used; we mean a "contribution" and not a "gift" the distinction is very important. — The Pilot.

HOPEFULNESS

God has outlined this divine virtue in granting us a naturally hopeful temperament. Among the kinds of men we know, none is more lovely than he who has a peacefully hopeful character. He looks on the bright side—waa side but that is God's side? As we hear that the darkest cloud has its silver lining, so must we say that God always sees that side, for He is enthroned beyond the clouds. Heaven's door is iron on our side and golden on God's side. — Wisdom as by one of his characters in Fabiola.

In religious activities the busy, pushing man is the hopeful man; and he is the thriving man. He alone has daring plans for God's cause. Difficulties do not daunt him, because his temperament follows the easy way. A man and his grace have no place in a saint's supine calm. He never takes counsel of an energetic friend—it seeks out a minimizing confidant for its perplexities and a temporizing negotiator for its scruples, instead of abounding in plans it overflows with excuses. Resolutions are abundant in proportion to the vacancy of hopefulness. A safe man, such a one is sometimes called—safe he is because he keeps at a safe distance from the firing line. He can boast that he has never been knocked down—for he is always lying flat on the ground.

OUR BOYS AND GIRLS

THE MERCHANT'S NERD

Some years ago a merchant advertised for the kind of boy that used to be plentiful when he was a boy himself. He regretted how he used to get down to the store bright and early, light the fire, sweep and dust, and do anything else that was expected of him, in return for two or three dollars a week. The \$3 boy was looked upon as a sort of gold mine, and very few were to be had.

The merchant remembered also that he could spell well, write a plain readable "hand," and had some ideas about his geography; he was respectful to his elders, and he depended upon to run an errand without spending the morning on it. On the whole he was an honest, dependable little employee, and as the years went on he rose in rank until he was in business for himself. But before he had reached the old style errand boy he had noticed that the old style errand boy was not being turned out of the homes and schools any more—that is in any considerable numbers. Now and again he appeared, and whoever had the luck of getting him wouldn't part with him.

The merchant had seen an errand boy, a boy who had been in the last decade of his own service as an employer, and he had tasted the bitterness of being despised as a "back number," "old fogey," "stick-in-the-mud," etc., because he insisted on a day's work for a day's pay. He wasn't democratic enough to accept "hullo," instead of "Sir," and "nothing doing" for an answer to an important message. Another changed relation between errand boy and employer—named as such in the modern boy's estimate—was that the former no longer came to learn; in fact he came prepared to teach, or, to use his own words, "to put the boss wise." When the "boss" refused this service, in lieu of what the keys on his desk, he is likely to find the instructor in whom gone on a new quest for a job.

His successor is apt to open negotiations for the place with the query: "Say, what's in it for me?" Or he stipulates for time off to take in ball games in summer or to arrange for dances in winter, and he suggests that the book-keeper substitute for him when pressing engagements crop up unexpectedly. If the book-keeper is an "old stiff" and declines to substitute, he finds himself the victim of a system of persecution devised by the errand-boy; or the "boss" again finds himself under the necessity of advertising for a boy.

And that is why the merchant wants to go back to the good old times and get a good old boy. Some of their descendants must be heirs to their sterling qualities. There are places waiting for them, yearning for them; and we hope this merchant and many more will have their hearts gladdened by the discovery of just the kind of a boy they want in the graduates of 1912. Old times, old manners, and the boys who typified the best in both.—Sacred Heart Review.

DON'T CRITICIZE OTHERS

Did you ever see such an ugly hat or such an unbecoming one? I suppose it was made up in the country somewhere, and she doesn't know any better. "Sh! She'll hear you." The warning came too late. The small ears turned a pink that Hazel had criticized into crimson. Madge was distressed and for a moment even Hazel

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felt a little ashamed of herself. Then she laughed. "What difference does it make?" she said, "I'll never see her again." In that conjecture Hazel was right. The girl with the unbecoming hat changed hers at the junction and they did not see her again. The probability is that their paths will never cross in the future, and if they did none of the girls would be likely to know it. But that was not the end of the incident as far as Hazel was concerned. Two days later she went to call on Mary Stewart, a new-comer in the town, whose father had purchased one of the fine old residences of the place. In spite of her father's wealth and position, Mary was a sweet, unspoiled girl, and Hazel fell in love with her from the start. Mary was quite as pleasantly impressed. "I believe I shall be good friends with her," she told her mother. "She's such a lady-like girl."

Mrs. Stewart was silent for a moment. Then she said reluctantly: "I'm afraid you're mistaken, dear." Mary stared. "Why, didn't you like her, mamma? I don't see what there was in her manners you could object to." "Nothing to-day, Mary. But unfortunately I got behind her in the train the other afternoon when she commented on the appearance of a girl near her in a tone that was perfectly audible. She seemed to think that because she was not likely to see the girl again it did not matter whether she hurt her feelings or not. A lady would not have felt that way."

Hazel never knew why it was that her friendship with Mary Stewart made no progress. It was a pity she could not have realized that though we may part company with those we have treated unkindly or discourteously, we can never get away from the consequences of the act itself. PUTTING OFF "What made you stop right in the middle of your sentence, and then start talking about something entirely different?" The questioner laughed and her friend joined in as she replied to the puzzled query. "If I think in time I make it a rule never to say to-day the mean thing that can be put off until to-morrow," she explained. "By to-morrow it is out of date, and does not get said at all."

Which goes to prove that putting off is a certain sort—is not always the bad habit we have used to believe it. How about the falsehood that tempts? Put off until a quiet moment, it is easily banished forever, and one can be honestly glad that he did not "do it now." What of the doubtful amusement? Put aside until one has time to investigate or think it over, it loses its lure. Whoever repented of the dishonest deed put off until later reflection or great courage came to conquer it? O, yes, putting off is a certain sort—is a pretty good thing. Some things there are that must be settled on the spot. Others there are which can be most easily put off—and killed later on with mustered strength and courage, which, perhaps, were lacking at the earlier moment.—The Comrade.

EXPLAINING USE AND ABUSE OF SACRAMENTS AND SACRAMENTALS

In his Pastoral Letter at the beginning of Lent, Most Rev. Dr. Whitehead, Archbishop of Liverpool, gave some good instruction on the Sacraments and Sacramentals, emphasizing the misunderstanding and improper use of the latter, even by many Catholics. There are (the Archbishop said) two mistakes which Catholics not infrequently make. The first is made by those who disdain to use Sacramentals at all. The Sacramentals are seemingly so trivial and insignificant in themselves, their use not involving necessarily any special prayer, that some fall to see how such things can be a means of grace. On the other hand, a much more common mistake is the mistake of those who attach to Sacramentals an efficacy they do not and cannot possess, degenerating at times almost into superstition. Amongst these there are some who regard a Sacramental in the light that some non-Catholics regard and use a charm or talisman—namely, as a thing that will protect the wearer from all sorts of harm. It is such as these who, receiving by post a copy of an unauthorized prayer to which are attached a variety of blessings for those who copy it, and untold evils for those who refuse, with nervous superstition will obey the behests of the sender rather than commit the prayer to the flames, its fitting destination. It is, again, some will have a crucifix blessed, as they term it, "for a happy death," and believe not simply that the person carrying it devoutly may obtain a plenary indulgence at the hour of death, but hope that they may lead, they will be the end obtain final perseverance, and die in the friendship of God.

TEMPERANCE IMPRESSIVE PLEDGE-TAKING IN SAN FRANCISCO

An impressive scene in San Francisco is described as follows by a correspondent of the Monitor of that city: "With hands uplifted before the altar of God in St. Mary's Cathedral, recently, 500 uniformed members of the League of the Cross Cadets and a junior auxiliary 1,200 strong renewed their solemn pledges of temperance, and bound themselves to abstain from the use of intoxicants for another year. The pledge was administered by the Rev. Richard Collins, spiritual director of the organization. "It was the first occasion on which the renewal of pledges has taken place since the fire of 1906. The custom is one which was inaugurated by the late Archbishop Montgomery and Rev. Father Yorke, being faithfully observed on the first Monday in May each year. In the confusion that followed the fire, the League of the Cross, which was temporarily disrupted by the calamity, was forced to abandon the formality, together with many other observances. But with the revival of interest in the League and the reorganization of many of the companies, the old practices have been resumed. Three years ago the annual military drill and grand ball was added to the annual program, and the summer military encampments are again a feature of the League's activity. And so last Sunday's renewal of pledges

brings the annual program up to its old standard and furnishes proof conclusive that the League is back to its former splendid standing. "Under the leadership of Colonel Benjamin L. McKinley, the six uniformed companies of the League and the junior auxiliary mobilized at the foot of Van Ness avenue and with the League of the Cross Cadets and at their head marched to the Cathedral. Large crowds of people lined both sides of Van Ness to witness the impressive march of the young soldiers of temperance, and when the church was reached spectators were found banked on the steps while many had already made their way to the galleries and choir loft. The main floor of the Cathedral was occupied by the cadets, while the balconies were given over to the spectators. "In his sermon, Father O'Ryan, who preceded Father Collins as spiritual director of the organization, inspired the youths to be faithful to the cause of temperance and declared that since the Crusades no grander war had been waged than this united effort to combat the evil which was so pernicious to the welfare of society. Father O'Ryan declared that the occasion brought back to him memories of the days before the fire when members of the League of the Cross gathered thousands strong to renew their pledge to abstain from all intoxicating drinks, and to shun saloons, as long as I am a member of the League of the Cross or the League of the Cross Cadets and may God give me grace to keep this my pledge, in the name of the Father and of the Son and of the Holy Ghost."

"Benediction of the Blessed Sacrament by Father Collins followed the administration of the pledge. "At the conclusion of the ceremonies the six companies of the League of the Cross were reviewed by Colonel McKinley, the cadets standing at attention while the League band marched through the ranks. The evolutions were witnessed by a large crowd."

POWERS OVER EVIL SPIRITS

She also possesses certain powers over evil spirits, given her by her Divine Father. But she cannot institute a vehicle of grace, but that grace habitual or actual. One means of obtaining grace, spiritual and temporal, she has, and it is this she wishes to place at the disposal of any of her children who choose to use it. That one thing is the immense power of her own intercession with God. She knows that she is the spouse of Christ, Christ made for her, and consequently the love He bears her. "Nourishing and cherishing" her as He does, she knows only too well how powerful with Him is the influence of her prayer. One truth He impressed on His Apostles in life was the power of prayer of one individual provided it had the requisite conditions. These conditions are never wanting in the case of the Church. On the other hand, the need the faithful have of actual graces is very great. The Sacraments can do much, for they confer not only sanctifying grace, but also actual graces at certain times during life according to the nature of the Sacrament and the need of the recipient. But the faithful stand in need of actual graces not occasionally only, but almost at every hour of their daily life.

WHERE THE SACRAMENTS HELP

It is just here that the Church enters in with the help of her Sacramentals. She is not content to offer in her liturgy and her office her own public prayer for the needs of her children. She wishes to place at the disposal of the faithful occasionally only, but at every moment of their lives, the influence of her powerful intercession with God. Accordingly she sets apart a variety of easily accessible material objects, and to the devout use of those she links, as it were her own intercessory prayer. The faithful who know that the use of any one of these objects is equivalent to presenting to God the prayer of His Church uttered when she specially set apart and blessed that particular Sacramental. Some of the Sacramentals in more frequent use are: Holy water, blessed candles, ashes and palms, and again the Sign of the Cross and the use of the Holy Name. Their number may be increased or diminished as the Church thinks well. Each has its own special graces and blessings attached to it, and what they are may be gathered from the prayer used by the Church in blessing it.

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ARGENTINE FREEMASONS

SOUTH AMERICA REPUBLIC WILL NOT COUNTENANCE THE SETTING UP OF A STATE WITHIN THE STATE

The Freemasons of the Argentine Republic in South America have founded in the space of sixteen years, one hundred and eight lodges, containing four thousand five hundred members. The progress attained within that comparatively short time made them believe that they should come forth from obscurity and ask the Government for a public, official recognition of their society. The Government at once replied that it was not customary for it to inquire into the character of the request, and that consequently it was necessary to examine the constitution and rules of the Masonic society before granting the desired recognition. After a judicious examination of said constitutions and rules, says the Sao Francisco Monitor, the Government refused to grant to the Argentine Freemasons the desired recognition, alleging, among others, the following reasons in justification of the refusal: "This Masonic society does not look for the general good of all the citizens, but only seeks to promote the selfish interests of its members, to the detriment of the citizens at large. Its constitution obliges its members to oppose the liberty of teaching in order to exclude from the schools the clergy and religious communities, a policy contrary to the Constitution of the Argentine Republic. Masonry is anti-Christian, and requires its members to combat Christian faith. The Argentine Republic is bound by its Constitution to protect the Catholic religion, and on that account cannot tolerate the Masonic sect, which is opposed to it. Masonry grants to its members political liberty and independence, but at the same time obliges them to vote for candidates that belong to the Masonic association. Masonry constitutes a State in the State, imperium in imperio, though it is rather a travesty of the State. The reasons which that flourishing republic sets forth would be sufficient to convince any honorable man how pernicious is such a society. Whilst the two principal European republics, France and Switzerland, and nearly all the South American republics are

honey-combed and ruined by the knights of the square and apron, the example of the Argentine Republic acquires an importance which cannot but excite the anger of all Masonic sects. That republic like all young and strong nations, wishes to live and prosper; the dark Masonic societies and anti-clericalism form the characteristic notes of the nations that are decaying and dying out.

A SPOT THAT BLEEDS AND WHY

Writing of Notre Dame University the Rev. John Talbot Smith says: "There is one spot on the University grounds which bleeds—the spot where Brownson lies buried. He remains in the centre of the common chapel, under the great church, an oblong marble stone with an inscription marking the place. The Holy Cross community meets here for the morning meditation and Mass, and for the evening prayer. The holy life of Notre Dame surges all about his body. The innocent boys come and go on their spiritual duties, and sometimes pause to read the epitaph. The great spirit which had to struggle always in heavy conditions, is now in glory, we trust, and the body which enabled it lies like a jewel in a worthy frame. But the cause for which he strove—the diffusion of Christian truth by means of a great press—is hardly better than in his day, and with less excuse; for now the Catholic body has a sure footing, wealth, culture and leaders; and still the young writers have no market for printing, the leaders no organs of opinion, and the multitude no mirror of their own activities. Therefore, the writers must seek the secular field, the leaders remain silent or half heard, and the multitude sink in the flood of printed trash. Then remember that the Catholics of Germany, with our population, have 500 publications of all sorts, of which 225 are dailies; also that the Catholic writers of Germany have an organization of 1,000 members, and that they run an employment agency and a pension bureau for their members. Brownson's grave is a sweet but sad feature of Notre Dame."

Destiny has two ways of crushing us — by refusing our wishes and by fulfilling them. But he who wills only what God wills escapes both catastrophes.

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