JUNE 15, 1912

# 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 oranks 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 straid.

The thing that is right to do is done. The goal 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 echo the thought they hold— This " can't be done " is a lie they've

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 tear that it can't be won. The farthest goal and the highest peak Are yours if you trust as you sing and sock. seek.

### " COLLECTION "

There is and always must be a finan-cial side to religion. Land must be bought for Church purposes, buildings erected, and these must be kept in re-pair, must be sufficiently insured, must be heated and lighted, kept clean and be heated and lighted, kept clean and furnished with suitable equipment. In-terest on mortgages must be promptly paid, and every one who gives his time and labor to the service of the congre-gation must receive the income which his work deserves. These are elemen-tary principles which should be under-stood and apprecisted by everybody. Then, the question arises, how thall the money be raised for the expenses of

the money be raised for the expenses of the Church? There are chiefly three One says of an evil t methods: first, pew rent, paid weekly or quarterly; second, entertainments; third, collections. The first method, third, collections. The first meshod, seat money or pew rent, scarcely ever pays more than one-half the expendi-tures-therefore it becomes necessary to have recourse to other subsidiary

plans. With regard to entertainments, it may be said that the rival attractions presented by theatres, vaudeville shows, etc., added to the very frequent balls, presented by theatres, vaudeville shows, etc., added to the very frequent balls, dances and plays given by fraternal so-cieties, take so much time and money from our people, that Church entertain-menns are seldom accorded the patron-age which they deserve, consequently, the revenue from these is comparatively small, and by no means makes up the amount necessary. The last method is that of "collec-tions." It is not popular either with

amount necessary. The last method is that of "collec-tions." It is not popular either with priest or people. The priest dislikes to announce it, and still less desires to take it up, either in the Church, or by going about from door to door. But, since the people will uot voluntarily bring to the pastor the funds required, he must go to his parishioners. This part of his duties, as the responsible fin-ancial agent of the parish, is one of the greatest hardships and humiliations of a priest's life; but it must be undergone. The annual census and parish visitation of finance could be omitted. The an-nouncement of a collection is often ret of a collection is often received with grumbling on the part of many who are easily able to contribut five

many who are easily able to contribut hve or ten times the sum requested. With regard to the contributors to finances, almost every parish may be divided into three classes. The first of these is always generous, always sym-pathetic, and contributes its full share. The second class will do only about one-half as well as it can. The third class half as well as it ca The gives absolutely nothing. The com-paratively wealthy people in the parish contribute very sparingly as a rule. By no means do they proportionately equal the generosity of the poor, or of what is called the middle class. Occasionally, there is an exception to this rule. Business Business men are frequently grumbwhen collections are an In this they are not consistent. They should remember that " collections " are essential in their own business, and that without them, they could not succeed. Every time any one furnishes time, labor or material to another, he is enlabor or material to another, he is en-titled to recompense. Therefore, if for these you send a bill, you are asking for a "collection." If your debtors find fault with you for this, they ars only rating as you do, if you grumble when acting as you do, if you grumble when the priest asks you to pay for the time, labor or material which others furnish for you or for your family. If you, either as a private individual, or as a representative of a corporation have the right to ask for what is due why has not the representative of the Ohurch the right to ask you to contri-bute your share toward the payment of bute your share toward the payment of the expenses of the organization to which you claim to belong, and from which you think you have the right to demand comfort, convenience and ser-vice? You want churches and schools vice ? You want churches and schools built, equipped, maintained, insured, heated, lighted and kept in repair. You want Mass every Sunday, your children taught truths which you have not time, or perhaps not sufficient knowledge or inclination to give for their instruction; you want confessions heard, your sick you want confessions heard, your sick calls attended, your baptisms conferred, your marriage solemnized, funeral ser-vices chanted, your dead buried in con-vices chanted, your dead buried in convices chanted, your dead burled in con-secrated ground; you want the services of priests whose education has cos years of time and the expenditure of thousands of dollars. You want splendid sermons, grand music, richly decorated altars; you want the influence of the priests to advise and even to correct the wavard, to be a nowerful safeguard altars; you want the influence of the priests to advise and even to correct the wayward, to be a powerful safeguard of morals in town, city, state and nation. You would consider impossible for you to make, to be on duty twenty-four hours of every day, to be ready at at moment's notice to hasten to the side of your family, whether at home or in a

hospital ; you want them to do their duty to) you and to those who are de-spised and rejected of men, to establish schools, hospitals, and ayluma, to feed the poor and to clothe the naixed, and to spend their whole life - time like their fellowman, and yet, when they sak you for what is only a pittance, to help in all these great works, you gramble and complain. Is such action fair, just, honorable, manly Ostholicity ? It is certain that the great works of the Church are seriously hampered, by the thoughtless, the indifferent, the grambling and the parsimenious atti-tude 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 particularly hopeful charac-ter, says the Rev. Walter Elliott, C.S.P. He looks on the bright side—what 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 be-yond the clouds. "Heaven's door is to iron on our side and golden on God's side," says Wiseman by one of his char-God has outlined this divine virtue

iron on our side and golden on God's side," mays Wiseman by one of his char-acters in Fabiola. In religious activities the busy, push-ing 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 and his grace make sacrifices cay. A surice with has no place in a saint's not daunt him, because his temperament and his grace make sacrifices casy. A supine soul has no place in a saint's following. Cowardice never takes counsel of an energetic triend—it seeks outs a minimizing confident for its per-plexities and a temporizing negotistor for its scruples, instead of abounding in plans is overflows with excuses. Rea-sons for not acting are abundant in pro-portion to the vacancy of honeful.

sons for not acting are abundant in pro-portion to the vacancy of hopeful-ness. A safe man, such a one is some-times 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 fist on the ground

lying flat on the ground. One says of an evil that called for remedying, "I was afraid to make mat-ters worse, and so I quietly withdrew." Another kind of a man says, "I did my best." God does not always give a victory to such a one, but he always comforts his conscience with inner ap-

# OUR BOYS AND GIRLS

proval.

THE MERCHANT'S NEED

THE MERCHANT'S NEED Some years ago a merchant advertised for the kind of boy that used to be plen-tiful when he was a boy himself. He re-membered 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 woek. The \$3 job was looked upon as a sort of gold mine, and very few boys rated their services above these figures. In addition to his weekly wage the boy was acquiring valu-able knowledge — learning something worth while.

worth while. The merchant remembered also that The merchant remembered also that he could spell well, write a plain read-able "hand," and had some ideas about geography; he was respectful to his elders, and tolerant of the customers, and could be depended upon to run an errand without spending the morning on it. On the whole he was an honest, de-pendable little employee, and as the pendable little employee, and as the years went on he ross in rank until he was in business for himself. But before was in business for himself. But before he had reached that point he had noticed that the old style errand boy was not being turned out of the homes and schools can and schools any more-that is in any considerable numbers. Now and again 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 erratic succession of boys pass under his eyes in the text denotes the set his eyes 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 waan't demogratic anough to accent "hullo" in the last decade of h democratic enough to accept "hullo instead of "Sir," and " nuthin doin ' Instead of Sir, and nuthin doin for an answer to an important message. Another changed relation between errand boy and employer — named as they stand in the modern boy's estimate errand boy and employ a setimate -was that 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" refuses this service, in lieu of what he expected to get, he is likely to find the keys on his desk and the would-be instructor in windom gone on a new quest for a job. His successor is apt to open negotia-tions for the place with the query: " Say, what's in it for me?" Or he stip-ulates 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 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 edwardiations for a how 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 the good old boys. Some of their de-seendants must be heirs to their sterling onalities. There are places waiting for scendants 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. the graduates of 1912.



felt a little ashamed of herself. Then she laughed. "What difference does it make ?" she

"What difference does it make ?" she said, "we'll never see her again." In that conjecture Hazel was right. The girl with the unbecoming hat changed cars 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 inci-dent as far as Hazel was concerned. Two days later she went to call on Mary Stewart, a newcomer in the town, whose

Two days later she went to call on mary Stewart, a newcomer 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, unspolled girl, and Hazel fell in love with her from the start. Mary was onite as pleasantly impressed. "I be-

quite as pleasantly impressed. "I be-lieve 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?

"Why, didn't you like her, mamma? I don't see what there was in her man-ners you could object to." "Nothing to-day, Mary. But unfor-tunately I sat behind her in the train

tunately 1 sat benind her in the that the other afternoon when she commented on the sppearance 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 feel-

ings or not. A lady would not have felt that way." Hazel never knew why it was that her Hazel never snew 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 "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."

date, and does not get said at all." Which goes to prove that putting off -of 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 and that has did not "do it now"? 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. Who-ever repented of the dishonest deed put off until later reflection or great courage came to conquer it ? O, yes, putting off-of a certain sortis a pretty good thing. Some things there are that must be settled on the

have played, and always will play, a large part in the daily life of most Catholics. Impressions are made on the soul through objects which appeal to the senses. Honors and powers are con-ferred through external symbols. Royal personages are made Sovereigns through the Crown, the distinguished citizen is knighted by the sword, the citizen raiged to the mayorality by receiving the chain of office. The same holds good in the sphere of the supernatural. When Christ the Messias wished to work mira-cles to prove His divine mission, He

Ohrist the Messias wished to work mira-cles to prove His divine mission, He could have produced these effects simply by willing them, as in fact He did in the case of the servant of the centurion. But, generally, He performed these wonders through the medium of some-thing appealing to the senses. The Church has from her Divine Founder some limited power to convey to her children graces and blessings, and she is naturally expected in imita-

and she is naturally expected in imita and she is naturally expected in initia-tion of her Divine Spouse to attach such favors to the use of some material object which appeals to the senses She undoubtedly possesses the power of the keys, enabling her to draw upon the the keys, enabling her to araw upon the treasury of the merits of Christ and of the saints, and bestow indulgences for the remission of the temporal punish-ment due to sin, after the sin has been

forgiven by the Sacraments. POWERS OVER EVIL SPIRITS

She also possesses certain powers over evil spirits given her by her Divine Founder. But she cannot institute a vehicle of grace, be that grace habitual or actual. One means of obtaining grace,

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 it. That one thing is the immense power of her own intercession with God. She knows that she is the spouse of Christ, and she is well aware of the sacrifices 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 Apos-tles in life was the power of prayer of even one individual provided it had the requisite conditions. These conditions 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 not occasionally only, but at every mo-ment of their lives, the influence of her 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.

TEMPERANCE

SAN FRANCISCO

An impressive scene in San Francisco is described as follows by a correspondent

the Monitor of that city:

of the organization.

in blessing it.

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 uni-formed companies of the League and the junior auxiliary mobilized at the foot of Van Ners svenue and with the League of the Cross Cadets band 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 galleries and choir loft. The main floor of the Oathedral was cocupied by the galleries and choir loft. The main floor of the Cathedral was cocupied by the source to the spectators. "In his sermon, Father O'Ryan, who director of the organization, inspired the youths to be faithful to the cause of comperance and declared that since the Orusders no grander war had been

the youths to be faithful to the cause of temperances and declared that since the Orusaders 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 de-clared that the occasion brought back to him memories of the days before the fire when members of the League of the Oross gathered thousands strong to re-new their pledge, and predicted that within a year the large Cathedral will be found too small to accommodate the members of the organization. "Then the solemn pledge was admin-

members of the organization. "Then the solemn pledge was admin-istered and with hands upraised the entire body repeated in ohorus: 'I de-clare before Almightly God, and you, Father, and in the presence of this con-gregation, that I hereby solemnly re-new my pledge to abstain from all in-toxicating 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 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

"Benediction of the Blessed Sacrament by Father Collins followed administration of the pledge.

"At the conclusion of the ceren the six companies of the League of the Cross were reviewed by Colonel Mc-Kinley, the cadets standing at attention while the League band marched through the ranks. The evolutions essed by a large crowd."

POLISH PRIESTS' TOTAL ABSTIN.

At the recent convention of Polish priests held in Detroit, Mich., a Priests' Total Abstinence League was formed, with Bishop Rhode as its honorary president. The Bishop, who was presiding at the convention at the re-quest of several total abstainers among the Polish clergy, proposed the matter to the consideration of the assembled priests in the following words: "No matter, reverend fathers, what private opinion on this subject may what our private opinion on this subject may be, and however you may accept it, I am thoroughly convinced that the cause I desire to lay before you is a very seri-ous one and deserves your entire atten-tion and support. I speak of the great temperance or total abstinence move-ment."

These words were received by the audience with an enthusiastic applause. Having dwelta little on the bad effects of temperance among the Polish people Bishop Rhode asked the Rev. W. Kwiat-kowski, the editor of the Polish temperance paper, to speak on the subject.

The Rev. Father, after thanking the Bishop for his words of encouragement. proposed that the assembled clergy form a Polish Priests, Total Abstinence Leanue by signing their names to cer tain circulars which were distributed. Immediately about 20 priests joined the League, and officers were elected.

After this a delegation was sent to Bishop Ruode, asking him to accept the honorary presidency of the League, to which he very willingly consented.

The members of the League promised each other to work hard for the cause of each other to work hard for the cause of total abstinence, to form total abstin-ence societies in their parishes, and to support the Polish temperance paper, for which purpose a collection was made among the members and other

SOUTH AMERICA REPUBLIC WILL NOT COUNTENANCE THE SET-TING 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 stained within that com-paratively short time made them be-lieve that they should come forth from obscurity and ask the Government for a public, official recognition of their society. The Government at once re-plied that it was not customary for it to grant such coveted favors without due inquiry into the character of the re-

grant such coveted favors without due inquiry into the character of the re-quest, 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 San Francisco Monitor, the Government refused to grant to the Argentine Free-masons the desired recognition, alleging, among others, the following reasons in justification of the refusal: "This Masonic society does not look

JUSTINGATION of the refusal: "This Masonic society does not look for the general good of all the citizens, but only seeks to promote the selfish in-terests 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 relig-

ublic.

tous communities, a policy contrary to

public. Masonry is anti-Christian, and re-quires its members to combat Christian taith. The Argentine Republic is bound by its Constitution to protect the Catholic religion, and on that account cannot tolerate the Masonic sect, which

ium in imperio, though it is rather travesty of the State."

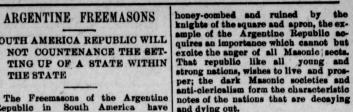
convince any honorable man how per-nicious is such a society. Whilst the

the South American republics ENCE LEAGUE.

cannot tolerate the Masonic sect, which is opposed to it Masonry grants to its members political liberty and independ-ence, but at the same time obliges them to vote for candidates that belong to the Masonic association. Masonry constitutes a State in the State, imper

The reasons which that flourishing re-public sets forth would be sufficient to

two principal European republics,



and dying out. A SPOT THAT BLEEDS AND

Witting 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. His remains lie in the centre of the common chapel, under the great church, an oblong marble stone with an inscription mark-ing the place. The Holy Cross commun-ity meets here for the morning medit-stion 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 enabrined it lies like a jewel in a worthy frame. But the cause for which he strove-the diffusion of Christian

worthy frame. But the cause for which he strove-the diffusion of Christian

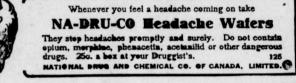
he strove—the diffusion of Christian truth by means of a great press—is hardly better than in his day, and with less excase; for now the Catholic body has a sure footing, wealth, culture and leaders; and still the young writers have no market for printing, the leaders no organs of opinion, and the multitude no mirror of their own activities. Therefore, the writers must seek the Therefore, the writers must seek the secular field, the leaders remain silent or half heard, and the multitude sink in or nail neard, and the multitude sink in the flood of printed trash. Then re-member that the Catholics of Germany, with our population, have 500 publica-tions 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 employ-ment 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

7

WHY

s is such a society. Whilst the Destiny has two ways of claiming us principal European republics, — by refusing our wishes and by fulfil-and Switzerland, and nearly all ling them. But he who wills only what outh American republics are God wills escapes both catastrophes.



# "METALLIC" **Ceilings** and Walls



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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 some-where, and she doesn't know any bet-ter." "Sh ! She'll hear you." "The warning came too late. The

## EXPLAINING USE AND ABUSE OF SACRAMENTS AND SACRAMENTALS

In his Pastoral Letter at the begin-ning of Lent, Most Rev. Dr. Whiteside, Archbishop of Liverpool, gave some good instruction on the Sacrameats and good instruction on the Sacraments and Sacramentals, emphasizing the mis-understanding and improper use of the latter, even by many Catholics. There are (the Archbishop said) two mistakes which Catholics not unfrequently make. The first is made by those who discain to use Sacramentals at all. The Sac-ramentals are seemingly so trivial and insignificant in themselves, their use not involving necessarily any special prayer. ants and involving necessarily any special prayer, that some fail to see how such things that some fail to see now 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 the mistage of most they do not and cannot possess, degenerating at times almost into superstitution. 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 some-thing that will protect the wearer from all sorts of harm. It is such as these who, receiving by post a copy of an un-authorized 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 fit-

the behests of the sender rather than commit the prayer to the flames, its fit-ting destination. Or, again, some will have a crucifix blessed, as they term it, "for a happy death," and believe not simply that the person carrying it de-voutly may obtain a plenary indulgence at the hour of death, but hope that by virtue of the crucifix, whatever lives they may lead, they will in the end ob-tain final perseverance, and die in the friendship of God.

simply that the person carrying it de-vouly may obtain a plenary indulgence at the hour of death, but hope that by virtue of the crucifix, whatever lives they may lead, they will in the end ob-tain final perseverance, and die in the friendship of God. AVOID BOTH EXTREMES It is well, then, that the faithful should avoid both extremes by clearly with regard to her sacramentals, the use of which as a master of fact always

It were her own intercessory prayers. The faithful then know that the devout use of any one of these objects is equiva-lent to presenting to God the prayer of His Church uttered when she specially set apart and blessed that particular Sacramental Some of the Sacramental priests. With the formation of this League

set apart and blessed that particular Sacramental. Some of the Sacramentals in more frequent use are: Holy water, blessed candles, ashes and palms, or 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 gather-ed from the prayer used by the Church in blessing it. the total abstinence movement among the Poles is assured of a stronger basis to operate upon, and there is hope that the League will increase both in number and in strength, exercising its beneficial influence among the Polish

Besides this, the convention of the Polish clergy at Detroit decided to work with all means for the preservawork with all means for the preserva-tion and confirmation of faith among the Poles, "by improving the morality of the people, by propagating temperance and fighting drunkenness, which from immemorial times has been the source of much of the evils befalling the human mean". Starned Human Paraiem IMPRESSIVE PLEDGE-TAKING IN -Sacred Heart Review. race."

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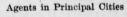
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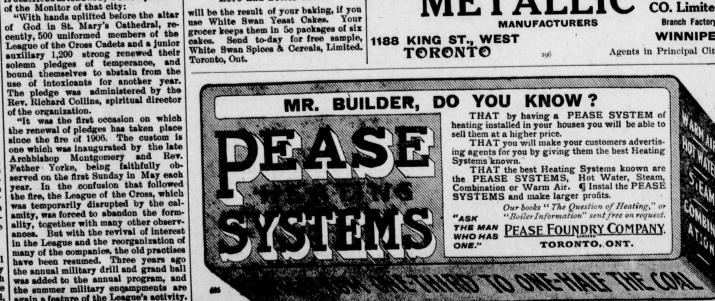
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