CHATS WITH YOUNG

THE BOY YOU CAN TRUST

He's prompt on the job when the meetings begin, With his hand at salute and his face in a grin;

He pays strict attention to all that is said,
And the words that are spoken stick for you.

tight in his head, His dues and assessments are never

He's ready for service of any old

When orders are given he'll do them

He's a boy you can bank on—the boy you can trust !

Some fellows are very much brighter,

I know, At camps and inspections they fre-

quently show
To better advantage; and some there

Who understand Scouting from A through to Z. Who know how to rig up a telegraph

To make fire by friction and such

things—and yet
When critical times are ahead of me, just, Give me the fellow I know I can

He 'doesn't suspect, but it's true all the same. That he's getting his training for

playing life's game, He'll find when he's older, as others have found. That there aren't enough boys of that

kind to go 'round. Who tackle their work with a reso-

lute heart Determined to finish whatever they

can trust!

ALLOWING OURSELVES TO BE BEATEN

When we allow a thing to conquer When we allow a thing to conquer came a Carmeitte nun. Frivolous us, we are practically confessing ourselves its inferior. And yet when we stop to realize what trilles sometimes get the better of us, we must wholly to God. A vision showed her look small in our eyes. How many the very place in hell to which her of us give up for a little failure, own light faults would have led her, when determination and persistence and she lived ever after in the deepwould carry us triumphantly through, on a second trial. An obstacle in our way total that and her heart was pierced with resolution could easily find a way divine love; but she dreaded nothing overcast because the letter we expected does not come. We allow ourselves to be beaten by trifles. And in each defeat we tacitly on October 4, 1582. acknowledge our inferiority to these little conquerors. If we are to strike our colors, let it be to worthy foebeaten by little things which courdetermination could trample

The best manner and method or saving one's time," said Frederick Ozanam." is to sacrifice a half hour and wine for the Sacred Mysteries, Ozanam, "is to sacrifice a helt hour daily for the Holy Mass." We wonwhat he would think of those Catholic young men who find that they cannot spare half an hour on Sunday for this purpose. Realizing that they must go to Mass, they select the last Mass, usually a 'short Mass,' by coming in late and leaving when the priest begins the last gospel.
To say nothing of the irreverence, an unmannerly sight to see young men and young women, also, spring to their feet and hasten from

These young people cannot plead ignorance. Many of them are parish school graduates, and in their school days were carefully drilled in rever ent attendance at the Holy Sacrifice.
It is another kind of ignorance that must be responsible for their conduct.
The ignorance that comes of overweening self-importance and selfish-Possibly these offenders reverence and courtesy against imagine that others are impressed by their hurried exit, indicating that ing that devotion time is so precious. We have seen young men whose actual occupation before the War was lolling on street corners, rush from the church as if it were on fire; they couldn't wait

himself greater loss and injury than the heedless Catholic who loses the benefit of the Mass by failing to hear it fully and reconstructions.

THE MAN WHO WINS

It is well for you to have confidence begins to dwindle.

; others merely swell." The The ity; others thinks he has all the knowledge he needs, and naturally all growth is

The best way—the most convincing way—to prove one's capability, is by actions, not words. It is the man who does things in a quick it. by actions, not words.

Who does things in a quick, intelligent manner who wins. Such a man will be found at the top because home at Alcantara in Spain, and

he deserves to be there. All concerns want him, because he not only accomplishes much as the result of his concentrated endeavour, but his influence is good to the other employees.

Save the exertion it takes to tell what you can do and use it in per-forming your tasks. In this way you to brag. The other fellow will do it

Worrying never fitted one for tomorrow's task. Anxious eyes do not see as clearly as others. Apprehen-sion is weakening. The longer we dread what is before us, the less strength we have for meeting it.

Brooding over our failures will not help us to succeed tomorrow. Failures have their lessons, to be sure. but examining a mistake to find the best way to avoid it in the future, is a different thing from using it as an instrument of self-torture. The healthful way, the right way, the OCTOBER 20. Christian way, is to "forget the things which are behind."

The best way of getting ready for tomorrow is to do today's work faithfully and cheerfully for Christ's sake. One hour of sunny service is worth more in the way of prepara-tion than all the gloomy self-exam-ination and anxious looking forward that can be crowded into a year .-

OUR BOYS AND GIRLS

SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK

OCTOBER 15 .- ST. TERESA

When a child of seven years, Teresa ran away from her home at Avila in start,
And if you would succeed in this old
world you must
Be sure you're the kind of a boy folks

start,
Spain, in the hope of being martyred
by the Moors. Being brought back
and asked the reason of her flight,
she replied, "I want to see God, and I must die before I can see Him." She then began with her brother to build a hermitage in the garden, and was often heard repeating "Forever, forever." Some years later she became a Carmelite nun. Frivolous the very place in hell to which her est distrust of self. She was called to reform her Order, favored with cle in our way often turns us distinct commands from Our Lord, so much as delusion, and to the last acted only under obedience to her confessors, which both made her strong and kept her safe. She died

> OCT. 17.-ST. HEDWIGE.-BLESSED MARGARET MARY ALACOOUE

St. Hedwige, the wife of Henry, Duke of Silesia, and the mother of hissix children, led a humble, austere, and most holy life amidst all the UNDERVALUING THE MASS
"The best manner and method of "The best manner and "The be and she would attend each morning as many Masses as were celebrated. After the death of her husband she retired to the Cistercian convent of Trebnitz, where she lived under obedience to her daughter Gertrude, who was abbess of the monastery growing day by day in holiness, till God called her to Himself, A. D. 1242.

Margaret Mary was born at reau in Burguady, on the 224 July, 1647. During her infancy she showed a wonderfully sensitive horror of the very idea of sin. In 1671 tion at Paray-le Monial, and was pro fessed the following year. After purifying her by many trials, Jesus appeared to her in numerous visions, displaying to her His Sacred Hear sometimes burning as a furnace, and sometimes torn and bleeding on account of the coldness and sins of men. In 1675 the great revelation was made to her that she, in union with Father de la Colombiere, of the Society of Jesus, was to be the chief instrument for instituting the feast of the Sacred Heart, and for spreading that devotion throughout the world. She died on the 17th October,

St. Luke, a physician at Antioch, for the closing prayers. But the governor of the State waited and remained in prayer fitteen minutes after the cersmonies were over.

St. Luke, a painter, became a convert of St. Paul, and afterwards this fellow laborer. He is best known to us as the historian of the It may be taken for granted that the Casholic who cannot give a half hour of his time on Sunday to hearing Mass, spends his days to little purpose. No wastrel brings upon himself greater loss and injury than it fully and reverently. — Sacred Heart Review. Rome. The humble historian never names himself, but by the occa-sional use of "we" for "they" we in your ability; but when it reaches the stage of 'swell-headedness' your value to yourself and to anyone else are able to detect his presence in the scenes which he describes. We thus find that he sailed with St. Paul and ins to dwindle.

Silas from Troas to Macedonia;
Some men grow with responsibil. years at Philippi, and lastly, shared the shipwreck and perils of the memorable voyage to Rome. Here

entered a convent of Discalced Franciscans. He rose quickly to high posts in the Order, but his thirst for penance was still unappeased, and in 1539, being then forty years old, he found the first convent of the "Strict Observance." The cells of the friars resembled graves rather than dwelling places. That of St. will get so much consideration even-tually that you will not be tempted half in length, so that he could never lie down; he ate but once in three days; his sack-cloth habit and a cloak were his only garments, and he never covered his head or feet. In the bitter winter he would open the door and window of his cell that by closing them again he might experience some sensation of warmth Amongst those whom he trained to perfection was St. Teresa. read her soul, approved of her spirit of prayer, and strengthened her to carry out her reforms. St. Peter died, with great joy, kneeling in prayer, October 18, 1562, at the age

OCTOBER 20.-ST. JOHN CANTIUS

St. John was born at Kenty in Poland, A. D. 1403, and studied at Cracow with great ability, industry, and success, while his modesty and virtue drew all hearts to him. He was for a short time in charge of a parish; but he shrank from the burden of responsibility, and returned to his life of professor at Cracow. There for many years he lived a life of unobtrusive virtue, self-denial and charity. His love for the Holy See led him often in pilgrimage to Rome on foot and alone, and his devotion to the passion drew him once to Jerusalem, where he hoped to win a martyr's crown by preaching to the Turks. He died A. D. 1473, at the

THE IRISH GUARDS

We're not so old in the Army List But we're not so young at our trade, For we had the honor at Fontenoy Of meeting the Guard's Brigade. Twas Lally, Dillon, Bulkley, Clare, And Lee that led us then, And after a hundred and seventy

years We're fighting for France again. Old Days! The wild geese are fight-

ing Head to the storm as they faced it before!

For where there are Irish there's bound to be fighting,
And when there's no fighting, it's The fashion's all for khaki now, But once through France we went.

They're fighting on our side today, before they changed their clothes The half of Europe knew our fame As all of Ireland knows!

The English-left at Ghent.

Old Days! The wild geese are flying Heads to the storm as they faced it before, For where there are Irish there's

memory undying, And when we forget, it is Ireland no more!

Ireland no more!

From Barry Wood to Gouzeacourt. From Boyne to Pilkem Ridge, The ancient days come back no more Than water under the bridge.
But the bridge it stands and the water runs

And the Irish move to the sound of

the guns
Like salmon to the sea!

Old days! The wild geese are ranging Head to the storm as they faced it before.

For where there are Irish their hearts are unchanging, And when they are changed, it is Ire-

We're not so old in the Army List. But we're not so new in the ring, For we carried our packs with Marshail Saxe

But Douglas Haig's our Marshal now, And we're King George's men, And after one hundred and seventy

Ah! France! And did we stand by

you, When life was made splendid with gifts and rewards? Ah, France! And will we deny you In the hour of your agony, Mother of

before, For where there are Irish there's lov

ing and fighting, And when we stop either, it's Ireland no more! Ireland no more! RUDYARD KIPLING.

HOME

Home is the place of the highest joys; religion should sanctify it. Home is the sphere of the deepest sorrows; the biguest consolation of religion should assuage its griefs. memorable voyage to Rome. Here his own narrative ends, but from St. pant's Epistlea we learn that St. Luke was his faithful companion to Luke was his faithful companion to Ha died a martyr's death had bless it with abundance of should bless it with abundance of the state of the charity. Home is the place for impressions, for the instruction and culture; their should religion open her treasures of wisdom and prounce her heavenly benediction.

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AN INTERESTING LETTER FROM CANADIAN M. C.

Editor CATHOLIC RECORD, London Dear Sir :- Assuming that you are always glad to print news of the Catholic boys at the front. I am writing, quoting a letter from my brother, Capt. Thomas W. McMahon, son of Mr. and Mrs. John McMabon of La Salette, Ont., who have taken your CATHOLIC RECORD for years.

> "Somewhere in France, August 14, 1918. With the 8th Hussars.

My dear Mother :- We are out of action, so I will be able to write you a few lines in quietness. The last letter to you was from the battle-field, and really, I would not have missed it for anything, however dangerous it was. We had a real good show, and galloped down a good many Huns. You perhaps have read in the papers what the Cavalry did. To see Infantry, Tanks, Artillery and Cavalry and Aeroplanes after the Hun was a most wonderful sight. I

shall never forget it-one great day

We are having very warm weather and the uniform we have to wear is not very cool. I think the Hun will soon give in. We gave him one in the ribs he will never forget. The Canadians did awfully well and are

praised by every one. They are wonderful boys.

I am as fit as a fiddle, so don't worry. I will be home soon. Fond-

Your loving son,

On August 31st he wrote in part as follows:

"I have the honor to wear the Military Cross which was conferred upon me two days ago for my serv-ices in the recent battle on the

brother, E. J. McMahon, training in Officers Training Camp in Toronto. Yours truly,

M. MCMAHON. 140 Chenango St., Buffalo, N. Y.

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