AUGUST 17, 1918

# CHATS WITH YOUNG

MEN

MOTHER

'God is good," she used to say In her calm and gentle tone; Dear old mother, worn and gray, Sweetest face that I have known Childish grief that brought the tears Passed when mother came and stood ose beside to soothe my fears. Whispering ever, " God is good."

Then, as time let down the bars, And the world before me spread, Shade and shine and gloom and

stars Alternating o'er head. Hope from out her smiling eye Flashed across each heavy road, Like an angel in disguise Softly whispering, "God is good."

Like an angel, did I say ? Surely of the angels, she Ever faithful day by day, Guardian angel unto me; With the angels now she dwells And I fancy in the sky This unto our Lord she tells, Bless my boy, don't let him cry."

BEATEN BY TRIFLES

When we allow a thing to conquer us we are practically confessing our-selves its inferior, says The Pittsburg Observer. And yet when we stop to realize what trifles somestop times get the better of us, we must look small in our eyes. How many of us give up for a little failure when determination and persistence would carry us triumphantly through, on a second trial !

An obstacle in our way often turns us aside, even though it is so small that resolution could easily find a way to conquer it. We allow our-selves to be beaten by trifles. And in each defeat we tacitly acknowledge our inferiority to these little conquerors.

If we are to strike our colors, let it be to worthy foemen. Let us make an end of being beaten by little things which courage and determin. tion could trample underfoot.

ON FORMING GOOD HABITS

depend the years of maturity and those of old age." It is above all the hate the world, and was secretly retime when good habits should be acquired. The child who has had great good fortune of being trained to piety from his earliest years, who has been taught to lisp Francis and his brethren. At the the holy Name of Jesus and Mary at his mother's knee, will have throughout his life a reverence of penance, a piece of sackcloth, with and many an eleventh hour conversion is only a renewal of early holy habits.

Good-habits cannot be commanded at will when we need them, and if they are not acquired in early life, they become, as the years go by, more and more difficult to form. Take, for the instance, habits of attention, which open the eyes at all times to the great activities of the universe, to open the solution of the universe, to great activities of the universe, to the swift-speeding bird, to the mys-tery and beauty of the "lily of the field," to the flower " in the crannied it, prayed, " Deliver not to beasts, O Lord, the souls of those who confers to "Dhen" A voice from the Host " in the Blessed Sacrament and the With the Blessed Sacrament and the His Providence. And this awareness fail you.' of His presence, this consciousness, and alert, of His Fatherly bird and beast and flower, care of cannot fail to engender a fearless dependence on Him, an unquestion. ing trust in the Love that has said : "Are not two sparrows sold for a farthing, and not cne of them shall fall on the ground without your the angels conducted her to glory. Fear not, therefo better are you than many sparrows." -(Matt. 10.)

In the annals of Erin there is

by the stream. Such habits tend to AUGUST 15 .- THE ASSUMPTION OF the true development of the mind and soul, leading to that delight in On this festival the Church con interior solitude which makes it posmemorates the happy departure from life of the Blessed Virgin Mary, and her translation into the kingdom of sible to live without excitement and distraction. The Church, with the insight of a true mother, has provided her children with many solid her Son, in which she received from Him a crown of immortal glory, and a throne above all the other Saints devotions, in the practice of which devotions, in the practice of which the soul is nourished in prayer and reflection. One of these is the First Friday Communion. When the world had grown cold, she set hearts on fire with the flame of devotion to the Sacred Heart, one phase of which is the First Friday Communion. This sweet and con and heavenly spirits. After Christ as the triumphant Conqueror of death and hell, ascended into heaven, his blessed Mother remained at Jerusalem, persevering in prayer with the disciples till with them them she had received the Holy Communion. This sweet and con Ghost. She lived to a very soling devotion has grown as "the seed planted in the night, "until vanced age, but finally paid the common debt of nature, none among now it is a mighty harvest filling the whole earth. Wherever the Name of the children of Adam being exempt from that rigorous law. But the death of the Saints is rather to be Jesus is known, there will be found the habit of the First Friday Com-munion. This holy habit of going called a sweet sleep than death; much more that of the Queen of to Communion on the First Friday of each month, cannot be too strongly Saints, who had been exempt from all sin. It is a traditionary pious belief, that the body of the Blessed encouraged. It brings peace and joy to the soul who practices it, and Virgin was raised by God after death carries the almost certain promise and taken up to glory, by a singular of perseverance, because the happy recipient of the Precious Body and privilege, before the general resurrection of the dead. The Assum-ption of the Blessed Virgin Mary is Blood is brought ever nearer to Jesus. A happy union of heart and interests with Him is thereby fos-tered and " to live pure, speak true, the greatest of all the festivals which the Church celebrates in her honor. It is the consummation of right wrong, follow Christ the King, all the other great mysteries by which her life was rendered most else wherefore born ?" becomes the unquestionable and only aim in life wonderful ; it is the birthday of her He Who is never outdone in true greatness and glory, and the crowning of all the virtues of her generosity will not fail to shower abundant graces on the soul who seeks to honor Him in that last and whole life, which we admire single

most generous proof of His love for mankind. His Presence in the Sacrament. - Providence Blessed Poland and Russia, was born of noble parents in Poland, about the Visitor. OUR BOYS AND GIRLS

SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK

AUGUST 12.-ST. CLARE, ABBESS

On Palm Sunday, March 17, 1212. the Bishop of Assisi left the altar to the Order in Poland, where he founded

present a palm to a noble maiden, eighteen years of age, whom bashful-ness had detained in her place. solved to live for God alone. The same night she escaped, with one companion, to the Church of the Por-tiuncula, where she was met by St. built; one hundred and twenty thousand pagans and infidels were baptized by his hands. He worked numerous miracles, and at Cracow throughout his life a reverence and love for these blessed Names. Seed time memories may become obscured in the turmoil of life, but they are never entirely forgotten, of pennance, a piece of sackcloth, with his cord as a girdle. Thus was she sepoused to Christ. In a miserable house coutside Assisi she founded her they are never entirely forgotten, order, and was joined by her sister, fourteen years of age, and afterwards by her mother and other noble ladies. and to her aid he looked for his salvation. When St. Hyacinth was at They went barefoot, observed perpet Kiev the Tartars sacked the town, ual abstinence, constant silence, and but it was only as he finished Mass ual abstinence, constant silence, and perfect poverty. While the Saracen that the Saint heard of the danger. army of Frederic II. was ravaging Without waiting to unvest, he took valley of Spoleto, a body of infithe ciborium in his hands, and was dels advanced to assault St. Claire's leaving the Church. As he passed convent, which stood outside Assisi. by an image of Mary a voice said : convent, which stood outside Assisi. The Saint caused the Blessed Sacra-"Hyacinth, my son, why dost thou leave me behind? Take me with thee, and leave me not to mine to Thee." A voice from the Host With the Blessed Sacrament and the ing a summering place, the neigh-replied, "My protection will never image he came to the river Dnieper, borhood of a church where Mass is A sudden panic seized the and walked dry shod over the sur-tost, which took to flight, face of the waters. On the eve of infidel host, which took to flight, and the Saint's convent was spared, During her illness of twenty eight years the Holy Eucharist was her wasting fever he celebrated Mass on only support and spinning linen for the altar the one work of her hands. She died A. D. 1253, as the Passion was being read, and Our Lady and the support and spinning linen for the dist, and communicated as a dying man. He was anointed at the foot of the altar, and died the same day, A. D. 1257.

AUGUST 14.-ST. EUSEBIUS, PRIEST SISTERS AT THE FRONT The Church celebrates this day the memory of St. Eusebius, who Announcing the arrival of a nior opposed the Arians, at Rome with eer band of Sisters of Charity at New so much zeal. He was imprisoned York on their way to France the New in his room by order of the Emperor Constantius, and sanctified his captiv-York Herald remarks in passing that there are already 15,000 members of ity by constant prayer. Another Saint of the same name, a priest and that single Congregation in France, on active duty at the front. If little martyr, is commemorated on this is at present said of these and of Maximian, before they had pub-from the many Catholic Sisterhoods thousands of fellow religious Lished any new edicts against the of Europe, we nevertheless catch Christians, Eusebius a holy priest, a glimpses of them, from time to time, man eminently endowed with the through the wreath of battle smoke spirit of prayer and all apostolical virtues, suffered death for the Faith, and amid the noise of bursting shells. We behold them nursing the woundprobably in Palestine. The Emperor Maximian happening to be in that ed, protecting the orphans and hero-ically offering up their lives amid country, complaint was made to scenes of carnage and destruction. Maxentius, president of the prov-ince, that Eusebius distinguished In the post of greatest danger the Catholic Sister will ever be found, himself by his zeal in invoking and for she does not fear to stand in the preaching Christ, and the holy man was seized. Maximian was by birth presence of death and she is at home amid the deprivations and the hardships of the battle-front. Even on the high seas we behold her, tossed a barbarian, and one of the roughest and most brutal and savage of all men. Yet the undaunted and mod-est virtue of this stranger, set off by a heavenly grace, struck him with for instance, that the life boat from the Canadian hospital ship, the Laaawe. He desired to save the serv. ant of Christ, but, like Pilate, would dovery Castle, carrying twelve nursant of Christ, but, like Pilate, would not give himself any trouble or haz-ard incurring the displeasure of those whom on all other occasions he despised. Maxentius commanded Eusebius to sacrifice to the gods, and on the Saint refusing, the president condemned him to be beheaded. Eusebius, hearing the sentence pro-nounced, said aloud, "I thank your goodness and praise Your power, O Lord Jesus Christ, that, by calling me to the trial of my fidelity, You have Lord Jesus Christ, that, by calling me to the trial of my fidelity, You have treated me as one of Yours." He at that instant heard a voice from heaven saying to him, "If you had not been found worthy to suffer, you ghastly results of this dire instrunot been found workey to suffer, you ment of modern warfare, but also reliance on prayer. So off your of Christ, or to the seats of the just." aided materially in making the first Being come to the place of execution gas masks. "My brigadier knew this," factories, to the fields, to—anywhere mind than through the congeniat of Christ, or to the seats of the just." But it is above all habits of piety that feed and nourish the soul and counteract the tendency to be carried counteract the tendency to be carried struck off.

### THE CATHOLIC RECORD

gave them the full military salute as the men passed the convent." So again the Sisters are pictured as the only occupants of a heavily shelled village. "We cannot leave it," they said ; for the soldiers needed their care.

THE BLESSED VIRGIN MARY

in her other festivals.

AUGUST 16.-ST. HYACINTH

Hyacinth, the glorious apostle of

ad.

Only a few days later a shell tore its way through the kitchen of the little convent opposite our dressing station. Though the shells were coming with a; steady regularity, one of our orderlies came to me with the message that one of the ladies wanted It was to tell me that two of the Sisters were killed and two others wounded. I found white faces but no tears and no hysterics : indeed the bearing of the Sisters lent a dig nity to the tragedy that it is impos-

sible to explain. No honor-roll may contain the names of these Catholic heroines of the great War, but their deeds are written in the hearts of the soldiers at the front and will remain record. ed, in golden letters, in the Book of Life.-America.

# "EXCEPT IN SUMMER

A satirical minister of Ritualistic leanings, on observing how many Protestant churches close their doors and hold no services during summer. amused himself by setting down a few of his favorite texts, adding to

each of them the cynical clause which the sad spectacle he beheld naturally suggested : "' Preach the naturally suggested : "'Preach the Gospel,' he quoted, 'to every crea-ture'—except in summer;" "'Preach

the Word. Be instant in season and out of season '-except in summer ;' " 'The Lord is in His holy Temple, -except in summer ;" " How amia-ble are Thy tabernacles '-except in summer ;" " My soul longeth, yea, Verr 1185. In 1218, being already ble are Thy tabernacles '-except in summer;' '' 'My soul longeth, yea, his uncle, the bishop of that place, even fainteth for the courts of the to Rome. There he met St. Dom inic, and received the habit of the emphasized the deplorable neglect of Friar Preachers from the patriarch Divine worship by the minister's co-himself, of whom he became a living religionists during summer, was the copy. So wonderful was his pro-gress in virtue that within a year appearance of the Catholic churches Bress in virtue that within a year Dominic sent him to preach and plant presented. For at least a half-dozen crowded congregations filled each two houses. His Apostolic journeys extended over numerous regions. warmest Sundays of July of Angust. warmest Sundays of July or August. A well known author writes, Youth is the seed time upon which lepend the years of maturity and hate the world, and was secretly re-Sweden and Norway to the west, and was secretly re-Sweden and Norway to the west, and rate of the secret of shores at the vertice of the seast, and draw a final sight, "that our rather depressing sight, "that our rather depressing sight," that our rather depressing sight, "that our rather depressing sight," that our rather depressing sight, "that our rather depressing sight," that our rather depressing sight, "that our rather depressing sight, "that our rather depressing sight," that our rather depressing sight, "that our rather depressing sight," that our rather depressing sight, "that our rather depressing sight," that our rather depressing sight, "that our rather depressing sight, "that our rather depressing sight," that our rather depressing sight, "that our rather depressing sight, "that our rather depressing sight," that our rather depressing sight, "that our rather depressing sight, "that our rather depressing sight," that our rather depressing sight, "that our rather depressing sight, "that our rather depressing sight, "that our rather depressing sight," that our rather depressing sight, "that our rather depression sight, that our rather depressing sight, domineering priests." "Remember that thou keep holy

the Sabbath day" was Almighty Gods command to each and every individual of the Chosen People, and

from the detailed directions He gave regarding the manner the day was to be observed, it is perfectly plain that the Divine Legislator wished to be formally worshiped "even in summer." So at least the Church and her "domineering priests "have interpreted the Third Commandment from the earliest times till today. Consequently she obliges every Catholic. 'even in summer," and even during vacation time to devote some thirty minutes each Sunday to the formal worship of God by assisting at Holy Mass. Accordingly the Church takes cars to remind her children at this season of the year that in choossaid every Sunday is quite as imporface of the waters. On the eve of the Assumption he was warned of big coming double here in the or breezes, social advantages, good bathing, ample golf-links, etc., and that the very automobile that carries a party so swiftly and pleasantly to a distant mountain top or to a sound. ing beach is admirably suited too for bringing the same people to Sunday

Mass.—America. DISCARDING PRAYER

The other correspondent is a bit more pointed, but equally blasphe-"There was once a time when, if an epidemic of disease broke out, the people would resort to religious processions and observances together with supplications at the shrines of saints, or prayers to God. The enlightened age of today scorps these were things as relics of the Dark Ages, one and under similar circumstances we now call in physicians and sanitary, officers and employ the methods of modern science to combat the spread of disease. We know that this is the only effective way. "There is but one way to win the present War, and that is to defeat

Germany by force of arms. And yet in this enlightened age we are asked to pray and fast for the success of our armies. If prayer would win the War, there would be no need to despatch an army. The fact that we are reising troops is an evidence that we do not depend upon prayer, and so why do we go through the pre-tence ? Fasting might be of value as a means of food conservation, but otherwise why should such an act have the slightest effect upon the course of events in Europe? The whole thing is absurd in this day, and I for one feel humiliated that my country should officially call for such a thing.

"Furthermore, there is supposed to complete separation of Church and State in America. I do not be lieve that this government has any right to ask people to stay away from the churches nor to abstain from prayer, but neither do I believe that it is proper for it to issue a proclamation calling upon the people to do these things. Less than forty per cent. of the population profess any religion, and the government should not mix up religious affairs with civil offairs "

with civil affairs." The argument of these correspondents is—we can get along very nicely without any help from God.

In another paper of the same date there appears an extract from the letter of a young English soldier to his father: "Father," he writes, "England will never win this War until it gets down on its knees and recognizes the Omnipotence of God." The young. active, prayerful soldier who is risking his life at the front will make a better ally for us than the cynics who do not pray, and as far as we can see do nothing else but criticise. "In God we trust," is our glorious motto. It is a poor patriot who ridicules it.-Boston Pilot.

# THE FOLLY OF DOUBT

The tendency of the age is to doubt. It is thought a sign of intellectual activity to openly doubt the truth of religion, and even the ex-istence of God. The popular periodicals invite controversy, possibly for the sake of establishing the grounds on which belief is built, but too often, we fear, because doubt is the fashion of the day. Much is said of the triumph of reason over antiquated ideas, the pleasure of freedom.

But what pleasure is there in doubt? The pleasure which the reckless man takes in venturing too near the precipice, the freedom from restraint which becomes the wild nature of an animal, but not the soul of a man made in the image of God

Doubt serves the doubter in no vay except to unsettle his mind, and he is continually driven first to this extreme and then to that. It makes him ever ready to embrace a new idea however false, and leaves him to be imposed upon by the most erroneous teachings. It insures no stability, no safeguard against delusion and error. Where, then, is the "freedom" which comes from doubt, whether it be called Free Thought or Liberal

**Christianity**? freedom is to be found



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surely no more striking characteristic of the race than that wonderful habit of submission to the will of God, the cry in joy and sorrow, "Wel-come be the will of God," so universal as to have become almost a onal watchword. And is not this habit of conformity to God's will a great need for our day? The children of an age so restive, so critical of lawful authority, need above all to form habits of seeing God's will" in the events of life, in its vicissitudes, in its failures and humiliations, its honors and successes, in order to be able to cry out with St. John Chrysostom, "Glory be to God for all things.'

Sometimes youth satisfies itself with cultivating habits which it sees to be necessary, which every one expects, and which are of immediate use, but those which seem accessory, the absence of which are not are often neglected and remarked, not even understood. Such is the habit of reading serious books slowly and with concentration. This habit corrects instability of mind, gives balance, and lays up in the memory a treasure of material available for thought when external forces fail. Just here a word might be said about vacation reading. Now that the longed for pause has come in the breathless strain of the year's work, giving a certain measure of free time to each busy toiler, it is advisable that some amount of it should be devoted to reading. It is not only the bodily faculties that need rest and relaxation, but those of the soul as well; they need the toning up of good reading. If it is true that we are what our thoughts are, there is no surer or safer way to elevation of mind than through the congenial

us to pray during this world crisis, while the President of our own coun try urges us to prayer and sacrifice in order that we may win the War. there are some who look with scorn upon such appeals, regarding them as peurile, as a reflection upon our manhood, upon our ability to do any thing we wish without any help from God.

can get along without help from ning of a black shadow which has God; we can do this thing without darkened thousands of minds and resorting to Divine aid. This attitude is expressed in two letters recent-ly published in the Christian Regis-doubt. The mistaken Protestant idea ter (Unitarian). One correspondent writes : "Is it possible that Unitarian ministers are still steeped in the through His infallible Church is superstition that wars are won by responsible for Spiritualism and, like thought we Unitarians prayer ? I had reached the conclusion that things are done in this world by human effort and not by divine in-

things are done in this world by human effort and not by divine in-tervention. A survey of the history of the world surely justifies such a conclusion. And dependence upon a supernaturel nows to win this Washies in the base of the by professed doubters is for the most part a mistake. Nearly all doubt is wilful rather than intellectsupernatural power to win this War for us is disastrous, in so far at least supernatural power to win this War for us is disastrous, in so far at least as it leads men to depend upon it for results which they should accom-plish themselves. This War will be won, or at least successfully prose plish themelves. This war will be won, or at least successfully prose-cuted, in just so far as we turn our thoughts from the altars of the de-the truth of the Catholic faith and all will become Catholics, but soon he finds that those who see the truth the prosection of the departed gods to the tasks that lie around us; for once we transfer men's efforts from seeking help from heaven, whence no help comes, to a firm and confident reliance upon truth.- Truth.

strangled by the traditions of the past, still flabby from the long reliance on prayer. So off your

in the Catholic religion, which while While our Holy Father is urging it guides and restrains, at the same time stimulates thought. Religion is the only safeguard against error and imposition. It gives the mind perfect freedom from superstition, vain delusion and, most of all, from

The attitude of these men is—we intellect. It was rather the begin-an get along without help from ning of a black shadow which has doubt. The mistaken Protestant idea that God reveals Himself through the individual conscience instead of superstitions, even the religion of the latter-day saints might come in the

> the most clearly are the most reluc tant to embrace it. The will stands in the way, and no force of argument can move one who has determined to follow his own will rather than the

rover na, by Evelyn Buckenham. This is an opti-mistic, entertraining story that will appeal to girls of all ages. In the beginning of the tale every-thing is at sizes and sevens, but after passing through a very dark night, a bright day dawns usen's Promise. The back

Jucen's Promise, The, by Mary T. Waggaman. The little heroine in this story, after being taker from her convent home by her uncle, an inveter-ate higot against everything Catholic, successfs in fluid, an approach to his iron-bound heart. She is finally rounited to her father, a supposed victim of a storm at see, and her way is opened to life, love and happiness.

to life, love and happiness. hipmates, by Mary T. Wagganan. Pip a boy of twalve, is bying at death's door, without hope of relief, in close, unwholesome city quarters. A shack on throast is rented, and there the family take up the quarters. How the excursions in his little beat, which brings hack the roses to Pin's choset, which brings hack the roses to and the results, makes very fas

Talisman, The, by Mary T. Waggaman. The young hero of this story is mixed up with the saving of the famous Connectiout charter; preserves the town of Hartford from an Indian massacre and is taken prisoner.

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