AUGUST 10, 1918

to become the mother of another are found in the Breviary and in the Christ. * * *

Eleven years later, all roads led to Northern France. Not satisfied with his absolute rule on the Continent, Mars was stretching his grim hand Bishop. the Atlantic and seizing our young men for the fray. Eddie Lee's mother, terrified, was grappl-

ing her boy to her heart with hooks of steel. But, just the same, the first draft succeeded in tearing him away. She who refused to give him to God, now had no choice in sur-rendering him to the State. Her soul was raw and bleeding the day he

was faw and blocking the pro-bade her good by. Three months later, in No Man's Land, they met—Father McManus and his pal of altar-boy days. Though night had come on, German fire was still tearing over the scarred free of the corth and as the smoke ce of the earth and, as the smoke here and there lifted, the pale moon gleamingly revealed pools of blood -worse.

Eddie Lee, wounded, had crawled back near enough to the trench to be seen by Father McManus. Braving the danger of shells, the priest went to the stricken man's aid. It was when he had wound his right arm around him that he recognized him. A cry escaped him. Lee opened his heavy eyes. The recognition was

Father McManus, heart-sick, man aged to get him back into the trench; and there the unfortunate private lived long enough to make his Confession. "Have you any message to send

ne to-her?" asked the back priest huskily. 'Who ?" murmured the dying sol-

'Your mother, Eddie."

"It's not of-her-1'm thinking. Somehow I can't. It's of my Father —my heavenly Father—I'm thinking. I ought to have been about His business a long time ago. Barney, I ought to have been a priest like you ! But she wouldn't let me. And now I have to die, without my work you ! I'm life done—and I'm afraid, Barney, I'm afraid. And my heart is—and can't help—accusing her. I haven't any message for her. If I sent one -it-it would be a cruel one. God help me !" And that night, as Father Mc-

Manus knelt beside the lifeless form of his boyhood friend, he raised his eyes to the stars that glimmered in all their ancient loveliness high over the field of blood. His heart beat quickly as he fervently thanked God that his mother was Eileen Mc-Manus, now departed, indeed, but still spiritually at his side, praying for him in his perils, emboldening heard by God. him to serve God and country splen didly—a staunch Irishwoman who Mary-like, had allowed, and inspired and urged her son to be about his Father's business !--Edmund St. Hilaire, in The Orphans' Messenger.

CATHOLIC MORALITY

THE FIRST COMMANDMENT

The great precepts of the natural law which bind all men, are summed up in the Ten Commandments, given by God to the Israelites, and which Our Lord declared that He came not to destroy, but to fulfill. They bind all men and they will continue to do so, as long as human nature is what it is; if only they were observed, the blissful state of happiness of which poets have dreamed and reformers have striven in vain to bring about, would, indeed, be realized on earth. The first three commandments lay down our duty towards God and constitute the first table; the rest, forming the second table, contain our duties toward our neighbor and our. ternal act of deference.

self regarding duties. The First Commandment, in the

more recent editions of the Ritual, or such as have been specially approved by the Holy See, may be used in public. Moreover, no litanies may be published even for private use without the approbation of the

For adults, prayer, is a necessary means of obtaining salvation; for there are certain graces necessary for salvation, such as final perseveroles, those of the beatified with rays. It is not forbidden to place statues of men who have not been canonized ance, which God only grants in an-swer to prayer, as St. Augustine teaches. Prayer is also of precept: or beatified, in our churches, provid-"We ought always to pray and not to feint." The precept is grave of itself and for its fulfillment requires that we should pray frequently. Beyond saying this, it is difficult to determine precisely what neglect of prayer is required for a mortal or a venial sin. It would seem certain, over an altar. The Church is very careful to guard against abuse and fraud in the however, that grave sin would be committed by altogether neglecting prayer for a whole year. The faithworship of the saints, their images, and relics, as is shown especially by the wise decree of the Council of ful rightly accuse themselves in con-fession, when they have omitted Trent, on the invocation of the saints and veneration paid to their morning or night prayers, for those times are the most suitable for fulfil-ing this duty, and if no prayers are relics and images. - Providence Visitor

said then, they will hardly be said at other times; moreover, the omission will usually be due to sloth or care-THE HOLY EUCHARIST lessness about spiritual things. AND THE WAR

Our Lord promised that prayer when rightly made would be heard by God. "I say to you: Ask and it shall be given you; seek and you shall find; knock and it shall be The Holy Eucharist and the War, even they are related to one another. Have you ever noticed the words of loving humility which Mother opened to you." We learn from His teaching and from the nature of Church puts in the mouth of her priest when he says Mass or gives Holy Communion? They are the words of a brave soldier, the pagan contunion of Concernme and the prayer, what qualities it must have, in order to be acceptable to God and heard by Him. The object prayed for must be necessary or at any rate useful for salvation. Not only spircenturion of Capharnaum and the humble faith they expressed moved Our Lord to heal the servant sick of itual blessings are proper objects of itual blessings are proper objects of prayer, but temporal blessings as well, as far as they conduce to the welfare of the soul. Prayer must be persevering: God has promised to the palsy. "Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my soul shall be healed." hear prayer, but He has not promised At the present hour it is especially to hear at once. The time must be left to His wisdom and Providence the silent Tabernacle that offers a place of refuge to all Catholics stricken by the great War. The Tabernacle is at all times the centre with the conformity to His Holy Will. Prayer must come from a humble heart, in which faith, hope,

of the Catholic world's devotion, but and charity dwell, in order to merit the promises of God. Moreover, God now more than ever are their minds and their hearts turned toward the quiet Dweller in the Tabernacle, the will not do violence to man's free will, and so if prayer is offered for Lord of Hosts and the God of Battles some one else, its effect to some ex. whose plans are being carried out by tent depends on that person's dispo-sitions and free will. He may, if he all that we see taking place in the history of the world to day. Necessity and want teach us to pray. Jesus' warning, so often unheeded in times pleases, put obstacles in the way, which will prevent the prayer from of peace, is now listened to. "Come to Me, all you that labour, and are obtaining the precise effect wished

for in his regard. Theologians con-clude that prayer must be made for burdened and I will refresh you!" During these past months how many acts of faith have His afflicted for one's self in order to be unfallibly We are obliged by precept only to children not made in His Real Pres pray to God, unless we admit with ence! How many acts of fervent the common opinion that anyone who should never pray to the Blessed Virgin Mary would sin venially by nacles of our chapels and churches! neglecting so powerful a means of salvation. We may, however, law-have been poured forth before His fully and with fruit, pray to the Eucharistic Throne by His children angels and saints, more probably to in their need!

And in return what courage and the holy souls detained in Purgatory and in private to any one whom with even jo reasonable certainty we believe to be souls! even joy has filled their struggling souls! Who knows how often the persevering and trusting prayer of some hidden soul has moved the Supreme Lord of War to make a with God in Heaven, that they may We should pray for all men whom change in his original plans and per-haps turn aside the bullet that would it will benefit, without excluding any one in our private prayers. It is useless praying for the damned and otherwise have killed a loved one? In their letters our soldiers at the the Church forbids her ministers to pray publicly for those who are exfront tell us of how they have gone to church or heard a Mass in trench-es and prayed God to take care of

WORSHIP

foreign land, far from their homes and those they love, how often they Worship here signifies any external action by which we show defer-ence and respect to another. Such feel weary and lonely and sick of heart ! an act is grounded on the persuasion that the person honored is worthy of our esteem and that it is proper Blessed Sacrament, who brings consolation and help to our soldiers to mark our esteem by such an ex.

intercede with Him for us.

communicated.

The Holy Sacrifice of the Mass arouses in our brave warriors as in us the same generous spirit of words of Exodue, is: "I am the Lord civil life, our worship is civil; if thy God, thou shalt not have strange that He is our Lord God from whom we have all that we possess, on whom we depend absolutely, to whom we altogether belong. From this, our essential relation with God, our Creastor, is derived immediately our duty to worship Him as our first beginning and last end. The fact that we derive our bodily origin under God from our parents, lays upon us certain obligations in this regard: similarly, our relation to is in the object honored; it is rela-

THE CATHOLIC RECORD

which are sanctioned, nor may the loved her tenderly, but He allowed Episcopalian circles in her native accustomed and approved signs of honor be shown to any except those who have been canonized or at least beatified by the Holy See. Only the saints, not the beatified, are invoked when exil befalls him, then he turns the two determines and except those when exil befalls him, then he turns the two determines and except those beatified by the Holy See. Only the saints, not the beatified, are invoked to the two determines and except the second the two determines and the transport of the those and the two determines and the two the two determines and the two determines and the two determines and the two the two determines and the two determines and the two determines and the two the two determines and the two determines and the two determines and the two two determines and the two determines and the two determines and the two the two determines and the two determines and the two determines and the two two determines and the two determines and the two determines and the two determines and the two the two determines and the t honor be shown to any con-honor be shown to any con-honor be shown to any con-beatified by the Holy See. Only the saints, not the beatified, are invoked in the public litanies and ordinarily it is not lawful to erect churches or it is not lawful to erect ch

trial and suffering, the Tabernacle. Mass and Holy Communion reveal themselves as the mysteries of our ed there be no marks of religious holy latt. They are inexhaustible worship shown them, and paintings efficient aid. They are inexhaustible of such men may, under the same fountains flowing with consolation conditions, be placed on the walls or mindows of a church. Such paint-is to the sky, what water is to the body.

And this, not only always but espec ially during these times of affliction through which we are now passing. Approach, therefore, to this inexhaustible fountain of grace, and draw forth light and courage and consolation. Your heart will not remain empty. Comforted and con-tented you will return to your daily tasks understanding how true are the words of Our Lord: "Come to Me, all you that labour, and are bur-

dened, and I will refresh you. you shall find rest to your souls. And

Yes, go to Our Blessed Saviour. Visit Him often in His lonely Taber-nacle ; assist often and devoutly at His holy Sacrifice of the Mass; unite yourself to Him very often in Holy Communion: "And you shall find rest to your souls."-The Sentinel of the Blessed Sacrament.

UNSOCIABLE CATHOLIES

In beginning our plea, it may be well to observe that it is not the province of the Church to create any other degree of sociability than that which already exists. Her duty is to teach; and if her children followed her teaching, there would be small cause for complaint. But they do not, it must be confessed ; and hence arises the contention on the part of many men and women that it is to her interest to insist that Catholics do their duty in this regard. That there is vital need for this everyone knows who has ever given the subject a moment's notice.

Father Dillon, in Canon Sheehan's admirable book, "The Intellectuals," very truly says: "I think there is too much conservatism, too much-well, it is an ugly word, but expressivetoo much 'classiness' among Catho-Somehow there is a want of Christian equality amongst them. You are good and tender towards the poor; but when there is a question of social intercourse, you put every-one, outside a certain and undefined class, in quarantine." Take, for instance, the case of a

young man removing from one city to another. He may be irreproach-able in morals, and a constant attend-ant for years at Mass, yet remain unknown to those with whom he is atted to associate, unless he force himself upon those who are strangers to him, and who show no sign of wishing to make his acquaintance. Is it any wonder then, that young men find their female friends among non Catholics, and eventually marry outside the Church? This, it must be admitted, needs deep considerathem in body and in soul. There, in tion Or, take the case of a Catholic

family moving into a strange city. It may be entitled to a place within the most select Catholic circles — But the same Jesus present in the and this may be so acknowledged by Catholics themselves whenever think of it-and yet non Catholics at the front, brings these to us also who go to visit Him here at home. are invariably left to show the mem-bers the usual social courtesies. Protestant ladies are first to call on the wife; Protestant men first to

father should model his conduct upon that of Sir Joseph, who loved his home and spent his life for it. Every Christian mother should mould her life upon that of the Blessed Virgin,

whose only aspiration was to do the will of God and carry into practice, Church who would have made useful to a heroic degree, every Christian members of the household of the virtue. The life of the youth should faith, gradually fall away, owing to be modelled upon that of the Christ this same simple lack of courtesy; many Catholic young men and young ence to parental authority have been women, through similar influences, drift into indifferentism, or finally drop out altogether owing to the eulogized by the world in every cen tury from early Christian times to our day.—The Pilot. same culpable negligence

While as we have said it is not the duty of the Church as a teaching body to look after these things, it most unquestionably is the daty of the Catholic laity to correct the blunders they make in this regard every day of their lives. We should be more sociable than we are, the moment has arrived when more sociable than we are, and should examine our consciences in the matter. If the clergy are too busy to look up strangers and con verts, the laity should do it.-Catholic Columbian.

WATCHFULNESS

ity of heart ought to be uppermost in all our actions, as oil floats above The times in which we are living have seen the rise of a number of all other liquors.-Sacred Heart Review. diversions, many of which have had a most unsalutary influence upon the lives, not only of adults, but of chil-In proportion as a man is really re-

ligious he ought to be the best man dren. Theatres, dance halls, and the like, have to a great extent, driven all round, best developed, best fitted for the struggle of life, best in whataway the simplicity of former times ever position God has placed him. One cannot imagine Our Lord in the and usurped the attention of men to such a degree that many seem to carpenter's shop at Nazareth doing have little time for the things which belong to God, so engrossed are they the menial work He had undertaken

with the passing pleasures of our age. Mothers, particularly in our day, have the enormous obligation not only of setting a good example to others outside the household, but of protecting the young lives entrusted to their care. Too much attention cannot be paid to the true education of their children. Where the mother is engaged in affairs foreign to her household duties and finds her recreation in spheres far outside of the home, that care and attention will not be employed which the children have every right to expect.

The example of the mother will be a personal incentive for right living or a formidable obstacle in the lives of their children. Some mothers allow their children free access to every sort of amusement; they take little care to scrutinize its nature and the effect that it is apt to produce in their future lives. They do not realize that the child's mind is plastic and impressionable, and that the impressions received in youth are apt to be disastrous in their later

Some are unmindful of the obliga tion of placing upon the family read ing table those pamphlets, journals and books which will have a good influence upon the lives of the young. They allow indiscriminate reading and disregard the possible effects of such reading upon the lives of their offspring. Yet statistics clearly show that many a crime has been the direct result of evil reading during tender years. Vice and crime have multipied to an enormous extent by careless disregard of Christian parents for the material which is placed upon the family reading table Christian parents must be aware of this evil.

Of recent years an appalling laxity has crept into the home. Parents have allowed false standards of independence among their children. Their commands are no longer carried out, with the consequence that an unruly generation arises before the unwary parent realizes the danger

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mind of the Christ Child; everything in any but the most perfect way,breathed an air of love. The home at Nazareth is the model **Father Maturin** for every Christian home. Every

HUMBLE MILDNESS

Humble mildness is the virtue of

virtues which our Lord has recom-

mended to us, and therefore we ought to practise it everywhere and

always, says Saint Francis De Sales. Evil is to be shunned of course, but

peaceably. Good is to be done, but

Take this for the rule of your con

luct: Do what you see can be done

with charity; and what can not be done without disturbance, leave un-

In short, peace and tranquil

always with suavity.

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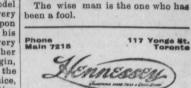
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regard; similarly, our relation to God imposes on us our highest duty of worshipping God, our Creator. is in the object honored; it is rela-tive when paid to some object on account of its connection with a perof worshipping God, our Creator.

The acts of this worship, which matural reason thus prescribes, belong to the virtue which theologians call religion. They are acts such as prayer, worship in the stricter sense, sacrifice, offerings, tithes, vows, the principles which underlie the prayer, worship in the stricter sense, sacrifice, offerings, tithes, vows, oaths, etc. We will now coasider the subject of prayer and worship and then the chief sins against the virtue of religion. satist, their feice and images and worship the principles which underlie that worship. We suppose the truth of the Catholic doctrine on this subject, authorizes to be paid to the saints, order that and death, were those of the Cruci-fied God who gave life blood for the salvation of mankind, and who gath-ered all the spear points of hell between His outstretched arms in order thet we will have the saints, subject of the saints, and the saints, that the worships which the Church authorizes to be paid to the saints,

of religion. PRAYER Prayer sometimes means any pious affection by which the mind and haart are raised to God. More strict ly, it is the petitioning of God for what we stand in need of, and this is called the prayer of petition to dis-singuificance of the term. Mental prayer is made with the in-ternal faculties of the soul, while

also. Public prayer is offered by author-ized ministers in forms approved by the Church; all other is private prayer. Public worship is subject to the authority of the Church, which has regulated it by a large body of laws and decrees. Unauthorized forms of prayer may not be used in public worship and it has been pre-geribed that only the litanies which

holy fire on our altars at Mass, torches of devotedness that like the Spartans' fire never say, 'Enough.' "As often as Mass is said, so often is the Sacrifice on Calvary renewed, and where Calvary is renewed, there

is acted over again the noblest hero-ism and the bravest death in the world's history. For this heroic deed and death, were those of the Cruci-

vocal prayer is made with the lips also. been for our men at the front, for our also, been for our men at the front, for our would soldiers, for the victory of also. been for our men at the front, for

that lur invite the husband to their club or a place of amusement. In one case coming under our own observation, the convert wife of a man prominent

Christian parents have a sacred obligation to make the Christian home like unto the home at Nazareth in the affairs of a western city, was four years in her new home before a single Catholic woman called upon her. The lady, be it said, had for-merly heen prominent in the tichet. merly been prominent in the bighest ental authority was uppermost in the

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