LEAGUE OF THE SACRED HEART.

Christian Education in the Family. GENERAL INTENTION FOR NOVEMBER

Recommended to our prayers by His Holiness Leo XIII.

American Messenger of the Sacred Heart. The family is God's own creation. It is the chief means that He employs to make His great commandment of love known and acceptable to mankind. The mutual love of father and mother, their solicitude for their offspring, and the dependence of children upon their parents are the great est natural helps we have to appreciate God's love for us and the benign providence with which He has disposed that we should learn from our very infancy how much we need the services of others, so that we may despise no human being, but love all. It is, therefore, in the family that we are to master the first principle of Christian knowledge, the first and the greatest commandment, the one which contains every other, and which is, consequent ly, the basis of all science, human or

Parents are not usually competent to teach their children the principles of human science, and often Catholic parents may not be well enough in structed to teach them the simple sons of the Catechism; but even the most illiterate Catholic father and mother can teach a child the name of God, the names of Jesus and Mary, and impress on the young mind a sense of the holiness of God's law and of the malice of sin, of the justice and sureness of an everlasting reward for virtue and of endless punishment for sins not repented. It is rare to find Catholic parents so ignorant that they cannot teach their children how to make the sign of the cross, and to say at least the simple morning and even ing prayers, and their obligation of attending Holy Mass on Sundays, and on holy days of precept, and the dangers of bad company. Indeed, it is not the illiterate who are commonly most at fault in the matter of a Christian education for their children, on the contrary they seem to appreciate its benefits more than parents whose soc ial station leads them to sacrifice everything for the worldly advancement o their children and neglect their progress in Christian doctrine and practice. Almighty God imposes on men no law that they cannot obey. Parents are bound by the natural law to cherish their children, body and soul. It is, therefore, just as much in their power to develop and cultivate the faculties of their souls as it is to nourish and train their bodies. From the time of their birth to the moment when they exercise their reason, no one is ordinarily entrusted with the education of children but the parents ; when schools or special tutors take charge of them, the parents are still responsible for watching and controlling the influences brought to bear upon them and for correcting their every wrong impression or dangerous tendency, and usually, no one but the parents will take sufficient interest to do all this. At no time in the life of the children can parents consider themselves relieved from the obligation of educating them as Christians, for the more they may learn, whether by their instruction in the school or by their experience in life, the better they will appreciate the advice and example of their parents

that the home should be the school of all that is highest and holiest in human life. By His ordination the family is so constituted that parents should cooperate with Him not only by the generation of the bodies of their children, but also by aiding in the perfection of their souls. Since, by the law of our fallen nature, their children are born without sanctifying grace, He mercifully bestows it in the sacrament of baptism. Even before reason comes to enlighten the child the parent can pre pare its senses, its imagination and memory to grasp the elements of Christian knowledge as soon as the light of reason dawns upon these facul ties. The infant lips can be trained to pronounce the holy name of God and sweet names of Jesus and Mary. the eyes can be accustomed to lool upon pious objects with veneration, the ears can be made to listen to the story of the Babe of Bethlehem, until the imagination and memory will naturally be filled with scenes and reminis cences which will all stand out so clear and intelligible when reason comes to enlighten them that they will forever after influence the will of the child who has been fortunate enough to have had such a training. Such a training, re-pressing as it does from the very beginning the very germs of concupiscence, disposes not only the souls, but the very bodies of children to receive sanctitying grace and to grow in it, and a childhood spent in this manne cannot but lead up to a youth of wis-dom rather than of foily. In this way were spent the first years of Jesus Christ in Egypt and at Nazareth, for, though knowing from His very conception all things human and divine, still being in all things like unto us, save sin, He deigned to stand in humility at His Biessed Mother's knee and to take His lessons from His humble festerfather, the carpenter, St. Joseph, that, growing in wisdom, age and grace before God and men, He might not only draw all men after Him, even the children from their very birth, but encourage also and console parents in their eugeavors to train their children to a Christian life by the sweet remembrance of the scene in the home of the Holy Family at Nazareth.

Others, but these are obstacles which what Catholic father or mother can can easily be overcome, and prayer is king nor prostrate themselves before a Apostle Peter to humble itself before

fail to recal' and contemplate the Holy Family at Nazareth, or to appresiate its lessons for themselves and God's purpose in recording it in the gospel When the holy teast of Christmas comes, they never fall to bring their little ones to the crib at Bethlehem, and they are glad when these seem to recognize the Divine Infant as their own God and King. How is it that so many of them go no further, and fail to keep the Divine Infant and His ways before their children throughout the year, so that with each recurring Christmas tide they might approach His crib, with a year's new knowledge and love of Him, growing, as He did, in wisdom and grace as well as in age, until they attain unto the measure of

the age of the fullness of Christ.

For the Christian education of children is not complete when they have been taught their prayers and catechism and prepared for the Sacraments of Penance, Holy Communion and Confirmation. It embraces many things that can never be learned in school and it cannot be considered as com plete when the school education is fin Parents, unfortunately, are too easily disposed to shirk their duty to their children, and fancy they have acquitted themselves of their obligation to bring them up in a Christian manner when they have entrusted them to some Catholic School or Academy. They excuse their indolence and their absorbing attention to worldly matters in a plausible way. Their children are in safe hands, under tutors who know their religion thoroughly, with companions who are all Catholics like themselves, and what more can they do? After all, a home cannot be like a convent, and when at home children must be indulged to some extent, and nowadays the tendency is to let even young people form their own charac-

ter; the sooner they are left to depend on their own resources of will and mind and body the more independent they become, and independence is the spirit of the age; the more self made are, to a certain extent, the more hardy they become in character, and the more, too, they show their individual All these, and a hundred other fallacies, are repeated by the indolent and ignorant parent; nor can we them entirely, since but too often they are merely repeating what is so speciously set forth even in some of our religious magazines and pulpits. It is well if their excuse be worse, and if they at least make up for their own indolence and ignorance by sending their children to Catholic schools. As things go nowadays, it is something gained if even Catholic parents do not plead that a stricter Christian education at home would pre pare their sons and daughters for sanctuary or for the convent and stand in the way of their worldly advance ment; and it is a blessing to their children if they are not so carried away by the pretentious offers of secular schools and colleges, as to imagine that they can safely entrust their boys and girls, still under sixteen, to institutions in which sectarianism, irrelig ion, infidelity, and every phase of worldliness, not to mention licentious ness, are sure to poison or vitiate the young minds, which have not surely

ledge and practices. Without making the home a convent, without impeding in any way the formation of the character of children, without crushing in them any proper spirit of independence, without and be guided by both for good or investing them with a fictitious char acter, or lessening their individual vil.

It is the sweet providence of God qualities and merits, parents can make
It is the home should be the school of their households a veritable school of Christ, in which He will rule as Mas ter, fashioning by His own principles and after His own perfections each soul according to its proper character, endowing each with a self-mastery with which alone liberty can be properly exercised, and helping everyone by His grace and example to suppress the individualism which is but one of the many euphemistic names for selfishness, and cultivate to perfection every single trait, particularly the sense of personal responsibility which makes men more acceptable as individuals to God and their fellow man

een overtrained in Christian know

Let Catholic parents co-operate with their Church and schools in the work of Christian education, let them train their children in Catholic doctrine, sentiments and practices, let them, as no other persons can, make them familiar with Catholic views, traditions and customs, and we shall have a generation of intelligent and steadfast champions of the Church such as our times sadiy need.

When all has been said about the needs of our age, when reforms have been suggested for our parishes, semi-naries and colleges, when we have done declaiming for the higher education of our clergy, and reminding the religious men and women who teach in our Catholic schools that they know little or nothing about the latest fads in pedagogy, there remains still one subject of reform, and that is every Catnolic household in the land, and all that Church and school can do will be useless until Catholic parents appreciate their obligation and their privilege to help in the Christian education of their children, to rear up in the very bosom of their families young followers of Christ, to imbue them with His principles, and develop in them a thorough ly Catholic instinct, a disposition to venerate His spirit everywhere, by a staunch adherence to His Church, by reverence for His priests, love for His

poor, and zeal for His kingdom and its propagation among those who have not yet submitted themselves to His power.

fathers and mothers be opened, and that their hearts may be moved to unite with Christ in raising up for Him new and loyal followers in the persons of their sons and daughters, young men and young women who, whether in the world or in the cloister, may spread abroad the good odor of Christ, the "other Christs," that Christians should be, enable all who come under their influence to recognize the salu tary influence exercised on their lives being taught from infancy to model themselves after Him.

A NOTABLE OUTSIDE VIEW OF THE CHURCH.

Read "The United States and Rome," by H. D. Sedgwick, jr., in the Atlantic Monthly for October, to know how the Catholic Church and her pos sibilities on the threshold of the twen tieth century impress an acute and far seeing non Catholic student of men and institutions It is the most remarkable picture of the Church drawn from a distance, and the sharpest forecast of her future, since Macaulay's famous sketch and presage-the latter of which in its day-by-day fulfilment is already

justifying his prophetic power
Mr. Sedgwick's argument is briefly this: "The application of science to the production of wealth, to the de-velopment of commercial intercourse to the diminution of space," is strongly affecting international relations. Nationalism is slowly yielding to the cos mopolitan spirit, which, in its last an alysis, is merely the assertion of the human brotherhood, based on the unity of the human race.

The United States is destined to be the first great cosmopolitan country. No merely national religion will make headway in a cosmopolitan

country. There is but one cosmopolitan Church - the Church of Rome. her, therefore, the religious future of the cosmopolitan country

Mr. Sedgwick sees the Church with the statesman's and scholar's eyes—not with the churchman's. Hence he does not trace her universality back to her Divine Commission to teach all nations; nor refer to the Scriptural record of St Peter's vision and the all-embracing net; nor to St. Paul, with his apostolic outreach to Jew and Gentile, Greek and Barbarian, bond and free.

But he touches on that testimony to her cosmopolitanism which made Catholicity and civilization identical until the sixteenth century.

In the religious revolts of that per

iod, he sees chiefly the opposition of nationalism to the religious concep tion of universalism.

"The Reformation," he says, "was the awakening of the Teutonic races to the great differences that separated them from the Latin races. nations felt the swelling of national instincts and the bonds of the Universal Church were broken.

There was much besides the extreme assertion of Nationalism in the so-called Reformation, and more unworthy of human dignity, but with that, we have not here to do.

Mr. Sedgwick says that nationalism has reached its zenith and is already on the wane. The Catholic Church kept her cosmopolitan character despite the large defections from her ranks to Pro testantism. The then greatest nations were found faithful, as France and Spain. In others, as in Germany, a strong section retained the old Faith. Weak Ireland, side by side with strong England, resisted Protestantism unto blood, that she might later follow the drum-beat round the world with the English Sign of the Cross.

But nowhere in Europe was the Church left without witnesses, and her conquests in new worlds, "repaired half Europe's loss."

The defections of civilized nations,

however, inevitably affected national representation in the College of Car dinals. But it cannot fail to strike a close a student as Mr. Sedgwick that with her beginning of reconquests there is the beginning of return to the old order. England, Ireland, and the United States, Australia, and Canada, have all had their representatives in the Sacred College.

Reviewing the perils through which the Church has come unscathed, estimating the strength of the successive mighty forces arrayed against her until now, which, humanly speaking, should have destroyed her, but failed to do so, Mr. Sedgwick savs :

"It is not strange that many who think that some divine power stood be-hind the early ChristianChurch, should believe that the same power guides and preserves the Church of Rome.

Picturing her visible aspect as she appears to him to day, with her background of actual history, he asserts for the world, and deduces for America,

"The Ronan Church has always been cosmopolitan. There have been Popes from England, Holland, Germany, France, Spain and Italy. Her churches lift their spires from Norway to Sicily, from Quebec to Patagonia Her missionaries have sacrificed their lives over all the world. Her strength has been that she is the Church Universal. England recognizes the Queen as the head of the Anglican Church; Russia, the Czar as the head of the Greek Church; but the Roman Church has never been bounded by national bound ary lines; she alone has been able to put before the Western world the ideal of a Church for humanity. This has been the source of her peculiar attraction; and in the next century, with In the way of this needed reform is the national barriers broken down, her indolence of many parents, the ignor- claims to universal acceptance and ance of some, and the worldliness of obedience will be stronger than ever. others, but these are obstacles which Americans cannot kneel to an English

needed that the minds of Catholic Czar of Russia, but many will do both before him who has the only claim to be considered the High Priest of Christendom."

Mr. Sedgwick says, moreover, that " the City of Rome is the only city in which the spiritual head of a great Church could live without exciting national jealousies elsewhere ;" but he does not admit what is to us the logical sequence of this statement, that the place of the Pope's residence should not be under the dominion of any secular

The territorial independence of the Holy See is necessary to the absolutely tree and beneficent exercise of the mis sion among the nations of the earth to Sedgwick believes it des tined. The case is similar to the safe guarding of the Federal Government by placing its capital in the District of Columbia, rather than in any of the States of the Union.

Mr. Sedgwick does not, however dispute the fact that, in despoiling the Church of its temporal possessions, the Popes have been "robbed of what had been their own by as good a title as any in Christendom;" nor do Catholics dispute that the Papacy has flourished despite this despoilment.

But are there not between the Church of Rome and the United States of America incompatibilities insuperable, democracy, love of independence, love of knowledge, hatred of superstition, impatience of dogmatic boundaries?

To these counts in a large indictment, the intelligent outsider, whose words are before us, answers in effect that the Church of Rome " has been the the greatest democratic power in the Western World;" and that the assertion of independence as extreme indiv idualism in America, is softening into recognition and acceptance of human interdependence. He does not accept the unfounded assumption that know edge is incompatible with the Catholic religion, but says that the ignorant are, and in all likelihood will always be, with us; that in the twentieth century the leading classes-who every where influence the multitude—will cease to be Protestant; and that said multitude will be left to the Catholic priesthood, "the one educated body which shall seek to influence them."

Superstition as applied to the prac tice of the Catholic Church means commonly the veneration of the heroes o sanctity, and faith in the virtue which es out from them; and of this say Mr. Sedgwick :

"Supernatural conceptions are re quired by the natural appetites of the imagination, and the Roman Church est can furnish them.

As to dogmas, he declares that the human mind has a natural appetite for dogmas, then continues in words which strongly recall to us the expression of a rather pious Unitarian :

"To an outsider the separate dogmas of the Roman Catholic Church are no more difficult of acceptance than the dogmas which she shares with Protest ant sects. The fall, the atonement, the divinity of Christ, the Trinity, the the Apostles' Creed, are larger and more exacting beliefs than the authority of the fathers, the Immaculate Conception of Mary, the infalibility of the Pope in matters of faith and morals. To the outsider the dog matic Protestant seems to strain at a gnat and swallow a camel.

Mr. Sedgwick is not quite clear in his own mind on Papal infallibility, and the development of doctrine; but at least he has not the common Protestant misinformation on these points.

Catholics know, however, that the Pope does not receive a new revelation to define new truths, but simply is preserved from error in defining those already contained in the Deposit of Faith. Development and addition are very different matters.

It is good, hewever, to see this honest man clearing away difficulties, and appreciating the fact that there are no in-compatibilities between true Catholicism and true American. He says of the Church:

"It combines the sense of certainty and fixedness necessary to most men and the capacity for growth, necessary to the few. To compare the old and the religious to the young and the sec-ular, the Church bears a significant likeness to the American Constitution.

And elsewhere:
"The meeting of the great American democracy and the Roman Church will not be a hostile meeting. There will be little jealousy, no rivalry. We have no national creed to oppose to the Cath beliefs; Rome has no commercial ambition to clash with ours. She will come quietly as into a sick room.

This last sentence in view of the peculiar ilis of humanity to which she will have to minister in a cosmopolitan country, if the present economic struggle should become more acute, is significant.

Mr. Sedgwick tells us much of what allies the Church will draw to herself if she stands where the religiously detached can see her as the friend of the poor and the toiler.

But he shows almost in the same

breath how she has met this opportunity in its inception, citing among other things, Cardinal Manning's successful intervention in the labor troubles in England, and Pope Leo XIII., himself, in his great Encyclical

He finds that not only the recrudes cence of Catholic ideas in the Church of England, but that every idea of union between it and the Evangelical bodies, or of those with one another, prepares the road to Rome. He says

"The great original Churchmay open her arms to receive; but she will never turn aside her feet to tread the via media. How shall we ask the Church

the Church which derives its independe nce from Henry VIII?

People woo band in protest against materialism, and are "spelling out new words for old supernatural craving,' as Faith Curers, Christian Scientists, etc., should be good subjects for the magnetism of the Church, thinks Mr. Sedgwick, if she will but open her arms to them : but with one thing and another, Mr. Sedgwick predicts for her fature, the pre eminence in numerical strength and moral and spiritual influence in America.

He is judging from a purely human standpoint. The Catholic, confident of supernatural help, to faith and disinterested missionary service, does not despair of the classes, least of all, the negroes, which this forecast ex-cludes from the Caurch's conquest in America. - Boston Pilot.

EUTHANASIA.

We have never been able to forget a remark made to us by a lady whose husband had just died. "He passed away so peacefully He did not know that he was dying." It was an astonshing view for a Catholic to take Next to stupefying a dying Christian with poppy and mandragora there is nothing so cruel as to let him enter the portals of eternity without a word of warning. Perhaps his everlasting destiny hangs on the issue of those las moments. Don't be afraid of alarming the sufferer. The health of his soul f far more important than that of body, for which confessedly nothing more can be done. The important thing is not to die gracefully—to sink decorously to rest -but to die well, according to Chris tian standards. Ordinarily, moreover, the fear of giving alarm is baseless Those who have assisted at the last moments of Catholic patients find that as a rule the grace and consolation of the Sacraments bring a peace that sur passes all understanding. Oliver Wendell Holmes records in "Over the Tea Cups" his observations on this point - Providence Visitor.

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