

LEAGUE OF THE SACRED HEART.

Christian Education in the Family.

GENERAL INTENTION FOR NOVEMBER 1899.

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.

Parents are not usually competent to teach their children the principles of human science, and often Catholic parents may not be well enough instructed to teach them the simple lessons of the Catechism.

It is the sweet providence of God 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.

fail to recall and contemplate the Holy Family at Nazareth, or to appreciate its lessons for themselves and God's purpose in recording it in the gospel?

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.

There is but one cosmopolitan Church—the Church of Rome. To her, therefore, the religious future of the cosmopolitan Church.

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 investing them with a fictitious character, or lessening their individual qualities and merits, parents can make their households a veritable school of Christ.

Let Catholic parents cooperate 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.

needed that the minds of Catholic 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, and as the "other Christs," that Christians should be, enable all who come under their influence to recognize the salutary influence exercised on their lives by 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 possibilities on the threshold of the twentieth century impress an acute and far seeing non-Catholic student of men and institutions.

Mr. Sedgwick's argument is briefly this: "The application of science to the production of wealth, to the development of commercial intercourse to the diminution of space," is strongly affecting international relations.

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.

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 Protestantism.

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 says:

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

"The Roman 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 boundaries.

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 power.

The territorial independence of the Holy See is necessary to the absolutely free and beneficent exercise of the mission among the nations of the earth to which Mr. Sedgwick believes it destined.

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?

Superstition as applied to the practice of the Catholic Church means commonly the veneration of the heroes of sanctity, and faith in the virtue which goes out from them; and of this says Mr. Sedgwick:

"Supernatural conceptions are required by the natural appetites of the imagination, and the Roman Church best 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 Protestants. The fall, the atonement, the divinity of Christ, the Trinity, the clauses of the Apostles' Creed, are larger and more exacting beliefs than the authority of the fathers, the immaculate Conception of Mary, the infallibility of the Pope in matters of faith and morals."

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, however, to see this honest man clearing away difficulties, and appreciating the fact that there are no incompatibilities between true Catholicism and true Americanism. 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 secular, 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 Catholic beliefs; Rome has no commercial ambition to clash with ours. See will come quietly as into a sick room."

This last sentence in view of the peculiarities 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.

EUTHANASIA.

We have never been able to forget a remark made to us by a lady whose husband had just died. He had passed away so peacefully. He did not know that he was dying. It was an astonishing view for a Catholic to take. Next to supplanting 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.

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"Little Strokes" Fell Great Oaks.

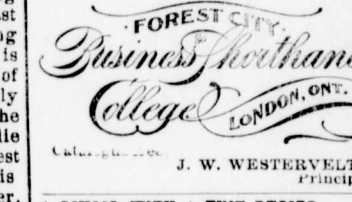
The giants of the forest must yield at last to the continual blows of the woodman. When the human blood has become clogged and impure the little drops of Hood's Sarsaparilla, promptly taken, will fell the oak of bad blood.



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