

during the last... on the rich and... for the more... over or fill up... sided the nation... produced that... religious evil... the whole fabric... of our Catho-... in this heroic... enterprise.

issues, and to the salvation of souls, before we think of the trouble and the dust pan.

The Boys are impossible. They are rough, destructive, restless. We have tried them again and again.

Try them once more, try another plan, another system. Try till you succeed. If the big boys are past mending, begin with the younger ones. Where everything else has failed, the manly exercise of drill, gymnastics, athletic sports, and forming the boys into companies have been found to succeed. But every-thing will fail, unless it be properly managed. Much depends on the head worker, and upon tact in dealing both with the workers and the boys.

The demon of discouragement. We measure and weigh our individual efforts and find them fall miserably short of the work to be accomplished—miserably short of our own standard. Of what avail are our puny deeds against the huge and overwhelming forces ranged against us? And where are the hoped for results, so steadily aimed at? We see them not; and then perhaps a cloud, charged with the microbes of annoyance and despair, descends to envelop us in gloom.

The first thing to remember is that individually and alone our powers are extremely limited. We are not intended by God to be alone. What is any single soldier, taken alone, to be officer or private? What victory can he win? What conquest secure for his Sovereign, if single handed?

But mass men together, organize them, drill them, direct and lead them, and they will roll back the forces of the enemy, win battles and finally rest in a lasting peace. What each one has achieved, singly, is small; but each, by contribution, shares in the triumph of the whole. The same law runs throughout nature. The drop of water, the grain of gold, the bee, the ant, the locust produce their striking and marvellous results by contribution, and by combination, by perseverance, not by solitary or desultory action. It is the same in the spiritual order of which we are speaking.

And see the advantage of this to the individual. He is kept humble by seeing how little he can accomplish by himself. He is inspired by the thought that his contribution has its real place and worth, and that the triumph of the whole is his.

This has been already illustrated again and again, especially by the settlements of the Catholic Social Union. As the clergy have gladly testified, the combined results of the united workers have been most satisfactory and consoling—in some cases changing the face of the mission in which they have laboured. And there have been, besides, remarkable changes, conversions, and progress in a good life among a multitude of individuals, who seem to have found their Guardian Angel in one or other of the workers.

But there is a higher thought than that of success: God's Will is accomplished, His glory promoted by your personal service to Him. Whether the triumphant results are large or small, visible or invisible to your eye, present or future, the one great thing that concerns you most personally, most intimately, has been accom- plished—you have given to your Blessed Redeemer your love and your service. He has counted every beat of your heart, every step you have taken, every hour of weariness, every discouragement endured with patience. He has accepted as offered to Himself personally your manifold efforts to please, to teach, to influence, to serve your brethren, and to direct them in the way of salvation. Is not this enough to make your heart exult with joy, and bound with renewed energy? What matter whether you be laid as a stone hidden in the foundations, or visible in the walls above the ground, provided you form part of the heavenly structure that is being built by the hand of God? The number of the saints and martyrs known to us upon earth is as nothing compared to the countless multitude of whom there is no earthly record, but who are glorious and refulgent in the kingdom of their Father. Among such may you find your throne.

You cannot expect to eradicate the evils that you have grown up in England during three centuries by a few decades of hard work. Many lives and many generations must be buried in the foundations of the reform we are engaged on, before the reform can be accomplished. For us it must suffice that we are doing the most holy Will of God, and have a share in the apostolate of Jesus Christ.

THE IDEAL FATHER

"Of all relations among individuals, in all combinations which life offers in this world, there is none that is more wonderful than motherhood; and fatherhood comes next," writes Barnetta Brown in the February Ladies' Home Journal. "The mother may be represented as a dove, with love and gentle- care brooding over the young; the father as an eagle, strong, eager to defend and help. The mother should be an embodiment of sweetness and gentleness; the father a citadel of strength. A father, then, to avoid his failures, must be of fine, large quality, strong, sane and loving; a self-forget- ful pleasant guide, a champion for his boys, a lover for his girls, a comprehending husband, a com- fortable man. With a father like this, and a mother such as we have sometimes seen and often dreamed of, the pathway of childhood becomes not one of thorns, but one besprinkled

with flowers, and life is changed from a dreary round of mistakes and fall- ous into a comfortable, successful and beautiful journey, brightened by cheerfulness, gladdened by comradeship, sweetened by love, and enjoyed alike by mother, father and children."

LEAGUE OF THE SACRED HEART.

Gratitude For God's Benefits.

GENERAL INTENTION FOR APRIL 1900.

Recommended to our prayers by His Holiness Leo XIII.

American Messenger of the Sacred Heart.

Gratitude is the virtue by which we acknowledge gifts received from others and strive to make return for the same whenever it is in our power. Grati- tude to our fellow-men is part of the cardinal virtue of justice; gratitude to God, if not identical with the virtue of religion, is really one of its chief acts, and a work of prayer by which we keep our souls in submission to Him. "The chief thing in the worship of God," says St. Augustine, "is that we should not be ungrateful to Him, and hence in the only true sacrifice offered to God our Lord, we are reminded to give thanks." De Spiritu et Litera c. 11.) The Preface of this Holy Sacrifice begins: "It is truly proper and just, right and salutary, that we give thanks always and in every place to Thee, Holy Lord, the Father Almighty, Eternal God."

"In all things give thanks," wrote St. Paul to the Thessalonians, "for this is the will of God in Christ Jesus concerning you all" (I. Thess. 5. 18.) and again, "giving thanks always, for all things, in the name of our Lord Jesus Christ, to God and the Father." (Ephesians 5. 20.) Members of the Apostleship of Prayer will recall the text of this great Apostle on which their organization is based: "I desire, therefore, first of all that supplications, prayers, intercessions, and thanksgivings be made by men." (I. Tim. 2. 1.)

And if we ask why so much stress is laid on this virtue of gratitude, we need only consider how important it was in the eyes of Christ who exclaimed when about to raise Lazarus from the dead: "Father, I give Thee thanks that Thou hast heard me;" (St. John 11. 41.) who distributed the miraculously multiplied loaves only after He had given thanks; who gave thanks again, as He took the chalice to bless it; and who complained, after the ten lepers had been made clean: "Were not ten made clean? and where are the nine? There is no one found to return to give glory to God but this stranger." (St. Luke, 17. 17.) And if we seek a reason beyond the Master's example, it is not right that we should acknowl- edge as the author of our very being, and of everything that we have, God from whom we received them all?

If we could judge by the language and manners of men it would seem that nothing is more common than gratitude. People thank one another profusely, even when refusing a ser- vice; a worldly politeness invents a thousand gracious ways of expressing gratitude: men readily, nay, greedily accept gifts, and, thank God, these are often generously given: yet how few, after all, are noble enough to be grate- ful in the true sense even to their fel- low men on whom they feel themselves dependent? Fewer still have the nobil- ity to be truly grateful to God, and to say, as the Spanish phrase puts it, when some one thanks another: "No thanks to me: thank God." Now and then comes a solemn message from the head of a State bidding the people set apart a day for holding services of thanksgiving, but invariably the thanksgiving is proclaimed for benefits which are ascribed to the success of the State administration, or to the instiga- tions and enterprise of the people, and the benefits for which men are asked to be grateful are the material good things of this world: the over sight of the spiritual good things for which God chiefly wants our appreciation and thanksgiving. The Pharisee and his race are not extinct, and men still pre- sume to mock God by thanking Him— that they are not as other men. Too many of them take His gifts, and affect to ignore their source; others make an outward show of thanking Him for the very fear of being considered ungrate- ful. How few study the gifts of God and stop to reflect "that every crea- ture of God is good, and nothing to be rejected that is received with thank- giving." (I. Tim. 4. 3.) In the words of St. Paul men have become "ingra- tes" and lovers of themselves, and would make it the boast of the new century that they can do without God.

Gratitude would never permit us to deny the receipt of a favor, to ignore, or overlook, or forget it in any way; it makes us first acknowledge, then make much of the gift, and, above all, keep it in mind. It is this memory of favors received, or rather of our bene- factors, which prompts us to praise them, and when opportune let others know of their goodness to us. Love of our benefactors, and a true esteem of their favors, grow naturally out of gratitude, and inspire us not only to treat them with honor and reverence, but also to confer on them even far greater gifts than they have bestowed on us. Thus gratitude is not, as some have cynically described, thankfulness for favors to come; for it is of such a hope that the Scripture says: "the hope of the unthankful shall melt away as the winter's ice, and shall run off as unprofitable water." Nor is gratitude the mere eagerness to return gift for gift, since this eagerness may spring from a desire to be rid of obligations. True gratitude accepts with simplicity, and, while it makes us appreciate the gift, it also makes us value more the friendship and goodness of the giver,

and quite as glad to remain his debtor as to meet our obligation when occa- sions offers, though for one who has ever been truly grateful the obligation is interminable, and the truly grateful is glad it should be so.

Nothing can incite us more to the love and practice of this virtue than the baseness of ingratitude. "A blighting wind," St. Augustine calls it; more unkind than the chilling blasts of winter, Shakespeare makes Lear describe it; most hateful to gods and men, as Xenophon terms it; so baneful that it can destroy all the power of prayer, and force Heaven to close its gates against do. It is prayer without gratitude that St. Bernard blames for failing to reach God. It is of ingratitude only that Christ com- plained when He manifested to Blessed Margaret Mary the love of His Heart for mankind, and bade her urge men to make reparation for the coldness and indignity shown Him in the Eucharist, which is primarily the Sacrament and sacrifice of thank-giving.

To be grateful to God should be very natural and easy for us all. It needs but to consider His gifts, their beauty, variety and usefulness, all created by His hands, and given to us by Himself actually by His hands, and given to us by Himself actually present to confer them on us, and what is more, operating in them so as to effect through them what is best for our difficult and temporal welfare. It is difficult enough for us to recall the gifts of God and estimate them at their true worth,—gifts of soul and body, all the treasures of divine grace lavished on us abundantly, all our mental faculties, and our senses through which we derive the blessings of knowledge and the necessary motives to exercise the power of free will with which God endowed us, chiefly that we may choose to acknowledge His good- ness and show ourselves truly grate- ful for it. When we look about us and consider the multitude of creatures made for our benefit, and study how each contributes something which is indispensable for our existence, or at least highly conducive to our welfare, the heavens and the earth, the sea and the air, the stars of the firmament and the minerals of the soil, the brute, vegetable and inanimate creations, and the wonderful way in which they sustain our lives, and quicken our activities, and enable us to do things which God deigns to consider credit- able in His creatures, honorable to Himself, and beneficial to our fellow men: when further we penetrate to the material to the spiritual world, and the power of the human soul and the mar- vellous play of its faculties, and then rise from the natural plane in which God might have left us, soul and body, capable merely of what our powers could naturally enable us to know or accomplish, to the supernatural plane, in which we come under the light of His own countenance, and, with our minds enlightened, enabled to look above the range of our natural reason by which we know Him as the Cause of all things, and to behold Him as He has revealed Himself in a vision darkly, with our hearts lifted up to aspire one day to behold Him face to face and dwell with Him in glory as the sons of His household; when further we con- sider how He restored us to this high estate when it had been lost to us, and renews our title to it again and again, when we ourselves have fallen from it we should be impious not to cry out with Isaiah: "I will give thanks to thee, O Lord, for thou wert angry with me: thy wrath is turned away, and thou hast comforted me. Behold God is my Saviour, I will deal confidently, and will not fear: because the Lord is my strength, and my praise, and He is become my salvation. You shall draw forth my joy out of the Saviour's fountain; and you shall say in that day: Praise ye the Lord, and call upon His name: make His works known among the people: remember that His name is high. Sing ye to the Lord, for He hath done great things: show this forth in all the earth. Rejoice with praise, O thou habitation of Sion, for great is He that is in the midst of thee, the Holy One of Israel." (Isaiah 12.)

This is gratitude, the hymn of joy in the heart, musing ever to the lips in words of praise and of blessing, adding in the memory, illumining the intellect and quickening the will to do great things for the great God who is in the midst of us. Not a gift need and not a thing done, not a prayer ut- tered, but the grateful spirit utters thanks to God: "with thanksgiving let your petitions be made known to God." Nor will it rest with the thought of its own gifts, needs and achieve- ments, but is grateful because God has done great things, and glory, and honor, and power, and strength, for ever and ever." (Apost. 7. 12.) "We give Thee thanks, O God Almighty, who art, and who wert, and who art to come; because Thou hast taken to Thee Thy great power, and Thou hast reigned." (Ibid., 11. 17.) And since men do not return God's favors, since they conceal them from others, and forget them, or disparage and some- times reckon them evil instead of good, the grateful spirit is prompted to re- pair their ingratitude by accepting as special blessings the afflictions which He sends for our trial, rejoicing that they are considered worthy to suffer for Christ, and crying out with David, "Thy rod and Thy staff, they have comforted me."

As members of the Apostleship of Prayer we begin the day with thank- giving as well as with reparation and petition, we live by devotion to the Sacred Heart of Jesus, which is mani- fested principally by our gratitude in

protest against the ingratitude with which He is treated in the Sacrament of His love, we have special means of honoring Him, and of repairing the outrages heaped upon Him in the Sacrament and sacrifice of thanksgiving. We have, therefore, special motives for praying that men may come back to God by recognizing His goodness and submit to His law in gratitude for benefits He bountifully bestows on them.

CHRISTIANITY ELEVATED WOMAN

Sacred Heart Review.

The Rev. Thomas J. Shanahan of the Catholic University, Washington, had a letter in the New York Sun, recently on the "Woman's Rights" question, that is occupying perhaps more at- tention than it deserves just at present. His statements were controverted by another Sun correspondent; and the appended letter from last Sunday's Sun is a defence by Father Shanahan of his position:—

"Your Detroit correspondent," writes Father Shanahan, "has not shaken any of my three assertions, (1) that the Roman jurisprudence of the imperial period was, not improb- ably, affected by marriage among Christians; (2) that the indissolubility of marriage among Christians is a benefit largely owing to the canon law; (3) that in non-Christian lands the practical condition of woman has always been and yet is far inferior to her condition in Chris- tian lands. As to the contentions of her reply:—

"First—Evidently she is ignorant of the elements of the history of Stoicism, otherwise she would know who Troplong is, and of what importance are the conclusions of Bishop Lightfoot in his essay on St. Paul and Seneca, as to the workings of Christianity on the latter philosopher. Seneca is the patri- arch of the Roman Stoics, yet his lan- guage concerning Roman women is as violent as that of any Christian Father. If Stoicism explains the (assumed) superior condition of Roman women in the imperial period, how is it that the chief of the Stoics denounces so vigor- ously the whole female sex of his time? How is it that the Christian writers could call him 'our Seneca,' and praise his book on marriage? Evidently your correspondent copies from men who have read into the Stoics' ideas that of a later growth. She errs great- ly if she thinks that any preter or jurist, even a second-century Gaius, first conceived the 'equality of the sexes.' I pointed out the source of that idea in a document that antedates any Stoic 'responsa.' It is Galatians, III, 28.

"Second—It is false that a provin- cial council of the sixth century for- bade women to receive the Eucharist in the naked hand 'on account of their impurity.' The canon she refers to is the thirty-sixth canon of the Council of Auxerre in Gaul (585). It does for- bid women to receive the Host in the bare hands—in accordance with an archaic practice of Christianity—but no reason is given, much less the reason that your correspondent alleges. As to the strong language of the Fathers, we must remember that much of it is rhetorical, and to be interpreted mildly as we interpret the sayings of Christyostom and Basil about riches. Then, again, it is general, and per- haps is justified by existing social con- ditions as existing language of other and later writers, not Christian. In any case, they never uttered the crude abstractions that fill the pages of a certain book on the 'The Evolution of Women.'"

"Third—Every historian of the Greek state of antiquity calls attention to the decrease of population as one cause of its decay and downfall. It is directly traceable to the frightful, unnatural immorality of that state. Now, this peculiar immorality was nourished by the very women whom your correspondent holds up as ideals. The 'Periclean women' may have been as highly cultivated as your correspondent could desire. Why, then, did contemporary Plato and Aristotle hold such decided views as to the nature and function of woman in the Greek state? Why did the former desire to see them excluded from the govern- ment of an 'optima respublica'? Or was the mind of these giants less per- spective than that of a lot of sophis- tical Stoics, forever prating about high things that Marcus Aurelius himself says, they never realized in their con- duct."

"Fourth—The 'Hypatia' argument remains one of the popular fallacy say- ings: 'Cito Danté? Finita laquis' 'Hypatia' has been overdone as an illustration of fifth-century fan- tasy. Koppelt (Matuz, 1881) has shown that the murder of the dis- tinguished female philosopher can not be laid at the door of St. Cyril of Alexandria. His principal accuser is an exiled imperial heathen, who lived more than a century later. The contemporary Christian Socrates, though unfriendly to Cyril, goes though no farther than to say that the murder was a disgrace to the patri- arch and his party. Kingsley's 'Hypatia' is about as trustworthy as his 'Westward, Ho!' His novel is no more history than the 'social song' is sociology. As a matter of fact, Hypatia was the teacher and in- timist friend of Christians, as may be seen by the story of Bishop Synesius. It is a curious fact that long before the time of Hypatia the Alexandrian church venerated the female philoso- pher Catherine.

"Fifth—In matters that pertain to the history of Catholicism, Locky and Buckle are writers with a confessed tendency, namely, to belittle it. The unsupported assertions of these philosophic historians—the most

dangerous of that ilk—count for nothing. It is a fair principle in history that you may believe the evil that your friends say about you and the good that your enemies admit. Hence the following judgment from a famous rationalist, Pelletou, author of the 'Profession de Foi du XIX Siecle' (1855), may be accepted as final in this question of what woman owes to Chris- tianity. 'The Christian law, always favorable to woman, proclaimed marriage indissoluble, thereby overthrowing the iniquity of divorce which was only successive polygamy. Hence- forth woman had her sure place in the family, a place fixed and guaranteed. "She could watch by the side of her growing children without fearing at each moment the disgrace of a sudden repudiation. Her destiny had hitherto been uncertain, wavering, subject to the caprice of her husband, but now it shared the solidity of the domestic hearth."

THE ORNAMENTS OF A HOME.

This note of inquiry is in line with the work of the Columbian and there- fore obtains an early answer:—

Dear Editor—What do you think is the nicest ornament for a home—books, pictures or a piano? Newly-Wed.

In one household of which we have knowledge, over an old-fashioned fire- place in the cozy parlor is inscribed the legend: "The ornament of a home is the friends that frequent it."

But that does not reach the ideal, for some homes have few or no friends that frequent them, and nevertheless they are not without beauty. The chief ornament of a Christian home is the virtue of its inmates. That gives peace, sunshine, harmony, con- sideration, gentleness and grace. Where it flourishes, there is loveliness, even in the midst of poverty; where it is absent, there is ugliness, although surrounded by sumptuous decorations. Certain that our newly-wed friends have this supreme charm for their home, the only question remains—what purchase shall they first make with the money they have in hand to ornament it? If they were an old married pair we should say, don't invest it all in one thing, buy a few pictures, two score of good books and a case for them, and make a first payment on a piano, if you have all the rest of your furniture paid for, a life insurance policy secured, and a home of your own. But as they are still near the honeymoon and best left to themselves, with whose opinion they will be most pleased, the Columbian prudently declines to offer an advice on the subject proposed.—Catholic Columbian.

UNKIND WORDS. You have no idea what a wound an unkind word will sometimes inflict if you were aware of the great sorrow so often occasioned by a petulant answer or a snappish question you would be careful in the choice of your speech. There is no dart capable of inflicting a deeper wound to the heart than an unkind word and all the repentance will not serve to erase the scarring. Be careful, therefore, and shun unkind words, always.

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