

The Family Circle

A CHILD'S PRAYER.

God make my life a little light,
 Within the world to glow—
 A little flame that burneth bright,
 Wherever I may go.

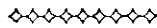
God make my life a little flower,
 That giveth joy to all—
 Content to bloom in native bower
 Although its place be small.

God make my life a little song,
 That comforteth the sad;
 That helpeth others to be strong,
 And makes the singer glad.

God make my life a little staff
 Whereon the weak may rest—
 That so what health and strength I have
 May serve my neighbor best

God make my life a little hymn
 Of tenderness and praise—
 Of faith, that never waxeth dim,
 In all His wondrous ways.

—MATILDA B. EDWARDS.



A MARCH SAINT.

St. Thomas Aquinas (March 7) is looked upon as the most profound philosopher and theologian whom Almighty God has raised up in His Church, since revealed truth became under her guidance the subject of methodical study. His works and, in an especial manner, his *Summa* or Compendium of Divinity are so sure in the conclusions they advance, that the Holy See insists on their being used as textbooks in Divinity Schools or, if others are substituted for them, that these should be identical with them in principles and in mode of development. The grasp of intellect bestowed on St. Thomas was so vast as to appear superhuman: thence his title "The Angelic Doctor," in allusion to his own teaching that the mind of an angel has a compass immensely wider than that of a man. St. Thomas was born in Italy in 1225. By embracing the religious life in the Dominican Order, he added fresh lustre to that then newly-founded Institute, already prolific of saints. Appointed to the chair of divinity in the University of Paris, at that time the most frequented in Christendom, he lectured to literally thousands of enthusiastic students. He died at Toulouse in the South of France in 1274. Our Benediction hymns, *O Salutaris* and *Tantum Ergo*, with the rest of the Liturgical Office of the Blessed Sacrament, are from the pen of St. Thomas Aquinas.



THE CHRISTIAN FAMILY.

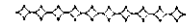
In analysing the present social unrest, the direct aftermath of the war, we ask ourselves (says an American exchange) if much of this is not caused by the strange social setting in which the country finds itself. At present it is swept by far-off economic fads and educational fashions, and much that is fundamental seems to be completely forgotten.

Statesmen are beginning to be alarmed at the breaking down of the frontiers of State's rights, and the same alarm might well be felt at the breaking down of the frontiers of the family. There is need just now of a strong defensive to protect the fundamental unit of society, the family, from those who would infringe upon its privacy and tamper with the social morality which has been its greatest strength and protection.

In our age of change and unrest, the greatest bulwark in defending a healthy family life is the Catholic Church. She alone is holding to the fundamental principles which centuries have proved as tried and true. She teaches that the family must take God into partnership to safeguard itself from the alienation of its rights and its safeguards by 20th century philosophy.

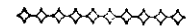
The Christian family must rest upon the doctrines laid down by the founder of Christianity. In the midst of unrest and theories that are destructive, she stands for her sacred rights and waits until the dangerous conditions and theories have run their course.

A noted Bostonian, some years ago, after an unsuccessful attempt to clean up Boston, said: "There is a difference between Parker and God—God can wait."



AN EXAMPLE OF HONESTY.

The following incident was made public by Archbishop Delany when preaching in the Hobart Cathedral on Christmas evening: "When I returned into the sacristy after the 8.30 Mass, a young man of about 20 followed me in and quite simply handed me a £10 bank note with the remark that he had picked it up in the Church, where some one must have dropped it. We found later on the owner of that £10 bank note. But just consider the circumstances. A bank note tells no tales. It is always negotiable to the bearer. That young man was perfectly well aware that if he applied the money to his personal use enjoying a good time, let us say, he would be entirely outside detection. He was a smart well-dressed young man, just the sort who would be expected to know how to make use of it. But I am sure, he had been amongst those who that morning either had received his Divine Lord or was about to receive Him, and that with a true knowledge and belief in the omnipotence and the sanctity of his Divine Guest, and in that union of the human spirit with the Divine Spirit there was no room for cheating or false brotherhood. The heart that harbors God must be in all things sincere and true. This is the secret of the Christian conscience, and the Christian conscience is the source of spiritual and moral power which reinforces the greatest of social securities, to wit, a sound public opinion."

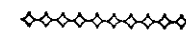


WHAT THE CATHOLIC WOMEN OF URUGUAY ACCOMPLISHED.

In 1906, when the civil authorities ordered that the Crucifix should be removed from schools and hospitals, the Catholic women of Uruguay thought it high time to combine to defend their common faith. At a mass meeting they resolved to wear, easily visible on their dress, a small image of the crucified Saviour, in reparation for this sacrilegious banishment. Under the presidency of Mgr. Soler, the first Archbishop of Montevideo, they formed the "League of Catholic Women," modelled on the "Ligue Patriotique des Francaises."

Three weeks after the launching of this movement, 19 branches had been formed. The Uruguayan women had not been used to taking part in public organisations, and many were at first chary of joining. The insistence of the Archbishop, however, overcame their reluctance, and the League went ahead by leaps and bounds. One very effective department of their work was the prevention of merely civil marriages.

Only secular instruction was given in the schools of the State. What could be done to give the children attending those schools some idea of religion? With great energy they established 90 schools for religious instruction in the vicinity of as many State schools. In these a volunteer staff imparted a good knowledge of the catechism and of Church history. Then they formed a guild to give instruction to girls and women in needlework, and to help the sale of their products. The diffusion of the Catholic press was so important in their estimation that they became canvassers for subscribers, thus helping the papers and also the Church. A sub-committee was appointed to consider the best means of combating the immoral play and moving picture. The result of their labors was a classified list of 6500 plays and films for the guidance of those who did not wish the recreation of their children to be an occasion of corruption. A grand circulating library is at the service of members, and according to the latest report of the League, it is maintaining three convents. The number of branches is now 400.



WHAT MEN MAKE THEM.

Cities are what men make them,
 Wherever the cities may be:
 Whether out on the desolate desert,
 Or set by the surging sea.