

In Memoriam!

Anniversary of the Death

Father James Callaghan, S.S.



REMEMBRANCE and gratitude, like twin sisters, go hand in hand, along the avenues of life.

him, all who came within the circle of his priestly influence, and all whom he ministered to in his missionary career, to offer up to God such prayers and such good works as he would have most prized for the eternal happiness of his soul.

The League of the Women of France.

THE SITUATION NOW.—The words of M. Auguste Regnabel in the "Etudes" for January, ring like a tocsin. But it would be a very bad mistake indeed to consider them exaggerated.

Let us give Frenchmen the credit of knowing their country better than we do through the partisan reports of journalists, who would teach us from Europe. There are men in France, men aspiring to dominate, seek their own ends quite without regard to the good of their country.

Our calmer heads, or more indifferent, can scarcely conceive the sacrilegious insults offered to religion; why, for instance, belongs in human form should outrage the most sacred feelings of a vast Christian majority by smashing to pieces the crucifixes set over the resting places of the dead, or should cover with insult the defenceless priests of France, than whom there are no better men in the whole wide world, or why

they should expel from their native country the nuns, whom the rest of the world venerates; for even when these apply for absurd authorization to live in their convents, the municipal councils refuse it.

The administration of justice, a nation's most necessary safeguard, is frequently atrociously and bitterly one-sided in France—one-sided in favor of the sectaries. Men are so exposed to persecution on account of their religion—the hereditary religion of the nation—that the lowliest official fears to send his child to a religious school. In fact, the latest measure under consideration in the Senate will destroy all religious schools. Every sort of association—financial, atheist, socialist, anarchical—is untrammelled. But the humble, self-sacrificing Sister, who spends her life amidst the contagion of the sick, or who would teach children the way of Christian virtue, is expelled from school and hospital and even from fatherland.

THE MOTHERS OF FRANCE see the danger very plainly. With that clearness of practical intelligence which women have—an intelligence so sure in the ordinary affairs of family life, and which grasps political issues in their social, moral and religious consequences—the women of France are forming a great league—a political league—with a thrilling programme.

"We have signed petitions," say those noble women of France, "but the Chambers have taken no notice of them. We are, however, one-half of the population of France, and it seems to us that when there is question of our consciences and of our children, we have a right to be heard. Since we will not be listened to, we must act. It is to render our action efficacious, and to answer to the appeal made to us from all parts of France, that we have instituted this league. Our hearts are filled with pity for the suffering masses, deceived by men who propose to them schemes absolutely chimerical. French women, we love our country, and we do not wish to leave its destiny in the hands of men who know not patriotism. And above all others, we reprobate the sectaries. We are mothers, and we claim our children as our own. It is not the

It is somewhat in this spirit that we come, this week, to commemorate the death of Father James, by uniting in the prayers that are offered, upon this anniversary occasion, for the repose of his priestly soul, and by reproducing the text of the last sermon he preached in St. Patrick's Church.

HEAVEN.—We know, that, when he shall appear, we shall be like to him because we shall see him as he is." I Ep. St. John iii. 2.

The world that we inhabit, though gloomy and dreary, has its bright and cheerful side as well. A few scattered sunny rays stray from across the sky to light up our path and remind us of the haven of rest with its joys without weariness, its pleasures without pain. Felicity upon earth varies with the source whence it springs. The Stoic seeks it in the repression of all sensual gratification; the Epicure in the indulgence of every animal instinct; the Platonian in the observance of the natural law; the Christian in the guardianship of sanctifying grace.

The Christian shares the purest of all delights for he alone follows his sublime vocation, that is, to know, love, serve God here and then, see, possess, enjoy Him eternally as He is. That Heaven is the future abode of humanity is portrayed in the Ascension of Christ from Mount Olivet. Its location, its boundaries, its latitude and longitude, its measurements, its distance from our planet, no scientist has made known. Many discoveries far easier yet remain shut out to the lens of the telescope, and even were the zone where the Blessed Spirits dwell to be ever observed by the astronomer, he should be as much in the dark as heretofore respecting their present status, because their spiritual raptures cannot be appreciated by the standard of a physical or material instrument. The task is as hopeless as the attempt of the surgeon, while operating on the human body, to pry into the workings of the soul.

THE IMPARTIAL HISTORIAN cannot but admit the universal consensus of nations and, in the belief of Heaven and notice the difference between Christian and natural civilization due to its influence. The Gentile shaped his conception of it on his own national tastes and customs. The classic Greek qualified it a stage for public speaking; the warlike Celt, a battle field, the American Indian, a hunting ground; the lustful Turk, a suite of seven harems, the nomadic Buddhist, a bird or sacred animal, a prince or a deity, the one Supreme Cause, God, the image of His one Divine Nature. Revelation or Faith contemplates Him from a higher platform. Its mouth-

piece was the patriarch and the prophets in the ancient dispensation and then Christ in the New Covenant. It broadens the horizon of thought by coupling first the unity of nature with the trinity of personalities in God. It drops not the curtain that hides them from our actual gaze. We behold them through a reflector, and long to look upon their sweet faces like a grateful nation awaiting the unveiling of a patriot's bronze or marble figure. "We see now through a glass in a dark manner." St. Paul to Cor. I. Ep. xiii. 12. Perception by vision or sight is the privilege of the soul that closes its eye to earth and opens it to heaven. It views God from the loftiest standpoint, that is, in the light of glory, in the unity of His nature and the Trinity of His personalities: "We know, writes St. John, that, when He shall appear, we shall be like to him; because we shall see him as he is." I Ep. iii. 2, or as St. Paul remarks: "Then face to face. Now I know in part; but then I shall know even as I am known." I Ep. Cor. xiii. 12.

THE SPIRIT, however, rich in merit at the close of life cannot enter into God's heavenly presence without the help of the light of glory. This resplendent luminary accomplishes what sanctifying grace alone cannot achieve. The XVth Ecumenical Council held at Vienna A.D. 1311 under Clement X. condemned the following proposition: "The soul does not need the light of glory to elevate her to the sight and enjoyment of God." The beatific vision is, born of the light of glory. It fills the elect with unspeakable beauty, that only God and they can rightly value for on the one hand they alone possess Him for Whom they were created while on the other He draws them to Himself with such strength and sweetness as to let no adverse attachment sever or weaken the link between Him and them: "Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world." St. Matt. xxv. 34. The effect of the light of glory on the soul is twofold; intellectual and moral. It preserves her from error and from vice. It imparts infallibility and impeccability. Her intelligence sees in God the substance of things, beholds without pain the doings of the wicked and witnesses with delight the deeds of the just, and her will reveals in God's love and in the companionship of the beatified. The doctrine of that immediate possession is clearly defined in the Ecumenical Council under Eugene IVth A.D. "The souls of those who after receiving baptism have incurred no stain of sin whatever are after incurring such stain have been purified in or out of the body—are at once received into heaven and clearly see God Himself as He is in three persons and one substance, some, however, more perfectly than others, according to the diversity of their merits." The admission of the beatific vision is generally in the future. If we except the bodies of Jesus and Mary, all others indiscriminately are doomed to sojourn in the narrow cell of the grave till the Last Day. The two elements in man, the spiritual and the material

shall be then reunited, his imagination and sensibility revived for the soul yearns to meet again her associate of by-gone years and, though the craving does not make her happiness it is not full, complete, till the innate propensity be gratified. "Normality" is the motto on Paradise's blue vaults, and the "Circle," the emblem of eternity, decorates its ensign and emblazons its coat-of-arms. A million years cannot satiate our hunger for happiness. Unlimited duration alone responds to the aspirations of the human heart. Heaven were not Heaven if one cloud darkened its horizon, one ripple ruffled its surface, one tear flowed, one sigh be drawn. It is the only true home "We have not here a lasting city, but we seek one that is to come." St. Paul to the Heb. xiii. 14.

THE IMPRUDENCE of settling down here as if this was our permanent home we were to abide permanently here is illustrated in the wholesome advice of the Master: "Lay not up to yourselves treasures on earth, where the rust, and moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven, where neither the rust, nor moth doth consume, and where thieves do not break through, nor steal." St. Matt. vi. 19-20. Many have sung Heaven in poetry and in prose but like the artist who copies a scene from life they felt that their best productions are only feeble imitations. The inspired writers have described it with all the charms of oriental imagery to convey to the popular mind as far as words go, an impression of its blessedness. The metaphor does not impoverish a truth. It enriches it by clothing it in an attractive garb. "They shall be inebriated with the plenty of thy house; exclaims the Psalmist, and thou shalt make them drink of the torrent of thy pleasure. For with thee is the fountain of life, and in thy light we shall see light." xxxv. 9, 10. The pen and the tongue of St. Paul failed in the attempt to picture it, though he was waited in spirit to the "Third Heaven" and, while strolling through its shady groves, caught a glimpse of its transparent walls: "That eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him." I Ep. Cor. ii. 9. If a look at the Transfiguration on Mount Tabor threw into ecstasy Peter, James and John, if a walk and conversation with the risen Saviour thrilled with undecipherable emotion the hearts of the two disciples of Emmaus, how they do exclaim, who are plunged into the immensity of God, shining too as stars of greater or smaller magnitude around the Eternal Sun, adoring, loving, praising Him, mutually exchanging their thoughts and desires in ever varying strains and linked together in sympathetic intercession in behalf of the churches, Suffering and Militant.

On this we might have very much to say, did circumstances permit. But we must admit that there is an apparent truth in what the author here asserts. We do not believe that which exercises a refining influence upon the woman, can have other effect than one of a beneficial nature as far as concerns the home life. It is not the education of woman that is the danger, but it is the taking of woman out of her natural sphere of action and ushering her into the domain that social organization has reserved for man. The better educated the woman the happier and the brighter the home that she is called upon to govern. By education, however, we do not mean the acquirement of a certain amount of knowledge, of scientific or other instruction; education includes the moulding of the heart, the shaping of the mind, the forming of the sentiments, the inculcation of religious principles, the imparting of high and holy ideals; in a word, education means the perfecting of each and all of a woman's faculties and the bending of her inclinations and tastes in the direction of the domestic hearth.

The Sphere of Women

By a Regular Contributor.

It is impossible for us to agree with all that writers like Sarah Grand produce; but we find even such authors full of truth that cannot be ignored. Contributing to the New York press a short article upon "Woman in 1901 and Her Future," this writer has given expression to some very healthy views concerning the sphere of woman and the false attitude of the modern woman. Her object is to show that the proper education of woman for the purposes "of developing the best that is in her to the glory of God and for the good of mankind" is most desirable. She tells us that "no woman worth the name has ever wanted to be a man" and that the fear of this desire to go beyond her sphere has caused most of the opposition to the enlargement of woman's sphere of action. If these views were wedded to the unchanging principles of the Catholic Church concerning woman and her sphere, we believe that they would be productive of immense benefit to the gentler sex.

The Church is not opposed to the education, and the higher education of woman; on the contrary, the institutions out of number that the same Church controls, the great convents, and seminaries for female education prove clearly how desirous that true mother is to endow woman with every ornamental acquirement that she is capable of receiving. In no other religion on earth is woman honored and exalted as she is in the Catholic Church. The very idea of the Mother of God, the very dogma of the Immaculate Conception, the very precepts regarding the example of Mary—for maiden and for mother—constitute the most glowing tribute that earth has ever paid to woman in any form and in any sphere. Hence it is that if Sarah Grand were to have based her views upon the Catholic doctrine and practice concerning the female section of the human family, she would have written something actually grand in its conception, and positively beneficial to the women of all generations.

Another remark in that article has attracted our attention, and is deserving of careful note. It reads thus:—"There has been talk lately in England of the decay of domesticity; but when the matter came to be sifted so proof was forthcoming, that there was ample evidence that domestic life had been raised out of its old dead level of stultifying dullness by the better education of the women."

THE EVANGELIST ST. JOHN has left to posterity in the XXI. and XXII. chapters of his Apocalypse a remarkable sample of word-painting in his sketch of the New Jerusalem; a holy city, bright as a polished mirror, its twelve pearl-gates with the names of the twelve tribes of Israel and at each an angel sentinel on guard; with its jasper foundation and twelve others of precious stones with an Apostle's name on each; with its throne for God and the Lamb; with its gold-paved street, its sparkling fountains, its tree of life; with its flood of light flowing from the crystalline splendors of God's glory; with its Book of Life; with its citizens free from defilement, sorrowing, mourning, weeping, crying or dying, face to face with the Sovereign Lord and ruling with Him everlastingly. Heaven is a gift. The highest and the lowest among the blessed have to confess that God confers the favor on whom He pleases: "Whom, writes St. Paul, to the Romans, he predestinated them he also called. Whom he called them he also justified. And whom he justified, them he also glorified." viii. 30. It is a prize. It matters not when the laborer is invited to the vineyard, whether at early dawn, noon or the cool of the day of mortal life, he has to toil hard to earn the penny of the Gospel. No victory is chronicled in history unless the enemy be routed captured or slain. The Christian dons at baptism the cross, girds the sword and grapples with his foes. Error and immorality challenge him to a hand-to-hand struggle for supremacy. The combat begins and ends with the throes of death, and then the promised land breaks in upon the view. He gets big interest on a small capital, sows meagrely and reaps abundantly and wins a crown for a trifle. His own merits availed him not without his merciful Redeemer when in debt and in prison, Christ flew to his rescue, bailed him out, sealed the bond in the handwriting of His Blood, and paid the stipulated ransom. Alas! man is much slower in answering to divine grace than in furthering worldly enterprise and gain. He cares less for Heaven than for earth. If only one-half his zeal were devoted to the attainment of his vocation, his short and bitter pilgrimage would be more honorably and more profitably spent. If he then desire to reach the goal, he has to raise his thoughts above what is transient and fleeting, fix them on the immovable hills of the New Zion, shape his conduct accordingly, and build on the solid foundation of Christian virtue. Amen.

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The Cry of the Hour.

The London "Spectator" has undertaken to show that life in our age goes by "time table." A couplet of remarks, in the article to which we refer, we think well worth reproducing. Our English contemporary says:—"Probably since the world began there was never a period when men wasted their time as little as they do now. Whether they use it well or ill, they at least do not let it slip away empty. Never was as at the present moment, and never before was the same keenness and concentration displayed in the pursuit of distraction."

In explanation of these remarks we find the following:—"The greater number of men desire to be actively useful or actively amused from morning to night, and this fever of activity is not confined to one sex. The eagerness with which the unmarried women of the middle and upper middle class amuse themselves in any shape or form is a great sign of the times. It is not what is called occupation but regular employment which they seek, and they will accept employment which they seek, and even privation, rather than live in idleness, or con-

Bishop Burke on Coronation Oath

Bishop Burke, in the Cathedral of the Immaculate Conception at Albany, last Sunday, took occasion to refer to the oath which King Edward VII. will take at his coronation. The Bishop said that all Catholics, to know just what reference the doctrine of the divine presence in the most blessed Eucharist was the doctrine of the Mass a superstition, he wanted every Catholic to know just what he was to do to raise his heart to the Altar of faith. Unless Parliament should change this oath, the bishop declared, King Edward would, as ruler of his kingdom, install millions of Catholic subjects who he took it.

Some Notes

If the "Devil's Advocate Diabolus" pointed to plead matters of beatification is called, assistance in composition against Joan of Arc, Orleans, he could not call in the editors' ponds whose do appear in the yellow United States. Poss gain a considerable from some of the magazines. The history which the Maid of O a conspicuous part, national prejudices judgments of some life and her death political standpoint Church, in order to as to her sanctity, more than the glory tory. A saint is n a day, nor is the p declaring an eminent the veneration of a

ABUSE NOT A will not occupy space the pretended argu really a long chain unsubstantiated acc set forth in some of erican and English concerning the life of Joan of Arc. The equally the Prote cannot well divest h tional dislike that career of the heroines genders in his breast any people willingly killed a saint. No r having made a martyr persecution and unwa was a thin, delicate tion of Joan wou that her murderers with the Roman tyrants gave so many saints the Church and to barbaric tortures an

RESTLESS LIT

Fecklessness and Sle Sign That Baby

When babies are peevish it is the sure of illness. Well babies and are cheerful and awake. When baby many mothers give s many "medicines, whic ates that deaden but the trouble. What medicine that will g root of the trouble sleep well, eat well in a natural way, is Baby's Own Tablets sold under an abs that they contain n other harm drugs. Al have used them for t speak of them in t praise. Mrs. Albert ford, says: "My bab five months old, has very cross and peevi very constipated and was a thin, delicate and cried nearly all t not know what to d tried several medicine her no good. A friend Baby's Own Tablets try them. I did so, them my baby has b her bowels are reguli grown plump and go and delighted with t keep them on hand and whenever my b and feverish, I give she is all right."

These Tablets are cine in the world for colic, diarrhoea, al bles, constipation ailments of little on children of all ages, water, or crushed to be given with absol youngest infant. Mot try them, will never any other medicine ones. Sold by all de cine or sent post pa box by addressing th Medicine Co., Brockv.

THE SENSATION

While the remarks Johnson, of the McCo gical Seminary, at th Conference in Chicag apply to the Catholic they are of such signi actness that we will from them. The fo with which the clerg with that occasion fully a small importance in tual facts as we find in our day. The Rev. "I ask you minister your texts and topi five years and see wh truthfully say that o been primarily toward one soul. Why, with preaching in this more souls saved? Wh the preaching, are not ed on the Sabbath in Is it because we are with that end in vie