

THE WESTERN UNIVERSITY boasts a poet. He is a Kipling, a Markham and a Walt Whitman, all in one. The first he emulates in the structure of his verse, the second in his revolutionary amours and the third—well! has anyone ever been able to make out what Whitman was driving at? This perhaps does not quite describe Mr. Verne D. Rowell, but his university might well be asked what its motive is in retaining on its staff a laureate of anarchy? Mr. Rowell attracted attention recently by some verses glorifying the arch-anarchist Ferrer, who paid with his life the well earned penalty of his crimes. That was in Spain, and we are told by those who, never having been in Spain, ought to know, that Ferrer was a martyr. This is the philosophy of Rowell, and his latest effusion, "The anarchist," being published under the auspices of the Western University, would seem to indicate that his sentiments are not dissimilar to the authorities of that institution. "The anarchist" apostrophizes the warfare of evil upon society. Law, order and religion—"the folly of system and creed"—are made answerable for all the ills that afflict humanity, and under cover of a specious plea for the down-trodden, undying enmity is expressed against everything that may be said to distinguish civilization from barbarism and brute force. "I never shall acquiesce," sings this vernal poet, "in your system of infinite folly." It is quite possible that these are but the outcries of a naturally sensitive soul who in the lack of fixed principles to guide him has wandered far from the safe path Providence has marked out for us here below. If so, one can but pity him, but the fact remains that an institution seeking subsidies from the public purse has upon it some measure of responsibility to see that his rhapsodies—we had almost said his ravings—are kept within bounds of decency. The CATHOLIC RECORD has called attention to the matter before, and we do so again in all charity and disinterestedness.

THE HURON INDIANS

AN INTERESTING DESCRIPTION FROM CATHOLIC ENCYCLOPEDIA

It is generally conceded that the Hurons proper were the original stock from which proceeded all the branches of the great Iroquoian family, and a history of this tribe, therefore, affords an excellent idea of the general lines along which the American Indians developed. The article on the Hurons, by Arthur Edward Jones, in the Catholic Encyclopedia, gives an exhaustive and interesting treatment of the subject. In discussing the laws and religion of the Hurons the author says:

Their legislative bodies consist of their village councils and what might be called their states-general. The former were of almost daily occurrence. There the elders had control, and the outcome of the deliberations depended upon their judgment, yet every one who wished might be present and every one had a right to express his opinion. When a matter had been thoroughly debated, the speaker, in asking for a decision, addressed the elders, saying: "See to it now, you are the masters." Their general councils, or assemblies of all the clans of which the nation was made up, were the states-general of the country, and were convened only as often as necessity required. They were held usually in the village of the principal captain of all the country, and the council-chamber was his cabin. This custom, however, did not preclude the holding of their assemblies in the open within the village, or at times also in the deep recesses of the forest when their deliberations demanded secrecy.

The administration of public affairs was, as de Brebeuf explains at some length, and as one would naturally suppose, twofold. First, there was the administration of the internal affairs of the country. Under this head came all that concerned either citizen or stranger, the public or the individual interests in each village, festivals, dances, athletic games—lacrosse in particular—and funeral ceremonies; and generally there were as many captains as there were kinds of affairs. The second branch of their administration was composed of war chiefs. They carried out the decisions of the general assembly. "As for their wars," says Champlain, "two or three of the elders or the bravest chiefs raised the levies. They repaired to the neighbouring villages and carried presents to force a following." Of course other incentives were also employed to excite the enthusiasm of the braves.

In the larger villages there were captains for times both of peace and war, each with a well-defined jurisdiction, that is, a certain number of families came under their control. Occasionally all departments of government were entrusted to one leader. But by mere right of election none held a higher grade than others. Pre-eminence was reached only by intellectual superiority, clear sightedness, eloquence, munificence and bravery. In this latter case only one leader bore for all the burdens of the State. In his name the treaties of peace were made with other nations. His relatives were like so many lieutenants and councillors. At his demise it was not one of his own children who succeeded him, but a nephew or a grandson, provided there was one to be found possessing the qualifications required, who was willing to accept the office, and who, in turn, was acceptable to the nation.

THEIR RELIGION

The first Europeans who had occasion to sojourn any considerable time among the Hurons seem to have held but one opinion concerning their belief in a Supreme Being. Champlain says that they acknowledged no Deity, that they adored and believed in no god. They lived like brute beasts, holding in awe, to some extent, the devil, or be-

ings hearing the somewhat equivalent name of Oqui (Oki). Still, they gave this same name to any extraordinary personage—one endowed, as they believed, with preternatural powers like their medicine-men. Sagard is at one with Champlain in his deductions, though he adds that they recognized a good and a bad Oki, and that they looked upon one Iouskeha as the first principle and creator of the universe, together with Etaentsic, but they made no sacrifice to him as one would to God. To their minds the rocks, and rivers, and trees and lakes, and in fine all things in nature, were associated with a good or bad Oki, and to these in their journeyings they made offerings. Father Jerome Lalumet incidentally states: "They have no notion of a Deity Who created the world or gives heed to its governing." Father Jean de Brebeuf, who during his long stay among the Hurons, had leisure and every opportunity to study their beliefs, customs, and codes, and consequently may be quoted as by far the best authority on all such matters, has this to say, which seems to put the question in its true light: "It is so clear and manifest that there is a Deity Who created heaven and earth that our Hurons are not able wholly to disregard it; and though their mental vision is densely obscured by the shadows of a long-enduring ignorance, by their vices and sins, yet have they a faint glimmering of the Divine. But they misapprehend it grossly and having a knowledge of God, they yield Him no honor, nor love, nor dutiful service; for they have no temples, no priests, nor festivals, nor any ceremonies." This passage is to be found in the Relation of 1635 (Que. ed., 34, 1; Cleve. ed., VIII, 117). He proceeds immediately to explain briefly their belief in the supernatural character of one Etaentsic, or Etaentsic, and that of her grandson Iouskeha. But this myth with its several variants is developed at much greater length in the Relation of 1636 (Queb. ed., 101; Cleve. ed., X, 127), where many more particulars are added illustrative of their belief in some Deity.

From a perusal of these two accounts, it may be gathered that the myth of Etaentsic and Iouskeha was accepted by the Hurons as accounting satisfactorily for their origin; that the former, who had the care of souls, and whose prerogative it was to cut short the earthly career of man, was regarded as malevolent, while Iouskeha, presiding over the living and all that concerned life, was regarded as beneficent. They believed in the survival of the soul and its prolonged existence in the world to come—that is to say, in a vague manner, in its immortality—but their concept of it was that of something corporeal. Most of what might be called their religious observances hinged on this tenet of an after life. Strictly speaking, they counted on neither reward nor punishment in the place where the souls went after death, and between the good and the bad, the virtuous and the vicious, they made no distinction, granting like honors in burial to both.

De Brebeuf detected in their myths, especially in that of Etaentsic and Iouskeha, some faint traces of the story of Adam and Eve, much distorted and all but faded from memory in the handing down through countless generations; so also, that of Cain and Abel, in the murder of Tausiscaron by his brother Iouskeha, who, in one variant, figures as the son of Etaentsic. In the apotheosis of Etaentsic and Iouskeha, the former was considered and honoured as the moon, the latter as the sun. In fact all the heavenly bodies were revered as something Divine; but in the sun, above all, was recognized a powerful and benign influence over all animate creation. As for the great Oki in heaven—and it is not clear if he were regarded or not as a personality distinct from Iouskeha—the Hurons acknowledged a power that regulated the seasons of the year, held the winds in leash, stillled the boisterous waves, made navigation favorable—in fine, helped them in their every need. They dreaded his wrath, and it was on him they called to witness their plighted word. In so doing, as De Brebeuf infers, they honoured God unwittingly.

TWO VIEWPOINTS

A young man recently tried to secure someone to address a small meeting of young people on the alcohol question. The men who in most respects were perfectly capable of speaking acceptably declined before he found his man. One said that he was "talked out on the temperance question ten years ago." Another thought temperance "a dry old topic, with nothing new to be said." All this in the face of the unparalleled temperance progress along all lines during the past decade.

Over against this experience may be placed an extract from a letter written a few days ago by one who has familiarized himself with the scientific facts about alcohol and who is devoting his spare time to popular lectures. "My audience," he said, "sat in almost deadly silence as I laid the facts before them, and when at the end of an hour I begged to stop, they begged me to go on and sat through a two hours' address closely packed with the scientific facts about alcohol."

The person who is really interested in temperance work to-day can get the facts if he wants them. To say that one is talked out on the subject ten years ago is confession of lamentable failure to keep up with the times on one of the most necessary, far-reaching and important social movements of the twentieth century.

There is in these two incidents, too, an illustration of the importance of making known, in every possible way, the scientific facts about alcohol. They have been brought down now to a practical basis, and told in a simple, practical way, will compel attention and interest. But public addresses are not the only method. There is a personal responsibility in the matter. Each is but one, but he can do the work of that one. Pass on temperance papers and periodicals and literature after they have been read, with a word calling attention to some special article or paragraph. Give the truth a chance, and it will win its way into the minds and hearts and lives of men and women. —Scientific Temperance Journal.

HOW BIGOTS ARE MADE

Catholics who are so happily situated that they are never made to suffer in their feelings or interests from the tongues or machinations of haters of the Catholic religion are often heard raising their voices in criticism of what they term the bitterness or harshness that characterizes the utterances of those whose office it is to publicly defend the Catholic truth and Catholic interests.

On the other hand, there are Catholics who are victims of bigotry every day of their lives, to whom the violent antipathy which so many otherwise excellent and kindly disposed people feel towards the Catholic Church seems inexplicable.

A vigorous protest or correction that may appear to be harsh or bitter in the eyes of the more fortunately conditioned Catholic, at peace with his fellow-workers and neighbors, will be read with a sense of satisfaction and consolation by the Catholic who is daily nagged and insulted by those among whom he lives and works. For Catholics are human, after all, and much depends upon the point of view.

And Catholics who are given to shivers and quakes when a Catholic spokesman says or writes something not pleasant to the sensitive ears of our "separated brethren" should cultivate the habit of considering the Catholic spokesman's point of view.

"One may search in the entire range of Catholic literature," says The Morning Star, of New Orleans, "books, periodicals, magazines and newspapers, and find if they can one single instance in which the Protestant Church and its clergy are vilified or calumniated."

That is a broad challenge, but it is not a rash one. On the other hand, pick up a copy of any sectarian publication, and—

"It is always the same old story—disrespect for the Pope, whose great dignity as head of the most important body in Christendom should at least entitle him to respect, and the everlasting attack on the morals of the Catholic clergy."

Naturally enough, the Catholic spokesman or writer works under stress of emotion. His provocation is great. For instance, what words would the "comfortably situated" Catholic deem too strong to properly characterize the following taken verbatim from the Presbyterian juvenile organ, The Children's Friend, published in Richmond, Va., by the Presbyterian Committee of Publication?

OUR YOUNG PEOPLE'S SOCIETIES—FIFTH LESSON ON CUBA—FOR VERY LITTLE ONES

1. Did Cuba have any religion before we sent missionaries to that island? Ans. Yes; Spain took the Roman Catholic Church to Cuba.
2. How long has the Roman Catholic Church been established in Cuba? Ans. For four hundred years.
3. Why should we try to change the Cubans from Catholics to Protestants? Ans. Because the Roman Catholic Church does not really give the Cubans a chance to become Christians.
4. What does the Roman Catholic Church fail to do in Cuba? Ans. It does not give the Bible to the people.
5. Does the Roman Catholic Church object to the Cubans having the Bible? Ans. Yes; they take it from their hands, burn it and punish those who read it.
6. How do the priests speak of the Bible? Ans. They say it is a wicked book, and that those who read it are damned.
7. Can any Church be a true Christian Church without studying the Bible? Ans. No; for God has given us the Bible to teach us how to love and obey Him.
8. Does the Roman Catholic Church teach the Cubans to trust in Christ for salvation? Ans. No; it teaches them to trust in the priests, and to pay money for the forgiveness of the priests.
9. Do the Cuban Roman Catholics pay to God, as the Bible teaches us to do? Ans. No; they pray to the Virgin, to saints and to images; they care very little about Jesus.
10. Do the Cubans know that God loves them and wants them to be happy? Ans. No; they think of Him only with fear and dread and ask the Virgin Mary to stand between them and God.
11. Do they know that eternal life is the gift of Christ, through His Holy Sacrament, and that He died for us? Ans. No; they think they will be lost forever unless they can pay the priest enough money to pray them out of punishment.
12. Are the priests kind to the people? Ans. No; the priests are for the most part greedy and cruel and wicked.
13. What must we do to help those poor Islanders? Ans. Send them kind loving men and women to teach the Bible and the Christian religion.

What can be thought of men and women who, under the specious garb of religion, fill the tender minds of innocent children, even "very little ones," with such vile calumnies as these? asks the Catholic Northwest Progress. And what but a harvest of bigots can be looked for from such sowing?

And in The Watchman, another Protestant organ, appeared the following concerning the Barcelona riots:

"As we, with our neighbors, many of whom are devout Catholics, sat watching these great fires, many of the most pious continued saying in great sobs: 'Alas, what a pity! What a pity! Such great wealth and so many sacred things destroyed in one moment.' It called to our minds the words of the beloved disciple when he predicted what the people would say at the time of the final destruction of this fallen Church. * * *

"May it not be that this is another sign that the day of her final destruction is not far distant? * * *

"One strange thing about the burning of these buildings is that scarcely any one tried to hinder their being set on fire, and it is reported that many of the nuns said as they went out of the convent door, 'Thank God, we are free at last!'

"Eye-witnesses testify that some of the things found in several of the monasteries and convents were simply horrifying. For years it has been contrary to the law of the land to bury the dead within the convents. When these buildings were burned, and thus left open to the public, they were visited by thousands who were anxious to see what these mysterious houses contained. In many of the convents, in certain underground apartments, scores of the bodies of monks and nuns were found chained and strapped to the walls. These were brought out into the street, where every one might see them. From every indication they had died the most horrible death imaginable, many of them undoubtedly having suffered there for long periods of time before they were relieved by death. The finger nails of many of those thus found were more than two-inches long, which would indicate that they had long been deprived of even the liberty of moving their hands. It was found on close examination that the tongues of many of these martyrs (either voluntary or forced) had been torn out by the roots. There were also the cadavers of many tiny infants.

"In one convent they found a machine for making false money. In another a bomb factory was discovered. And

right here I might add that the Jesuits were able to defend their large buildings by the use of bombs and modern firearms."

And these are only specimens of what is published daily, what is given to the innocent little children in the Sunday school lessons and to grown people from the pulpits, remarks The Morning Star. Scandal! Calumny! Everlasting scandal and calumny and libel of the vilest and most atrocious character is their stock in trade. And Catholics are expected to submit to all this campaign of detraction and not open their mouths.

CONAN DOYLE ON AMENDMENT TO ACCESSION OATH

SUPPORTS IT IN LETTER TO TIMES—HISTORY OF ISSUE SINCE RAISED IN 1901

Special to the Montreal Star

New York, May 12.—A Times London cable says: Extremists among the Protestants are up in arms against the proposed amendment of the coronation oath, and ever since Premier Asquith signified his intention to carry out Mr. Redmond's suggestion, they have been indulging in virulent threats and abuses.

Sir Arthur Conan Doyle writes to the Times pointing out that the Protestant Reformation Society, the Evangelical Alliance, and other similar bodies, "should, looking at the matter simply from their own point of view, recognize that the surest way to strengthen any 'separated brethren' is the history of the world has proved to persecute it."

"Is it anything other than persecution to hold up the Roman Catholic faith to obloquy in the coronation oath, while every other creed, Christian or non-Christian, is left unassailed?"

"Is it not a shocking thing that while Roman Catholic chapels throughout the whole Empire are still draped in black for the deceased monarch, his successor should be compelled by law to insult the most intimate convictions of these same mourners? And is it not a most narrow, foolish policy, unworthy of this tolerant age, that the young King should be forced to offend the feelings of great numbers of Irishmen, Canadians and other subjects?"

"I feel sure that, apart from Catholics, the great majority of broad-minded thinkers of any age and of any country in this country are of the opinion that the outpour of fanatics should be disregarded and that all creeds should receive the same courteous, respectful treatment, so long as their adherents are members of a common Empire."

"To bring these mediaeval rancors to an end would indeed be an auspicious opening of the new reign."

THE ISSUE RAISED IN 1901

The question had been in abeyance a long time when the imminence of King Edward's accession again brought it to notice. There was, however, no time to adequately consider the matter, as the accession almost coincided with the opening of the new session of Parliament, and the law requires the declaration to be made on the occasion of the meeting of a new Sovereign and his first Parliament or at his coronation, whichever happens first.

King Edward had no option in the matter, and he reluctantly, as is well known, conformed to the law. The public, however, was much stirred, and the Government appointed a Parliamentary committee to consider the question. The Lord Chancellor, Lord Halsbury, the Duke of Argyll, the Earl of Cadogan, the Earl of Creve, the Earl of Dunraven and the Lord Tweedmouth were members of the commission.

REFORMED DECLARATION DROPPED

They framed a new declaration and Lord Salisbury, who was then Prime Minister, embodied it in a bill, but the measure did not meet with great favor and it was dropped. The next step was taken in the House of Lords, where Earl Grey brought in a bill abolishing the declaration altogether. This met with the opposition of even moderate men, and in the hope that it would be many years before it would be necessary to make an accession declaration the House of Lords rejected it by a vote of 109 to 62.

Mr. Redmond again raised the subject last year when the Roman Catholic Disabilities Bill was before Parliament, but the bill was dropped. Any action now must be taken speedily if it is to be effective.

It is understood that King George is as strongly opposed to the declaration as was his father, and he would be glad if Parliament would provide a means of escape from making it.

PROTESTANT WRATH AROUSED

Meanwhile fierce wrath has been awakened among those Protestants who are unable to distinguish between matters of faith and matters of fact. Already, in the hackneyed words of

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their champions, they see in imagination the martyr fires at Smithfield re-lighted and predict a revival of the tyrannies of the Tudor Queen Mary.

The secretary of the Protestant Alliance has written in hot haste to Prime Minister Asquith denouncing Mr. Redmond for invading the solemnities of the present moment and concluding: "We hereby remind you as representative of the nation that the accession oath is the law of the land and must not be interfered or trifled with."

DELEGATE PRAISES THE KNIGHTS

The first public recognition of the Knights of Columbus by the Apostolic delegate to the United States took place April 17, at Washington, when Archbishop Falconio, Papal delegate, celebrated Mass for the benefit of the members of the order in the District of Columbia.

In the course of a brief address at the close of the Mass the Delegate paid the following glowing tribute to the Knights of Co'ambus:

"Beloved brethren, I am delighted to be here this morning, and especially so for the opportunity to offer the Holy Sacrifice of the Mass for the Knights of Columbus. I regard your organization, while properly conducted, as an agency for great good for the Church and for the community. I have heard and know of the grand work that is being performed by your order in the United States, of your great charity given without ostentation, of your visitation of the sick and your consolation and help to the afflicted, all of which is the Christian charity which the Church of our Saviour, Jesus Christ, imposes upon the faithful.

"These societies and associations have existed in the Church since our Lord instituted it, and when properly conducted and disposed by exhibition of faith and good works on the part of the members, and by each living a good Christian life, giving good example by word and action to your neighbor, will receive my approval. While not a religious society, nevertheless your order stands for the principles of our Holy Mother Church, and the large organization of the Knights of Columbus is an excellent exhibition of American citizenship and of Americans who are willing to make an open acknowledgment of the faith and the principles you represent."

"God will bless you and your works. Yours is a great society, and so long as I remain here and your order is properly conducted I can assure you that the Catholic hierarchy of the Church in this country shall recognize and encourage it."—True Voice.

A CHRONICLE OF SHAME

ALLIANCE OF METHODISTS WITH CRIMINAL ELEMENT OF ROME A SAD PRODUCE OF RELIGIOUS HATE

Sad chronicle of shame! What object could tempt men of a certain religious zeal to stoop to so low a policy and to enlist the aid of rogues and mercenaries? Only a rare and alluring prize—the conquest of Italy, the Pope's own country, of Rome, his very city! What but this could prove so fatally bewitching to the Methodist heart, so dazzling to the Methodist conscience? Here lies the secret of the warped hearts and twisted consciences with which American Methodists have attempted to carry out this brilliant enterprise. Elsewhere, indeed, in the pursuit of their propaganda among Catholics, we do not observe in them any nice scrupulosity in the choice of means; witness their missions among the Italians of our large cities. But when Catholicism is not their game, their native sentiments of honor and decency seem to have full play. Then, with something higher than hatred to inspire zeal, their efforts are more worthy of respect and crowned with greater success. In contrast to their Italian missions, Dr. Stackpole outlines the policy in Germany. Here we see none of those characteristics which are so salient and sinister in his sketch of Italian Methodism. There are no ex-priests, no ex-Lutheran ministers, hired in Germany to attack or vilify the Church they have ceased to serve. Soup is not regarded as the universal divinely appointed means of salvation. The American Methodism of Germany appears—if, as we believe and trust, Dr. Stackpole's picture is faithful—what we should like to see it everywhere—decent and respectable, with a soul of piety and fervor and love. But what a marvelous magician is religious hate! It waves its wand and, lo! men of ordinary honesty and cleanness of life see rascals transformed into helpmeets for the spread of God's kingdom; they see the light of sanctity cast upon ways and means of propaganda from which, in their sober senses, they would shrink as too vile to touch. All is fair and good when the Pope is the foe. In his presence latent antagonism is aroused, and hate and the determination to conquer at any cost.—John F. Fenlon, D. D., in the Catholic World for May.

An Old Story

History repeats itself. No matter how admirable the purposes to which wealth is applied it tempts the avaricious and unscrupulous. What has taken place under Combes, Clemenceau and Briand in France is but a repetition of what occurred in England under Henry VIII. In Henry's day the most daring and audacious rogues, from the King himself downwards, luxuriated on the spoils of the monasteries. The plunderers laid their hands on everything of value they could seize. Church plate, images of gold and silver, rare pearls and precious stones, the offerings and bequests of the faithful, clerical vestments, carved stalls, bells from the belfries, and lead from the roofs of ecclesiastical buildings were all disposed to the highest bidder, and works of charity were suppressed in order that the despoilers might have the wherewithal to squander on the gratification of their passions. So it has been in France during recent times.—London Catholic Times.

ANOTHER WONDERFUL CURE IN NOVA SCOTIA

Thought the Disease was Cancer of the Stomach

"FRUIT-A-TIVES" Cured Him



SYDNEY MINES, N. S., JANUARY 25TH 1910

"For many years I suffered torture from Indigestion and Dyspepsia. Two years ago, I was so bad that I vomited my food constantly. The agony I endured all these years, I cannot describe and I lost over 25 pounds in weight. I also suffered with Constipation which made the stomach trouble worse. I consulted physicians, as I was afraid the disease was cancer but medicine gave only temporary relief and then the disease was as bad as ever.

I read in the "Maritime Baptist" about "Fruit-a-tives" and the cures this medicine was making and I decided to try it. After taking three boxes, I found a great change for the better and now I can say "Fruit-a-tives" has entirely cured me when every other treatment failed, and I reverently say 'Thank God for Fruit-a-tives'!"

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London Times and Father Tabb

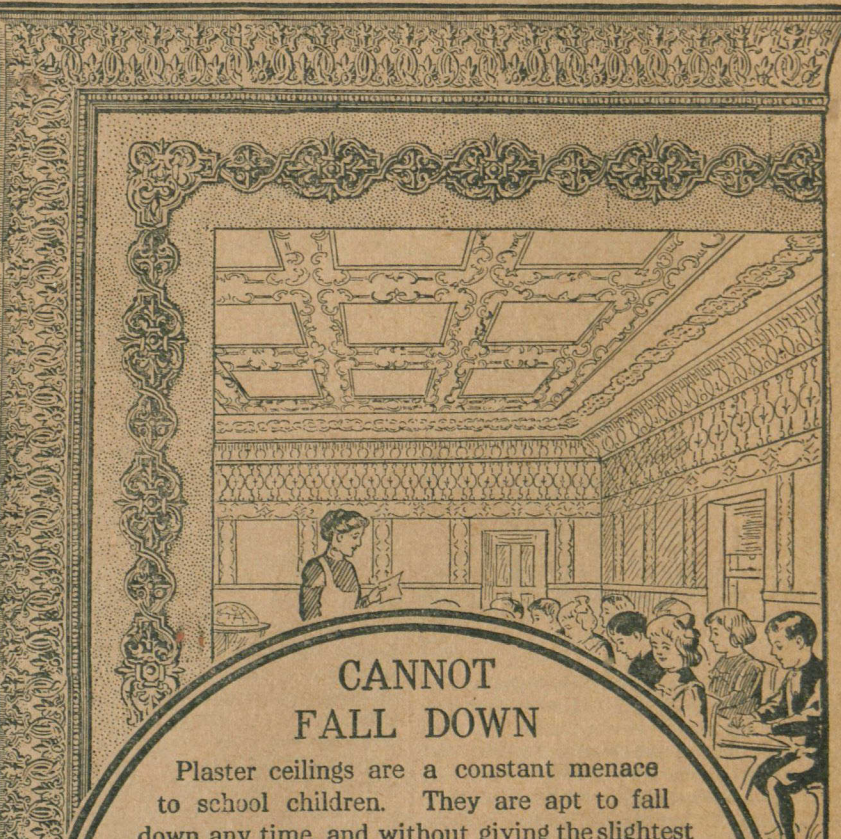
Speaking, in an obituary notice of Father Tabb's poetry, the great London daily, the Times, says:

It would be correct in one sense to call Father Tabb's poetry slight. One of his closest friends in earlier years was the American poet and musician, Sidney Lanier; but nothing could be more unlike Lanier's rushing, glowing stream than the tiny songs, never more than twelve lines long, and very frequently no more than four, in which Father Tabb's spirit found expression. Yet some of the minute and minutely worked poems achieve, by the force of their suggestion, indubitable greatness; and the phrase "carved cherry-stones" which has been applied to them is singularly unjust to the deep spirituality, the penetrating mysticism, and the large beauty of many of these remarkable examples of the great in little. Others, no doubt, verge on the epigram; and in the epigram proper, which he circulated among his friends, Father Tabb showed sometimes a neat, sharp wit, sometimes a hearty, almost rollicking humor, which formed the other face of his gentle, childlike nature. The large body of friends who had fallen under his personal spell was supplied

mented by many at home and in England who knew him, but knew him well, only through his charming letters; and by all alike he will be sincerely mourned.

The Catholic Paper

The following is by Archbishop O'Connell of Boston: "A Catholic paper is as much a necessity as a church. It is as much the duty of every priest in the diocese to stand for it, aid it, and work for its widest diffusion among the people as it is to build and support a school. It is all for the self-same purpose, object and aim—the propagation and defense of Christian Catholic principles. Our Holy Father, acknowledged as a pontiff of superior human wisdom and practical good sense, has voiced all this in words which leave no doubt in the mind of the true priest: 'In vain will you build and teach and preach, unless you support and diffuse a Catholic paper.' These, in brief, are his very words. The priest who, after hearing this, still remains inactive, ready only to offer criticism, is unworthy of his office. It is as if the soldier in the face of attack stopped to quarrel over the varnish on his rifle."



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