

THE COMPOSER OF THE STABAT MATER.

It was a gloomy evening in the month of March, 1806. The voice of the wind moaning through the leafless trees seemed like the wailing of lost souls present in the wilderness. Not a star shone in the murky sky.

From time to time vivid streaks of lightning lit up the heavens with a scintillating pallor, as they chased each other through the blackness of darkness.

The bell of the convent of the Friars Minor of Callazoni began to peal weirdly through the gloom, calling the inmates to prayer; its monotonous ding-dong resounded through the dreary silence, till at last, through the length and breadth of the little villages, scattered here and there through the valley; each particular chapel bell chiming forth the Angelus made a kind of gentle echo, off repeated, to that of the large one in the convent tower within the monastery a faint glimmer of light in the chapel revealed the hurrying friars coming through the quiet corridors of their stalls, their sandalled feet making scarcely a sound upon the tiled pavement.

The gloom and chill of night were in accord with the mood of the religious, who on this evening were filled with an involuntary anxiety and terror. On the previous night mysterious noises, prolonged and plaintive sighs, had strangely disturbed the sleep in the community. From whence did the sounds proceed? One of the brethren thought they came from the cemetery; another, from the cloister; a third, that they issued from the extreme end of the chapel. A fourth declared that the dolorous wail came from the choir; adding that the organ played by invisible hands, had accompanied the chant with notes so sad that they pierced one's very soul.

When the religious were assembled for Matins, the Father Guardian, raising his voice, spoke as follows: "Brethren, let us humbly ask God to make known to us the cause of those lamentations which have troubled the peace and silence of this house of prayer and penitence. Let us beg the Holy Mother of God, whose feast we celebrate this day, to deign to intercede for us with her Divine Son."

All prayed fervently. When they had finished, an old religious approached the Father Guardian and said: "Father, I had good reasons for believing that the mysterious voice which has troubled our slumbers does not come from the tomb, as some of the brethren say, but that it belongs to a religious of this community. A word from you will dispel the mystery."

The superior hesitated a moment, but, immediately recovering himself, he said: "Light all the candles, and let the monks be counted according to their rank, that it may be learned whether all are here present."

The order was executed, and the Father Guardian resumed: "I desire that the brother who, during the past few nights has been troubling the peace of the cloister by mysterious lamentations will, in virtue of holy obedience, step forward and make himself known. Furthermore, I request that if his lamentations in any way concern us, he will enlighten us as to their purport and meaning."

Almost before the last words ceased to re-echo through the silence of the chapel, a friar, bowed with age, came forth from the ranks of cowed men, and, fixing his eyes humbly on the ground, said: "Father, I am the man."

Every eye was now turned suddenly toward the Brother, whose thin, attenuated figure gave token of many fasts and mortifications; while a confused murmur burst from many lips: "Brother Jacopone da Todì!" "Good Brother Jacopone!" "The friend of Dante!" "The sweet singer of Holy Poverty!" "The client of Our Lady of Sorrows!" "What new chant has he been composing?"

Fra Jacopone did not answer a single word. Replacing the hood he had thrown back when he addressed the superior, he knelt, and went quickly towards the great organ. In his eyes burned the flame of genius; his head appeared to be surrounded by a celestial nimbus.

All at once, to the great astonishment of the religious, the organ began to sigh as if the angel of sorrow and lamentation had touched it; the face of Fra Jacopone became overspread with a celestial light, and in a seraphic voice he intoned this sublime elegy:

Stabat Mater dolens, Juxta crucem lacrymosa, Dum pendebat Filius, Cujus animam gementem, Confrictam et dolentem, Pertransiit gladius.

The admiration of the monks now resolved itself into a kind of terror. For at the voice of Fra Jacopone the image of Our Lady of Sorrows seemed to move, while the sonorous echoes of the Gothic vault appeared to repeat the tones of an angelic choir tearfully accompanying the dolorous plaint of the inspired musician.

Softly sobbing, like a poor exile who endeavors to stifle his lonely sighs, he raised his eyes to the image of Our Lady of Sorrows, and continued:

O quam trista et afflicta, Fuit illa benedicta, Quae morebat, et dolebat, Pia Mater dum videbat, Nati poenas inclyti.

And thus, palpitating with emotion, like one agonizing in the presence of his Supreme Judge, the singer went on. Suddenly the friar grew pale as though the wings of Death had brushed him in passing; his hands could no longer manipulate the keys; he could hardly accompany the last strains, as he murmured in an expiring voice:

Quando corpus morietur, Fac ut animas donetur Paradisi gloria.

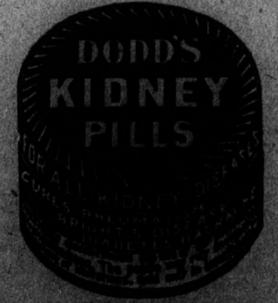
"Paradisi gloria!" It was the last note. Fra Jacopone glided from his seat, and fell noiselessly to the floor. The brothers hastened to lift him and carry him to his cell. Three days later the soul of the author of the "Stabat Mater" winged its flight to heaven leaving as a legacy to the Church this beautiful hymn, which will endure as long as the world shall last.—Ave Maria.

CHILDHOOD'S PERILS.

The so-called soothing medicines contain poisonous opiates that deaden and stupefy but never cure the little ailments of childhood. Baby's Own Tablets are guaranteed to contain no opiate, they act on the stomach and bowels and thus remove the cause of nearly all the ills that afflict little ones. In this way they bring natural, healthy sleep, and the child wakes up bright and well. Mrs. A. Weeks, Vernon, B.C., says: "I have used Baby's Own Tablets and can cheerfully say that I have found them all you claim for them." These Tablets are good for children of all ages from birth onward. Sold by all medicine dealers or sent by mail at 25 cents a box by writing The Dr. Williams' Medicine Co., Brockville, Ont.

Count de Mun Speaks Out.

The Count de Mun's opinion of the encyclical on the separation law is as follows: "It is impossible to imagine anything more precise and decisive. Never in modern times has so considerable an event taken place in the religious history of our country since the Brief 'Quod Aliquantum' addressed on March 10, 1791, to Cardinal de la Rochefoucauld and to the Bishops, members of the National Assembly, to condemn the civil constitution of the clergy. It is even permissible to say that the nature of the Pontifical act, the wide scope and force of the protest against the long series of enterprises of which the separation law is the painful completion, the majesty of the condemnation and the enumeration of the causes justifying it gave the encyclical of Pius X a yet graver character than that of the celebrated Brief of Pius VI., the formidable effects of which are known to every one. The law is condemned, condemned in all its parts, and especially in so far as the public worship associations are concerned, declared under the conditions in which they are instituted 'contrary to the rights and to the divine constitution of the Church.' No Catholic can participate in their constitution."



CONSTANCY

One of the great requisites for success in our undertakings is constancy or perseverance, which may be said to signify perseverance persisted in regardless of the obstacles and trials it encounters on the way. It calls for a mastery over self, even at the cost of martyrdom to one's own feelings if the circumstances of the ordeals one has to meet exact it. It is the sure prelude of final victory as long as one is faithful, for even if one has not succeeded in achieving the end of his endeavors, he has still triumphed by his victory over self.

Constancy has a part in everything that is good and noble—in all the virtues, therefore, and is the sign of their life and the assurance of their power. Once constancy fails, the qualities of strength and resolution, determination and energy disappear.

Constancy may be said to be a summary of many virtues which, united and kept well together by the power of the will controlling and directing them, produces the success that is desired. In every undertaking the virtue of constancy must be found if success is to be looked for. It is, next to the undertaking itself, the most important consideration. While constancy is requisite for success in all undertakings, it is particularly necessary in spiritual ones. This we are shown in Holy Writ, "He that shall persevere unto the end, shall be saved." It continues and says in another part, "No man putting his hand to the plough and looking back is fit for the kingdom of God," and it exhorts that we be faithful unto death and we shall receive the crown of eternal life. It was this constancy that the saints showed in their prayers, their watchings and fastings. It was this constancy that the martyrs exhibited before their judges and executioners. It is this virtue that we must all strive to have and increase in us should we hope to be their worthy followers and to have something of their spirit in our lesser virtue and smaller trials and sufferings, in the hope that we will rise to greater things in time to be ready to meet even the martyr's death should occasion ever demand it of us. "He that conquers self is greater than he that conquers nations," but it is only after a long campaign of self-conquest in many things that one can be said to be as constant as that.

It is mostly the object to be gained that inspires and maintains the spirit of constancy, though virtue should be practical for its own worth. Hence we see men constant in some things and inconstant in others. One man will be constant, for example, in the pursuit of worldly wealth, another will follow pleasure unceasingly, another seek honor and worldly applause, and will struggle unceasingly to attain them. Again, in man's relations with his fellow-man motives of self-interest also have a large share in the direction they take. We see men become exclusive and attach themselves to a particular few and have no thought or concern for the vast multitude of their fellow beings. Sometimes it is friendship, sometimes it is gain that prompts them to go to the greatest length for the friends they make. We see men, too, in their own regard act firmly and with constancy in some things, and act quite the contrary in others far more important, because they follow their passions and tastes rather than the true principles of virtue and perfection of character.

But he who offends in one offense in all, for constancy, to be a virtue, must be universal and lasting in all that is good. While it may rise to great heights when founded merely on human power and human motives, constancy attains its great height when it is founded upon the spiritual and is animated by it, for then it has God's grace for its life and its endeavors, and His honor and glory first and above all for its motives and undertakings. It is then we find real constancy, for a virtue is only one in name and appearance when it does not spring from union with God in the one possessing it, for He is our life, our all in all that is good, or, as the apostles say, "In Him we live, move and have our being."

God is ever constant and unchangeable and will never fail those who love Him and who put their trust in Him. Trials may come, but they will not overcome us; adversity may overtake us, but it will not crush us; death itself will not conquer us, for we will triumph still, yes, and forever, in a glorious immortality. It is then that constancy will receive its crown. All the days and years of a man's self-conquest will then be rewarded by the love of his Lord and Master to whom he faithfully lived by dying constantly to himself.

While constancy should extend to all things worth striving for, it may be said that our best and most persistent efforts should be for the best and most important things. This our divine Lord, Eternal Wisdom, tells us when He bids us "Seek first the kingdom of God and His justice," and all other things worth having or striving for will be added thereto. It is in performing the chief duty of life that we shall do all the other duties devolving on us, for the greater always includes the less. In other words, being true to God we shall be true to man; laboring for heaven, we shall fulfill our part to earth. Let us, then, ask God to give us the grace to be constant. It is what poor, weak, changeable nature needs, even for honorable success in this world, and what will always follow under God's blessing if such success be good for us. But we can assure ourselves that we will never fall in our eternal interest, the salvation of our immortal soul, as long as we be faithful to God. He will ever be constant to us, for He has declared, "Blessed is the man who hopeth in the Lord for he will not be confounded."—Bishop Colton, in Union and Times.

CONVERSION BY SHORTHAND Remarkable Work of Breton Priest Among Canadian Indians.

The most remarkable Indian story of the age has for its concomitants a zealous priest, a devoted band of redskins and an entire tribe bending all its energies to the mastery of the mystery of shorthand as a means of intercommunication. In the Canadian Northwest, along the banks of the Thompson and Fraser rivers, dwell several scattered tribes of Indians. To them some time ago came Father Le Jeune, a Breton priest. He found his efforts to Christianize the tribesmen hampered by the ignorance of the Indians, who could not understand the prayer books lent to them when they attended the services. So the priest sat down and thought, until he found a solution of the problem.

The solution took the remarkable form of a determination to teach the Indians shorthand, as the quickest means of enabling them to understand how to read and write, the phonetic characters are based on the sound of the words rendering it unnecessary to teach them spelling and syntax. Selecting the Duployan system, with which he was familiar, the priest set to work. He took first a few of the most intelligent men of the tribe, and, with considerable difficulty, made of them passable shorthand scholars. Then he sent these individuals among the other tribesmen to impart to them the knowledge they had acquired.

As these taught others, new teachers were continually becoming available, until in time the knowledge became general throughout the colony. In the evenings, when there was no farming to be done, the boys and girls and young men and young women of the tribe applied themselves with the utmost assiduity to the task of mastering the mysteries of the shorthand system, until today there is scarcely an Indian in that district who can not read and write the Duployan character, and who fails to read with readiness the Bible or hymn books that the priest has printed in the word sign language.

At church, to which the Indians come in such numbers that the building is rarely able to hold them all, a stranger would be quite unable to understand the service that the red men and women follow with the ease of an American following the regular church services in his own place of worship, for all the books are printed in shorthand.

The news of the colony is disseminated by means of a shorthand newspaper called the Kamloops Wawa—Kamloops from the name of a river in the vicinity, Wawa from the Indian word that means talk. The shorthand newspaper circulates all through the colony, and is the only printed matter that the Indians are able to read.

The modest Breton priest was satisfied to take as his reward for his remarkable work the devotion of his Indian parishioners, but the news of his great success traveled far, and at last was carried to the Vatican, where it greatly impressed the Pope. Orders were given for the minting of 1000 medals, and these have been sent to Father Le Jeune, with instructions to present a medal to each one of the Indians making unusual progress in the mastery of the word sign language. The promise of the medal to the foremost students has further stimulated the tribesmen, and in wigwam and hut all are now immersed in the study of the new form of communication, with a view to stealing in the art

Advertisement for S. Carsley Co. Limited, featuring men's suits at manufacturer's prices. Text includes: 'S. CARSLEY CO. LIMITED THURSDAY, APRIL 19, 1906. Store closes at 5.30 daily. MEN'S SUITS AT MANUFACTURERS' PRICES One Thousand Men Can Save Money. We are holding one of the greatest sales of Men's High-class Clothing ever heard of in Canada. Twelve hundred well-made Tweed Suits, of the most correct styles for Spring wear, we've offered to the public at manufacturer's cost price. These garments are not seconds nor are they in any way inferior to the Suits you pay one-third more money for. They embody all the latest features of the high class garment. New patterns, new colorings, rich material, concave shoulder, single or double breasted. They are divided into three lots as follows: 200 MEN'S TWEED SUITS, in light, medium and dark colorings, good quality trimmings, well made and perfect fitting. Regular price \$8.00. Sale price \$5.00. 400 MEN'S TWEED SUITS, in all the latest patterns of checks and overchecks, single and double breasted, best quality trimmings, wide concave shoulders. Value from \$10.00 to \$12.00. Sale price \$7.95. 400 MEN'S TWEED SUITS, of high-class tailoring, shapeliness and richness of material—a peerless suit; latest colorings and designs, gray and brown fancy mixtures, splendidly tailored, single and double breasted, best linings and trimmings. Regular price \$15.00. Sale price \$10.00. Spring Style in Skirts. We are showing an extraordinarily fine assortment of New Spring Skirts. Here are a few descriptions of the more particularly desirable kinds: A Handsome Walking Skirt of good quality All-Wool Tweed, in black and white check effects, made in pretty thirteen gore kilted style. Special \$5.10. A very Stylish Skirt of All-wool Shepherd Plaid, made in the new circular style, strapped with self around hips, yoke and bottom of skirt, kilted in front. A new and very stylish Skirt. Price \$10.25. A Beautiful Dress Skirt of fine quality Corkscrew Cloth, in black and blue, handsomely trimmed with strappings of self and finished with deep side pleats all round. Our special \$13.50. A very attractive Skirt of New All-wool Black Voile, trimmed with insertion of black silk braid, deep box pleats, prettily kilted all round. The latest and newest style. Special \$33.75. THE S. CARSLEY CO. LIMITED 1765 to 1783 Notre Dame St. 184 to 194 St. James St. Montreal

Advertisement for J. J. M. Landy, 416 Queen St., W. Text includes: 'J. J. M. Landy 416 QUEEN ST., W. Chalices, Ciboria, Ostensoria. Gold and Silver Plating and Engraving of all Altar Vessels at very reasonable prices. Write for quotations. MISSIONS supplied with Religious goods. Write for catalogue and quotations. Long distance phone No. 2768. J. J. M. LANDY, 416 QUEEN ST. WEST, TORONTO.

The Angelus in the Philippine Isles. The Philippine Islands, as the reader is aware, are almost entirely Catholic. In the course of about two centuries, missionaries from Spain, by their zealous exertions, effected the civilization and conversion of the native inhabitants of these islands, all except the Mohammedans. How excellent the preachers of the gospels have succeeded in imbuing the hearts of the people with a truly Catholic spirit, and how well their teaching was carried into practice, may be seen from the following extract from the pages of a work entitled, "The Voyage of the Austrian Frigate Novara Round the World," published in 1859: "The potent influence exercised by the clergy over the native population of the isles may be known by the piety they display, their reverence for holy things, and the ready obedience wherewith they comply with not only what the Church commands, even in matters of slight moment. This is most strikingly manifested at the evening Angelus. The sonorous notes of the bell act like magic on all who hear the sound; work of every kind is instantly suspended; the busy hum of toil, the noisy whir of machinery is suddenly hushed. The laborer who tills the soil, the workman in his shed, as well as the saunterer on the highway; the wealthy aristocrat in his elegant equipage, as well as the needy peasant driving his heavily laden mule home when the day's work is done, each and all alike obey the call to prayer. Every vehicle on the road is brought to a standstill; master and servant both take off their hats; the busy crowd stops as if spellbound; all heads are bowed, the cigarette is

Advertisement for Dr. Williams' Pink Pills for Pale People, featuring a bottle and the text 'DR. WILLIAMS' PINK PILLS FOR PALE PEOPLE'. Text includes: 'If you, your friends or relatives suffer with Pale, Yellow, or Sallow Complexion, or Falling Hair, or with any of the following symptoms, write for a trial bottle and valuable information to THE LITTLE CO., 179 E. Broad St., Toronto, Canada. All druggists sell or can obtain for you. DR. WILLIAMS' PINK PILLS FOR PALE PEOPLE'.

Advertisement for Franciscan Society, featuring a portrait of Padre Marcellino da Costa and text: 'Franciscan Society Vol. LV., No. 1. He was the Author of Fifty Books. Padre Marcellino da Costa, in the Minorite Convent of Leghorn, Italy. His name in the world as a boy was Pietro Ruffini. He was born on May 23, 1772, in Liguria, or to greater precision in the vine of Porto Maurizio town of which is so close with another great Order of Friars Minor. The Roman province of 1888 at the age of six solemnly professed in 1 through his theological San Francisco in Lucca, ordained priest on May 18. As preacher, teacher, confessor, writer, he was able, and he filled many trusts in the order, including that of definitor general of the author of upwards of the most famous of the thrilling chronicle of the Missions in 11 volumes. He was ordered to travel Europe in search of Franciscans likely to be used in the continuation of his magnanimity. He has the result of these his Franciscan Bibliographies, Geo. di Bibliografia, Geografia, Etnografica, San Francisco, 1879, sm. folio. Early in 1899, with his distinguished and faithful friend Teofilo Domenichelli published a book which great stir in the camp of students: the "Leggendario, pubblicata per volta nella vera sua Whatever, may be those conclusions, whether the editors did or did not us with the legend in there can be no question value, the deep interestfulness of their scholarship. Soon after in the same company by his insciple, Padre Marcellino, of 77, retired to complete in the quiet convent of na at Leghorn. In coming his great attainments, he still purposed to complete, the minister general his disposal a library, books and MSS, which he set up at Leghorn (I we importance and value, too, to it has ever been recorded me by Marcellino). The transfer of Marcellino and Teofilo to Convent of Leghorn was subject of an unhappy situation on the part of English writers. Canon did not hesitate to say in the Times, of May 9, 1891, that he had read a quote M. Sabatier as follows:—that the two Franciscans had been expelled from the proving of some of the of the editor of the "S. fectiois"! A more a writer, Mr. A. G. Little the statement in the Ecclesiastical Review (October, 1891). It does not seem to be to any of these writers a book were so evil as to punishment of exile, it was placed upon the "Index Prohibitorum," where, so never appeared. They were against the two friars perhaps, they thought the chivalrously fighting the against a tyrannous, ill "Curia," but in reality tion implied that these distinguished and faithful Church had been guilty which had brought upon severest censure of that which they had wholeheartedly voted their entire existence the venerable friar of the nations against him in which he could not read. never draw from him any smile and a characteristic shrug of Franciscan resignation known to him I took gals for his reputation as Catholic, and endeavored from the most impartial writers, first privately.