tside her communion." man has told the simple tholic Church has alalways will be a harbor bose who have not a fair pleasures of life. Her succor and uplift the and she will be faithful

he end.

s of Philadelphia may d as men who care little of consistency. They n time immemorial, to er sectarians, advocates ed school house wherein and its belongings held w we have them proteste action of the Philadel-Education in excluding hrist from the Christmas the schools of the old We have no admiration elphia Board of Education action they have taken. ted brethren must rememsystem of education of ve always been the advon us the quality of men hey condemn. They are of the little red school can it be expected that and women will come from ing wherein Christianity of the studies of the little ctarians are but reaping

HANGING in our treatment groomed thieves who rob ooth collectively and iner the boodling and graft-Six men who were known n the city of Pittsburg, have been convicted of commissions so that they usiness from the corporaen sentenced to long terms tentiary. In the city of , some of these furious soon be brought to grief. s was exploiting worthless . The good citizen will relief when these gentry ehind prison bars. They ery case be dealt with as promptly as we are wont to e burglar and the sand-

have sown.

ESPATCH from Rome, dated es that it is expected that a ll be held in March, when io, the apostolic delegate d States, will be recalled, ointment of Mgr. Aversa, egate to Cuba, to take his e announced. Mgr. Falcreated a cardinal either or shortly afterwards. A will be created at that time. or comes to the courtly and Archbishop who now exalted position of Apostoto the United States, it nized as Rome's tribute to bility of character and whose administration have eno all classes of Catholics in epublic, from the Cardinal to the humblest worker in ndustry.

THE MODEL LAYMAN.

rse of a sermon before the of their annual memorial ev. Dr. Garrigan paid this rederic Ozanam: t better conclude than by eal, made saintly, by strong ideal Catholic faith. It is hn the Baptist, the model of character. His austere life,

man penances, his perfect ght frighten you. Nor is it Bishop, whose prayers and ctasies and miracles would to silent wonderment. Nor ne holy martyr who braved f cruel tyrants and gave up er han deny one tit 1 of ha ugh all these and many more s of the faith. But I would a man who lived within the some here present—a man ways faithful to his noblest who with gentle beroism ed the vow of d being spent to the pulse for the truth that had eace; a man who consecra-and labor to the noble con-Catholic Faith against the tics, and Voltairean society a model of Catholic youth anhood, Catholic fatherhood, tizenship—Frederic Ozanam. let Cardinal Manning, a con-

speak of him:
c Ozanam was a pure and
on fire with charity to all
ally the poor; consumed by
service of the truth; pious tenderness; more eloquent pernatural beauty of his an in the loving words that his lips; more illuminated rdor of Christian faith than rdor of Christian faith than mifold lights of literary cul-Such a man bore in him a eart full of all instinctive ready to give his life for a e of his faith as he was to Archbishop of Paris to tread s of the Good Shepherd and his life for his sheep. May ip on every side laymen like zanam!"—Philadelphia Cathrd and Times.

EXHIBIT.

COLLECTION DONATED BY PRIEST SHOW WHAT THE CHURCH IS DOING IN RE-LIGIOUS EDUCATION.

The Rev. William J. Stewart, pastor of St. Charles' Church, Gardiner, N. Y., has been the means of giving to non-Catholics (who otherwise might never have the matter presented to their notice) an idea of what the Catholic Church is doing in religious education.

Church is doing in religious education.

About two years ago there was shown in the village hall at New Paltz, N. Y., a Baptist Sunday school exhibit, and Mr. Myron T. Scudder, then principal of the State Normal school, requested Father Stewart to lend the exhibit whatever Cathelia hooks the priest hed in order. Catholic books the priest had, in order to make up a Catholic section. Father Stewart did as requested, Mr. Scudder making a special arrangement of the Catholic books. In the evening of the Catholic Booss. In the even g the Rev. Franklin Elmer, of Winsted, Conn., who formed and has charge of the exhibit, telephoned his thanks for the priest's interest stating that he (Father Stewart) was the first Catholic clergyman to visit the exhibit. At the same time Mr. Elmer asked if Father Stewart desired to make a donation of some of the books, etc. Father Stewart at once replied in the affirmative, seeing the mity of placing within reach of itors—ministers and laity—an xhibit of Catholic Sunday school liter-

Since that time Father Stewart has been adding to the collection, until now he is of the opinion that the exhibit has about everything of value. The letters of appreciation he has received from Protestant ministers for his donation of Catholic books to the exhibit are very interesting. Herewith we append

wo of these communications:
"Winsted, Conn., December 24, 1908.
My Dear Father Stewart: Your fine gift of books has been received, and is

greatly appreciated. I wonder if you ever hear from any of the people interested in this collec-tion of Catholic books? In Hartford, for instance, Dr. Potter, pastor of the Centre Congregational Church, spent much time in going over them, and said publicly that that part of the exhibit was for him the most interesting feature. Many others have spoken words of sincere appreciation. Sincerely. Franklin D. Elmer."

"Hartford, Conn., Nov. 3, 1908. "The Rev. William J. Stewart, Church of St. Charles Borromeo, Gardiner, Ulster County, N. Y.

My dear Mr. Stewart,-The Rev. Franklin D. Elmer, of Winsted, Conn., has recently had his Bible school exhibit here in Hartford. I was much interested in all of it, but especially in that part of it arranged by you, which shows the text-books used in Catholic schools. I congratulate you upon what you have done. I desire to thank you for what you have enabled me to see

Sincerely yours,
ROCKWELL HARMON POTTER,

ROCKWELL HARMON POTTER,
First Church of Christ."
In the publication, The Sunday
School Advance, of the Bible school exhibit, a page is given to the Catholic
books donated by Father Stewart. We
are sure our readers will be interested
to see this list. It may furnish valuable information to those who are engaged in the work of imparting religious instruc tion to Catholic youth:

"The Methods of the Catholic Sunday School," Halpin (80c.) Of the import ance of the Sunday school at the present time the author writes in vigorous lan-guage. His words of advice are fraught with the wisdom of years and with the experience of a busy life.

"First Religious Instructions for

Little Ones," Schaffler, (Wagner, \$1.25.)
The Catholic faith simply explained to
the youngest pupils, with a particular
view to their moral training.

"Sunday School Teacher's Explana-

tion of the Baltimore Catechism." Urban (Wagner, \$1.00.) A catechism to interest children in religion and to make them love it. Its language and thought are directed to touch the conscience, the heart and the imagination of the

Teacher's Handbook to the Catechism," three volumes, \$4.50. Rev. A. Urban. A work well calculated to astheir students a sound religious educa-

'Teachers' Handbook to Bible His Urban (\$1.50.) A companion volto the "Handbook to the Cate-

Instruction on the Sixth Command ment," Roche (Wagner, 25c).
"Spirago's Method of Christian Doc

Messmer (Benziger, \$150). "Spirago's Anecdotes and Examples Illustrating Catholic Catechism," Spir-

ago (\$1.50) A Lamp of the World." Right Rev Monsignor Canon Carr. (Benziger). The Commandments Explained

"The Commandments Explained," \$1.60; "The Creed Explained," \$1.35. "Bible Studies," Rev. John F. Mullany, LL. D., Syracuse, N. Y. Written "to interest the youth of this country by civil and the country by the civil and the ci by giving them a continuous story illus ated by the latest researches."
"A Textual Concordance of the Holy

Scriptures." Williams. (Benziger). The citations and the arrangement tend to admirably serve the purposes both of the preacher and the Sunday school 'A Young Woman's Problems." Coun

sels for young girls, Halpin (60 c.) These chapters will help young women to an understanding how to conduct to an understanding how to conduct themselves in the critical periods of

Four Square, or the Cardinal Vir-Rickaby. (Wagner, 60c.) Addresses to young men.
"Ye are Christ's." Rickaby. (Benziger

Bros., 50c.) A book of short and whole some addresses to young men.

"Discourses and Sermons on Various

Subjects," Gibbons. (Murphy's \$1.40). The crystallization of sixty years critiesearch and reflection.

"Our Christian Heritage," by J. Cardinal Gibbons. A beautiful appreciation of Divine help and guidance.

"The Ambassador of Christ," by J. Cardinal Gibbons. A book of beautirul inspiration to those who sense the call to act as self-imposed preceptors of Seine.—Catholic Standard and Times. ful inspiration to those who sense the

"The Faith of Our Fathers," by J. Cardinal Gibbons, now in the forty-seventh edition. Literally, it is a con-cise cyclopedia of Catholicism, aimed to inspire reverence for the truths of the Catholic Church.

"Synthetical Manual of Liturgy,"

Rev. A. Vigourel, S. S. (Murphy, \$1.00). "The Manual of Prayers for the Catholie Laity," Balt. Council Ed. (\$1.00).
"Bible History" (Old and New Testament), Right Rev. R. Gilmour, D. D.

"Practical Explanation and Application of Bible History," J. Nash, D. D.
"Deharbe's Catechism."

-Sacred Heart Review.

A PROTESTANT SCOT ON JOAN OF ARC.

From Andrew Lang's "The Maid of France."

The name and fame of Jeanne d'Are are, "in the catalogue of common things," like the rainbow; of things so familiar that an effort of imagination is needed before we can appreciate the unique position of the Maid in history. The story of her career, as one of he learned French historians has said, " the most marvelous episode in our history and in all histories." She was the consummation and ideal of two noble efforts towards perfection. The peasant's daughter was the flower of chivalry, brave, gentle, merciful, courteous, kind and loyal. Later poets and romance writers delighted to draw the figure of the lady knight, but Spenser and Ariosto imagine such a being as Jeanne d'Arc. She was the most perfect daughter of her Church. To her its sacraments were the very bread of life; her conscience, by frequent confession, was kept fair and pure as the lilies of paradise. fair and pure as the lines of parameters. In a tragedy without | arallel or precedent the Flower of Chivalry died for France and the chivalry of France, which had deserted her. She died by which had deserted her. She died by the chivalry of England, which shame fully entreated and destroyed her, while the most faithful of Christians perished through the "celestial science dull political hatred of priests, who im-puden'ly called themselves "the Church."

Waning chivalry, bewildered "celes tial science" were confronted by the living ideal of chivalry and faith, and they crushed it. Jeanne came to the a maiden, and in years almost a child, beautiful, gay, "with a glad counten-ance." The priests and doctors of her enemies offered her bread of tears and enemies offered her bread of tears and water of affliction, so merciful, they said, were they. They tricked her, and they gave her the death of fire. She came with powers and with genius which should be the marvel of the world while the world stands. She redeemed a nation; she wrought such works as accounted to her people as well might seemed to her people, as well might seem, miraculous. Yet even among her own people, even now, her glory is not uncontested. She came to her own, and her own received her not. . . .

Jeanne was taken to the Old Market, peside the Church of St. Saviour. There were three scaffolds; on one the Maid was exhibited and preached at, as she had been preached at before; on another the lay and clerical magnates, as before, were assembled; on the third was an elevated mass of plaster, above it were the faggots and the stake. A placard was exhibited here with the words, "Jeanne, self-styled the Maid, liar, mischief-maker, abuser of the cople, diviner, superstitious, blasphem er of God, presumptuous, false to the faith of Christ, boaster, idolater, the tatth of Christ, boaster, ideater, cruel, dissolute, an invoker of devils, apostate, schismatic, heretic." There were sixteen terms of reproach, and every one of them was the blackest of lies. A kind of paper mitre, as was cuslies. A kind of paper mitre, as was cus-iomary, was set on her head, with the inscription, "Heretic, relapsed, apost-ate, idolater." Midi preached the ser-mon, abusing a text of St. Paul. She listened patiently; her warfare was over, and it is of record that her judges wept; they had no pity, but they had sentiment. Cauchon read the sentence. the glorious Virgin Mary and all the blessed saints of paradise, naming some of them expressly," her own saints, we may suppose. "She begged right humbly also the forgiveness of all saids."

apprayer-book which a Catholic had lost. He took it to a devout old woman friend—a Methodist. She shrieked in affright. "Put that away!" she cried. "Put it out of your hands!" "But whee?" may suppose. "She begged right humbly also the forgiveness of all sorts and conditions of men, both of her own party and of her enemies, asking for their prayers, forgiving them the evil that they had done her," She prayed all of the priests present to give her each one Mass. It was dinner time While Cardinal Beaufort and some of the English nobles are said to have wept, others shouted that she must be handed over to them to burn. "Priests, do you want to make us dine here?" they cried. Without any formal secular sentence, the Bailiff of Rouen waved his hand, saying, "Away with her." She was led to the central scaffold. She was led to the central scandid. She climbed it as bravely as she had climbed the scaling ladders at Orleans and Jargeau. She asked for a cross to gaze upon in her agonies. An Englishman made a little cross of two pieces of made a little cross of two pieces of a staff and gave it to her. Devoutly she received it and kissed it, crying aloud on the Crucified; and then she placed it in her bosom. She next prayed Massieu to bring the cross from the church, that she might look on it through the smoke She long embraced it, and held it while she was being chained to the stake. She was heard saying, "Ah, Rouen, I fear greatly that thou mayest have to suffer for my death!" "To the end she maintained that her Voices were from God, and all that she had done was by God's command; nor did she believe that her Voices had deceived her." She invoked St. Catherine. While being bound to the stake she had especially invoked St. Catherine and St. Michael, the first of the holy ones who came to her in her father's garden. The doubt of an hour was ended; she and her saints were re-conciled. She may have seen them through the vapor of fire. Last, with a great voice, she called "Jesus!" Her head drooped, and the daughter of God went home to her Father's house. Her

heart, cor cordium, was unconsumed. That the world might have no relic of

her of whom the world was not worthy

In the holy sacrifice of the Mass, Jesus Christ Himself, true God and true Man, the Second Person of the Most Holy Trinity, becomes present on the altars of the Catholic Church; there He offers Himself in sacrifice to the eternal Father by the hands of His anointed priests just as really and efficaciously as He offered Himself to His Father on

Calvary. As the catechism teaches us: "The Mass is the same sacrifice as that of the Cross." The bread and wine are changed into the Body and Blood of Christ at the words of Conse-Blood of Christ at the words of Colliser cration, and then this most precious Body and Blood are offered up, first, for the honor and glory of God; second, in thanksgiving for all the graces He has bestowed on the whole world; third, in satisfaction to God's justice, for the sins of men; and then, to obtain all

needed graces.

The manner in which the sacrifice of the Mass is offered differs from the sac-rifice on Calvary in this respect, name-His blood and was really slain, while, in the sacrifice of the Mass, there is no real shedding of blood and no real death, because Christ, being risen again, can suffer no more and die no more. Never-theless, there is the same Divine Vic-tim, Jesus Christ, Who is also the Chief Priest, for the priest we see at the altar is only the representative of our Lord Jesus Christ, Who is, therefore, Himself

both Victim and Priest.
We are poor, weak creatures of ourselves. What have we to offer to Almighty God, that shall be fit to win His answer, His favor, and His help? have everything to offer to Him. In the holy sacrifice of the Mass, we daily, in union with the priest, can offer, to the Lord of heaven and earth, this tremend-ous sacrifice of the Body and Blood of Jesus Christ. Who is true God of true God, and perfectly equal to the Father and to the Holy Ghost. No words can express the dignity of this divine sacri-fice, before which the attendant angels veil their faces with their wings. It is related of St. Andrew that he said to

the tyrant Ægeas: "To the Almighty God I offer up a living sacrifice—not incense smoke, not flesh of bellowing bulls, not blood of goats; but I offer daily to God, on the goats; but I offer daily to God, on the altar of the cross, a spotless Lamb, Whose flesh, after the believer has eaten, and drunk its blood, the Lamb that was sacrificed remains entire and

Jesus Christ," says St. John Chry sostom, "has ordained a sacred rite, and has changed the sacrifice and, instead of the slaughter of animals, He has comnanded Himself to be offered up:" ' Do

this in commemoration of Me.'
What, then, should be our reverence and devotion as we assist at this Holy Sacrifice! No wonder that it is made our bounden duty, as it should be our delight, to assist at this holy sacrifice on every Sunday and holy-day of obligation throughout the year, Let us reflect seriously upon this great gift and grace of God, and fulfill our duty with glad and grateful hearts.—Sacred Heart Re-

THE ANECDOTAL SIDE OF FATHER TABB.

Their noontide never knows What names immortal are; 'Tis night alone that shows How star surpasseth star,"

Few of John Banister Tabb's readers know anything about him as a man. Most of them know that he is a Catholie priest, a convert, and that he is a recluse; but there their knowledge of the man ends. At the age of eighteen he knew so little about priests that he said to a certain Reverend Father: "Pardon me, but was your father a priest?" Father Tabb thought that the nonor was handed down from father to That priest later converted Father Tabb, and gave him a rosary of Job's tears, which the poet-priest ever

carries with him. While very young, Father Tabb found alprayer-book which a Catholic had Still, if you like, I shall burn it." no, don't burn it," she said with super stitious reverence, "but don't read it. Put it away out of your hands." Father Tabb has the prayer book to-day.

Father Tabb is no longer young— over sixty. He taught the two lowest classes of English at St. Charles' College, Ellicott City, Maryland, and a class of Bible history, but nothing else. hough he is well versed in Latin and Freek literature. He has written, for the use of his classes, a small book, called "Bone Rules; or, The Skeleton of

English Grammer."

One day in class he wrote his epitaph on the blackboard for the special benefit of his pupils:

"Here lies the old fool Who taught us at schoo To keep the Bone Rule! O Lord keep him cool!"

Father Tabb is no mathematician : he can not even do fractions! can not even add and subtract! He never could learn

mathematics.

He is a confirmed punster. No day passes but one or another of his pupils must listen to a pun. He will meet a layorite in the corridor or in the grounds, and the boy may hear some-

He sat upon a well,
And leaning o'er the brink,
Down to the bottom fell,
And died, they thought, of drink.
But when they raised his trunk,
To dry it on the grass,
They found the water drunk,
But he quite soher was,"

or a delicious play on words like the following

If Harry Thurston Peck at Poe, His Peck-ability to show, 'Tis well for him that such a foe No longer can return the blow!"

His eyesight had always been very poor, so poor that at times he could hardly see. Yet even this affliction he hardly see. Yet even this affliction he made matter for puns. "Who is speaking about my demise (dim eyes)?" he demanded, overhearing two of the

CATHOLIC BOOKS IN A BAPTIST the doctrines and tenets of the Catholic THE HOLY SACRIFICE OF THE MASS. students commenting on his bad sight. AFTERMATH OF THE EARTHQUAKE.

"I am very much alive." On one occasion he told the students that he intended to go to Baltimore and take his two weakest pupils with him. The younger and smaller boys vied with one another for the distinction, but all were disappointed. Father Tabb went alone to the oculist's.

His impaired vision often prompted Father Tabb to perpetrate a number of classic puns. He and the late lamented Bishop Curtis, of Baltimore, were fast friends. The bishop once, on leaving the poet-priest, remarked: "! shall meet His Eminence, Cardinal Gibbons, to-morrow; do you want me to ask from him any favor for you?" Father Tabb, who was rapidly losing what little eyesight he had, replied; "Oh, ask him to give me a see." give me a see.

Recently the poet-priest has become afflicted with total blindness. That he bears his misfortune with cheerfulness, the following verse since composed clearly proves:

Who rose in aerial flight;
But a poet I know
That much higher could go,
For he soared till he got out of sight."

He is eccentricity itself. At the lectures, which are given to the students from time to time by famous littera-teurs, Father Tabb is never present. He shuns public notice. A noted poet and short-story writer lectured at the college one night. Next morning he called at Father Tabb's room and tapped at the door. It was opened slightly, and the unwelcome intruder caught an angry glance from a pair of weak, spectacled eyes; then the door slammed

and the key turned in the lock. On holidays at the college, when mos visitors arrive, Father Tabb will not come down to dinner. He dines in his room, and he sees no one save the students or the servants. He has been known to enter the refectory, and a sight of a visitor beat a hasty retreat to his room.

There is a mutual respect and admiration between Cardinal Gibbons and Father Tabb, though neither has seen the other in years. When His Eminence visits the college, his alma mater, which he does about twice a year, Father Tabb retires to the seclusion of his room, and there remains till the Cardinal is gone. Yet the Cardinal and he correspond, and Father Table sends him witty poems-perhaps puns,

Father Tabb loves Poe and Coleridge Father Tabb loves Poe and Coleriage, and he speaks lovingly of "my Shelley and Keats." Any one who has heard him recite "The Ancient Mariner," or "The Raven," or "The Bells," will never forget it. So keenly does he admire Poe that he makes monthly visits to his grave in the old Westminster churchgrave in the old Westminster church-yard, at Fayette and Green streets, Bal-timore, where he kneels in prayer. So enthusiastic is he in his admiration of the author of "The Bells," that every day he recites to his pupils a portion of his poetical works. "Young men," he talls them "Poor never had an accura-He was the poet of all poets—that's why I advise you all to read his work. Don't give them only cursory readings, but digest what he writes."

Sidney Lanier and Father Tabb we fast friends. One day they strolled through Baltimore. Anold negro woman who saw them laughed merrily, and called to her daughter: "Fo' the good Lo'd's sake, chile, come a-here and see the two skinniest old goats yo' ever set

He sketches a little in black and white, and often, while reciting in the classroom, he illustrated the poems with drawings on the blackboard. He never tires of Poe's stories, "The Arabian Nights," and the old fairy-tales, such as "Jack and the Bean-stalk." To hear him read "The Black Cat" or "The Cask of Montillado" is to have your fill

He has a wonderful ear for music and He has a wonderful ear for music and knows "Il Trovatore" by heart. He performs very well on the piano, but plays all by ear. He had a music teacher once, but he learned the selections from the teacher's playing; that was all—he never mastered friend—a Methodist. She shrieked in afright. "Put that away!" she cried. "Put it out of your hands!" "But why?" remonstrated the youngster. "What harm can it do me to glance through it?

Still if you like I shall have it." "It was all—ne never mastered notes. Almost every evening Father after the plane in the students are urgently needed."

ONE WHO WENT THROUGH THE EARTH-QUAKE.

The appointment gives must speak; Father Tabb will not allow the graphic account of what took place in the famished, and wood for the construction of shelter and for the homeless are urgently needed."

ONE WHO WENT THROUGH THE EARTH-QUAKE.

The appointment gives must speak; Father Tabb will not allow the place in the struction of shelter and for the homeless are urgently needed."

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ONE WHO WENT THROUGH THE EARTH-QUAKE.

The appointment gives must speak it is the family needed." that : a word would break the spell.

He never wears a berretta, the usua headgear of the priest. When he wears anything on his head, it is a napless old lerby or an aged straw hat.

He rises every morning at five, but no e knows at what hour he goes to bed. His little room is very plain; no carpet, only one small rug, two or three chairs, desk, the top of which is crowned with pictures of his favorite students.

He uses tobacco in no form. He will never bid any one good-bye. On com-mencement day at college he goes off into the woods by himself, and will not return till all the students have depart-

ed for their homes.

He writes his poems by fits and starts Sometimes, in the middle of the night, he will arise and jot down one of those quatrains of his that lovers of poetry

His looks are not at all prepos -a very small bald head, scaly complex-ion, cranelike neck, narrow frame, very ound shoulders and long arms.

But in that slender chest beats a lov ing heart—how loving only his pupils know. His nature lacks not the milk of human kindness. In hours of difficulty—and those come to every college student—in hours of grief, whatever may be its cause, the students at Ellicott City find a refugium peccatorum in Father Tabb. Never too busy to receive them no sorrow of theirs too trivial for his sympathy. He is indeed Father Tabb. -Patrick Dempsey in Extension.

It is twice said of heaven, first by prophet and then by an apostle, that its joys are absolutely inconceivable by the mind of man, and that these joys have been prepared by God for those who love Him; "prepared by God for those who love Him; "prepared," as if God had taken pains about them and spent time over them, in order to make them a gift wor-thy of His magnificence.

From various newspaper stories describing the scenes during the days following the terrible catastrophe in Sicily and Calabria, the following notes have been gleaned as being of spents. ial interest to Catholic readers. help to show the self-immolating activity of the pastors of souls among their tricken flocks. VENERABLE CARDINAL'S HEROIC WORK.

The refugees who have arrived in Rome from Messina are loud in their praise of the courage and self-sacrifice displayed by Msgr. Arrigo, the Archbishop of Messina. His Grace, who was praying in chapel when the earthquake occurred and remained in prayer till re-lief arrived, has fixed his quarters among the ruins of his palace, and, assisted by priests who have escaped death, spends all his time passing from place to place ministering to the wants of the injured and dying, and encouraging the rescue parties to further efforts. Cardinal Nava di Bontife is also at work in Messina with a following of ecclesiastics. The meeting of the two prelates was most touching. They embraced one another and wept. Despite the warnings of the authorities, the two Archbishops persist-ed in moving about among the ruins, giving the Last Sacraments to the dying. Cardinal Nava has not only organized assistance for the afflicted, but himself participated in nursing the wounded and consoling the widows and children and consoling the widows and children and the dying. In an interview, the Car-dinal, who is sixty-two years of age, said he would never have believed that at his age he would have been able to stand the fatigue of these terrible days. The fact that he was able to, he said, showed that God had need of his sor showed that God had need of his services. His Eminence remarked that much misery was almost insupportable.
"I have received dispatches from England and Ireland," he said, "asking about relatives whom I find it impossible to trace. I have also had many offers of money from those countries, some for general charity, but more frequently to trace and succor some specified person who, alas! never will be found."

IRISH PRELATE ON SCENE. Msgr. O'Kelly, of Limerick, Ireland, editor of Rome, was one of the first to arrive on the scene from Rome. He writes of the slowness of the rescue

"I scarcely reached the centre of Palmi when I turned to help the soldier extricate two children from a wrecked house. My first impression of the re-sults of the catastrophe is the extraordinary apathy of the survivors. erally they are half dazed by the tra-gedy. They are unable, and are makgedy. They are unable, and are man-ing no attempt to assist the rescuers. I pushed on from Palmi to Bagnara, where three-hundred dead still remain under the debris. The surviving population are famishing, as no succour has yet are famishing, as no succour has yet reached Bagnara. On Thursday night two sharp shocks completed the wreck caused by the first titanic shock. I am starting afout for Reggio, 15 miles away, tramping with the troops. The most distressing feature of the disaster, I think, is the appalling disorganization think, is the appailing disorganization of the rescue work throughout Calabria. Up till Friday night not a single morsel of food had arrived to relieve the famishing, despite the fact that four days had elapsed since the earthquake. The spectacle here in Bagnara horrified me. spectacle here in Engineer and the table the simple, shocking truth, that the odors of the piles of unburied dead made me gasp. Pestilence is inevitable unless help arrives immediately to bury these horrid piles of bodies."

MESSAGE FROM THE BISHOP OF MILETO. The Corriere d'Italia publishes telegram from Msgr. Morabito, Bishon of Mileto, who went to Palmi to succor the victims of the earthquake there. The Prelate says:—"I have arrived at Palmi, where I found ruin, desolation and death. The bad weather is increasing the gravity of the disaster. Several hundred corpses have been extricated but the greater part of the dead are still buried under the wreckage. Seminara, Sant Eufemia, and Sinopoli are also devastated, and are in a worse state than Palmi. Rescue workers, bread for

A graphic account of what took place at Reggio is given by Monsignor Dat-tola, Vicar-Capitular of the diocese of Reggio, in a letter to the Corriere d'Italia. He writes on December 30: "Reggio and the whole diocese are in ruins. My own family is perhaps the only one entirely saved. My three-storied house is literally shattered to oits, and under the wreckage are four cluding an antiquated rocker, and a dead bodies—one that of a priest who was a friend. I do not know what to say of the unparalleled disaster. I can't even think of it. For a minute—an eternal minute—we were all dashed about. The walls seemed to tremble and about. The walls seemed to tremble and shake furiously, whilst we were deafened by a terrific roar. All the houses in Reggio crashed down together, burying innumerable victims, because at that hour all were asleep. I had hardly time to put on my clothes and make for the door. But the door my Call I would door. But the door-my God! I could not open it. By an extreme and desperate effort I smashed it. I then ran to the seminary, terrified at the fate of the the seminary, terrified at the rate of the young people entrusted to my care. I found the building intact. All the students were up, and I cried out to them to fly for safety. I led them myself into the open spaces beside the cathedral. Meanwhile all around us carbon to employ all the wide knowledge which has characterized his career, and palaces and houses of every description were crumbling and falling in all directions. When I had placed the students in safety I rushed away to my house—to my mother. I tumbled over ruins as I appointment of the Rectorship comes sped. Telegraph wires and all sorts of direct from the Congregation of Studies obstruction barred my passage at times. I succeeded in reaching the house. My mother and all the family were safe. I went aloud as I thanked God. I then went out into the city that had been made desolate. It was one mase of ruins. I saw entanged in them number of dead and wounded, and the odor was awiui. The Canon Penitentiary, an old man of eighty-five years, had been left alone and I rescued him. I should write more, but my strength for the present is gone."

THE COMMON APPLE A GREAT SOURCE OF HEALTH

The Juice of the Ordinary Apple Is One of the Best Things in the World For Keeping the Blood Pure.

Few people there are but enjoy sipe, juicy apple. But how many ealize that it is a medicine as well as treat?

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a treat?
Apple juice has a very marked effect on the kidneys, increasing their power to throw off the waste products of the body, called urea, and thus prevent Rheumatism, Scatica, Neuralgia, and similar troubles that come

raigia, and similar troubles that come from poisoned blood. Similarly, other fruits stimulate the action of the liver and bowels—others of the skin. Combined, they keep the blood pure—the body clean and

healthy.

To get this effect, however, one must eat a great deal of fruit, or better, eat a little fruit and take "Fruit-

'Fruit-a-tives" are tablets in which "Fruit-a-tives" are tablets in which the juices of ripe fruits, with their medicinal value intensified, are combined with valuable tonics. They act directly on Bowels, Kidneys and Skin and put them in perfect condition—thus ensuring the thorough elimination of all waste matter and poisons from the body. Trial box 25c. Regular \$2.52 & 50.—6 boxes for \$12.54. Fruit-a-tives Limited, Ottawa.

EXILED NUNS FIND WORK TO DO. No sooner had the crash come than the Daughters of St. Vincent de Paul, the Daughters of St. Vincent de Paul, an order of nuns some years ago exiled from France, went forth amid the stricken, waiting upon them as if they were children. From that hour to this, says the Havas (Spanish) agency, the white caps of the nuns have been seen wherever there was suffering, hunger and danger, going by twos among the wounded day and night. It is strange the Associated Press overlooked their

the Associated Press overlooked their heroic charity.

SOCIALIST PAPER'S PREDICTION.

A Central News telegram from Rome says: "Cardinal Merry del Val has received from Messina a copy of the Socialist newspaper Telefona, published on Christmas Day. In this issue curses were invoked on the Church, the aristopped the middle classes, and the tocracy, the middle classes, and the work-people alike, and their destruction by earthquake was predicted. All the members of the Telefona's editorial staff perished in the disaster, and the prophetic number will be preserved as a curiosity in the archives of the Vatican."

DYING NUNS. The Messaggero states:—" Queen Margherita has been talking with the injured persons in Rome hospitals. A woman told the Queen that the convent near her house had collapsed, and that near ner nouse had collapsed, and that for three days she had been listening to the groans of the nuns. Then the wail-ing became weaker and weaker, and finally all was silence."

NO COMPLAINT HEARD. An American woman, Miss May Sher-man, who was active in the measures undertaken for the relief of the unfortu-

nate survivors, says:
"I was much struck by the behavior of the refugees. They seemed dazed with terror and suffering, but they were absolutely uncomplaining. They were ready to share whatever was given them with each other and even those that were suffering the most did not neglect to thank us for the kindness shown Catholic Universe.

NEW HEAD OF THE CATHOLIC UNIVERSITY.

Cardinal Gibbons has announced that the Very Rev. Thos. J. Shahan, D. D., has been appointed by the Sacred Con-gregation of Studies, of which Cardinal Satolli is the head, Rector of the Catholic University, to succeed Bishop Denis J. O'Connell, recently appointed auxiliary bishop of the archdiocese of San Francisco. Dr. Shahan holds the chair Francisco. Dr. Shahan holds the chair of Church History at the University and has been connected with the institution

The appointment gives much A graphic account of what took place faction to all interested in the welfare of the Catholic University, as Dr. Shahan is well acquainted with its affairs and needs. He is author of a number of important books, the latest (1908) a translation from the German of logy," has been the editor of the University Bulletin for a number of years and has contributed largely to various

> He was born at Manchester, N. H., on September 11, 1857, was graduated from Montreal College, Canada, and then went to the American College at Rome for his theological course. In 1882 he was ordained to the priesthood there and had also conferred upon him, by the College of the Propaganda the degree of Doctor of Divinity. From 1883 to 1888 he was chancellor and secretary of the diocese of Hartford, and has been Professor at Washington since 1891.

Dr. Shahan's name has been in the public eye very prominently for the last three years' as one of the editors of The casion to employ all the wide knowledge which has characterized his career, and has largely contributed to the creation high repute in which the Encyclopedia is held on both sides of the Atlantic. As the

Encyclopedia.
At its inception Dr. Shahan was selected as a member of the Board of Judges of the Hall of Fame at University Heights, New York. On the subject of