### FATHER TABB'S SONG HUSHED BY,

FAMOUS POET-PRIEST PASSES AWAY AT ST. CHARLES' COLLEGE, MD., WHERE HE TAUGHT ENGLISH — WENT BLIND A YEAR AGO.

Father Tabb, the famous poet-priest, died Friday, November 19, at St. Charles' College, Ellicott City, of nervous trouble, from which he had long been a

sufferer.

John Bannister Tabb was born in
Amelia County, Virginia, March 22,
1845. He was educated by private
tutors and at the outbreak of the Civil War entered the service of the Con-federacy as a clerk in the naval depart-ment. He was a prisoner of war in 1864-

when the struggle between the States closed, young Tabb took up the study of music in Baltimore and taught successively in St. Paul's School there and in Racine College, Mich. Here and in Racine College, Mich. He was converted to the faith in 1872, studied for the priesthood and was ordained in 1884.

Since 1886 Father Tabb had filled the chair of English at St. Charles' College, where he died. Last year he became totally blind and several pathetic poems written while in this condition and which appeared in leading magazines elicited touching tributes in this country and England. Fatner Tabb has been designated as the greatest modern master of the English quatrain. His published works are Poems, Lyrics, An Octave to Mary, Rules of English Grammar, Poems Grave and Gay, Two Lyrics, Quips and Quiddits for the

And of the most beautiful verses by Father Tabb is the following, called Evolution :"

Out of the dusk, a shadow,
Then a spark;
Out of the cloud a silence,
Then a lark;
Out of the heart a supture,
Then a pain;
Out of the dead, cold askes,
Life again.

His blindness was a great blow to him, but he accepted it cheerfully and dic-tated several poems, among which was a lament about his loss, which read :

"Ah, if my grief his guerdon be My dark his light I count each loss felicity And bless the right."

At other times he made light of his

affliction and shot out a bit of humor. 'There were two brothers named Wright,

Bofore he became blind it was his custom to wander forth early in the morning while the dewdrops yet glus-tened in the grass, led and allured by flower or bird or fern. It was here that he observed the butterfly as:

"Leafless, stemless, floating flower, From a rambow's scattered bower." Of the mocking bird he wrote: "Heart that cannot skeep for song." The humming bird: "A flash of harmless lightning, A mist of rambow's dyes."

He felt a close kinship with all mani the felt a close kinship with all manifestations of nature. He loved them for their refinement, for delicate beauty, for lessons which they taught, for emotions that they aroused and probably for their symbolism of innoceace and purity. He claimed brotherhood with the violet in these lines:

"And dreamest thou, sweet violet, That I, the vanished star, The dew drop and the morning san Thy closest kinsmen are, So near that waking or sleeping. We each and all thine image keep."

#### His idealization of the flower:

"For this the fruit, for this the seed, For this the parent tree
The least to man the most to God—

He shunned publicity, modesty bed ing his leading characteristic. When high Church and State dignitaries would pay visits to the college Father Tabb would remain in the sequence. would remain in the seclusion of his room, preferring not to hear the flatter-ing words which would have been poured into his ears. In response to a request for an interview, he would rather submit to a surgical operation. He thus expressed his abhorrence of publicity, but his kindly intent, however, is indicated by the following verse which he penned to the interviewers:

"An interview would be to me A species of emetic. Or an appendix to be cut Without an anae-thetic. And why expose to public view A man's intestine features." Tis outwardly alone we look Unlike our fellew creatures."

In the literary world Father Tabb's rare gifts as a poet were recognized on both sides of the Atlantic. A prominent British literary critic some years ago placed him in the front rank of living American poets, and a writer in the London "Spectator" did not hesitate to say he was one of the greatest living poets in the English language.— N. V. Freeman's Journal.

### PIUS X.AND THE CHURCH IN FRANCE.

THE HOLY PATHER GIVES ALARM IN FRANCE WHEN HE DECLARES THAT COUNTRY WOULD UNDERMINE BASIS OF CHRISTIANITY.

During the week, the Holy Father, Pins X., has stirred a note of alarm throughout France. In receiving a large group of French Pilgrims Saturday he spoke feelingly with regard to the persecution which the Church is undergoing in France. With great firmness he declared that France was making war against the Church with an aim of undermining the basis of Christianity. Catholicism, he declared, was suffering persecution by the French government under the pretext of the separation of

State and Church. This was proved, he said, by the expulsion of the orders, the trials and condemnations inflicted upon Cardinal Andrieu and other prelates and the threatened laws which would extend official protection to irreligious teachers and bring about a state monopoly of the

France, which would make the state same time fighting the French Bishops, who were faithful to the pontif.

These Bishops were not allowed, the

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Pope said, to enjoy the liberty granted by French laws to all free citizens but,

apostolic duty.

All this, the Pope said, instead of depressing, must animate Catholics to defend their religious right. He con-cluded by urging the faithful to cling to

the episcopacy.

The papal words are accepted as confirmation of the opinion that the Vatican believes the struggle organized by the French government on the school question is intended to be a decisive battle for the complete effacement of Christianity as a factor in the rearing of children, or in other words, the suppression of Christianity in the France of to-morrow.

It is asserted that the Vatican is ready to fight on two questions—namely the denial of legal acknowledgement of the Catholic hierarchy and scholastic

The French Teachers' Association has brought suit for damages against the Cardinals who are responsible for the letter. The Cardinals have replied that they are ready to accept judgment against them and will not pay any fine, but will allow all their belongings to be old to execute the judgment.

Briand has replied, indirectly, to the Holy Father's strong words but his language was merely a repetition of stale platitudes about the Church enjoying ample liberty and has not proved re assuring to the Catholics of France.

#### WHY THEY DON'T GO TO CHURCH.

The American Magazine prints the following from Thomas F. Woodlock, formerly editor of the Wall Street Journal, addressed to Roy Stannard Baker upon the subject of Mr. Baker's articles on "Spiritual Unrest": "People do not go to church — to the

Protestant churches — because the churches have ceased to teach them religious truth with authority, and because Christendom so-called, outside the Roman Catholic Church, has ceased to believe in the fundamental truths of

religion.

"The Protestant churches started in faith, not works,' and now have drifted to the absolute opposite of that position, viz., 'works, not faith.' Dogma is a thing abhorred, creeds are 'outworn : all truth is relative; man is not fallen; Christ is not God; atonement is a fle-tion, and an unnecessary fiction at that; everything is explained away on natural grounds; there is no hell to fear-Why

should people go to church?
"Protestant Christendom has already lost faith in the Incarnation; a large part of it no longer believes in original sin, and a great many who call themselves Christian do not believe in a per onal God. What is religion if it be not that group of truths which expresse man's relations with the duty to his Creator? What are these truths but dogmas? How can there be an undog-

dogmas? How can there be an undog-matic religion?

"There is no Christianity properly so called in the world to-day; that is, Christianity as a religion, outside of the Roman Catholic Church. Protestant. ism in all its forms is an empty shell now, and even the shell is rapidly disintegrating. The generation now growing up will demonstrate that to you and me up will demonstrate that to you and me if we live our allotted space according to the psalmist. And not even 'refined vaudeville' will then suffice to keep the churches open.

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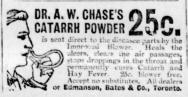
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not buy a worm gear machine at any price.

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Ont. 1625-2.

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