#### FATHER FABER

AN APPRECIATION OF THE GREAT ENGLISH ORATORIAN WHOSE SEMI-CENTENNIAL HAS JUST BEEN GELEBRATED

Catholic England is now commer orating the fiftieth anniversary of Father Faber. In a recentarticle Mr. Wilfred Meynell, editor of the London Tablet, wrote as follows about the

There are two tributes-no, there are three—to Father Faber, which many of those who love him must have pigeon holed. "Father Faber was a great loss to the whole Church. but he is still doing a great work by his writings." That tribute from Pius IX. carries with it a hint of a man untimely dead. Great men, the greatest, may have lived so long that their passing cannot be considered a great loss—they have said their say, they have done their deeds, their night had already come before they descended to the tomb. Faber, dying at not much more than half the age of some of his contemporaries, might still, had he lived, have lived to great purpose. But of him it might truly be said that into a short time he crowded the emotion, the industry, the love of a far longer span of life Hour for hour, nobody perhaps did quite so much—certainly nobody did more. For his was pre-eminently the gift of facility. If Newman said that "he never knocked anything off." Faber might have made a very different boast, and with no disparagement to the use of his amazing powers. Had he begun to erase, he would have left a blank—with him mending would have meant an ending. That the resulting want of form here, or failure of exact taste there, has not lessened the right understanding of him, that the pinch of salt with which we occasionally have to take the obiter dicta of "Father Faber," as he once sweetly called himself is proved by the second testimony which comes to mind for quotation. "I know no to mind for quotation. "I know no man who has done more to make the men of his day love God and aspire to a higher path of the interior life." That is the testimony of Cardinal Manning, who knew of what he spoke. Praise from him may rank to a Cath-olic Englishman as the most precious that could come from any of his fellows. Lastly, the very informal tribute of Mother Margaret Mary O'Halloran cries out to us with a note of human sympathy, "What a man you are, what a man you are!"

And it is as a man no less than as n author that we hold Frederick William Faber in memory. He was so great and so catholic a man that we hardly class him by his county as we do almost all others. There is something almost incongruous in calling this familiar of the Heavens a Yorkshireman. It was the Civilta Cattolica once noted "the ease with which he moves in the invisible world of grace, as if he were the tangible world of Nature." His Huguenot descent, like that of Newman, and many more of the Victorian converts, is noteworthy enough; but we cease to think of Faber as the habitant of a parsonage — the son of an Anglican minister and an Anglican minister He stands for something so much less local. He stands for a largeness that has hardly any bounds. The most spacious of oratories could not Hundreds of thousands of copies of his works have sold in French, German, Russian, Italian, Spanish and Flemish translations. None but a doctor of the Church could have written them," cried an

What wisdom, what science, what elevation of mind!" It is this elevation-of heart rather than of mindthis essential spirituality which has raised the level of modern spiritual literature in England and in all the world. Nor is that influence on the wane. Manning, with a caution so fittle like Faber, but so characteristic of himself, conditioned his praise when he spoke of Faber as affecting "the men of the day." The men of the day-after have followed their fathers to the feet of Faber; and, gratuitous form of human error as prophecy has been declared to be, we are surely not too bold in picturing a great future multitude of readers for Faber's spiritual works. His hymns, whatever their defects will be sung and said as long as that form of literature prevails, and we cannot imagine a nursery of the future in which they will not stir feelings as keen and as aspiring as those with which they were written. The political outlook of Faber, which was that of the Young England Party, has been justified by all recent legislation. Of his poems, apart from his hymns, it was interesting to note when, not long ago, Sir Mountstuart Grant-Duff made an anthology, that Faber has a full presentation. We do not cite his place in the "Oxford Book of Victorian Verse," for the simple reason that the inclusion of utterly worthless pieces in that collection robs of any significance a position, however important in its pages.

The fiftieth anniversary of Faber's death has just been kept, and in June next year the centenary of his birth offers an opportunity, which is to be taken, for making some visible memorial in association with his name We do not think that to this country will be confined all those who wish to take a part in the celebration. In the United States many a man, out of his own experience, re-echoes the words of Father Hecker, "Not for several ages," declared the illustrious teacher whose thoughts of love and light will fall, like heaven's dew, on a wider extent of that field in which the Son of God Himself labored."

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And though the Catholic ardors of Faber took him out of the environ-ment in which he was born, making him as much a denizen of the skies as the prophet who was charioted thither, we shall not lack the sym pathy of many an outsider in any effor to honor his memory. Dogmatic Dean Stanley it was who said of him (ridiculously) that he was the only one of the Oxford converts who gained in force and character by his conver-sion. Even Bishop Samuel Wilberforce in a frivolous setting out to curse stayed to bless:—"The greatest liar that ever lived—but a perfect saint—" they who speak the language of exultation will ever speak to incredulous ears because "clar shortered". In the houses of "clay-shuttered." In the houses of non-conformists such hymns as "O Paradise" and "Angels of Jesus" are daily and not vainly sung. All sorts of popular hymn-books con-tain these and other specimens of Faber's religious muse, and the publishers, who have encouraged by free permissions this uncovenated circulation have also tried, and with large success, to see that their text has been kept intact. Father Faber's treatises bear mutilation as ill as his hymns. He has a right to be listened totill the end of his sentence -to be read with his full context. That is surely the least return we can make to an author who has taken pains never to weary us. He never fails in his unction- a word on which Isaac D Israeli twitted the ists" as a preservation of their own. And it is unction from on high, it is the need of the time, and the sure foe to formalism. Because Faber stands for the law, yet knows that the law kills unless the Spirit make it alive he too lives. That is the secret of his abiding strength and his abiding charm. He lets out the secret him self when he says of the readers of that most alluring of all spiritual treatises. "All for Jesus:"—"I am putting before them things which tend to raise their fervour, and to increase their sensible sweetness in practical religion and its duties. I want to make piety bright and happy

#### THE MASTER'S VOICE

to those who need such help as I do

myself."

The waves were weary and they went to sleep;
The winds were hushed; The starlight flushed
The furrowed face of all the mighty

deep. The billows yester eve so dark and

Wore strangely now A calm upon their brow, Like that which rests upon a cradled

The sky was bright, and every single star, With gleaming face,

Was in its place, And looked upon the sea—so fair and

and all was still-still as a temple dim, When low and faint,

As murmurs plaint, Dieth the last note of the Vesper

A bark slept on the sea, and in the bark Slept Mary's Son-

The only One Whose face is light where all, all else is dark.

His brow was heavenward turned, Italian missioner, anticipating indeed. His face was fair ; He dreamed of me On that still sea-

> The stars He made were gleaming through His hair. And lo! a mean moved o'er the mighty deep;

The sky grew dark; The little bark Felt all the waves awakening from their sleep.

The winds wailed wild, and wilder billows beat: The bark was tossed; Shall all be lost?

But Mary's Son slept on, serene and sweet. The tempest raged in all its mighty

The winds howled on, All hope seemed gone, And darker waves surged round the

bark's lone path. The Sleeper woke! He gazed upon the deep; He whispered: "Peace!

Winds—wild waves cease! still!" The tempest fled—the ocean fell asleep. And ah! when human hearts by

storms are tossed, When life's lone bark Drifts through the dark, And 'mid the wildest waves where all seems lost.

He now, as then, with words of power and peace, Murmureth: "Stormy deep, Be still, be still—and sleep!" And lo! a great calm comes—the

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tempest's perils cease.

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THE CHRISTIAN BROTHERS

The latest statistics of that worldwide teaching order, the Brothers of the Christian Schools, have just been issued by the Mother House in Bel gium. The order has a total of 745 houses scattered throughout the world. Of these 423 are in Europe, 32 in Asia, 44 in Africa, 168 in North America, 75 in Central and South America, and 3 in Australia. The Brothers have 113 houses in the British Empire. Of these 30 are in the British Isles and 56 in Canada. The countries in which they have the largest number of houses are Spain 118, Belgium 97, United States Of the cities, Mon-87, Canada 56. treal comes first with 14 houses. New York and Vienna (Austria) 11 each, Madrid 10.

These figures do not, of course, include schools in which the Brothers teach but have no residence.

DEATH OF A RELIGIOUS

On the feast of the Presentation there died at St. Joseph's Hospital, Peterboro, Rev. Sister St. Anthony Milloy. She had been employed at the House of Providence in the care of the aged, for which work she was well adapted by her meek and gentle disposition. The funeral was held Nov. 24th. Solemn Requiem Mass being sung by His Lordship O'Brien. At the conclusion of the obsequies, His Lordship referred very feelingly to the life of heroic sacrifice led by the deceased.

K. OF C.

On his return to England, Father Bernard Vaughan, the famous Jesuit, was asked: "Are the Knights of Columbus growing strong
America?" Here is his answer:

"The organization to which you refer," said Father Vaughan, "is a great and grand institution, which, like a network, covers the whole country from the Hudson to the Yukon; from the Rockies to the Pacific. Always and everywhere the Knights of Columbus are active and enterprising, and of course, chival-rous and Catholic. What is so fine about it is that it gets hold of the young man, enlists his services, make him feel that life is worth while, and that instead of apologizing for his re ligion he must reveal it and make himself known and heard and felt as a live wire among the dead ones in a non-religious community." olics all the world over," declared the speaker, "and especially men like the Knights of Columbus, have a tremendous role to fulfill. They are the Church's lay apostolate, and must come forth from back benches and back streets into the open thorough fares of life, discharging their mission in the social and civic fields of enterprise. The Knights of Columbus are girding the vast northern continent of America with their halls and centers of activity springing up within hail of each other.



FATHER FINN

We take great pleasure in presentng to our readers a new portrait of Father Finn, "the Discoverer of the American Catholic Boy." He needs no introduction to any English speaking Catholic for his name is truly as familiar as household words. has been so long silent—twelve years -that we almost despaired of seeing him again in print, the more so as we know of his schools, sodalities, and other calls on his time. But at last, yielding to the earnest pleadings of the public and his publishers, he has stolen some hours from his multifarious duties to give us a new book, THE FAIRY OF THE SNOWS, that is sure to prove a delight to the hearts and the homes of his host of readers. A glance at this "counter-feit presentment" of Father Finn, as it appears as above, reveals at once his kind, child loving character as plainly as words could speak. The book can be had postpaid for 85 cents from THE CATHOLIC RECORD, Lon-

You will probably suffer in some way if you always do what your conscience tells you is right, but you have the martyrs for company.

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greater love for the inestimable graces of the redemption so copiously showered upon human souls.

MARTIN.-In Brooklyn, N. Y., on Oct. 26, 1913, Miss Eveleen E. Martin. May her soul rest in peace!

and the heart is made to throb with

FRASER. - At Coronation, Alberta formarly of Gravenhurst). May her soul rest in peace!

WALSH .- At her late residence 431 Piccadilly street, this city, on Nov. 27, 1913, Mrs. Patrick Walsh, aged sixtyeight years. May her soul rest in

TENNANT .- At Coutts, Alberta, on Saturday, Nov. 8, 1913, Henry Tennant, Esq., Collector of Customs, formerly resident of London, Ontario, aged seventy one years. May his oul rest in peace!

HAGARTY.-At Moncton, N. B., or Nov. 13, 1913, Mrs. Mary Hagarty, at the age of sixty-nine years, leaving three sons and three daughters to mourn their loss. Funeral took place at Halifax on Sunday, Nov. 16 1913. May her soul rest in peace!

If God loved the poor and the out cast, how can we hope to please Him if we do not?

HOME BANK

The Home Bank of Canada has opened a New Branch at Millbrooke, Ont. Mr. P. M. Wood, formerly Manager of the Home Bank Branch at Thorndale, is in charge.

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