province the Covenanters ntry. From have con brawn that professional of Canada. is true, of rity, became ife of these ny home was hese Scotch he treasured is the memindness and hose thrifty morning, in were then church as lies. Years n to notice hurch in the

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of the young in top bugsked an old e reason of hose days we d school who d. Now the bjects with a congregation, Sunday mornre is the sit-And who ps we would the blame at whose broad e lives of the the conflictprofessors of atters of the sponsible for lack of faith, on, that char-side the fold. n ministerial ne in the pulby discourses vever good in r to be effeceld views this om an article Canadian Couman who sees the Presbyrches, he says: seems to me to mounts to sur natter of opin know anything pastor in the tly questioned t. Next some-

the law allows the carrying of images through the streets. While the Orangeman who glories in the memories of the battle of the Boyne desires to be labelled a Christian it will strike the onlooker that he is a very peculiar one. The Boyneites consider it a glorious

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not be a Canadian. If he is he has a very limited knowledge of Canadian history.

Does he not know that were it not for the action of the Bishops and priests in citizens. But Catholics who make

remove entirely from our midst exhibitions which on the whole have a decidedly bad influence in the community.

There has lately been a police enquiry in Liverpool into the disturbances created by the Orangemen because of Catholic religious procession. The Home Office Commissioner has ruled that the law allows the carrying of images by taking for bread opium, and for

"Tell how his boyhood was one drear night-hour How shone for him, through his griefs and gloom.

No star of all heaven sends to light our path to the tomb.

Roll on, my seng, and to after ages Tell how, disdaining all earth can give, He would have taught men, from wisdom's pages, The way to live.

The way to live.

The way to live.

The way to live.

The way to live tends agreed that the content in the beginning expected it; and yet though those notes foretold it, the same. So it is with Father Tabb's en tire and perfect stanza.

To a form so light, so frail, so small as that of his verse it might have been expected that he would commit the lighter freights of epigram in thought,

FATHER TABB

through the empyrean and sought the stars—the other, lay too often in the too-prevalent practice of illustrating one art by means of another, or of describing one in the terms of saints Peter and Paul, and on the other the name of the reigning Pontifi, Now, "Ionian," isn't Columba a dear good scribe?

A reader writing to me last week had occasion to visit most of the Catholic paper wrought sorrow and suffering to any lambda occasion to visit most of the Catholic paper wrought sorrow and suffering to any lambda occasion to visit most of the Catholic paper wrought sorrow and suffering to any lambda occasion to visit most of the Catholic paper was a perpetual mission. I am sure all the connerites will do something to extend its beneficiary, with what surprise of pleasure should we have heard that successful to some friend.

greatly prized, and perhaps it can hardly be prized too greatly if it is prized also rightly. For it is not the sensual poet or the poet of violence who is the right poet of the senses; their hero and champion is the poet of exalted senses; who hears, feels, touches, with an eestatic spirituality. Spiritual senses are the poet's heavenly privilege. And though I will not claim for Father Tabb such

MISSIONS

and of visible and material similitudes in imagery; in a word, that his poetry would be the poetry of the fancy rather than the poetry of the imagination. But something less than half of his poems are merely fanciful; the greater part are greatly imaginative. And so important, so momentous, and so significant is Father Tabb's finer imagery, that it is at once the matter and the form and the substance of the poem. There is none of the indirectness of "as" or "like" or "even as" in his similitudes; he does not merely illustrate. Let us take as an example the two lovely stanzas from the second book, the Lyrics of 1897—"The Young Tenor":

I woke; the harbored melody Had crossed the slumber bar, And out upon the open sea Of consciousness, afar

testantism. The weakness of the latter in the presence of the danger threatening it, is in marked contrast with the strength of the Catholic Church, whose Divine Founder promised to be with her to the consummation of time.

Within the short space of two years Modernism has become extinct in consequence of the Encyclical Pascendi Dominici Gregis launched against it by Phins V. Ten years ago the Hamnden Pius X. Ten years ago the Hampden Conference of Congregational Churches, of which Dr. Moxom was then and is apity it is that none of us can remember the first time of hearing it! We were children, probably, and heard it almost unconsciously, and we grew to the age of reason knowing its close. But if we had heard it for the first time yesterday, with what surprise of pleasure should we have heard that successful close. It could not be other than it is, for every one of all the few notes from the beginning expected it; and yet though those notes foretold it, the listening ear did not know it until it came. So it is with Father Tabb's en tire and perfect stanza.

To a form so light, so frail, so small as that of his verse it might have been expected that he would commit the lighter freights of epigram in thought,

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Res. Phone Coil. 452

Conference of Congregational Churches, of which Dr. Moxom was then and is now a prominent member expelled from its membership the Rev. William T. Hutchins was expelled he declared that the difference between him and other members of the Conference was that he had the courage of his convictions and that in time other Congregational ministers would be found occupying the position he held. The recent outgivings of Dr. Moxom confirm this prediction. It remains to be seen whether the Hampden Conference of Congregational Churches, of which Dr. Moxom was then and is now a prominent member expelled from its membership the Rev. William T. Hutchins was expelled he declared that the difference between him and other members of the Congregational ministers would be found occupying the position he held. The recent outgivings of Dr. Moxom confirm this prediction. It remains to be seen whether the Hampden Conference of Congregational Churches, of which Dr. Moxom was then and is now a prominent member expelled from its membership the Rev. William T. Hutchins was expelled he declared that the difference between him and other members of the Congregational Churches, of which Dr. Moxom was then and is now a prominent member expelled from its membership the Rev. William T. Hu

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