more.

MIDDLE-AGED

1 quantities

once.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name but Catholic my Surname.)—St. Pacian, 4th Century.

VOLUME XXX.

LONDON, ONTARIO, SATURDAY, OCTOBER 17, 1908

Deep in the city's heart, Pulsing with toil and traffic— Why should I stop and start? Something—a song seraphic— Tones of a silvery sweetness, Tones like a golden bell, Rich in their round completeness, Full on mine they fell!

Only a bird's song, only The song of a skylark lonely, Far from the meadow and croft, Caged in a cobbler's loft.

The Caged Songster.

Sing, little lark, oh, sing ! E'en though your heart be breaking, Forth from your bosom fling Music of God's own making! Cruel the hand that sought you Deep in the meadow's breast. Cruel the hand that brought you Here from your peaceful nest!

Yet while your voice remaineth, Yet while your heart retaineth Even one dream of spring, Sing, little lark, oh, sing !

Deep in the city's heart Pulsing with toil and traffic, Far from the fields apart Many a soul seraphic, Many a poet sadly Pent in the busy throng, Sings till the people gladly
Pause and applaud his song.

Ah, 'tis a bird's song only-That of a skylark lonely, Far from the meadow and croft, Caged in a cobbler's loft ! -Denis A. McCarthy.

THE BLESSED SACRAMENT.

A SPECIAL HELP FROM GOD IN ALL AGE

His Lordship the Right Rev. Dr. Hedley, O. S. B., Bishop of Newport, England, issued a pastoral letter which was read in whole or in part Sunday, Sept. 6, in all the churches of the diocese. In the opening pages the learned and eloquent prelate points out that every age the Church has had it peculiar character, its dangers and its opportunities and that the character of the charact ities, and that in every age the Blessee Sacrament has been the means of special help from God and of seasonable benediction. As it was in the past, so it is in the days in which we live.

THE BOND OF UNITY.

At the beginning of the Church, continues His Lordship, the Blessed Eucharist was the bond of the Church's unity. By it, Jesus drew His followers around His table, and made them realize that they belonged to His flock. He had given them a law, and provided for a succession of divinely protected teachers. He had marked out the mystical and spiritual enclosure which He called His "fold." It was to gather them within that enclosure—to bring them, in bodily presence, and with devout and lowly hearts, where the voice of faith could be heard and the pastor might make his word prevail—that He made His unbloody sacrifice perpetual and His Supper a precept for ever. When they met around the sacred table they were all in one communion. To be outside of that holy banquet was to be outside of the fold; to be cut off from it was to be outside of the Body of Christ. As the Church spread and increased, that Communion, which was always the Communion of the same Blessed Body, bound together every freshly formed association, every founded Church, into the same society that began with the apostolic "breaking of bread" in Jerusalem. There was one Communion as there was one baptism and one faith. more; the faith was hidden in the heart and will; but the Holy Communion that followed the sacrifice was a permanen and perpetual Sacrament and symbol o the one belief, the one worship and the one obedience. Christian was known to Christian by the common participation of the Table of the Lord. The pastor knew his flock by their taking from his hand the Body of Christ. The world knew the Church of the Christians by august banquet which the august banquet which on the seventh day, and oftener, drew together, sometimes in secret places and cata-combs, often in danger of prisons and death, the followers of the religion of

THE STRENGTH OF MARTYRS. When the Church had grown and the worldly power could no longer ignore ner, then began the era of persecution In the presence of the scourge, the rack and the fire, the Christian instinct magnified the Holy Eucharist. To the bishops and saints of the first three centuries the Eucharist uries, the Eucharist was the pledge of that strength of God by which alone the martyr could hope to triumph. The little flock that met together under the shadow of bloody proscription, parook with eager spirit and humble heart of that holy Flesh which had gloriously risen from the dead. The hallowed risen from the dead. The hallowed Bread was carried from the altar to the home, and reserved and partaken of with loving reverence by faithful hearts prepared for death. To the father and nother of the Christian family and to their household it was the sign of fellowship with the scattered Church whose holy rites were forbidden, and the Bread of Life to strengthen them in the hour of trial. It was carried to the confessors in prison, by stealth and in peril, and it was the secret of that courage and joy which shone in the eye of the martyr when he faced the trimartyr when he faced the tribunal and the torture. Even when a servant of God had lapsed and betrayed his Master, the Blessed Sacrament was not denied on the sinner's repentance; there was no long penance or probation, but the sacred Gift was given without tioners hand hesitation in the presence of a danger the gallows.

which threatened every moment, and which the Eucharist alone, as the Church was persuaded, could enable flesh and blood to meet. It is through hesn and blood to meet. It is through the same Christian instinct, strength-ened by the traditions of those times of conflict and peril, that the faithful, from the earliest times, have looked to the Blessed Sacrament to secure them at the hour of death. Death, whether it comes in the terrors of persecution, or in sufferings sent by God, in the trouble of temptation, or in the peace of Christ, is always an hour of danger and of anxiety. Thus, as the Church concrete the control of t emerged from persecution and great Christian communities formed them-selves in the cities and towns of the civilized world, the Blessed Eucharist had already taken its place as the Sac-rament of write and the second rament of unity and the sacrament of strength. Everywhere the faithful flocked to the sacrifice and the banquet in most places daily, in all places fre quently. The general custom was to receive at every attendance. The Blessed Sacrament was the sanctification of life, the sign and mark of a Christian, the pledge of a death in God's holy fear.

God's holy fear.

The Pastoral goes on to review the process of building up, from the sixth century onwards, the public and solemn worship of the Sacramental Presence and shows how since the Council of Trent two grand movements of devotion have year by year been assuming wider and stronger proportions—the visiting of the Blessed Sacrament in the churches where it was reserved and its solemn where it was reserved and its solem exposition in the presence of adoring crowds. And now we have the solemn pronouncement of the present Pontiff, practically laying down the doctrine that ordinary good Christians should make it a duty to receive every day.

THE COMING EPOCH.

This is going to be the characteristic note of the coming epoch of Catholic history—frequent and daily Communion. At first, it is possible that even good Catholics may be somewhat surprised, or even scandalized, at what seems to be an encouragement to laxity. On reflexion they will see that a Christian who partakes of the Body of the Lord in a state of sanctifying grace, and with the actual devotion of a conscious good intention, cannot be irrever-ent to the great Sacrament, and, at the same times gives to his Saviour the occasion and opportunity which He has ordained and arranged for increasing the spiritual life of the soul and drawing it ever nearer to Himself. We may look forward to a generation of Catholics who will be far more thorough than ourselves or our predecessors. The daily communicants, who will be the great majority of those who keep free from mortal sin, will be more zealous for the Church and the faith, more assiduous in daily prayer, and less ready to compromise with the world and the devil, than we are. Good Catholics will devil, than we are. Good Catholies will be braver, simpler, and more self-sacri-ing than they are now. They will more habitually put their religion before everything, stand up for the Holy See and teach their children to be proud of being Catholics. For this good prospect we may confidently trust to the present advance in the Church's use of the great acrament of life and strength.

NEEDS OF THE CATHOLIC CHURCH.

No one can deny, adds His Lordship,
that the Catholic Church, at this moment,

s truly in need of all that the Blessed Sacrament can effect for her help. The Church is at present so despoiled and so interfered with, that she has nowhere else to look. It is natural and right to expect that as the Holy Eucharist has been in every age, the refuge, the strength, and the life of Catholicism, so it will continue to be, however changed may be the conditions of the world. All that t has done in the past, it will continue to do in the present and in the future. As in the beginnings of the Church it was the bond and the symbol of unity, so it is and will be now. In the early days the Church was unearly days the Church was un-supported by the State, unable to organize itself publicly, hampered in the exercise of its divine powers and forced to make head against a crushing dead weight of worldly opinion. These conditions have come back and are daily growing worse. No longer can the Church be kept together by State patronage, or by public recogni-tion. Even synodical action, the pronouncements of her pastorate and the exercise of her legislative and judicial functions are impeded in every direction. If the voice of the Holy Father were to be stifled—as it might pe for a time-what should we have to keep us together except the Holy Eucharist? But that, please God would be enough, until the crisis were past. The Mass will not cease, even it churches are taken from us and our altars broken in pieces. The faithful will throng to the Holy Table, even if it has to be set up in hired lodgings, as in the Acts, in caves of the earth, or in catacombs; and every man, and woman and child who partakes of the one Eucharist will know that he belongs to the army of Christ, the one Kingdom of God on earth, the one dispensation of truth by which Jesus saves the world. If martyrdom comes in the Christian's way he has still the Sacrament that filled with brave joy the souls of the martyrs of older times. The martyrdoms of the present day are martyrdoms without blood, but none the less painful: contempt, sacrifices that demand our money and means, loss of credit, anxiety for our religion, the unfair deprivation of just and equal rights. But there need be no cowards, no lapsed Catholics, no shirkers, no base idolators of gold or respectability, if the Table of the Lord is thronged with the Lord's servants. The power of the Lord's body is still what it was when judges frowned and execu-tioners handled the fire, the steel, and

ANOTHER GREAT WORLD-MOVEMENT.
It may seem that we have lost, or are on the point of losing the splendor and consolation of that public worship of the Blessed Sacrament which has shed such glory on the Europe of the past. That may be so. It may be that we shall have to undergo a long period of eelipse during which the sun of the Eucharist will not shine on high and to wait for a new era. But even if we have to confine our Lord's honor within walls, there will still be churches of of some kind, and the glory of those churches will be the crowds that will fill them. panners, no flowers, no festal music, no incense, can honor the Holy of Holies like the devotion of a loyal Catholic multitude. No glorious High Mass or nto force

outdoor procession can be worthy of Jesus Christ as the ceaseless coming and going of rich and poor, young and old, in the sanctuary where He waits to give Himself to His children and to transform them into Himself. With this we may be well content, whilst we wait for better times. But truly the times will be good and acceptable when the devout frequentation of daily Mass and daily Communion shall have formed the great Christian body into a compact, resolute and disciplined army of Jesus resource and disciplined arm, of this World, militant on behalf of the Kingdom of Christ, and not afraid to lose even life

itself that life may be found. When such things have come—and may we not say they are in sight?—it will not be long before another great world-movement takes place, and the Holy Eucharist is once more put in possession ward glory which is its right.

AFTERMATH OF THE CONGRESS.

CLOSING INCIDENT MARKS BEGINNING OF

ENGLISH CATHOLIC CAMPAIGN. It is very evident, from a perusal of our English exchanges, that as the effects of the Eucharistic Congress will extend far beyond the gathering itself so the unfortunate cowardice of the English government which marked its close is government which marked its close is only the beginning of an agitation against Catholic disabilities in England which will be felt throughout the empire. In Canada, where Catholics comprise 43 per cent. of the population, in Ireland, where they form the bulk of the populace, in Australia, where they are very strong, n every part of the British domain indignant murmurs are heard against the action of the government in submit-

ting to the demands of bigotry.

As one of the distinguished visitors to the Congress sagely remarked, the government's prohibition focussed on the Congress the attention of the world as nothing else could have done. As for the English Cathelias the processor. the English Catholics themselves their devotion was so stirred to white heat by loyalty and indignation that he thought a vote of thanks should be ten-dered to the fifty-one objecting Protest-ant societies for their large share in

making the Congress a success.

A FORTUNATE MISTAKE.

The English Catholic Times draws similar consolation from the effects of the government's action. To maintain that an obsolescent statute is tive, says the editor, and may forced at any moment, is to challenge the Catholic forces of the country and incite them to an agitation for the removal of the grievance. He calls the government's blunder a "fortunate mistake," the results of which will be

very far-reaching.
"For," says the representative Catholic journal, "throughout the country there has been aroused a degree of in-dignation which indicates that the entire Catholic body without exception of class or race are determined to com-bine in a movement for the repeal of bine in a movement for the act, for the oval of Catholic disabilities generally, and especially for the abolition of the King's offensive declaration. What has taken place will knit all the Catholic organizations into one confederacy

having this definite object in view. AN UNGRATEFUL COUNTRY. "When religious liberty is spoken of in England it is well to bear in mind that the Catholic population has strong claims to have its wrongs redressed. In times of national danger, when the army needs to be recruited, the military authorities call to mind at once the valor of the Irish soldier, and through-out all the wars of the British Empire he has been in the vanguard. No more glowing tributes were paid to any section of the army during the recent Boer War than to the soldiers from the Sister Isle, many of whom helped to save the honor of the flag at the cost of their lives. For this inestimable service to the Empire little gratitude has been shown; the men who have made sacri-fices to extend British territory and influence are wounded in their consciences

by bitter and reproachful references to their creed. "It is time that this ill-treatment should cease, that the Catholic should be placed upon an equality with the non-Catholic and that all classes of citi-zens should feel that they have the same duties to discharge and the same rights to preserve. What could be more hurtful to the Catholic than the terms in which the King is made to refer to the head of his Church? 'I do solemnly in the presence of God tes-tify and declare that I do make this de-claration in the plain and ordinary sense of the words read unto me, as they are commonly understood by English Protestants, without any evasion, equivocation, or mental reservation whatever, and without any dispensation already granted to me for this purpose Pope or any other authority or

person whatsoever. ONLY CATHOLICS ARE INSULTED. "Here is a public attestation that the uler of the realm believes that the

Christendon, is capable of giving a dispensation whereby deceit may be practiced and untruths told. But, shocking as this part of the formula is, even more outrages is the portion in which the King is made to assert that he doctrine of Transubstantiation, the invocation of the Blessed Virgin, and the sacrifice of the Mass as now used in the Church of Rome are 'superstitious and idolatrous.' In the British empire there are all sorts of creeds and beliefs, Christian and pagan; those who profes them have many strange ceremonies and functions; but it is only the Catholics who are insulted, only against them are narsh epithets used, only to restrict hem are obsolete laws revived and put

may be taken for granted that Catholics will no longer patiently bear his intolerance."

TWO MEMORABLE IMPRESSIONS As a final word on the Congress itself eaders of the Universe will be glad to ead the graphic and moving descripon of its most memorable scenes by

Rev. Vincent McNabb, O. P. shows better than anything else sult was borne by the disciples of a re-sult was borne by the disciples of a re-igion whose watchword is obedience nd who are ever the bulwark of civic

and who are ever the bulwark of civic order and authority:

"Two impressions I shall bear with me through life," he writes, "one of a wast meeting of men in a building, the other of a vast crowd whom no man could imber in the streets. I had neve been inside the Albert Hall before last Saturday. When I arrived, an hour before the time for the meeting, there was a slight crowd about the doors, quietly oving inward or standing in little quie handfuls to discuss the doings of the lay. The vast building almost stunned ne at first sight. Its tier upon tier of circles, even then filled with men reached a height and distance suggesthe of immensity. The faces of men in the far-off galleries corniced the vast had with pale diaper. Had the men been absent the hall, with its multitudnous red hangings, would have been dead. But when the meeting sat quietly waiting for the Legate of His Holiness Pope Pius X.—Cardinal Vannutelli—it was alive. It waited dumbly like a battleship. And probably few of those who were in the midst knew the thunder of its broadside. When the Legate came down the red-carpeted stairs and upon the platform I can only say the great still building leaped into passionate life. still building leaped into passionate life.
The moving bodies, the fluttering kerchiefs seemed to give the huge levia-than the dreadful power of motion. From the hands and the throats of the men went up a great sound as if the spell of its silence had been loosened

and it had found tongue. TWELVE THOUSAND HISS. "It is a fearful experience to hear twelve thousand men hiss. I do not want to hear it again in life. I can imagine it had a subtle pyschic power of

eaching a country house in Scotland.
"I have impressions of a scarlet robed figure, once a quiet professor of philosophy, now a Cardinal Archbishop, reminding us almost in an undertone that Jesus hid on the altar is the Prince of Peace. I have impressions of a man of letters and of politics dealing with a delicate case o loyalty to a Heavenly and earthly chief -choosing staccatoed words as a hillclimber might pick his steps, and con-cluding it all by reminding us in two languages that the world is still at war with the Church, and obedience alone

can speak or dream of victory. "I have impressions of a great army of men passing out of the brilliant hall into the night, and bearing memories

they cannot forget.
"On Sunday afternoon it was not a hall—and that one of the world's vast est—that was alive; it was a whole quarter of a city. Most of the anger that had stabbed the Albert Hall with that had standed the Albert Hall with hisses had died away; but none of the pain. A Scottish proverb says 'He who tholes, wins.' The tens of thou-sands of Catholics round Westminster were tholing. My people from Leices-ter had risen in the small hours of the morning, had taken a long, tiresome journey, and stood four deep, and one hundred and thirty strong, nearly three hours in the streets. I mention them only because I was proud of them, because I was with them, and because every other priest would be proud to say of his people what I say of mine. The only words akin to a murmur I heard were towards 4 p.m., when we had been standing two hours: 'I hope they will soon come.

OUR LORD STILL A "FELON."
"They stood in the streets as quietly as they kneel in church before Benedic-tion. Only a few hours before, when their Archbishop nearly broke their hearts by telling them that Our Blessed Lord was still a 'felon' on the streets near the mother parliament of the world, he had calmed them by asking them so to behave as to make 'the whole of Westminster one great sanc-tuary of the Blessed Sacrament. Never was a father's wish obeyed with more childlikeness. Men trod the nar-row streets around the Cathedral as silently as if it was a carpeted sanc tuary. Once they had taken thei places they kept a sanctuaried silence, except when great outbursts of song broke almost unconsciously from their lips. They sang all the well-known simple hymns to Jesus, to His Mother, and to the faith of our fathers, which more than the poet's vision,

'Gives them sight beyond the stars,' If they stood quietly, it was not that they were still with 'the limbs of fear.' Holy Father, the most august figure in 'city sent to guard them from fanaticism.' Berlin, Vienna and Rome.

THE SPIRIT OF MARCHERS AND WATCHERS "I can hardly bring myself to say they were disappointed. They had not come from every parish of London, and from Leicester, Birmingham, Salford, Leeds, and many other parishes of England; Europe, Asia, Africa, America, Australia, i. e., from most parishes of England and l. e., from most parishes of England and every country of Europe; they had not foregathered in their thousands to see a sight, to serve a king. Their Blessed Lord had commanded them to come. They came. He commanded them to wait. They waited, He commanded them to make the King's progress without the King. They made it. He commanded the laymen not take part, but went home quietly at His word. And went home quietly at His word. And thus they made a sanctuary of West-

"I have seen many processions, but one as this. Nearly every cleric in it was a man of manly and often of noble mien But their bowed heads and the hymnsthey sang or the psalms they chanted made the procession what it was—a great Eucharistic prayer. Once I heard them chanting 'Parce, Domine,' in weird tones that brought back memories of Josue and the walls of Jericho. Alas! the events of a few hours before were proof that when walls have fallen ignorance may still last. But I do not say this in bitterness, for I wish to live and die in the spirit of the men who sang the

"It was a danger to life and limb to stand amidst the crowds outside the great porch of the Cathedral. It is perhaps a blessing of the Master that no limbs were broken or lives lost in no limbs were broken or lives lost in the dense throng, for the power was

THE BENEDICTION. "My eyes were riveted on the in-scription over the great doorway, in strong, simple Roman capitals: Domine Jesu, Rex et Redemptor noster, salva nos per Sanguinem Tuum. Over the inscription had been erected a little tribune in tion had been erected a little tribune in scarlet—empty, awaiting its occupant. The huge cathedral seemed listless. Even the two flags of Pope and King floating lazily over it, and the scattered groups of boyguards and boy-trumpeters upon its roof, hardly gave it life. The people had been again and again filling the streets with great swelling hymns. Suddenly there was a sigh, and silence fell upon them as if it were from on high. Then the little scarlet tribune was filled by the snow-white glittering figure of the Legate of His Holiness Pope Pius

X. The people would have knelt down if they could: for high over their heads he held their King and Redeemer, to bless them for their love. There was a lull of deep silence. Then a man from the crowd cried 'Hurrah!' And the pent-up feelin s broke all dykes— Hurrah! Hurrah! It was not a liturgical hymn, but it was a cry from the crowd, and the King for whom it was meant took it as the voice of praise.'

PROMINENT KNIGHT TEMPLAR BE-COMES A CATHOLIC.

The Catholic Transcript of Hartford, Ct., gives the following interesting acof George L. Rockwell of Ridgefield, Ct,: On August 15th, feast of the Assumption, George Lounsbury Rockwell was received in the Catholic Church. and because of his prominence in social and political life throughout the State, his reception into the Church excited considerable publicity. Mr. Rockwell is the nephew of two former Governors of Connecticut-Phineas C. and George Lounsbury—was a vestryman for years in the Episcopal church, and received many honors of the republican party, of which he is the leader in his town. For years this step was anticihis reading and his inclination to dis-cuss all questions bearing on Catholic studious in disposition, he gave no intimation to casual acquaintance of his changing views, and, as a consequence the step he has taken excited no little Seeking to explain his motives, the state papers give various, and, in some instances, ludicrous explanations, whereas the truth is the step he has taken is the result of years of patient research and study, and affords the example of a man hesitating, and fearful of maling finally convinced and obliged to yield when reason and conscience claim the mastery. Mr. Rockwell was elected a delegate-at-large to the republican state convention from the twenty fourth senatorial district. He has been identified prominently with Masonic affairs and is a member of Crusader Commandery Knights Templar of Danbury, in which the majority of templars esiding in Ridgefield have membership.

Able Woman Doctor to Enter Sister-

Dr. Laura A. C. Hughes, of Boston, according to a press dispatch, has applied for admission as a novice into the community of the Sisters of the Holy Cross of South Bend, Ind.

At first it was the intenton of Dr. Hughes to devote her life to the cure of lepers, but early association drew her to the South Bend community.

Dr. Hughes is the best known woman physician in Boston. As a surgeon her patients have numbered members of the exclusive society of the Back Bay, and she has given her services free to the

She first studied medicine with Dr. Mary Stafford Blake, a famous physician. they were still with 'the limbs of fear.'
Nothing held them, or could have held
them, but a great loyalty, child of a
great love. They were as disciplined
and as restrained as the force that the
this she went abroad and studied in 1565

CATHOLIC NOTES.

The Dublin, Ireland, city council has decided that all its public notices should be printed in Irish, as well as in Eng-li:h, and that all its official publications should be bi-lingual.

The Brooklyn Catholic Federation has arranged a series of free lectures from the Catholic standpoint and under Catholic support to all classes, colors and creeds.

As the result of a disturbance created As the result of a discurpance created by Socialists during a Eucharistic pro-cession on Sunday last week in connec-tion with the Catholic Congress at Budapest the crowd came to blows with

the police, who arrested fifty of the rioters. Very Rev. Dean Harris, who is now engaged in writing an early history of Catholic Missions and Missionaries in Utah, finds from ancient documents preserved in the Washington library, that missionaries visited Utah as early as 1770.

Few people are aware that Artemus Ward, the noted humorist, than whom there was no more genial wit in American letters, became a Catholic shortly before his death. The Catholic Encyclopedia notes this fact, and accords him a brief but comprehensive biography.

Four Canadian Jesuits left for Alaska during the past month to work for the conversion of the Eskimo and Tinneh tribes along the Bering coast and the Yukon, and two Gray nuns of the Cross, Sisters St. Julia and St. Hilaire, left Ottawa recently to labor amor Cree Indians near Hudson's Bay. among the

Work has begun on the construction of a new million-dollar Catholic University in Chicago. The foundation for the first of the group of buildings planned for the big institution in charge of the Jesuits is completed. This is the academy building, situated near the centre of the sixteen-acre tract bought for \$160,000,

A woman, wearing a nun's garb, was arrested a few days ago in New York. In her the police think they have gotten hold of "Sister Cecilia," who, posing as a nun, has been giving the Church authorities a great amount of trouble. This is probably the "nun" who so highly recommends a patent medicine humbug in Ohio.

The Irish poetess, Miss Emily Hickey, has been awarded a grant from the Royal Bounty Fund, to be applied as an annuity, in recognition of her services to literature. Miss Hickey is a convert, and, both as an Anglican and as a Catholic, has enriched Anglo-Irish verse with many notable poems. She is the author also of several prose works, in-cluding translations from the Anglo-Saxon tongue and was one of the founders of the Browning Society.

Cardinal Moran, who was seventy-eight years old last week, has been interviewed at Sydney, N. S. W., re-garding the prohibition of the carrying of the Sacred Host procession at West-minster. The Cardinal said it showed want of liberality on the part of the British Government. He added: "If I had been there, I should have addressed a hundred thousand London Irishmen, which might have caused trouble."

The Pope's appointment of Lord Denbigh as representative in England of the Order of the Holy Sepulchre, is an evidence of the high favor in which this important peer is held in Rome. The late Earl Denbigh was converted to the Church, and the present earl married into the Catholic family of Clifford of Chudleigh, which has given several nuns
sisters of Lady Denbigh to the

Caruso, the celebrated Italian opera pated by intimate friends who could not fail to observe the course of his reading and his inclination to discuss all questions bearing on Catholic teaching and practice. Reserved and studious in disposition, he gave no instance of the course of the cours entered upon his term of military service an officer with a musical taste took him in hand and he was allowed to practice in peace. At that time he could barely read and write. Now he is the most famous tenor of the day, never singing for less than \$500 a perform-

On Sunday last the Rev. Father Vezina, parish priest of Notre Dame Church, Kenora, had the happiness to receive into the Holy Catholic Church, Mary Jessie Anderson, who, brought up in the teaching of the Church of Eng-land, had become convinced of the beauty and truth of the doctrines of our beauty and truth of the doctrines of our religion. Miss Anderson is a bright young girl of nineteen years of age. This speaks highly for the influence for good which Father Vezina, during the hort time he has had charge of Notre Dame parish, has established by his real and good example. Last Friday the Holy Father received

in audience the united delegations of the Catholic Young men's Societies of France and of French-Canada, accomaddress was read congratulating His Holiness on attaining the golden jubilee of his priesthood, promising him and his representatives the most loyal obedience, and asking his blessing for them-selves and for the 2169 branches of which their combined organizations are composed. His Holiness replied at length. He urged the young men of France not to be dismayed at the sight of so many of the young men of their country prov-ing false to the religion of their fore-fathers—God would give the victory in His own good time, and one of the means for attaining this victory must be the good example of the Catholic young good example of the Catholic young men who belonged to the organization. He quoted for them the story of Matha-thias and Antiochus to prove the value of perseverance in faithfulness even when the situation looked most desperate.