

The Catholic Record.

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

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MEN AND MATTERS

Those who are familiar with Mr. Ward's biographical writings need not be told what kind of styles and what range of ideas to expect in this book of essays. If anything, his work gains in power and precision from the greater condensation of the essay form, and it is possible to say of the present volume that no one can afford to miss it who is interested in vivid portraiture and in the more solid thought of the day. The reader will take pleasure in the papers on Cardinals Vaughan and Newman, on St. Thomas Aquinas and other religious essays, to which in general, Mr. Ward brings his usual judicious temper and broad outlook. The first two essays of the book, dealing with Lord Disraeli, are based on the new biography and on Lord Cromer's severe arraignment of the man; they form together a remarkable piece of political analysis. Even better on the whole is Mr. Ward's study of John Stuart Mill—a masterly piece of writing. Others of his essays, as for instance those on Tennyson and George Wyndham, are purely literary and biographical; all are notably good.

TRUSTS INFLUENCE

Emerson once said: "Trust men and they will trust you; treat them grandly, and they will show themselves great, though they make an exception in your favor to all their rules of trade." The utterance is noble, and its truth, when rightly interpreted and duly qualified, is one of those things that make us proud of human nature. Unhappily we must discriminate. The prophet and apostle, the high-souled man anywhere, even in the disguise of a poor, plain person, may light his base-fellow-beings to momentary generosity! but no mere man may prophesy success for the profane experiment of the Philistine spectator who seeks to patent the method, and draw to himself the benefits of its value or its convenience. There is simony outside the Church. A grain of faith may remove mountains, but not for the profit of the civil engineer with whom the prospect of a cheaper and speedier removal of mountains is the incitement and sustenance of belief. We sometimes substitute apparatus for power and the weakness of the former lies in this substitution.

NO ARGUMENT

The backsliding of a Catholic bishop or priest is no argument against the truth of the Catholic faith; but the readiness to note such a fall and spread the scandal is an evidence that perfect sanctity is looked for and expected in the priests of the Catholic Church. It is looked for because there alone it has been found, and the exception but proves the rule. And the percentage of unfaithful among the ministers of Christ to-day, is not as high as it was among the apostles.

THE GREAT PROTECTOR

In reply to a correspondent who asks our opinion as to the teaching of eugenics in schools, we would say: what is needed to-day is not more knowledge but more of the sense of sin. That alone will keep men and women pure and clean, not only in body but in soul. This of course is an old-fashioned notion and in the eyes of some of these agitators totally unscientific; but there is the remedy for the disease. If the knowledge of the law of God, the sense of sin, the fear of hell, will not keep our children pure, matters will not be helped much by the salaried pedagogue who would teach the science of sinning without risk of physical disease. And meanwhile let us not forget the protective value to virtue in the natural sense of shame.

AT OUR DOOR

There is abundant discussion about Art to-day, much of it being but light gossip, serving chiefly to stimulate trade in articles of ornament and luxury. To many Art is apt to resolve itself into grand furniture, costly pictures, bric-a-brac, and

wonderful creations for the adornment of the persons of fashionable folk. This is a natural inference from the gorgeous displays which meet the eye everywhere, but it is a shallow and mistaken one. The fashion-plates and trade advertisements have but the very slightest connection with true Art, for its function is to raise us above and lure us away from mean delights. Most present day fashions are excesses upon the natural order, parasitic growths which usually deform the body while pretending to enhance its dignity. Art takes hold of some substance and transforms it into a thing of beauty and noble use. A piece of iron or stone wrought upon by the workman's tool will be trebled in value. It is the beauty-loving skill that can turn common material to attractive uses that constitutes the essence of Art, for, let the material be what it will, Art can transform it into something great and grand. The selective intelligence vivified by imagination, employing the wonderful eyes and the more wonderful hand, can create a thing of beauty which it is a very real joy to see and consider. Life is, after all, the common stuff which is given us to work up into something which will justify existence; our very faults and flaws may be so handled as to appear parts of life's design—for the art of living allows neither waste nor superfluity. The Pattern has been given long since, happy are they who, having seen, have set themselves to the task of moulding thought into art so that the common day may have some touch of grandeur caught by reflection from the unseen sources of truth and beauty.

MORAL GEOGRAPHY

Perhaps the special accomplishment of this enlightened age should be to construct a real moral geography—one which would map out the longitudes and latitudes of permissible conduct in social life. Then we should all have to bear our part in ushering in a less confused and stormy era, with a more considerate habit of judging one another. In short, mere labels and professions would have to take a lower place, and the substance of our faith would be truly acknowledged in word and honored in deed and in fact.

THE APOSTLE'S HYMN

The apostle's hymn of charity still stands as the unreachd mark of a conquering cause. Once let that serve as a touchstone in the private intercourse of men and women or the conduct of public life, and we shall be well on the way to the long-promised time when envy and hatred will be counted among the discarded weapons of a barbarous elementary stage of this world's long and costly education.

K. OF C. EDITION OF CATHOLIC ENCYCLOPEDIA

NATIONAL BOARD VOTED TO ALLOW THE PUBLISHERS OF THE CATHOLIC ENCYCLOPEDIA TO ISSUE A SPECIAL K. OF C. EDITION FOR SALE TO KNIGHTS AND THEIR FRIENDS—SET WILL COST \$29

The National Board of the Knights of Columbus, at its meeting prior to the St. Paul convention, voted to allow the Encyclopedia Press to issue a special Knights of Columbus edition of the Catholic Encyclopedia to be sold to the Knights and their friends. The Rev. John J. Wynne, S. J., associate editor of the Catholic Encyclopedia, appeared before the Board, and on behalf of the Encyclopedia Press, offered to put this special edition of the Catholic Encyclopedia on the market at a cost of \$29 for the fifteen volumes and the Index. It is the intention of the Board of Editors to print an edition of about 15,000 copies.

The issuing of this K. of C. edition of the Catholic Encyclopedia is in keeping with the work of the organization which already has issued large editions of two of Dr. Walsh's most important books at a cost which brings them within the reach of many who would otherwise be unable to procure them. The Knights of Columbus deserve the commendation and support of every Catholic worthy of the name for this latest evidence of their activity in promoting the spread of Catholic literature, in order that the laity may come thoroughly conversant with the teaching and practices of the Church and be able to give reasons for the faith that is in them when they are questioned by those who are not of the fold.

THE HOLY FATHER AND WAR

An esteemed correspondent writes to ask us has the Pope appealed to the Emperor of Austria to maintain peace, and also has His Holiness, in the event of a negative reply, sought to request the different peoples of Europe to refuse to enlist for war. Our esteemed friend seems to be unaware of the highly important fact that conscription is the law of the land in almost every country in Europe. England is the grand exception to this rule, and there is a very strong likelihood, owing to the outbreak of war now, that conscription will be the law of the land in Great Britain ere many months shall have passed over, for self-preservation will demand it. We have no doubt that the Holy Father earnestly prays and works all he can for peace, as he always does, but we cannot forget that before the outbreak of the late war against Spain he was rudely told by the secular press of this country that he "must keep his hands off!" There was a time when the mediation of the Holy Father was almost usually sought by quarrelling princes before resort was had to the last rude resort, the sanguinary sword, but the age of gunpowder has passed away, and the present age is the embodiment of selfish greed and savage, unmanly brute force and ruffian might. The venerable figure of the Father of Christendom may not only be insulted with impunity by blasphemous atheists, in the heart of his own capital city—the city of the Pope's own making and the seat of ecclesiastical rule for all the earth, but such bores as choose to insult him are selected for high honor and emolument by the civil governors of modern Italy. Yet it is not a matter to be lightly forgotten that in times of dire political need so great a power as Germany and so great a man as Bismarck was glad to be able to obtain the help of the despised Pontiff when the Empire was menaced with grave internal disorders, the sour fire of Bismarck's own virulent Kulturkampf and other administrative blunders. Bismarck, stiff and obstinate and mighty as he was, felt glad that he had "Caesara" to go to when in sore political need, and a kind forgiving Pope to welcome him, when all other help had become hopeless.

We may soon behold another repetition of history. The muskets may once again drop from the hands of the armed cohorts that soon will be tramping down the fields of industry on the European continent, and the cry for peace will ascend to heaven with irresistible appeal from millions of broken hearts and homeless ruined wanderers. At such an hour the tender spirit of the Holy Father may be moved to compassion and the psychological moment, and the prayer for peace be answered favorably.—Philadelphia Standard and Times.

THIRTEENTH CENTURY

SWISS MONASTERY'S LONG HISTORY
The celebrated Benedictine Abbey of Disentis, in the Diocese of Coire, Switzerland, is about to keep the thirteenth century of its foundation. The fetes commemorative of the unique event will be very splendid. The abbey was founded in 614 by St. Sigibert, a compatriot and disciple of St. Columba, around a hermitage in the valley of the Upper Rhine. It remained independent till 1602, when the Council of Trent attached it to other abbeys to form the Swiss Congregation.

During these centuries the monastery has passed through many vicissitudes, but has weathered every storm. In later times political revolutions and several fires so ruined it that in 1890 the community was reduced to four Fathers and two Brothers. It has taken on a new lease of life, however, and to-day forty monks occupy the buildings and carry on the food work of so many generations. This work consists in cultivating the soil, instructing the people, educating the young, and assisting the poor and distressed.

THE PRESIDENT'S CATHOLIC SECRETARIES

In having a Catholic for his secretary, President Wilson is following the example of George Washington. When the father of his country was fighting the battles of the Revolutionary war he had as secretary and aide de camp General Stephen Moylan, and after 1766 to the end of the war, Col. John Fitzgerald, both of whom were Catholics.

One of Washington's surgeons was Dr. O'Fallon: his devoted friend was Captain John Barry; and among his personal guard were soldiers named Daly, Dougherty, Hanley, O'Brien, Reilly and O'Neill. A Catholic, Count Casimir Pulaski, was the first commander of Washington's cavalry, and another Catholic, Gen. Thaddeus Kosciuszko, was head of the artillery. Evidently our first President liked Catholics and trusted them personally and in behalf of his country.

CREDULOUS CATHOLICS

In a child credulity is charming. It bespeaks innocence and loving trust in another. In an adult credulity is stupid and exasperating. It is a sign of arrested development of the soul, an indication that the growth of its faculties has not kept pace with the growth of the body.

Many Catholics are credulous. Their bodies have grown, but their faculties have been stunted. As the unsuspecting fish swallows the bait, so do they gulp down every story of scandal about convent or monastery or rectory. The itinerant preacher arrives "in their town," accompanied by his "sweet-faced" wife. He and she are just home from the foreign missions. They have spent six years in southern Mexico, or ten years in central Brazil, or four years in northern Patagonia, or some such inaccessible place. Of course, they have scandals about Sister Antonia and Monk Eusebius and Priest Suarez. They always have them, real life scandals with nasty details, and they tell them with more fervor and pleasure than they pray. They are safe. The scandal always takes place five or ten thousand miles away in a town nobody in the audience ever heard of before. There is no fear of detection. At least coins will be gathered in before exposure is made. That is the chief thing after all. Popery must be combated by fair means or foul. Money is needed for this. There is nothing like a scandal to extract gold from tight pockets. It is extracted: the itinerant preacher and his "sweet-faced" wife go their way to another town. Catholics read the papers next day, and forthwith write angry or beseeching or hysterical letters to overworked editors, demanding that the stories be investigated immediately and replies sent to them as quickly as possible. Such Catholics are hereby advised to remember that, though Ananias himself is dead, yet he lives in others.—America.

WORKING FOR SOULS

DUTCH HISTORIAN HIGHLY PRAISES CATHOLIC MISSIONARIES
The well-known Dutch historian, Madame Lohmann, a rationalist writer, gives the following high commendation of the Catholic Missions: "At the sight of the immense blessings derived from the Catholic Orders and missionaries, it is not impossible to be filled with genuine respect and esteem. The Catholic creed continues to possess a power which, sooner or later, must carry off a decisive victory over Protestantism. I know this assertion will bring upon me a hurricane of indignation from my compatriots; still, I do not fear to say it again—modern Protestantism will end in a mere hollow sound."

"I have had opportunities of coming to know in the East and West Indies and in various countries of Europe, the exemplary life of the Catholic and the missionary. Of the religious and the missionaries, the Catholic Church, and of witnessing the unparalled charity of the nuns in the school rooms and hospital wards. Many of our people, before visiting these countries, were in the habit of calumniating Catholics, either through ignorance or through human respect. But, after seeing the wonders of the Catholic apostleship among the lepers and the poor despised blacks, those same people in my hearing, avowed with shame that Catholic charity and self-sacrifice surpassed in heroism everything imaginable in that respect, holding a unique place in the world and in history."—Boston Pilot.

THE CHEERING SOLDIERY

Lord Roberts, who is Colonel of the Irish Guards, must have been sorely grieved by the cheers which rang and file off that regiment form Messrs. Redmond and Dillon recently. The King is Honorary Colonel of the regiment, and can now form his own opinion of Lord Roberts' declaration that the army could not be trusted to uphold Home Rule. The episode has created a tremendous impression, and not without cause. The significance of such a spontaneous manifestation cannot be ignored nor denied. Not for the first time have Irish soldiers in London "made history." The Daily Chronicle recalls an earlier instance:

"It is interesting to recall how history repeats itself. After a long struggle to secure Catholic emancipation, it was an incident seemingly as trifling as the above that brought victory to the Catholics. Nothing could convince the Duke of Wellington of the urgency of the reform or the sincerity of the game Catholic fighters. One day in 1828, however, Dan O'Connell arrived in London to address a meeting in Kennington Park. So unsettled were industrial and political affairs in that year that no English regiments were quartered in London. It was rumored that they would refuse to obey orders when

called upon to fire on the Reform agitators. So, London was protected solely by Irish regiments. When O'Connell appeared on the platform at Kennington Park he found that the Irish soldiers had broken bounds. Over one thousand crowded round him, and gave him a tremendous reception as the victor in the County Clare election. It was this incident that unnerved the Iron Duke. As the official correspondence of the day shows, he decided to hold out no longer—and a good Catholic emancipation followed.

A good omen for Home Rule.

INFELIX AUSTRIA!

A Servian youth murders the heir to the dual monarchy of Austria-Hungary, together with his wife in the capital of Bosnia, a few days ago, and straightway an Austrian army corps is dispatched to the frontier of Servia to overrun the country and slay its innocent population. The crime of one or two men is to be avenged by the slaughter of thousands. The whole population of the Servian State amounts to only two and three quarter millions. Does the Austrian Government, which forcibly seized the territory of Bosnia and the Herzegovina a few years ago, consider that such a deed is justified if the natives of Bosnia are as much justified in slaying those who march in and take possession of the country without asking permission of the inhabitants, as the natives of Britain would be in slaying Germans or Frenchmen who come across the sea as invaders. When rulers of nations set the example of rule by the high hand, they must not be surprised if the example be availed of—nor need anybody else be surprised if the lessons in murder be duplicated, or applied in a different fashion in other lands. Here is the case of the famous French Socialist, Jean Leon Jaures. He, after returning from a congress of Socialists to Paris a few days ago, is shot dead in a restaurant in Paris, by a young man with whom he had no previous quarrel. Socialists desire to abolish war. Jaures was organizing a general strike against war, and this was probably the reason why the strange young man decided to kill him. Jaures was doing nothing worse than the late W. M. Stead did when he got up the movement called "War against War." It seems rather hard that a man should be killed for no other reason than that he wished to interfere with what is called the last argument of kings. But such is the fact, anyhow, and such is the idiosyncrasy of a very peculiar age. It is as dangerous to interfere with the amusements of the populace as with those of the kings.—Philadelphia Standard and Times.

HOW THEY DO THINGS IN URUGUAY

The question of the Reform of the Calendar has been settled—by Uruguay. Uruguay, it is true, is not exactly the hub of the universe. It is a little South American Republic with a population of a million and a quarter, 25 per cent of which is made up of foreigners, mostly Italians, Spaniards and Brazilians, and nearly one-third of which is centred in the capital, Montevideo. The Archdiocese of Montevideo has been vacant since the death of the last Archbishop Mgr. Soler in 1908—the Pope having been unable to appoint a successor to him owing to the difficulties raised by the Government. Last March a new President was elected in the person of Signor José Battle y Ordóñez. He will not enter into office until next year, but in order to give the Catholic population of his quality he has already presented to the Congress of Uruguay a bill abolishing the Gregorian Calendar and substituting for it the Calendar of the French Revolution, in which every week has ten days, from which all Christian Feasts, including the Sunday, have been expunged, and which contains a whole decade of civil feasts. Senor Battle is evidently a very enterprising man, and he will probably succeed in passing his law, but the good people of Uruguay will continue to use their old Calendar with its Sundays and feasts, and the rest of the world is not in the least likely to follow Senor Battle's lead.

PRODUCTS OF CATHOLIC FAITH

Though Bulwer-Lytton "had no time" to talk about religion in the tempestuous years of his early infirmities, he had time and inclination to dip into a Catholic book. Writing to his great friend, Lady Sherborne, in the January of 1873, a few days before his death, he says: "I read last night in bed the life of St. Francis de Sales. That Roman Catholic faith between you and me, does produce very fine specimens of adorned humanity—at once so sweet and so heroic. We members of the Protestant Established Church are always bringing Heaven into our

parlor, and trying to pare religion into common sense. Who can pack the infinite into the finite, or the ocean into a silver teaspoon?"—The Missionary.

MORE SCHOOLS CLOSED

The Viviani Ministry, says the London Tablet, has just ordered the closure of over a hundred Catholic schools belonging to the Brothers of the Christian Schools and the Daughters of Charity, which had been allowed to continue under M. Combes' law until such time as the Government thought it could do without them. Of these schools twenty are in the diocese of Paris, and Cardinal Amette has issued a letter to his clergy strongly protesting against this deplorable decree. He protests in the name of the rights of the Church, of the people, and of the public opinion. Then, after thanking the Brothers and Sisters who established and carried on the schools, he turns to the curés, and tells them that they would endeavor, at whatever cost, to establish schools in every parish. There were many difficulties in the way; it would mean a doubling of expenses; but Catholics who understood that it was a question of the salvation of the souls of little children, would not hesitate to make the necessary sacrifice. Nor would devotion on the part of teachers be wanting; sufficient masters and mistresses would be forthcoming, who would be able to continue the giving of a Christian education to the children.

CATHOLICS NEED WATCHING

SAYS THE METHODIST BISHOP BURT, OF BUFFALO (Catholic Press Association)

Washington, D. C., July 8.—The Methodist Bishop Burt of Buffalo is a rampant anti-Catholic of the A. P. A. variety. He goes about preaching the Gospel of Hate against us. He lately told a Methodist congregation: "The trouble is that we don't watch the Catholics enough. We do not go to the Roman Catholic churches enough to see what they are doing."

That reminds me of a conversation that happened in this city. A Government clerk came here, from the West to take a position in the Interior Department. He had come from the backwoods and had grown up in hatred of the Catholic Church, believing that it was a dark, secretive, political organization, conspiring against American institutions. Passing St. Mary Church here one evening, when there were services, he said to himself:

"I'll go in and hear those conspirators for myself and 'get on to their plots.'"

So he went in and heard an edifying sermon on the Holy Name of Jesus and the wickedness of profanity. Coming out, he thought to himself: "That was a tip-top sermon. I'll never say a 'cus-word' again. But this must have been an off-night with those Catholics."

A few weeks later, passing the same church when there were services, he went in again, to follow Bishop Burt's advice, to see what we are doing, and he heard another devotional sermon. It touched him so closely that he went, after the service, to the pastoral residence. Then he got a catechism to study. Then he received some instruction. Then he became a Catholic.

"PROTESTANTS" AT BANNOCKBURN

In Scotland they have been celebrating the sixth centenary of the famous Battle of Bannockburn, where the Scottish King, Robert Bruce, defeated and "laid low" the "proud usurper" from England, King Edward II. Some local anti-Catholic specialists took advantage of the occasion for a hit at "popery" and one made announcement of a discourse on: "Bannockburn fought and won by Bruce and his army while under the curse of the Pope because they defied the Pope and refused to believe him to be God on earth and infallible. Were they Papists or Protestants?"

Criticising this performance one of the papers thus cites facts as set down in authentic history: "Early in the morning of that eventful day (June 24th, 1314), the Abbot of Inchaffray said Mass on the top of a hill; and administered the Sacrament to the King (Bruce) and his principal officers, while the other clergy did it to the army. Then the Abbot advanced before the ranks with a crucifix in hand, the whole following in procession; and when they had arrived at a proper place, they knelt down to implore the protection of Him Who was represented on the cross, and to receive the benediction of the priest."

That is the kind of Protestants they were at Bannockburn six hundred years ago.—N. Y. Freeman's Journal.

CATHOLIC NOTES

At Versailles Palace a beautiful bronze organ chime clock belonging to the guillotined Queen Marie Antoinette, has been found.

Cultus-Minister of Germany recently stated that the number of Catholics belonging to the religious orders had increased from 19,000, in 1902, to 36,800 in 1913.

St. Patrick's altar in Westminster Cathedral, London, will be a very beautiful one. In its construction, nothing but Irish material is being used.

The Rev. Mr. W. A. Spence, M. A., rector of St. Frideswide's Anglican church, Botley road, Oxford, who resigned his living about three weeks ago, was received into the Church recently at Westminster Cathedral.

Mother Janet Stuart, Mother-General of the Society of the Sacred Heart, is now in this country to make a visitation of the houses of her Order. Mother Stuart is a granddaughter of the late Earl of Castle Stuart, a lineal descendant of the royal Stuarts.

The annual retreat for the reverend clergy of the Archdiocese of St. Paul opened in the St. Paul Seminary on Monday evening, August 17, to close the following Friday evening. The spiritual exercises are under the direction of the Right Reverend Michael F. Fallon, D. D., Bishop of London, Ontario.

Cardiff, Wales, where the fifth National Catholic Congress (English) was held recently, can claim three martyrs; Thomas Vaughan, who died about 1630, the Venerable Philip Evans, S. J., and the Venerable Father John Lloyd, who suffered in 1679, at the Market Cross, and who embraced the wood of the scaffold, crying out: "Hail, O good cross!"

The Catholic University of Santiago, the capital of Chile, celebrated last year the twenty-fifth anniversary of its foundation. Twelve hundred students attend this university, which was founded in 1889 by Monsignor Mariano Casanova, the immediate predecessor of the present Archbishop, Monsignor Gonzales Eyzaguirre.

While a special policeman was running away from the Goodwin Park Lake on July 20th, to get a rope to throw to a drowning woman, Father J. J. Downey, pastor of St. Michael's Church, Hartford, Conn., who had just finished a round of golf in the park, plunged into the water and saved the woman. She was a patient at the Hartford Retreat for the Insane.

Mr. S. F. Darwin Fox, Pembroke College, Oxford, late resident tutor of St. Chad's Missionary Hotel (in connection with the Church of S.S. Mary and Chad, Sandford Hill, Longton, Staffs), has been received into the Church by Dom Vincent Steinhart, O. S. B., at Erdington August 25th. —Catholic Universe, London.

There has lately come into the possession of the Foreign Missionary Seminary at Maryknoll, N. Y., a relic of the Holy Cross on which our Savior died. This precious relic has been given by a noble benefactress in Europe, who received it from a Passionist Father in 1876. It has been verified at Rome, and will be placed in the Hall of Martyrs at the Seminary.

Mr. John B. Pitcher, former rector of All Saint's Episcopal Church, Orange, N. J., and Mrs. Pitcher were received into the Catholic faith in the Sacred Heart Convent, 181st street and University avenue, New York, on July 5. The Right Rev. Joseph Conroy, Auxiliary Bishop of Ogdensburg, who has been an intimate friend of Mr. Pitcher for several years, administered the sacraments of baptism and confirmation.

Eleven hundred delegates representing 70,000 members of the Woman's Catholic Order of Foresters in thirty-two states will attend the triennial convention of the order in the Hotel La Salle, Chicago, commencing Tuesday, August 25th. In the past three years 150 new courts have been established and 1914 finds the order in a flourishing condition in 82 states. During that time death claims of \$2,586,626.60 have been paid.

A despatch from Paris, dated Aug. 2, says that although the Church has no official status in France, the applications of a number of priests to act as chaplains with the forces have been granted, and they have received permission to leave at once. They are to be attached to the medical corps. In addition, the Pope has given special authorization to young priest serving as soldier to administer all the Sacraments.

Says the Catholic Bulletin in response to the toast "His Holiness the Pope," at the recent K. of C. Convention Banquets in St. Paul, Minn., the Right Reverend Michael F. Fallon, D. D., Bishop of London, Ont., aroused his hearers to great enthusiasm by his fervid portrayal of the glories of the pontificate of Pius X. who now rules the destiny of the Church from the Chair of Peter. Bishop Fallon's address was greeted with prolonged applause and will not soon fade from the memory of those who were privileged to listen to his eloquent words.