

The Right Rev. Michael Francis Fallon, D.D., Bishop of London:

My Lord.—The people of London would feel it almost an omission if a sacred duty did not seize this occasion to convey to you in express terms and with whole-hearted sincerity, our congratulations and affectionate wishes on the celebration of your Silver Jubilee of Ordination to the Priesthood.

Our joy is augmented by the manifestations of regard and favour which have come to you from Christ's Vicar himself. The Holy Father has rained blessings on you; and on our diocese, to honor you at this happy time.

Your devoted priests and cherished seminarians are here today to testify their love and loyalty. It is a great joy, then, to join with the Holy Father and your priests, in appreciation of your twenty-five years of priestly labour. You are young and vigorous still, thank God—yet this event is a landmark in your fruitful life. We can fancy you a youth dreaming dreams of great things to be done for God; you had holy ambitions; you learned holy truths; and you offered yourself up in the fervent generosity of young manhood, to serve Jesus Christ and His interests. To spread God's truth was your ideal and determination. We can affirm that neither praise nor fear has been able to render you unfaithful to this love of truth, and the desire to see it spread.

It would be waste of words, and troublesome to you, to recount what you have done. Much of it the world knows, for your light was not hid under a bushel, but shone brilliantly before men. Your life has been essentially one of achievement, and men look to you naturally as leader, but for us you are the "Good Shepherd of the Flock" as well.

We pray that you may continue to emulate Paul, burning with zeal for the conversion of the nations, Patrick, spreading the faith, establishing schools and parishes, and multiplying the priesthood, and Michael, your patron, the leader of God's faithful, strong in battle array, and victorious against the powers of darkness.

But not alone did things spiritual interest you. Wherever and whenever you felt that your voice should be raised it was lifted up. On the public platform, and in the public press you have become illustrations, solicitous for the rights of the people, participating for the nation's welfare in all great public movements, withal losing nothing of dignity or manly character as Bishop.

If we might single out the object of your deepest concern, that object of your affection is worthy of a Bishop. Like the hearts of all great prelates, yours pulsates with instinctive interest in your Seminary. Your life and your memory after death are inseparably connected with it; and an assurance of God's eternal favour it will be. Count on the people to support you in every possible way, for we, too, are anxious that it should become a lasting monument to God's glory, and for the saving of men.

We beg God to bless you today, that you may continue long with us in your counsels of wisdom and foresight, in your enthusiasm and energy, in health and holiness, and that you may have soon realized in your own way, and well established, the noblest dream of your life—your Seminary.

#### THE BANQUET

Bishop Fallon was the host at the dinner held at the "Toucan House" to the clergy and some of the laity of the diocese, the newly created monsignori being the guests of honor.

Rt. Rev. Monsignor J. T. Aylward performed the duties of toastmaster in a most capable fashion. In his introductory remarks, he expressed the hope that the next gathering of the kind might take place in the proposed new St. Peter's Seminary, which he thought would soon be a realization. In proposing the first toast to "The Pope and the King," Mr. Aylward pointed out that as far as the King was concerned Catholics take no second place in point of loyalty.

"The Catholic people in Canada," he said, "had a tradition glorious beyond expression, the emancipation of ways making for union." "The Catholic Church will always be the mainstay of the British Empire in Canada," he declared.

Each of the four newly-elevated prelates was then called upon to respond to a toast in his honor and the replies brought out a most happy vein of reminiscence.

A toast to the overseas chaplains of the diocese was given amid great enthusiasm, and a fitting reply was made by Major McCarthy, who for three and a half years was chaplain to the famous Princess Patricia Light Infantry.

Bishop Fallon at the conclusion of the dinner expressed his pleasure at the way in which his Silver Jubilee had been celebrated.

#### TRIP TO PORT STANLEY

In the evening, Bishop Fallon, about eighty priests and several prominent laymen of the Cathedral Parish were the guests of Sir Philip Pocock at Pt. Stanley. In addition to His Lordship and Monsignor McKeon, Father Harding who will leave shortly to become a member of the Franciscan order was also a guest of honor.

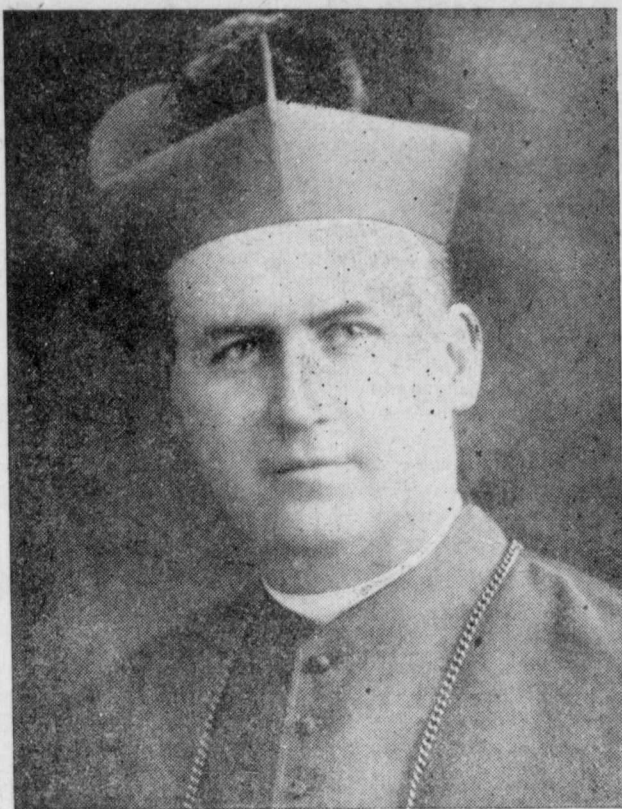
Two special London & Port Stanley cars left the city at 5.15 o'clock, with the party on board and the lake shores reached in record time. There the party scattered until 8 o'clock,

when a splendid dinner was served at the cafeteria. The evening was entirely successful, for everyone was happy, the weather cool and the dinner excellent.

Mr. Pocock acted as chairman, and he expressed his pleasure that there was such a large gathering of the clergy and laity. He explained the triple reason for the trip to Port and the entertainment.

#### PURSE FOR MGR. MCKEON

As a token of appreciation an address was presented to the Rt. Rev. Monsignor P. J. McKeon by J. P. Forristal on behalf of the congregation of St. Peter's Cathedral, and was accompanied by a substantial purse of gold. In reply, Monsignor McKeon stated that nothing but kindness,



RT. REV. M. F. FALLON, D.D., BISHOP OF LONDON  
WHOSE SILVER JUBILEE WAS CELEBRATED JULY 29, 1919

generosity and affection had been shown him since his ordination, and expressed his deep appreciation for all that has been done since his arrival in the Diocese of London. He spoke of Father Harding in glowing terms and said that he will be missed very much by the clergy and people of the diocese.

A farewell address was presented to Father James Harding by Robert M. Burns, which highly praised the work done in the diocese and St. Peter's Seminary by the energetic priest.

#### HARD TO LEAVE

"I am almost sorry I know any of you," said Father Harding in reply to the toast, "because the remembrance of those friendships will be a temptation to come back when I get to the monastery."

He said that leaving London and his parents required no little will power, but the call of duty must be answered. The bishop and priests of the diocese had never said an unkind word to him, he stated, and to them he expressed most earnest appreciation. To Father McKeon, he said he owed a great debt of gratitude and that it was largely through the monsignori's efforts that he became a priest. At the conclusion of his remarks Father Harding was presented with a splendid club bag.

Lieut. Col. Coles proposed a toast to the chaplains, remarking that he had been associated with several of them in France. A reply was made in a most appropriate manner by Father J. Fallon, who has just recently returned from overseas.

A toast to His Lordship Bishop Fallon was proposed by Mr. Pocock, to which the Bishop replied in his usual eloquent style. He confined his remarks chiefly to his aims and wishes concerning the St. Peter's seminary, stating that it was his life work to promote Catholic educational institutions to the fullest extent of his power. He hoped to make the local seminary not only one of the best in the country, but also elevate it to a self-sustaining position in a few years.

The party returned to the city shortly after 11 o'clock.

#### THE CLERGY PRESENT

Among the clergy present upon the occasion were: Mgr. J. T. Aylward, Sarnia; Mgr. D. O'Connor, Vicar General, Very Rev. Dan Downey, Windsor; Rev. Father Player, Toronto, Superior-General of the Basilians; Rev. Father Forster, Sandwich College; Rev. Fathers Cote, Coughlin and Donnelly of the Basilian Community; Rev. P. Doyle, C. SS. R., Reverend Fathers M. J. Brady, D. Forster, J. Hanlon, W. T. Corcoran, F. R. Costello, F. J. Brennan, L. M. Forristal, J. Young, A. Finn, R. H. Dignan, T. Valentin, J. T. Foley, P. Lennon, Father Kearney, James Harding, M. Brison, D. Brison, J. V. Tobin, H. Fallon, J. Fallon, James Hogan, J. J. Mahoney, Father Prosper, Father Harmoniegil, Rev. J. G. Labille, T. Noonan, F. McCordle, F. X. Laurendeau, W. J. Langlois, D. McRae, J. J. Gnam, T. Hussey, W. T. Moran, J. Brennan, G. Blonde, W. J. Kelly, J. Dantzer, E. L. Tierney, M. D. O'Neill, J. N. Campeau, A.

Goodwin, H. Posock, E. Goetz, C. F. Nagle, W. Dean, F. P. White, J. Roman, G. Pitre, D. J. Egan, P. J. Quinlan, J. Gerard, J. Quigley, J. Neville, J. P. Gleeson, A. Fierth, T. Ford, J. F. Stanley, A. P. Mahoney, T. Stroeder, A. Lowry, T. McCarthy, L. Marchand, T. Moran, Brothers Bernard and Simon and twenty-five seminarians.

#### BRIEFS OF POPE BENEDICT XV.

##### NAMING NEW MONSIGNORI

We give below a translation of the Apostolic briefs addressed by His Holiness to the four new monsignori of the Diocese of London.

to design to manifest a special expression of the will of the Holy Father towards you the Rector of St. Francis de Sales, Tilbury, within the limits of his Diocese, and a Priest most worthy in every respect, chosen deservedly to be a member of the Bishop's Council, this year in which the Bishop happily celebrates his Priestly Jubilee. We have cheerfully decided to accede to his wishes. Wherefore by these Letters, etc.

#### BOLSHEVISM

##### THE FOE OF NATIONALITY

By Gilbert K. Chesterton in The New Witness

"We think it is highly desirable that somebody should say something about it a little more intelligent than the bare repetition of the word. In this, as in most other important things, the fashionable press gives no guidance whatever to the people. Generally, we regret to say, it falls back on the familiar expedient of telling lies about the Bolshevists; a method more consonant to its own motive; for it does not oppose them from the high motives of civilization, but from the low motives of capitalism."

The real case against Bolshevism is not founded on a view of its fantasticality, or even on a mere view of its falseness. It is founded on the right of self-defence which belongs to a full philosophy as against an incomplete philosophy. It is of the very nature of civilization that it has, or at least attempts to have, a balance of ideas; of art and sacrifice, of enthusiasm and humor, of society and freedom, of equality and glory.

And it is of the very nature of barbarism that it is swept from time to time like a forest by the wind, by the wave of one idea. So the Prussian expansion was simplified to the single insanity of pride. Notions of a worthier if wilder sort may be native to the more Christian atmosphere of Russia; exaggerations of virtues rather than of vices may come against us out of the East.

But it is not the first time they have come. So the Iconoclasm came out of Greece to destroy the art and sculpture of Italy; so innumerable sects have exaggerated purity into pessimism; and even Attila called himself the Scourge of God as the Kaiser called himself the Ally of God. And all these examples are dwarfed of course by the one great historic example, now dying away in the deserts from which it came, or clinging to Constantinople with the clutch of despair.

"The chief doctrine that Islam preached was not a falsehood. It was a truth; and the whole case against it is that it was a truth and not the truth. There may be a right ideal mixed up with the madness of the new movements in the Eastern lands. There always is. 'Never was there heretic who spoke all false,' says the great Sir Thomas More. Bolshevism may be as regards its masses, a sincere vision of the equality of man; just as Islam was as regards its masses, a sincere vision of the unity of God. It is indeed not insignificant that when we look up to the high places where sit the rulers of both movements, we see the faces not of European but of Semitic princes and prophets."

"Again it is quite true that our own civilization is corrupted with capitalism and poisoned with every cynical secret at the moment when Bolshevism moves against it. There may be indeed those who hope to swamp us in the simplicity of Slavonic rage, let alone the subtlety of Semitic rage of it, but we think it well that they should understand that there are others who can envisage the whole matter sanely, and still give an adverse verdict, without the smallest sympathy with the vulgar panic of the plutocratic press."

"At its best it is still a negative force for all our very positive culture, and a destructive force for all our own truly creative hopes. It is still the foe of nationality, and rather specially of small nationality, of the little and living state, where alone democracy can be truly direct and real; it is still the enemy of tradition, which is the soul of the guild, and property which is the protection of the free man. There runs through it always that idea of desperate remedies, which is the end of all mellow and magnanimous civilization."

#### KING CONSECRATES SPAIN TO THE SACRED HEART

C. P. A. Service

London, June 12.—An incomparable religious demonstration took place in Spain on Sunday when the King himself publicly consecrated the country to the Sacred Heart. At the same time he inaugurated the colossal statue of the Sacred Heart which has been placed on the eminence near Madrid, known as Nuestra Señora de los Angeles—Our Lady of the Angels—which is recognized as being the geographical centre of Spain. The long procession defiled in superb order up the steep ascent to the deep portals of San Miguel, infantry, artillery, Red and Blue Hussars, the confraternities, the clergy, the Nuncio, the Cardinal Primate, twenty-two Bishops, the King, the Queen, all the court, the Ministers and the grandees of Spain.

After the Mass in the open air; the act of consecration of the whole country was read in a firm clear voice by the young King, standing high above the wonderfully picturesque group whilst at the same hour it was read in every church in Spain.

Then the procession wended its way from the open air altar to the foot of the statue, which rises, with a background of snow-capped mountains, the Guadarrama, to look down over the plain of La Mancha to the capital of Spain.

Only one dissentient voice has been raised on this occasion. The Minister Romanones, who was not present, has protested against the action of the King as contrary to his sentiments and those of the Socialist atheists who are naturally in a large minority in Spain.

#### CARDINAL BOURNE

##### SAYS CHURCH IS ONLY CENTRE OF UNITY UPON EARTH

PRESENT DAY PROBLEMS CAN BE SOLVED ONLY BY RECOGNITION OF POPE'S AUTHORITY

Cardinal Bourne, at Accrington, commented upon the Anglican desire for self government and the Nonconformist ideal of re-union.

His Eminence assisted at the celebration to mark the golden jubilee of the Jesuit Church of the Sacred Heart.

In the course of his sermon, the Cardinal said they gave thanks that day, in that a great gathering of the Statesmen of the world had arrived at a solution of one part of the problems which had arisen out of the War, and they hoped and believed that a definite step had been taken towards establishing peace on this earth.

Coming nearer home, they were confronted with another problem. Men felt that the old relations that existed between what was called capital and labour, the adjustment of the relations in which wealth and handiwork, and intellect and intelligence stand to one another in building up the great industries of the country—that these things had to be readjusted. There was a sense that all was not well in the past, and a conviction that there must be a readjustment.

The same applied to the whole social structure. Men had never been so much concerned regarding the questions of education, sanitation, for the general health of the country, for the care that was to be given to the children. Lastly there were some who were probing and enquiring into the fundamental problems that affected family life to the very root, and there were those who asserted that it was not a question that many children should come into the world, but that the important thing was that every child should be strong and healthy. They had men putting forth strange and un-Christian ideas on the subject of divorce. What struck one who reflected was that while they were facing these problems, there was an almost entire absence of a definite principle of dealing with them.

government and unity of teaching had become so apparent that in different ways men were trying to see if they could not build up again some sort of self-government for their Church in order to withdraw it from the oversight of Parliament. The Nonconformist bodies were seeing in what way some close understanding might be arrived at with the Established Church by holding out to some extent the hand of fellowship. There was at this moment in the Nonconformist Churches a new movement towards what they called a "Free Government" Church in which they admitted that a Mass must have a place and in which there must be someone corresponding in a certain way at least, to the Sovereign Pontiff in the Catholic Church.

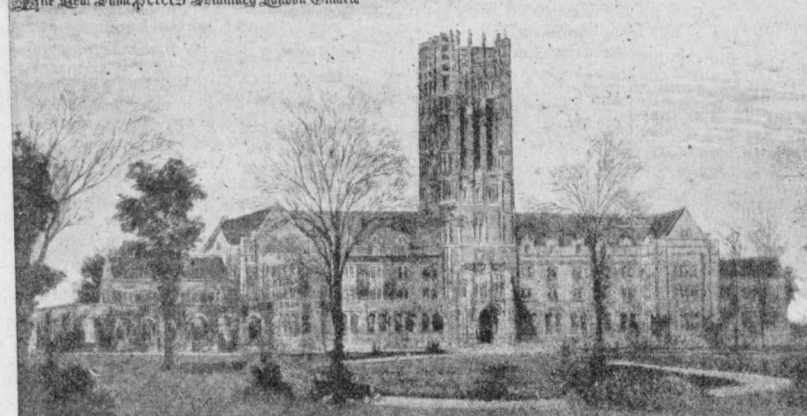
So men's minds were turning, for example to the seeking of some centre of authority, to some centre that would constitute the unity of teaching, because, consciously or unconsciously they were convinced that without such unity no solution could be found for all the difficulties men had now to deal with. Where was that centre of unity to be found? Eliminate the Holy Roman Church and the authority of the Apostolic See, and there was no conceivable centre of unity upon the earth, and they would have to admit the problems of which he had spoken were insoluble, because there never could be any means of arriving at a union of opinion regarding the principles upon which they had to base their solution.

Had they not had in the awful War proof of the power of the Holy Roman Church, exercised throughout the world as a centre of unity and authority? None had shown themselves more patriotic than the Catholics of every nation, the Catholics of the Allied Nations, and the Catholics of the nations united in war against them; they had loved and fought for their own country to such an extent that we of the Allied peoples hardly know how to understand their frame of mind. And all the time in that conflict of the nations neither the faith of the Catholic nor his allegiance to spiritual authority had faltered for a single instant.

The world had never seen such an example of the power of unity in the acceptance of definite full allegiance to spiritual authority, whilst leaving them to be free to be most patriotically attached to the nations in which God had set the place of their birth. So they came back to that one supernatural authority which God had given to His Church, and had set nowhere else than in the Apostolic See of Rome. If our problems were to be solved they could be solved only by the recognition of the Divinely constituted authority of the Apostolic See of Rome.—London, Eng., Universe.

The Heart of Jesus desires all things to be done through love. If we possess the Heart of God, we shall possess all things.

#### The Rev. St. Peter's Seminary London Ontario



Men were going out into an uncharted sea, without pilot or compass, and with nothing to lead them safely to their destination. Whilst at no period had there been so many problems, at no period had there been so slender a grasp of any definite principle in arriving at a solution.

#### PEACE CONFERENCE MORE THAN PAGAN

Let them take as an example the Peace Conference. One would have imagined that even a Pagan, not to speak of a Christian, instinct would have suggested to those Statesmen facing problems so complicated, so important in reference to the future, that it was necessary to seek some guidance greater and more potent than mere human wisdom. Even the old Pagans, when they came together that might guide them. The principle that God's guidance should be sought in all circumstances had been officially set aside.

Arising from the sense of the inefficiency of the solutions that were being put forward for all these problems, never since the days of united Christendom had there been such a longing for and striving after unity as at the present time. It was because men felt how little there was to depend upon in the various solutions that were being given to them that instinctive turning to see if it was not possible to find a unity of teaching disciplined and grounded on principle in the Christian world.

#### NONCONFORMISTS AND A PONTIFF

They knew what was happening in the Established Church. There the absence of any sort of unity of

#### THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

##### THE RICH FOOL

In the literature, profane and sacred, of every age, we come across words of commiseration and condemnation for the rich. As a general rule there is no distinction made between the wise rich and the foolish as if the wise rich were so negligible a quantity that they deserved neither time nor space. The general condemnation is based on the false notion the rich form of themselves because of their earthly possessions. They assume that the laws, divine as well as human, governing the conduct of men were not made for them, that their wealth puts them in a position above all law.

Our Blessed Lord condemns them very roundly and says they have a very poor chance of heaven; no more than the chance a camel has of going through the eye of a needle. The story of Dives seems to indicate the reason for the awful condemnation. Dives was not condemned to hell because he was rich but because he made a poor use of his wealth—he had no compassion for the poor beggar at his door.

St. Luke tells us that one day Our Lord said to the crowd about Him: "Man's life does not consist in the abundance of things which he possesseth." To illustrate and drive home this truth, the Divine Teacher went on to relate a story about a rich man whose ground brought forth so plentifully that full of joy he cried out: "What shall I do because I have no place to put my fruits?"

His ordinary barns and storehouses were too small to hold all his possessions. He thought what he would do but he never thought of giving his superfluous wealth to the needy children of God. Far from it. "This will I do," he says "I will pull down my barns and build greater; and there will I bestow all my fruits and my goods, and I will say to my soul: Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry." Whilst chuckling with contentment over his wealth and full of forgetfulness of God and the things of God, the voice of his Master was heard in anger and from his very soul: "Thou fool, this night thy soul shall be required of thee."

This rich fool was not a thief or an extortioner. One of the Salmis says of him, that he got his wealth "not by removing his neighbors' landmarks, not by robbing directly the poor or defrauding the innocent." What was wrong? Something, evidently. The earth emptied her riches into his lap and wealth and abundance came to him through the blessings of God on his labour. But he forgot God in his prosperity and the things that should have brought him closer and closer to his Creator only separated him further and further from His Lord and Master. The wise king said long ago: "The prosperity of fools shall destroy them" and so it is in this case. No wonder the Holy Spirit warns us: "If riches increase, set not thy heart upon them."

So short-sighted did our rich fool become that he forgot to make his riches into a ladder leading to heaven. He forgot that God was eagerly willing to look after his superabundance. Instead of building new barns and storehouses, he could have stored to his eternal profit his great wealth in the barns of God, the bosoms of the needy, the houses of the widows, the mouths of the orphans and famishing. No, this was not his plan. He makes up his mind to gratify every impulse of his degraded soul; he is going to eat, to drink and be merry. How low has he fallen!

The end was sad and from the end of this poor fellow, we, no matter what our state in life may be, should learn a lesson. He died and was buried, and his wealth was left behind, most likely to be fought over by his relations. If we recall from time to time seriously our end and God's will in creating us, we will avoid the mistakes of the rich fool. If we have much of this world's goods, our heart shall not be set on them but a substantial part of them shall be expended in God's works. Our prosperity shall be a blessing to us in life and eternity.

Donations may be addressed to: Rev. T. O'Donnell, President, Catholic Church Extension Society, 67 Bond St., Toronto.

Contributions through this office should be addressed to:



#### EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

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#### PEACE DAY

(July 19—1919)

Triumphant Right, around the world Daylong hath waved her banners free,  
Now, set the Nations' flags are furled  
At sunset, turn we unto thee.

'Neath all the flags of all the seas,  
We hail thee, as the sun goes down,  
O Banner of the Golden Keys,  
Our Banner of the Triple Crown!

Vicar of Christ, in very deed,  
Who, while the war-wrecked earth was red,  
The sick restored, the captive freed,  
The naked clothed, the hungry fed:  
Was it not meet thy need should be  
Thy Master's? Ay, but to our sight,  
The stars that lit Gethsemane  
Shone down upon thee through the Night.

—HEATIX MOORE

There is a healthful hardness about real dignity that never dreads contact and communion with others, however humble.—Washington Irving.

What does it matter of what wood our cross is made, provided that it is a cross, and that the love of Him, Who died on it for love of us fastens us to it?