

EUCCHARISTIC LEAGUE

DIocese of London

The annual Eucharistic Congress of the Diocese of London, Ontario, will take place this year on Tuesday, October 5th, at Assumption Church and College, Sandwich, Ontario. It will be the fourth of such meetings to be held in the diocese, the previous Congresses having been respectively at St. Mary's Church, London, Holy Angels, St. Thomas, Ont., and the Cathedral, London. These Congresses are intended for the spiritual benefit of the priests and the laity and are a manifestation of faith and love on the part of the children of the diocese to Jesus in the Blessed Eucharist. The want of accommodation and spacious buildings prevents the gathering of the laity in general, therefore the meeting of one day to honor Jesus in the Eucharist is held each year in different parts of the diocese to which some lay delegates from the various parishes are welcome, and to which all the priests of the diocese and the people of the parishes adjoining the parish honored, in large numbers, are invited. It seems proper that this year the ancient parish of Sandwich, at one time the Cathedral parish, should be selected for the Congress. The following programme explains the work of the day.

PROGRAMME
6.30 to 7.00 a. m.—Masses and Communion for the faithful.
7.30 a. m.—Mass and Communion for the School Children.
9.00 a. m.—Pontifical High Mass. Sermon in French by Right Rev. M. F. Fallon, D. D., Sermon in English by Rev. F. J. Howard, C.S.B., Assumption College, Sandwich. Procession of the Most Blessed Sacrament immediately after Mass. The Blessed Sacrament remains exposed for adoration all day.
2.00 to 3.00 p. m.—The Holy Hour (for Priests and laity). Reader of meditation—Rev. M. J. O'Neill, Park Hill, Beads.

TO DISCUSS PAPERS
No. 1. Rev. Charles Laliberte, St. Joachim, Ontario.
No. 2. Very Rev. Dean Downey, St. Alphonsus Church, Windsor.
No. 3. Rev. F. West, Holy Angels Church, St. Thomas, Ont.
No. 4. Rev. F. X. Laurendeau, St. Martin's Church, London.

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ADAM NOT NOAH

Some time ago it was reported in the press that an English Professor, Dr. Langdon, had found in the Museum of the University of Pennsylvania an ancient Babylonian tablet from Nippur which proves that it was not Adam but Noah who ate the forbidden fruit. We alluded to this report as a heat-product. Now the Literary Digest gives us the facts in the matter. The tablets from Nippur are taken by Professors Langdon, Pinches and Sayce to have no reference to the Biblical or Babylonian Noah. The tablets seem to refer and to relate a story entirely different from and having no relation at all to the account of the Fall of Man. This story is not to be confused even with the Babylonian stories of the Flood; it is rather a story of creation and the blessedness of Eden, and probably of the disobedience of man in eating the forbidden fruit. The reference to the Flood in this story may be a confused myth, or an imperfect translation. The text of one of these tablets is of a date nearly two thousand years before Christ, before the dominance of Babylon. The other tablet is older than Abraham. Some people are ever too anxious to propagate ideas contrary to those of the Scriptures. But thanks be to God,

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all such efforts sooner or later fail and the aim of the abettors unmasked. It's vain to kick against the goad. The truth of the old traditional religion cannot be destroyed.—Baltimore Review.

DIGGING TRENCHES IN NAZARETH

WILL HOLY LAND BE BATTLE FIELD

Nazareth is the last resting place in the world that is associated in our thoughts with war. The announcement, then, that the village in which Our Lord spent the early part of his life on earth is now getting ready to defend itself against a possible hostile attack comes to us as a distinct shock. The war that already has claimed its millions of victims on the plains of Europe now threatens to drench the Holy Land in blood. A cablegram from Paris thus tells how the land with which all Christians have been made familiar since the first dawn of reason, is anticipating being drawn into the armed struggle that already has converted a great part of Europe into a red morass: "It is learned that the Turks, preparing for an invasion of Palestine, are digging trenches around Nazareth and other places famous in Scriptural history. They also are drawing away the water from the River Jordan in the vicinity of Tiberias, but whether it is for defence is not clear. Historic buildings have been razed to make way for artillery fire, among them being Terra Santa (Holy Land) Convent near Tiberias. All inscriptions engraved on walls have been erased for fear they might afford useful information to the enemy."

We can make a mental picture of high explosive shells bursting over Nazareth or plunging their way through land made sacred by the footsteps of our Lord, the Blessed Virgin and St. Joseph. The world was shocked on learning that cathedrals and churches that bore testimony to the piety of former ages were victims of the war-storm that is now sweeping over Europe. The sentiments evoked on that occasion will be vastly intensified if some day a cablegram informs us that Nazareth or Bethlehem or Jerusalem itself be laid in ashes by hostile armies contending for the mastery of the Holy Land.—The Guardian.

FATHER FABER AND FRANCIS THOMPSON

New York Catholic News
Speaking of Francis Thompson's marvelous poem, "The Hound of Heaven," reminds me that I have met people who say they do not understand it. Well, it will be clear enough to them if they will read the following passage written by Father Faber half a century or so before Thompson's poem was given to the world, writes the editor of the English Messenger.

"Where faith has opened our eyes what a scene the world presents! Everywhere God with His omnipresent love is pursuing His creatures, His guilty creatures; but it is to save them, not to punish them. There is not a recess of the world, not a retirement of poverty, not a haunt of sin, not an unlikely or unbecoming place for so vast a Majesty, where He is not following His creatures, and trying almost to force His great gifts upon them. Swifter than the lightning, stronger than the air is His glorious many-sided compassion poured out over the world which He has made.

"Everywhere are men flying from this generous, this merciful, this tender pursuit. It seems as if the grand object of their lives was to avoid God, as if time were a respite from the necessity of God's presence in eternity, which it is unfair of Him to interfere with, as if space were a convenience expressly provided for creatures to get out of the way of their Creator. Little boys even are flying away from Him with all their might and main, as if they understood the matter just as well as grown-up men, and had made up their minds as determinedly about it. God speaks, entreats, cries aloud; but still they run. He doubles His sunbeams on them to win their hearts by the excess of His fatherly indulgence; but they run. He throws shadows and darkness over

them to make them sober and wise; but they run. He will have them. Great graces go forth to their souls, like swift stones from a sling, and they fall. But they are up again in a moment and continue their flight. "Or if He catches up with them because they are too much hurt to rise on the instant, they only let Him wipe the blood and earth from their wound, and kiss them sweetly on the forehead, and they are off again. He will not be baffled. He will hide himself in the water of the Sacrament, and make loving prey of infants before they have reached the use of reason. It is well; but then He must stay them also if He will keep them; for almost before they can walk they will run away from Him."

Do not these burning words, asks the English editor, make the theme of the "Hound of Heaven" abundantly clear? It is quite possible that our poet never read this page of Faber; if he did, by expanding it into an immortal poem he made noble use of it.

"I fled Him, down the nights and down the days; I fled Him, down the arches of the years; I fled Him, down the labyrinthine ways Of my own mind; and in the midst of tears I hid from Him, and under running laughter."

FOREIGN MISSIONS

The September number of Field Ajar contains many items of interest to those who follow the progress of foreign missionary work. The war has been a sad blow to all missions. Despite this great handicap, however, it is interesting to note that for the year just passed the Paris Foreign Missionary Society reports 81,788 baptisms of adults, 127,887 baptisms of children and 493 conversions from heresy. Native priests have increased from 911 to 940; schools from 4,785 to 5,023; pupils from 157,160 to 167,456. A further item announces that Catholics in the United States gave \$41,446.92 to the Holy Childhood Association last year. This Association has about 20,000,000 members, collects over \$8,000,000 annually, maintains in pagan lands 1,550 orphanages, 11,650 schools, 4,750 workshops, saves from paganism and adorns nearly 600,000 children each year and has already sent direct to heaven through the saving waters of baptism 20,000,000 infants. All this is a subject for thanksgiving and also the fact that our own Foreign Mission Society at Maryknoll is making splendid progress. It has recently received its Decretum Laudis from Rome and will henceforth be under the patronage of the Sacred Congregation of Propaganda. The Holy Father expresses gratification at the work already done by the American Society, which seems to have been providentially instituted to meet the existing need. At present there are 88 students at Maryknoll, 18 of whom are in the departments of theology and philosophy.—America.

WE NEED CATHOLIC HIGH SCHOOLS

Classes have opened again, and hundreds of thousands of our Catholic children are once more under the benign influence of the Brothers and Sisters of our parochial schools. For ten months they will live in an atmosphere of Catholicism, learning, by precept and example, the teaching and practice, and what is more salutary and more necessary, the spirit of the Church. The most defenseless years of their young lives are thus safeguarded from the positive and especially the negative evils of secular education. Truly may we be said to have built a sanctuary for innocence. Our people and our priests may well take pride in our system of elementary schools. We have done much for the very young Catholic children. Can we say the same of the boys and girls who are ready to enter the High school?

The most dangerous age is the period of adolescence, with its awakening susceptibility to impressions and emotions. No longer a child and not yet a man, but despising the one and spurning the other, the boy after leaving the grammar school, faces the most critical period of his life. The same is true of the girl. If their habits of piety are to last, they must be helped over the time of peril. In place of the leading of others, they must substitute the spontaneous guiding of self, a guidance that will come naturally, only if they are kept

in an atmosphere of Catholic thought and observance, and gradually see for themselves the reasonableness and nobility of the beliefs and practices that they have up to that time accepted unconsciously and without question.

Watch the boy who enters a High school from which religion is excluded and you will note, unless he be exceptionally strong in faith and character, a gradual deterioration in the manly pride in his Church and religion that made him the hope of his early teachers. How often, too, will you mark with regret the disappearance, by a process that is too slow to bear analysis but too sure to be gainsaid, of that delicate bloom of maidenly modesty that is the birthright of every Catholic girl? Inevitably a towering of ideals takes place in irreligious schools, even when nothing worse results. It is safe to say that as a rule they are always a danger to our Catholic boys and girls. We need Catholic High schools and we need them badly. We must shoulder this new burden, if we wish to keep our children's eyes fixed on the stars and their hearts pure from the taint of the world.—America.

Emperor William has conferred upon fifteen Sisters of the Franciscan Order the decoration of the Iron Cross for their self-sacrifice in hospital work.

The Princess Francesca di Bourbon-Parma made her profession as a nun at the Benedictine Convent of St. Cecilia at Ryde, Isle of Wight, on August 15, in the presence of the Bishop of Portsmouth, Prince Sixte and Prince Xavier, her brothers, who are serving as officers in the Belgian army in Flanders, made a special visit to Ryde to attend the ceremony. Francesca in entering a convent joins her sister, Princess Adelaide, who is already known as Sister Maria Benedicta.

DIED

HOWE.—At Victoria Hospital, London, September 19, Clement Howe, in his twenty-eighth year. May his soul rest in peace.

KILLORAN.—Suddenly at Belledune, N. B., on Sept. 12, 1915, Mr. John M. Killoran, aged seventy-nine years. May his soul rest in peace.

FOLEY.—In your charity pray for the repose of the soul of the late Andrew Foley, who died at his residence 54 Barton street, E. Hamilton, on Monday, Sept. 18.

MACDONALD.—At Winnipeg, on Sunday, Sept. 19 John Macdonald, eldest son of Mrs. James Doyle, 875 William street, this city. May his soul rest in peace.

QUARRY.—At St. Joseph's Hospital, London, Saturday, the 18th, Benjamin Quarry, aged seventy-eight years. Funeral from the residence of J. G. Quarry, Mount Carmel. May he rest in peace.

KEARNS FUHR.—At St. Peter's Cathedral, London, on Sept. 15, by the Rev. J. V. Tobin, Mr. Frank Kearns, of Fletcher, Ont., to Miss Stella Fuhr, of London.

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