

# THE EUCHARISTIC CONGRESS

## OF THE DIOCESE OF LONDON

The eighth diocesan Eucharistic Congress will be held on October 1 at Tilbury, Ontario. Right Rev. Monsignor Parent, parish priest of St. Francis Church, Tilbury, invites all the Priests of the diocese to attend; he moreover extends an invitation to as many of the laity as can, especially the members of the neighboring parishes to join in the Eucharistic celebration of that day. The meaning of these annual congresses in the diocese can be learned from the following letter of the local Director of the Priests' Eucharistic League to the General Director at New York which appeared in the Emmanuel of January, 1919.

Our Eucharistic Congress for 1918 is over. It was the grandest of our annual Congresses. This year, at the request of His Lordship the Bishop, Rev. Father Robert of Windsor, Ontario, kindly consented to give his church for the Congress. It has been the custom in this diocese for the past eight years to select different parishes in the diocese in which to celebrate a eucharistic day. To this eucharistic feast are invited all the Priests of the diocese and the people of the surrounding parishes. Some of the laity have gone 50 and 60 miles to attend the Congress. To make it really a diocesan celebration all who cannot attend are requested to participate in spirit by going to Holy Communion in their respective churches throughout the diocese on the Sunday previous to or following the Congress. Eventually it is hoped a small delegation of the laity from each parish will accompany its pastor to these Congresses. Perchance it may become feasible on such occasions to have the Pontifical Mass in the open-air. Then there may be special conferences for the laity, and the celebration might be lengthened to two or three days.

The following program as carried out on the 9th of October last at Windsor explains the order usually observed at these annual congresses in the Diocese of London. From 5.30 to 7.30 a. m. Masses were offered continually at all the altars in the Immaculate Conception Church to enable the faithful, even those who had to work, to assist and to receive Holy Communion. At 7.30 a special Mass was offered for the children of the parish. These little ones of the flock were led to the Communion railing by their teachers, the Ursuline Religious, who are in charge of the different parish schools. The singing and prayers of the little ones of whom Our Blessed Lord said suffer little children to come unto me etc., was devotional and edifying. In the three other churches of the city early Masses were said also, to permit the members of those Congregations to receive Holy Communion, as the Immaculate Conception Church was too small to accommodate all the Catholics in Windsor that morning.

For the three religious institutions in the city a special program was mapped out. St. Mary's Academy, a college for young ladies in charge of the Sisters of the Holy Names, had a solemn High Mass at 7.15. The celebrant, deacon, and sub-deacon, Rev. Fathers W. J. Langlois, Ford City, P. L'Heureux, Belle River, and T. J. Valentin, London, had been former altar boys at the convent. At 5 p. m. Rt. Rev. Monsignor Aylward of Sarnia, Ont., preached a sermon and gave Benediction of the Blessed Sacrament. A visiting priest from Detroit, Michigan, U. S., said the Mass at 6 a. m. at St. Ursula Convent, and at 8 p. m. Rev. Father Dignan, St. Mary's, London, gave the Benediction and preached. Rev. Father Rochelleau, Chaplain at Hotel Dieu Hospital, offered Mass at that institution at 7.30 and exposed the Blessed Sacrament for the day. At 5 p. m. Rev. Father Goughlin, C. S. B., of Assumption College, Sandwich, came the two miles from the college to preach, and gave Benediction. At the Ursuline Convent and at St. Mary's Academy there was Exposition likewise all day. Nine thirty was the hour fixed for the Pontifical High Mass at the Immaculate Conception Church. Long before that time the church was crowded, extra chairs being placed in the aisles and in front of the pews. Sharply at 9.30, under the direction of the Rev. Fathers Ducharme and Forriest, the procession was formed with the clergy and altar boys to accompany His Lordship the Bishop from the Rectory to the Church. His Lordship was assisted by Very Rev. Dean McKeon, Rector of the Cathedral, London, as High Priest, Very Rev. Dean Downey of St. Alphonsus, Windsor, and Father John P. Brennan of La Salette, Ont., were the Deacons of Honor, and Fathers Finn, London, and Gerard Tilbury, Ont., deacon and sub-deacon of the Mass. The Scholastics of the Scholasticate of the Fathers of St. Basil at Sandwich, two of whom with their Master of the Scholasticate Rev. Father Parcell, have died since of the influenza, were thurifers and inferior ministers to the Bishop.

Rev. Father Joseph Emery of Big Point, in a sermon, delivered in French, impressed the people forcibly of the privilege that is theirs of receiving Holy Communion daily. Rev. Father Odrowski of Port Lambton spoke in English and exhorted all if they wished to have their heart in the right place and practise virtue to be frequent communicants and often to visit Jesus in the tabernacle, the same God who was in the crib at Bethlehem, the same God who was crucified on Calvary. At the conclu-

sion of the Mass the procession, which makes the Congress of 1918 excel all previous Congresses, took place. Rev. Father Robert and his assistants, Major (Rev.) E. G. Doe, returned chaplain from the front, and Rev. Father Ducharme showed by their efforts in the arrangement of this procession that their hearts were centered in the Congress. More than 3,000 children, not only those of the parish, but of all other parishes in Windsor, of Walkerville, Ford City, and Sandwich, the Catholic Students at the Collegiate, of Sandwich College and St. Mary's Academy with the Masters and Sisters in charge of the College, the Academy and the different schools, and as many adults took part in the procession. His Lordship the Bishop carried the Blessed Sacrament.

The Procession was on the public streets of the city, stops being made at St. Edmund's and St. Joseph's schools—two schools of the parish about 3 miles apart, where on the grounds of these schools, at temporary altars Benediction of the Blessed Sacrament was given by the Bishop. The church choir sang the Tantum Ergo at St. Joseph's and the Students of Sandwich College at St. Edmund's. The singing of hymns and the reciting of prayers in English and French as the procession passed along was most devotional. All along the route of march the houses and streets were decorated with bunting, patriotic flags, and banners of the Sacred Heart, even small altars were erected in front of some of the houses. It took nearly two hours before the procession returned to the church where the Bishop gave Benediction again before the Blessed Sacrament was exposed for the adoration of the people during the day. As Bishop Fallon said it was the greatest and grandest outdoor demonstration that had as yet been given in London Diocese, probably in Ontario, to Jesus in the Blessed Eucharist. The day was warm and beautiful; it seemed Our Lord was pleased with the manifestation of love on the part of His people in the Western end of the diocese. The children gathered in the church at 4 p. m.; no adults being allowed in the church at that hour, and filled every pew in the body and gallery for their visit to the Blessed Sacrament and to hear the Bishop's address. He spoke to them of the Little Flower's home that he had visited and of his experience in giving Confirmation and saying Mass at the front while on his visits to the battlefields a few weeks previous. He also imparted the Holy Father's Blessing as His Holiness had requested him to do at the audience he had with him while in Rome. The children were much interested in his sayings and the visit terminated with prayers and singing under the direction of Father Robert and the School Sisters.

On account of the time taken up with the long procession the Priests' Conference had to be postponed to 5 p. m. This was the 18th Annual Conference of the Priests of the Priests' Eucharistic League of the Diocese have been holding. In former years after the approbation of the league and the appointment of a diocesan director by the late Bishop McEvay, the Conferences were held annually on the last day of the Ecclesiastical Retreat, but since Bishop Fallon saw fit to have this Eucharistic day so the laity might take part, the conferences took place on Congress day. Nearly every priest of the Diocese is a member of this Association, the P. E. L. The young men at the Seminary in this city, St. Peter's, London, on their ordination to sub-deaconship apply for membership. There has been not one exception to this rule since the Seminary was established six years ago. Every young man ordained from this Seminary is a member.

His Lordship the Bishop acted as chairman at the Conference. Rev. Father Thomas Ford of Woodlee, read the paper published in the December issue of the Emmanuel, and was followed by an equally instructive paper by Rev. Father Jas. Neville on the preparation of children for their first Holy Communion. Rev. Father Edw. G. Doe gave an interesting talk on the work of the priest on the battlefields and hospitals during the war. The discussions led by the Very Rev. Dean Downey, Windsor, and Rev. James Harding, Professor at St. Peter's Seminary, made the Conference very instructive.

In the evening at 8.15 the Holy Hour brought to a close the Holy Eucharistic Congress in the city of Windsor. During the Holy Hour the Bishop was in the Sanctuary assisted by Dean Downey and Father Ryan, C. S. B., of Amherstburg. Rev. Leonard Forriest read the Act of Consecration. Father V. Donnelly, C. S. B., Amherstburg, Ontario, preached in English on the Holy Sacrifice of the Mass, and Father Roy, the Seminary, London, in French, taking for his subject the Blessed Eucharist, the Masterpiece of God's Work. Towards the close the Bishop and the priests in the Sanctuary sang the Pater Noster which was followed by the Benediction of the Blessed Sacrament given by Rt. Rev. Monsignor Aylward assisted by Fathers Hanlon, St. Michael's, London, and Rondot, Dryden, Ont.

The Te Deum intoned by the Bishop and sung by the clergy and choir terminated Congress day. About 70 priests, a few from the diocese of Detroit, Michigan, attended. The Priests were sorry that urgent work at home prevented Rt. Reverend Bishop Schrambe of Toledo, Ohio, from attending. They had hoped he

would be with them again for a day as they had learned to know him when he preached the Annual Retreat last Summer. In his reply to the vote of thanks, Father Robert said that it was he and his people who owed gratitude for the privilege that was theirs to have the Congress and he felt many blessings would come upon them and that section of the diocese. These congresses are very popular in the Diocese and already inquiries are being made where the next Congress is to be held. His Lordship has not yet selected the parish for the honor in 1919.

THEO. J. VALENTIN,  
Diocesan Director.

## "THE HONOR OF THE FORCE"

A CORRECTION

On January 19, 1918, The Saturday Evening Post published an article by Miss Katherine Mayo entitled "The Honor of the Force." In this article Miss Mayo related the story of a fight between State police and, as she described it, "a band of men" entrenched in a certain house in Florence, Jefferson county, Pennsylvania. The version of the incident given to Miss Mayo by some one present at the time was that during the fight a priest who had appeared on the scene refused to counsel the men entrenched in the house to surrender and so prevent the further shedding of blood.

At the close of the struggle the house was dynamited by the State police and its owners subsequently brought suit in the Court of Common Pleas of Dauphin county against the State to recover damages for its destruction. We are advised by the attorneys who conducted this suit that the evidence taken at the trial in this particular did not bear out the version of the affair as related to and by Miss Mayo; that, on the contrary, there was but one occupant of the building during the course of the struggle and that the priest did not refuse to advise him to surrender, but instead counseled him to yield to the officers.

Miss Mayo in her recently published book, "The Standard Bearer," in which "The Honor of the Force" is included, has omitted the incident, and in this statement of the case we wish to do the same thing so far as "The Saturday Evening Post" is concerned, and to add that no reflection upon the Catholic Church or its priests was intended by either the author or The Saturday Evening Post, and that they are, therefore, taking this opportunity of correcting any mistaken impression that may have been created by the regrettable reference to the incident in question.—Saturday Evening Post, Aug. 28.

## UNDESIRABLE EXTREMES

The same paper on the same day announced, on the same page, the death of a millionaire who could not spend his millions, and the suicide of a mother who could not support her children on account of the high cost of living, and who preferred to die by her own hand rather than see her little ones die of starvation before her eyes. The contrast suggests that there is something wrong somewhere in our social and economic system. Nature never intended such extremes as that. While inequality of rank and wealth, of ability and opportunity, is inevitable and to a certain extent desirable, nevertheless God wishes that all men, with average industry, intelligence and sobriety, should be able to live in frugal comfort, and develop their faculties according as the needs of their position in life require. The wise man asked neither for beggary nor for riches, but for a simple competence.

There must be a remedy for such undesirable extremes as those mentioned above, but that remedy is not to be found in Socialism or Bolshevism or Atheism. Any system which tries to abolish private property, the home as at present constituted, and religion, is philosophically wrong and practically impossible. The leaders of Socialism claim that their system is purely economic and has nothing to do with religion; but the American brand was made in Germany, and we know from the writings of German Socialists what that means. For instance, Engels in his "Origin of the Family" (pages 91 to 99) says: "Three great obstacles block the path of reform: private property, religion and the present form of marriage. With the transformation of the means of production into collective property, the monogamic marriage ceases to be the common unit of society. The private household changes to a social industry, and the care and education of the children become public matter. Society cares equally for all children legal or illegal."

Private property cannot be abolished without revolution, violence, bloodshed, and injustice; the family cannot be destroyed without sanctioning free love, promiscuous intercourse and public immorality; religion cannot be overthrown without our ceasing to be what the framers of the American Constitution intended us to be: a nation of God-fearing men. When our forefathers revolted against the tyranny of England, they appealed to the Lord of Hosts and the God of Justice. Let our suffering people be not deluded by the fair promises of demagogues. The Bolsheviks of Europe show what we have to expect from their principles. As soon as American agitators feel strong enough and secure enough, they will attempt to

do in the New World what their brethren have already done in the Old.

The federal government is at length waking up to the danger of a revolution, and it is beginning to realize that something must be done to right the wrongs of the masses. It has allowed monopolies and profiteering to raise the cost of living beyond human endurance. It could and did fix its own prices for its war supplies; it allowed the trusts to reimburse themselves by charging exorbitant rates to the people; and lastly it shared in the excess profits by means of the income tax. It permitted freedom of speech to degenerate into intolerable license, of which we Catholics have been victims. It let anarchists parade in public, and wave the red flag, and spread their diabolical propaganda undisturbed. Here as elsewhere the pendulum has swung to one extreme, and now it may swing to the other. If the swing takes place in the high cost of living, the oscillation is devoutly to be wished. The federal government is going to prosecute hoarders, but it does not require even the vision of a weather prophet to foretell that none of these gigantic swindlers will ever see the inside of a prison. They will escape, on some technicality or other, the punishment they so richly deserve. After all, there is a point where human nature ceases to be a virtue, and human endurance can endure no more.—Buffalo Union and Times.

## ASSUMPTION COLLEGE HAS NEW LEADER

Border Cities Star

When the scholastic year opens at Assumption College it will be under a new presidency. For the past twelve years the Very Reverend F. Forster has occupied the President's chair. During his term of office the college has prospered wonderfully as may be judged from the current reputation which the institution enjoys and from the magnificent buildings which were erected under his supervision.

After so many years of appreciated and successful labor in making Assumption College what it is today, Father Forster is leaving for St. Michael's College, Toronto, where he will continue to hold the office of Provincial for the Fathers of St. Basil in America.

The Reverend Joseph Muckle, M. A., C. S. B., who is the new incumbent in the president's chair, is a native of New York State. He is one of four brothers, priests, and a fifth is now a student in theology. Father Muckle entered St. Michael's College in 1904. After taking the Honor Classes course at the University of Toronto he post-graduated from the Catholic University of America at Washington. During the past few years he has been Associate Professor in Classics at St. Michael's College, University of Toronto.

Rev. Joseph Walsh, M. A., C. S. B., who has acted as Rector and Reverend Henry Bellisle who was professor of Philosophy also are departing from Assumption. Reverend John Sheridan, M. A., will replace the former, and the Reverend William Roach, B. A., will replace the latter. Other additions to the college staff include the Reverend J. C. Plomer, C. S. B., and Rev. William Rogers, C. S. B.

## MORE THAN ONE CAUSE OF H. C. L.

In a recent editorial the St. Louis Amerika gave out a warning against the hope that we may expect an early return to a normal cost of living. No doubt the government is determined to put a ban on profiteering and hoarding which is one cause of the high cost of living. There will then be a temporary or lasting decline of prices as far as that cause has been guilty of their abnormal height.

But there are other causes, the elimination of which may offer greater difficulties. For food that is locked up may be released by the government, but no government can produce food at will. Now statistics tell us that the increase of population in the United States has been far ahead of the increase in production. This is like the case where a dinner has been prepared for five and ten guests unexpectedly come in to sit down at table. What was meant for five must now reach for ten. In other words, there is not as much food available for each eating unit in the United States as there was twenty five years ago. If all the eaters had very fine tact to share on an equality with their fellows the evil would not be so pronounced. But unhappily such a condition of scarcity drives up prices, and those who have lots of money get their plenty while the poorer classes have to curtail their menu.

Two things will be necessary to bring a relief to this situation. The first is: more production. During the war production was stimulated by the motive of patriotic duty. "Food will win the war" was the slogan. And there was a great increase in production, which, however, was neutralized, as far as the actual comfort of America was concerned, by the enormous exports of foodstuffs. Now, if our farmers had a patriotism enough to increase production during the war, and if many hands turned to farm work who had not thus been engaged before, should they not be impelled by the same patriotism to avert from our country

the disaster that is threatened by the high cost of living. This is another war to be won—the war against high prices, and more production is one phase of the necessary strategy.

We said that during the war increased production did not make itself felt at our tables, or in the meat markets and grocery stores, because so much food was exported to feed our allies. Now, as the world is returning to a working basis and ships are available to carry freight from other lands, the American exports ought to be so regulated as not to stint the American people in its necessities. This is the second thing to be attended to, if we want a reduction in the cost of living. Let the Monroe Doctrine be applied to foodstuffs as far as domestic comfort demands it. America for the Americans—American food for American stomachs, as long as the latter would otherwise be in grumbling emptiness. Of course, we are not to be heartless as to be careless about the lot of a famished world. Therefore, inasmuch as it will take some time before the world has recovered from the ravages of the war, we ought to be willing to practice some moderation in the use of food, so as to allow some surplus for hungry people elsewhere. In fact a certain extravagance, which, with high wages that have come to certain classes of workers, has encroached upon former habits of frugality, is one of the causes of the high cost of living. Extravagance has created a greater demand with which the supply has not kept pace. This is not a pleasant lesson to learn, indeed, but if we have the welfare of our country and of our fellow citizens at heart, those of us who have had more than plenty, ought to reduce their consumption so as to leave a large store for those who have not had enough. This, anyhow, for the present emergency, for with the elimination of profiteering, with increased production and with a patriotic regulation of exports, we hope to see an early time when every body in America has plenty and to spare.—The Guardian.

## FATHER FRASER'S CHINA MISSION FUND

Almonte, Ontario

Dear Friends,—I came to Canada to seek vocations for the Chinese Missions which are greatly in need of priests. In my parish alone there are three cities and a thousand villages to be evangelized and only two priests. Since I arrived in Canada a number of youths have expressed their desire to study for the Chinese mission but there are no funds to educate them. I appeal to you charity to assist in founding houses for the education of these and others who desire to become missionaries in China. Five thousand dollars will found a bursar. The interest on this amount will support a student. When he is ordained and goes off to the mission another will be taken in and so on forever. All imbued with the Catholic spirit of propagating the Faith to the ends of the earth will, I am sure, contribute generously to this fund.

Gratefully yours in Jesus and Mass  
J. M. FRASER.

I propose the following bursars to subscription.

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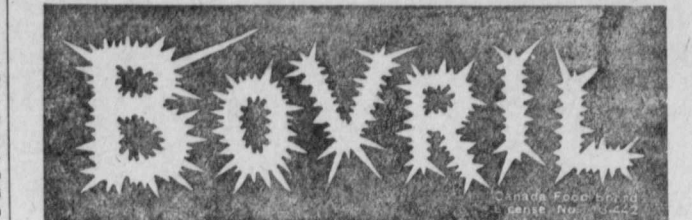
## OBITUARY

SISTER MARY HILDEGARDE

At the home of her parents, Mr. and Mrs. Thos. O'Grady, of Morganton, the death occurred on Aug. 26, of Nellie Irene, in religion Sister Mary Hildegarde, their youngest daughter. After a short life, full of service and sacrifice God saw fit to call her to himself at the early age of twenty-seven. Deceased had been in poor health for some time and death came as a happy release from a period of suffering endured with sublime patience and fortitude, the product of an ardent faith in a Divine Redeemer. Sister Hildegarde was a member of the Community of St. Joseph of Peterboro and her

mortal remains were laid to rest in the Sisters' Plot in St. Peter's cemetery of the above city, after the celebration of a Requiem Solenn High Mass in the parish church at Work-

Norwood and O'Sullivan of Port Hope. Besides her sorrowing parents, the late Sister is mourned by three brothers, John of Sudbury, Joseph of Buffalo and Philip at home, and one sister, Mary, also at home.



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