

HER IRISH HERITAGE

BY ANNIE M. P. SMITHSON

AUTHOR OF "BY STRANGE PATHS"

CHAPTER V—CONTINUED

"Awfully good chap, right enough," agreed Farrell, adding with a half smile, "and he certainly will never need a champion to speak for him, Pat, while you have a voice."

"Oh! Dr. Delaney is a sort of demi-god to Pat," said Shamus, "but to my mind the man might be a little more Irish in his view."

"What are your thoughts, O pallid boy—A dream in a stylish street With the rain on your rags and gaunt young face, Where hunger and want have left their trace, And the mud on your stone-bruised feet?"

"I will be able to buy Natalie that pendant she has been teasing me about," he thought complacently. "Gad, it's a nasty weather; I'm glad that Natalie and the youngster are down at Miami out of this miserable wet and cold."

"I will be able to buy Natalie that pendant she has been teasing me about," he thought complacently. "Gad, it's a nasty weather; I'm glad that Natalie and the youngster are down at Miami out of this miserable wet and cold."

passed serenely along as one who was quite familiar with her surroundings—and indeed she was so accustomed to it that she felt no distaste for even the worst phases of slum life.

"You have indeed," he said whimsically, "for—I am afraid to say it!—but for the moment they have forgotten your very existence!"

And so they sat and listened while the talk went on, Anthony putting in a few words of comment or explanation now and then to help her to a better understanding of the topics under discussion.

CHAPTER VI. IN THE SLUMS. "What are your thoughts, O pallid boy—A dream in a stylish street With the rain on your rags and gaunt young face, Where hunger and want have left their trace, And the mud on your stone-bruised feet?"

CHAPTER VII. IN THE EYES OF YOUTH. "Are you sure you are comfortable, Mrs. Wilder?" Anne Whelan asked anxiously.

CHAPTER VIII. SILENCE UNDER TEMPTATION. Those who can be silent when they are tempted to say something cutting or reproving possess a strong sword of defence against things to which others yield in a way that means their defeat.

CHAPTER IX. THE CATHOLIC RECORD. "You see, if you never answer back an angry person's wrath will die out lots quicker than if you answer back in his own kind.

CHAPTER X. HER IRISH HERITAGE. "You see, if you never answer back an angry person's wrath will die out lots quicker than if you answer back in his own kind.

CHAPTER XI. GENERAL INTENTION FOR SEPTEMBER. RECOMMENDED AND BLESSED BY HIS HOLINESS POPE PIUS XI.

CHAPTER XII. FAMINE-STRICKEN RUSSIA AND THE CHURCH AMONG THE SLAVS. The Christian world has been shocked by the reports of the extent of the famine in Russia.

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Ravages of the war and of the invasion of the Russian hordes soon left Poland in the throes of famine. Generous aid was given by Americans, but following in the wake of the American Relief Committee, came the American Methodists, Adventists, and others, offering material help to the needy at the price of apostasy from the Catholic Church. One wonders what motive actuates those American Protestants in their hatred of everything Catholic. Experience long since should have taught them that an apostate Catholic becomes only an agnostic or an atheist. It is against Protestant propaganda in Poland and the machinations of the enemies of the Church that we are asked to pray.

The Republic of Czechoslovakia is predominantly Catholic. According to the census, Catholics are an overwhelming majority. Yet, very many of those listed as Catholics are such only in name, and the loyal Catholics have recently been forced to battle actively and courageously for the true Faith. Looseness of morals due to the War and the prevalence of religious indifference have caused many apostasies. A Czechoslovakian sect has risen and claims to have made great gains from the ranks of those Catholics who seldom, if ever, attended Holy Mass. The leaders of this new heretical sect have sought and obtained assistance from the American Methodists and from the free-thinkers of the republic. Their aim is to force Catholics, by unjust legislation, to open their churches for the use of the heretical sect, some of the leaders of which openly deny the Divinity and Resurrection of Christ. With the pretext of seeking only the good of religion, they have endeavored to have priests and the Catholic faithful repudiate the authority of the Holy See in many matters of importance. Practical and loyal Catholics have fought loyally against these insidious attacks. Their task has been a trying one because of the selfish and lukewarm attitude of a great portion of the Catholic population. Added to the evils brought on by apostates and anti-Catholic propaganda, there is another threatening element. Poor industrial conditions and the unrest due to the government land policy are certain to send many of the mining and farming classes into the ranks of the radicals. This also means a loss of Faith. Recent news, however, from Czechoslovakia gives encouragement and informs us that Catholics are uniting for the defense of the Church and that many, who through ignorance were led into apostasy, are coming back to the one true Faith.

In Jugo-Slavia, Catholics have suffered a bitter persecution. This has come mainly from adherents of the so-called Orthodox, or Schismatic Church. The latter, with the aid of the Freemasons, have secured control of the government and have instituted a reign of religious intolerance. The Belgrade Government has even supplied funds to be used in aiding the Orthodox Church in its propaganda, and Catholic schools have been closed and the children forced to attend classes in charge of anti-Catholic teachers. Priests have been imprisoned and the police have interfered with Holy Mass, even to the extent of deciding what vestments should be worn. Educational measures, absolutely atheistic have been attempted by the Ministry. Catholic associations have been carrying on a campaign against the intolerant measures of the Masons and their allies of the Schismatic Church.

It is for the future of the Church in these four countries that we are requested to pray. To our compassion for the bodily sufferings of the Russians, we add the fervent prayer that they may one day be united to the one true Church, from which ambitious and scheming men have so long kept them. For the struggling Catholics in Poland, Czechoslovakia and Jugo-Slavia, we beg that God will give them abundant grace to remain ever faithful in temptation or even in persecution. The Catholic Slavs have given, more than once, undeniable evidence of their love of Mother Church. May that love never grow cold.

CHARLES J. MULLALLY, S. J.

"HIND-SWARAJ"

Gandhi is not a visionary. He has actual political power—the power given him by over a hundred million followers. The British fear him more than any other man on earth today—far more than they fear Le Valera or Lenin—for they recognize that he is fighting them with weapons which he knows how to use with consummate skill, but which they do not know how to handle at all. Bullets, bayonets, artillery, aeroplanes, bombs are useless against the man who is teaching all India to despise death even to die loving the slayer. For Gandhi insists that his followers shall not harm the British no matter what evil they do. He treats the British as if they were ignorant children playing with forces they know not of. He teaches his people to take an attitude of spiritual leadership towards their oppressors, to be careless of death and wounds, to have the sublime indifference of martyrs. And this, he says, requires the ultimate reaches of courage. "Believe me," he writes, "that a man devoid of courage and manhood can never be a passive resister . . . even a man weak

in body is capable of offering this resistance. One man can offer it just as well as millions. Both men and women can indulge in it. It does not require the training of an army; it needs no Jiu Jitsu. Control over the mind is alone necessary, and when this is attained, man is free like the king of the forest and his very glance withers the enemy."

The arrest and imprisonment of Gandhi has not served to effect any diminution of revolutionary fervor, even though the leader, as he left the court, gave utterance to no thoughts that were not pacific and constructive. India sits thinking, while her Mahatma is behind the bars in a prison which seems likely to become a shrine. Gandhi knows what will happen if his great policy is carried out with uttermost sacrifice. If human nature should prove incapable of a course so exalted, then no one knows what will happen. If the British are wise, generous and intelligent, India even yet may be turned to a noble friend, a necessary friend in the perilous days to come. One can only hope that there will be enough of the Christian spirit left in the great sea empire to meet a challenge that all empires must meet, sooner or later, the challenge to offer as sacrifice, as her own laureate has expressed it, "an humble and a contrite heart" at the shrine of the Lord of nations.—Brian O'Shansain, in Catholic World.

THE CHURCH IN EUROPE

The present position of the Church in Europe is becoming a favorite theme with European writers and thinkers. In the hands of Dean Inge, who has inherited the traditional hostility to Catholicism of his predecessors in St. Paul's, it is tinged with the pessimism of gloomy thought. Lecturing recently on Theocracy, that is to say, The Pope, the Dean delivered himself of the dictum that the Roman theocracy "had not solved the problem of human government" and uttered the warning that "the experiment (of Catholicism) is not played out, but may even have a great future, if as is probable, the present riot of nationalism should be followed by a struggle between two or more types of internationalism."

He holds the habitual conviction that "the civilization of Europe on its moral and religious side, expired in giving birth to the Catholic Church, just as on the political side the Caesars of the West handed over their sceptre to the priestly Caesar of the Vatican," a curious inaccuracy since the Vicar of Christ dates not from Caesar but from the Christ.

Fortunately we have this attractive theme handled in an abler and saner manner by another thoughtful observer of contemporary events, better fitted both by training and temperament to give an impartial treatment than Dean Inge. Lecturing before the Catholic Young Men's Association at Cardiff, Mr. Hilaire Belloc developed the same theme, the present position of the Church in Europe, with his accustomed historical insight and accurate judgment.

The Great War, Mr. Belloc holds, was the turning point of a general reversion to Catholic culture, to Catholic influence, and to the re-establishment of the Catholic Church to the position which is not only its due, but which is native to it as the driving force of our civilization.

"Catholics," he said, "must accustom themselves to the idea that European civilization was made by the Catholic Church, which adapted it from the Romans, when they were converted to Catholicism. For a thousand years the Catholic civilization, made it more complex, more forceful, and enlivened it; and a pagan might say with confidence: If this civilization has lasted with the core of religion upon which it was built, it will decline, if that religion is divorced from it."

An intelligent man, a lifetime ago, might have reasonably concluded that civilization in Europe was doomed to decline because the Catholic Church was apparently losing its influence as a corporate power not over individuals but over a dwindling minority of individuals. But now the tide has turned. With the death of Prussia anti-Catholicism has departed from Germany as a whole. Poland has come back to stay. This great, strong, independent, and tenacious people necessarily Catholic will exert a prodigious influence upon our civilization. The Greek Orthodox Church no longer has its old political influence, with vast armies behind it, and with its policy rigidly opposed to the Catholic Church.

Italy today under the Providence of God is one of the greatest assets for the Catholic future of Europe. And France emancipated from anticlericalism has shown us her youth resurgent towards Catholicism. These are developed that ancient pagan civilization, made it more complex, more forceful, and enlivened it; and a pagan might say with confidence: If this civilization has lasted with the core of religion upon which it was built, it will decline, if that religion is divorced from it."

recently is now setting in our favor throughout the continent of Europe.

Without mentioning Dean Inge, Mr. Belloc disposes of his mental attitude in his conclusion: "The greater part of our fellow citizens here are living in a fool's paradise. They are living in the past, still thinking of a Europe in which the forces were working against a Catholic culture—a culture which is alien to them and with which the majority of them do not sympathize. They are wrong. The force in favor of Catholic culture is getting stronger and stronger, and will continue to do so. It behooves all, especially cultivated men, who help to direct our affairs, to appreciate how great the change really is."—The Pilot.

URUGUAY SHOCKED BY ATTEMPT TO MURDER ARCHBISHOP

Buenos Aires.—The attempted assassination of the Archbishop of Montevideo, Monsignor Aragone, aroused a feeling of horror even among Uruguayan free-thinkers. Many messages of condolence were sent the Archbishop, including one from Dr. Cantillo, Governor of the Province.

Monsignor Aragone, is now said to be definitely out of danger and has been visited by representatives of Catholic associations and many prominent people.

In commenting on the attempted assassination, the Southern Cross said:

Although the blame is directly due to the madman or criminal who attempted the foul deed, there is no small share of the responsibility on the men who have wrested religion from the people, thus removing the greatest possible bulwark

against crime, namely moral restraint." The would be assassin, on being examined, explained that he was an anarchist and said that if he had killed the Archbishop there would have been one less Catholic in the world.

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THIRTEENTH SUNDAY AFTER PENTECOST

"WHERE ARE THE NINE?"

"And He said to him: Arise, go thy way; for thy faith hath made thee whole." (Lk. xvii. 16)

How illustrative of the ingratitude of mankind is this Gospel of today! Christ, in response to the appeal of the lepers, sends them to the priests and heals them while they are on their way. It would have been natural to expect all ten to return and praise and thank Christ for the wonderful cure He had wrought in them; but only one comes back to thank his great Benefactor and Saviour. Christ laments the lack of gratitude on the part of the others, but bestows a special grace upon the grateful one. We safely may assert that the new favor—far greater than the original one—was not granted to the thankless nine; namely, they were not made whole in their souls as well as in their bodies. They did not deserve to hear addressed to them the words, "Thy faith hath made thee whole." They were cured in body; it is true; but their souls—though perhaps their sins were washed away, since Christ's custom was to cleanse body and soul—were not adorned with the same amount of grace as was that of their thoughtful and faithful companion.

It may be well and instructive for us to consider briefly the reason or reasons that may appear, why these lepers—now cured—failed to return to Christ and render Him thanks. Evidently one of the reasons was the fact that they thought too much of their temporal welfare; for to regain their bodily health and vigor was their only desire. Their rejoicing, no doubt, was beyond comprehension; but this joy should not have so conquered them as to make them forget the obligations that followed such a favor as was granted them. Natural law itself would have dictated this to them. Hence, it is easy to realize how self-centered they were, and how they received a miraculous favor almost as if it were due them.

We all act similarly on many occasions. Favors come to us from different sources, we are blessed in various ways; but how seldom do we offer acts of thanksgiving to those from whom blessings come to us! Sometimes we ascribe the favors to mere luck; again, we say they are due us as much as they are due others. It may be that we prosper even though we welcome such thoughts and feelings, but certainly we are like the nine who did not return to thank Christ, and we are deprived of the additional blessing that was granted to the grateful one. If we were not so wise in our own conceit, we would think otherwise and our acts would be different. If we did not regard our bodily welfare of such great necessity and importance, we would be more solicitous about the well-being of our souls; and, at least, while the recipients of bodily blessings, we would grasp the opportunity of adding grace to our souls.

Another reason for the ingratitude of the nine lepers may be found in the fact that they did not appreciate how extraordinarily great was the favor that had been granted them. While usually we are expected to be grateful for even ordinary favors, we sometimes may be excused if we fail in this respect. But if we should neglect to show our gratitude for some extraordinary favor, we would be guilty of a fault so grievous as not easily to be forgiven. We are more or less entitled to certain ordinary favors from the rest of humanity, if not by nature, certainly by God. But we have no right, absolutely, to anything extraordinary or miraculous. We can not in any way become entitled to something so wonderful as was the cure of these lepers. Had all of them fully and conscientiously realized this truth they would have hastened to thank their Benefactor. It was impossible for them not to understand that their cure was extraordinary; but why did they fail to appreciate this fact as they should! It was, in all probability, because their hearts were not right. Perhaps a life of sin had blunted the acuteness of the minds with which God had blessed them.

During our own lives, we do not fully appreciate the extraordinary blessings God bestows upon us. In our Church we have a sacramental system through which God's grace—a truly supernatural and free gift—flows into our souls. We are accustomed to approach the altar often—many of us, perhaps, daily—yet how few stop to consider how easily favors so much above our own natural powers to attain, come to us, and how little we thank God for all. Truly we appreciate these heavenly blessings, but our gratitude for them is not full. Let us consider how little we deserve these favors, except through God's love, and we will show the deserved appreciation to God for them. Gratitude will add many other blessings, as it did to the grateful leper who had been cured.

Perhaps the nine failed to return because they thought all obligations ceased when they presented themselves to the priests. If this was the case, they lacked the knowledge of the obligations due directly to God. Or, as we would expect it today, their religious instruction

was deficient in some respects. Under ordinary circumstances, it would have been enough for them to fulfil the law of Moses regarding cures from leprosy; but in so extraordinary an instance as this, more was demanded.

There are many Catholics today who do not comply with all the demands of God since His Church, because they have failed to acquire a sufficient religious knowledge. They do not sin, perhaps, when they are lacking in this knowledge, but they lose many graces they otherwise would gain.

As Christians, possessed of generous and humble hearts, let us always and for all things thank and praise God. Then the great supply of graces which God hands out to His children who acknowledge His favors will not escape us.

THE POWER OF LOVE

The sad-faced Redeemer seated on the hill overlooking the city of Jerusalem is the most powerful figure of love known to the human kind. It is the apotheosis of the virtue which flashes upon humanity from the face of God. Love, affection for one's kind, be it kindred, race or country, yea even enemies, is Man's answer to the divine command, Love your neighbor as yourself.

To the thinking mind, it is well nigh incomprehensible how or why men should hate their kind. Hate originated in the fallen angel; it begot the quintessence of diabolical aversion through Satan's envy of the Godhead. It coursed through the being of the angelic reprobate and spilled its venom upon the earth. Sired in hell, begotten of a demon, Hate has rested as the primeval curse upon the sons of men. Flowing in fiery stream like putrid lava, it has inundated the whole human family. Like filthy pitch it defiles and destroys every vestige of love in the human heart. Love, on the contrary, is the white milk of heavenly nourishment that cleaves and purifies, strengthens and invigorates whomsoever it touches. Instinct with the fragrance of divinity, it elevates and delights by its ineffable perfume. In the heart of the young levite, love sends him forth to battle for the cause of God among heathen and infidel. Blooming in the soul of the virgin, it leads her to the life of consecrated service to God and God's children. The power of love holds in a golden bond parents and offspring, communities and nations—that is, it should so hold them.

This ravishing virtue sees defects but to correct, and in the correcting it softens and wins the offender. Mellifluous in itself it knows not rancor or envy, ill will or harshness. It is the dew from heaven that gently enfolds all. It is the sunshine from the eternal throne that warms and vivifies. It is the silent snow that falls noiselessly to whiten and cleanse. It is the electric spark that enkindles high resolve in the cause of right and truth. In a word, love is the spirit of God walking abroad upon the earth to hearten and encourage, to lead men on to fraternity among themselves and to union with Him.

How disgusting the man who glories in berating his fellows; the miscreant who ever seeks the gratification of his dastard ambitions to the detriment of those who even as he, were created by the same God and for the same glorious end. Void of love of God's creatures, such miserable scoundrels walk in the footsteps of Satan, even though with pious grimaces and affected mien, they strive to dissimulate the poison that oozes from their every word and act. Such an attitude is the root of discord and dissension, civil, religious and domestic.

Love of country should be transmuted into love of one's countrymen. Love of family should appear in every relation towards each member thereof. Love should temper authority and actuate subordination. It is precisely the lack of this God-given virtue that rests at the basis of every quarrel and disturbance among men. The hypocrite so values its power that he fain would assume its appearance and form. Down in his soul rankles the fire of hate, the worm of ambition, the contempt for others and the consuming spleen that evenoms his life and brings down decision upon the very profession or cause or country that he disgraces by his Satanic, his infernal egotism. Love puts out fear, and it also drives out hatred. It is all-conquering and is able to heal every vice but the ulcer of hypocrisy; this fiendish mask becomes one with its wearer and love itself is powerless to separate the two.—Catholic Bulletin.

BE CONSIDERATE

The average priest does not know how popular he is until he is about to go on a vacation of some months, or happens to be promoted to another parish. These cloudbursts of good wishes, welcome and cheering though they be, might well be distributed throughout his ministry in a gentle rain of kind words and thoughtful deeds.

A priest in a parish is very much like a mother of a family. He has all the worries of the parish on his shoulders. His people come to him with all their troubles, but seldom with their joys. In their thoughtlessness they sometimes inflict pain

or needless fatigue upon him. If he insists upon the necessary restrictions to safeguard their faith and virtue, some will complain that he is too severe. If he insists that they support the Church, just as the adult members of the family should support the home, they criticize. At heart they appreciate the sacrifices that he is making for them and the benefits that are thereby accruing to them; but just as thoughtless children sadden the heart and shorten the day of their mother by their selfishness, so do even the good people of a parish increase the necessary burden of their pastor by their forgetfulness that he is a man with finely attuned susceptibilities, a very lonely man, whose only family is his parish.—Catholic Universe.

A HAPPY CHANGE

For nearly eleven years I have been exiled, to a very pleasant country, 'tis true, from my native land, and coming back, I noticed enormous changes, and one of the most marked is the growing spirit of reverence for higher things. A sign of this, which I am happy to record is the disappearance of what in older days might have been called the fine art of swearing. There was a time when many Americans ripped out oaths almost unconsciously; but one seldom hears in any society of men or even in the streets, the blasphemy that used to make a reverent Catholic shudder.

Among Catholics, not of the Latin races (in whose language certain oaths seemed to be imbedded) the practice of swearing by the Sacred Name seems almost to have disappeared.

In Europe, among people who really count, one never hears an oath, and as a corollary, the risqué story, which formerly occupied such attention among men after a dinner party, is looked on as in bad taste. I have always greatly admired the phrase put up very visibly at the Gridiron club dinners—"The Ladies Are Always With Us."

A more useless, a more offensive habit—leaving out the question of morality—than of swearing by the Holy Name probably never existed. For the non-Christian it means a gratuitous insult to the convictions of nearly every man around him, and even a direct and insulting challenge to his Unknown God. For the Christian, who is conscious of what he says, it is inexplicable. It is worse than the insulting of one's father with a blow. Of him, "Forgive them, Father, for they know not what they do." A man capable of voluntarily using the Holy Name in blasphemy shows to the world that he is almost willing to commit the crime of Judas.

Bad taste and bad morals have a certain connection. It is bad taste, as we all know, to shock the sympathies of the faith of those about us. When Cardinal Newman said that the first quality of a gentleman, whether Christian or pagan, was not to give pain, he laid down a principle which is thoroughly consistent with the practice of Christianity, when no great principle is involved; but when oaths are spoken and blasphemy uttered, sometimes very lightly in the presence of little children, the human being who does this falls immeasurably below even the pagan standard of gentlemanhood; and we know what Christ Himself has said to those who give scandal to the little ones.

It seems to me, speaking with all due deference to the superior knowledge of those who know present American conditions better than I, that this great change—this remarkable improvement in our reverential attitude—is due to the more frequent reception of the Holy Eucharist.

In Denmark, in Copenhagen, where there was scarcely a Catholic left after the Reformation, the aspect of the Church of St. Ansgar, where the diplomats of nearly all nations met during many terrible days to receive Holy Communion frequently—more frequently than before the sword of horror hung over them—one sees how quickly the spirit of reverence is growing. The experience of a long life shows me that the two keys to the problem of this life are reverence for the Holy Name, inwardly and outwardly, and the frequent reception of the Sacrament of the Altar.

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CHATS WITH YOUNG MEN

JUDGE NOT
Judge not; the workings of his brain
And of his heart thou canst not see;

have fought against odds for you
and the country. What I have done
I am ready to do again whenever
Your Majesty commands me.

OUR BOYS AND GIRLS

SHINE JUST WHERE YOU ARE
Don't waste your time in longing
For bright, impossible things;

DIVINE VOCATIONS

The interest in the subject of
vocations to religion and to the
priesthood, always great, becomes
acute at this present season,

A GREAT MAN TO HIS MOTHER

When Thomas Carlyle's mother
was nearing the end of her life he
sent her this letter which told of
the beautiful years of their love:

LOOK BEFORE YOU LEAP

The accumulated wisdom of ages
is often crystallized in the form of
popular proverbs. The title of this
article is an instance in point.

A NOBLE EXAMPLE

General Zieten, one of the veter-
ans of the Seven Years' War,
gives us a noble example of true
moral courage.

on the impulse of the moment, and
then have to regret their hasty
action for the remainder of their
lives.

GIVE CHILDREN BOOKS

Dr. A. Lawrence Lowell, presi-
dent of Harvard University, has
rendered himself liable to be
classified as a reactionary in educa-
tion.

WHEN A SCREAM STARTLES YOU

—and your heart jumps up in your throat—
and you know one of the children is hurt—
run to the medicine cabinet for the bottle of

Whether it is a cut hand or a gashed knee
—a torn arm, burnt finger, sprained ankle,
bruise or open wound—apply "ABSORBINE
JR." full strength.

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Issued in 1917 and Maturing 1st December, 1922.
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THE MINISTER OF FINANCE offers to holders of these bonds who desire to continue their investment in Dominion of Canada securities the privilege of exchanging the maturing bonds for new bonds bearing 5 1/2 per cent interest, payable half yearly, of either of the following classes:—

THE LONDON ONTARIO DIOCESAN CONGRESS

Reverend J. T. Muckle, C. S. B., M. A., Superior at Assumption College, Sandwich, Ontario, extends a cordial invitation to the priests, religious and laity of London diocese to assist at the Solemn High Mass to be celebrated on the occasion of the Eleventh Eucharistic Congress of the diocese, Wednesday, September 18, 1922.

THE PROGRAM

7:00 a. m.—Communion Mass for the Students. 10:00 a. m.—Solemn High Mass (on the Campus.) The Celebrant—Right Rev. Denis O'Connor, L.G., Administrator, London, Ont.

THE BLESSINGS OF WORK

The good things of life all come from labor. Labor is the creator of wealth, the foundation of health, and the builder of happiness.

effort. Nothing succeeds without labor. We are born to work, and likewise we are endowed with an appreciation that makes the enjoyment of the fruits of our labor one of the finest pleasures in a life that is filled with many pleasures and happy compensations.

THE CHURCH AND CREMATION

It is well known that the Catholic Church forbids cremation under severe penalties. According to Canon 1240 of the present Code, no one who has directed that his body be cremated, can receive ecclesiastical burial, unless before death he has given some sign of repentance.

As every well-instructed Catholic knows, the Church's ban on cremation is a matter of discipline, not of unchangeable dogma. Were every nation at once to secure legislation requiring that all human corpses be cremated, the Church would view such enactment with regret.

The revivals of cremation in Italy and on the Continent in the last decades of the nineteenth century, largely due to the activities of various anti-Christian and anti-social sects and societies, was a deliberate attempt to affront the Catholic Church by promoting a return to pagan practices.

PRIEST PRAISED BY WORKERS

Lawrence, Mass., Aug. 21.—The Rev. James T. O'Reilly, pastor of St. Mary's Church, is being acclaimed by the workers who have been on strike since last March. The men won a substantial victory in the dispute which was brought to an end when Father O'Reilly advised them to accept terms which will mean the resumption of the former wage scale on October 1.

will work under a twenty per cent. wage scale until October 1. The new scale will be retroactive to September 5.

WEEKLY CALENDAR

Sunday, Aug. 27.—St. Joseph Calasanz was born in Aragon, A. D., 1556. When only five years old he led a troop of children through the streets to find the devil and kill him.

Monday, Aug. 28.—St. Augustine of Hippo, was born in 354 at Tagaste in Africa. An ambitious schoolboy of brilliant talents and violent passions, he early lost both his faith and his innocence and persisted in his irregular life until he was thirty-two.

Tuesday, Aug. 29.—The Beheading of St. John the Baptist. St. John the Baptist was called by God to be the forerunner of His Divine Son. He led an austere and contemplative life in the wilderness until he was thirty years old, at which age he went out into the world and began to proclaim the coming of Christ and call upon men to wipe away their iniquities.

Wednesday, Aug. 30.—St. Rose of Lima, the first canonized saint of the New World was born at Lima in 1586. Throughout her life she was accustomed to the practice of the most rigorous penance. She died in 1617.

Thursday, Aug. 31.—St. Raymond Nonnatus, was born in Catalonia in 1194. Joining the new Order of Our Lady of Mercy for the redemption of captives he was sent into Algiers with a considerable sum of money to carry on the work of the order.

Friday, Sept. 1.—St. Giles, abbot, is said to have been an Athenian by birth and of noble extraction. Admiration for his virtues in his own country made it impossible for him to have the solitude he desired.

A MIRACLE OF DIVINE GRACE

The announcement of the eminent Patriarch of India that during the entire month of December this year the sacred relics of St. Francis Xavier will be exposed for the veneration of the faithful, has aroused the pious enthusiasm of all who have at heart the missionary endeavor throughout the world.

THE RUSSIAN CHURCH

History has shown again and again that the only way in which the Church of a nation can stand against the tyranny of the civil rulers, whose object is invariably to make themselves supreme in the ecclesiastical as well as the political sphere, is through the great strength which comes from solidarity of union with other Christians all through the world, and especially with the center of unity at Rome.

Underlying these laudable efforts of the Archbishop of Canterbury is, of course, the constant longing of the authorities of the Church of England to escape from the isolation of Christendom by effecting a reunion with the great and ancient Communions of the Eastern Church.

single entity with any outside body whatsoever. That is the obstacle which stands in the way of all the dreams of Corporate Reunion, whether with the Catholic Church herself or with the Orthodox Churches of the East.

While with us the true member of the Church who continues in organic union with the whole must accept the whole of our teaching, share canonically in the holy Sacraments, and believe in lawfully settled ecclesiastical principles, in the English Church men differing from each other in faith, not only in things indifferent and non-essential, constitute one undivided whole.

With these sentiments Catholics are, of course, in complete accord. They do not place the desired reunion of the Anglican and Eastern Churches within the category of practical politics.—Universe.

A CONCESSION TO HOME INVESTORS

In offering to renew the 5 1/2 per cent. Canadian Government bonds maturing December 1st at the same rate of interest as is carried by the maturing bonds, and allowing a bonus of one month's interest, the Minister of Finance is making a material concession to the Canadian investor, as this rate is higher than was paid on the recent Canadian loan in New York.

DIED

WHEELER.—At her home St. Andrew's West, Ont., on Wednesday, August 9th, Mary Ann O'Leary, relict of the late Garrett Wheeler, aged eighty-three years and four months. May her soul rest in peace.

DOLAN.—At her home, 126 Selby Street, Westmount, Que., on Friday, August 11, Mrs. Richard Dolan, eldest daughter of the late Mr. and Mrs. Thomas McCabe of Cornwall, Ont. May her soul rest in peace.

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burden himself to one of his own brothers in religion, to pour out his trials, his temptations, his disappointments into the ear of one of his own who might be able to sympathize. Again he alludes to his heart-breaking loneliness for the society of his brothers in religion, for the presence of his spiritual Father, Ignatius, for some of those natural helps and consolations which he has left behind.

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