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"Many of us Have Been Saying That For Years"

Bishop Bury Points Out The Great Possibilities of a Permanent Anglo-Russian Alliance—The Affinities of the Two Peoples.

The world is coming to see that there are strong spiritual affinities between the English and Russian peoples, and that in the future they should work together for the world's good.

Many of those who protested against an alliance with Russia overlooked this fact, and they should carefully read a striking article by Right Rev. Herbert Bury, the English Bishop for North and Central Europe, contributed to that most interesting review, *Twentieth Century Russia* (1s.).

In Russia, says Bishop Bury, "far and wide is the conviction, already firmly held and steadily increasing, that there are no two people, notwithstanding their distinctive characters, more naturally adapted to agree together, and so support each other and bring their common interests into mutual confidence and support."

The Coming Together.

The Russians are feeling every day more affectionately attracted towards ourselves, while the English people are feeling even more interested in all things Russian. We are both being true to our national characteristics in the progress—for I like to think there is progress—of our alliance. The Russians are putting their hearts into it, as led by their friendly dispositions and affectionate natures; while we, with our habitual caution and reserve, are learning all we can, and consulting and pondering how far we can trust and repose confidence; but the result is a sure and steady coming together of the two peoples.

"It was in Siberia that I first began to see the great possibilities of a permanent Anglo-Russian alliance. I learnt at the different mines where the proprietors and staff are British, and all those employed are Russian subjects, and excellent relations are maintained between the two, how well fitted we and they are to get on together and understand each other."

Notable Conversation.

"I remember also, when at Tsarskoe Selo last, I was waiting for a few minutes until the Emperor was able to see me, and entered into conversation with a distinguished general in attendance, and expressed myself to this effect, he became quite excited as he said: 'Why, many of us have been saying that for years, and with the greatest conviction and expectation, and your own countrymen seem not to have any idea of it.'

"Later, also, when saying the same thing to one of our leading diplomatists at home, who thoroughly knows

and believes in Russia, he, too, said: 'Of course, I believe it with all my heart, but if I ventured to say so to Englishmen—except a very few—they look at me with incredulous wonder, wonder, and some even seem to think that I have taken leave of my senses.'

"This, however, is three years ago, and shows how things have progressed with us since then. There is no incredulity now on the faces of Englishmen, or even English youths—for I have been talking lately to cadets in military colleges and to the boys of our public schools about Russia—when I speak of the fitness of the two peoples to be united in a firm and permanent alliance. There is only an evident longing, almost craving, desire to be intelligently able to believe it to be true.

A Romantic Moment.

"Before leaving Moscow I had been moved almost to tears when staying at the Embassy, as I heard our Ambassador describe how he handed the British flag, on the night of our declaration of war, to the care of the great crowd assembled outside and demanding it. 'Take great care of it,' he said, 'I have only one more.'

"They received it kneeling—Russians seldom do that—and reverently kissed its folds, before setting out to carry it in procession through the streets of the rejoicing capital. This spirit—I have heard it expressed by the Emperor himself—shows from the highest to the lowest in that vast Empire, is not the spirit which will find its true fulfilment in an entente or a truce for the war, but, as is so evident to thoughtful people, is to lead us to something far more stable and permanent than that, even if we do not go to the full lengths of Russian aspiration and sense of the ideal and say, 'Our alliance is eternal.'

Russian Literature.

"There is at the present time in this country a quite amazing output of Russian literature, translations from Russian poets, dramatists and authors, as well as essays and more copious works—some of them will be classics—by writers of our own. The public crowd to hear Russian music, to see Russian plays, to watch Russian dancing. There is a feeling that we are 'discovering' Russia, and that in these days when the world had seemed to be contracting and becoming so small, this discovery is likely to prove one of the greatest events in our national history. A permanent alliance, such as has never been even dreamed of before, seems to me not only a possibility, but a legitimate and perfectly natural development of present events if we only go on quietly and without undue haste, making use of our God-given opportunities as they come.

"Permanent relations, however, will never rest upon a material basis alone. They necessitate a fuller sense of sympathy and union, and that I think

HOME!

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is also coming. It is a little more than two years now since I first talked over the depressing subject of our divided Christendom with Russian Archbishops and Church authorities—some of the latter are laymen—and could not fail to notice the caution—even wariness in some quarters—displayed. That has all completely passed away.

"The two great Archbishops talked quite freely and eagerly about Reunion, dwelling earnestly—the Metropolitan of Moscow most tenderly—upon our Lord's words 'There shall be one fold and one shepherd.' The Metropolitan of Petrograd said to me: 'The Alliance is bringing our people together, and this will bring the two Churches together also. That in its turn will unite the people more firmly and permanently, and so we shall, I hope, always stand together now and side by side.'

"It was quite touching to see the great officials who were in attendance look wistfully at me as he spoke thus, as if wishing to see the effect of these, to them, moving and convincing arguments.

The Most Religious Country.

"Russia is, of course, the most religious country in the world. Very large views of God and the Church of Christ are forming themselves in the hearts of the Russian clergy and people—is it not so everywhere?—and naturally as these thoughts are ever with us just now as their allies, so, too, as a truly religious people, they are feeling that our Churches must share in the alliance.

"There is a spirit both here and in

Annual Eucharistic Congress

To be Held To-morrow—Outline of Programme.

For the fifth time the Diocese of London will celebrate its annual Eucharistic Feast. This Congress day is distinguished from the devotion called the Forty Hours in that it is a public manifestation of faith and love to Jesus in the Blessed Eucharist for a day only, and that it is not local—confined to the limits of a parish—but embraces the entire diocese. To this Diocesan Eucharistic Congress, which this year, through the kind invitation of the Franciscan Fathers, will be held at St. Joseph's Church, Chatham, on Wednesday, September 27th, will come all the priests and many of the layfolk from the various parts of the Diocese. It is a Eucharistic day not for the clergy only, but for the laity of the whole diocese as well, and were it not for the limited capacity of the church, pilgrimages from all the parishes of the diocese would attend. The parishioners of St. Joseph and of the parishes surrounding Chatham, however, will be present in large numbers and take part in the exercises of the day. Early in the morning, Masses will be said to enable the faithful to receive Holy Communion. This is the main event of the day that everyone receive Holy Communion that morning.

At 7.30 there will be a mass for the children at which they will receive Communion. At 9.30 His Lordship the Bishop will sing a Pontifical High Mass. The Rev. Francis Brennan, Professor of Moral Theology at St. Peter's Seminary, London, will preach the sermon. Immediately after the Mass a procession of the Blessed Sacrament will take place on the church grounds. On returning to the church the Blessed Sacrament will remain exposed all day for the adoration of the faithful. At 2.30 p.m. the Holy Hour will begin; the church is expected to be filled for this devotion. His Lordship will preside. At 4 o'clock a Conference for the priests will be held in the Parish Hall. Rev. Fathers Foley, Editor of the 'Catholic Record,' London, D. J. Egan, of Stratford, and H. Dignan, of Windsor, will read papers. While the Conference is in session the children of the parish will assemble in the church for half an hour visit and Rev. Father Laurendeau of St. Martin's, London, will address them. In the evening at 7.30, the Vicar General, Very Rev. Father O'Connor, will officiate at the Benediction, and the Bishop will preach. The festivities will close with a solemn act of consecration and the Te Deum.

The Ursuline Convent and St. Joseph's Hospital of the city participate in the celebration by a solemn High Mass in the Convent Chapel which will be sung by the Very Rev. Dean McGee, of Stratford. Rev. Fr. Goetz, of Tilsonburg, will preach at the Mass. At the Convent in the evening Rev. Father Roy, of St. Peter's Cathedral, London, will preach at the Benediction and Reposition of the Blessed Sacrament which will be exposed all day in the Convent and Hospital Chapels as well as in the church. Very Rev. P. J. McKeon, Rector of the Cathedral, will conduct the services and preach at the hospital. This is an outline of the programme for the Eucharistic Feast that is now become a regular feature of the religious year in the Diocese of London. The laity prevented from attending the exercises may share in the celebration in honor of our Eucharistic Lord by making the offering of a Holy Communion on the Sunday previous or following the 27th inst., in their own parish church. The announcement of the place for the next Congress will probably be made at Chatham—Catholic Record.

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Paint on 'Putnam's Corn Extractor' tonight, and corns feel better in the morning. Magical! The way 'Putnam's' cases the pain, destroys the roots, kills a corn for all time. No pain. Cure guaranteed. Get a 25c. bottle of 'Putnam's' Extractor to-day.

ROYAL THEATRE.

The Royal Theatre commenced again last night. Everyone was delighted with the grand Lubin feature 'Soldier Sons.' A cry for help was voiced very good, whilst Pokes and Jabbs in 'A Pair of Skins' simply brought down the house. Only one more night to see this big hit 'Soldier Sons,' and remember only five cents admission. Coming 'The Grip of Gold.'

Russia—how thankfully one writes it in these days of strife and disintegration—for those who have eyes to see and hearts to feel, and ears to hear, what the Spirit is saying to mankind, which is firmly drawing our two world Empires together and filling the hearts of some of us with expectation that God has great things to be done for this stricken world in the time to come—great things to be done by their people and our people, by their Church and ours.—Public Opinion.

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THE RAZOR.

The razor is a sharp implement which does more to disprove the Darwinian theory than a ton of argument.

When the late Mr. Darwin was gathering evidence to bolster up his insulting claim that man descended in a straight line from the orang-outang he used as type people who sifted the dead languages through a maze of whiskers. At one time in the history of the world whiskers were worn with unblushing effrontery, and men thus adorned stood high in the esteem of the community. It was considered a disgrace to expose the human countenance to the weather and the ungodly remarks of the critical onlooker, and many a man wore long, porous whiskers rather than start trouble at home. As the orang-outang was also given to this practice, owing to the scarcity of good razors, Darwin seized upon the fact to formulate a beautiful and comforting thought, which has rankled in the breast of man ever since.

The invitation of the razor, however, which has swept away prejudice and the overlapping moustache at one swoop, knocked the props from beneath Mr. Darwin's odious theory. No one can look at a substantial business man to-day, with his rugged, nobby-tread lineaments, entirely devoid of hair from his chin to his

which the customer had no intention of parting with has been cut down to the prime of life by some barber whose feelings were not hurt in the slightest.

The corn razor is a precious boon which enables people to walk in a natural tone of voice. It is never used except on Saturday night, when it passes from hand to hand with unconcealed joy. The safety razor is a money-saving device modeled after the power stump puller, and when used with a dull blade can cut a deeper furrow than a fourteen-inch cultivator.

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people who allow the sideburn to live in perfect security! The razor is wielded with great skill by the barber, who flashes it across the face of the customer—and removes whiskers and a prized mole at the same price. Many a mole

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