

FIVE-MINUTE SERMON

THIRD SUNDAY OF ADVENT

SELF-INDULGENCE
"Let your hearts be known to all men" (From
to-day's Gospel).

Similar to Mid Lent Sunday, called
"Laetare," or "Be joyful" Sunday,
this Mid-Advent Sunday is a most
"Gaudete," which also means "Be joy-
ful." Lent and Advent are penitential
seasons, but our holy Catholic religion
is one of supreme happiness, and con-
stantly inspires and exhorts us to re-
joice in the Lord always, to perform
even our acts of humiliation and pen-
ance with cheerful hearts. The
Apostle is careful to add: Rejoice
modestly; that is, in moderation, tem-
perately. Do not exceed the bounds of
Christian propriety and self-restraint.
Enjoy your life reasonably, but never in
such a way as to end in the loss of con-
trol over your senses. It is shameful
and sinful for a Christian to let his
senses get the better of him.

The Apostle, therefore, means to warn
us against immoderation, excess, which
is both irrational and irreligious, and
the sign of mental and spiritual weak-
ness. The sin of excessive sensual en-
joyment is the glaring vice of these
days. See what numbers of otherwise
faithful Catholics—to say nothing of the
crowds of unbridled, licentious pagans
among whom we live—who drink, eat,
drink, build or live in fine residences,
read books and newspapers, amuse them-
selves in theatres, at games of strength
or chance, greedily heaping up riches,
and seeking their joy in life in all these
things in such a way that it is plainly
known to all men of sober mind and re-
flection that they put no restraint upon
their senses. In many of these acts of
life we pour to see thousands who are
as drunk as any drunkard on beer or
liquor. When one's senses get the
upper hand of his reason then he is
drunk. Look at that immoderately
dressed—St. Paul would say, immodestly
dressed—maid servant, work-woman,
young clerk or salaried business man.
I say they and the like of them, even
many rich men and women, are drunk
on dress. Again there are plenty who may
be said to be drunk on houses and fur-
niture, it is all so luxurious, so sumptu-
ous. Just look over the news-stands, which
are the saloons of the reading drunkards
and you will see plenty of evidence that
we have a vast army of such inebriated
riders in the cars. What do you see all
around you? School boys and school
girls, children as well as old men and
women, the poor and the rich, all getting
drunk on the debasing, intoxicating
literary drams they had bought at the
news-stand saloons.

Look at the great placards of amuse-
ment saloons posted all over the fences;
or rather, don't look at them if you have
enough Christian sense of decency left
in you to make you blush! Think of the
enormous crowds in these packed the-
atres, night after night, drunken as fools
over the noisily, immodest shows, which
their eyes and ears are drinking in.
Look at the horse-racing, the stock-
trading, money-gambling, at the prize-
fighting and much of the popular games
of strength. If you want to look, and
looking grieves over, the sight of a lot of
people drunk with delicious excess of
sensual excitement, as inebriated, as
wholly a pagan sight as ever was looked
upon, go and look at them.

Brethren, it is high time that we Catho-
lics, who have the example of Christ to
set before the world, should sober up
and take a good, Christian, Catholic
pledge against these drunken excesses.
We are Christians, let us rejoice like
such, and not be like the heathen who
know not God. Let the divine and spir-
itual in us always keep the mastery
over the animal and sensual. The mis-
erable drunkard staggering out of the
liquor-saloon is not the only drunkard
who needs reformation in these days.

HIS ROYAL HIGHNESS AT LORETTO ABBEY

A RED-LETTER DAY FOR SISTERS AND
FELLOWS—DUKE AND DUCHESS OF CON-
NAUGHT WARMLY WELCOMED BY THE
TEACHERS AND CHILDREN—THEIR
HIGHNESSES GIVE EXPRESSION TO
THEIR PLEASURE OVER THE RECEPTION

The Royal Family has shown many
evidences in the past in the Loretto
Teaching Order which has been the
scattered all over the British Empire.
In England, Ireland, Australia and
Canada these daughters of the sainted
English woman, Mary Ward, have ren-
dered valiant service to the cause of
Christian education, and their houses
have been honored by the presence of
princes and princesses of the reigning
house on numerous occasions.

The warm welcome accorded to the
Duke and Duchess of Connaught by the
citizens in general on Tuesday last was
particularly emphasized by the cordial-
ity of the reception which awaited them
at Loretto. And let it be said here
now that their Royal Highnesses
were the hearts of all children, teachers
and guests by their affability, amiability
and by their apparent enjoyment of the
whole proceedings. The Duchess in
particular showed that charming sim-
plicity and kindness which has endeared
her to all classes, and the Royal visit
will be a red-letter day in the history of
old Loretto.

The beautiful convocation hall of the
Abbey was a veritable bower of loveli-
ness. When the Duke and Duchess had
taken their places on the dias, sur-
rounded by their suite, the pupils rose
and sang the national anthem, "God
save the King." Then Miss Edith
Smith stepped forward and read the
following address:

May it please Your Royal Highnesses:
As the sweet echoes of joy and glad-
ness evoked by your presence
amongst us resound within our Abbey
walls, so accept the greetings of wel-
come, warm, loyal and true tender to
Your Royal Highnesses.

Gratefully we acknowledge His Maj-
esty's goodness in sending as his repre-
sentative, the Governor-General of
Canada, Your Royal Highness, Son of
Victoria the Good, Brother to Edward
the Peace-maker, Uncle, friend most
dear to our reigning Sovereign His
Majesty George the Fifth, the very

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dawn of those reign gives promise of
splendid and golden setting.
That your sojourn amongst us may
prove one of unalloyed happiness to
Your Royal Highnesses, and that the
administration of Your Excellency as
Governor-General may be such that this
Canada of ours, eldest, fairest, most
loyal daughter of the Empire, born on
high tide of peace and prosperity, may
become in very deed, The Land of the
Future, The Hope of the Empire, is the
earnest wish, loving desire of

THE CHILDREN OF THE ABBEY
Miss Anna Kelly and Miss Helen
O'Brien each presented a bouquet to
the Duchess, who smilingly thanked
them for their gifts.

His Royal Highness in a few words,
expressed his appreciation of the cord-
ial greeting given him and the pleasure
of finding himself amongst the teachers
and pupils of Loretto.

After this there was a presentation
of the graduates and a short programme.
Miss Hope Morgan, a former pupil,
sang two delightful selections in Ger-
man, a compliment to the Duchess and
"The Lord Loves His Watery Native
Rest," and Miss O'Sullivan rendered a
selection on the violin. All the chil-
dren present joined in singing "Ave
Maria Loretto," and "God save the
King," and the reception was over, but
the Duke and Duchess took advantage
of their visit to look at the Academy.
They particularly admired the beautiful
chapel, and said many kind things to the
Sisters in whose work they seemed
greatly interested.

Many of the city priests were present,
amongst them being Rev. Dr. Kidd,
Administrator, Mr. McConn, Drs.
Tracy and Cruise, Very Rev. Dean
Hand, Fathers Walsby, W. Mc-
Cann, Jeddott, Williams, Canning,
Roache, Dillard, Whalen, Minahan,
McKee, O'Donnell, O'Malley, Kelly,
Hayden, Hurley, Beach and others.

His Honor Lieutenant-Governor Gibson,
accompanied by Mrs. Gibson, was also
present, as was Miss Polly, Lieu-
tenant-Colonel Louth, Major Shanley, Major
Carpenter and Capt. Worthington.

"THE TEACHING ASSEMBLY OF CONTRADICTION OVERSEERS"

From America

The fifty first Anglican "Church Con-
gress" met the first week in October at
Stoke-on-Trent. Though somewhat
loosely described as the "Parliament of
the Church of England," it has no of-
ficial status. Nevertheless, the fact that
some of the bishops take part in its pro-
ceedings, gives it a certain importance
as an exponent of Anglican opinion.
The meeting begins on a Sunday, when
the "Congress sermon" is preached. On
the following days, meetings are held
and papers read and discussed, but no
vote is taken. This is one of the pre-
cautions against accentuating the divi-
sions of the Establishment.

The attendance is usually largely
composed of High Churchmen. The ultra-
Protestant element has always
shown a tendency to boycott the con-
gresses, which were originally organized
by enthusiastic adherents of the Oxford
High Church movement. This year's
gathering is notable for the fact that
one of the bishops preached a remark-
able sermon which showed in a startling
way the deep cleavage that exists be-
tween rival schools in the Church of
England. Two bishops preached in dif-
ferent churches on the same Sunday.
One was the Bishop of London. He de-
voted his address to the problems raised
by the labor movement. This kept him
off any dangerous ground. Dr. Ingram,
Bishop of London, is a High Church-
man, who believes in priesthood and
sacraments and sacrifice. He labors
under the delusion that he represents
the old pre-Reformation Bishops of
London, shutting his eyes to the clear
fact that in the days of Elizabeth, the
line of those bishops came to an end.
They ordained priests to offer up the
sacrifice of the Mass and consecrated
altar stones for their churches. The
first bishop of the new kind destroyed
in one night every altar in his cath-
edral, and directed that the altar stones
should be broken up or "devoted to
base and common uses." But this did
not prevent Dr. Ingram from being a
champion of the "Continuity" theory.
His favorite argument is that he must
really represent the good old Catholic
bishops, because he happens to live at
Fulham in the palace that once be-
longed to them. The readers of
America will remember how he urged

CONVERSIONS IN RUSSIA

When the Orthodox Russian clergy
begin to treat in a spirit of tolerance
those Russians who manifest a desire to
leave their spiritual allegiance to the
Roman See there will be in Russia very
large accessions to the ranks of Catho-
lics who acknowledge the supremacy of
the Holy Father.

Even now, despite the difficulties
placed in the way, conversions are
numerous. Since the promulgation of
the Ukase granting freedom of worship,
four hundred thousand members of the
Orthodox body have joined the Catho-
lic Church.

At present not a week passes in
which the question of conversions is
not discussed by the Orthodox Vosti-
tory at Minsk. Even the chief Pro-
curator of the Holy Synod has ad-
mitted that the Orthodox Church is not
holding its own against the Roman See.

The Wiedomosti, of St. Petersburg,
reproaches the Orthodox clergy with
having failed to prevent the conver-
sions. They have, it says, been want-
ing in activity and have not sufficiently
instructed their flocks. When their
parishioners left churches empty and
accepted the Catholic faith, the pastors
appeared to be in the way.

The Wiedomosti urges that they
should be more zealous, and that they
should without delay set about erecting
more churches.

But it is unlikely that the adoption of
the suggestions would stop the progress
of the Catholic Church in Russia. The
Russians understand well enough what
are the Orthodox claims, and their re-
ligious attitude will not be much
affected by the building of the building
of new churches.—Freeman's Journal.

Lord, we pray not for tranquility, nor
that our tribulations may cease; we
pray for Thy Spirit and Thy Love, that
Thou grant us strength and grace to
overcome adversity.—Savonarola.

Consultation or correspondence invited.

this argument at the Jamestown general
convention, appealing to the troops of
Fulham most to confirm it. Well-in-
formed Americans must have opened
their eyes wide at hearing an argument
on a level with that of the gentleman in
one of Gilbert and Sullivan's comic
operas, who declares that he must not
disgrace the heroic ancestors whose
portraits hang on the walls of his re-
cently purchased old castle. "But
thou dost not your ancestors," he is
told, and he replies: "They are.
The portraits were sold to me with the
castle."

Well, here in one pulpit was the
Bishop of London, "says Mass," as he
believes, and thinks that he holds
nearly every Catholic doctrine except
the supremacy and infallibility of the
Pope. In another was the Bishop of
Carlisle. He is a bishop of the same
Church, and the same in full com-
munion with his "brother of Carlisle." But
the Bishop of Carlisle, instead of
keeping to safe neutral ground and
giving forth smooth platitudes on social
problems, devoted his sermon to an out-
spoken attack on the Bishop of London's
whole position. The Church of Eng-
land, he said, was being brought into
danger and disrepute by a school of
clergy and laity who would take away
its Protestant character, and who are
trying to bring back priesthood and
priestcraft, and all that the glorious
Reformation had swept away. "Ordi-
nation" is not a sacrament, he de-
clared, and striking this keynote he de-
nounced the whole doctrine and practice
of the High Churchmen. Once more it
was demonstrated that in the Church of
England there is no authoritative teach-
ing, and what the bishop solemnly de-
clares to be black, another may as
solemnly pronounce to be white.

Then comes another strange thing.
The Church Times, the organ of the
High Church party, gave several
columns to reports of the observa-
tions on the congress, but not one word
does it say of the Bishop of Carlisle's
sermon. It does not even say that he
preached at the Congress. It is evi-
dently trying to hide the scandal, and
division from the eyes of its readers.

It is said that when the Protestant
Episcopalian mission in China was draw-
ing up a manifesto in Chinese, the
native translator was asked to explain
the exact literal meaning of the obser-
vations he had selected to express the
title of the Church, and it then came
out that they meant literally "The
Teaching Assembly of Contradictory
Overseers." "Contradictory" was an
attempt to translate Protestant, and
the "Overseers" were the bishops. The
native secretary was wiser than he
knew. The Church Congress with the
Bishop of London in one pulpit and the
Bishop of Carlisle in the other was
assuredly an "Assembly of Contradictory
Overseers."

An English judge declared once
"Truth will sometimes come out, even
in an address." It comes out sometimes
in a Church Congress address. Canon
Beeching, just promoted to the Dea-
conry of Norwich, read a paper on the
English Bible in which he said:

"The sixteenth century translation of
the Bible broke the English Church
into a hundred sects. No Churchman,
no Englishman, but must deplore the
fact, even though he recognizes that
under the circumstances it was inevi-
table. To the English Bible the Church
of the Catholic Church of England is
in ruins; but to that same Bible, more
deeply studied, we shall, I believe, also
owe it—and who knows how soon it will
be—that the Church is saved."

This is a frank admission of the break-
down of the good old Protestant belief
of the Bible needing no living inter-
preter. As to the Canon's optimistic belief
that somehow in the future the same
causes will produce diametrically dif-
ferent results, he must be a hopeful man
who sees any sign of the forecast being
realized. Certainly it requires optimis-
m to express such a hope on the mor-
row of a day that saw one Bishop of the
Establishment denouncing as mischiev-
ous folly, the whole theory of the
Church, and the Christian life held by
one of his episcopal brethren. It does
not help that, though each believes the
other to be the cause of error, they
"agree to differ" and meet on the same
religious platform in the name of the same
so-called "Church."

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may remember us in our distress and
sufferings; but let us always pray with
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reason is wrapt in darkness.

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Mass, the Church has ordained also the
recitation of a special Office of the dead.
This gives evidence of the ardent char-
ity and devotion with which the Church
implores mercy at the throne of God
and intercedes for her suffering chil-
dren.—Rev. J. A. Nagelslein.

The only failure a man ought to fear
is failure in cleaving to the purpose he
sees to be best.

Many people are willing that God
should guide them if they be allowed to
choose the path.

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