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IMPERIALISM

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IMPERIALISM

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IMPERIALISM

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would correspond with some closeness to the reality. I am quite sure that such a very complete... as Mr. Harris could discuss...

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Advertisement for Chase's Liver Pills, describing its benefits for various ailments related to the liver and digestive system.

Large advertisement for 'Our Preferred Trading Register' listing numerous businesses across various industries such as architecture, gas and electric companies, automobiles, and more.

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Advertisements for teachers, situations vacant, etc. go into each insertion. Remittance to accompany the order.

LETTERS OF RECOMMENDATION

Mr. Thomas Coffey—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and shows all that is required with a strong Catholic spirit.

Mr. Thomas Coffey—For some time past I have read your estimable paper, the Catholic Record, and congratulate you upon the manner in which it is published.

LONDON, SATURDAY, DECEMBER 16, 1911

SUPERSTITION

Of all charges against Catholic countries, Catholic ages, and against Catholic people generally, perhaps the most common is that of superstition. The committee appointed by the Federated Catholic Societies of the United States to examine the new Encyclopaedia Britannica find, amongst other features offensive to Catholics this old reckless charge of superstition.

These remarks are prompted by a remarkably outspoken article in a recent number of Hampton's Magazine entitled "The Heathen Invasion." The article is devoted to the account of the remarkable spread of the propaganda of Eastern Heathenism and Occultism in America.

While the churches of America are spending \$20,000,000 annually in the cause of foreign missions the pagans have executed an amazing flank movement; they have sent their emissaries to us. To-day the tinkling temple bells ring out with a derisive, jarring note in a Christian land.

Chicago, Illinois, and Lowell, Massachusetts, have their Zoroastrian temples to the sun, another of which is to be erected at Montreal. At Chicago a lot of the Bahais, a modern Mohammedan cult, are building their great Mashra'el-Azhar to represent their sect in the West.

It was the Congress of Religions at the Chicago World's Fair in 1893 that with a spirit of fine religious toleration beckoned the first holy men from their fastnesses in the Himalayas. That benign condescension has proved fraught with far-reaching consequences.

prove an attraction that outshone the plain American variety of divine, the minister in a frock coat and white tie. The Easterners were picturesque personalities whom American society welcomed in the drawing-room.

The increase of sandalwood burned in their honor all the way from the Lake Shore drive to Fifth Avenue and the Back Bay. At social functions all poets, artists, authors and musicians stepped aside to at least second place.

Then as to the class of persons who form the converts from Christianity to paganism we are given some interesting information.

The handsome and cultured wife of President Winthrop Ellsworth Stone of Purdue University at Lafayette, Indiana, has abandoned home and husband and children to join the sun worshippers in the study of yoga.

The details of the "worship" are too ugly for us to print. Perhaps we go even too far when we give the plain unvarnished opinion of a plain New England farmer, Ben Rogers, whose farm is in the neighborhood of Green Acre.

A DISCUSSION lately took place in the Senate of Canada bearing on the question of bread. It was represented that there exists a bakers' trust and that what is supposed to be a one pound loaf seldom weighs more than thirteen and a half or fourteen ounces.

TEXT BOOKS FOR CATHOLIC SCHOOLS

In the current number of the Catholic World, Father Francis O'Neill, O. P., has an article under the above caption.

Hitting off the facts that have obtained in educational circles in the States, and we must admit in Canada also, though to a less degree, the following is delicious:

"The rising generation was just about to be blighted, their youthful enthusiasm destroyed and their intellectual powers warped, when suddenly, all was saved by the introduction of plastic manipulations in red clay."

"If those who busy themselves in attempts to awaken what they call the 'social conscience of the masses' would but pause a moment, they might realize that there is nothing good in to-day's programme for the 'unity of humanity' which is not drawn directly from the teachings of our Lord."

Just one more quotation which appeals to us as very important, but which failed to appeal to some educators for whom we have great respect. It helps to prove our own contentment:

"Of all the memories which come back to us so vividly as we pass along the years that lie open before us, what ones are so luminous as those associated with our old school books."

Mr. James Berry was for ten years public executioner to the British Government. So does Mr. James Berry advertise himself. He has resigned his position and now he is travelling as a lecturer. "My Life Story" is his text.

LOCAL OPTION

We are in receipt of another communication from Rev. Father Cline on this interesting question. In view of the fact that many municipalities will vote on the by-law in a few weeks, it is borne in on us that we have touched on a question of quite immediate importance.

A NUMBER of ladies in Toronto call themselves Methodist deaconesses. Would it not be correct to call them lay nuns? Dissatisfied with the conditions laid down by their superintendent, Miss Ora McIlhenie, twenty of them went out on strike on the 7th of December.

THE OLD CHURCH RIGHT AFTER ALL

A few generations ago many well-meaning persons, with sincerity of motive we doubt not, launched upon the American Republic and upon Canada the Public School system. It was dubbed a noble project, this education of our boys and girls in a heterogeneous mass in schools from which were to be obliterated all forms of religious teaching.

A SURPRISING ATTITUDE

The new leader of the Conservative Party in the English House of Commons, Mr. Bonar-Law, has taken an attitude in regard to the Home Rule question which will be surprising in a degree to the people of his native country, Canada.

"The false standards of commerce have produced a reflex action upon education. The worldly successful man demands an 'efficient' education for his son. Not character and honor—not service and sacrifice—but commercial success is the be-all and end-all.

OF THE United States Miss Reppley says: "America is not considered an honest nation. It has a world-wide reputation for acuteness, but not for honor—not for commercial honesty."

FROM FAR Saskatchewan comes to us the information that in some book stores in that and the other western provinces the sale of Maria Monk's book is quite extensively advertised. It sells well, and will sell, so long as we have a class of people who are prurient-minded.

RELIGIOUS AUTHORITY AND A DYING SOUL

We call the special attention of our non-Catholic neighbors to the following article from an English Protestant paper, The Sunday School Lesson Illustrator, dated Oct. 1st, 1911.

While preaching some years ago in a city, I found the Christian community very much agitated by the devotement of a vast fortune to the Romish Church by a woman, high in social rank, and one who all her life had had exclusively Protestant affiliations.

"Ireland," he continued,

"wanted less politics and more industry." A poor historian is Mr. Bonar Law, otherwise he is willfully concealing the truth. If a historian, he ought to know that almost every vestige of industry was destroyed in Ireland by the predominant partner generations ago.

A GOOD WORK

Debating clubs amongst the Catholics of the Queen City seem to have taken a firm hold and there is promise that during the coming season increased enthusiasm will be evinced to promote and extend this beneficent work.

CORRUPTION AT ELECTIONS

A Toronto paper informs us that a well known public man recently declared in that city that it would cost a man about \$10,000 to procure nomination for parliamentary honors at a political convention.

A MANLY CLERGYMAN

In this week's issue of the CATHOLIC RECORD we are pleased to give place to a communication from Rev. Canon Robert Ker, of St. Catharines, a gentleman who holds high place in the estimation of his brother clergymen and the community in general.

Infallible Church. I've not come here to listen to you. You're dying. I bring you the oracles of God through the Holy Church. Listen to me, woman. The woman spirit was awed into obedience; her languishing soul leaned hard upon the authority of the priest before her.

NOTES AND COMMENTS

ADVENT, the season of rejuvenated opportunities and hallowed anticipations is with us again.

TWO UNLOVABLE specimens of Catholic Church membership, says the Sacred Heart Review, are the Mass miser and the Mass miser. But both have in Advent a reasonable opportunity of retrieving the past.

THE PROTESTANTS of Limerick have united with their Catholic fellow citizens in a crusade against filthy English papers. America, it seems, is not the only breeding ground of this noxious pest.

THE RECENT municipal elections in Scotland were remarkable for the number of Catholics returned in face of an active anti-Catholic crusade. In Airdrie the Catholic candidate had a majority exceeding the total Catholic vote, and in Monifeth the Catholic representative was elected by an almost purely non-Catholic vote, although every effort was made to organize a stampedé against him.

WHILE on the subject of toleration it may be worth while summoning another witness in behalf of Catholic Ireland, in the person of Mr. J. H. Morgan, Professor of Constitutional History in the University of London. Prof. Morgan was the Liberal candidate for the western division of Edinburgh in the last general election, and although he failed to capture the seat he made a magnificent stand for Home Rule for Ireland.

WHATEVER the difficulties—and he thought the difficulties were grossly exaggerated—of settling the Irish problem, they were very largely of England's own creation. If Ireland was bitter it was because they had embittered her; if she was poor, it was because they had impoverished her; and if she was intolerant—which he denied—it was because they had never tolerated her.

TURNING THEN to the part the Catholic Church had enacted in Irish history, Prof. Morgan said: "I myself am a Protestant and from what I have seen of Ireland and read of her history, I am perfectly convinced that Protestants have nothing to fear from the Catholics."

THE reason why the Protestants of Belfast professed so greatly to dread intolerance on the part of Catholics was because they themselves had so freely practiced it—because they unreasonably dreaded some sort of a nemesis as a natural following upon their long reign of domination. This fear was a projection of the Protestant imagination and had absolutely no justification in past history or present circumstances.

THE feeling was industriously propagated by political parties in Belfast for their own purposes. But they had to admit that there was less crime and less bigotry in Catholic Ireland than in any part of the United Kingdom. The present contentment in Ireland was not to be imputed to satisfaction with things as they are. If Ireland is contented it is not the content of lethargy but of hope.

AFROPOS the ecclesiastical reconstruction of England and the erection of two new provinces, Birmingham and Liverpool, a good story is told of the Anglican Bishop of Liverpool, a crea-

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COMMENTS

Mon subsequent to the restoration of the Catholic Hierarchy in 1851. As a premise it may be stated that in restoring the Hierarchy care was taken by the Holy See to avoid any territorial title already claimed by an Anglican prelate. The same consideration did not characterize the authorities of the Church of England in effecting new ecclesiastical divisions in that body, for despite the existence of a Catholic Bishop of Liverpool, an Anglican prelate of the same title was interjected into that city. Hence there have since been two "Bishops of Liverpool" — a fact that has led to some inconvenience and confusion.

To THE TABLET we are indebted for an instance of this confusion, which, however, caused the greater embarrassment to the Anglican episcopal household. Some years ago the Anglican Bishop of Liverpool had occasion to re-monstrate with his wife because her place in church was empty. He was met with the rejoinder that she could not possibly appear because her new bonnet had not arrived. There was more amusement if less embarrassment in the household of the Catholic Bishop the same morning when upon opening a parcel which had been put on his library table he discovered that same lady's bonnet. Such contingencies are less likely to happen again, since there is now a Catholic Archbishop and an Anglican Bishop of Liverpool. The Church Times thinks this consideration must have had some weight with the Roman authorities. Any higher consideration may have been foreign to the Church Times' conception of the episcopal office.

ANY LINGERING doubt as to the socialist character of the Y. M. C. A. should be dispelled by a recent occurrence in England. England, of course, is not Canada, and the local association may not be responsible for the doings of sister associations in England or elsewhere, but the constitution is the same on both sides of the Atlantic, and the following rather discreditable incident is liable under that constitution to be duplicated anywhere. The affair is related in detail in a letter to the Middlesex County Times by the Right Rev. Abbot Ford, of St. Benedict's Abbey, Ealing, which is reproduced in the Tablet of November 11. We omit the details and give only the substance.

A FEMALE lecturer of unsavory fame, not known in this country, one Madame Edith O'Gorman Auliffy, to wit, has been recently making the British Isle the scene of her exploits. It is not for present purposes necessary to recall her past, beyond saying that she poses as an "escaped nun" and has a lurid tale to tell to "ladies only" of the "horrors of convent life." There is of course another side to the story which, it goes without saying, the "Madame" does not find it convenient to unfold. But her past has been rigorously investigated and the results are on file with the International Catholic Truth Society. This, however, does not concern us here. In her English tour the "Madame" in due course struck Ealing and proceeded with her plan of campaign. For this purpose she got into touch with the Y. M. C. A., and under the auspices of that widespread organization and in their St. George's Hall, gave what are described as her "thrilling lectures" to "ladies only" on the "Secret Mysteries of the Confessional" and "The Inner Life of Converts."

THE RIGHT Rev. Abbot Ford, like a good pastor anxious to protect his flock from the consequences of this campaign of filth and defamations, commissioned several female members of his congregation of mature age and known discretion to attend one of these lectures and to take note of what they heard and saw. Their report is embodied in the Abbot's letter to the Middlesex Times already referred to. Further than this, the Abbot proceeded to arrange for a lecture of his own in which he might not answer Madame O'Gorman — (that was out of the question) — but explain for the benefit of honest enquirer, the Catholic teaching in regard to the confessional life. The following correspondence will show what became of it.

Ealing Priory, Oct. 15th, 1911. Dear Sir, — I wish to arrange for a meeting in which I can explain in the Catholic teaching and practice in regard to the confessional. Can you let me know the charge for the use of St. George's Hall in the evening from 8 to 10, and also what evenings would be free in the second half of November? Yours faithfully, (Signed) HUGH EDMOND FORD To the Secretary Y. M. C. A., Ealing.

THE CHURCH and body of the Church. Theologians distinguish two elements in the constitution of the Church, soul and body. The soul, or invisible part, is made up of Faith, Hope and Charity, with the gifts flowing from their possession. The body, the visible part, consists of Head and Members, and is essential to the nature of an organic body — the Supreme Pontiff, the direct principal, and those who are subjected to the Church in some way.

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Baling and District Young Men's Christian Association Bond Street, Ealing, London W. Oct. 17th, 1911.

Rev. H. E. Ford, Ealing Priory, Dear Sir, — In reply to your letter of the 15th inst., I beg to say that my committee do not see their way to let St. George's Hall for the purpose mentioned.

I am, yours truly, (Signed) N. G. MATEX, Secretary.

COMMENT on this correspondence would be superfluous. It is itself the most complete vindication, (if any were needed) of the attitude of the Church to the Young Men's Christian Association in the United States and Canada. It not only stamps the organization as essentially and narrowly sectarian, but it proves also that its officials may be men of very singular ideas as to Christian morality, and as to what constitutes cleanness and purity in thought and speech. It should, as said at the outset, dispel any lingering doubts as to the impropriety of Catholic young men having anything to do with it in any of its departments.

A DOCTRINE REASONABLE AND CONSOLING

ALL THOSE WHO BELONG TO THE SOUL OF THE CHURCH WHETHER WITHIN ITS BODY OR NOT SINCE THEY DO NOT REMAIN IN ERROR WILL BE SAVED

Two thousand years ago the nations awaited the appearance of One, Whose advent had been the hope and consolation of Israel, and the object and desire, mingled with dread, of mankind generally. Everywhere and in every walk of life, the need of regeneration and reformation was apparent. The temple of paganism was throbbing; the temples of Jenevah were evincing signs of decrepitude; religious and moral truths were grown so attenuated that resurrection was imperative.

The Expected of Nations appears and men behold in Him, a Brother, a Man of Sorrows ending human infirmities, extending the bond of friendship, the aims of Charity, the tear of Pity, the appeal of Innocence, the throbs of Tenderness, the sigh of Mercy — in a word refining the sentiments and sensations of the human soul in the Crucible of Divine Love.

He went about doing good, inculcating by word and example the sacred principles which were to rule the moral life of men, and to lead them safely to the Kingdom of God. He had no other aim, no other end, no other goal, than to save men from sin, and to bring them to the Kingdom of God. He had no other aim, no other end, no other goal, than to save men from sin, and to bring them to the Kingdom of God.

THE POSITION OF CATHOLICS This is the position which we now essay to defend in that perennially besieged formula: "Out of the Church No Salvation." Our opponents declare that the Catholic Church condemns to eternal loss all who do not belong to it. Such a doctrine they consider cruel, intolerable and intolerant, since it necessarily involves the predication of the general damnation of all those who do not belong to it. They consider it intolerable and intolerant, since it necessarily involves the predication of the general damnation of all those who do not belong to it.

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therefore teach ye all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost. (You may refer to any of the four Gospels for confirmation of these extracts; and there find testimony favorable to our cause set down by the living witnesses and hearers of the words and deeds of the Master Whom you must acknowledge as God, hence true. On the other hand, Catholics do not believe that all men will be saved, who did not, and will not, know of the existence of such obligations, hence did, or will die, involuntarily outside the visible body of the Church.

RATIONALISM AND INDIFFERENCEMENT REJECTED We hold that those only will be lost who know of the precept and obligation and voluntarily refuse to enter the Church.

We absolutely reject the systems of rationalism and indifferencement, which declare that the means of salvation is a different phase of the same. We can admit the assertion of Protestantism that the divinely prescribed system of Christianity is one with it and the Roman Catholic Church merely constituting a different phase of the same. We hold that the means of salvation is a different phase of the same. We can admit the assertion of Protestantism that the divinely prescribed system of Christianity is one with it and the Roman Catholic Church merely constituting a different phase of the same.

INTEOLERANCE OF OTHERS

Luther's war cry was: "Live the Bible; Death to Papists;" and he constantly incited his followers to massacre, resulting in the well known war of the peasants in 1525, in which more than one hundred thousand perished to the delight of Luther, who exclaimed: "It was I who shed this blood by the order of God!"

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defend, it is solely as a maternal warning to erring humanity. If you refuse to come into the fold, their blood be upon their own heads, for with the Jews of old, they cry: "The saying is hard and who can believe it?"

FATHER VAUGHAN AT THE CANADIAN CLUB

A tribute to the attractive personality of Father Bernard Vaughan was the crowded audience at yesterday's luncheon of the Canadian Club. The well-known Jesuit speaker spoke on the relation between the Catholic Church and religion, but his address was far more interesting than the title suggests.

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FIVE-MINUTE SERMON  
THIRD SUNDAY OF ADVENT

SELF-INDULGENCE  
"Let your necessity be known to all men." (From 1st Peter 4:12)  
Similar to Mid Lent Sunday, called "Laetare," or "Be joyful" Sunday, 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 immediately dressed—St. Paul would say, immediately dressed—mid-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 furniture. It is all so luxurious, so sensual. 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. Hide 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 amusement 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 atrocious crowds in those packed theatres, night after night, drunken as fools over the cooing, inebriated songs, which their eyes and ears are drinking in. Look at the horse-racing, the stock-exchange, the 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 sense excitement, as much as when wholly a pagan sight as ever was looked upon, go and look at them.

Brethren, it is high time that we Catholics, 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 spiritual in us always keep the mastery over the animal and sensual. The miserable 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 FIFELS—DUKE AND DUCHESS OF CONNAUGHT 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 its houses scattered all over the British Empire. In England, Ireland, Australia and Canada these daughters of the sainted English woman, Mary Ward, have rendered valiant service to the cause of Christian education, and their homes 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 cordiality of the reception which awaited them at Loretto. And let it be said here now that their Royal Highnesses went to the hearts of children, teachers and guests by their affability, amiability and by their apparent enjoyment of the whole proceedings. The Duchess in particular showed that charming simplicity and kindness which 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 loveliness. When the Duke and Duchess had taken their places on the dais, surrounded 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 I please Your Royal Highnesses: As the sweet echoes of joy and gladness evoked by your presence amongst us resound within our Abbey walls, so accept the greetings of welcome, warm, loyal and true we tender to Your Royal Highnesses.  
Gratefully we acknowledge His Majesty's goodness in sending as his representative, 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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WHOOPIING COUGH  
BRONCHITIS COUGHS COLDS  
**Vapo-Cresolene**  
ESTABLISHED 1870  
A simple, safe and effective treatment for treatment of the throat, without doing the stomach any harm. Used with success for thirty years. After an extended and complete trial, the more thorough, makes breathing easy, soothes the inflamed membrane, dissolves the mucus, and restores the patient to health. It is a most valuable remedy for the young children and a boon to sufferers. Send us postal for descriptive booklet. 25c  
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MONTREAL

day of those reign gives promise of nobility splendor 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, oldest, 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 cordial 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 German, a compliment to the Duchess and "The Little Lowlands His Watery Native Rest," and Miss O'Sullivan rendered a selection on the violin. All the children 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, Mgr. McEann, Drs. Tracey and Cruise, Very Rev. Dean Hand, Fathers Walsh, Coyle, W. McCann, 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 present, as was Miss Pelly, Lieutenant-Colonel Luther, Major Shanley, Major Carpenter and Capt. Worthington.

THE TEACHING ASSEMBLY  
OF CONTRADICTORY  
OVERSEERS

From America  
The fifty first Anglican "Church Congress" 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 official status. Nevertheless, the fact that some of the bishops take part in its proceedings, gives it a certain importance as an exponent of Anglican opinion. The meeting begins on a Sunday, when "Congress sermons" are preached. On the following days, meetings are held and papers read and discussed, but no vote is taken. This is one of the precautions against accentuating the divisions of the Establishment.  
The attendance is usually largely composed of High Churchmen. The ultra-Protestant element has always shown a tendency to boycott the congress, 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 remarkable sermon which showed in a startling way the deep cleavage that exists between rival schools in the Church of England. Two bishops preached in different churches on the same Sunday. One was the Bishop of London. He devoted 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 Churchman, 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 cathedral, 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 Church, because he happens to live at Fulham in the palace that once belonged to them. The readers of America will remember how he urged

LIQUOR AND TOBACCO HABITS

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Rev. N. Burwash, D.D., Pres. Victoria College.  
Rev. J. G. Shaw, B.A., D.D., Secretary Board of Moral Reform, Toronto.  
Right Rev. J. F. Sweeney, D.D., Bishop of Toronto.  
Hon. Thomas Colby, Senator, Catholic Record, London, Ontario.  
Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are beautiful safe, inexpensive home treatments. No hypodermic injections, no publicity, no loss of time from business, and a certain cure. Consultation or correspondence invited.

this argument at the Jamestown general convention, appealing to the frogs of Fulham more to confirm it. Well-informed Americans must have opened their eyes wide at hearing an argument on a level with that of the gentleman in charge of "Gibbet and Sullivant" comic opera, who declares that he must not disgrace the heroic ancestors whose portraits hang on the walls of his recently purchased old castle. "But the names, don't your ancestors," he said, and he replied: "They are. The portraits were sold to me with the castle."  
Well, here in one pulpit was the Bishop of London, who "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 Dr. Ingram is in full communion 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 sermons, he said, to a direct and pointed attack on the Bishop of London's whole position. The Church of England, 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. "Ordination" is not a Sacrament, he declared, and striking this keynote denounced the whole doctrine and practice of the High Churchmen. Once more it was demonstrated that in the Church of England there is no authoritative teaching, and what one bishop solemnly declares 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 proceedings 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 evidently trying to hide this scandalous division from the eyes of its readers.  
It is said that when the Protestant Episcopalian mission in China was drawing up a manifesto in Chinese, the native translator was asked to explain the exact meaning of the word "Protestant." 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. 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 affidavit." It comes out sometimes in a Church Congress address. Oscar Beuching, just promoted to the Deanery 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 inevitable. The English Bible was the Bible of the Catholic Church of England 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 English Church is no longer a Church of England, but a Church of Protestants."  
This is a frank admission of the breakdown of the good old Protestant theory of the Bible needing no living interpreter. As to the Canon's optimistic belief that somehow in the future the same causes will produce diametrically different results, he must be a hopeful man who sees any sign of the forecast being realized. Certainly it requires optimism to express such a hope on the morrow of a day that saw one Bishop of the Establishment denouncing as idolatrous 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 in the teeth of error, they agree to differ, and meet on the same religious platform in the name of the same so-called "Church."

A. H. ATTERIDGE  
CONVERSIONS IN RUSSIA  
When the Orthodox Russian clergy begin to treat in a spirit of tolerance those Russians who manifest a desire to enter their episcopal jurisdiction, the Roman See, there will be in Russia very large accessions to the ranks of Catholics 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 Catholic Church.  
At present not a weak peep in which the question of conversions is not discussed by the Orthodox Vostok at Minsk. Even the chief Procurator of the Holy Synod has admitted 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 conversions. They have, it says, been wanting in activity and have not sufficiently instructed their flocks. When their parishioners left churches empty and approached the Catholic faith, the pastors appeared to be indifferent.  
The Wiedomosti urges that they should be more zealous, and that they should without delay set about erecting new 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 religious 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.

Two Minute Talks About  
**PANDORA RANGE**  
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BRAINY stove experts designed the Pandora Range. They introduced a new system of flue construction so that the draft for cooking would also be the draft for baking. With the Pandora you can have the kettles boiling over every pot hole at the same time the oven is baking pies and roasting beef.  
Just think of the time that this perfect system of flue construction will save for you when you're hurrying to get a big dinner ready. Just think how much fuel the Pandora will save for you by doing the baking and cooking at the same time. And remember, no other range has this perfect system of flue-construction. Send for the Pandora booklet. It tells of other conveniences designed by our brainy stove experts.  
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What we pray for our dear ones whom we shall follow in a short time," says Thomas a Kempis, that hereafter, they may remember us in our distress and sufferings; but let us always pray with fervent devotion and attention."  
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