

FOR SOCIAL PURITY.

The Address of Archbishop Ireland at the Social Purity Congress.

The following are the salient portions of the address delivered by Most Rev. Archbishop Ireland before the Social Purity Congress on Friday, June 2.

"The highest evidence of civilization in a people and their practical Christianity is social purity. Civilization is the freedom of the human being from animalism and its entrenchment upon the elevated plane of animal life. The strongest hold which animalism has upon the race lies in the sexual passion. The triumph over this passion, the reduction of it under the laws of reason, is the supreme act of the spiritual power in man. The religion of Christ at once differentiates itself from all religions, present and past, in demanding as none others do or did, the complete triumph of the spiritual over the animal in man. Its moral standard is divine on its face, worthy to have come from a human angel. The founder of a human religion, dependent in its extension upon human sympathies and aids, would never upon the taking of the Cross and the calling to it of all one's contemporaries. So zealous was Christ for social purity that He wreathed His own personality in its most transcendent beauty, holy virginity. He was born of a Virgin Mother, and He lived a virgin. The two noblest Christian ideals, Christ, divinity incarnate, and Mary, humanity sublimated into maternal relation with the divinity, were virgins.

The purpose of the heroic form of purity was to emphasize the sacredness and the importance of purity under its more ordinary form in legitimate wedlock. How grand the teaching of God regarding marriage! He declares it a divine institution. He assigns to it a divine purpose—the procreation of the children of the human family. He makes it the union of one man with one woman, and blesses this union. He puts upon it with the stamp of His omnipotent authority the seal of indisolubility. And with divine jealousy He guards the divine rights of marriage, forbidding, under penalties supernatural, immixture away from its hearthstone, and in his pursuit of the secret recesses of the soul, Christ condemns impure thought and desire, as well as impure act, and, in this manner, He demonstrates by its moral elevation that His doctrine is from heaven, and makes manifest to all nations heaven's abiding interest in social purity.

The superiority of the Christian over other civilizations comes chiefly from its elevated standard of morals, and the visible manifestation of this superiority appears in the position of the Christian women. In pre-Christian religions and civilizations woman was the servant, without honor or right, the mere toy of Greece or Rome, where she could be in Greece or Rome, where the ideal woman was a Venus. The pure virgin of Nazareth, from whom was born God incarnate, became the ideal woman of the new dispensation; and all was changed for daughter, wife and mother. The woman henceforward was queen of the home; and as the power of the Christian religion grew, so grew in the minds of peoples the dignity of womanhood, its influence and the respect awarded to it. The hope of pure morals, the hope of high civilization, is woman, and all her power for good comes from her purity and from the love for purity which she has been able to maintain in the world around her. With the decay of social purity woman's reign diminishes, the Christian home yields the place to the barem or the house of sin, and with the degradation of woman civilization perishes.

Over-sensitive friends of purity interpose an objection. Purity, they say, delicate as the tender bloom on the petals of the rose, as the transparent softness of the morning's dew-drops, shrinks from exposure, and is harmed amid discussions and public movements. On the other hand, impurity is pitch; the purest tongue speaking of it is sullied and the purest hands reached out toward it are stained. The effect of this objection, if allowed, would be to abandon the world to impurity. God does not intend that this be done. Nor is there reason to apprehend the dangers that are pointed out when holy thoughts preside over labors in aid of purity, and prudence directs them. Wherever there is a fellow-being perishing the hand extended toward him will be sustained by God, and the mind planning how to avert from him danger and bring to him salvation will be guarded by the Master and Redeemer.

Impurity, we are told, is widespread, corrupting body, damning soul, breaking up homes, degrading women, turning by hecatombs human beings into depraved and ferocious animals, threatening society with a reversion of the public and shameful immoralities of paganism. Nor need we wonder when so much is done by the enemies of purity and so little by its friends and abettors. Badness is always bold and daring; Goodness too often is timid and retiring. The need of the hour is armed, solidly virtuous. See to the wiles and activeness and open warfare of impurity. The popular literature of the day is largely subservient to it. Novels exalting its stygian stench burden news stands and book agents baskets. Papers teeming with salaciousness obtain readers by the hundreds of thousands and drive out of the market self-respecting and

decent publications. Painting and sculpture, whose mission it should be to elevate and ennoble the mind by the representations of humanity's best deeds and dreams, reveal the human form in hideous suggestiveness. Theatrical posters, nailed up in prominent streets and squares of cities, are to our young people unmistakable object lessons in lasciviousness, and, the stage, which might be one of the most useful interpreters of wisdom and virtue, not unfrequently becomes the pandering to lowest passions. Cultured society, unconsciously, perhaps, but not less effectively, serves the interests of vice by its inmodest fashions in dances and in its inmodest dress. Public opinion is debased; virtue, it is thought, is sufficiently avenged when a fallen woman is declared an outcast; but the man who compassed her ruin goes scot-free and is the welcome visitor to club and drawing-room. Laws against open immorality are dead letters. Tempters to sin promenade unmolested our streets; homes of iniquity flaunt their wickedness before the public gaze; orgies born of demonic fancies occur in public halls with the avowed connivance of the police. Sin set itself up as a profession under shadowy names, through which the purpose is easily read and advertised itself through the columns of our newspapers. Base men and women go around entrapping unwary girlhood into lives of shame; procurers and procuresses are constantly prowling, as so many jackals, in search of human bodies to cast them in prey to cruel lust.

I have pictured in barest outlines the war waged against purity. The miseries, the sins which follow I shall not attempt to rehearse. I shall ask, however, can we in loyalty to our consciences and to God stand idly by, saying nothing and doing nothing? I confess the apathy of Christians in regard to social purity is to me a mystery. I hail with delight the beginning of an awakening. I hail the labors who, misunderstood often and with slightest encouragement, have entered the field. I name with fullest appreciation the Sisters of the Good Shepherd and other devoted women who establish homes into which the sorrowing victims of sin may be received; the courageous members of the White Cross society, who in the common pathways of society speak and work for purity; brave men, like Anthony Comstock, who prosoletically defend the tribunals of the law and the venders of obscene literature and imagery; the noble-hearted woman, like Mrs. Josephine Butler, who, in the name of womanhood, utter loud-spoken and availing protests against the legalizing of licentiousness. I hail with delight and hope this present congress; I thank the courageous man, Aaron Powell, who has organized it; I pray that its work will be potent and lasting.

The chief result which I would have come from our congress is a general awakening among good men and women of a sense of duty to labor for purity. This awakening obtained, the special plans and methods of work easily suggest themselves. I might, however, mention a few lines of action which seem to me to be of particular attention from us. The sale and distribution of immoral literature is working an immense harm. I do not mean by immoral literature books which are ostensibly and thoroughly obscene; the public eye shrinks from these. I mean the immoral novel, the weekly paper, which in its stories and descriptions of society panders to passion. The news columns dealing in such publications ought to be put under a severe boycott and persistently denounced. Public indignation. All due efforts should be made to bring before the bar of public justice and before the bar of literature and morals, young or old, who betray and ruin innocent girls. For the infamous procurer no penalty can be imagined too heavy. It is a terrible comment on our civilization and our laws that the kidnapping and enslavement of girlhood for loathsome purposes is possible among us. This kidnapping under varied forms and pretenses is taking place throughout the country, to its eternal disgrace.

Next to aiding the innocent comes in importance the aiding of the unfortunate one who is willing to tread again the pathways of virtue. The world, the good and religious world, is cruel to her. We pass her by almost as fully and pitilessly, oblivious of what we might have done had we lived under the pressure of lesser temptations than those which had fallen upon her. There is no cheering word of hope, no welcome back to righteousness, no means of honorable livelihood. What can she often do but fall back into a life of misery and despair? Homes there are for repentant magdalen in our cities, but they are few, out of proportion to the need, and ill-supported.

In the war which I would have waged in defence of social purity, I address my most earnest appeal to women. In the spread of immorality woman suffers more than man; she is the weaker, and the slavery, the degradation falls heavier upon her. Can it be that the women of the land will not rise in indignation to ward off the polluting hands from so many young girls who are under our eyes entrapped and sold into the service of sin, or who are regretfully compelled to endure this dire slavery because of poverty and the pressure of their unfortunate surroundings? Whatever alterations for the better have in late years taken place in public opinion and in legislation regarding social purity are mostly to be attributed to women. In their hands is the guardianship of private and public morals.

The Reasonableness of the Practices of the Catholic Church.

By Rev. J. J. BURKE.

Holy Communion.

"He that eateth this bread shall live forever." (St. John, vi. 50.) Holy Communion is receiving the Body and Blood of Christ in the Blessed Sacrament. The clergy when saying Mass, except on Good Friday, receive under both forms. When not celebrating Mass, they receive only the one kind, the consecrated Bread. In the early ages of the Church, Communion was given to the people under both forms. The faithful, however, could, if they wished, dispense with one form and receive under the form of bread. This shows that the Church always taught that Christ is entire both under the form of bread and under the form of wine.

At one time the faithful received under both forms; now they receive under one form—the form of bread. It is merely a matter of discipline, which the Church could change, if circumstances demanded it. Whether you receive under one form or both, you receive whole and entire the Body and Blood of Christ. This is clearly taught by St. Paul in the 11th chapter of the First Epistle to the Corinthians, where he says: "Whoever shall eat this Bread or drink the chalice of the Lord unworthily, shall be guilty of the Body and Blood of the Lord."

How could a person eating that bread unworthily be guilty of the Body and Blood of the Lord, unless the Body and Blood of the Lord were there under the form of bread, and entire under the form of bread, as well as under the form of wine, the practice of the Catholic Church of giving Holy Communion under one form is reasonable.

Good Christians frequently receive their Lord and their God in Holy Communion. He inspires them with feelings of love, gratitude and adoration. He reminds them to think frequently of their Creator—to give Him their first thoughts in the morning and their last in the evening. He gives them strength to restrain their guilty passions.

Holy Communion is the seed of immortality. "He that eateth this bread shall live forever."

Confirmation.

"Then they laid their hands upon them, and received the Holy Ghost" (Acts viii, 17). Before the coming of the Holy Ghost on Pentecost, the apostles were weak and vacillating. One of them betrayed his Master for thirty pieces of silver; another—the Prince of the Apostles—he whom Christ afterwards made head of His Church—thrice denied his Lord and his God. After the descent of the Holy Ghost, what a change! They who before had been as timid as the lamb, as changeable as the chameleon's hue, became firm as bold as the lion, as firm as Gibraltar's rock.

In a similar way does confirmation act on the receiver. Confirmation is that sacrament in which, by the imposition of the Bishop's hands, we receive the Holy Ghost to make us strong and perfect Christians and soldiers of Jesus Christ. It is the second in the order of the sacraments, because the early Christians were not immediately accustomed to receive it. In the 8th chapter of the Acts of the Apostles we find the first record of confirmation by the apostles. Here we are told that St. Peter and St. John confirmed the Samaritans who had been baptized by Philip. "They prayed for them that they might receive the Holy Ghost. . . . Then they laid their hands upon them, and they received the Holy Ghost." In a similar way does the Bishop, the successor of the apostles, administer confirmation. He turns toward those to be confirmed and says: "May the Holy Ghost come down upon you and the power of the Most High keep you from sin." Then he extends his hands over them and prays that they may receive the Holy Ghost.

In the 6th verse of the 19th chapter of the Acts of the sacred writer, after telling about the baptism of the disciples at Ephesus, adds: "And when Paul had laid his hands upon them the Holy Ghost came on them." In the 6th chapter of the Epistle to the Hebrews St. Paul mentions confirmation, the laying on of hands, with baptism and penance, as among the principal practices of Christianity.

The sacrament of Confirmation has been administered to the faithful of every age from the time of Christ until the present. We learn this from the fathers and writers of the various ages. Among them St. Clement says: "All must make haste to be confirmed by a Bishop, and receive the sevenfold grace of the Holy Ghost." The practice of administering confirmation is founded on tradition, then, as well as on Scripture. Is it not reasonable to believe that, to practise which the Christian Church of every age believed and practised?

The apostles of Christ administered confirmation by praying that the faithful may receive the Holy Ghost and laying their hands upon them. The successors of the apostles do likewise. Who will say that this practice is not reasonable? Baptism gives spiritual life; confirmation increases it. Baptism makes persons children of God; confirmation strengthens them, causes them to grow, and makes them strong men and soldiers of Jesus Christ.

All the morality of life is implied in the sacrament of Confirmation. It strengthens man, gives him courage to confess God; and as sin is the denial of God, whoever has courage to confess God, will practice virtue.

BACKWOODS PROTESTANT CRE-DULITY.

The New York Times does not observe any *raison d'être* for the A. P. A. Yet there is a reason for it. The Times says: "The American Protective Association does not occupy so broad a field as the old Native American Party, since it appeals only to the Protestant and not to the native prejudice. * * * There is no chance of life for such an organization, and it is not likely to frighten any but very feeble-minded politicians. * * * At present there is really no question between Catholics and Protestants that can fairly be called or that can properly be made a political question. Wherefore the American Protective Association appears to be an absurd and belated organization of persons who are not familiar with current news."

The Protestant rural pulpit is the A. P. A. *ans et origo*. Persistent non-Popery preaching year in and year out cultivates the temper which finds expression in A. P. A. Aism. The rural minister is not usually a man of breadth or education. His force is in strong language rather than in truth and Christianity. Romanism is one of the devils he must fight, and it occupies a place no higher than Rum and no less hateful. Burchard's "Rum, Romanism and Rebellion" expressed the diabolical trinity of the backwoods Protestant mind. The credulity and superstition prevailing among certain elements of our population are made patently evident by the bogus Papal encyclical now being circulated by A. P. A. (Protestant) papers. The Pope is represented as proclaiming to the Catholics that "on or about the feast of Ignatius Loyola, in the year of our Lord 1893, it will be the duty of the faithful to exterminate all heretics found within the jurisdiction of the United States of America."

The A. P. A. press and the A. P. A. leaders in circulating so absurd a document may seem to be doing a silly and harmless thing. But they know the ignorance and the credulity of the rural Protestant masses better than we do. And this is their estimate of the intelligence of their co-religionists. Substantially they act on the theory that no story about the Catholics is too absurd or too unlikely to be rejected by the element of Protestants whom they are leading. The stories fabricated about Catholic aims secreted in the cellars of cathedrals are further indications of the credulity of those in the A. P. A. movement.

Our remark is that the rural and village Protestant pulpit, instead of educating and refining a large portion of Protestant population, has tended to make them the most credulous and easily misled element in the nation. They are in that frame of mind that the spiritualists and medium fakers may count on a rich and inexhaustible harvest for many years to come. — Milwaukee Citizen.

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La Grippe

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