

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 enthronement upon the elevated plane of rational 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 the home of the angels. The founder of a human religion, dependent in its extension upon human sympathies and aids, would never have dared basing his moral code upon the taking of the Cross and the nailing to it of all one's consciences. So zealous was Christ for social purity that He wreathed His own personality in its most translucent 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 and noble is the teaching of Christ 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 indissolubility. And with divine jealousy He guards the divine rights of marriage, forbidding, under penalties of supernatural immixture away from its hearthstone, and in his purgatory into 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 woman. In pre-Christian religions and civilizations woman was the servant, without honor or rights, 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 womanhood, and 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 bare room or the house of sin, and with the degradation of woman civilization perishes.

Overstrenuous 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 discursive and public movements. On the other hand, impurity is pitch; the purest tongues speaking of it are 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 is often timid and retiring. The need of the hour is armed, solidly virtuous.

See the wives 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 immodest 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 flout their wickedness before the public gaze; orgies born of demagogue fancies occur in public halls. Sin set itself up as a profession under shadowy names, through which the purpose is easily reached and advertised itself through the columns of our newspapers. Base men and women go drunk 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 laborers 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 prosecute before the tribunals of the land the vendors of obscene literature and imagery; the noble-hearted women, 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 need particular attention from us. The sale and distribution of immoral literature is working immense harm. I do not mean by immoral literature books which are ostensibly and thoroughly obscene; the public eye shrinks from those. I mean the immoral novel, the weekly paper, which in its stories and descriptions of society panders to passion. The news companies dealing in such publications ought to be put under a severe boycott and persistently denounced by the public. All due efforts should be made to bring before the bar of public justice and young or old, who betray and ruin innocent girls. For the infamous procurer no penalty can be imagined too heavy. It is a terrible crime 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 with disdain 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 peril that hangs over so many young girls who are under our eyes entrapped and sold into the service of sin, or who are regrettably 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.

What special line of thought and methods the deliberations and the resolutions of the congress shall follow it is not my province to indicate. The united wisdom of the members shall decide those points. All methods, in themselves legitimate, shall be welcomed by me and shall receive my heartiest co-operation. When a giant evil stalks through the land I call for allies from all directions, whatever be their peculiar arms or whatever their peculiar organization. Each and every one of them shall do something to weaken and repel the enemy, and this is the end we are seeking. I have said that I invoke the energies of men and women. I now say I invoke the energies of people of all forms of Christian belief, and of people who if not Christians have yet to heart natural morals and good citizenship. It is useless to hope in our present conditions that public opinion can be affected and public dangers repulsed if we do not bring together as citizens all our forces and act as one people, independently of church organizations or other limited influences.

FIVE-MINUTE SERMONS.

Fifth Sunday after Pentecost.

FEAST OF SS. PETER AND PAUL.

To-day, my brethren, Holy Church celebrates the Feast of SS. Peter and Paul, the other the prince of the Apostles, the other the great teacher of the Gentiles. Their glorious martyrdom took place the same day in the imperial city of Rome. A glorious victory indeed was their death, one being crucified, head downwards, the other beheaded, sealing thus with their blood that invincible faith in our Lord and in His religion which has made them fit to be corner-stones of His spiritual temple. Besides their faith, they were most distinguished for confidence in God. The two virtues, faith and hope, of course, blended together in their souls, borrowed from each other, and in the fire of heavenly love were melted into one. Yet confidence in God, or the virtue of hope, was the very impulse that set them forth to preach, gave them their gift of miracles, and led them out at last with the deepest joy to offer up the sacrifice of their lives.

And it was by such heroic trust in God that our holy Church was founded. The beginnings of the true religion may be summed up by saying that God sent out men who were willing to stake their lives upon His fidelity to His promises. The soil on which our Saviour planted the true vine was watered by the blood of martyrs. The Ebrevis speaks of the blood of our two great Apostles as the purple robe of immortal Rome. And their virtue of implicit, instinctive confidence in God's love for us and for His Church is the spiritual garment every Christian puts on when he is made a member of Christ.

Looking across all those centuries, my brethren, and contemplating the martyrdom of SS. Peter and Paul, our hearts should be strengthened. What are the trials of the Church now compared to the very beginning? We lament, indeed, that St. Paul's successor is a captive in his own house, and also that in many regions of the world the true faith of the Apostles has to struggle for its very life. Yet the struggles of the Church are now those of a giant, are against a world in great part doubtful of its own cause—struggles which make us only the more evidently pleasing to God, as they are gradually forcing us to strip ourselves of every human help and practise the Apostolic virtue of trust in God alone. Some upon horses and some upon chariots, but we call upon the name of the Lord. Oh! when we come to realize that the welfare of the Church is not in numbers, or in fine buildings, or in the wealth and power of Catholics, but only and entirely in the practice of the virtues of our religion, we shall not have long to wait for the triumph of the truth. When the vast world-power that we call the Catholic religion was (seemingly) but the frantic experiment of a handful of men, just then it won its noblest victories. Heathenism could not be voted down, nor fought down; nor did God send earthquakes and floods to cleanse the earth of its foulness. The men who fought were penetrated with the conviction that the Maker and Governor of mankind was their Lord, and that Jesus Christ, His Son, would never swerve from His pledged word.

Such, then, brethren, is the virtue I bid you learn from the example of SS. Peter and Paul—confidence in God. Learn that and it will teach you all. How the value of prayer is shown forth by this virtue; how the practice of patience is commended; how the purely spiritual side of religion is brought forward by trust in God!

As a blood-purifier, the most eminent physicians prescribe Ayer's Sarsaparilla. Is it the most powerful combination of vegetable alternatives ever offered to the public. As a spring and family medicine, it may be freely used by old and young alike.

There are so many cough medicines in the market, that it is so common to try a bottle, or any other of the kind, without a cough, a cold or any other ailment of the throat or lungs, we would try Ayer's Sarsaparilla. Those who have used it think it is far ahead of all other preparations recommended for such complaints. The little folks like it as it is as pleasant as syrup.

Are your corns harder to remove than those that others have had? Have they not had the same kind? Have they not been cured by using Holloway's Corn Cure? Try a bottle. Do not delay in getting relief for the little folks. Mother Graves' Worm Exterminator is a pleasant and sure cure. If you love your child why do you let it suffer when a remedy is so near at hand?

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., 59.)

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 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?

Since Jesus Christ is whole 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.

IV.

"Then they laid their hands upon them, and they 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 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 accustomed to receive it immediately after baptism.

In the 8th chapter of the Acts of the Apostles we find the first recorded instance of the administering 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."

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Chills and Fever, Malaria, etc., are promptly driven off by Hood's Sarsaparilla. Quinine Wine, the potent invigorating tonic, is no other Sarsaparilla can produce from actual cures such wonderful statements of relief to human suffering as Hood's Sarsaparilla.

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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.

TO BE CONTINUED.

BACKWOODS PROTESTANT CREDULITY.

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. *son of oriole*. Persistent no-Popery preaching year in and year out cultivates the temper which finds expression in A. P. 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.—*Montreal Citizen*.

Experience has Proved it. A triumph in medicine was attained when experience proved that Scott's Emulsion would not only stop the progress of Pulmonary Consumption, but by its continued use health and vigor could be fully restored.

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CHILLS AND FEVER, MALARIA, etc., are promptly driven off by Hood's Sarsaparilla. Quinine Wine, the potent invigorating tonic, is no other Sarsaparilla can produce from actual cures such wonderful statements of relief to human suffering as Hood's Sarsaparilla.

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For Bronchitis

"I never realized the good of a medicine so much as I have in the last few months, during which time I have been so much afflicted with bronchitis, and I have been so much afflicted with it, that I have been unable to do my usual work. I have tried many remedies, but without success. I began the use of Ayer's Cherry Pectoral, and the effect has been marvelous. A single dose relieved me of choking, and securing a good night's rest. I am now feeling much better, and I am sure that the effect would be so rapid."—W. H. Williams, Cook City, N. Dak.

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"Last Spring I was taken down with La Grippe. At times I was completely prostrated, and so difficult was my breathing that my breath seemed as if it were in a cage. I procured a bottle of Ayer's Cherry Pectoral, and after taking four bottles, was thoroughly cured. I can confidently recommend this medicine."—Frank Williams, Cook City, N. Dak.

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AYER'S Hair Vigor. Prevents hair from falling out. "A number of years ago, by the recommendation of a friend, I began using Ayer's Hair Vigor to stop the hair falling out and prevent its turning gray. The first effects were most satisfactory. Occasional applications since have kept my hair thick and of a natural color."—H. E. Basham, McKinney, Texas.

AYER'S Hair Vigor. Restores hair after fevers. "Over a year ago I had a severe fever, and when I recovered my hair had fallen out, and what little remained turned gray. I tried various remedies, but without success. At last I used Ayer's Hair Vigor, and my hair is growing rapidly and is now its original color."—Mrs. A. Dighton, Mass.

AYER'S Hair Vigor