





JUNE 24, 1938.

CONSISTENCY.

So far as we can learn from their history, the early Christians were not given to worry over the "Bible question." It may be that other things kept them busy...

over these and other troublesome questions, which were swept aside in the ardor of reform, it is remarkable that cooler heads did not see what natural results would follow.

History has answered the question plainly. The movement which began by exalting the Scriptures has ended by tearing them to shreds.

What better chance to complete the Scriptures than that Pentecost morning, which not only filled them with the Divine Spirit, but gave them a power of speech which all the peoples of earth could understand?

Through no exact date had been announced in the Bible for the "consummation of the world" an impression sprang up early in the sixteenth century that Christ had ceased to be with the Church, or what amounted to the same thing, that the Church had ceased to be the "body of Christ."

Here at last, after a standstill of fifteen hundred years, was something like advance! And if the advances had appealed to some new principle or supported their claims with a fresh revelation they might have had logic at least on their side.

Since we must have a "judiciary" in matters of faith, we prefer to accept in that which alone, in the face of all human variations, has asserted its right to judge.

A startling amount of naive confidence in the traditional Church must also have been required to make the new apostles accept from her hands the Scriptures to which they appealed.

"TRUE AMERICANISM."

Father Sherman's Eloquent Address Against Alien Societies.

Rev. Father Sherman, S. J., spoke on "True Americanism" at Exposition Hall, Omaha, on Monday evening.

The right of religious liberty is one of the principles that made this glorious nation. It is not true Americanism to seek to trample upon the religious rights of our fellow citizens.

Among other things, Father Sherman said: "The right of religious liberty is one of the principles that made this glorious nation. It is not true Americanism to seek to trample upon the religious rights of our fellow citizens."

Patrick Henry and the forty men who framed the constitution, which was purchased by the blood of the revolution—believed in open discussion on that sacred subject.

These zealous assassins of truth, these products of secret organizations that are anti-American in sentiment and principle, falsely prate that the Catholics are seeking to unite State and Church.

Dean Swift once said that if you want to get an idea into an Orangeman's head you first should get an auger and bore a hole in his cranium and then drive the idea in.

If the same fate is in store for others who imitate Dr. Briggs, the wisest thing a candidate for orders can do is to ascertain before taking his ordination how low the standards of the Church allow him to go in his exercise of private judgment.

Minard's Liniment cures in Grippe.

an orange blossom in his hat and jumps in front of an express train that is going sixty miles an hour in the hope of stopping it. (Laughter).

General Stanton's idea of fighting was to get his enemy on the run, then stick a bayonet in him and keep him on the run.

Every man, one and all, who belongs to the secret organization that seeks to tear away constitutional rights is a traitor.

Professes the Republican Faith. "I could take from my quiver many more arrows barbed with silver that would reach your hearts and disprove this silly assertion that Roman Catholics were not loyal Americans."

Now for the personal of these political nonentities, these Hessians, who attack us. It is composed of all kinds of ingredients.

By a strange dispensation of God a soldier's son is a Catholic priest. (Loud applause.) He stands before you with a sword of truth to-night, ready to fight for the rights of every man, be he Jew or Gentile.

I have a plan of treatment for these Hessians. I move that the Government give them a reservation and fence it in with a red fence, and let the red-coated soldiers go guard duty on top of the fence.

Let them adopt Washington Irving's "Knickerbockers" at their Bible. (Laughter.) The word "Catholic" should be prohibited in conversation, and they should be left to their own isolation where they cannot poison the public mind.

Father Sherman concluded his lecture by reading from the "private work" ritual of the Junior Order of United American Mechanics, and proceeded to pour hot shot into that order.

Angels of Charity.

Rev. Dr. Howard Henderson, a prominent Protestant minister and journalist of Cincinnati, paid the following beautiful tribute to the Sisters of Charity in the Cincinnati Post of October 14th: "It is said that when the cholera visited Florence, a bevy of beautiful girls volunteered to nurse the sick, soothe the dying and comfort the bereaved. Unattended, and wearing only a simple badge, betokening their mission of mercy, they threaded the narrow streets and alleys in search of the afflicted, and passed through crowds of ruffians unmolested. What was their protection? Not that the city was hung in weeds, not that every house had its sufferer and many its dead—when death had held high carnival—when death was abroad like the angel of doom that destroyed Sennacherib and his host; hearse have run mad races to funerals, and reckless and dissipated youth cast dice on their father's coffin and rattled off a clog dance on their mother's tombstone. Their shield was their mother's tombstone. The rude soldiers of the Crimea kissed the shadow of Florence Nightingale on the wall. A raving maniac, listening to the silvery voice of Elizabeth Fry, fancied that he heard the converse of angels."

Why is the Roman Catholic Church strong? Is it because of her magnificent cathedrals and mighty ministers, or her Georgian chants and sacred scriptures and pictures, or her sublime Latin liturgy? Nay, nay! Her greatest power is in her charity, and she is impregnable while she continues to multiply her benevolent institutions, and so long as her sweet-faced and gentle-hearted Sisters of Charity smooth the pillows of suffering and smooth the brows of the anguished and take to their ward the orphans that otherwise would be left to struggle unaided and alone.

Brothers of mercy give ears to the deaf, eyes to the blind, limbs to the lame, and hope to the despairing. Protestantism is learning that to rival her power it must emulate her love, multiply her colleges and hospitals, and make common such philanthropists as Howard and Oberlin and Wilberforce. One cannot contemplate the possibility of a cholera epidemic without calling before the mind visions of that which brighten the scene of desolation, and like a rainbow born of storm lending to the war as elements a beauty born of heaven. God bless the Sisters of Charity! God bless the Deaconesses!—Antigonish Casket.

Are You Nervous. Are you all tired out; do you have that feeling or sick headache? You can be relieved of all these systems by taking Hood's Sarsaparilla, which gives nerve, mental and bodily strength and thoroughly purifies the blood.

Parents Must Have Rest. A President of one of our Colleges says: "We spent many sleepless nights in consequence of our children suffering from colds, but this never occurs now: We use Scott's Emulsion and it quickly removes pulmonary troubles."

Dr. Parmentier's Pills. Many persons suffer excruciating agony after partaking of a hearty dinner. The food partaken of is like a ball of lead upon the stomach, and instead of being a healthy nutriment, it becomes a poison to the system.

Mrs. M. Stephens, of Albany, N. Y., writes us as follows: "My stomach was so weak that I could not eat anything sour or very sweet, even fruit at tea-time would cause heartburn, fullness or oppression of the chest, and short breath, restlessness during sleep, and I would often dread to go to sleep. With the use of Northrop & Lyman's Vegetable Pills and Compound, the food partaken of is healthy nutriment. They are just the medicine to take if troubled with indigestion or Dyspepsia."

Tariff Reform. Tariff Reform is in the air. The praise of B. B. B. are also heard everywhere. No medicine cures all diseases of the stomach, liver, bowels and blood so rapidly and so surely as Burdock Blood Bitters.



Miss Lettie Huntley is the sister of Mr. W. S. Huntley of Corland, N. Y., a well known carpenter and builder. Her frank statement below gives only the absolute truth concerning her illness and marvelous recovery by the aid of Hood's Sarsaparilla. She says: "C. L. Hood & Co., Lowell, Mass. Dear Sir: Twelve years ago I began to have hemorrhages and four years ago became so low that the physicians told me there was no hope and I should soon die. I could not be moved from my bed. Under my feet were napkins continually redolent with blood from my continually bleeding hemorrhoids. The doctors advised me to take Hood's Sarsaparilla. At that time my mother said she wanted to make one more trial, and asked if I would take Hood's Sarsaparilla. I told her it would be worth a try. I began to feel better. In a few days the bleeding began to subside. I began to feel a little stronger. In two weeks I was able to sit up a few minutes every day. In a month I could walk across the room. One day I asked what they were to have for dinner, and said I wanted something hearty. My mother was so happy she cried. It was the highest joy I had ever known. I was now as well as ever in my life. It is now four years since I recovered, and I have not had a day's sickness since, nor any hemorrhages. I never had a headache since. I know good food on breaded knees it was I. I know, unquestionably saved my life."

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First Time I Had Felt Hungry for Two Years I slept on with Hood's Sarsaparilla and in six months was as well as ever in my life. It is now four years since I recovered, and I have not had a day's sickness since, nor any hemorrhages. I never had a headache since. I know good food on breaded knees it was I. I know, unquestionably saved my life."

Hood's Sarsaparilla Has done for her is worthy of the highest commendation. Hood's Pills cure Liver Ills.

STAMINAL A FOOD AND A TONIC. The Vital Principles OF BEEF & WHEAT WITH—HYPOPHOSPHITES.

STAMINAL PUT UP BY The Johnston Fluid Beef Co. MONTREAL. THE LARGEST ESTABLISHED MANUFACTURING CHURCH BELLS & PEALS.

THE KEY TO HEALTH. BURDOCK BLOOD BITTERS. Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and food humors of the secretion, at the same time correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

STAINED GLASS BRILLIANT CUT, BEVELLED, SILVERED, BENT, PLATE & G. McCAVSTAN'S

COOK'S FRIEND BAKING POWDER. One of the most instructive and useful pamphlets extant is the lecture of Father Damen, S. J. They comprise four of the most celebrated ones delivered by that renowned Jesuit Father, the Rev. Father Damen, S. J., at the Real Church of St. Ignace, and "The Real Church of St. Ignace," and "The Real Church of St. Ignace," and "The Real Church of St. Ignace," and "The Real Church of St. Ignace."

BOYS If you are intelligent and energetic enough to make prompt returns, address J. J. HAZELTON, Guelph, Ont.

The Catholic Record.

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OFFICIAL.

The annual retreat of the clergy of the diocese of London will begin at Assumption College, Sandwich, Ont., on the evening of July 10, and not of July 3, as had been announced.

THE CHURCH AND THE FRENCH REPUBLIC.

There are every day new evidences that the cause of religion, which has now been persecuted for more than twenty years in France, is on the eve of a great triumph.

Mons. Constans is certainly not a Catholic of the most fervent kind, but it seems he is after all a Catholic at heart, though he has hitherto made his religion a secondary consideration to his political party.

Considering that for over twenty years, or ever since the Republic was established in France, the leaders of the Republican party have shown themselves hostile to religion, and have legislated constantly against the Church, it is no wonder that sincere Catholics have looked upon the Republic itself with suspicion.

The late Cardinal Lavergne earnestly seconded the Pope's advice, but there were high ecclesiastical dignitaries who regarded the Holy Father's policy as a mistake.

The Holy Father, however, always far-seeing, did not cease to urge his views. With the Church all forms of Government are acceptable which are well administered.

The Pope's course has had another good effect, which, though not its direct purpose, will nevertheless have a great influence in reconciling the leaders of the Republican party to the Church.

This is made evident by the speech of M. Constans, delivered before the Republican Club of Toulouse, in which he declared in favor of granting complete liberty of conscience, adding that he welcomes the Catholics to the Republic.

can side in the politics of the country. He said:

"I am in favor of absolute liberty of conscience. I recognize that Catholics in following the advice of Leo XIII. are strengthening the Republic, and I would wipe out all causes for grievance tending to create inequalities or arouse heartburnings.

With the Catholics of France taking a new interest in the political struggles of the country, and using their strength for the consolidation of the of the Republican form of Government, they cannot but have a powerful influence on future legislation.

Before it can be said that religious toleration exists in France the schools taught by Christian Brothers and Sisters of various religious orders must be recognized by the State, and religious education must be introduced once more as part of the educational programme.

The condition of things arising out of the laws which have been passed on these subjects is not as bad as might have been expected, owing to the fact that the religious order have exhibited so much zeal in the face of prohibitory legislation.

In addition to all this, the Catholics—who formerly seemed to be apathetic and discouraged from the fact that the Freemasons and Infidels, by their active interference in all political movements, had secured the reigns of power in all departments of Government—are now taking a decided interest in the doings of their rulers.

DR. BRIGGS.

"A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him, went away, leaving him half dead."

Dr. Briggs must, as he heard his condemnation, have thought of that historic voyage. Going quietly down to the great region of free thought, he is attacked, and found but few charitable Samaritans to bind up his wounds.

power has the Presbyterian body to restrain its adherents from straying into forbidden paths? What right has it to curb the thoughts of her offspring and point out the truth that must be accepted without a remonstrance?

We repudiate the professor's doctrine, but we cannot help seeing in his position, the logical outcome of Protestantism. It, as a writer remarks, is in the presence of Rationalism like an iceberg gradually melting before the sun.

The recent controversy has had a very depressing effect upon Presbyterianism. It is a sign that its members are beginning to reason for themselves and that the old landmarks will in a short time be submerged beneath the tide of public criticism.

SLANDERING RELIGIOUS ORDERS.

"How revolting is it to hear such calumnies against our Catholic neighbors," said a Protestant the other day. He was not in sympathy with the methods adopted by some divines in our midst, for the purpose of propagating the gospel of "Glory to God in the highest and peace on earth to men of good will."

The nuns whom she vilifies are proving themselves, by the ministrations of mercy in the hospital, by the works of charity among the poor and by their incessant labor in the cause of education, to be worthy of the respect of every Canadian, irrespective of creed.

They are] entitled to the honor that every man of clean living pays a true woman.

A Religious leads a life incomprehensible to the world. It cannot understand that renunciation of self demanded of all who give themselves to the service of Christ.

They will be persecuted, but persecution is to them what the rain and sun are to the flowers of the field. If earnest and intent upon the glory of God they will always succeed, despite the lectures of the Margaret Shepherd stripe and the ministers who are devoid of every manly feeling.

THE SOCIETY OF JESUS.

The secession of Count Paul von Hinstroch from the Jesuit order is agitating the minds of certain writers who do not hesitate to repeat the oft-repeated calumnies against the Society of Jesus.

THE SOCIETY OF JESUS.

We called attention last week to a statement of Mr. Dalton McCarthy in his speech at St. Thomas to the effect that the French—meaning the French-Canadians—have not "equal rights with us (British Canadians) in this Dominion."

In his Woodstock speech he further declared that if the people of Quebec are successful in their endeavors to protect the Manitoba Catholic minority, "more would be done towards the destruction of the British North America Act than if twenty Governments had been defeated."

It was not absolutely necessary that such an avowal should be openly made. Mr. McCarthy's intentions could be read in his every speech; but as he was the originator of the defunct "Equal Rights" movement, some persons might have been attracted to his party under the delusive belief that they were really the friends of equal liberty for all British subjects.

individuality. The traditions of the family of which he is a member should have induced him to pursue a course more consistent with its honorable fame.

And yet the Society of Jesus needs no vindication. Its past history, gemmed with deeds of heroism and of unwearied endeavor for the temporal and spiritual advancement of mankind, commends itself to the praise and admiration of impartial men.

Our own age beholds the sons of Ignatius true to the spirit of their saintly founder; and we could mention many a tribute from distinguished lips to their learning and self-sacrificing devotion.

They have been accused of "moral corruption;" and Voltaire, their most bitter enemy, does not hesitate to declare that the charge astonishes him, because for seven years he saw them leading a most laborious and frugal life, and that this fact could be attested by thousands of men who had been pupils beside him.

They have been persecuted, "but because they did not fear to die they live." They numbered but ten at the time of the Bull of their institution, and to-day they are in every part of the globe.

A TREASONABLE DESIGN.

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It will now be known that it is the avowed purpose of the McCarthyites to upset the order established by the Parliament of Great Britain at the cession of Canada to granting to the French population all the rights and liberties of British subjects, it being

understood, of course, that they would be as faithful and loyal to the British throne as other races.

The French-Canadians have observed faithfully their part of the compact, and on many occasions sealed it with their blood.

When the other British colonies of America declared their independence, the French-Canadians were invited to cast in their lot with them; but they refused, and by this refusal saved the whole of British America to Great Britain.

This is, of course, a breach of the original compact, and the pretext is a very shallow one. We are well aware that the object of attack is really not so much the race as the creed of our French-Canadian brethren.

We do not for a moment believe that the Protestants of Canada will as a body second Mr. McCarthy's views, and we do not desire to see the political parties of Canada formed on religious lines. There must be mutual toleration if we desire the prosperity of the country in which we live; but for this very reason Mr. McCarthy's efforts to create religious dissensions must be defeated.

We have seen that Mr. McCarthy's party are ready to destroy the British North America Act if their designs cannot be otherwise accomplished. To this we may well reply that we too would sooner see that Act shattered than permit the accomplishment of such designs; so the threat can have no terrors for us.

It is interesting to notice that at the very time while Mr. McCarthy is thus laboring for the breaking up of Confederation, the New York Sun is agitating for the annexation of Canada, and more especially of Quebec, to the United States.

It is pointed out in a recent issue that the only way in which Quebec can relieve herself of the constant menaces which Ontario is making against her liberties is by throwing in her lot with the United States.

It is now certain that in the United States there are nearly a million French-Canadians, of whom one-half are in the New England States, close by the Province of Quebec.

The Sun advises these French-Canadians to set before their compatriots still living in Canada the advantages of political union with the United States. It points out that under the Federal Constitution each State is at liberty to make its own laws in regard to education and religion; so that Quebec would not, as a State, be subject to that interference in her domestic concerns with which she is constantly threatened from Ontario.

place for the general public to consider whether the real designs of fanatics, who are endeavoring to discord in Canada, are not to such a disgust with the present of affairs in Canada as will first up the Canadian union, and bring it about that some Province will start the movement of annexation, in the hope that pulse thus given, weakening the Provinces, will cause them nothing else than to save them the debility of isolation, to strength by following the example.

It will be remembered that now the Toronto Mail, under editorial management of Edward Farrer and Goldwin Pursued precisely this course, creating dissension, when it suddenly discovered that ultimate object was beyond exactly what we have indicated.

THE CANADIAN GENERAL ASSEMBLY.

The General Assembly of the Presbyterian Church of Canada in session at Brantford, Ont.: at the denomination is not so numerous as its sister Churches of the United States, the Assembly denominated a gathering which probably in proportion to its more talent and less tenet Rationalism than the similar gathering which met recently in W. representing the Presbyterian of the United States.

We may here remark that bodies, though both called Presbyterian, are entirely distinct each other: as much so as both from the Church of England and the Methodists. There is no authority having control over and the only thing which species of fellow feeling binds is the fact that up to the present they have both retained the fession of Faith which was the Commissioners from England and Scotland, who at Westminster in 1643 to a common Presbyterian faith held in the three kingdoms.

The Presbyterian Church adhered to this Confession of Faith, and its remarkable tenacity down to day; but it is worthy of notice though the English sect Church was the one most presented on the Asser adopted it, the English Presbyterian have been the first to reject it, as behind the present adopt a new one which is more lax, and permit members more liberty of English Presbyterians, have adopted a shorter definite creed.

We have before now several times that the number of having national churches is a creed; and notwithstanding Presbyterianism has been tenacious to retain one creed in branches, the divergence made considerable advantage, the English have now a re-Those of the United States vision under consideration of Canada, though not question professedly union, have practically a creed, notably by the the ministry of a minister the express doctrine of that such marriages a the law of God, marriage.

The Canadian Assembly with an address by Rev. the retiring Moderator. We have often differ strongly from numerous attacks on but in the present in- cidedly approve of the of his address, because not approve of Presby- whole, we are glad to maintain the funda-

ment of the British North America Act if their designs cannot be otherwise accomplished. To this we may well reply that we too would sooner see that Act shattered than permit the accomplishment of such designs; so the threat can have no terrors for us.

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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 entanglements 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 nailing to it of all one's consciousness. 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 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 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 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 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 heatombs 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 earnest, soldierly virtue. 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 infrequently 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 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 procresses 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 paths of society speak and work for purity; brave men, like Anthony Comstock, who proscenically defend the tribunals of the land and 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 be of special importance. 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. All due efforts should be made to bring before the bar of public justice and before the courts, 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 as if she were a beggar, and the good 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 polluted hands from 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.

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 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.

"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 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 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."

In a similar way does the Bishop, the successor of the apostles, administer confirmation at the present day. First, 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 he 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 that 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.

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. *à fons et origo*. 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.—*Milwaukee Citizen*.

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