

## PRACTICAL CHRISTIANITY.

PAPER BY ARCHBISHOP IRELAND.

Archbishop Ireland and the Rev. John M. Cleary represented the Catholics at the opening of the Congress on Social Purity in Chicago. On the request of President Binney, Archbishop Ireland opened the proceedings with prayer and made an address, during the course of which he said:

The highest evidence of civilization in a people and of their practical Christianity is social purity. Civilization is the freedom of the human being from animalism and his enthronement upon the elevated plane of rational life. The strongest hold which animalism has upon the races 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 base his moral code upon the taking of the cross and the nailing to it of all one's concupiscences. 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 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 passion. What else could she 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 harem or the house of sin, and with the degradation of woman civilization perishes.

As is the dignity, the importance of social purity, so is the value of work given to preserve and defend it. There is room for this work. I have told the Christian ideal, I could tell at length the blessed fruits produced by it in our days and country, as whenever and wherever the truths of the Christian religion are preached. But my purpose at the present moment is to show the obstacles social purity must contend with in the widening out of its reign and in extending its blessedness upon souls.

See the wiles and activeness and open warfare of impurity. The popular literature of the day is largely subservient to it. Novels exhaling its Stygian stench, vulgar 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 the 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 pandurer to lowest passions.

Cultured society, unconsciously perhaps, but not less effectively, serves the interests of vice by its immodest fashions in dances and in female 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. Temptor to sin promenade unmolested our streets, homes of iniquity flaunt their wickedness before the public gaze; orgies born of demoniac fancies occur in public halls with the avowed connivance of the police. Sin sets itself up as a profession under shadowy names, through which the purpose is easily read, and advertises 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.

Laws protect sin. The child of 12 or 14 years in many places is presumed to be of sufficient age to barter away her innocence, and her seducer cannot be convicted of crime. There are States in the country where the violation of a woman is no violation of law, if her color is not Caucasian white. The impudence of vice attempts to go farther, and demands that infamy be licensed by law, that women be stamped with the badge of professional vice, and that the partner in iniquity be protected by the law of the land, and be secured by legal requests from the diseases to which criminal indulgence might otherwise expose them. Nor in the enumeration of sin's agencies must I overlook the prostitution of medical science in the service of passion, holding out to woman, unmarried or married, the promise to free her from the fruit of the womb, nor that of the legal profession in obtaining, under flimsiest pretences, divorces, and destroying the sacredness of pure family life.

In the war which I would have waged in defense of social purity I address my most earnest appeal to women. In the spread of immorality woman suffers more than man she is 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 regularly 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 lines of thought and methods the deliberations and 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 will 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 all 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 danger 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.

## Ottawa University.

The following is a list of the Degrees conferred by the Chancellor and Senate of the Ottawa University:

The degree of Licentiate in Theology was conferred on Rev. Thomas Murphy, O.M.I. The degree of Bachelor of Theology was conferred on Gustave Simonin, O.M.I. and Telesphore Campeau, O.M.I.

The degree of Doctor of Laws was conferred on the Hon. Justice Elzear Taschereau, Ottawa, Ont., and Very Rev. E. MoD. Dawson, V.G.

The degree of LL.B. ad eundem gradum was conferred on L. D. Beck.

The degree of Licentiate of Philosophy was conferred on Patrick Cullen, B. Ph., Albert Newman, B. Ph., Louis J. Beaupre, O. M. I., B. Ph., John Duffy, O. M. I., B. Ph.

The degree of Bachelor of Philosophy was conferred on Thomas A. White, Francis J. McDougal, James Murphy, C. J. Sloan, O. M. I., Joseph U. Vincent.

The degree of Master of Arts was conferred on Mgr. Ricard, V.G., Aix, France.

The degree of Bachelor of Arts was conferred on Patrick Cullen, Hugh J. Canning, John P. Smith, Albert Newman, Francis J. McDougal, Thomas A. White, John J. Meagher, Fred. F. Owens, Isalah French, Leon C. Raymond, Walter E. Cavanagh.

Patrick Cullen obtained first-class honours in mathematics.

The following have successfully passed their intermediate examinations: Messrs. Cornell, O'Boyle, J. O'Brien, A. Gagnon and Charles J. Mea.

Those having this year passed their matriculation examinations are: Messrs. A. Belanger, Qilly (hon. in classics), McGarry, P. J. Clancy, E. O'Reilly (hon. in classics), W. Walsh, T. P. Fay. Honor in classics—J. M. Foley, G. Fitzgerald, T. J. Kaly, Thomas Frederick, Thos. Kelly, G. Prud'homme, F. M. Devins and L. Tighe.

Those having received commercial diplomas are: H. Peters, A. Belanger, H. Gosselin, J. Burgess, Albert Quesnel, C. Brophy, E. Corkery, P. Garneau, Alb. M. Donnell and H. O'Rourke.

## THE MEDALISTS.

The following having proved themselves worthy received medals:

Silver medal for religious instruction in English course—James Murphy.

Silver medal for religious instruction in French course—Leon Raymond.

University course, sixth form, silver medal presented by his Eminence Cardinal Zigllara, awarded to James Murphy.

Silver medal presented by his Excellency the Governor General, Earl of Derby, awarded to M. Powers.

Silver medalists in fifth form—E. Council, A. Gagnon and Wm. O'Boyle.

Fourth form, silver medal—John O'Brien.

Collegiate course, third form—Gold medal presented by Rev. Mr. Boucher, Haverhill, Mass., awarded to Mr. Thos. Fay, oblat junior.

Second form, division A., silver medal—E. Tessier; division B., silver medal, awarded to W. Kehoe.

First form, division A., silver medal—Presented by John McCabe, LL.D., awarded to Louis Simard, division B., silver medal awarded to W. Sullivan.

Commercial course, fourth grade, silver medal—Awarded to M. J. Belanger.

Bronze medal, third grade, for best average—Awarded to David Kearns.

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