THERE CAN BE NO TRUE MORAL-ITY WITHOUT FAITH.

ARCHEISHOP IRELAND ON THE LOOSE IDEAS REGARDING ESSENTIALS PREVA-LENT IN THIS AGE.

8

A strong and eloquent reiteration of A strong and eloquent reiteration of the divinity of Christ and the uncon-querable power of the Church which continues His work on earth, especially aimed at the modern spirit which would minimize both, was the notable dis-course delivered by Archbishop Ireland at the recent laying of the corner-stone of the Minneapolis pro-cathedral. The Archbishop of St. Paul, says the Cath-olic Universe, is not only a young septing perspective. olic Universe, is not only a young sept-uagarian who blithely undertakes the construction of two mammoth cathedrals at once, but he is an orator whose vigor-ous and luminous thought and clear and flowing periods the years seem only to

strengthen and deepen. Like most sections of a country which was explored by missionaries, the preaching of Christianity is closely associated with the earliest history of the territory in Archbishop Ireland's jurisdiction. The first white man to tread the soil of Minnesota was Father Louis Hennepin, a Franciscan, and his announcement to the Indians of the wilderness of the reign of Christ has been re-echoed ever since in the up-building of Christ's Church.

"Since the days of Hennepin much has been done to uproot from the earth the worship of Christ," said Archbishop Ireland, "to convince man that God did not incarnate Himself in the Saviour of Galilee, that He who for long centuries had been adored as the Son of God was only the son of man-man and nothing Has Christ receded before th foes of His divinity? Most assuredly not. God, as Creator, has indelibly impressed Himself upon nature, so that nothing can obliterate His footsteps, and so the Incarnate God, Christ, has indelibly impressed Himself upon the pages of human history, so that so long

as history speaks Christ is revealed. "The fact persists, durable and re-sistible as earth itself, that nineteen hundred years ago Jesus Christ lived, wrought and taught. He lived, the purest, the highest, the most perfect that earth ever knew, ever believed possible—rising in all the virtues of moral goodness to such all index above moral goodness to such altitudes above other children of men, that plainly a stream of moral grace, not sprung from earth, coursed through His soul. He taught as the wisest never taught, revealing the things of God and of the human soul, the things of the eternal revealing the things of Goa and of the human soul, the things of the eternal and the immortal, which sanctify man and uplift him to the throne of the Creator, so that, plainly, the light of Heaven shone through His mind; His Heaven shone through his mind; his wisdom was not of this world. He wrought miracles—crowning His other miracles with one which He put forth as the culminating evidence of the truth of His divine mission, His own resurrection from the

His own resurrection from the dead-miracles so plainly supernatural that the divine element in them is undeniable-miracles authenticated by history, according to its most severe written down by evewitnesses and contemporaries, given out to the whole world, Jew and gentile, as the compelling argument for belief, for obedience even unto death, an argument which won to His allegiance rich and poor; lettered and unlettered, prince and peasant, until the world, Jewish, Grecian and Roman, united in forming a new world of thought and moral action, Christendom.

"The solemn fact persists that, during nineteen hundred years, ever since Ing indicee was first beard in Galilee, Christ has lived and reigned in the world of men, and there, today, as yes-terday, lives and reignes. He has lived and reigned by the heavenly grazes poured through the power of His name, upon the moral and religious world, lifting humanity, so far as hu-manity' accepted Him, to heights to is the acce will a second Hist is a second heavily for the day. And if such His voice was first heard in Galilee, Christ has lived and reigned in the world, lifting humanity, so far as hu-manity! accepted Him, to heights to which heretofore it had never soared, to which, of his own self, it never could hope to soar. Look out upon the world of men, as it has been, as it is, and will you not declare that wher-ever the sun of heaven has shed brightest light, Christ was there, that there declares prevailed. Christ was which of his own self, it never could where darkness prevailed, Christ was absent, that just as in proportion to the degree in which Christ was present and that they lead, as over a straight road, into sensual gratifications, as the con-sequences of principles. If man is of animal origin, why shall he not obey the propensities of the animal? If there is was accepted by souls the divine effulgence was the more radiant, humanity was the more God-like. The highest civilization has even been the Christian -all the higher as it was the more Christian. The social organism that rose the nearest to the ideal in purity of no Supreme Being, watching him, why shall he not consider himself the sole legislator? If there is nothing for him morals, in justice and in charity, was that in which the religion of Christ pene-trated deeply into the souls of its memlegislator ? If there is nothing for him beyond earth, why not deem earth the only thing worth having and hurriedly grasp the morsel upon which he may lay his hand? Religious principles are at times resisted, and sin occurs even where Christ is acknowledged; but then it is in spite of principles, in spite of conscience, and recovery is not hope-less. And while some fall, the many obey the principles, and live as Christhe whole organism. Question your own selves : Is it not the fact that just so far as you identify yourselves with Christ in mind, in heart and in works. you rise in righteousness and moral grandeur, that just so far as you incline obey the principles, and live as Chris-tians, despite passion and temptation, to the base and the sinful, you are going away from Christ and from His Kingdom? away from Christ and from His Kingdom : And throughout this reign of Christ, yesterday and to-day, there runs, as its very web and woof, the teaching that Christ is divine, that He is the Son of and personal and social virtue prevails. "What is the life of man, whence its what is the fife of man, whence its true grandeur and peace, if righteous-ness does not prevail? And righteous-ness comes not from granite and marble, from railroad or factory, from counting God, very God, so that, if He were not really divine, it must be said that the best in the history and life of humanity best in the history and life of humanity is an illusion and the Creator has allowed that the highest moral triumphs of humanity be born, of a deception and to have enhanced this deception by their methods and send send send sender. ouse or museum, not even from library or lecture hall, from school or university if there discourse is only upon matter and the possibilities of matter, if there the human soul, in final adjudication, is told that its reliance is its own strength, own brightness and grandeur. "I have stated facts, solemn and in-dubitable. Before them we fearlessly bid and that no power is there above it to uplift it from the slime of earth, and re-new it in the throbbings of a life deunbelief burnish up its brightest armor and hurl against God and His Christ its cending from the very Paradise of the most venomous shafts. No alarm comes to Almight our Christian faith. With what does un " Build, then, temples to God and to belief busy itself, in its war upon Christ and His Church? With details and in-Christ, and thither lead the multitudes in worship and in prayer that they come near to heaven and take into their souls cidents in the story of revelation, which never disturb the main facts, which the its grace and inspirations. It is the solemn teaching of history, no less than great facts, once discovered, lose their ignificance, or easily yield to explanathat of our reason and experience that without religion, there is no strong and stable morals; and without morals, no tion with human impresses upon the pathway of religion, which touch not the divine, which neither impedes nor hides social organism, however mighty in material achievements will prosper and its onward march - with scattering clouds across the firmament, while the full noonday sun, in its dazzling splenendure. full noonday sun, in its dazzling splen-dors, is unnoticed, unseen. The solemn acts of revelation remain; Christ

and nature, have made no change as the Chist and His kingdom ; rather, as re searches have been intensified and a scener insight into history has been obtained, do the solemn facts regarding His life and preaching and the super-natural influences working therein stand out in clearer light and more broaden-ing memory of the super-The soul of man clamors imperiously

The soul of man clamors imperiously for God; without Him its cravings are never stilled, its hopes and aspirations never attain their goal. By its deepest forces the soul is impelled onward and upward; nothing within it and nothing upward; nothing within it and nothing around it gives satisfaction. The plenti-tude of truth and goodness is its need; the rest of assured bliss, in an immortal life, its coveted goal. And all this comes only from the eternal and the infinite. In the presence of the human soul, hungering and thirsting, the world of matter, in its most alluring forms, is a dismal failure. Its richest treasures placed on our tables the ergaines of placed on our tables, the cravings of the spirit still goes on; the most joyous feasting is unable to dispel the de spairing shadows of the swiftly approach ng figure of darkening death. Amazing in the victory of man over nature amazing the accumulation of treasure and of enjoyment he has been able t wrest from its bosom; but amid it all the soul is not satisfied and never will

be satisfied until the Almighty God is within its embrace. COBWEB THEORIES OF MORALITY.

"We need God ; we need Him not only as He reigns in the highest heavens Creator and Sovereign, the beginning and the end of all created beings ; we need Him coming down to mind and heart in truth and in grace, whisper-ing to us a fuller message of truth than mere reasons re-echoes, and inundating our hearts with sweeter and stronger love and grace than nature's richest overflowing can possibly dis-pense; we need the God incarnated in Christ, teaching and working in Pales-tine nineteen hundred years ago, teach-ing and working amid living humanity

throughout all history; down to our own very selves. O the folly of men who in humanity's name bid Christ to recede from the embrace of humanity under pretence that whatever His place in the history of the past, He is no longer needed when the world of man has come upon the scene, in its newes evolutions, potent and self-reliant, all-sufficient to itself in all its spheres of life and activity Christ removed, what is there to build up the moral life, with is there to build up the moral life, with-out which man is no longer the man, but only the beast; no longer guided by reason, but by the lowest and basest appetite. Will wealth and material comforts subdue passion and induce the practice of self-denying virtue? We are putting wealth and material comforts to the test and what is happening The peril to good morals increases be-cause the means of gratifying our passions is readily at hand. Will th sions is readily at hand. Will theories of independent morality—morality for its own sake—win the practical adhes-ion of their votaries? In the moment of temptation these theories break into charde a cohunda with the labelship of the shreds as cobwebs agitated by the pas ing breeze. Is help to come from any or all the system of so-called phil-osophy, brought to-day into play, as sub-stitute for the religion of the living God and His Christ? All such systems, explaining human life as the emanation of matter or the product of the unknown not only offer no barrier to unruly in stinct and passion but positively set up instinct and passion as the moral law of

is the case, while as yet society is tradi-tionally Christian and men perforce are born into Christian principles and sway over human conduct. The terrible feature of materialism and of unbelief is

reigns. No, the advance of the world preached it, as the apostles repeated it, it upon ourselves to show them, from one, marvelous victories over matter a stumbling block' or 'unto the Gentiles' this big city. We will even agree to do foolishness, not one tittle taken from it, nor a dogma or a precept shorn of its severe meaning, or minimized of its import to caress the inattentive ear, or lessen the sting to the weakened heart. The gospel of Christ is potent to bring salvation to humanity, because it is divine. Were it for an instant suppos-ed to be of human origin, in whole or in ed to be of human origin, in whole or in part, its efficacy vanishes; it is on a level with the philosophies of a Soa level with the philosophies of a So-crates, or a Marcus Aurelius, which however beauteous in theory, or seem-ingly fitted to lead to well-doing, were vain of effect-never capable of sub-duing rising passion, never of conquering assent even to the shedding of blood

THE CATHOLIC RECORD

for the sake of truth and virtue. The gospel is divine, the word of God; no one has the right to alter or impair the message under whatever pretense, in whatever circumstance of person or of condition. Not seldom to-day a Chris-tianity of Jesus Christ : times, it is said, have changed, we are living in : new age, and even religion, it is said must put itself into new forms, lest it seem to be out of date, or fail to at tract the crowd. A Christianity that is not Christ's is a delusion and a lie : it cannot save the world; rather, i eepens guilt or sin, by casting over pride and passion the mantle of the Savior, and giving in this way to prid and passion encouragement and justification. Preach Christ, full and entire or at least, honor Him by not invoking His Name. Preach the mysteries of the Incarnation and of the Redemption preach the divine hatred of sin, and th penalties sure to be meted out by divine justice to wrong doing ; preach the con mandments, as Christ preached them, n matter that the sinner rage, no matter who the sinner be, high or low, rich or poor. This is the Christianity that will uproot vice and plant in the soul the righteousness of God, in which alone there is salvation for individual and for society."

" OPEN THE NUNNERIES."

This caption is the shibboleth of one G. R. Maefaul, M. A., of Ottawa, Ont. This valiant nunnery opener writes to the Orange Sentinel of Toronto, beginning with the remarkable query, "Is Maria Monk a myth ?" That's getting back to first principles, sure enough. The learned historian maintains that Maria was not in the list of mythical persons with which we quite agree. If Maria had lived in this day and age there are people who would slangily call her "a peach." She was the champion lady liar of her time; a demoralized damsel whose " awful disclosures ' were so thoroughly riddled by fact that not a shred of them was left when the examination was concluded.

At the time of the Monk performance the Canada True Briton, which, from the name, we would take to be an Orange organ, said :

"The general tone of the publication in question is intolerant to the partication gree. Do its publishers imagine that they are the elect of God, chosen to purge the world of sin and iniquity ? Let them recollect that as Protestants and if they be sincere in their profes-sion, they have no justification to offer for intolerance, since the law of Christ is not a sealed book to them. "Judge not that ye be not judged" is written therein in characters not to be mistaken.

About the same time the New York Times thus commented on the Monk woman's effort : "We are late in noticing this detest-

able publication, this tissue of abomin-able lies, this vile appliance to the lowest tastes, the most gross ignorance, and the most blind superstition of the

day." And here is what the Philadelphia And here is used of July 28, 1849; Times said in its issue of July 28, 1849: "The notorious Maria Monk was yesterday convicted of theft in New York and sent to the Tombs for trial. She has long led a degraded life, and this

garret to "dark hole," every convent in this big city. We will even agree to do the same in Ottawa or Toronto, and we the same in Ottawa or Toronto, and we think can safely include the Hotel Dieu in Montreal, the scene of the "awful disclosures" of Maria. We can assure them they will not be disturbed in their investigations. They will find behind the restraining bars and unscalable walks of the heard muscale many many stars. of the horrid nunneries women whose of the horrid numeries women whose sweet faces and gracious manner prove them to be Gon's chosen ones, pure in every thought, word and deed—untaint-ed by the dross of the world, with no thoughts save those which bring them nearer, ever nearer, to the crucified Christ whose brides they are.—Buffalo Union and Times.

THE SCHOOL, THE CHURCH'S COUNTERPART.

With the regular services of the With the regular services of the Church, go the exercises of the school, for both go hand in hand. As the cath-edral is the mother of the college, the seminary and the university, so each parish church is the mother of the Christian school. It is begotten as a natural consequence for reliance model indeed, be incomplete unless it entered into and formed a part of the daily in-struction of the child. And so, once the Churchhad her calleges and semin struction of the child. And so, once do the Church had her colleges and semin-arics established, she turned her atten-tion to even the youngest of her flock for and established the parish schools. It These are her nurseries where youth will be lovingly watched over, by sonwill be lovingly watched over, by spot-less souls consecrated to the work, and where the seeds of knowledge sown by them will be watered with the dews of virtue, and grow strong and enduring in the sunshine of God's grace.

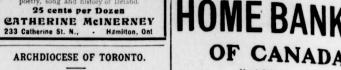
We see the schools flourishing on every side and the Catholic youth locking to them—and hence the lifting up of the great Catholic body be-cause of the spread of Christian education among the masses. It is bear-ing wonderful fruits; the graduates our Catholic schools are m their mark in life. They are re-advanced from one post to anothe they fill the highest in the g admiring employers, and one nee no prophet to foretell that after eade or two of years have passed Catholic men and women, taugh trained in our Catholic schools take the first places in every car-honor and usefulness.—"Seedlings

COMPLIMENTARY.

Saint John, N. B., Sept. 7, 1 To the Editor of THE CATHOLIC RI London, Ost.

Sir,-As a constant reader of you ied journal I cannot longer r from extending to you my best w for your able efforts in making paper a medium whereby to dissem Catholic truth and doctrine in a m worthy of a great Catholic newsp I believe such a paper as yours is of the best means whereby a Cat may be strengthened and instruct bis faith and matter his faith and made to see the beau his religion in all its fulness. Kee the good work—yours is a noble and I trust many more will be all see the necessity of reading such a Catholic paper which ought to be in every Catholic home for I would be without it under any circums With best wishes I remain truly

To Our Readers. By reference to our advertising columns, it will be seen that the firm name of the well-known Catholic Church Goods House of W. E. Blake, 123 Church St., Toronto, Canada, has been changed by the admission of Mr. W. J. Blake to membership in the firm. The firm name now will be W. E. Blake and Son. Mr. W. J. Blake who is well-known to the clergy of the Dominion has already had a very wide experience in the busi-ness, his knowledge having been gained by a thorough training. All the read-ers of this journal, we are sure, will agree in wishing the new firm years of



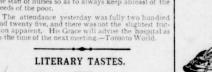
DIES HOSPITAL BOARD TO RELIEVE SICK POOR-I PORTANT PROJECT DECIDED UPON AT LARGE GAT ERING HELD AT ST. MICHAEL'S. 8 King Street West, Toronto.

ERING HELD AT ST. MICHAEL'S. Another step forward toward the solution of the caring for of the many, many poor and needy sick in Toronto during the winter season was made yester day, when at an enthusiastic meeting at St. Michael chapel, presided over by Archbishop McEvay, the nucleus of another ladies' hospital board was former and a committee of prominent ladies struck off the draft a constitution, which will be presented for the approval of the next gathering.

approval of the next gathering. Its field will be the whole city, and its object the using at home of the very poor who cannot leave heir homes for a hospital or who are too poor to pay or the necessary medianes. The work will be along he lines taken up by the Toronto Nursing at Home wission on Hayter street. In an address of half an hour's duration His Grace made a touching appeal for the indigent poor of the hity, who are always the principal sufferers during he winter season. He pointed out the numberless asses where mothers of large families were stricken i he husband and bread winner unable to remain at one to care for the children in order that they have e to call for the children in order that there is ye enough food in the house, while he could d the luxury of having a nurse in the hours again were too poor to provide proper nour for their sick ones, and too proud to appeal. It becomes necessary therefore to sive the le from themselves—and the meeting sett to to do its characteristic. ock and

It did not us share. It did not take long to set aside the following ladi is a committee to draw up the constitution : Lad alconbridge, Mrs. Kavanagh, Mrs. French, M SSullivan, Mrs. Hugh Kelly, Mrs. Dwyer, and Mi iynes. They will report at the next meeting, at hat meeting will elect the officers of the board fro mong their number.

igh no definite plans were outlined yeste posed as a start to set aside two Sisters an te nurses at the start, and to ees in each parish to appoint visitor needy sick ones and report as to . As the work broadens out each from the hospital will be drawn up taff of nurses so as to always keep a sof the per



unaves	
naking	Richmond Hill Liberal.
apidly er till gift of ed be	A few weeks ago the Toronto Globe, with a view of determining with some assurance the standard of literary taste in Canada, asked for answers to the following seven questions :
ed be ra de- d, our at and s, will eer of	(1) My favorite poet is. (2) " novelist (3) " poem (4) " novel (5) " Canadian poet (6) " character in fiction (7) The book I most often turn to Last Saturday's illustrated edition contained replies from all parts of the country. The page is worthy of careful perusal, and the Globe is to be com-
908. ECORD	mended for its enterprise in bringing before its readers the names of so many prominent authors and their works. If our young people would adhere to many of the standard works referred to in The Globe, and discard much of the trashy fiction which now fills public libraries, it would be better for the rising generation. We here append the replies sent in by Mr. Teely, postmaster.
ir val- efrain wishes	 (2) " " novelist—Dickens. (3) " " poem—" The Dying Christian to his Son.
your ninate nanner paper. is one	 (4) " " novel—Barnaby Rudge" (5) " Canadian poet—W.H. Drummond. (6) " character in fiction—Little Dornt. (7) The book I most often turn to—Thomas a'Kempis" Imitation of Christ." As The Globe asked for remarks. Mr. Teery stated that his favorite newspaper correspondent was Lally Bernard. #
ted in uty of	The majority of the coupons inamed Tennyson as favorite poet. Dickens as favorite novelist, and Drummond as favorite Canadian poet.
e one, ble to good	A'Sweet Canadian Singer in New- foundland.
found d not tance.	Among the outgoing passengers by the S.S. Vene- tia, on Saturday a.m., is Mr. N. O'Connor, of King- ston, Ont. He has been on a visit to friends in the city, and was fortunate during his stay, in finding Newloand- land in one of its most smilling moods. Mr. O'Con-
D.	and in one of its most smining moods. In Cocon- nor is leader of the principal R. C. choir in Kingston, and is a singer of rare sweetness. He sang in our local R, C. cathedral choir, at Littledale, Belvidere, etc. with great acceptance but it was a singer in

oking forward to next summary is visit. The News joins his many him bon voyage.—St. Johns New

MARRIAGE.

with great acceptance, but it was as a homes of his friends and admirers—of le hosts during his stay—that he capt its of all those who were privileged McSHERRY-BURNS.—At the Church of the Sacre leart, Ingersoll, Mr. Louis McSherry to Miss Mar Burns, grand-daughter of Mr. Michael Dunn, Tham



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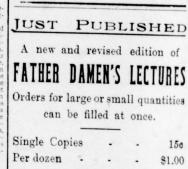
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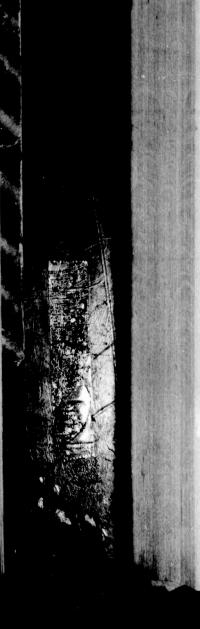
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Our troubled Ottawa friend will note that all of this testimony comes from Protestant sources. We sincerely hope he will find it satisfactory and usable in his campaign against numeries. Prof. Maefaul may also tack on the fact that Maria Monk died in a New Vorkenie Serie 2010

York prison, Sept. 8, 1849. Most outspoken and eloquent grows the brave Ottawan as he proceeds. Listen

"Nunneries, of a certain class are prison houses in which women are re-strained of their liberties. They are foreign establishments that threaten the toreign establishments that threaten the destruction of the independence of many citizens of this, our free country. Women have been kidnapped and carried into these places. Escaping nuns have been dragged back screaming into these prisons. No investigation has followed these outrages." Then he quotes a nal in the wasfeer

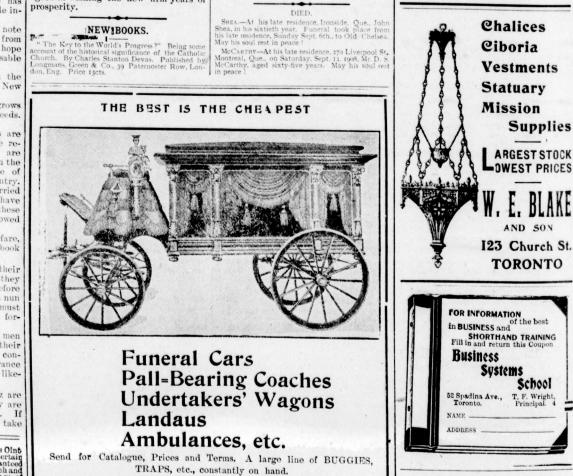
Then he quotes a pal in the warfare, Rev. A. Schutz, who has written a book on the subject, in which he says :

"Nuns are forbidden to write their mothers ; not even when sick may they do so, and dare not see them before do so, and dare not see them before death. No coroner enters when a nun dies to hold an inquest. The day must come when such secrecy must be for-bidden by law."

It is really remarkable how some men who write "reverend" before their names can stretch the truth. This con-dition may be owing to ignorance (which is inexcusable), but is more likely to arise from malice.

But Messrs. Macfaul and Schutz are wasting their ammunition. They are going off half-cocked, as it were. If they will come to Buffalo we will take





A. B. GREER

LONDON