

The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

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TORONTO, THURSDAY, SEPTEMBER 12, 1890.

PRICE FIVE CENTS.

NEWS OF THE WEEK.

British Politics.—On the 6th the Imperial Parliament was prorogued until November 16.

The election in the South Division of Kerry, made necessary by the decision of Dennis Kilbride (Anti-Parnellite), who was returned from both South Kerry and North Galway, to sit for the latter constituency in the House of Commons, took place on the 6th and resulted in the choice of Farrell (McCarthy), who received 1,209 votes to 171 cast for Murphy, the Healyite. In the recent general election Kilbride was returned without opposition.

European.—Kaiser William has issued a receipt, which is published in the official Reichsanzeiger, expressing his thanks for the loyal greetings he met with during the Sedan Day celebrations. "Coming, as they did, from everywhere in Germany and from distant quarters of the globe, these countless testimonials to the memory of Kaiser Wilhelm I. and his warriors prove the gratitude of the men of our time, and remind us from what bloody seed grew the united fatherland. A people so honoring its dead and so mindful of the past will ever prove true to the Kaiser and the empire and will know how to defend itself against the enemies of the united fatherland, who ravaged the memory of the great Kaiser, thus sounding the Germans' noblest recollections."

Canadian.—Principal Grant in the first of his letters from Manitoba to The Globe, takes the ground on the school question that since the decision of the Privy Council the people of the province have had no opportunity of expressing their views on the subject. He declares that the government of Manitoba: "made a great mistake in summarily abolishing, instead of reforming, the old school system. They have been at war ever since with the prejudices, the feelings and even the religious convictions of a section of the population that deserved to be treated with the utmost consideration. They believe that the world would end if it was not supported from without, but on this point I venture to disagree with them. It will end only when they make concessions which, to the mass of the people interested, seem reasonable, and the sooner these are made the better. A Government is unwise which arrays a permanent force against itself, and there is no force so permanent, and at the same time so easily aroused, as religious conviction, or—if people prefer the word—religious prejudice. In the same way, it seems to me that the Federal Government is making a mistake in arraying against itself another permanent force, and one which appeals, less or more, to every man, woman and child in the Province—mean the sentiment of Provincial self-government."

Owing to an obstruction in the pipe, the conduit supplying Toronto with water from the lake burst on Thursday morning and rose to the surface in the Island. The city has since been supplied with impure water from the bay, which must be boiled before drinking in order to avoid disaster to the public health.

It was reported by cable on Tuesday that Mr. Chamberlain Colonial Secretary has formulated a scheme for a crack Canadian line of steamers: The subsidy proposed to be paid by the British Government to the Canadian Government in aid of the new service is \$200,000 (\$400,000 a year, and as this is a vital point of the scheme the decision of the treasury sanctioning or refusing this expenditure will determine the fate of the proposal. The scheme provides for building a new fleet of crack steamers for the service, those for New York starting from Southampton and those for Canada from Liverpool via the north of Ireland.

The Soo canal was officially opened for traffic on Monday morning and all comers were passed through. M. J. Haney of Hugh Ryan & Co., contractors, was present and received many congratulations on the final opening of Canada's latest national work.

It was reported on Monday that Mr. E. L. Newcomb, Canadian Deputy Minister of Justice, will shortly return to Canada, and will carry with him certain modifications of the Canadian copyright act of 1889 suggested by the Colonial Office.

Rev. Father Oline, a new Irish priest for the Toronto Archdiocese, arrived in the city on Tuesday evening. He has not yet been permanently stationed.

For watches and jewellery of every description go to Morphy & Sons, 141 Yonge street. It is a pleasure, as well as a profit, to be served at this old-established house, especially by the head, whose proverbial wit is as pungent and sparkling as ever.

WINTER LECTURES.

Rev. Dr. Treacy Preaches the First of the Series.

At St. Michael's Cathedral on Sunday Evening. The Catholicity of the Church Treacy Controversially—Rev. Father Ryan will lecture next Sunday Evening.

It has been arranged that a course of lectures will be delivered at St. Michael's on Sunday evenings henceforward through the winter months by Rev. Dr. Treacy and Rev. Father Ryan, rector of the Cathedral. These lectures will be entirely on controversial subjects and their object will be to show, first of all, that Christ established one Church for the salvation of men, and that He imparted to His Church certain characteristic signs or marks by means of which all men might ever recognize the true Church amongst other denominations.

The opening lecture was delivered on Sunday evening by Rev. Dr. Treacy, and in the large congregation there were many Protestants to whom the lectures should be particularly interesting. Dr. Treacy spoke substantially as follows:

Christ established a religious society or Church for the salvation of men. That Church alone contains all the doctrines of Jesus Christ. There, and there alone, men must seek that mystical light of divine faith that first shone in the darkness of paganism 1800 years ago, and which still continues to shine in the paganism of our modern civilization. For as the moon reflects the light of the sun on the darkness of the earth, so the Catholic Church reflects the light of Christian faith in the darkness of our souls. That Church alone is the only way to heaven in the ordinary providence of God, for as there is but one Lord, one faith, one baptism, so also there is but one true Church. But now comes the very important question—*which is the true Church?* We are surrounded by different religions, each of which claims to be the true Church of Christ and although we are perfectly certain that

ALL THESE RELIGIONS CANNOT BE TRUE for they contradict each other, yet some of them must be the Church established by Christ. How, then, shall we be able to recognize the true Church amid this batch of contending creeds? It was very easy for those who lived in the time of the Apostles to know the true Church, but in our days when the various Christian sects are seemingly so much alike, it is very difficult to recognize the true religion. For this reason Christ made provision for the future. He imprinted on His Church certain marks or signs by means of which all men might easily recognize it. As we recognize a friend either by the sound of his voice or else by certain marks on his person, so also we may easily recognize the Church of Christ by the marks or signs which He imprinted on it to distinguish it from the various human institutions. The most important mark of the true Church is its Catholicity. The true Church is Catholic, i. e., universal. It is Catholic in time, Catholic in place, Catholic in the number of its adherents and Catholic in its resources for our salvation. This peculiar mark of Catholicity was imprinted on the Church by Christ Himself. Christ did not establish a Church for one race or one generation, but for all men and for all generations. As the merits of the first Incarnation were applicable to the whole world, so also the second Incarnation—the Church—must be adapted in its constitution and doctrine to men of every age, race and country. This is the meaning of the words that our Lord addressed to His Apostles in Math. 28: 19-20. "Go ye therefore and teach all nations, teaching them to observe all things whatsoever I have commanded you; and, behold I am with you always, even to the end of the world."

In this text we see that the true Church should extend to all nations, contain all Christian truth and last forever. Again St. Mark, 16: 15. He says: "Go ye into the whole world and preach the Gospel to every creature." Furthermore, Acts 1: 8. "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost part of the earth." Ever since the beginning of the Christian era, even from the days of the Apostles, the children of the true Church have always received the name of Catholic. When St. Paul visited the people of St. John the Evangelist and the priests and people of Ephesus, of which place he was Bishop, sent a letter to all their fellow Christians in the East relating the circumstances of his death. This letter was directed "to all the parishes of the East of the Holy Catholic Church." The name of Catholic, therefore, was

given to all true Christians in the first century of the Church. And long before that time St. Ignatius, says: "Whosoever Christ is there, is also the Catholic Church." The same name of Catholic was given to the children of the true Church in the old professions of faith found in the churches of Alexandria and Jerusalem, and it was recognized as being the true title of the follower of Christ in the Council of Nicea in the year 325. This title of Catholic was bestowed on all true Christians to distinguish them from other sects, which, though professedly Christian were not founded by Christ. Thus the holy writer, St. Papias, writing in the year 802, says: "While the Apostles lived Christians were not called Catholics, but immediately after the death of the Apostles, when heresies and false religions arose, then

THE CHILDREN OF THE APOSTLES assumed the name of Catholic to distinguish them from all others." Entering, therefore, into any city "explains the same holy Father," "I meet Christian sects of every denomination." By what other name shall I recognize the true Church of Christ unless by the name of Catholic? "Christian, therefore, is my name, by Catholic my surname," St. Cyril, of Jerusalem, writing about the year 376, says in his instruction to converts: "Whosoever you enter strange cities do not ask simply for a church, for other denominations also call their temples churches, but ask for the Catholic Church, that is the proper name of our Holy Mother the Spouse of Jesus Christ." The name of Catholic is therefore the characteristic mark of the true Church of God. It was the title imposed on the Church by the successors of the Apostles, by Polycarp, Ignatius, Cyril and Augustine. It was the stamp of orthodoxy, the seal of divine truth and the essential mark of true charity. Catholicity is then, the characteristic mark of the true Church of Christ. Yet, even in our days many Christian sects will usurp that name which is the peculiar title of one Church alone, which is true Catholic. Doubtless you will tell me that it is very easy after all to know who are the true Christians, the Catholics of the 19th century; that by common consent that name has been given to those who are in communion with the Church of Rome. Yes, dear brethren, although such is our belief, it is not well to have that faith strengthened and corroborated by the belief of the primitive Christians? What did the early Christians think on the subject? Did they believe that all Christian sects were Catholic and therefore members of the true Church, or only those who were affiliated with the See of Rome? The early Fathers and Christians of the primitive ages of Christianity in their writings and discourses have always maintained that those only were Catholics who were

IN COMMUNION WITH THE CHURCH OF ROME who were subject in faith and morals to her episcopal authority, and who received from her as from the fountain of truth, the saving doctrines of Jesus Christ. St. Irenaeus, Bishop and Martyr, writing in the 2nd century says: "All Christian churches must depend on the Church of Rome as on their source and foundation." To confirm that statement I might quote St. Cyprian in the 3rd century. He says: "The Church of Rome is the womb, the root and foundation of the Catholic Church." And Athanasius, writing to Pope Felix II. in the 4th century says that the Church of Rome was the mother of all other churches, the organ of sound and unerring Catholic faith. And finally St. Jerome writes: "You are a true Catholic if you have the faith of Rome." Even the late Dr. Dollinger, who was the founder of a new sect called Old Catholics, says in his work on "The Divine Origin of the Papacy": "All Christendom was Roman Catholic, and that from the earliest ages, and he who was not in communion with the Bishop of Rome was not truly in the Catholic Church." Such is the testimony of Christian authority in favor of the Catholicity of the Church of Rome. And were other proofs wanting our own experience would convince us that only those are called Catholics who are in communion with the See of Peter. Although others may call themselves Catholics yet they answer to other names in public estimation. They receive their names, say St. Augustine, from their founder, their place of origin, or from their own peculiar doctrine, but we receive ours from Christ Himself. Unconsciously or not

THEY THEMSELVES CALL US CATHOLICS, and in the public records of the nation, in the blue books of Parliament, in the statutes of the law, in the ordinary conversation of daily life, Catholic has no other signification

than Roman Catholic. The words are synonymous, the meaning is the same.

They tell a story of an Anglican clergyman of very high church views who always boasted that his church was Catholic. One evening after convention, where he had warmly advocated the necessity of retaining the name of Catholic, he walked into the street, and was proceeding leisurely to his own home when a man apparently from the rural districts stopped him and asked him where was the Catholic Church of the parish? Immediately without reflection he pointed to the cross of a neighboring spire and said, "That is the Catholic Church; Father Murphy is the pastor." People in their sober senses always tell the truth. There is an old rule of logic, and one that is equally applicable in grammar, that the words we make use of should have a common meaning, a meaning that is given them by all classes. And by the universal consent of all ages and nations the common meaning of the word Catholic Church is that church which is united with the Church of Rome. We have seen, therefore, that the Church of Rome is the only Church that has vindicated the

RIGHT OF BEING CALLED CATHOLIC, and is therefore the true Church of God. Her Catholicity is the highest jewel in her crown. She is Catholic, says the Catechism, because she has subsisted in every age and will last to the end of time and will be spread throughout all nations. Extended throughout the whole world by the express command of Christ Himself: "You shall be witnesses for Me in Jerusalem, in Judea, in Samaria," and unto the ends of the earth the Catholic Church, of which Rome is the Head, may well proclaim the universality of her mission. Her sons have gone forth from the See of Peter and carried the gates of Rome, and have carried the doctrines of Christ to the ends of the earth: St. Augustine to England, Patrick to Ireland, Boniface to Germany, Cyril to the Slavs, Methodius to Russia, all received their mission from the See of Rome. In more recent times, when civilization opened up the gates of the east to the west, and men poured to take possession, the Church of Rome, the Catholic Church, went with them by her missionaries to China, India and Japan, to Mexico and California, carried along by zeal and charity as far as these children of men were led by enterprise, avarice or ambition. St. Ignatius the traveller and sainted King of his country, the missionary planted by his side the banner of the cross. Even in our own days, with a rejuvenescence ever flourishing, with vigor unimpaired that could come only from a giant oak whose roots are planted firmly in the soil of past ages, the Catholic Church has cast her offshoots in every part of the civilized world, so that to-day all men may receive her doctrines, assist at her sacrifice and procure for themselves eternal salvation. Has not she been the first to establish religion in these new countries? Coming with Columbus in the Pinta 400 years ago she has colonized and civilized these countries in the name of Christ. Her saintly orders of men and women

HAVE BORN THE FAITH OF ROME to the confines of the land, from the nadir of Quebec to the Falls of Niagara, from the Isle of Vancouver to the shores of Antiochia. In the burning heat of Summer as well as in the biting blasts of Winter they journeyed onwards bearing the bread of Catholic faith to the nations of the north, until Catholic names are inscribed on the pages of our history and Catholic places are imprinted on the face of our country. Their memory liveth on your hills. Their baptisms on your shores. Your everlasting rivers speak Their dialect of yore. This is how the true Church of God, of which Rome is the head, has manifested her Catholicity to the nations of the earth, and while we glory in her renown we should ever remember that it is our sacred duty to further her sacred cause for the conversion of the nations by the fervor of our prayers, the frequency of our communions, the good examples of our lives and that kindly disposition and humble spirit which have ever been the real marks of the followers of Jesus Christ. Mr. Telford of Kingston Conservator of Music played a splendid violin solo with organ accompaniment. It was very much appreciated by the audience who were entranced by the dulcet notes which he evoked from his beautiful instrument. Father Ryan will lecture next Sunday evening on the subject: "Did St. Peter Ever Come to Rome?"

Mr. T. R. Haig, 215-217 Yonge street, wishes the readers of The Register to give him a call when their work or coal runs out. In either he supplies a good article at close prices.

ST. MARY'S CHURCH.

Blessing of the New Organ on Sunday.

Discourse of Dean Harris on the Place Accorded to Music by the Church in the Celebration of the Sacrament of the Eucharist. The Musical Service—Sermon by Father Ryan.

Immediately prior to the celebration of Solemn High Mass at St. Mary's on Sunday morning, the Archbishop of Toronto blessed the new organ which has recently been put into Vicar General Mc Cann's beautiful parish church. Archbishop Walsh before the commencement of the eucharistic address, a few words to the vast congregation assembled for the occasion. He spoke of the high place which the Catholic Church has always given to music and the noble arts as aids to the altar in the worship of God. The ceremony was proceeded with, and the solemn High Mass, of which Vicar General McCann was the celebrant, assisted by Rev. Father McCann, followed.

The sermon was preached by Very Rev. Dean Harris of St. Catharines who took for his text the gospel of the day. After a rapid survey of the successive decline and restoration of the world to the opening of the temple of Solomon, he passed on to his history during the Christian era. He dwelt at considerable length upon the purity which music long sustained amidst the decay of the world. But the day, when all this passed away from the chosen people of God. Was it not an extraordinary mystery that the people who had been miraculously sustained by God, should have so completely forgotten to acknowledge the noble professions that were given to them that the Messiah had come? When the Lord lifted up and restored to life the putrefying dead, would you not think that was sufficient to convince them that God was amongst them? But the Jews in their pride

REFUSED TO BELIEVE and the curse of the Lord fell upon Jerusalem. They of whom He had said: "Few of thee would I have gathered together, my chickens of thy wing, you were doomed, and it was then that painting, sculpture, architecture and music fell to the earth once more, and ceased to dominate over Europe, and it was only in the Catacombs, in the crypts, in the silent, lonely and dark places that praise was offered to God. There the Christians gathered together, and lifted up their voices as they waited for the day of liberty. And, at last, after the long captivity, they came forth, and thereupon began the performance of wonders by the Catholic Church. Not only did the Christians find art profited and enriched, but painting too had been disgraced and purified, and returned to the base passions of men. Then began the regeneration of art. The painter and the sculptor were enabled, and their genius directed towards the glorification of the world. That wonderful regeneration it was that produced the glorious Gregorian chant, and long subsequently, the marvellous music of Palestrina. The Church continued to enable the professions so that Michael Angelo and Raphael in their time became men of dignity in the world. You will remember that such was his extraordinary conception of the dignity of his art that Michael Angelo retired from the world for forty-eight hours, refusing to touch food or drink, before undertaking the statue of Moses, you will remember that Raphael before undertaking the wonderful painting of the Blessed Virgin, spent twenty-four hours before the altar of the Blessed Virgin. Many a man of genius has been inspired by Sovereign Pontiff himself. Taking in his embrace that particular subject he produced what is known as the wonderful music of

THE GREGORIAN CHANT; music the like of which was never before heard; music which with the later sublime and purified productions of Palestrina spread throughout civilization. There came afterwards that extraordinary movement over north and south, western Europe which destroyed all works of art that had been consecrated to God in our temples. Statues were torn from their pedestals and trampled under foot; statues of the saints and Apostles and even of the Lord Jesus Christ were broken into fragments. Paintings of the highest admiration of all beholders were stripped from the walls and burned; paintings representing the Ascension of our Divine Lord, and the taking up into Heaven of the blessed Mother of God. Even music was banished from the churches and the temples of God became empty and voiceless places, where it was declared God could be worshipped without such things. But the heart of man often will not be satisfied, and as time went on it was found that paintings were soon mural statues to dead men, the lives of many of whom were anything but saintly. Instead of statues of our Lord, of the Apostles and of the saints to appear to all that is noble within man, and that he should be named in the name of John So and So. The walls had been left indelicately naked as a protest against Roman Catholicism, as a protest against Christianity, and it was thought to re-cover them in such manner. The stained glass windows, which had been removed and broken by the vandals, also began to appear with the re-action which set in. For the heart of man, his feelings and

his thoughts, must first be purified by the illumination of the Holy Spirit, and then only can he be brought back to staided glass windows.

THE CHILDREN OF THE APOSTLES who had destroyed the temples of God. To-day you are surely glad that a non-Catholic Church without them, and occasionally only for the sake of statistics, and not a non-Catholic Church is left without the music of the organ.

All these evidences of the reaction acknowledge that the fathers six or seven centuries ago made an enormous mistake. Now they understand the mystery of the soul and body to mean, that they cannot reach the soul except through the senses, through appeals to his intellect. They have learned that the word of the preacher or the voice of music, produces an extraordinary impression upon the atmosphere which through the delicate organ of hearing, conveys the idea expressed to the soul itself. And it is all marvellous and wonderful. Man is a creature of emotions, of feelings, and feelings, and therefore the church of God, through the influence of his nature, decorates her altars and makes them pleasing to the eye, uses the incense that as it ascends it may remind us of the prayers of the Congregation ascending to the throne of God, and calls to her and to the human race, to sculpture like the picture of St. Anne you see before you teaching to the Virgin child the word of God. Let any child look upon that statue and can you suppose she will not weep in it? You can imagine a child at the first sight of that statue saying to a mother: "who is that, and what is she teaching the child?" "That is the mother of the Blessed Virgin, and she is instructing the Virgin child in the love, veneration and adoration of God. Her thoughts are ever dwelling in that object lesson. There is no other possible explanation than that a species of insanity took temporary possession of the race of men who despoiled the temples of God of their statues, their paintings and their music. It can never occur again. The Jews sang in their temples: 'Jerusalem! Jerusalem! lift up your gates and sing: Hosanna in the highest, Hosanna to your King.' To-day the universal Church of God

WAS IN THE CHURCH OF ST. MARY'S OF praise: 'Jerusalem! Jerusalem! sing for the night is over: Hosanna in the highest, Hosanna for ever more.' The night of degradation is over, and the universal church glorifies God, not as the Jews who sang to the King of the nation; but, thank God, the night of paganism and darkness is past, and God is glorified for ever more through all the highest and purest conceptions of noble art and music.

FATHER'S SERMON IN THE EVENING. The evening sermon was preached by Rev. Father Ryan, Rector of St. Michael's Cathedral. Taking his text from the 11th chapter of the Epistle to the Colossians: "What shall thou see in the Sultanates but the chorus of camps" and from his thought upon the feast of the day—the Nativity of the Blessed Virgin—he gave an impressive discourse on congregational singing. He said, spoken by the inspired writ, were the three great parts of the Church of Christ, militant, suffering and glorious. The chorus of these camps is the Holy Rosary, and the Queen of the chorus is the Blessed Virgin. The King of the chorus she sang in her sublime magnificent song of creation, redemption and salvation, and she teaches her children of the Catholic Church to sing and to say and to live the song of joy and sorrow and glory in the mystery of the Most Holy Rosary. The most magnificent and impressive song of the Church is the Rosary sung by the entire congregation. Never is the organ more eloquent than when its music speaks the spirit of the Rosary. He said, He hoped the time would soon come when we would have such congregational singing. The next best thing is congregational praying, in which the voices of the people in saying the Rosary sound like the sound of holy waters before the throne of the Eternal God.

MUSICAL PROGRAMME RENDERED WAS AS FOLLOWS:

Mass—Farmer's Mass by choir; Solists; Miss Willard; Miss Clark, Mr. Ward, Solo, Ecce Deus, Mr. Costello. Organ Voluntary—Battiste and Gloria, Mozart's 13th Mass, Miss Adele Lamotte. Vesper—Gloria—Solo, Miss Willard; Solists, Miss Clark, Miss Elliott, Mr. Kirk, Mr. Ward and Mr. Anglin. Solo, "O Salutaris," Verdi, Mrs. Campbell; Ave Maria, Costello; Miss Clark Organ Voluntary. Grand Offertory, No. 2, Wally; Angels, chorus, Wally; Uverture, Mazzanella, Auber. Miss Adele Lamotte.

Description of the Organ. The new organ at St. Mary's Cathedral was procured by the well known piano and church organ house, the R. S. Williams & Sons Co., Limited. The instrument is one of their fine class pipe organs, and it was greatly admired both during the Mass and at the Vespers in the evening for its magnificent tone as well as for its beautiful finish. The following is the specification of the organ:

Case of appropriate design, in Hardwood. Manual Compensated, 27 to 35 Notes. Pedal, 100 to C, 27 Notes. Organ Organ—CC to A, 56 Notes. 1. Open Diapason, 8 ft. Metal, 56 Pipes. 2. Dulciana, 8 ft. Metal, 56 Pipes. 3. Closed Bass, 2. Melodia, 8 ft. Wood, 68 Pipes. 4. Principal, 4 ft. Metal, 56 Pipes. 5. Fifth, 2 ft. Metal, 56 Pipes. 6. Sixth, 2 ft. Metal, 56 Pipes. 7. Stopped Diapason, 8 ft. Wood, 56 Pipes. 8. Horn, 8 ft. Metal, 56 Pipes. 9. Clarinet, 8 ft. Metal, 56 Pipes. 10. Flute, 8 ft. Wood, 37 Pipes. 11. Cornet, 8 ft. Metal, 56 Pipes. 12. Trombone, 8 ft. Metal, 56 Pipes. 13. Trumpet, 8 ft. Metal, 56 Pipes. 14. Trombone, 8 ft. Metal, 56 Pipes. 15. Trumpet, 8 ft. Metal, 56 Pipes. 16. Bassoon, 8 ft. Metal, 56 Pipes. 17. Clarinet, 8 ft. Metal, 56 Pipes. 18. Flute, 8 ft. Metal, 56 Pipes. 19. Clarinet, 8 ft. Metal, 56 Pipes. 20. Flute, 8 ft. Metal, 56 Pipes. 21. Clarinet, 8 ft. Metal, 56 Pipes. 22. Flute, 8 ft. Metal, 56 Pipes. 23. Clarinet, 8 ft. Metal, 56 Pipes. 24. Flute, 8 ft. Metal, 56 Pipes. 25. Clarinet, 8 ft. Metal, 56 Pipes. 26. Flute, 8 ft. Metal, 56 Pipes. 27. Clarinet, 8 ft. Metal, 56 Pipes. 28. Flute, 8 ft. Metal, 56 Pipes. 29. Clarinet, 8 ft. Metal, 56 Pipes. 30. Flute, 8 ft. Metal, 56 Pipes. 31. Clarinet, 8 ft. Metal, 56 Pipes. 32. Flute, 8 ft. Metal, 56 Pipes. 33. Clarinet, 8 ft. Metal, 56 Pipes. 34. Flute, 8 ft. Metal, 56 Pipes. 35. Clarinet, 8 ft. Metal, 56 Pipes. 36. Flute, 8 ft. Metal, 56 Pipes. 37. Clarinet, 8 ft. Metal, 56 Pipes. 38. Flute, 8 ft. Metal, 56 Pipes. 39. Clarinet, 8 ft. Metal, 56 Pipes. 40. Flute, 8 ft. Metal, 56 Pipes. 41. Clarinet, 8 ft. Metal, 56 Pipes. 42. Flute, 8 ft. Metal, 56 Pipes. 43. Clarinet, 8 ft. Metal, 56 Pipes. 44. Flute, 8 ft. Metal, 56 Pipes. 45. Clarinet, 8 ft. Metal, 56 Pipes. 46. Flute, 8 ft. Metal, 56 Pipes. 47. Clarinet, 8 ft. Metal, 56 Pipes. 48. Flute, 8 ft. Metal, 56 Pipes. 49. Clarinet, 8 ft. Metal, 56 Pipes. 50. Flute, 8 ft. Metal, 56 Pipes. 51. Clarinet, 8 ft. Metal, 56 Pipes. 52. Flute, 8 ft. Metal, 56 Pipes. 53. Clarinet, 8 ft. Metal, 56 Pipes. 54. Flute, 8 ft. Metal, 56 Pipes. 55. Clarinet, 8 ft. Metal, 56 Pipes. 56. Flute, 8 ft. Metal, 56 Pipes. 57. Clarinet, 8 ft. Metal, 56 Pipes. 58. Flute, 8 ft. Metal, 56 Pipes. 59. Clarinet, 8 ft. Metal, 56 Pipes. 60. Flute, 8 ft. Metal, 56 Pipes. 61. Clarinet, 8 ft. Metal, 56 Pipes. 62. Flute, 8 ft. Metal, 56 Pipes. 63. Clarinet, 8 ft. Metal, 56 Pipes. 64. Flute, 8 ft. Metal, 56 Pipes. 65. Clarinet, 8 ft. Metal, 56 Pipes. 66. Flute, 8 ft. Metal, 56 Pipes. 67. Clarinet, 8 ft. Metal, 56 Pipes. 68. Flute, 8 ft. Metal, 56 Pipes. 69. Clarinet, 8 ft. Metal, 56 Pipes. 70. Flute, 8 ft. Metal, 56 Pipes. 71. Clarinet, 8 ft. Metal, 56 Pipes. 72. Flute, 8 ft. Metal, 56 Pipes. 73. Clarinet, 8 ft. Metal, 56 Pipes. 74. Flute, 8 ft. Metal, 56 Pipes. 75. Clarinet, 8 ft. Metal, 56 Pipes. 76. Flute, 8 ft. Metal, 56 Pipes. 77. Clarinet, 8 ft. Metal, 56 Pipes. 78. Flute, 8 ft. Metal, 56 Pipes. 79. Clarinet, 8 ft. Metal, 56 Pipes. 80. Flute, 8 ft. Metal, 56 Pipes. 81. Clarinet, 8 ft. Metal, 56 Pipes. 82. Flute, 8 ft. Metal, 56 Pipes. 83. Clarinet, 8 ft. Metal, 56 Pipes. 84. Flute, 8 ft. Metal, 56 Pipes. 85. Clarinet, 8 ft. Metal, 56 Pipes. 86. Flute, 8 ft. Metal, 56 Pipes. 87. Clarinet, 8 ft. Metal, 56 Pipes. 88. Flute, 8 ft. Metal, 56 Pipes. 89. Clarinet, 8 ft. Metal, 56 Pipes. 90. Flute, 8 ft. Metal, 56 Pipes. 91. Clarinet, 8 ft. Metal, 56 Pipes. 92. Flute, 8 ft. Metal, 56 Pipes. 93. Clarinet, 8 ft. Metal, 56 Pipes. 94. Flute, 8 ft. Metal, 56 Pipes. 95. Clarinet, 8 ft. Metal, 56 Pipes. 96. Flute, 8 ft. Metal, 56 Pipes. 97. Clarinet, 8 ft. Metal, 56 Pipes. 98. Flute, 8 ft. Metal, 56 Pipes. 99. Clarinet, 8 ft. Metal, 56 Pipes. 100. Flute, 8 ft. Metal, 56 Pipes.