ARCHBISHOP BYAN

AT THE CENTENARY CELEBRATION THE CATHEDRAL IN BALTIMORE.

From the Baltimore Sun of April 30 from the Baltimore Sun of April 30 the following report is taken of the address delivered by Archbishop Ryan at the centenary celebration of the Baltimore Cathedral.

The Archbishop's text was taken from Ephesians, ii, 20 21: "Built upon the foundation of the apostles and upon the foundation of the apostics amprophets, Jesus Christ Himself being the chief corner-stone, in Whom all the building being framed together grow eth up into a holy temple in the Lord." It was not until near the end of his sermon that the Archbishop touched upon the dangerous tendencies of the times, and the three things he pointed enter the great evils of the day—sui out as the great evils of the day—sui cide, divorce and "communism, leading to anarchy." The first part of the discourse was an eloquent and beautiful analysis of the character of Christ. Then Archbishop Ryan said:

Then Archdishop Kyan said:
"Such, brethren, was and is the
Being—the chief corner-stone of the
great edifice, in Whom the whole
building being framed together grew building being framed together grew
up: a holy temple in the Lord. That
building is the great Catholic church,
in which God speaks to the nations of
the earth such truths as the needs of the earth such truths as the needs of each century should require. God, the Eternal Father declared on the Mount of Transfiguration: "This is My Beloved Son, in Whom I am well pleased: hear ye Him." That Son in His turn said to His Apostles: 'All power is given to Me in Heaven and in Earth. Go ye, therefore, and teach all nations. He who hears you hears Me, and I am with you all days, even to the consummation of the world.' consummation of the world.

the consummation of the world.'
"Now what are the things most reedful to be proclaimed to-day and to generation? That there are great evils to be corrected no one can deny. We justly laud the institutions and spirit of our country. But indis criminate praise is no evidence of gen uine rational patriotism. On the con trary, it is often dangerous and lulls into fatal security. 'O my people,' cries out Isaias, the prophet and patriot, 'they who praise thee, the same deceive thee, and destroy the footsteps of the ways.'

of thy ways.'
"Marvellous as has been our progress in a single century, there is the greater need to preserve what we have gained and to correct where we have been deficient. Some have stated, and with some show of reason, that our leading radical fault has been and is love of money, amounting to national avarice, and our energies in both the natural and religious order should be directed to neutralize or at least to moderate

this tendency.
"But I cannot believe that love of money is the predominant fault of the ican people. They are too noble and generous a people to be a nation of and generous a people to be a nation of misers. They freely give what they freely get and are often prodigal in their generosity. No, I believe that ambition, pride and inordinate independence and self-reliance are our most deargers. [Cos. Heaville, in heavy from the control of the control dangerous foes. Hamility is becoming a name for pious weakness and ambition is no longer a sin and the desire to be unknown is considered foolishness.

"When the present Soverign Pontiff fore: aw that at the next scrutiny of the Cardinals he would be certainly elected he trembled and wept and begged them not to place him in so appalling a position of responsibility, and for three days after his election he could partake of no food, as I know from unquestionable no ford, as I entow from understands authority. Our modern world cannot understand such humility and self-denial. The philosophy of his terror at the great premotion, the profound sense of his own unworthiness and the deepseated, genuine desire to remain un-known and serve God in silence the world of our day little understands. Now, if the future is to be truly Chris tian it must be truly humble and de pendent upon God. The example of the Pope is an object lesson given by the man whose destiny is 'to restore saw or shall see. He founded a kingdom all things to Christ' and is given to an age that needs it, and which is losing the knowledge of the fact that humility is fundamental in the Christian system.

" Of course, brethren, we cannot ex pect to find in our public men such as cetic humility as the new Pontiff ex hibits, but a deep sense of responsibil-ity to God and to the people, an humble estimate of our own powers and reliance on God's power to help us is to be sought. We have no union of church and state here, but neither have we divorce of religion from the state. Motives inspired by the religious elements of the control o ment within us will be the strongest, as religion is the deepest and most sacrifice producing power of our nature. A consciousness of our limitations is the result of religious thought and sentiment and produces sobriety of judgment and dependence on the Most

Agair, brethren, we need, as vital to our permanence as a nation, more respect for the distinct dectrinal teachings of Jesus Christ. Mere pious plati tules will not stem the torrent of human passion. Laws without sanction of reward and punishment are not suffic-ient guarantee for morality and civili

There are three great and increas ing evils in our day—one affecting the individual; the second the family, and the third the state. I mean suicide, divorce and communism leading to an divorce and communian leading to an archy. Now the doctrines of Christiar-ity teach the folly and sinfulness of all these, and declare that those guilty of them shall be punished for all eternity.

"The Catholic church says to a man meditating suicide: "You are planning munder: you have no right over your

murder : you have no right over your own life : you have no right to des the image of God in your soul, and by flying from the evils you suffer you de-scend in an instant into the flames of eternal suffering and give up your God,
Who loves you and will strengthen you
if you only ask Him. After your death
your memory shall be branded with infamy. No religious service shall be held at the church or the grave for you, and you shall be separated from father, mother, sister, brother and kindred,

r your body cannot be buried in a Catholic cemetery."
"To the divorced man or woman she says boldly: 'You are living in adul-

tery according to the doctrinal declara-tion of Jesus Christ, and adulterers cannot enter the Kingdom of Heaven.

"To the discontented communist and laborer rushing towards anarchy she says: "All power is from God, and you have no right to disturb the order you have no right to disturb the order of society by crime and violence. Seek legitimate means to right your wrongs. Look at the King of kings, my Spouse and your Model. He became poor to teach you patience. He was capital supreme; for the riches of heaven and earth were at His disposal, and He became the Carpenter of Nazareth, to teach by example that labor is honorable."

Before entering on his analysis of the evils of American life, Archbishop Ryan spoke beautifully of the builders of the cathedral and its his-

tory. In this connection he said:
"One hundred years ago the cornerstone of this cathedral, the first in the
United States of America, was laid by the first Bishop of these States, and we meet to-day to commemorate that event—to thank God for His fructifying benedictions of the young church; to renew our allegiance to Him and to im plore His continued protection. Hisory tells us of the marvel ous external evidences of progress exhibited during these years; of the great men whose voices resounded beneath this dome, proclaiming those conservative Chris ian truth, which lie at the foundation of our civilization, and which alone can preserve it; of the priests ordained and the Bishops consecrated at this altar, among them the illustricus dignitary who presides here to-day, who nitary who presides here to-day, who for forty years has honored his minis try and caused it to be respected by those without and loved by those within the fold; of the councils, provincial and national, that met in this sanctuary and legislated for the young church of this country; of those Bishops who have passed into the house of this country and rest, hencath this of their eternity and rest beneath this

"Around this central scene, history groups the many other cathedrals of the land, fair daughters of this venerable mother. I believe that no one century in any age of the church in any country of the world can exhibit such results. But who will enumerate the invisible wonders of such a century; the sacra-mental graces showered down like manna, filled with all sweetness, sustaining spiritual life; the prayers that, ike the angels in the vision of Jacob, mounted to heaven and brought it into communion with earth; the sins forgiven here, the breaking hearts cor-soled and all the invisible events of that

soled and all the invisible events of that kingdom of God which is within us?"
"The Apostle St. Paul, in the extract which I have selected as my text, compares the great Church of God to a material edifice, of which Jesus Christ Himself is the chief cornerstone in Whom the building being framed together groweth up into a holy tempe in the Lord." To this chief cornerstone I desire to direct your attention, stone I desire to direct your attention brethren, on this auspicious occasion, that you may fully understand His nature and how He is the chief corner stone of the temporal as well as of the spiritual edifice of our civilization.

Ever ancient and ever new, like the firmament above us and the great ocean around us, 'Jesus Christ yesterday, to day and the same forever' object of perennial interest and pro-foundest importance without a model in antiquity and without a perfect imitator since He appeared. This figure moves majestically through this valley of tears, ealightening and enlivening the children of men. He appears on the waters as of old in Palestine, to quell the storms, to chide the doubting and bring them to the barque of Peter. where they fall down before Him, and cry out, 'Indeed Thou art the Son of

are honored as dead, but He is not dead. saw or shall see. He founded a kingdom here above all earthly governments in heaven on the cit wisdom of organization and perpetuity; a kingdom whose authority extends to regions where earthly kings dare not enter-the thoughts, desires and in nost feelings of the children of men. He changed the face of the earth and was the Founder of Christian civilization. Who was He? Whence did He come? Wh ther did He go?

" Who do men say that the Son of Man is?' He once asked His disciples. They replied, ' Some John the Baptist, some Elias, or others Jeremias or one of the prophets. 'But who do you say that I am?' Simon Peter answered 'Thou art Christ, the Son of the Living God.' And Jesus answering, said to God. him: 'Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but my Father Who

is in Heaven. "It is important that we should realize this truth, for this is eternal life ize this truth, for this is eternal life that they know 'Thee, the one true God, and Jesus Christ, Whom Thou has sent.' 'To renew all things in Christ' we must thoroughly know Him, especially His glorious human Soul. Only through the Son can we know the Father, and only through the Father and only through the Father. can the Son be known; for He hata said, 'No man can come to Me unless the Father draw him.' In our day, as in the day of the Apostles, 'both the Jews ask a sign and the Grecks seek for wisdom; but we preach Christ cruci-fied—to the Jews, indeed a stumbling block and to the Gentiles foolishness, but to them that are called, whether Jews or Greeks, Jesus Christ, the power of God and the wisdom of God.' The same Apostle, in his epistic to the Philippians (second chapter) gives an admirable reply to the question, 'Who being in the form of God, thought it not be the control of the control robbery to be equa. with God. But He emptied Himself, taking the form of a servant, being made in the likeness of men and in habit found as a man. He humbled Himself, becoming obedient unto death, even the death of the his angels?' And He adds, 'And tross. For which cause God also hath exalted Him, and hath given Him a Name which is above all names, that in the rame of Jesus everyknee shall bow, of those who are in heaven and on earth and under the earth, and that every tongue shall confess that Jesus Christ his angels?' And He adds, 'And those shall go into everlating punishment.' How alike their voices! If sometimes our Lord seemed to humble Himself unnecessarily, as in washing the feet of the apostles, He at once asserts His dignity. After the ceremory, when He had sat down, He said

is in the glory of God the Father.'

is in the glory of God the Father.'

"Let us briefly consider this description. Here we behold expressed the Divinity, the Incarnation, the redemption, the glory on earth and in heaven of Jesus Christ. He thought it not robbery to be equal to God, and therefore, if He is to be believed at all, it was not robbery to be equal to God, and therefore He was God, because it would be robbery and blasphemy—the crime of Lucifer—for any creature, man or angel, to make himself equal to God.

"The same apostle says that in Him dwelt 'the plenitude of the divinity.'
But He took the form of a servant and was found in habit as a man. Twonderful Being, while in the form God, looked down from His throne in heaven on the children of men, then in darkness and desolation, and ask Is this the world over which the morning stars sang together and the sons of God did shout in joy, when earth and air and heaven united in song until the intruder Sin broke the universal chorus, jarred against nature's chime, and who is it that, by conquering S.n and Death shall bring back the lost melody?'
'He saw the form of humanity for forty continuous standard of the same than the same th

forty centuries standing at the gates of Eden weeping and praying for admission, Oh, give me back my God with Whom I walked at noon in the shade of this garden. I am His—made to His image and likeness—and I cannot live without Him. I dare not, cannot enter; but Thou, O Lord, can come out to me. O Emmanuel, God with us, our King and Lawgiver, Expectation of Nations and their Saviour, come to save us, our Lord God! O Crient, Splendor of Eternal Light and Sun of Justice, come to illuminate those who sit in darkness and in the shadow of death! O King of the Nations and their Desire, Cornerstone that maketh of two one, come to save man whom Thou hath made of the slime of the earth!' And the eternal Son of God swered: 'Behold, I come.

"Then, when silence held all things, and the night was in the midst of her course, the Omnipotent Word descended from the Royal Throne in Heaven and that 'Word was made flesh and dwelt amongst us.' 'A Child was born to us and a Son was given to us, and His name is Wonderful, Counsellor, Al-mighty God, Father of the World to come, the Prince of Peace. He was God of God, Light of Light, True God of True God begotten not made: conof True God, begotten not made; con-substantial to the Father by Whom all things were made, Who for us and our salvation became incarnate of the Holy Ghost through the Virgin Mary and

"In a few moments, when the Nicen Creed shall be chanted by the choir, you will hear the great truths of faith announced, while the people are in sit-ting posture. But when the great truth of the incarnation, the 'Homo factus est' (He was made man), will be announced, we all must kneel and receive the message, as the Blessed Virgin received the Second Person of the Trinity when the power of the most High did overshadow her. After this announcement the choir chants forth the great facts that followed it— 'crucifixus,' 'resurrexit,' 'ascendit.' Onward and upward the tide of glorious music sweeps until it breaks in waves on the shore of eternity in the sublime 'Et vitam venturi saeculi. A nen!' (The

life of the world to come ! Amen!.) "Behold, then, the Being we adore and love, God at once and man! Nor is anything incredible in that union when you remember what a magnificent creation man is when untouched by sin the very image of his God. But it may be urged, if Christ be God in carnate, there must be a dualism of deities. Jehova is God and so is Christ. Surely He is not one with the Father, Jehovah, the God of the Old Testament, just indeed, but inexorable, distant,

dignified, flerce in His just anger, 'lion o the fold of Jadah;' He Who thundered on Sinai, smote the hosts of Sennecherib, Who showered fire from neaven on the cities of the plain and deluged a world in His wrath. On the other hand, the meek and lowly Jesus, Who forgave with facility, Who washed the feet of His apostles, even those of Judas Iscariot, and Who is the Lamb of God, Who takes a way the sins

Lamb of God, Who takes away the sins of the world in His blood.

"But we must ever bear in mind that Jehovah was Deity alone, and Christ God and man united; and many things said of His humanity alone cannot be predicated of His divinity alone. This is peculiarly true of His suffering, as Deity cannot suffer. But, after all, is there such difference be tween what is called the God of the Old Testament, Jehovah, and the God Old Testament, Jehovah, and the God of the New Testan ent, Jesus Christ? Jehovah was a God of justice and terrible anger, and Jesus was gentleness itself. But was Jehovah always angry and never gentle, sweet, forgiving. 'As I live,' He said, 'I desire not the death of the sinner, but that He live.' The moon shall shine as the sun 'The moon shall shine as the sun, and the sua as seven suns when Israel shall return to the Lord her God.' 'Why will you die, O House of Israel?' 'Tarn to Me and I will turn to you.' And He asks if a woman can forget the child which she bore, and declares that even if she should forget it, He would not forget His people. On the other hand, was our Lord always the Lamb and never the Lion of the fold of Judah? See how He denounced the pharisees to how He denounced the pharisees to their faces, 'whitened sepulchres, fair without and within full of rottenness and dead men's bones : How alone He scourged the buyers and sellers from the temple of His Father: how at

the question of our Lord to Judas and his armed band, 'Whom seek ye?' they fell on their faces in terror. Above all, brethren, what is there in the entire Old Testament more appalling than what Christ declares that He shall say to the wicked on the last day, 'Depart, ye cursed into ever-lasting fire prepared for the devil and his angels?' And He adds, 'And

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to them, Know ye what I have done to you? You call Me Master and Lord, and you do right for so I am. If I therefore, being your Lord and Master have washed your feet, you should wash one another's feet. Behold, I give you an example.'

"In what silent dignity He stood

"In what silent dignity He stood face to face before Pontius Pilate, the Roman governor, and overswed him. 'Art Thou a king?' the Roman asked. 'Thou bast said it that I am a king,' answered Christ; and Pilate wrot and would not change this title. In his deepest humiliations He showed a dignity that excluded the thought of

any degradation.
But in speaking of the suffering of Chris; we must never lose sight of what is often forgotten—His human must never lose sight of

what is often forgotten—His auman soul. Some speak of our Lord as if He consisted of divinity united to a human body, as if the divinity were the soul of the body as our souls animate our thoughts. They forget that went always are bodies. They forget that most glorious creation of God — His human soul, which humbled itself, becoming obedient unto death, even the death of the cross.' Divinity cannot suffer. The human body without a soul cannot suffer.

"The soul of Christ, like His body, was purely human. In it He approaches very near to us. It instinctively recoiled from suffering: 'Father, if it be possible, let this chalice pass from Me, 'My soul is sorrowful even unto death, 'He began to grow weary and to be sad.' O, how like us: and how we love Thee, O Son of Man, as we find Thee so human.' The presence of divinity in His human soul, while it fortified, it also intensified its suffering. In the light of that divine nature He In the light of that divine nature He saw more vividly the horror of sin and He foresaw the anguish before Him and His people. He was supremely alone. Great minds are generally solitary They move in an upper region of their own, and see, in the language of Thomas a' Kempis, that 'men often vainly laugh when in all reason they should ween.'

should weep.
Of this we have a striking instance in the Palm Sunday triumphant entry into Jerusalem and the conduct of our Lord and of the people. Before Him lay the city of David, His father, in all its beauty, 'the vision of peace, the joy of the whole earth.' Her children seem at last to hear and to heed the summons of Isaias, 'Arise, O Jerusalem, and be en lightened, for thy light is come; another glory of the Lord is risen upon thee.' They tear the palm branches from the trees and strew the earth with their garments, that He may pass over them. It is His hour of triumph, and we are tempted to say to Him, 'O Son of Man, rejoice: Thy people come at last to acknowledge Thee. The blind see Thy glory; the lame leap for joy to greet Thee; the deaf hear Thy voice of ower and consolation; the deadlike Lazarus and the widow's son and the ruler's daughter, have risen to praise

Thee. Rejoice!'
"But, brethren, look into the pale face of the bon of Man. The tears trickle down His cheeks, for, seeing the city, Jesus wep: over it, saying, 'If thou hadst known and in this thy day the things that are for thy peace, but now they are hidden from thy eyes, for the days shall come upon thee and thy enemies shall cast a trench about the and straiten thee on every side.' As His conversation with Moses and Elias amidst the splenders of Mount Thaber was concerning His death, which He was to accomplish at Jerusalem, so His was to accomplish at Jerusalem, so fils triumph in Jerusalem was accompanied by this cry of sorrow for His people. "And now, brethren, let us all lift up our hearts and voices to-day in this ven-

our nearts and votes co-day in this soli-erable sanctary and cry to God our Father: "J Eternal Father, we thank Thee for the blessings Thou hast be-stowed upon Thy people in this temple during the past century, and we beg of Thee through the prayers and sacrifices that have been offered here during that period that Thou wilt hear the cry of the American church to day. By the memory of Thy servants whose bodies lie beneath this altar, and those others who have knelt at the Communion table, and those who have filled this holy temple, and, above all, through Him Thy Beloved Son our Emmanuel, hear us. O Lord, in this our day we have seen the burning lava streaming down the mountain-side and sweeping away on its waves the young,

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the strong and the hopeful; we have seen the earth opening and shaking and pulverizing the schendid works of men; O grant that the still more ap palling misortune of moral ruin may not come upon us, but that, safe in the not come upon as, out at, as a wait
His coming. Bless Thy church; bless
its Cardioal, its Bishops, its clergy, its
religious communities and its devoted laity, that we all united may by prayer and work and example do our share as our forefathers here have done to 're store all things in Christ, for Thy glory and the extension of the kingdom of Thy Son, our Lord and Saviour Jesus Carist, to Whom be praise, honor and glory forever and ever.' Amen."

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