

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name but Catholic my Surname.)—St. Paclan, 4th Century.

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1668

Vespers.

The house of God my palace is,
Its shadows down its aisles are dear,
The sunshine through its dome.

On altars grand the tapers glow
Mid lilacs set in palms;
The organ breathes its deep refrain,
To David's wondrous psalms.

O, rise to Him His noblest songs,
O, all ye choros tones;
Lift up to heaven your raven heads,
O all ye sculptured stones.

Let wax-lights burn and roses bloom,
And fumes of incense rise;
Let tinted sunnays gild the shrine,
And gleam of praying eyes.

I love to hymn my country's praise;
To think how heroes died;
All litanies of noble deeds
I chant with joyous pride;

But richer far the solace proves
Of sitting at Thy feet;
Thy tabernacles, oh how fair!
Thine adoration sweet.

—JOSEPH O'CONNOR.

THE RELIGIOUS ORDERS.

WHY THE WORLD HATES THEM.—SERMON BY FATHER GEORGE, O. F. M.

The preacher at St. Francis', Glasgow, in aid of the Notre Dame Training College Building Fund in that city was the Rev. Father George, O. F. M., of Gorton, Manchester. The occasion provided the reverend gentleman with a subject that he dealt with in his usual eloquent and incisive manner. He said: "You are aware that I have come here to appeal to your generosity in aid of the Notre Dame Training College Building Fund, and I have chosen Religious Institutions as the subject of my discourse. The existence and work of Religious Institutions forcibly sets before us one of the traits of the Church's note of sanctity. As the learned Protestant writer, Leibnitz, declares, 'Nor is it the least among the marks which commend us to that Church, which alone has preserved the'

"SAME AND BADGES OF CATHOLICITY that we see her alone produce and cherish these illustrious examples of the eminent virtues of the ascetic life." I know, my brethren, that Religious Orders are one of the many features of Catholicity which Protestantism and infidelity hate and would destroy. The voice of Luther, the apostate monk, raised in Germany nearly four centuries ago, still echoes down the corridors of time, denouncing these institutions. All the infidel philosophy of modern times is permeated with the Protestant spirit, and hence the revolutionary intolerance towards Religious Orders, and the cruel injustice towards those who belong to them, which we see in our day.

On many pleas the world seeks to destroy and denounce the Religious Orders. They are said to be a display of mere fanaticism, or the outcome of Papal self-interest and agrandissement, and the destroyers of human liberty. But such charges are either the result of ignorance, or, as Leibnitz says, they are the expression of "a vulgar and plebeian conception of virtue, which foolishly measures the obligations of men towards their God by their perfunctory discharge of ordinary duties, and by that frozen habit of life, devoid of zeal and even of soul, which prevails, commonly among men." The charges made against Religious Orders simply form

THE WORLD'S VERDICT OF HATRED against Christ Himself. Whose spirit animates the Church and especially the Religious Orders? because Christ "gave testimony of the world that the works thereof are evil" (John vii. 7). "If the world hate you," said Christ after the Last Supper, "know ye that it hath hated Me before you. If you had been of the world, the world would love its own, but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John xv. 18, 19). The real reason, I say, why the world hates Religious Orders is because Religion is opposed to the worldly spirit. The spirit of the world is indeed, "all that is in the world is the concupiscence of the flesh and the concupiscence of the eyes and the pride of life, which is not of the Father, but is of the world." (1 J., ii. 16). In proof of this we have only to take cognizance of patent everyday facts. For what do we find? We find that the concupiscence of the flesh "wasting the individual, destroying the family, and ravaging society. Impurity stalks over the world with gigantic strides, leaving deformity everywhere. It is corrupting bodies and damning souls; it is threatening the world with a complete reversion of the shamelessness of pagan times such as prevailed at the fall of Euphates and Herulanum; nay, it is making the world a very Sodom of all the countries, deserving to be consumed in the fire of God's wrath, as were the cities of Pontapolis. The popular literature of the day is made up of novels

EXHALING A STYGIAN STENCH of newspapers and pamphlets teeming with salaciousness. The popular songs and music often fill the mind with insidious suggestiveness. Theatrical performances and picture postcards are oftentimes object-lessons in lasciviousness.

Not infrequently the stage panders to the lowest passions. Often medical science, honorable as it is declared to be in Holy Scriptures, is prostituted to further the work of impurity; and the legal profession is sometimes degraded to back up and support immoral suits. As justification for all this the world alleges its blasphemous jargon that the body must yield to the necessities of its nature, and that perfect purity is impossible. Again, my brethren, if you do but note everyday facts, we shall find the "concupiscence of the eyes" a very dominant factor in modern times. The Golden Calf is defiled and enthroned, and ever increasing crowds of silly votaries fall down in admiration before it. Indeed, Christian Europe is fast becoming moribund, poisoned by this idolatrous worship. "To what wilt thou not drive men, accursed thirst for gold!" This was the question of the poet Virgil in pagan times—*Quid non mortalia pectora cogis, avari sacra tenes?* Who, my brethren, can describe the sharp practices and over-reaching transactions commonly resorted to nowadays for the sake of gain? In pursuit of it might be offenses held to be right—the poor are wantonly oppressed by the subtle tyranny and

ORGANIZED DESPOTISM OF WEALTH; whilst the honest capitalist is hardly safe amidst the din that threatens the abolition of all private rights and ownership. Greed, thirst for gold, Man lives for it, wears himself out and dies seeking to acquire it; for according to the world's standard it is the only thing worth living for. It is the world's idol, its supreme good, its God; yet again, my brethren, look at the world and see how it is influenced by the "pride of life." A spirit of independence and insubordination to all lawful authority is widespread. The sacred name of liberty is misunderstood and misapplied, and made to signify, not what it really is—submission to law—but mere freedom from restraint, or license. Such is the climax of so-called "scientific thought" and of "independent morality" which men boast so much of, and which constitute the spirit of the world. No wonder, then, that the world hates and seeks to destroy the Religious Orders, for the spirit that animates these is the spirit of Christ, as taught and fostered by the Church, and is diametrically opposed to all worldliness. The spirit of Religious Orders is one of voluntary poverty, perpetual chastity, and entire obedience. Indeed, these three vows, by which fixity or stability is given to the religious profession, making it a "state" of life, are the very essence of the religious life. There is the vow of poverty, as opposed to the "concupiscence of the eyes," for Christ declared, "If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow Me" (Matt., xix, 21), and He Himself, as St. Bernard says, "came on earth to espouse poverty," because it "was not found in heaven, but it abounded on earth and was not valued." Thus

CHRIST MADE HIMSELF POOR lying in the manger of Bethlehem, when lying on the straw wrapped in swaddling clothes; poor in Egypt when He begged His bread; poor in Nazareth when He worked in the carpenter's shop; poor in His public ministry when He had not whereon to lay His head; poor when He died naked on the Cross, and when after death He was buried in another man's grave. Thus members of Religious Orders must espouse and always practise poverty, for Christ's sake, for "Blessed are the poor." There is the vow of chastity, as opposed to the "concupiscence of the flesh," by which man's spiritual nature completely triumphs over his animal nature, for "the virgin thinketh on the things of the Lord that she may be holy both in body and in spirit"; and Christ coming down from heaven wreathed His own personality in its most transcendent beauty, holy virginity, and dying on the Cross committed His Virgin-Mother to the care of His virgin-disciple. "O how beautiful is the chaste generation with glory for the memory thereof is immortal; because it is known both with God and with man" (Wisdom, iv. 1). There is the vow of obedience, as opposed to the "pride of life," for before coming to earth, speaking to His Heavenly Father in the bosom of eternity, God the Son said, "A body Thou hast fitted unto Me, And when He had come, He said: "My meat is to do the will of Him who sent Me." "Christ was made for us obedient unto death, even the death of the Cross." That contrast, then, between the spirit of the world and the spirit of Christ that animates the Religious Orders. The one manifests itself by seeking to gratify sinful concupiscence, the other by producing

FRUIT INTO SANCTIFICATION. No wonder the world wages war upon the Religious Orders, for, as Leibnitz says, "they are a sort of celestial soldiery upon earth for the use of the universal Church." They are the picked regiments in the victorious army of God's Church. Never have they failed in their allegiance. After sketching the work of the Religious Orders throughout the Christian era—by their rendering the world's tribute of prayer to God, by their zeal and success in educating childhood and youth, and by their exercise of the spiritual and corporal works of mercy, the preacher continued: "Thus do Religious Orders bear witness unto Christ and the divinity of the Catholic religion! Showing themselves to the world, Religious Orders say: 'Here we are, taste our fruits, and in tasting them, are other by producing.' We have been sent by God for the good of humanity; we were born of His love, we have grown beneath His breath, and we labor for His glory." But among all the Religious Orders perhaps none is doing greater things for God and for humanity than

THE ORDER OF NOTRE DAME. Time will not permit me to discuss the holy life and work of these good Sisters. Nor is it necessary, for you yourselves are well aware that, whilst faithfully observing the religious life themselves, these Sisters send forth from their training colleges teachers well equipped with every qualification of secular knowledge, but above all, animated with the true Catholic spirit which is so essential for the proper education of our Catholic children. Will you not seek to have a share in their good work by giving generously to-day towards the Building Fund for their Training College at Down Hill. You are not all called upon to embrace the religious state. "Not all take this world, but those to whom it is given." To choose the religious life is only a counsel—it is a counsel, however, upon the following of our Divine Lord congratulated Magdalene. And all are called, nay, are even commanded to labor with every power of soul and body, no matter in what condition of life we may be—no matter how many things we may be troubled—for the attainment and spread of Christian perfection, whereof consists the "one thing necessary," and "the best part which shall not be taken away" from us.

Whilst, then, to-day you give generously towards the furtherance of the great cause which I appeal, resolve always to "walk worthy of the vocation in which you are called," and show forth in some measure of humanity our daily life that evangelical spirit which finds its perfection in the Religious Orders.—LONDON CATHOLIC TIMES.

THE PASSION FOR WEALTH.

FATHER ANDERSON OF BOSTON, SOUNDING A CALL TO CATHOLIC MEN TO HIGHER CITIZENSHIP AND BROADER SERVICE.—THE CONTAGION OF EXTRAVAGANCE.

A stirring and suggestive address warning Catholic laymen against the selfish and self-seeking spirit of the age was preached before a great gathering of the Knights of Columbus in the Boston Cathedral, Sunday evening, October 11, by the Rev. Joseph G. Anderson, director of diocesan charities. Father Anderson appealed to the "right" in behalf of those great aims and movements of humanity which at this time are piercing the indifference and awakening the conscience of the world. "What are you doing?" he asked them. "Is there no cause, no movement, no work of serious import which appeals to you or rouses you to enthusiastic action for the interest of suffering humanity or for the good of religion? This undoubtedly should be the aim and effort of a Catholic organization such as yours, composed as it is of representative, intelligent Catholic men. It is to such an organization that the Church looks for enthusiastic effort and encouraging support in all the great problems which affect her welfare and in all the important undertakings in which she is engaged.

WHERE WORKERS ARE NEEDED. "But besides these duties to the Church, what interest and zeal are you showing as citizens in your country's welfare? What are you doing as citizens in her regard? Are you merely observing the laws, paying taxes, and exercising your right of suffrage? Is there nothing else in which you are interested or seeking to show your loyalty and devotion? Are there no evils that threaten the welfare and stability of society? Are there no problems which stir the body politic, in which you might be of service by voice, pen, or deed? I mean by this not politics, for politics, as such, is rightly discarded from your organization, but social questions and social works in which you might, in a special way, show your interest and prove yourselves active citizens zealous for every cause that makes for the welfare of society.

"These duties I purposely set before you this evening as means of offsetting the petty, ignoble, selfish, and self-seeking spirit which characterizes the present age. It is this spirit more than anything else that destroys all true sense of duty, warps all finer feelings of nobility of mind and generosity of heart, and weakens all generous impulses to noble deeds and heroic actions." Father Anderson recalled the generosity, courage and self-sacrifice of the knights of old as the example for the emulation of modern knighthood. He spoke of Columbus and the unselfish motives which sent him forth to discover a new world.

THE PASSION FOR WEALTH. "These same qualities of character which stood forth so strikingly in the knights of old, and in the life of Columbus," he continued, "are demanded of you at the present day. As flowers of Christ, and as citizens of this nation, you have a duty of loyalty and devotion to religion and society in upholding the principles of truth, honesty, justice, and morality, against the evil tendencies of a corrupt, selfish, and materialistic age. It is an age when, through the power of commercialism, materialistic standards of morality prevail. The value of wealth predominates over the value of man. The passion for wealth has so lowered the standard of moral principles that justice, honor, honesty and truth have no longer their high significance and value. Trusts, corporations, and combinations, have made night appear right, have attempted to corrupt and control legislation, and the courts, have so corrupted justice, affected honesty, and bartered away truth that confidence has been destroyed and the honor of the nation weakened. As a result of this passion for wealth, countless evils exist which threaten society—namely, dissipation, love of ease and comfort, immorality, the desertion of the married life by divorce, and the disregard for the rights of others. These evils have become so pronounced that Socialism and anarchy seek to relieve society. This discontent on the part of the laborer, the distinction of classes by the rich growing richer, and the poor becoming poorer—the over-reaching and the taking advantage of the necessities of the people, only aggravate the situation.

GREED IN PUBLIC LIFE. "Not only in commercial life but in public life this spirit of selfish greed and self-seeking has entered. Public office is no longer a public trust, but an opportunity for self-enrichment. Dishonesty and evil methods have so long prevailed that distrust and suspicion exist in the public mind even against the honest and faithful workers. Public confidence in the honesty of men is weakened. In the family life, we hear so much of the evils of divorce and the corruption of that sacred state that we are shocked and scandalized by the revelations of the divorce court. Courageous men arise here and there to stem the tide of these evils. Valiant leaders of the government seek to offset these corrupting influences. Public opinion has frequently been stirred against these frightful conditions, and yet they continue to threaten and menace society."

"The underlying spirit of all these evils is selfish greed and selfish interests. It is selfishness which causes men to ignore the rights of others, to plot and scheme for the control of wealth and power. It excites all the baser feelings and sentiments of honor. It blinds men to all other interests except their own. It cripples all self-sacrifice and kindly consideration for others. It weighs and examines every cause and movement before acting, to see what gain, benefit, or reward will accrue to it. It does nothing except for reward or pay. It sees nothing of value except what is measured by its own selfish standards. Such a spirit can never accomplish any good. It is too narrow to reach out beyond the little circle of its own existence. Such a spirit existing in the various branches of society, namely, in its commercial, social and family life, must inevitably bring ruin and disaster. "The interest of religion and the welfare of society demand that you should make some effort to offset the prevailing evils of society. However, no real reform, no amelioration of these conditions can be effected unless you show in your own lives and principles which you would inculcate in others. Be men, then, of pure lives, upright, high-minded and noble, by living up to the teachings of your faith. This is the first duty of loyalty to Christ and His Church.

SELF-DEDICATION. "It is true that you have already shown some generosity of spirit in the cause of charity and Catholic education. These works more than anything else have brought honor and glory to your organization. But why rest content with this? There is still a great work to be accomplished in behalf of the poor, neglected and orphan children. The success already achieved only enhances the value and amount of the work to be done, and proves the necessity of its establishment. But in this, as in every charitable work, what is required is not the mere giving of money, but the giving of one's self. It is the active personal interest that counts and that achieves results. As has been pointed out to you, one of the most sacred duties of the knights of old, a duty which they bound themselves by oath to fulfill, was the care of the poor, the widows and orphans. It is true that your society is not a charitable organization, but there ought to be something of a religious and charitable aim in your efforts, to lift you up from a mere social existence, and in it to do something higher and nobler for the good of your fellow-men, for the cause of religion, and for the welfare of society. As citizens you certainly should have also the welfare of society at heart and become interested in all that makes for its moral uplift and amelioration. But in this, as in every good cause, you must be actuated by the highest principles. If you would hope to achieve any good or offset the evils of the present day which affect society, you must be moved to act by the spirit of unselfishness and generous self-sacrifice. You must not be self-seekers, seeking your own interest, or weighing the advantages, benefits or rewards before acting. But whenever any good and important cause appeals to you, you should be influenced to act only from pure and unselfish motives.

THE DUTY OF PROTEST. "In public life, whatever position you may hold let it be for the highest and best interests of society and not for your own self-aggrandizement or material welfare. Too long has this spirit prevailed at heart and become interested in all that makes for its moral uplift and amelioration. But in this, as in every good cause, you must be actuated by the highest principles. If you would hope to achieve any good or offset the evils of the present day which affect society, you must be moved to act by the spirit of unselfishness and generous self-sacrifice. You must not be self-seekers, seeking your own interest, or weighing the advantages, benefits or rewards before acting. But whenever any good and important cause appeals to you, you should be influenced to act only from pure and unselfish motives.

Did not Columbus, almost single-handed and alone, and against all opposition, succeed in winning his cause and accomplishing his aims by his sincerity, his courage, and his perseverance? Did not Daniel O'Connell, Winthrop, O'Connell, Garcia Moreno, and many others whose names are emblazoned on the pages of history, single-handed and against every opposition, succeed in winning the public cause for which they labored, by reason of their persevering efforts, undaunted courage, and generous self-sacrifice? May there not be among your members some leader, some noble soul, undaunted and fearless, who is ready to step forth into the breach, and rally you round the standard of Columbus in the cause of truth, justice and holiness, to contend against these evils and inspire men with right principles for the welfare of society? In the family life, there are duties likewise to be fulfilled in contending against the evil influences of this selfish, materialistic age. The effect of these influences is to destroy the simplicity and sacredness of the home life by extravagance, lavish display of wealth and dress, and excessive pleasure and dissipation. Be not led to excess—live not beyond your means. Be frugal, but not parsimonious and niggardly. Be not extravagant. Live not for mere display or for excessive pleasures and dissipation. Have a higher, nobler, holier purpose in life than mere pleasure. Men seem to lose sight of the higher things in this life, and to be concerned only with amassing wealth—that they may enjoy ease, comfort and pleasure. What is needed to offset these evils is to ignore self and selfish interests—to have high-minded and noble purposes, to be actuated with noble principles and high resolves, to be ready to sacrifice one's self for the good of others."

HOLY NAME SOCIETIES. In studying the history of the Catholic Church one cannot help being impressed by the practical manner in which she has ever gone about the work of combatting evil in whatever guise it appears. She does not confine herself to denouncing it in general terms, but summons to her side her sons and her daughters to make a relentless fight upon it. So it has been in the centuries that are dead and gone; and so it is to-day. The Spouse of Christ was never an indifferent onlooker when the Powers of darkness were at work. It was fortunate for the perpetuation of the essential principles of our civilization, that this was the case. The chaos which would have ensued if the moral influence of the Church had been withdrawn, may be easily imagined if we consider that such withdrawal would have meant the making of brute force the final arbiter in the affairs of mankind. But it was not only in great questions affecting the general welfare of mankind that the Church took part. She also devoted her energies to details. Nothing was too great or too small to escape her attention. Whenever and wherever she discovered the germs of evil, she lost no time in seeking to exterminate them. She, therefore, is but living up to her traditions when she undertakes to stem the tide of blasphemy which is sweeping over this country.

We need not dwell upon the good which will be accomplished if the anti-blaspheming crusade is crowned with success. The blasphemer in this land is recruited from all ranks of society. He is to be found among the grey-haired, standing on the brink of the grave, and among school boys who but the other day were babes in their mothers' arms. He taunts himself before the public in fine clothes, and he utters his blasphemies in rage. He is utterly regardless of what is due to the properties. In the public thoroughfares he blasphemes his Maker without bestowing a thought on the shock he inflicts upon those who hold in reverence the name of the Deity. His foul language poisons the very air. In the interest of public decency, not to speak of morality, something had to be done to suppress him. In some of the States of the Union laws have been enacted making blasphemy in public places a penal offence. But these laws have become practically obsolete. The evil the State could not cope with successfully, the Catholic Church has undertaken to hold in check. In doing this she has had recourse to the methods she so often employed in the past. She has enrolled her sons in what are very appropriately called Holy Name Societies, which have been organized for the express purpose of making war upon blasphemy in its various forms. The members, by individual abstention from the use of improper language, as testified by their personal influence with those addicted to such use, are exerting a moral power which is sure to produce beneficial results in coming years.

The public demonstrations of their numerical strength, which the Holy Name Societies annually make in our cities, are productive of good by attracting the attention of the public to the fact that there is an organized effort to suppress blasphemy which unfortunately has grown altogether too prevalent. A demonstration of this kind on behalf of clean speech took place the other day in Newark, N. J., which is thus referred to by the Newark Star: "Pledged to clean speech and to revere the name of God, over 18,000 members of the Holy Name Societies of the Catholic Church paraded in a mammoth demonstration yesterday. Fully 50,000 turned out to watch the paraders and follow them to the site of the new Cathedral of the Sacred Heart. The impression left by this manifestation of reverence for the sacredness of God's name must tell in favor of the work in which the Holy Name Societies are engaged.

Whilst Newark was witnessing this magnificent display of Catholic condemnation of blasphemous language, another New Jersey city, Paterson, beheld a similar scene which is thus described by a local newspaper: "Fully 5,000 Holy Name members participated in the parade here this afternoon. The turnout eclipsed anything hitherto attempted by the United Holy Name Societies, and was the largest religious demonstration in the history of this city." Some days before the Newark and Paterson parades took place, the Brooklyn Holy Name Societies marched through the streets of that city. On the coming All-Saints Day, Boston will see some thirty thousand men pledged to make unceasing warfare upon blasphemy, marching through the streets. Bishop O'Connor, of Newark, in his address to the Holy Name Societies of his diocese, described well their mission when he said: "The apostleship of the Catholic laity under the banner of the Holy Name will supplement that of the teaching Church, and with a more widespread knowledge of God and His law, with a wider propagation of His teachings communicated to us through right reason and revelation, will come increased reverence for His name, increased love for our Creator and Redeemer, and the manifold evils that flow from ignorance or forgetfulness of God will gradually disappear in the light of His word, the holiness of His teachings and the good example of men like yourselves who put them into practice."

We have spoken of the work in which the Holy Name Societies are engaged because of itself it is worthy of all commendation. But apart from that fact the existence of these organizations is evidence of the practical and effective manner in which the Catholic Church devotes herself to the task of dealing with moral evils. In the Holy Name Societies there are enrolled thousands, who possess a great and organized moral force which will be a powerful agency in ridding our beloved country of the heinous sin of blasphemy.—N. Y. Freeman's Journal.

CATHOLIC NOTES. An era of extensive church building in St. Louis culminated on the 16th in the laying of the corner-stone of the new Catholic Cathedral, which when finished will cost more than \$2,000,000.

Very Rev. Canon Jeremiah C. Moy-nihan, who last May celebrated his one hundredth birthday, died Oct. 13th in Chicago where he had been living for the past three years.

According to the Figaro, the Bishops of France have received a circular from Cardinal Merry del Val, the Papal Secretary of State, absolutely forbidding them in the future to attend the lectures of the State faculties.

In Innsbruck, Austria, recently, the Rev. U. Heurter, S. J., celebrated the golden jubilee of his professorship. He is the younger son of the well-known historian, Frederick Heurter, who in 1814 renounced Lutheranism and was received into the Catholic Church.

The foundation in the near future of two great French Catholic newspapers is announced. One is to be published at Nevers for Central France, and one at Bordeaux for the South-west. Moreover, the Unvers, the principal Catholic paper of Paris, has recently secured new capital to the extent of \$100,000 with which to enlarge its field of usefulness.

Rev. Frederick L. Olenbach, S. J., director of the Meteorological Observatory of St. Ignatius College, Cleveland, has invented a process by which communications between moving trains are made possible. The device, which has been patented, is applicable to telephone and signal communication, and is now under consideration by the Interstate Commerce Commission. It is claimed that the new invention will revolutionize railroad operation, and reduce the possibility of accidents to a minimum.

In London there are now about 140 Catholic churches, not counting the convent chapels. To very many of these there are elementary schools attached, some of them ranking with the best non-Catholic schools, both as to site and equipment. Of convents, monasteries and other religious houses the metropolis possesses over 170. Twenty-eight orders or congregations of men have one or more houses in London and between 60 and 70 congregations of women. Several hundred priests are actively engaged in special work.

The idea of celebrating the Jubilee of the Holy Father by presenting him with a wonderful organ for St. Peter's originated in France, but apparently it has been decided not to leave the whole work to Frenchmen, at least according to the account published last Thursday by the Avvenire of Italy, of Bologna. To fill the immense nave of St. Peter's, says this paper, it will be necessary to build an organ of colossal proportions of a powerful sonorosity and mechanical resources hitherto never attempted.

A number of non-Catholics visited the Baltimore Cathedral last week and in token of their admiration of Cardinal Gibbons presented him with a silver loving cup. The presentation address was made by former Congress Charles R. Schirmer, who is a Spiritualist. In his address he referred to the fact that among the donors was a rabbi. This interested the Cardinal, and when he asked for the rabbi, Rev. William E. Rosenau, of the Eutaw Place Synagogue, stepped forward and was cordially greeted by the Cardinal, and the couple exchanged felicitations.

Toronto.

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