# BEAUTIFUL ST. MARY'S IS DEDICATED TO GOD'S WORK

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month and the success of the procession is a tribute to the aptness and perseverence of the children and the skill of their directors.

Just before the procession started, a picture was taken of the group of children.

## Brilliant Ceremony Is Solemnly Opened

At twenty minutes after ten, Right Reverend Bishop O'Connell, coadjutor bishop of San Francisco, the officiant of the dedication services, and Rev. Geo. T. McCarty of Chicago, master of ceremonies, preceded by the holy water bearer, carrying vase and sprinkle, the cross-bearer, carrying the processional cross between two acolytes, carrying candlesticks, the altar boys and processional girls, two by two, and the book-bearer, carrying the ritual, passed from the parochial residence to the front doors of the cathedral. The bishop was clothed in amice, alb, cincture, pectoral cross, white stole, and cope, morse, mitre and crosier, the assistants being vested in the robes of their respective offices and the altar boys in their surplices of purple and white.

Arrived at the entrance to the cathedral, and facing the open doors, a prayer was chanted, after which the officiant intoned the antiphon, "Asperges me," the chanters continuing the antiphon from the words "Domine Hyssopo," after which they sang the psalm "Miserere." Bishop O'Connell then, with his assistants, passed around the cathedral, turning to the right, and sprinkled the walls at the height of his head and near the foundation, repeating slowly the antiphon, "Asperges me," during the ceremony.

### Prayer Is Offered.

Returning to the main doors, after having circled the cathedral, the officiant and assistants passed inside, and at the main altar a prayer was uttered, and the Litany sung by the chanters, the clergy responding. The inner walls of the cathedral were sprinkled as on the outside by the officiant, beginning behind the altar, passing down the left side of the church, and returning along the right side to the place of beginning. After a final prayer, the officiant and his assistants returned to the sacristy, and the doors of the cathedral were opened and the waiting public admitted.

Before the large congregation had been entirely seated, the processional for the pontifical mass had entered the church and proceeded to the altar. This procession was formed in the residence of Bishop Scanlan, adjoining the cathedral, and passed in through the main entrance. It was composed of the cross-bearer, the altar boys and girls, the inferior clergy, the bishops in order of seniority, the archbishops, the cardinal, followed by four train bearers, and finally Bishop Scanlan, who officiated at the mass.

Cardinal Gibbons passed to the bishop's throne, which he occupied during the celebration of the mass. There were about three hundred persons in the processional.

### Assistants at Mass.

Bishop Scanlan was assisted at the mass by Very Reverend Dean Harris, arch priest; Rev. Kiely, deacon, and Rev. Guinan, sub-deacon, all clothed in costly stoles and garments of rank. The regulation high mass was observed, the Latin prayers, chants and responses, the swinging of the censers, the toning of the bells, the attitude of humility on the part of the followers of the faith, and the presence before the altar of so many of the leading spiritual minds of the world all tending to make the scene a sublimely impressive and never-to-be-forgotten one.

The great cathedral vibrated with the magnificent music of the great organ, the Salt Lake symphony orchestra and the choir of seventy specially trained voices. The grand, heart-moving strains of Gounod, Mozart and Klein floated down over the vast assemblage and added to the exaltation of the souls of those present. The opening numbers of the musical programme, "Kyrie," Gounod and "Gloria," "Twelfth Mass," Mozart, were simultaneous with the opening ceremonies. Giorza's "Veni Creator," was sung by F. E. Smith, followed with the Credo, Gounod, by the choir. "Ave Maria" was rendered by Mrs. P. L. Hannifan, Miss Florence McCarty, J. J. Burke and the choir, and was a beautiful number. In the "Sanctus" and "Benediction," both compositions by Gounod, J. J. Burke carried the solo part. Another splendid number was "Agnus Dei," Gounod, by Mrs. Hannifan, Miss Lottie Owen, Mrs. Hallie Foster Sutherland, Mrs. C. C. Snyder, J. J. Burke, E. H. Heisler, F. E. Smith and Norman Vote. The "Te Deum," Gregorian chant and "Alleluia," Beethoven, were also beautifully rendered.

The dedication sermon by Archbishop Glennon of St. Louis was a masterpiece of oratorical art, and was listened to attentively throughout. The reverend gentleman has a very pleasing manner and delivery, and his address, which follows, is replete with noble sentiments and thought:

## Dedicatory Address by Archbishop Glennon

Today we dedicate to Almighty God, our merciful Father, this new and beautiful temple. And we place it under the auspices of the great saint who, representing humanity in her penitence, heard from the blessed Savior the words of consolation, "Thy sins are forgiven thee because thou hast loved much." It was she who became in her penitence and devotion the illustrious follower of the Master, rejoicing with Him in His joy, following Him in His journey to the cross, and at that place by others deserted, standing with Mary, His mother, at the foot of the cross; she was to be the last beneath the shadow of the dying Savior, and the first to welcome Him risen from the tomb. It is her forgiveness and life that remain for all time the sublime expression of the great charity of our Lord and Savior, He who will not break the bruised reed, nor quench the smoking flax, who came to save sinners, to call them to repentance, to bring back the lost sheep of the house of Israel and to teach that, however bruised and broken the individual be, yet that human life, though a broken vessel, is still deemed worthy of the life and sacrifice of the Almighty. This is, therefore, a day when God's mercy to men should stand as the first lesson of our beautiful ceremony.

### Day of Special Joy.

It must be a day of special joy, and of special thanksgiving for your venerable bishop, who now sees crowned the labor of many years and today watches the transferring of this majestic temple from the hands that toiled in its uplifting, to the Lord for whom it was built. Again, it is an auspicious day, for have you not with you a group of prelates so numerous as rarely to be seen in the western land—men individually eminent in their various dioceses as in the church at large? And yet they are pleased to be with you and your bishop on this occasion. Auspicious is it because of these distinguished visitors from outside, and particularly because at their head today, in this sanctuary, as at their head in all these United States, stands that prince among prelates, that prince of the church universal, His Eminence James, Cardinal Gibbons. It is a long way from here to Baltimore, it is longer from here to Rome, yet distance is today overcome, and the pleasing spectacle is presented of the prince pastor of Santa Maria in Trastevere coming to greet his brother, the pastor of Santa Maria in Salt Lake City. Lastly is it an auspicious day because it is the feast of the Mother, the feast of the Virgin, the Assumption Day of the Queen, the feast known wherever the church is known as the "Lady Day" of Christendom and the church.

### Feast of Blessed Mother.

I would ask your thought for this feast of ours, because it is the feast day of the blessed mother, and because through the blessed Lord's public ministry as well, and particularly toward its close, the Mary whose feast we celebrate, and the Mary to whom a temple we dedicate, were friends; the one always the recipient of our blessed Lord's honor and affection, the other, of his mercy and forgiveness. And I would direct your thoughts especially to the position of the blessed mother in her relation to the Catholic church, and Catholic devotion; in her relation to society and social well-being; in her relation to Christian morals and their permanency.

Do we speak of the Blessed Mother in her relation to the Catholic church, the Christian religion? We may have to meet at the very outset the objection of the modern religious purist who would claim that "Mary has, or should have, no place in Christian service, in Catholic devotion—for what was the blessed Mary but an humble maiden of Israel who became accidentally an instrument unto the incarnation of the blessed Lord? We will admit," they say, "that she was pious and virtuous, but there were many others such as she among the women of Israel. When Christ would become man it was necessary that He be born of woman—and Mary was the woman selected; but the selection was not made with regard to the personal merit of the Virgin; it was only an act of divine condescension to one of His creatures."

### False to History.

This, my dear friends, is the average teaching outside the Catholic church today concerning the blessed Virgin, and if it were true, it would follow that Mary deserves no more than passing notice, to be ranked at best with Esther and Judith and the other good women of her race.

But we may not agree with such a view, for it is false to history; it is false to fact; it is false to our Mother.

True, Mary was a creature—a human being—just as human as we are; and true is it also as a consequence that, as there must ever remain an infinite distance between the creature and the Creator, we may not, cannot, give to Mary or to any other creature the worship and adoration due to God alone. This we admit. Catholics the world over and during all the history of the church have so held, and taught, and practiced.

But while this is true, we next and with equal energy profess that Mary was not a mere accidental selection, not a mere pious woman of Israel; but that she was preordained, and, by God's grace and the merits of the Redeemer, prepared for her high and holy mission, the highest and holiest ever performed by a human being; that she was prefigured in type and prophecy, and by the singular providence of God preserved immune from the slightest stain of sin; that, therefore, honored by the Lord in so singular a manner and proclaimed by Him as His mother, it becomes our pleasing duty to honor and to look to her with highest reverence and deepest affection.

### Sacred Scriptures Hold Proof.

And for proof of these things we need do no more than open the sacred scriptures, these very scriptures which the religious purist proclaims to be the sole source of his belief and the only court to which he is willing to make an appeal.

At the very beginning, in the very first chapter of Genesis, when the sacred writer records the history of the primal fall, the Almighty gives hope to fallen man. If the enemy has conquered, and evil is for the moment triumphant, yet between the evil one and "the woman" there shall be constant enmity; she, as the vulgate reads, "shall crush the serpent's head." So at the very dawn of history, when man emerges therefrom, though the light of God's presence is withdrawn because of sin, yet there is a rift in the clouds, and distant though the day of redemption be, he sees through the rift the blessed promise of the coming Redeemer, Mary's child, who was to conquer sin and death.

Onward we go through the pages of the Old Testament; and whenever these pages return to that first blessed promise, when the prophets of hope arise, when the poet-seers, looking into the future, tell of the great day that is yet to be—as the outline of the vision becomes clearer and clearer, so also do they more accurately define the dignity and prerogatives of Mary. Isaiah tells of a Redeemer; how was He to come? "Behold, a virgin shall conceive and bear a son." Seer-like, they behold in vision this virgin approach, and ask in the ecstasy of this vision who she is: "Who is she who cometh up from the desert?"—and the answer comes: "Thou art all fair, oh my beloved, and there is not a spot in thee." Is she not even as fair as the moon, as bright as the sun, terrible as an army set in battle array? To these ancient prophets the Virgin mother was no accident, but a being of definite outline, virginal, beautiful, clothed with majesty and honor.

### Fulfillment of the Promise.

And when we come to the new testament—the fulfillment of the promise we find all this verified. The rift in the clouds broadens, the air is warmed with the flush of the coming day, the rustle of the Angel's wings is heard, and the great angel messenger of God, Gabriel, comes with the message to the humble Virgin at Nazareth, and salutes her in terms never before spoken to human being: "Hail, full of grace! The Lord is with thee." The months pass by and the Virgin mother gives birth to the Savior, white angels sing glory and peace. The Virgin mother trains the Child so that, subject to her, He grows in wisdom, age and grace; she seeks Him when lost in the temple; she journeys with Him to the temple, and to the marriage feast; she rejoices with Him in His joys, treasures His words and love in her heart; and when the hour comes to test her love and fidelity, she fails not, but stands by the Cross—a Mater Dolorosa—to watch her Son die.

So, blessed by her Savior and Son, honored as no one ever has been honored, she will be honored and revered by the people who in all the after-years place their faith and hope in that Son who redeemed them, and gave the life that He received from Mary in atonement for their sins, and who, greeting Mary on the resurrection morning, proclaimed His conquest over death and sin and hell.

From the earliest ages of the Christian church we find that Mary's name is sung in paeons of praise. A monk, Nestorius, denies her holy place in the great plan of the incarnation; says she is only the mother of the man Christ. But a solemn ecumenical council meeting at Ephesus rejects with indignation the false teachings, and solemnly defines and declares Mary to be the mother of God.

### Salute Her as Mother.

Is it not proper, then, that we should honor her whom the King delights to honor; that we should join the Prophet in proclaiming her praises; join the Archangel in reciting her "Ave;" join Christ, Himself; in saluting her as Our Mother? When we hear criticism from without on the Catholic devotion to the Virgin mother, it comes with poor grace from those to whom the sacred scriptures are the only gospel; because we feel in honoring Mary, these scriptures so advise us, and that they in their criticism dishonor the blessed Savior's and disdain the injunctions of scriptures themselves. The Archangel saluted Mary as "full of grace." The Catholic in all ages repeats angelic words in the language of sacred scripture. What think you then of those who criticise Catholics, who take from the scripture, and from the Angel the words of praise for Mary, His mother? Or what think you of a chuch which, claiming in any way to be the chuch of Christ, or, in other words, the family of Christ, would rise up to say that in that family the mother of Christ shall have no place; that in that church the one "blessed amongst women" shall receive no benediction? As for us, true to scripture, true to our Master, true to all that is beautiful and good in human life, we shall remain devoted to our mother; because she for her virtues merits our honor, for her august position she proves her worth, and makes her place beside her Son a place of power and dignity, while her title as "mother of all the living" merits our reverence and affection.

### Woman's Place in Civilization.

But again the blessed mother has not only a close and holy bond uniting her to the church, and binding all the children thereof in a holy and reverential union, the blessed mother has also a relation to this civilization of ours which is paramount. You will, I think, admit that one of the tests of a civilizaton's greatness, a test of its progress or decay, is the position that woman attains therein. Her place in the home, her place before the children, her place in the popular mind—these indicate the standard that civilization has attained in the world. Now if we take this as the test of civilization before our blessed Lord came, we will find that though in some aspects there were civilizations noted for domestic and national virtues, yet not in one of them (Grecian and Roman not excepted) had woman, whether as wife, mother or daughter, any recognition—her influence was unfelt because she had none to wield—a place of honor denied her because she was deemed unworthy of any.

When our blessed Lord came on earth to redeem and save it, the blessed Virgin who guarded His infant life, who followed Him to Calvary, who stood beneath the Cross, who was honored as His mother, became to all His spiritual children henceforth a mother, and became then and for all time the type of what the Christian wife and mother should be. And as the Kingdom of the Cross became more firmly established, so also she who stood by the Cross grew in influence and power. Womanhood that at her coming was degraded, helpless and hopeless, finds in her a friend and an inspiration, for as Mary was honored so should be honored the mothers, wives and daughters of those who would revere and adore the Christ.

But it was only when barbarism was conquered that woman began to fully benefit by the protection of their Christian faith and the example of Mary, their mother.

### The Conquering Symbol.

In those crude but vital ages, now for better or worse forever gone, those middle ages, called by various names as men love or hate their memories, we witness the coming together of barbarism and faith. We watch the struggle and hear the clash of arms and the voice of the preacher. The men swore and drank, as did their barbarian forefathers in the forests of the Northland; but, anon, above their passions and their pride, there arose the conquering symbol of peace and good will. The standard of the Crucified One rises over city and hamlet, and the strong, impetuous children of the Northland lower their standards and accept the sweet yoke of the gospel; while close to that Cross, as on Calvary, stood also for them the sweet mother Mary, compelling not alone their deepest admiration, but eliciting also their heart's love. Her name will they honor; for her will they henceforth draw their swords. She will govern their homes while they go forth, and home-coming they will bring to her shrine the treasures that they gather. And as they honor Mary, so they will honor their own wife and daughter and mother, for of all these Mary is the type, and as God has honored her, so shall her sex be honored. So we have, in the beginning of chivalry under the influence of faith, the proper place finally accorded to the wife and mother and daughter in the economy of the Christian world. So that if today the degradation and miserable lot of the women of pagan times has given way; if the woman is no longer regarded as the property and slave of man; if she reaches up to her dignity and can assume the proud position she holds today; if, I say, woman is honored in the home, it is because that Nazareth home where Mary ruled has been its type and forerunner; if the Christian matron and mother is honored today it is because the mother of the Christ on being herself exalted has lifted her up and ennobled her. The slaves of antiquity are the ladies of today—gentlewomen, queens—and they owe it after Christ to the First Lady who could say that henceforth all generations shall call her blessed.

### Influence Is All-Powerful.

But not alone for woman's elevation has the blessed Virgin been a power. Her refining influence is felt in every form of life. She becomes an inspiration unto all noble endeavor, unto all heroic sacrifice, unto all holy and exalted living. She enters the temple and there her litanies are chanted. She appears to the little children, and there her shrines are builded. She enters the heart of the artist, and he seeks to fix on canvas—but all in vain—the majestic presence that fills his soul. Yet he would try, and behold! the canvas glows with his creation. There is the Madonna—a virginal face, all pure, or a mother all tender, or a "mater dolorosa" wrapped in the mantle of despair. Whence comes these effects? He can see in that youthful face of the Virgin, shining through her eyes, the dawn of the eternal day. He can see the hues of the morning, the solemnity of the eve, the gladness of the accomplished promise, the sorrow of the sword-pierced heart—all gathered in that one beautiful, pitying Madonna face. Whence comes it that all this could be seen and set on canvas by the artists of the long ago, while today those who would be their successors cannot even be their imitators, and can only look with despair on these masterpieces of ages of faith? It was because when Rafael lived and Correggio and Murillo and Fra Angelico, the hand that painted was clean and the heart of the artist was filled with visions of faith and pure love. Mary was the queen over all hearts, and at once their inspiration and reward.

So from age to age, from art to art, from home to home and from earth to heaven the name of Mary and her sweet influence extends. She is loved and revered in every nation. Just as it may be said today that the tests of a nation's civilization is the honor and the place it accords woman, so the test of a nation's Catholicity is how in that nation Mary is honored.

### Action of Divorce Court.

My brethren, if ever in the world's history, this day is the day and this nation is the nation when we must take the blessed mother—her place, her history and her example, and apply them to the social conditions that surround us. We may boast of an advanced civilization; we may boast of great commercial prosperity; we may boast of a commanding position among the nations of the earth, but what will these stand for, if beneath the surface there be a beginning of our decay and fall? What solace is there in riches, power or influence if the standard of life is lowered; if the home begins to fall, and with their failure a happiness that heretofore dwelt therein also disappears? What use to speak of greatness abroad, if we only have to contemplate weakness at home? And yet is it not true that paralleling our advancing wealth and prestige there is also through the nefarious influences around us the gradual decay of the home and all it stands for? Is it not true that the position of a great multitude of women is made miserable, if not impossible, by the deadly action of the divorce court, while those who have not had recourse to this same tribunal await with anxiety the outcome of the injustice done their sisters before them, expecting that their time will soon come to be made wives that are abandoned, mothers that are compelled to struggle for themselves and their children alone? The upbuilding of 2000 years in the blessed mother's influence, the blossoming out of the Christian home and all it stands for are now imperilled, and it looks as if that first and best result, humanly speaking, of our Christian civilization is soon apparently to pass away. Have we not reason then to turn to her whose influence has been for woman's elevation, whose example has been for the stability and the perpetuity of the home, and whose life has by its many virtues ennobled all her sex? Have we not a right to turn to her today and to pray to her that she may restore Christianity to the home and such blessed influence as she exercised in Nazareth long ago, guiding still and guarding those who would claim kinship with her divine Son and membership in the family of Christ?

### Time to Call a Halt.

In truth, it is high time to call a halt, and say to the neo-pagan—the destroyer of the home, the leaders in this ruthless revolution—to say, before it is too late, that the homes we have builded are sanctuaries, and that none may enter either by the decree of the court or the desire of the libertine to desecrate these homes or pillage them of their treasures; that with all the strength of our Christian faith and devotion we shall uphold what has cost so much and so long to make a permanent institution and a foundation at once for all future progress and prosperity; that we shall honor and continue to honor the names of wife and mother, and will not allow to become broken links those we hold to be the golden chain binding our civilization together, uniting generation to generation in the solid bond of their devoted lives.

Christianity has uplifted womanhood. We may not today allow either court or king to dethrone her, or by decree to send her adrift from the home she adorns and makes permanent in her own permanent position therein.

This new and hopeful land of ours has been specially dedicated to Mary under the title of her Immaculate Conception. It is our duty as Catholics, as well as citizens, to uphold that which Mary, our mother, represents, to make her reign complete in the duty and strength of her daughters; in the permanency and stability of our homes; and thereby in the ennobling and strengthening of our national life. For as the home is today so shall be the republic tomorrow; as life in the home is today so shall be the national life tomorrow. We build wisely therefore who build under the influence of the blessed mother; we worship wisely when we stand with her at the foot of the cross; we pray wisely when we say with the angel "Hail full of grace, the Lord is with thee," or kneeling with the sinners we say to her "Holy Mary, mother of God, pray for us sinners now and at the hour of our death."

## Cardinal Gibbons Delivers Address

At the conclusion of the ritualistic mass, his eminence, Cardinal James Gibbons, arose and briefly addressed the congregation. The words of wisdom and counsel from this eminent man, the prince of the Catholic church in the United States, were eagerly absorbed by his auditors.

The cardinal paid a glowing eulogy to Bishop Scanlan, on the completion of his great work in the erection of the handsome St. Mary's cathedral. He told how the kings of Israel delighted in building temples to God; how the early kings of England, the Canutes of Sweden, the Henrys of Germany and the Louises of France, had exhausted the treasuries of their nations in building magnificent cathedrals and how they had drawn upon the resources of their countries to embellish and sustain them.

"In the past," he said, "the building of temples to God has been a royal privilege, but now that privilege has become the cherished possession of the Democratic peoples of the world. It has passed from kings to the people, who still have the intrepid faith which prompted the wearers of the ermine to make the great sacrifices they did."

### Tribute to Bishop Scanlan.

In his tribute to Bishop Scanlan the cardinal said: "When I study the character of this great and good bishop to determine the characteristics which have qualified him for this great work, I find that his sweet humility—that rare virtue of great men—stands out most prominently."

His eminence complimented the bishop on the courage which he had displayed in coming into this country of hardship and trial and danger, forty years ago; a country, however, which is now so fertile and beautiful. He spoke of the charming disposition of the bishop and of the charity which enabled him to attract to him all people, without regard to color or race, and almost without regard to religious persuasion.

"This cathedral," he continued, "stands as a monument to that good bishop; as it looms over and graces the incomparably beautiful city of Salt Lake."

The cardinal turned to the bishop, and looking steadfastly at him prayed feelingly and with intense earnestness, that the Lord, with his goodness and might, would grant him many long years of peace and happiness.

At the conclusion of the mass his eminence pronounced the benediction over the congregation.

Very Reverend Dean Harris, arch priest at the mass, read in Latin, afterward translating it into English, the apostolic faculties conferred by the holy see at Rome on Bishop Scanlan, empowering him to impart the pontifical benediction and plenary indulgence to his congregation.

## Vespers Service at the Cathedral

Scarcely had the Angelus sounded when worshipers began to gather at the beautiful new St. Mary's cathedral for the vespers service at 6:30 o'clock Sunday evening. The congregation was not so large as at the morning services, but the spacious auditorium was well filled. Many were Catholics, but a number of their Protestant friends had come to hear the splendid music and the magnificent address of the Rt. Rev. J. J. Keane, bishop of Cheyenne, who preached an eloquent sermon on "The March and Victory of Faith."

A burst of melody from the organ and the lighting of the candles on the altar announced the opening of the services. The altar boys, with lighted candles, led the procession to the altar, followed by the choir boys, all dressed in dark purple, with white surplices. They were seated facing the altar. Next came the church dignitaries and priests, who formed a semicircle within the chancel. His eminence, Cardinal Gibbons, was present at the opening of the services.

The vespers were led by Archbishop Glennon of St. Louis, who preached at the morning service. Archbishop Dennis J. O'Connell of San Francisco, who was to have officiated, was unable to be present on account of illness.

Father Kiley acted as deacon at vespers, and Father Thomas D. Moriarty of Omaha as sub-deacon.

In the sanctuary choir were Rt. Rev. Bishops Scanlan, Glorieux, Carroll and Keane, Monsignor Hartnett and the many visiting clergy.

### Opening of Services.

The Gregorian chant, which opened the service, with the low monotones of the priests and the responses of the choir, was solemn and impressive. The superb choir of seventy voices, with Prof. J. J. McClellan at the organ and Miss Nora Gleason leading, which furnished music in the morning, was also present in the evening. The programme was a triumph of artistic musical skill and inspiring religious effect.

The round, full tones of the solemn "Ave Maria Stella," and "Veni Creator" of Weigand, filled the large auditorium with melody passing description. The "Veni Creator" was given as a male chorus.

"O Salutaris," by Browne, was sung by the choir, with Mrs. Hallie Foster Sutherland as soloist. Mrs. Sutherland has a voice of rare sweetness and power, peculiarly adapted to religious music. "Tantum Ergo," by Verdussen, "Laudate Dominum," Gregorian, "Te Deum," Gregorian, and "Holy God," by Haydn, completed the superb musical offering.

Bishop Keane made an address of power and eloquence. His theme was "Faith," and he paid a splendid tribute to the faith that had made beautiful St. Mary Magdalene cathedral a possibility.

### Faith the Foundation.

Bishop Keane took as his text, "This is the victory which overcometh the world, our faith."

After defining faith as essentially a complete trust, he argued for its necessity from human and natural analogies.

"Without faith in men, life and prayers were impossible, life a burden, and unsatisfactory motion between the gates of doubt," he said.

"Take confidence away in the word of men, faith in the work of men, reliance in the possibilities of men, and the achievements we call history, the progress of our pride were impossible. In faith the sailor crossed the unknown waters and discovered new worlds; in faith the miner delved into the earth; in confidence in the word, the loyalty of men, nations were built and the edifice of law and justice reared.

"And shall we have trust in men, faith in the word of man and none in Our Father who is in Heaven? With hearts and instincts that cry after the unseen, the spiritual, the immortal, with intellects eager for truth, adapted to its discovery and reception, shall we degrade ourselves to the earth and call it our father and our brother?

"There is a God, a Creator, a Father, our beginning and end; and pitiable and distracted his condition who should think that Father careless of our fate and ways. He has spoken and trust in His speech and reliance on His word has been the sole glory and greatness of our race.

"So in the Old Testament that great child of faith, Jacob, the Patriarch, an exile and lonely in the desert, strong in faith, saw the heavens opened, the angels ascending and descending. And in a marvelous history and a more marvelous line of spiritual descent, Jacob received the reward of faith.

### Missionary's Staff.

"In faith the young missionary of the West many years ago passed up and down this great state; he had little of the winning things of the world, nothing of wealth, nor name, nor family influence, nor fame. But he had faith in God; he had belief in the unseen things of that Father; he had a message to convey. It was the message of the Crucified. Twelve simple men long ago brought that message to a pagan world and the pagan world rejected them and put them to death even as their Master. Here and there it was heard and believed, and it was music that charmed into civilization and purity of life into homes and cities and governments such as the world had neither known nor dreamed.

"The victory that overcame the world was Christian faith—knowledge of and belief and confidence in Jesus Christ, the Son of the Living God.

### Cross Uplifted.

"Today we dedicate here to Him another splendid temple. Lo! yesterday here was the desert and then came education and civilization and the Cross of Christ uplifted by the humble missionary. Today we have this splendid temple, this witness to firm faith in the Crucified. Surely it is a day of rejoicing for your great pastor, and you. It connects you with all the ages; the Man of Galilee is here in more than memory. He is in love and power; apostles and martyrs and confessors are all here and now; the ages of persecution, the ages when worldly power bowed down to the church; the glory of the centuries is here in this beautiful church; it is the latest symbol and not the lowliest of the heritage of faith."

### Erection of Altars.

He spoke of the altar erected by Jacob and of the more lasting altar later erected by Christ. The last was built on sacrifice and the suffering of the cross and was consecrated to the salvation of humanity. The bishop said in substance:

"We are here today to consecrate an altar in this magnificent new building, symmetrical, beautiful, which will remain a lasting tribute to the faith that built it, through untold sacrifice. It will challenge attention as the cathedrals of old and symbolizes the faith which inspired it.

"The Christian's creed is based on faith. Everything depends upon it. The man who will not live by faith, cannot really live at all. He will never delve into the mysteries of nature, or discover anything worth while.

"He has no social influence, for the whole fabric of society is based upon trust or faith in one's fellows. Why does a man trust his fellow man? It is because he believes in moral law. This leads to the conclusion that there must be a moral governor, and this results in belief in a Supernatural Being, to whom man is responsible for his acts.

### Value of Faith.

"It is only through faith that anything worth while is accomplished in a worldly sense. Faith in the leader makes success in battle and the greatest things in the world are accomplished through it. Columbus alone believed in a world in the west. He could not prove it by any system of reasoning and yet behold the reward of his faith.

"Faith leads to action. Without it, the world would stand still.

"Every faculty of a human being reaches after God and cries out for Divine revelation. If there were no God, what would the morrow furnish? It creates the hope of man's existence and makes living worth while in the promise of something better in the future.

"Instinctive love for the beautiful calls for the unseen. Need of Divine revelation causes one to expect it.

"Aside from this testimony of the longing of the human heart for something higher, the truth of Christianity is proved by the testimony of those worthy of trust; those who lived and walked with Christ, witnessed His miracles, His death upon the cross, and His triumphal resurrection.

"Then the growth of Christianity, also, defies all denial of its truth. The most cultured of all nations have embraced it and its power and influence have grown steadily through the ages.

### Wonderful Creed.

"Then it is such a wonderful creed; too wonderful to be man-made. Christ is the only one who has ever dared say, 'Abide in my love,' and he lives today in the love of a vast host, including the men of the keenest intelligence, as well as the simpler worshiper.

"This love inspires heroism and makes men go to death itself for their faith. For it, they endure sacrifice for the good of humanity and are glad to give their lives to Christ's service.

"Christianity has stood the test of time and is as vital today as it was in the days of Christ.

"This magnificent temple is a confession of faith of the Catholics of Salt Lake. Families will come and go. Revolutions will arise, but temples such as this remain as lasting monuments to those who build them; monuments to the living faith in human hearts."

### Attendance Is Large.

The attendance of prominent Catholics from Utah and adjoining states was large. There were also many non-Catholics present, including Mayor Brassford, Rabbi Freund and other well-known Salt Lake men. Governor and Mrs. William Spry and Senator and Mrs. Smoot and others prominent in the Mormon church also were in attendance.

Bathing at Saltair. Nothing finer.

## Who's Who Among Visiting Catholic Clergy

It will be a surprising fact to many to learn that Cardinal James Gibbons, the distinguished prince of the Catholic church in the United States, who has been a guest at the Thomas Kearns home in this city since his arrival in this city on Wednesday last, is a native-born American. But such is in reality the case.

James Gibbons was born in Baltimore, July 23, 1834. At an early age he was taken by his parents to their former home in Ireland, where he began his education. When he returned to America he resided until 1848 with his family in New Orleans. He entered St. Charles college, Maryland, in 1855, and transferred in 1857 to St. Mary's seminary, Baltimore. He was ordained priest June 30, 1861, and for a few months was assistant priest at St. Patrick's church in Baltimore, later being appointed pastor at St. Bridget's church at Canton, a suburb of Baltimore.

Later he was private secretary to Archbishop Spalding, and was chancellor of the archdiocese. He was next assistant chancellor of the Second Plenary Council of the American Roman Catholic church, at Baltimore. In 1877 he was made coadjutor archbishop of Baltimore, and succeeded to the See October 3 of the same year. He presided at the third national council of the church at Baltimore in 1884, and was nominated as cardinal, being invested with the princely insignia June 30, 1886.

Cardinal Gibbons is an author of note and ability. His "Faith of Our Fathers" is considered a masterpiece of literature, and almost equally well known is his work "Our Christian Heritage," and "The Ambassador of Christ." The cardinal resides at 408 North Charles street, Baltimore.

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Archbishop John Samuel Foley of Detroit, who was among the distinguished visiting clergy present at the dedication of St. Mary's cathedral Sunday, and who has been a guest at the home of former Senator Thomas Kearns since Wednesday last, has been bishop of Detroit since 1888. He was born in Baltimore, Md., November 5, 1833. He graduated from St. Mary's college in 1850, and he then studied in St. Mary's ecclesiastical seminary, Baltimore, and also at the Roman seminary. He was ordained priest in 1856, and was appointed rector at St. Bridget's, Baltimore. He was also rector for six years at Ellicott City, Md., and from there he returned to Baltimore as assistant pastor at St. Peter's. He was founder and pastor of St. Martin's, in Baltimore, and has been active in establishing new schools, in developing St. Joseph's House of Sisters of the Good Shepherd and other charitable and religious institutions. Archbishop Foley is very highly thought of by his parishioners in Detroit.

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Right Rev. Alphonsus Joseph Glorieux of Boise, Idaho, was one of the distinguished western priests in attendance at the dedication of the cathedral Sunday. Rev. Glorieux is a very liberally educated man, a thorough scholar. He was born in Dottignies, Belgium, in 1844, and he was educated there from 1852 until 1861, when he went to Courtrai, Belgium, graduating from the university there in 1862. He later attended Louvain university. He then came to America and from 1871 until 1884 he was principal of St. Michael's college, Portland, Or. He was made bishop of Boise in 1893.

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Right Rev. James J. Keane of Cheyenne, Wyo., who delivered the address at the vesper services at St. Mary's cathedral Sunday evening, is bishop of Cheyenne, Wyo., and has held that office in the Roman Catholic church since 1902. He is of the type of western men who have devoted their efforts and energies toward the higher development of the spiritual, moral and intellectual standing of the communities in which they live and work. Bishop Keane is very highly thought of in Cheyenne, and, in fact, throughout the state of Wyoming.

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Right Rev. Richard Scannell, who traveled from Omaha to attend the services, incident to the dedication, was the first bishop of Concordia, Kan. He was born in county Cork, Ireland, in 1845, and was educated at the college of Middleton, Cork. He studied theology at All Hallows college, Dublin, and was ordained priest in 1871. He came to the United States in that year and was pastor at St. Columba's church, East Nashville, Tenn. Later he was rector of the Nashville cathedral and was administrator of the diocese of Nashville in 1880-3. In November, 1887, he was consecrated the first bishop of Concordia, and the next year he was transferred to Omaha, where he has since been located. He is a man of sterling character and is well known in church work throughout the country.

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One of the most eloquent guests among the visiting clergy was Father William O'Ryan of St. Leo's in Denver.

Father O'Ryan is idolized, not only by the people of his own parish, but by the whole city of Denver, irrespective of creed. He is famous as an orator throughout the intermountain country, and perhaps few priests are as widely and popularly known in the west as he. He is big in body and soul, and his heart throbs with love for all mankind.

Father O'Ryan's eulogy of Myron Reed, the beloved liberal minister of Denver, delivered beside his grave at the erecting of a monument to the latter by the Western Federation of Miners, is considered one of the greatest funeral orations ever heard in the United States.

Father O'Ryan holds a warm place in the hearts of all the common people in the great mining states of the west. He is a famous champion of labor, and holds the forces of organized labor west of the Mississippi in the hollow of his hand.

## STRONG SERMON BY REV. C. C. M'INTYRE

### "Looking Away to Jesus" Is the Subject of His Morning Discourse.

"Looking Away to Jesus" was the subject of an able sermon delivered Sunday morning by the Rev. C. C. McIntyre, pastor of the Westminster Presbyterian church. The Rev. Mr. McIntyre took for his text Heb. xii, 2, "Looking unto Jesus, the author and finisher of our faith; Who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." In part the speaker said:

I suppose you could cover all the great problems of life in three words—Toil. From the hard work of the sinewy laborer to the fine painstaking with details of the artist, the life means toil. Trouble. The word denotes a crowd. And in a crowd there is lack of order, disarrangement. And what life is not disarranged and set into confusion by adversity or disappointment or sickness or grief? And into every life there must come temptation, whether in the strength of receiving passion like a lion, or in the charm and subtlety of surprise like an adder or in the unreal creations of a diseased imagination like a dragon.

It is with these every life is in conflict. It is a race. And the question is whether toil or trouble or temptation will overcome me or I shall overcome them.

Is there any deliverance from these powers that deflect and despoil and destroy? Well, it is not enough just to let go of certain things in life which dissipate energy; nor to put away known sin, for no one can reach his destiny by trifling with sin. Nor will it do to tell a man he must concentrate all his force and exert himself to his utmost, for the joyless jaded faces of the multitudes are only so many witnesses to the inadequacy of all this. Listen! In all our own effort the secret lies in lifting our eyes up and away from our toil or trouble or temptation and fixing them not on circumstances, not on friends, but on Jesus—looking away to Jesus.

And why? Why, because that was just the way He met all His problems—looking away to the Father. And so far did His father transcend the faith of the heroes of faith that He became the file leader, the captain, the author of faith and in His conflicts He exhausted the possibility of faith, raised it to perfection, just to show us what we may gain by looking to Him as He looked to the Father.

Did ever a soul cry to God and not receive help? Real help! Life! A new vitality tightening the nerve and strengthening the muscle not to flee but triumphantly to face your foe and so in the victory to make you strong and to fill you full with deep, fierce, thrilling joy—the consciousness of mastery and the sense of inner attainment; like the joy of Jesus in the agony of the cross who looked through the travail of His soul to victory and was satified.

"Leviathan" Meals, City Prices.

"Ask for anything." The best of cuisine. Quickest service.

## GIVES HIS OPINION OF MORMON CHURCH

### Nephi L. Morris Says It Is Admiration of World and Envy of Sects.

According to his address at the tabernacle Sunday afternoon, Nephi L. Morris, president of Salt Lake stake, is of the opinion that the Mormon church is an admiration of the world and the envy of other sects. Elder Morris's address was largely on the beliefs and doctrines of the Mormon church, the speaker endeavoring to gain the sympathy of the visitors who were present and give them the best possible impression of the doctrine of the "saints."

In opening he paid a tribute to the Grand Army veterans who were in the city last week and those who are still within the borders of Zion. He declared that the guests were welcome, and that they have had the effect of renewing in the hearts of the people of this city the love for the great union. Then he declared that those who are still here, many of whom were in the audience, would like to know something about the Mormon gospel, and, like Elder B. H. Roberts, the speaker at the tabernacle last Sunday, he proceeded to give them a good sermon on Mormonism. He told how God, according to the Mormon belief, appeared to Joseph Smith and revealed to him the gospel. After declaring that the first principle of the Mormon church is a sincere belief in God, he described the various doctrines of the church—baptism by immersion, laying on of hands, baptism for the dead, pre-existence, and so on. He concluded by bearing his testimony to the truth of the gospel.

## GRAPHIC DETAILS OF OSAKA'S FIRE

Continued from Page One.

stopped, passengers were ordered to alight and the cars were rushed through the burning area to the car sheds.