is wife's silence. "There lose. I will go at once to If I am late for dinner, BE CONTINUED. NT DISCOURSE BY

IOP CLANCY. Sept. 26, the new church Augels, Chicago, was icated amidst imposing ly remarkable by the Right Rev. Dr. Clancy, of Elphin, Ireland, who

The occasion was ren sermon of the day. We nexed report from the World: clusion of the singing of e Right Rev. John Clancy,

rly professor of rhetoric loquence in the national eland, St. Patrick's May. ord Bishop of the ancient See of Eiphin, ascended o preach the dedication s amiability of expression, carriage, his episcopal very line and lineament res than in the official ted him in the minds of tion with our illustrious As he paused to survey ent and inspiring scene -the church resplendent as with light and color, ds of eager, reverent and aces, the ecclesiastics of elebrity that thronged the the whole subject st have seemed to his and fancy to materialize and must have substan-ed him by its inspiration were among the most ems in his brillant address. ot have a more vivid obin the pomp and solemn dedication ceremony, r and vitality of the Catho n our land, in the spiritual he Irish race, in the undyof his compatriots to the which their fathers died. in its logical ground plan te and exhaustive, in its arrangement symmetrical , in its language elegant esque, in its delivery a of subdued eloquence nev is an orator of great he never allows the luxur-

s fancy to get the better of

sistibly yet almost uncon-

the force of his logic, the

is eloquence, the spell of his

ole voice. Seldom incandes

r using the well-known trick

cious orament or gestures

to distract the attention

earers from commonplace

nt.

His hearers are carried

s above all things a great or a cultured congregation ciate polish and refinement ful references to his Alma illustrious Archbishop and the are deserving of special "But one word more and ne. With your illustrious p I make bold to claim the brotherhood, for we both our intellectual nourishment asts of the same Alma Mater, g mother of the Irish priestgreat ecclesiastical College of I may be permitted, therengratulate His Grace on the nt church which has this day d to his diocese. With your astor, through whose energy h has been built in a comshort time, I claim the relaife long friendship, based on cting us with the ative neighborhood and by frequent manifestations I interest and good-will. I congratulate him on the coma work which will conduce he glory of God and the sal-

souls."
lowing is a full report of the the Lord said to Solomon: "I

rd thy prayer and thy suppli-I have sanctified this house on hast built, to put my name ever, and my eyes and my ll be there always." (3 Kings

Archbishop, My Lords, Very and Rev. Fathers and Dearly ed Brethren in Christ:

are few rites in the beautiful orate ceremonial of the Church structive and edifying than ch has been witnessed here to-rt and religion often walk hand; but rarely is their productive of abiding spiritulness as when the material constructed in strict accord rrect architectural principles, ated by public prayer and ecclesiastical ceremony to the of God. The material struch its artistic embellishments is autiful in its suggestiveness. form design recalls the mys-Redemption; its sculptured and stencilled walls windows reveal symboliche secrets of God's merealings with humanity; its us bell tower and tall tapering soaring above the shrines of and commerce in its immediate prhood and pointing, like the nger of some human hand, to re skies above them, reminds the oughtless that man is called on a life of faith and prayer; that nate destiny is heaven, and that, lectric rod is a medium of comtion between the material globe ve inhabit and the higher ref the atmosphere, so the Church the devout worshipper into a

art. But when to the symbolic suggestiveness of the artist's masterpiece heaven and the heaven of heavens canis superadded, by means of the solemn rite of Dedication the sacredness appertaining to things devoted to God's service, then the character of the building is completely changed. Henceforth it becomes a holy thing, segregated from objects that are earthly or even merely material, and taking rank under the category to which belong sacramentals and sacraments and sacrifice, and all things else place to Thee—that Thou mayest heark-that work for the glory of God and the en to the supplication of Thy servant salvation of souls. Of this important and of Thy people Israel, whenever they transformation the ceremony of dedication is symbolical. Your venerated prelate sprinkled the walls wich hysson and lustral water to signify the purification of the material elements of which the building is composed from the influence of Satan, to whose dominion all things earthly became subject ing from His consecrated temple more by sin. The altar, on which the divine sacrifice of the Christian dispensation worthy, as far as material things can thy prayer and thy supplication, become so, of the ineffably august functured which thou hast made before me: I

is to be daily offered up, is consecrated a mystic ceremony to render it tion which binds earth to heaven, establishes a common service for men and angels, unites the soul of creature with the divine substance of the Creator, and realizes the happiness heaven in all save the enjoyment of the beatific face of God. Such is the ceremony of solemn dedication, which your venerated prelate has performed on this church to day. No wonder, then, that this vast assemblage of the laity should do honor to the occasion ! wonder that priests should come from the remotest parts of the diocese of Chicago, and in many cases from beyond it, to add dignity and solemnity to this magnificent celebration. No wonder that eminent prelates, whose names are synonymous in every part ceremony with their presence. The union of so many elements of piety and zeal and learning is a grand public act of faith, before America and before the world, in the doctrine of the Catholic Church, as embodied in my text: have heard thy prayer and thy suppli cation: I have sanctified this house which thou hast built to put my name there forever, and my eyes and my heart shall be there always." For the elaborateness of the cere-

monial observed by the Church on such occasions we have the warrant of Scripture. In the eight chapter of Genesis we read a detailed account of one of the most interesting incidents in the life of the Patriarch Jacob. In bedience to the command of his aged father he went down to Mesapotomia to seek his cousin in marriage. On his way he stopped at a certain place after sejourned there for the night. Taking a stone, he slept upon it; "and he saw in his sleep a ladder standing upon the earth and the top thereof reaching heaven, and angels of God ascending and descending by it, and the Lord leaning upon the ladder saying to him: I am the Lord God of Abraham, thy father, and the God of Isaac; the land wherein thou sleepest I will give to thee and to thy seed, and in thee and thy seed all the tribes of the earth shall be blessed." Recognizing in these words a renewal of the covenant which God had made with Abraham, Jacob set up the stone on which he had slept as a monument, "pouring oil upon it;" and he called the name of the place "Bethel," which, being interpreted, means "the house of God." Scarcely less remarkable is a well known incident recorded in the history of Moses. God had selected a special manner for entrusting to His servant the important mission of leading the Israelites from Egypt into the Land of of His divine countenance should ter rify His servant, He concealed Himself in the flames of a burning bush which, though on fire, was not con sumed. Such sanctity did the Divine presence impart to the place that Moses was commanded to "come not 'and to put off the shoes from his feet, inasmuch as the place on which he stood was holy ground." Only when these conditions were complied with God communicated His mission : 'I am who am ; thus shalt thou say to the children of Israel: 'The Lord God of your fathers, the God of Abraham, the God of Isaac, the God of Jacob hath sent me to you; this is my name forever, and this is my memorial unto all generations. " Thus, by express Divine command was Moses obliged to observe great reverence towards the place which God had honored by His come to the dedication of Solomon's temple. In obedience to God, this illus trious king had built a beautiful temple at Jerusalem. The work of erection had occupied seven years. At the termination of this period "all the ancients of Israel, with the princes of the tribes and the heads of the families of the children of Israel " assembled at the court of the temple; and the priests and levites carried the ark of the Lord, and the tabernacle of the covenant, and numbered. "And Solomon, stretching orth his hands, prayed in the and rectitude in which we are engaged:

closer union with God. This is true of your temple of religious worship viewed even from the standpoint of then to be thought that God should in the to be thought the total God should in the total God shoul regard to the prayer of Thy servant, and to his supplication. O Lord, my God, hear the hymn and the prayer which Thy servant prayeth before Thee this day, that Thy eyes may be open upon this house day and night, that Thou mayest hearken to the prayer which Thy servant prayeth in this en to the supplication of Thy servant pray before Thee in this place and hear them in the place of Thy dwelling, in heaven, and when Thou hearest, show them mercy.'" Then follows a series of most beautiful and eloquent supplications, all implying that God will grant petitions ascendreadily than those offered elsewhere. And God heard the petition of His illustrious servant by assuring him in the words of my text : "I have heard have sanctified this house which thou

hast built, to put My name there forever, and My eyes and My heart shall be there always Now, the Old Dispension was but an imperfect type, an obscure shadowing forth of the New. St. Paul contrasts the differentiating qualities of the two Testaments in his epistle to the Gala-tians. "The law," he says, "was our pedagogue to Christ, that we might be ustified by faith ; but after the faith has come we are no longer under a pedagogue, for we are all the children of God by faith in Jesus Christ." And in the following chapter his language is "As long as the even more explicit: heir is a child," writes the Apostle, "he differeth nothing from a servant, so we of Christendom for profound erudition also \* \* \* were serving under and apostolic zeal, should grace the the elements of the world. But when the fullness of time was come, God sent His Son made of woman, made under the law, that He might redeem them that were under the law, that we might receive the adoption of sons, and because we are sons God hath sent the spirit of His Son into our hearts, crying' "Abba, Father.'" The apostle's reasoning implies that in so far forth as the position of a son is more honorable than that of a servant, thus far forth is the New Dispensation superior to the Old. This also holds true of the comparative sacredness of the Jewish temple and the Christian Church. If, then, Jacob set up the stone on which he had slept as an abiding monument, and poured oil upon it to commemorate the privilege of beholding angels ascending and descending the wondrous shown him in vision, surely it is consonant with right reason that we, the ransomed priesthood of Christ, should con . secrate our temples of the New Dispensation, where we hold daily converse with God by meditation, where angels are ever ascending, bearing in their hands to the foot of God's throne the 'golden phials," of the Apocalypse, "which are the prayers of the saints," and ever descending, laden with the treasures of Divine grace for the sanctification of the faithful. If Moses, awestruck by God's mysterious pres ence, dared not approach the burning bush, and removed the shoes from his feet out of respect for the holiness of the ground on which he stood, it is surely imperative on us to observe the greatest reverence before the taberconceals His divine face behind the veils of the Eucharistic mystery, and abides unceasingly with us, not to inspire fear, but to draw us more closely to Himself by the ineffable attractions of His love. If Solomon received from God the assurance that all manner of Promise. He summoned Moses into petitions—whether the contrite prayer of the sinner or the humble supplication of the persecuted, or the earnest appeal of the outcast and the exilewould be more favorably received in the temple which the piety of Israel had erected for divine worship than in any other part of the ancient world, it is surely natural to conclude that, in our Christian churches, so artistically suggestive in design, so elevating in the chasteness and beauty of their ornamentation, so sacred in possessing the choicest shrines of prayer, the tribunals of reconciliation and the throne of the Eucharistic mystery, God would lend a sympathetic ear to the supplications of His servants, and grant their petitions there more readily than elsewhere. We believe, there fore, consistently with the spirit of revelation and the instincts of faith, that in virtue of the ceremony which has been performed here to day, this material edifice has put on a new charpresence in a peculiar manner. We material edifice has put on a new char must descend the stream of history, and acter, which renders it a sacred object in God's sight, inclining Him to heark en to prayers sent up from these consecrated precincts most easily than it they were offered elsewhere. If, then, the soul is contaminated by sin, or temptation threatens to become insuperably aggressive; if the heart is burdened by the weight of sorrow, or the bodily energies oppressed with sickness, or the fair prospects of our temporal fortune become overcast with the clouds of disappointment after the sky the vessels of the sanctuary to their appointed places. And Solomon and all the multitude of Israel went in before of heaven; if, in a word, the powers of

and My eyes and My heart shall be the

the consideration of the material lic worship to its Creator, and the spirtemple, on such an occasion as this, we itual temple of Christ is consecrated by should fail to understand the significance of the ceremony of dedication in ferring grace. If asked why we erect its highest and most beautiful sense. When St. Paul speaks of "the Church, which Christ has purchased by His pel all nature to pay us tribute, force blood" he refers to the congregation ing the reluctant mine to give up its of the faithful, both priests and laity, compacted into one great moral unit by the bonds of Christian faith and to furnish forth their choicest treasures love. In his epistle to the Ephesians, of gold and precious stone, we answer the apostle enlarges on this idea, and that public worship demands a temple says: "Now, therefore, no longer at once commensurate with the needs strangers and foreigners, but fellow of the people and worthy of God. If citizens with the saints, and the domestics of God-built upon the founda- our Catholic worship all the most elabtion of the apostles and prophets, Jesus Christ Himself being the chief corner architecture, the most graceful sculpstone, in whom all the building being framed together groweth up into a most sublime poetry and the sweetest holy temple in the Lord; in whom you music, we answer that the temple of tion of God in the spirit." Nor do all possible, a realization of the New Jer-the members of this mystic temple dis- usalem, which John saw "coming down stones in the material structure are not adorned for her husband;" and that all equally conspicuous or important, the words of the mysterious Voice mass of masonry, others project or aspire to lend grace or harmony or sigdeed by the spirit is given (a) the word

healing working of miracles, to another prophecy, (c) to another the discernment of spirits, to another, diverse kinds of heart shall be there always. tongues, to another, interpretation of speeches; but all these things the same spirit worketh, dividing to every one according to His will." Nor are these several functions permitted to remain disconnected, for all are divinely united-mystically superimposed and rebated and cemented, by the unifying spirit of faith and the binding grace of he sacraments. Identity of belief. dentity of worship, identity of submission to the divinely constituted rulers of the Church are the forces that give beauty and strength and indissoluble solidity to this vast spiritual temple, which Christ, triumphant over sin and death, raised unto Himself as a trophy

of divine power unto the consummation of ages. Like the material edifice of stone, this spiritual temple is also visible; therefore, in the one case, as in the other, the rites of consecration should fall under the cognizance of the senses. Man is not a pure spirit, as are the angels who minister before the Throne. He is by nature composite, constituted of body and soul; and while the spirit ual portion of his being is sanctified through the invisible instrumentality of divine grace, his ma-terial nature demands that this grace be connected with visible exter-nal forms which produce what they signify. Again, man is a social being, a member of the vast organization which we designate the human family. And this complex aggregation of units is no less the creation of God than are requires from sun, moon and stars from birds, beasts and reptiles; from mountains, woods and streams, from every spirit He has made-as the psalmist informs us. We infer, con-sequently, that He demands from human society a service commensurate with its nature-that is, sensible and The moral world public worship. The moral world must, therefore, be sanctified by public prayer, a public reception of the sacraments, a public form of sacrifice, by which God's supremacy and man's absolute dependence are shadowed forth. All have sinned in Adam ; therefore, all must be regenerated in baptism. Many have incurred God's anger by personal culpability; therefore, such as these must submit them elves to the visible ministrations of the priesthood, who exercise the auth ority of the keys. We are liable to grow faint in our increasing struggle against the spirits of evil; there fore, we must have recourse to the unfailing Spiritual Banquet, where we shall find rest and refreshment for our souls: "Except you eat the flesh of the son of man and drink his blood, you shall not have life in you: he that eateth My flesh and drinketh My

blood hath everlasting life, and I will raise him up on the last day. Moreover, if there be aught of good in us, He is its source; if there be pardon for the past or hope for the future, they must proceed from Him if we are blessed in our families, or fortunate in business, or secure under the protection of a government which, while inimical to slavery, prevents liberty from degenerating into license, we have to acknowledge God to be the Author of all these blessings; and owe Him, therefore, the homage of public gratitude and public submission. the ark, and they sacrificed sheep and evil, in any of their varied forms, coxen, that could not be counted or threaten to overwhelm us in the great tive duties adequately. He has provided us with a sacrifice of infinite value, sufficient to make fullest recogpresence of all the people, saying: in every such case, this house of God, building, I have built a house for Thy dwelling place, to be Thy most firm throne forever. \* \* \* Lord God of Lord Where angels are ever ascending and descending, this sanctuary where the Divinity dwells corporally with us, this lord God of Lord God of Lord Walle, sufficient to make fullest recognition of all the favors we have received from him. 'From the rising of the sun to the going down, my name is great among the Israel, there is no God like to thee, in consecrated temple where God's Heart Gentiles; and in every place there one Bishop in America, Dr. Carroll, of heaven above or on earth beneath, who is ever open, on which God's Eyes are heaven above or one arth beneath, who is ever open, on which God's Eyes are is sacrifice—there is offered to be ago there were only eight priests with keepest covenant and mercy with Thy ever fixed, will be our surest refuge, my name a clean oblation, for my

deed dwell upon the earth? For if heaven and the heaven of heavens cannot contain Him, how much less this house which I have built? But have here always."

But were we to confine ourselves to answer that society, assuch, owes pub magnificent churches, such as this in which we are assembled ; why we com-

adamant, the quarry to yield its marble, the river bed and the deep sea asked why we press into the service of orate productions of art-the boldest ture, the most brilliant paintings, the also are built together into an habita divine worship should be, as far as charge similar functions. As the out of heaven prepared as a bride while some are concealed in the from the throne should be applicable sof masonry, others project or asto it: "Behold the tabernacle of God with men, and He will dwell in the beautiful spiritual temple of christ there are "diversities of shall be their God." And so, to meet Christ there are "diversities of graces," and "diversities of operations," "but the same God who worketh all in all." "To one insublime poem in stone, a precious lamp of architecture destined to burn of wisdom, and to another the word of knowledge \* \* \* to another faith shrine consecrated by public praise and (b) to another, the gift of solemn rite to the service of the Cre-\* \* \* to another, the ator. "I have sanctified this house

which thou hast built to put my name

there forever, and my eyes and my

material, the other sanctifying the borhood and cemented by frequent mystic temple of Christ-is the vital manifestations of mutual interest and force which strengthens and enlarges good-will. I therefore congratulate the Kingdom of God upon earth. him on the completion of a work which Standing over the catacombs of what will conduce much to the glory of God was once the imperial city of the Casars, and the salvation of souls. and viewing the mighty dome which now crowns the city of the Popes, one is compelled to investigate the nature of the power which rescued the perse-cuted infant Church from the caves where she lay concealed for nearly three centuries and constituted her the queen of the seven hilled city, crowning her with a diadem of beauty to which all the nations of the earth pay the tribute of willing submission and ing him to erect a temple which is an respect. Ascending the lofty spires which rise above the grand, yet preeminently graceful cathedral of Cologne, and looking down upon the fruit-ful plains of Northern Germany, through which the castled Rhine pours its mighty flood into the sea, one naturally inquires into the character of the spirit which actuated the feudal princes of the twelfth century to begin work of such stupendous proportions, and one also examines the forces which have kept the faith fresh and vigorous there while a fatal blight seems to have fallen upon it in most other countries of Northern Europe. Wandering among the ruins of what was once the "Island of Saints and Scholars," which claims me, though all unworthy, as her child, the devout pilgrim marvels that apcople cal rite of dedication, God may say of reatest reverence before the taber. Is no less the cleaner of control of the individuals who compose it. Now, so isolated, so destitute of the wealth of pour prelate and of it: "I have heard this world, and, it may be, so addicted thy prayer and thy supplication, which should praise Him. This homage He to fratricidal strife, should have been able to stud the land with converts and monasteries and churches, which are beautiful and majestic even in their dilapidation and decay; and as he be comes acquainted with our history he marvels yet more on learning that down throughout dark centuries of thral dom, persecution and blood, the heart of Ireland clung to the ancient faith, as the ivy tendrils cling to her mouldering"ruins, until she has become in

modern times the source of a spiritual

world. Of every such phenomenon

there is but one all-sufficient explana

tion-the Holy Ghost, who sanctifies the

faithful and consecrates our religious

temples, abides with the Church, teach

ing her all truth and imbuing her

daily with a new spirit of zeal in the

work of saving souls. "But when the Paraclete cometh, whom I will send

you from the Father, the spirit of truth

who proceedeth from the Father, He

rejuvenescence in every part of the

shall give testimony of Me.' And the action of the same sanctifying and vivifying spirit explains the marvellous progress which the Church has made among yourselves. Standing as an Irish Bishop before an audience which represents the enterprise and in-telligence of a city the most wonderful from many points of view in the history of modern civilization, the most prominent also in furthering Catholic interests of all the cities in the Union I may be permitted to make a brief re ference to this subject. Moreover, if here to-day records one more step in advance, it is one more link in the golden chain which binds the small be ginnings of a century ago with the millenium to be attained when Columbia becomes the ally and protectress of the Church wherever the star-spangled banner floats upon the Some reference, therefore, to the development of the Church in this country seems not only pardonable, but imperative on this occasion. Less than ninety years ago-a period which in our European chronology would count as yesterday-there was only

ferent from to day, when New York done counts as many as 627 priests, 235 churches and a cathedral of which the richest Catholic city in Europe might well feel proud. Little more than fifty years ago your own diocese of Chicago was established, with a limited number of priests to attend to the scattered Catholic population who had settled down within its limits; to day its priesthood numbers 427, and its Catholic population about 635,000 Twenty years ago the plot on which this church stands was an unhealthy swamp in the midst of a deserted wild erness; to day, through the aid of science and the application of the inventions of modern civilization, it has become a centre of piety, a nucleus of social enlightenment, a consecrated shrine to which your minds and hearts will turn for spiritual consolation in all the difficulties and anxieties of life. May these saving influences increase and multiply, adding new temples to the Church, new harvests of the treasure house of Christ, until all are united not alone in the enjoyment of civil liberty and of social culture, but also in a uniform worship of the Creator according to the revelation of

the spirit of truth.

But one word more and I have done. With your illustrious Archbishop I make bold to claim the relation of brotherhood, for we both received our intellectual nourishment at the breasts of the same Alma Mater, the nursing mother of the Irish priesthood, the great ecclesiastical college of Maynooth. I may be permitted, therefore to congratulate His Grace on the mag nificent church which has this day been added to his diocese. With your zealous pastor, through whose energy this church has been built in a comparatively short time, I claim the relation of a life long friend ship, based on associations con The union of these two spiritual influences — the one consecrating the necting us with the same native neigh members of the vast congregation which I am privileged to address today I feel justified in claiming the relation of Christian fellowship, and with not a few amongst you the additional relation of common nationhood. I venture, therefore, to congratulate you on the good and meritorious work you have performed in coming to the assist ance of your zealous pastor and enablornament to your city, an honor to your diocese, and a valuable example of correct ecclesiastical architecture to the whole American Church.

You will permit me, however, to remind you that your por tion of the work is not yet complete A heavy debt remains to be discharged, and since God has given you the means of removing it you will not re-fuse to render to Him for this purpose a portion of the substance He has lent you for His service. Having put your hand to the plough, you will not draw back. When this last duty towards your magnificent new church is accom plished, so that all human claims upon it have been fully satisfied, then, in the thou hast made before me; I have sanc tified this house which thou has built t put My name there forever, and My eyes and My heart shall be there al-

#### ways. A Mother's Story-Her Little Girl Cured of Croup.

Having tried your medicine, my faith is very high in its powers of curing Cough and Croup. My little girl has been subject to the Croup for a long time, and I found nothing to cure it until I gave Dr. Chase's Linseed and Turpeatine, which I cannot speak too highly of.

20 Macdonald Street, Barrie, Ont.

Timed Mathers, find help in Hood's Sarsa:

Tired Mothers find help in Hood's Sarsa parilla, which gives them pure blood, a good appetite and new and needed STRENGTH. appetite and new and needed STRENGTH.

There is not a more dangerous class of disorders than those which affect the breathing organs. Nullify this danger with Dr. Thomas' ECLECTRIC OH.—a pulmonic acknowledged efficacy. It cures lameness and soreness when applied externally, as well as swelled neck and crick in the back; and, as an inward specific, possesses most substantial claims to public confidence.

# Can't

thousands at this senson.
They have no appetite; food does not relish. They need the toning up of the stomach and digestive organs, which a course of Hood's Sarsaparilla will give them. It also purifies and enriches the blood, cures that distress after eating and the work which has been accomplished internal misery only a dyspeptic can know, creates an appetite, overcomes that tired feeling and builds up and sustains the whole physical system. It so promptly and efficiently relieves dyspeptic symptoms and cures nervous headaches, that it seems to have almost "a magic touch."



Is the best - in fact the One True Blood Purifier. Hood's Pills pills, aid digestion. 250.



Fifty Years Ago.

This is the way it was bound to look. When grandfather had his "picter took." These were the shadows cast before The coming of Conjurer Daguerre And his art; like a girl in a pinafore Some day to bloom to a goddess fair. Men certainly were not as black, we k As they pictured them, 50 years ago.

### Ayer's Sarsaparilla

began to make new men, just as the new pictures of men began to be made. Thousands of people fronted the camera with skins made clean from blotch and blemish, because they had purified the blood with Ayer's Sarsaparilla. It is as powerful now as then. Its record proves it. Others imitate the remedy; they can't imitate the record:

50 Years of Cures.

#### PICTORIAL LIVES THE SAINTS

THE CATHOLIC RECORD FOR ONE YEAR

FOR \$3.00 . .

#### Plain Facts For Fair Minds



## TO CANADIAN ARTISTS.

Proposals are invited from Canadian artists only, for a statue of the late Honorable Alexander Mackenzie, which the Government of Canada purpose to erect in the grounds of the Parliament buildings at Ottawa.

The models, which should be of plaster or similar material, and not less than one foot in beight, should be forwarded to the Minister of Public Works on or beforet he first day of January, 1898.

The general design of the statue is left to each competitor.

Secretary of State.

Ottawa, 28th September, 1897.

950 3



## TO CANADIAN ARTISTS.

Proposals are invited from Canadian Artists only, for a statue of Her Majesty The Queen, which the Government of Canada purpose to erect on the terrace in front of the Parlisment buildings at Ottawa.

The models which should be of plaster or similar material, and not less than one foot in height, should be forwarded to the Minister of Public Works on or before the first day of January, 1998.

The general design of the statue is left to each competitor.

R. W. Scott.

R. W. Scott. Secretary of State. Ottawa, 28th September, 1897.

## EXTRA-PROVINCIAL COMPANIES.

PUBLIC NOTICE is hereby given that under which now or prior to the first day of November. A. D. 1897, carries on business in Ontario, having gain for its purpose or object, for the carrying on of which a company might be incorporated under the said Act, shall, on or before the first day of November. A. D. 1897, make out and transmit to the Provincial Secretary a statement, under oath, shewing:

(a) The corporate name of the company;

(b) How and under what special or general Act the company was incorporated, and the Acts amending such special or general Act;

(c) Where the head-office of the companyis situated; which now or prior to the first day of Novem

eral Act;
(c) Where the head-office of the company, is situated;
(d) The amount of the authorized capital stock;
(e) The amount of stock subscribed or issued and the amount paid up thereon;
(f) The nature of each kind of business which the company is empowered to carry on, and what kind or kinds is or are carried on in Ontario.
(1) If the company makes default in complying with the provisions of the said section it shall incur a panalty of twenty dollars per day for every day during which such default continues, and every director, manager, secretary, agent, travelor or salesman of such company who with notice of such default transacts, within Ontario any business whatever for such company, shall for each day upon which he so transacts such business incur a penalty, of twenty dollars.

Forms for the purpose of enabling companies to comply with the above provisions, may be obtained upon avoid existin to the undersigned.

Provincial Secretary, 990 3