

WORSHIP AND GRACE IN RE-LIGION.

Dr. O'Gorman in Washington Hall, Chicago, Sept. 12, Catholic Day of Parijament of Religions.

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Dogma has no reason of being unles it lead up to practice ; for Christianity is essentially practical; objectively it is an historical fact, subjectively it is a relation of life between man and God. To be sure, man's conduct and living need an intellectual basis, since he is a rational being; and, therefore, dogma is a necessary part of religion, as being that intellectual basis; but relig-ion would fall short of completeness, would not suit the condition nor an swer the needs of a created being, i its intellectual basis, its abstract and theoretical truths, did not issue in practical conduct, expressive of the purely mental truths. Now practical Christianity is service of God, service of man. With this latter I have noth ing to do in this paper. Christian practical life, as service of God, is resumed in worship and grace, hence w say, dogma leads up to worship and grace, and apart from them has no reason of being. This view of religion, therefore, is

all important ; to do good is better than to know good ; conduct is three fourths of life. Man's destiny in eternity shall serves a be decided by what he has done, not by what he has kuown in this present phase of existence. Religion is the meeting of man and God, and to the meeting each brings his own peculiar man yearns and aspires afte God ; God goes out towards man, and by these two tendencies both are brough together into union, or religion, giving that word the primary meaning of renewed bond, religare. Now worship already gained. is the word we have for the aspiration

of man after God. Grace is the word we have for the leaning of God to man. What man aspires to is union with God, the beginning and the end of his being. What God desires, without in fringing on that liberty with which He has endowed man, is to unite to Himself, as closely as human nature permits, the rational creature who came forth from His love. Unitive love, as it is the source whence man sprang, so also is the term to which he Perfect religion then may be defined, union of man with God a complete as human nature is capable of bearing. We hold that the pleteness of the union shall be realized It is in moral nature what attraction is only in another world. There the in-tellectual basis of the union shall be not objective dogma and subjective faith, but a knowledge of God quite different from that we now have, called in our imperfect human language, the Tutuitive Vision. There the medium of the union shall be, not worship and grace, but v or hip and a peculiar quality, of which we only know that it exists, and which we describe as the height of glory. There the result of the union shall be, not the partial and intermitnot by its innate tent holiness of this world, but ever lasting sinlessness and happiness with out fear of loss. However, taking man as he is found now and here, his union with the Cre-

ator has for intellectual basis dogma and faith, and for medium worship and grace, for in these they meet, man by worship man by grace. Therefore the central point in religion, practical religion, is worship and grace ; and i they be not brought about, Dogma is but a tinkling brass cymbal : it is wor-ship and grace that the Apostle St. Paul has extolled under the name of charity as essential to religion. I now go on to consider apart these two ele ments of our relation to God-worship man's contribution, grace, God's contribution to the relation : and then will inquire if there is any religious act in which they are synthetized. If there is any such act, then that act

WORSHIP. I define worship to be the recognit-ion by man of God as his first and be our portion forever. hence perfect happiness. It is a universal truth of human experience that last cause. This recognition must be interior, that is, the intellect of man things created, be they ran-racked ever so much for the boon, cannot give must grasp the relation between himfull happiness, and that the heart of man is restless until it nestles in God. self and God; the heart must be moved by it, and the will affected by it. This Such knowledge and such union are interior worship is worship in spirit, but worship should have another qual-ity ; it should be worship in truth. the perfection and crown of religion. But such knowledge and union, though we may and shall be made Now, the truth is, we are not true capable of them by special grant, are spirits. Such is the dual nature of not within our natural reach, are not man, invisible in the visible, spiritual in the material, soul in the body, that due by any title we hold from creation. They constitute a new life, a superior what is within not only comes from without, but must be shown forth exteriorly. It is through the senses, as to speak. Now our present life is an channels, that his mind is awakened apprenticeship to our future life ; what by things of the outer world to grasp we begin here will be continued there them to itself in knowledge ; and again by the stern law of evolution. Appren the interior knowledge of the mind and ticeship is the doing in an imperfect affection of the heart and movement of inchoative way of the profession, trade the will flow out into the world about actions that constitute later life us through the senses. All internal phenomena of intellect, heart and will not logical to say that the future super natural life of glory will have in this present natural life of earth its germ, have their external incarnations. Hence, worship, from the necessity of beginning, inchoation, apprentice ship; that the action of God unveiling man's make-up, must be exterior and body itself forth in acts produced by Himself to us hereafter face to face and our senses and speaking to the senses binding us to Himself indissolubly will of others. Moreover, since man is by begin even here and now in a partial nature social in the religious as well as God's side of the relation, as worship is anan's side of the relation, both consti-tuting religion. Grace, then, is the tuting religion. Grace, then tuting religion. Grace, the civil sphere ; and since society is of the sociability which God has planted in man, and for this reason society owes allegiance and gratitude to God, exterior worship must be public germ, the principle of the life to come and social, and be between men a bond and as that life to come is in a sense in their religious life as government divine, since it is not due to us and is God's gift, grace is defined by our theologians to be "*Semen Dei*, parto divine life in germ. Life is mainis a bond between them in their political life. It is evident that an exterior, public worship means and implies temple, priesthood. assemblies, rites and ceremonies. We reach these contain participation in God's life, a consorting in God's life. This is Catholic Day, and I am givclusions from a study of human nature.

justified in conjecturing that, instead of leaving in man's choice the mode and manner of worship by which he is to be honored as first and last cause, He will inform man through revelation of the specific rites and ceremonies in which He wishes to have embodied, through which He wishes to have extion. pressed, the recognition of His claims over creation. This is just what God has done; I assume the revelation; we shall see presently what specific rite He has chosen to be the worship of it to certain rites, ceremonies, human agencies, which arrangement, I again himself by man. But here I will say this about the rite. From our prerepeat, would be in perfect keeping with man's dual constitution and ceding considerations we may safely assert beforehand, that it will be an double make up — soul in body, spirit in matter, the invisible in the visible. exterior act to be performed in public ssembly by a vicarious representative If God has made an arrangement of this kind, probabilities and conjecturof the God worshipped and of the people worshipping, an action expressive ing must give way to positive legisla of the union between man and God, showing forth man's aspiration to God, tion, and the question is not what He might do, but what He has done. and God's desire to raise man to Himreflection leads to a third consideraself, an action synthetic of man's wor sion, is there in our religion an act ship and God's grace. Before point-ing it out and showing it to be as I which is by divine ordinance the synthesis of worship and grace, the perfect have just described, let us consider the expression the relation of man to God ? second element of that relation which EUCHARIST THE SYNTHESIS. religion is-God's grace. The recognition of God as first and

GRACE. last cause can have no outward expres-Let us give this name to the action sion more direct, exclusive and forcibi of God on man. It is His breath on humanity ; it is the leaven that prethan sacrifice. All other religious acts are of themselves indifferent to that and raises the mass, the lever recognition, and are made to be ex pressions of it only by the directive inby which mankind is lifted above itself. Christianity as an ideal, as a set of tention of the worshiper; but, apart truths, could not have been conceived from such intention of man, it is not in by human mind ; but, granting it other religious acts, in their nature, to could, it had never been realized in the world, in the life of the race, by human be expressions of that recognition of God's supremacy. The offering and the immolation of created life to the strength ; that effect required a divine cause, God's own action. From this historic result, the spread of the Chris-From this Creator is an act such that it is of itself, and cannot be made by man anything tian religion, some notion of grace is else than, the recognition of God as the

Master of the universe. Sacrifice is the essential act of worship. All relig-But to know it intimately it should be experienced. It is not something that falls under the sense. In nature ions known to history, whatever else they lacked, certainly did have sacriaround us there is nothing exactly like fice at the foundation of their worship it. It is not a physiological fact, though it has its radiations in and Christianity has its sacrifice, before which all others disappear as shadows before the reality. God made man, Christ Jesus, is the victim and the through the material part of man. It is a purely psychological fact that the senses do not engender, nor anything created beyond and out of the senses, Cross the altar. This is the supreme act of worship which Humanity gave its Creator, a worship worthy of God since no less than God Incarnate was nor the soul either. Though the soul is the recipient of grace the originator and direct causative principle the giver. of it is God ; hence it is a supernatural fact. "It is God made sensible to the soul" said Pascal. "It is an inspiration of Now this sublime act of worship accomplished once for all in the name of the human race by the High Priest, divine love causing us to practice what Child of the race as well as Son of God, we know by faith," said St. Augustine is brought within the compass of each and every man that he may join in it

in physical nature ; it binds us to God and makes us revolve around Him. But this is not a full account of it. thing is best known and defined from its end, the ultimate purpose of its being and existence. Now I have already said that religion in its per fection is such a union with God as human nature is capable of bearing. The intellect of man is capable, special grant of superadded strength and congenial strength, of a knowledge of God far superior to that we now enjoy, and c a different kind altogether. Our present knowledge of God is imperfect partial, indirect, coming to us through

analogies, anthropomorphic simili-tudes; it is, as St. Paul puts it, seeing "through a glass darkly " and, " now we know only in part." The embodi ment of the intellect does not compor any other mode of knowing Him. revelation tells of a transformation of the body after death that will give the intellect a wider latitude, and allow it a keener glance in another and better light than that of reason, a light which is a special and undue gift of God. The knowledge we shall then have is now called by us in the limited range of human speech, the Tutuitive Vision and is described by St. Paul in the words, "then we shall know face to face." The love consequent upon such knowledge is so fully unitive that sin-

is the very centre and soul of religion. lessness, or the impossibility of divorce God's gratuitous gift, and who shall bind Him in the giving, unless, indeed He bind Himself? Neither have I to inquire how, by what means and agen-cles is granted that grace which God supernatural, divine life Grace and Baptism have begun in me? What stronger, more emphatic sign that God's action on me is intimate, that His influence has penetrated my being, that His life has become my own? By may grant outside the Catholic Church But I draw attention to this considerathat same exterior act, in which I go out to Him in worship, He comes to me Just as in His revelation He may have indicated to us the mode of wor as strength and food of my soul and ship He chose and requires ; so also binds me to Him through means of the He may have made ordinances as to the elements beneath which He has chosen to hide the sublimity of the Saviour's transmission of grace, may have affixed

sacrifice. The sacrifice is worship, the communion is Grace. In the one public act worship and grace concur. God and man meet, religions as a rela tion between both is completely expressed, and thus the Holy Eucharis comes the central point of religion in the Catholic Church Men has ever aspired to become like

unto God. This aspiration is at the anto God. This aspiration is at the bottom of all the errors as well as all the truths in the world. The errors have been that man has sought to be divinized by his own strength, or thought divinity due to his nature, or deemed himself substantially one with God and only accidentially differ-ent from Him. The truth is that in Jesus Christ the divine and human natures have met in one personality. In Him Humanity's aspiration has been realized. The truth is that each one f us individually finds union with God in Christ offered as victim and given as food in the central act of Christian worship-the Holy Eucharist

THE VICE OF LYING.

It is a curious fact that all person in theory consider lying as an odious. mean and pernicious practice, and yet it is the most common of vices. This s because men are so ready to find excuses for deceiving one another, and fail to perceive the pernicious effect upon character and reputation of even mall departures from truth long con-Reputations, good or bad, are tinued. not made by single acts, but by the general course of conduct. A man whose reputation among friends and acquaintances is that of a truth-teller. whose word can be relied upon, gains it by constantly telling the truth ; so also a man whose word is always doubted, unless confirmed, does not get such a reputation unless his friends and acquaitances have learned by ob servation that he is constantly lying.

He may not tell any malicious lies. to any great harm by his attempts to deceive, except to himself, but continued misrepresentations of the truth impair his credibility and de-velop in him a habit of lying which is fatal to his reputation. He is, moreover, exposed to great temptations to ommit more grievous faults than hose which have here been con sidered. "He lies like a politician, is a proverbial saying, for the profes sional politicians and their hirelings have the reputation of taking advanage of any opportunity to place their adversaries in a false position by mis representing, misquoting or garbling their utterances, and sometimes by directly slandering them. A ma who is habituated to truth-telling, who has never indulged in white shrinks instinctively from deceiving others, either malic-iously or for his own advantage, in matters of great moment. But h who has practiced a disregard for truth in small matters is ready, when tempted, to lie for his own advantage Young people cannot any time. too soon learn to have a high regard for truth and to avoid intentional deeption in any form, direct or indirect, ctive or passive. Their future reputation, and much of their peace of mind and success in life, may depend

the temptation to indulge in this too common vice. The Thirteen Superstition.

Arthur.

survives.

NUNS AS PRINTERS. For Scrofula

Interesting Sight at the Premises the "Croix" Newspaper, Paris.

A visit to the premises of the Croix ent of the Liverpool *Catholic Times*, shows, among other things, grave, bearded religious side by side with lay journalists. It reveals the inner work-Catarrh ings of what is probably by far th most active and extensive Catholic printing establishment in France. Moreover, it shows the actual accomplishment of Pere d'Alzon's prophecy when, after having founded the Order of the Assumption, he foreshadowed the work of the good press in conne tion with his religious, and prophesied Rheumatism

its ultimate success. All this is being re alized in our day. Many thousand copies of the Croix speed nightly over Paris and into the provinces. The Pelerin and weekly numbers of the "Lives of the Saints" and other publications are published on the same premises. It is a little printing world representing in truth, the work of the good pres I was taken over it the other day by the director, the Rev. Pere Bailly, in order that the readers of the Catholic Times might have some details of Catholic journalism as understood and practiced by the Fathers of the Assump

The most interesting sight in con nection with the visit was that of a number of gentle faced nuns in charge of nearly a hundred girls and women all engaged in setting up type. nuns are skilful printers, but but they

pray as well as work, which is what the Croix is constantly telling its readers to do. At given moments candles are lighted before a statue of Notre-Dame-du-Salut, and a nun re cites the Rosary aloud, all presen joining in the responses. These pray ing interruptions do not prevent : more than ordinary amount of work being got through under the rule of those typograpical religious. The all appear to have sweet, gentle faces. but to be withal quietly energetic and vigilant. These are the Little Sisters of the Assumption. While some are printers, others are missionaries, and others nurses like those who were at Lourdes the other day tending the sick

of the national pilgrimage. How C'Connell Saved the Bank.

In the present financial panic it may be useful to some of our smaller country banks to read the following anecdote, which was told some years ago in regard to the famous Irist

orator, Daniel O'Connell. A report had gone out through Dub lin that the bank of Ireland was about to fail, and all the streets about th bank ware filled with a crowd of small depositors, anxious to draw The bank was perfecty solmoney. vant, but unless it could have time t obtain more gold would be compelled to fail. Under these circumstances the directors sent for O'Connell. He first addressed the crowds in the streets, telling them that he would carefully examine the condition of the bank and report to them very soon. He then said to the directors, there

is nothing in the law to prevent your paying the coin over your counter hot instead of cold :-- so order in a large number of frying pans, heat the coin, and pay it hot. He then went out, and again addressed the crowd assuring them that the bank was perfectly solvent, and that every de positor would be paid in full, but they must not find fault if it was paid t them hot instead of cold. Presently frying pans full of heated gold coin were brought in and laid on the upon the degree to which they resist counters, and each depositor was paid as fast as he could take up and carry off the coin.

The report soon went out that the bank had plenty of gold, and

was

OCTOBER 21, 1898

Aver's Hair V

takes the hair soft and g "I have used Ayer's Hai nearly five years, and my h glossy, and in an excellent sy ridden the plains for twenty -Wm. Henry Ott, alias "Mu Newcastle, Wyo.

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Prevents hair from falling "A number of years ago, mendation of a friend, I be Ayer's Hair Vigor to stop th falling out and prevent its tu The first effects were most s Occasional applications since my hair thick and of a nature H. E. Basham, McKinney, T

Ayer's Hair V

Restores hair after fevers. Restores har alter levers. "Over a year ago I had a se and when I recovered my I to fall out, and what little turned gray. I tried various but without success, till at la to use Ayer's Hair Viger, an hair is growing rapidly and to its original color."—Mrs. J Dighton, Mass.

Ayer's Hair Vi Prevents hair from turning "My hair was rapidly turning illing out; one boule of Ar-igor has remedied the troub air is now its original color ess." -B. Onkrupa, Clevelan



OCTOBER 21, 1898.

"After coffering for about twenty-five yea from scroftlous series on the logs and arr trying various medical courses without bene I began to use Ayer Saraparilla, and wonderful care was the result. Five bout milical to restore me to health."-Boning Loy ea, 3a7 E. Commerce st., San Anton Teans.

"My daughter was afflicied for nearly a year, with editor. The physicians being unable to belp b.r. my pastor recommended Ayers Sarsaparilla. I followed bis advice. Three months of regular treatment with Ayers, Sarsaparilla and Ayer's Phile completely restored my daughter's health." Mrs. Louise Rielle, Little Canada, Ware, Mass.

"For several years, I was troubled with inflammatory rheumatism, being so had at times as to be entirely helpless. For the last two years, whenever I fait the effects of the disease, I began to take Ayer's Sarsaparilla, and have not had a spall for a long time."— E. T. Hansbrough, Elk Run, Va.

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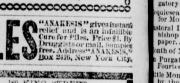
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CATARRH

nanner. And in fact, God has affixed His grace to certain rites and sensible The best known instance is signs. that of water, signifying and effecting a new birth and giving the right to the kingdom of heaven. Now, if the Mass is the supreme act of worship, it is because Christ is the Victim offered in that sacrificial act ; and if He is the Victim offered, it must needs be that He is therein present. Here is an in-stance of, I will not say grace, but the Author of grace present under the sensible elements which alone are visible in the Mass. It is not my task to enter into existence, into which we need to be the mystery, but to affirm it for an generated, born anew, re-created, so ulterior purpose. Our belief then is, that Jesus Christ is really, truly, and substantially present under the ap-pearances of bread and wine in the sacrifice of the Mass. With this belief allowed, I proceed with my study. If you make an investigation of the acrifices of the religions of the human race, you will find that almost everywhere manducation of the victim has

and have share in it, and is reproduced

mystically yet really beneath the vault

religion known as the Mass.

Supper.

our temples in that public act of

adown all the ages the worship of the

Catholic is invested with the dignity

of Christ's own worship. This is the special act of worship God has chosen

and requires of mankind. His will has been signified by the doings and

sayings of the Saviour in the Last

man of God's supreme dominion, the ex-

pression of man's aspiratian to God

All other acts of worship have worth

proach this one and are connected with

ormed in the simplicity of the cata

combs or in the grandeur of the world

pasilica ; but, whether in simplicity or

grandeur, it is man's nobility, consola-

tion and strength ; and for the world

it is the inspiration and motive of all

that is noblest in moral heroism and

For this worship

artistic progress. For this worship architecture, painting, sculpture, music and poetry have done their best

it is the centre, as of religion, so also

If an exterior, public action or rite such as the Mass, is the manner of

worship God chooses by which man is

to recognize His supremacy : it is not at all improbable, nay, it is to be ex-pected, that the action of God on man

or grace, shall come to him in a similar

of Christian civilization.

This act of worship may be per

and force only in as far as they ar

This is the recognition by

Thus

been an integral part of that act of Don't commit suicide on account of our "incurable" blood disease. worship ; as if men sought to partici pate in the expiation done by the vicyour "incurable" tim, or to invest himself with the dig-The sensible thing for you to do is to take Ayer's Sarsaparilla. If that fails, nity of God, to whom the victim was why, then—keep on trying, and it will not fail. The trouble is, people get discouraged too soon. "Try, try, sacred. Shall you be astonished to see inchoate way? This is the outgoing this feature, a trait of humanity, retry again.

Iry again." A Professional Opinion. Rev. F. Gunner, M. D., of Listowel, Ont., says regarding B. B. B.: "I have used your excellent Burdock Compound in practice and in my family since 1884, and hold it No. 1 on my fist of sanative remedies. Your three busy B's never sting, weaken, or worry." It is only necessary to read the testimonials to be convinced that Holloway's Corn Cure is unequalled for the removal of corns, warts, etc. It is a complete extinguisher. The prince of Pectoral Remedies. Dr. only that through Him we may worship, but also that through Him and of

cipatio quodam vito divino consortium vito divino. The seed of God, a cer- animal life by animal food, intellectual life by intellectual food; divine life-by God Himself; and why should I

but now suppose that God should a first scatholic Day, and I am give shiftik from the thought, why should be choose to make to man a revelation of higher and fast scathe more the catholic view of religion. Yet it not seem natural, that He comes to me under the guise of food ? Oh, the is the monopoly of the Catholic Church, deepest of mysteries is life; and why that creation and fast when we may be of scatholic times and places at 12 a

H and mainful a braning. 1900 ni visition a prose his now the re-nation to carry out the law in regard

The question of the Army Bill, which border towns and work in large Amer-any mother may, if she desires, spicuous by their lack of all those qual- was the cause of the secession of the ican cities. But our Toronto

make her son, if not a genius, at least ities that make a Catholic an earnest, aristocratic wing of the party, has not contemporary, while catechaing

coining it as fast as it could. The thirteen superstition is said to The result was that the bank had have originated in the time of King plenty of time to get all the gold it When the good British king needed, and did not fail. founded the famous Round Table, he requested Merlin, the enchanter, to arrange the seats. Merlin arranged one set of seats to represent the Merlin arranged

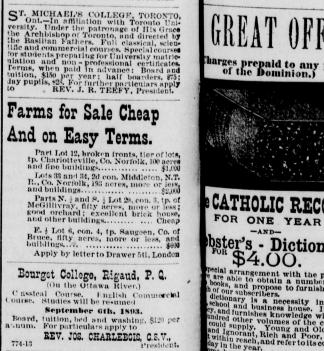
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