

The Catholic Record.

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

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THE DIGNITY OF MAN.

Sermon by Archbishop Hennessy.

The following is a full report of the sermon preached by Archbishop Hennessy on Sunday, Dec. 17, at the reopening of Holy Name Cathedral Chicago:

"For all things are yours, whether it be Paul or Apollo or Cephas or the world, or life, or death, or things present, or things to come: for all are yours. And you are Christ's and Christ is God's." (1 Cor. iii., verses 22 and 23.)

To put an end to the silly boasting and rivalry of the Corinthians about their preachers, Paul, Apollo, Cephas, and to give them a just conception of themselves in the economy of Divine Providence he concludes his rebuke in these words: For all are yours. And you are Christ's and Christ is God's.

Creation, man, Christ, God, behold the Divine order which the foolish Corinthians were violating and inverting.

Were a theologian to speak to us of the spiritual world, of the Angelic hosts, their grades, their specific differences, their intelligence and various functions; were a geologist to treat the earth as if it were a printed volume, read from its pages the history of the formation of its crust with an account of the "flora and fauna" entombed therein for thousands of thousands of years; were an astronomer to conduct us through the fields of space, tell us of the myriad suns, like our own, with their respective systems; speak to us of their distance from us, of their size and weight and matter, how the suns give light and heat to their dependents and regulate their movements; and how in order to continue these services they draw in and devour asteroids and comets and shattered planets, as large fishes eat small ones, or furnaces coal for consumption; how all move as if to music with different degrees of velocity in their respective orbits, as they go through the mazes of a sort of celestial dance without rest or weariness, — were they to lecture us as they might on the worlds of spirit and matter they would fill us with wonder and admiration of the works of God and the infinitude of His power. But the wonder and admiration and gratitude which all they might or could say would excite, are weak and insignificant compared with the feelings called out by St. Paul in grateful hearts when in the spirit of God he declares that all these creatures are ours, are for our use and benefit, and admirably adapted to advance our best interests — "All are yours and you are Christ's and Christ is God's."

Here are two worlds, each most wonderful, to all appearances diametrically opposite and most remote one from the other, spirit and matter, an angel and a clod; one capable of knowing, loving, praising and serving God, the other utterly incapable of an intelligent act. Life, growth, instinct, sensation there are in the inhabitants of earth and air and water, but no knowledge of Him who made them, no gratitude for His gifts. Viewed as a whole, or regarding both at once, they seem destitute of the unity and harmony befitting their origin and end. Shall they remain apart, preaching, as it were, dualism? No, the work of the sixth day will produce harmony.

On the sixth day God said: "Let us make man." Whom does He address. Why this language? He made the rest of creation by a word, by a command. "Ipsa dixit et facta sunt, ipse mandavit et creata sunt." He said: "Let there be light and there was light." Creation was inaugurated. Why then this counsel, this invitation, this deliberation, this departure from the usual course, this effort of omnipotence to make man? It is not without reason; it is because he is the chief d'œuvre of the creative act, and because of God's wondrous designs on him. He moulds the clay or slime of the earth with His own hands into the human form divine. He breathes into it a spirit intelligent, free, immortal; lower, indeed, in intellectual grade than any angel. That spirit and that slime are the extremities of the two worlds. He brings them together, couples them, unites them.

THE RESULT IS A MAN.

He is the centre of creation, the bond of unity between spirit and matter which shall never be broken. Under God he is the end of the six days' work "all things are yours." He is a Microcosm. His nature is destined to be the medium of the execution of God's adorable and inscrutable designs on him.

In him spirit is incorporated, not incarcerated, or enfeebled; in him matter is elevated and by its indissoluble union with spirit, spiritualized. Henceforward, these elements will work together: brains and heart, hands and feet, blood and nerves will cooperate with spirit; eyes and ears, drinking in sights and sounds, will furnish invigorating nutriment, and tongue and lips will send forth thoughts embodied in words on their elevating, ennobling mission. Painting and statuary, the tongue of the bell and the tones of the organ, the heavens and the earth, the sciences and the arts, will unite with the voice of man in proclaiming the glory of God and

magnifying His Holy Name. Thus matter is not only united with spirit, it is indeed spiritualized. It will go a step higher.

MAN'S PLACE IN CREATION.

Man is not only the link and bond and center of two worlds, he is moreover the figure of Jesus Christ. This is his signal destination. St. Paul, inspired by the Holy Ghost, says so: "But death reigned from Adam unto Moses, even over them also who have not sinned after the similitude of the transgression of Adam who is a figure of him who was to come." Adam was a figure of him who was to come.

He is, so to speak, the first crude sketch of a perfect man. It is not good for him to be alone; he is to be the father of the human race, to be the source, the principle of its unity and solidarity, as God is of His creation. He is cast into a deep sleep; his bride is taken from his side, from the region of his heart, that he might love and cherish her. In all creation no other female was so formed. Male and female were made together. Here is another exception. Adam's flesh is indeed bone of his bone and flesh of his flesh. Coupling this mysterious and exceptional action of God with the assension of St. Paul that Adam was a figure of him who was to come, look up to the wood of the Cross on which the second Adam is sleeping. See his bride coming forth from his side, from his very heart, which signify the instruments of spiritual life and its nutriment, and you will readily recognize the resemblance between the figure and the reality, and thus find the key to the singular or exceptional action of God in the formation of Adam and Eve and the ground-work of man's great dignity. "Husbands love your wives as Christ loved His Church," says St. Paul. Christ and the Church are the models, husband and wife but the figures; but this relationship is the

SECRET OF GOD'S GREAT LOVE OF MAN AND OF HIS INTEREST IN HIM.

United in man and summed up in him as a microcosm, creation is still at an infinite distance from God. Not all the spirits therein, had they the power of the Seraphim, can give Him the honor to which He is entitled. Their best wish or desire can make the least movement to the end of their being, the enjoyment of the beatific vision. Moreover, man has fallen, has grievously offended God. He is under sentence of eternal death, and the decree has gone forth that to obtain reconciliation full satisfaction must be made by man, the offender. What a terrible condition! How black the prospect; how desperate the situation! No hope seems left for angels or men. Shall Adam, who has died the death, and his posterity, heirs of his misery, go to the pit forever for want of a man who can fully satisfy the demands of inexorable justice? Shall nor man, nor angel ever attain his destiny in the sunshine of God's Glory? Shall God never receive from His creatures the worship due to Him? Shall they remain at an infinite distance away from Him, like a castaway, impotent to do? Oh, no; God forbid! The solution of all these difficulties, apparent impossibilities, is the mystery of the Incarnation. This is the silver lining of the black cloud of despair. God becomes man. He takes our nature, that nature in which creation was summed up and united. He grasps that link, that bond, with the right hand of His omnipotence, and by it draws up to Himself His own creation, the work of His hands — "for without Him was nothing made that was made," to renew, perfect, and deify it.

"EGO NOVA FACIO OMNIA."

He goes to the altar in the nature assumed to satisfy Divine Justice and redeem man; to impart life to the dead, health and strength to the sick and feeble. His blood is sprinkled over the universe, gaining at its touch. Like a magnetic wave it sweeps upwards through the hosts of angels, drawing out in intellects and wills faith and love, vesting them in light from the throne of Mercy in which and by which they see God's face in glory; while it shoots through earth and air and water and blue empyrian an electric fluid whose magnetic force and purifying influence reach the remotest star. Hence the Church sings on Good Friday her hymn, "Pange lingua, spina, clavi, lancea, manit corpus perforaverunt, unda manit et crux, terra, pontus, astra, mundus, quo lavantur flumina."

With what a tide is washed again the sinful earth, the stars and main! He is the center of all things, their light and life and bond indissoluble. He is the recapitulation of creation in His union with man. The universe, Creator and creature, is a unit and that unit is Jesus Christ.

"All things are yours and you are Christ's."

God and man are one in Jesus Christ. What a union, how mysterious, indissoluble, ineffable! How blessed and cheering to us who have a share in it! The mystery of the Incarnation grows. Christ grows by the accession of new members. He and we are as the vine and its branches. In His last discourse

He says to His disciples: "I am the vine, ye are the branches." Listen to the great St. Augustine commenting on this text and putting in strong light its mystic meaning.

WHAT DOES THIS MEAN, "I AM THE VINE," ETC.?

It means that Christ is the Head of the Church of which we are members. The Vine and the branches, he continues, are of the same nature. God having a nature that is not ours, took our nature, that there may be in Him the vice of humanity, of which we could become branches. That humanity is the vine of which we are branches, we are united with and brought up to Deity. We are engrained on it by baptism; made new creatures by water and the Holy Ghost. It is the source of the blood and water that welled up to it from the cross; of the Church, of the priesthood, the sacrifice, the sacraments, the life they give, the light in which men see them and the faith by which they are accepted.

The vine and the branches are one tree, inseparable forever. Christ and Christians are one body. The life of a Christian is the life of Christ, a divine life. In Him they live and by Him they eat His flesh and drink His blood, served to them by His ministers since the night of the Last Supper, as they were served by St. Paul to the Corinthians. This is why St. John says in the beginning of his gospel: "But as many as received Him He gave them power to be made the sons of God, to them that believe in His name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God." And again in his first epistle: "Dearly beloved, we are now the sons what we shall be. We know that when He shall appear we shall be like to Him because we shall see Him as He is." Thus it makes St. Peter the Vicar of Christ, the head of the Church, boldly declare to all Christians that they are sharers of the divine nature: "Divine Consortes Natura." Through the humanity of Christ, the godhead dwells substantially in the souls of the just. "Know you not," says St. Paul, "that you member are the temple of the Holy Ghost, who is in you whom you have and God of."

THE VINE AND BRANCHES ARE OF THE SAME NATURE;

they are one tree. Christ and Christians whom they represent are one body. This fact is repeatedly asserted and emphasized by the inspired writers. That body is a society called the Church; a perfect society furnished with everything necessary for its life, growth and mission, and entirely independent of organizations of a lower order. That society is a government, a divine government, set up by God, organized and fashioned by Him and destined to endure forever. It has teachers and ministers and rulers given it by God, forming a corporation with a head that has an endless mission. With the aid of Christ and the Holy Spirit dwelling in them they deliver God's message to the nations, just as they received it — no change. They exercise the Christian priesthood, dispense the mysteries, build up the body of Christ which has grown in time, and tends to perfection. They multiply its members, they rule and direct the Church of God. All this they do before the eyes of men in broad daylight, in a sensible manner, for they are officers of a public, a visible society. Like to Christ, they are to day, they were yesterday and will be until the end of time.

That body, that society, that government is the Roman Catholic Church. There is no other government of that character and antiquity known to history. The unbroken line of her chief pontiffs extending to Peter, prince of the Apostles, the multitude, the link, the hundreds of thousands of her priests and Bishops who worked with them and under them, the hundreds of millions of their subjects in every age in organized society, the uniformity of their message

NEVER VARYING ONE iota,

the divine efficacy of their mysterious ministrations evidenced in an extraordinary manner in her martyrs, confessor, virgins, the nations they converted, the councils they held, the laws they enacted, the heresies they cut off, the rulers they deposed, and all the other monuments and evidences of their activity, such as churches, schools, colleges, universities, which everywhere mark their journey through the ages and nations, not without testimony in civil history—all attest with one voice, loud as many waters, the visible duration of the Catholic Church, the mysterious and extraordinary character of her ministrations, her unmistakable identity with the society moulded, organized, empowered and commissioned by Jesus Christ. They make it evident that she is the body of Christ, Christ in society, the mystery of the Incarnation in its mission leaving the mass and extending its influence, identical with the vine and branches—in a word that she is the one tree consisting of vine and branches. Manifestly she has no rival, and can have none, possessing even the shadow of a specious claim.

Brethren, you are branches of the true vine, you are Christ's by many a title. You should live His life as did

St. Paul and all the Saints. In the vine or in the fire is the place of every branch, says St. Augustine. This is but a repetition of the declaration of Our Lord in his last discourse on earth. "I am the vine, you the branches. If any one abide not in Me, he shall be cast forth as a branch and shall wither, and they shall gather him up, and cast him into the fire and he burneth."

THE CHRISTIAN PARENT'S DUTY.

Your faith in this, and your knowledge of your dignity, destiny and of the economy of God in the work of your salvation should induce and impel you to provide for your children an education and a training that would help them to live a divine life. If this were done in every family of a parish — every parish of a diocese, in every diocese of the nation as it should be, the Church of God would be raised on high to her proper level and seem transfigured. Her face would shine as the sun, her garments be white as snow and many a noble intellect, proof against argument, would bend reverently before her. Her men and gait would declare her divine origin.

Brethren of the clergy:

We are Christ's especially. We are His ambassadors, His special agents. We have a mission from Him for a divine work. We are the builders of His body. We have a fair field of brightest promise — never has God's Church had a fairer. Around us on every side and among us are tens of millions of the noblest type of humanity, our neighbors, friends, fellow-citizens, who, made by God for Himself and bought by His Son, as we are, are not yet of the Kingdom represented by the vine and its branches. Their attitude in our regard, or towards us is changed, notably changed for the better. The walls of separation between them and us, built up by bigotry and sustained by prejudice, are crumbling fast before the growing influence of social and commercial relations, brighter light and better acquaintance. Many among them east and west, north and south, are highly gifted and influential, princes in intellect, diligent students, who have not excluded from consideration God's claims on them; leaders of men, honest, honorable, conscientious, lovers of truth and the freedom born of it more, a thousand times more, than of fame or fortune or political preferment.

THESE MEN RESPECT US,

they speak and write kindly of us, they extend to us the right hand of fellowship, they invite us to the friendly discussion of important problems, social, political, religious; of living issues of tongue and pen, on the platform of their public halls and in the pages of their magazines, and what we say and write is sure to receive from them the respect and attention to which its merits, in their judgment, entitles it. This favorable disposition, somewhat limited at present, is growing into popularity and is sure to spread and improve as time advances.

We have a mission, a message from God to these men and the millions who look up to them. We have a testament to read and explain to them, the Will of Him whose love of them is stronger than that of life. We have for them from Him a legacy, gifts divine which will bind them to Him, give them a new life, a new dignity, new forces, new impulses, which will elevate, ennoble, and all but deify them. If this message is delivered, and these gifts offered with the gravity, earnestness, force and love befitting them — Christ and the Holy Spirit preparing the way and helping — it is not in human nature to reject them, if the presentation is made to men of good will. They answer the cravings of the human heart, they and it come from the same hand and are fitted to each other.

BRIGHTER THAN SIRIUS IS THE FUTURE OF THE CHURCH IN THIS COUNTRY,

if Catholics do their duty. Though suffering in many ways, and crippled in her action, her growth and progress have been phenomenal. During the past one hundred years her increase in membership has been at the rate of 75 per cent. per decade, that of the nation not exceeding 32. The growth of the Church compared with that of the nation for the century just closed has been sixteen to one. In the nation forty millions have become sixty-five or seventy millions, in the Church forty thousand have grown to ten or twelve millions. If the experience of one hundred years is sufficient to indicate a law; if the rule of the last century should continue a few decades longer — the law has been uniform in the State — then in 1930 nearly half the population would be Catholic. A few decades later the number of Catholics in this country would be greater far than the Church has ever had throughout the whole world at any period of her history. Nowhere does the Church exhibit greater vitality or such vitality, and nowhere a title of the promise she gives here.

There is a tradition that St. Brendan, an Irish saint, discovered this country nearly a thousand years before the birth of Columbus. Inhabited by Irish colonists it went by the name of "Ireland it Mikla." (Great Ireland.) It is hard to discredit traditions respected by Humboldt and Usher and found in the annals and the sagas of the North-

men of Ireland and the Orkneys centuries before the time of Columbus. WAS THAT NAME PROPHECY OF ITS FUTURE DESTINY?

I love to think so. Great Ireland! What memories it evokes! How suggestive and full of promise! I see the Ireland of St. Patrick and that great saint left it, its Bishops, priests, monks, monasteries, schools, colleges: I see hosts of students from all parts of Europe, emigrants to Christ, entering the island and returning in ship loads, learning, living, travelling at the expense of their benefactors. I see Irish missionaries in multitudes, men of noble men and lineage and of still nobler mental endowments, natural track of the barbarian through the wilds of Gaul and Germany in the interests of religion and civilization, building or raising up, under the guidance of Divine Providence, dioceses to arrest the course of coming floods of Mohammedanism fierce and furious as a mountain torrent, threatening ruin to the Church of God. Their memory is dear and held in benediction by Rhine and Rhone and Yser, where they receive the honors of the altar. I see the peoples among whom they labored rise up and bow low before their native land, as they salute her reverently and heartily with the title "Island of Saints and Doctors" amid the acclamation of Christendom. With the rapturous vision of this picture as a master mind could make it fall before me, I would fain regard this noble record of the land of my nativity as but the introductory chapter to the great volume of noble deeds to be done for God in the fullness of time by the land of St. Brendan.

THE GREAT IRELAND OF THE WEST.

This country is manifestly destined to prominence among the nations. Its immense population in the future, its unbounded resources, its fabulous wealth, the energy, industry, skill and enterprise of its people, will undoubtedly make it a great centre of commerce, space being virtually annihilated by aerial navigation or some other invention to expedite travel; the nations of the earth will be drawn together as never before. The unity of the human race will not be less a living faith than a divine truth. Men's heads and hearts will come together in light and love for mutual advancement. Our merchants will be in every mart. Our tourists, scholars, capitalists and mechanics will be in every country. The descendants of Sheen and Haem, as well as of Japhet will be our customers, our guests, our friends, our brothers. Our language will follow our commerce. Its knowledge will have a money value, the interests of trade will make men study it. With it will go our literature, our ideas, our principles, social, political, religious, our habits of thought, our manners — influence abroad will be on a par with our power at home, and that will be prodigious. The Catholic Church will be colossal in size, gorgeous in vesture, magnificent in all its appointments, profound in condition, brilliant in speech, divine in action.

HER ORIGIN AND DESTINY WILL BE EVER BEFORE HER.

She will be Christ's in deed and in truth, bone of His bone, flesh of His flesh. Mindful of her mission, realizing her opportunity and ability to extend His kingdom and diffuse His blessing, with an earnestness, an energy, a generosity characteristically American, elevated and sustained by the spirit within her, she will do for God and His Church at home and abroad, what was never done elsewhere, which could not be done elsewhere, and thus verify the prophecy which marked out this country as the "Great Ireland of the West."

CATHOLICS OF CHICAGO, YOU ARE CHRIST'S.

In view of these considerations, reflections and conjectures what are you doing? What can you do? What should you do? You have numbers, you are half a million and more, the most Catholic city in the Union condensing your population. Do you, as Catholics, lack the enterprise, the energy, the generosity, the magnanimity, all the qualities of head and heart that made the Columbian expedition such a grand success, a surprise to the nations. I am loth to believe it. I would be ashamed and sorry to be compelled to believe it. I do not believe it. I believe you are animated by the best spirit of your great city — whose fair fame fills the world — whose future might seem now wild conjecture. You are not without organization. You have societies, clubs of Poles and Bohemians, and Germans and French, and Irish and Americans; you can form a procession that would belt your great city or encircle it. You are Christ's. What are you doing for Him, for His Kingdom, for His people? In the Vine or in the Fire, live His life if you would escape death eternal.

Do you ask me what you should do that you are not doing? I answer, many things. Enlist the spirit that began the expedition in the cause of Christ. Take one suggestion as a sample of many and act on it. Work for the future in the present, in the spirit of faith and love. Prepare the rising generation. Build schools as you build the palaces of the White

City — they need not be so grand. Let them be commodious and convenient. Make them free as your ancestors did, furnish them in the most perfect manner. You can do it. Raise the standard of education to an eminence worthy of the Church of God. Establish normal schools for the training of your teachers. Compel the religious, if need be, to meet the requirements of the age and to work for the realization of your hopes. Let their ability be tested by a board of examiners. Let results also be tested. Set an example to other cities and other dioceses which will be admired and imitated. Stimulate emulation in a great cause.

Do this and you will be organizing the forces, forming the lines, leading the procession and placing the Catholic Church in the United States on the high road that leads to her imperishable destiny.

If you are Christ's be men. Be His as His is yours. Labor for Him, regardless of sacrifice, or count not the sacrifice.

"All things are yours, you are Christ's and Christ is God's."

THE REV. DR. RAINSFORD ON THE SCHOOLS.

Religious Teaching Absolutely Necessary.

The Rev. William S. Rainsford, D. D., rector of St. George's Church (Episcopal), New York, preached a sermon on the schools last Sunday, which has created a great sensation among his flock.

The subject in general was the "Children's Season," but as he proceeded, the clergyman bore heavily upon the subject of the lack of religious or moral education given to children in the Public schools.

The rector of St. George's believed that sooner or later children will receive regularly such religious instruction in the Public schools that sooner or later Presbyterian clergy and Roman Catholic and Baptist and Protestant Episcopalians will give moral instruction to Public-school children whose parents belong respectively to the various denominations. He said further on: —

In New York are very many children — I hesitate to mention a number — who are being pushed toward crime, whose environment has no withholding features, who slide gradually at first, but steadily, and before long rapidly, into the ranks of society's enemies. There is no room, no place, no welcome for them in the Public schools. We cannot wonder at it, much as it is to be regretted. They are the "outcast children" of whom I speak — the children of mothers who work to support husbands and offspring alike, or of widows, or of drunken and dissolute parents. Such children are thrust out upon the streets nearest youth and imbrued all that means. I do not blame the Public schools. This class of vermin infected, unruly, dirty children often would be out of place there, and the school officers are incapable of grappling with the difficulties they would present, even if they chose to make the experiment. The Children's Aid Society is doing a noble work among such as these.

What we need is a thorough kindergarten system, taking in the little children who are deprived of a mother's care while the mother toils for bread, or on account of other causes, some of which have been mentioned. Furthermore, I declare the teaching given generally in Public schools doesn't properly educate. It cannot teach duty to man except as it is based on duty to God. In short, we must supplement the present teaching with religious teaching — or moral, if you choose. I do not advocate a division of the school fund by any means, but I am sure the time will come when almost all intelligent people here will see the fact just mentioned. And, for my part, I would far sooner that such moral teaching was given by the Roman Catholic priesthood than that no teaching of that sort were given at all. This, however, is not necessary. I see no insuperable objection to having children taught by clergy of different Christian bodies to which their parents belong, taught at regular hours within the school buildings, I mean. In no other way can they be fitted for citizenship. If Protestant churches cannot systematize their work so as to give this, then in God's name let the Church that can supply it.

Catholic Education.

Toronto, 3rd January, 1894.

Madam — I am directed by the Minister of Education to send, for your information the following report of the High School Inspector upon the character of the work done by your pupils in drawing and book-keeping:

Drawing and book-keeping satisfactory. The passing of the following is hereby certified: Casserly, E.; D'omis, A.; Doyle, A.; Foy, C. A.; Hamilton, A.; Higgins, J.; Judge, E.; Mine, I.; Mooney, A.; Muldoon, M.; Sullivan, M. F.; Woods, E.

Your obedient servant,
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AL HOTEL, 54 and 56 Jarvis Toronto. This hotel has been furnished throughout with the most complete and comfortable accommodations. M. DONNELLY, Proprietor.