Written for the CATHOLIC RECORD.

DOGMATIC THESIS.

"In the Mass there is offered to God a true and proper Sacrifice." It enters within the scope of this thesis to thorrughly understand the twofold signification attached, by Holy Scriptures and theologians, to the term "sacrifice" and then to closely adhere to the adequate definition that shall contain both the essential conditions and the formal reason of every true and real sacrifice. In its wider and more universal set se "sacrifice" comprehends all religious actions by which a rational being presents atmeelf to God to be united with Him; and in this seuse, prayer, praising God, a contrite heart, charity to others, every good work, and observance of God's commandments, is a observance of G.d's commandments, is a sacrifice. Thus the Holy Scriptures say:
"Offer up the sacrifice of justice and trusts in the Lord" (Ps. iv. 6). "Offer to God the sacrifice of praise" (Ps. xlix, 14).
"Sacrifice to God is an efficted spirit; a contrite and humble heart, O. God, thou wilt not despise" (Ps. l, 19). "It is a wholesome sacrifice to take heed to the commandments and to depart from all iniquity" (Escles xxxv, 2). "Therefore," says St. Augustine, "every good work the worlds are the commandments and to depart from all iniquity" (Escles xxxv, 2). "Therefore," says St. Augustine, "every good work the world he would be a which and holocausts for sin thou woulds the properties and collations and holocausts for sin thou woulds in the most perfect victim, who in time would consummate the most perfect victim, who in time would consummate the most perfect victim, who in time would consummate the most perfect sacrifice at the cost of His very life. "Where-fife and collation thou woulds to the saith sac rifice at the cost of His very life. "Where-fife and collation thou woulds to the saith sac rifice at the cost of His very life. "Where-fife and collation thou woulds to me: Holocausts for sin did not please thee: Then, said I, behold I come; in the head of the book time will, O. God. In saying before sacrifices and collations and holocausts for sin thou woulds to me: Holocausts for sin did not please thee: Then, said I, behold I come; in the head of the book time. iniquity" (Eccles xxxv, 2). "Therefore," says St. Augustine, "every good work which is united in sanctity with God is a true sacrifice, because it refers to the end may establish that which followeth. In of all good, to God, by whom we can be truly happy." Such sacrifices as the above mentioned I will pass over in silence as they have no bearing on the question; but will consider the term viewed in a stricter sense, especially the sacrifice of Jesus on the cross and its renewel in the Mess. Theologians com-monly define sacrifice: "Oblatio rei sensi bilis soli Deo facta per legitimum ministrum moscendum supremum ejus in omnes inatum, quae ritu mystico consecratur et immutatur:" (An offering of something appreciable to the senses, made to God only by a lawful minister, to acknowledge God's supreme dominion over all beings, and which is consecrated and changed by a mystic rite) This definition, according to Vasquez, is faulty; on the one hand it neither comprehends the formal reason nor the essential attributes of every true and real sacrifice; it merely covers the theological distinction between an oblation whose essence does not imply a transfor mation of the object, and a sacrifice whose adequate idea necessarily involves an outward change or consummation; and on the other hand it paves the way to field to assail our dogmas with multiplied objections. Again it is superfluous: Vas- He said, "Do this for a commemoration quez states that:

1st. It implies corditions that do not

partake of the essence of a sacrifice. 2nd. The formal reason of a sacrifice such as expounded in the definition, is, to say seleast inaccurate.

3rd. The change it calls for does not

warrant its applicability to the unbloody sacrifice of the Mass.

4th. The inexactitude of the first clause

lies in the superfluous words "per ligitimum

We know, on scriptural authority, that in the natural law, before either God or society had duly appointed ministers sac rifices were offered to the Most High. If we go back to the very dawn of creation we will find the children of Adam offering sacrifices: Abel the firstlings of his flock, and Cain fruits of the earth, (Gen iv) Noe, rescued from the deluge, on issu'ng from the ark, offers holocausts to the Loid Abraham offered victims at the expressed

command of the Almighty.
2nd. The formal reason does not consist in manifesting to God our entire submission and due obedience : were that true it would, as a natural consequence, follow that sacrifice, oblation and advration are identical, e. g., the solemn effering of incense would be a real sac ifice : it has all

sequently recourse must be had to an other definition that shall prove unob jectionable to all concerned. Varquez befines it as follows: "Sacrificum est nota existens in re, qua profitemur Deum isse anctorem vitae et mortis." A sacrifice is a real offering by which we declare God as the author of life and death. Prior to further development a positive distinction must be established between an absolute and a commemorative or relative sacrifice by its own nature, without reference to another object, e. g., the slaughter of animals; he latter, "relative," or commemorative, is a sacrifice inasmuch as it has some relation to another lite which it represents or commemorates. The sacri-fice of the Mass is called relative owing to its relation to that of the cross of which it is a memorial, a true and real representation, and in reality the Mass is a continuation of the sacrifice of the cross, because the Victim of the Mass is the same as the Victim of the cross, and be-cause the principal Offerer upon the altar is the same as the principal Offerer upon the cross. In both sacrifices Jesus Christ is the Victim and principal Offerer.
Again, anticipating the royal commission extended to the aposiles and their suc-cessors "Do this for commemoration of Me," we are confirmed in the belief that Jesus Christ dies mystically, i. e., He is represented in the Mass as siain and dead, and that under the separate consecration of bread and wine, which represents the real separation of Christ's body from His It is manifest from the above distinction distinction that the absolute sacrifice necessarily implies a transformation, whereas the relative does not: in the former is implicitly involved the formal reason of the latter. Hence the relative is a figure and representation of the absorblute. The question now at issue is institution of the Blessed Sacrament; in whether the sacrifice of Jesus Christ on it we have seen that the Apostles believed

ever sitteth on the right hand of God." (Hebr. x. 5, 12.) God therefore gave (Heor. x. 5, 12.) God therefore gave a body to His only Son that He might do His will by off-rieg Himself up upon the cross for us and from that moment all the shadows and figures disappeared and the ancient sacrifices cessed to prove agreeable and pleasing to the Eternal Father. Now Christ came into the world and offered Himself, "He offered for us to God to be an oblation and a victim of sweet odor. (Eph. v. 28.) "For by one obtailen He hath perfected for ever them that are sanctified." (H.br. x. 14) It is there. fore evinced from the writings of St. Paul, and that beyond inconceivable doubt, that Christ paid and exhibited once for all the general price and ransom of all mankind, that He really and truly ffered to His Eternal Father, the perfect polocaust of His own person and there

AN ABSOLUTE SACRIFICE At the last supper Jesus Christ offered to God a true and real sacrifice; and He commanded His Apostles and their suc-cessors to do what He had done when of Ma." Therefore, in the Mass a true and real

sacrifice is offered to God. Objections can be raised against the true medit of this antecedent proposition, but the conse quence needs no further demonstration as it evidently follows from the former From the explanation already expounded and the correct notion we now erjoy of a sacrifice, two conditions are requiste to constitute the formal reason of a com nemorative or relative sacrifice. 1st. Real Presence, 2ad Renewal of Christ's Death, Among the many dogmas of our faith that of the Real Presence rests on so many copi ous passages of the New Testament that I am at a loss to determine which to select, and find it difficult to compress them all within the compass of this cursory proof. I shall, however, select two arguments to prove the point at issue: 1st, Promise: 2nd, Actual Institution. While Jesus was preaching near the coast of the sea of Galilee a great multitude, attracted by the many miracles He wrought and by the word of God Hespoke, followed Him. See ing that the people had no food, He nul tiplied five loaves and two fishes to such an extent as to supply five thou and men, beeldes women and children. Our besides women and children. Our Saviour then took occasion, from the the requisites called for by the definition, impression this stupendous miracle had viz, a sensible object, an effering minister made upon their minds, to introduce the and a change or transformation, still no subject of heavenly food which He was to and a change or transformation, still no subject of heavenly food which He was to one has ever termed such an oblation a give to the world in the Holy Eucharist, one has ever termed such an oblation a true sacrifice—hence why it is faulty. Std. The last part of the deficition is not verified in the unbloody sacrifice of the Mass, because Christ, who is the sacrifice of the Mass, because Christ, who is the sacrifice of the Mass, because Christ, who is the sacrifice of the Mass, because Christ, who is the sacrifice of the Mass, because Christ, who is the sacrifice of this bread, he shall live for ever: show how helinous a crime they commit and the bread which I will give, is My death hath no more power or domin ion over Him." (Rom. vi.9) "Christus heavenly bread and its superiority over the manna given to the children of largely in the desert, and concludes by assuring the manna dominability." Con in the desert, and concludes by assuring satisfy drawn to the conclusion that our in the desert, and concludes by assuring such at the bread He promises is His flish. This assertion, in its plain and obvious sense, so clearly establishes; His Real Again St. Pau', reproving some abuses. Presence that it seems impossible to find (xi chap) that nad crept in among the words to express it more clearly. The Jews naturally understood Him in that sense; but, as they could not understand how it could be done, they disputed among themselves saying "How can this man give us His flight to eat." (v. 53.) Had the Jews misinterpreted the literal mean-ing of His words Christ was bound by the most sacred ties to undeceive them and to take away the scandal given and finally to explain His figurative meaning. Ever His disciples, though avoiding the dis-respectful language of the multitude, gave expression to their doubt in a milder form: "This saying is hard and who can hear it." So much were they stocked at our Saviour's promise, that "after this many of His disciples went back and walked no more with him." (v. 67.) Their words and conduct are a sufficient criterion that they understood Jesus to have spoken literally of His flesh. Does our Saviour alter His language? Does He soften the tone of His expressions? On the contrary, He repeats what He said before, and in language more emphatic, "Amen, amen, I say unto you, unless you eat the flesh of the Son of man, and drink His blood, ye shall not have life in you."

(v. 54.) By these words he manifestly confirmed them in their idea of His mean ng and assures all mankind that His very flesh and blood is the life giving food co

tained in this heavenly bread, and therefore to give us His body and blood under this species of bread He must necessarily be really present.
2nd. "Actual Institution."—We must bere observe that the conversation held by our Saviour and His disciples, such as related by St. John, took place before the institution of the Blessed Sacrament; in

and all contents took bread; and bleeship lrocke, and gave to them and said: Take ye,
This is My body. And having taken the challee, giving thanks He gave it to them:

and they all drank of it, and He said to them: This is My blood of the New Testament which shall be shed for many."

It is Luke, chap. xxii., v. 19: "And tak ing bread, He gave thanks, and broke, and gave to them saying: Tis is My body which is given for you." do this for a commemoration of Ms. In lite manner the challee also after He hod supped as manner the challee also after He hod supped as manner the challee also after He hod supped as memoration of Ms. In lite manner the challee also after He hod supped as mysteries of religion. Their practice is rather to supplement each other, so that one of them will mention what the others have omitted, or have stome the weight of their practice is rather to supplement each other, so that one of them will mention what the others have off the first than the shall be shed for you."

The Erangelists do not always devil upon the same mysteries of religion. Their practice is rather to supplement each other, so that one of them will mention what the others have off the manner than the supplement each other, so that one of them will mention what the others have off the will be supplemented to the supplem untruth apt to lead millions into a most fatal error. Therefore, He meant to fulfill His promise and not to decrive—to eay that under the species of bread there is His body whole and entire, and under the species of wine His blood, tegether with His body as the two elements, which, united form the God man, are inseparable because Christ dieth no more. Another isters at the size, the victor and present to minwith His body as the two elements, which, united form the God man, are inseparable because Christ dieth no more. Another proof may be adduced from the writings of St. Paul, who, exhorting the Containians of St. Paul, who, exhorting the Containians with idolatry, at least the Pagans, and idolatry at least the Pagans, and idolatry at least the least the Deity because Christ dieth no more. Another proof may be adduced from the writings of St. Paul, who, exhorting the Corinhians to fir all communications with idolatry, and by no means to participate or particle of things offered to idols, uses this convincing argument: "The chalice of bene diction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the participant of the body of the Lord?" In these taking of the body of the Lord?" In these words He expressly declares that in the Holy Eucharist we communicate and par take of the body and blood of Christ. But how could there be "communion of the blood of Christ" if the chalice contained only mere wine? or how could there be "partaking of the body of the Lord" if the Corinthians received only mere bread? (xt chap) that nad crept in among the Corinthians, gives us the history of the institution and records it in the very language in which it is described by the Evangelists Matthew, then Mark and Luke, and adds: "Therefore whosoever shall eat this breed, or drink of the chalice of the Lord, unworthly, shall be guilty of the body and blood of the Lord." the body and blood of the Lord." (Cor. xi 27) How could the unworthy receivers "be gullty of the body and blood of the Lord" if they were not present, Common sense ever revolts at the mere thought that Christ spoke figuratively when He instituted the Blessed Eucharist. If Christ be not really present, how can when He instituted the Blessed Eucharist.
If Christ be not really present, how can,
and why should Christians be eternally
punished with hell fire for not discerning
that which is not there to be discerned? If the bread be only a figure of Christ, natural reason is shocked to suppose that a God of infinite justice and mercy should inflict eternal damnation on a soul par-taking of it in a state of sin. The truth of my antecedent proposition evidently follows from the foregoing plain words of

will therefore conclude with the words of the Council of Trent (sees. xili., chap. 1v., can. i.): "If any one shall deny that, in the sacrament of the most Holy Eucharist there is contained truly, really, and substantially, the body and blood together with the soul and divinity of our Lord Jesus Christ, and therefore the whole Christ; but shall say that He is only therein in sign, or figure, or virtue, let him be anathema."

2ad. Renewal of Christ's Death in the

scripture. The testimonies of the Fathers

but to quote such a host of witness would trespass on your forbearance.

will therefore conclude with the words of

of the Church, who flourished between the first and the fourth centuries, might be invoked to proclaim the Real Presence,

granting that their knowledge of the Deity was confused and erroneous—still they preserved vestiges of primitive tradition that made them mindful of the sacred obligation of offering sacrifices to appease the Divine wrath and to invoke the blessings of the Divinity. Plutarch says of the heath ens: "You may find cities without walls, without literature and without the arts and sciences of civilized life, but you will never find a city without priests and alters, or which has not sucrifices offered to the gods." But all these carefices were care the true and fi offered to the gods." But all these sacrifices were only the types and figures of the great sacrifice of the New Law, just as the O.d was the prototype of the New. These sacrifices proved agreeable to the Most High, as is evident from Exodus and Leviticus: there offerings were made to God alone to acknowledge His supreme dominion over creation and life and death. And we read in Malachias that the Jewish secrifices were finally abolished and rejected and vain and that these immolations would be succeeded by a clean obtains. would be succeeded by a clean oblation that would be offered not only in Jerusa lem but the world over. "I have no pleasure in you, saith the Lord of hosts, and I will not receive a gift of your hand. For from the rising of the sun even to the going down, My name is great among the Gentiles, and in every place there is a sacrifice, and there is offered to My name

a clean oblation, for My name is great among the Gentiles, saith the Lord of hosts." (Mal 1, 10 11) The prophet among the Centure, sain the Lord of hosts." (Mal 1, 10 11) The prophet forctells three things:

1-t. The rejection of the sacrifices of the Old Law. "I will not receive a gift of your hand." 2nd. A more excellent sacrifice is to be substituted for theirs Sacrifices shall be offered the world over, not merely in Jerusalem. "In every place there is a sacrifice, and there is offered to My name a clean obtaion." This proph be applied to anything else but the Eucharistic sacrifice. Evidently allusion is not made to the sacrifice of the cros because it was only offered in one place, and the text demands that it should be "in every place;" nor to good works, because this "clean oblation" mentioned by Malachise was to take the place of the Jewish offerings which God was to abolish and reject. God never rejected good works performed by any one, whether Jew or Christian, provided they proceeded from a proper source or principle. Again, this prophecy cannot have its reality among Pagans, Mahometans nor Protestants, for they distinctly repudiate them, and the text abolishes their sacrifices; therefore this glorious prophecy must and is ful-filled in the Holy Catholic Church alone. In it a clean oblation is offered from the rising of the sun to the going down of the same, and that clean oblation of the body and blood of the Lord is called the Mass, Again, we find another proof in support of late. The question now at issue is whether the sacrifice of Jesus Christ on the cross is really and truly an absolute sacrifice.

PROOF.

From the beginning of the world, at least from the date of sin and even from the law of nature, there were always sacrifice; but as the law was imperfect so were the cross is really and truly an absolute sacrifice.

PROOF.

From the beginning of the world, at least the date of sin and even from the law of nature, there were always sacrifice; but as the law was imperfect so were the law of nature, there were always sacrifice; but as the law was imperfect so were the law of nature, there were always sacrifices; but as the law was imperfect so were the law of nature, there were always sacrifices; but as the law was imperfect so were the late of the belosed Sacrament; in sign, or ngure, or virtue, let there in sign, or ngure, or virtue, let there is sign, or ngure, or virtue, let there is sign, or ngure, or virtue, let ship destroying worms. No article of its kind has given such satisfaction.

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Victoria Carbolic Solve is a great aid to internal medicine in the treatment of Melling of the world of Christ's Death in the sacrifice of the body and blood of Christ, which are really and truly as eacrifice of the body and blood of Christ, which are really and truly as eacrifice of the world of the worl

sacrifices also; for neither the priesthood of Asron, instituted at the expressed command of God, nor the victim offered by him were capable of either sanctifying the people or of blotting out their sins. "For it is impossible that sin should be blotted out with either the blood of buils or goats," that there should come another capable of both appearing God and of sanctifving men—that priest is of the order of Melchisedech, that perfect and eternal priest is Jesus Christ. "Thou art a priest forever according to the order of Melchisedech, that perfect and eternal priest is Jesus Christ. "Thou art a priest forever according to the order of Melchisedech," (Mat. 26 27) St. Is Jesus Christ. "Thou art a priest forever according to the order of Melchisedech." (Pe. 109 4 and Hebr. v. 6.) We know from Scriptures that the sancifice of the Masaic law were agreeable and plassing to God, and the world command the most perfect victim, who in time would consummate the most perfect victim, who in time would consummate the most perfect shade the most perfect victim, who in time would consummate the most perfect shade the most perfect shade the most perfect shade the most perfect shade the most perfect victim, who in time would consummate the most perfect shade the shade of the Naw blood of the Naw the shade the shade of the shade of the shade of the sacrifices also; for neither the priesthood length, when the days of unleavened which all other sets of worship are sub. Now we learn from the xiv. of Gen. that sacrifices forever. And Christ only offered once at His last supper. But when He had offered the bread and wine, i. e. His body and blood, to His Father, He commanded to His Apostles, Do this for a commemoration of Me," i. e., He

commutationed His spostles and their law-ful successors to perpetuate His sacrifice and His priesthood. Therefore, the offering made at the altar day after day is the same as that of Christ. And Christ offered setrue and real sacrifice. Therefore, the

Mass is a true and real sacrifice. Another very striking and convincing proof that the Mass is a sacrifice, and that this sacrifice is to be perpetuated by the apostles and their legitimate successors and that this sacrifice embodies the re-newal of Christ's death on the cross, is eviced from the writings of St. Paul to the Cor. (xl. 23 26): "Jesu, the night in which He was betrayed, took bread, and which He was betrayed, took bread, and giving thanks broke and ea'd: Take ye and eat; this is My body which shall be delivered for you. This do for a commemoration of Ms. It like manner also the chalice after He had supped, saying: This chalics is the New Testament in My blood. This do ye, as often as you shall drink, for the commemoration of Me for as often as ye shall eat this brend and drink the chalice, ye shall show the death of the Lord until He come? breed and drink the chalice, we shall show the death of the Lord until He come." The Mass, properly speak ng, consists in the separate consecration of bread and wine. And at the last supper our Saviour actually performed this separate consecration. Therefore, He actually offered up the secrifice of the Mass at that time. St. Matthew them and Mark spraking of the cap used this expression, "Tris is My blood of the New Testament which is shell for many." St. Luke and St. Paul, speaking of the Host, say, "Tois is My body which is given for you." "This is My body which is given for you." "This is My body which is given for you." "This is My body which is given for you." "This is My body which is broken for you." (Luke 22 19) From these words it evidently follows that our Saviour at that very time, before offering Himself on the screas, shed His blood and gave His body for the remission of sins. (Matthew 26 28) While helding in His sacred hands the cup He said: "For this is My blood of the New Testament which shall be shed for many unto the remission of sins." (Matthew 26 28) be shed for many unto the remission of sins." (Matthew 26 28) It is therefore quite clear that the chalice really and traly contained what Christ shed on the cross. And on the cross He shed His precious blood, to the very last drop.
Therefore the chalice contained the blood of Christ. But at the last supper our Blessed Saviour did not actually offer to His eternal Father the blood, which took place only at His passion and death; hence He offered it at His Last Supper mystically, i. c. offered Himself up is the sarramental forms, under the appearance of death, to His Father for the remission of sine—and this is precisely what we mean by the sac if ls precisely what we ment by the sac lifes of the Mass. Again, no sooner had He in stituted the Blessed Encharlst. i.e., offered His Body and Blood, than He immediately commanded His Apoetles and their

proposition: "If any one shall say that in the Mass there is not offered to God a true and proper sacrifice, or that Christ is not offered to be eaten, let him be anathems." . . . (Sess xxii, can. l.) Or:
"If any one shall say that Christ did not
institute His apostles priests, or that they and other priests do not offer His body and blood, let him be anathema. (C 2.) A. S.

NO COLOR LINE.

Father Slattery said at a recent convention of colored Catholics in Washington City: "When I asked the Sulpicians to teach a colored student at St. Mary's Seminary, they said that they themselved had no objection, but that, with his con sent, they would consult their seminari They had about one hundred and ans. They had about one hundred and fifty young men. The question was put to vote, and how many do you think voted to receive my colored student? How many? Every Mother's son of them. There was not one dissenting vote. When I told this to the Cardinal, the English of the Cardinal that the Cardi His Eminence said: "I rejoice with all my heart. If one of the seminarians had voted against the colored youth, I would have hung my head in shame.'

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