rossest idolatry. That rossest idolatry. That
other is this: that the
d ennobles men, enobles the world. The
Testament showed that
ledge of God running
of pure water in the pruptions and foulness de. Look at the Book not at this day is to be ted and spiritual know.
e pure than was to be
t it was that lifted the
eople of Israel one by
at created their domes. vas that made them a cause a people a And on that comthe clive tree of which was grafted the incarna-erefore the Church of Church of Church of Christ inher-Wiedge of God, in His Trinity of Persons, ledge which

CHRISTENDOM-

Caristian men, Chris. other truth. The old the knowledge of God, and the gold that was seginning hid in the coined the gold and coined the gold and many forms, so it cor-nal knowledge of God Compare that with the which professes atheno atheists in those have been those who od—yes; but yet they nething. But it has the Christian world, that up their intellects to ce of God. And they There are those who o say that there is no are those who say, a God, but I do not about Him." This is about Him." This is a tableism. Apostasy wiledge of God is the a world. It is rebuked at the theism of the East, and belief in God of MMEDAN RACE;

us Caristians that the , blackest sin against Trinity is to be found. nis. I have asked you selp in multiplying the sep in multiplying the specific results of the locarnate Word of Life to His people.

—I hope sufficiently—dge of God is—what It is the dignity, perfection, and the perfection, and the stian world. I wish to cal lessons from what the name of God the ed us, of God the Son, and of God the Holy tifies, you, fathers and affer a child of yours to after a child of yours to any school where the read to know God, the inity, our Divine Lord the Sacrament of His d Blood. Down to 300 education in Eagland testion. Three hundred

TION TWAS MUTILATED, , and I thank God that i years—and never so is moment—Coristian nis moment—Caristian
plying all over the face
joice at this. Taough
acid achools they are
and I pray God to pour
the light of His Holy
aildren of the land may
ow Him in Unity and
which we know no way
we too by the marroy of w, too, by the mercy of ultitude of schools in e unmutilated faith is y altar that we rear— rinity, and round about be gathered those for i His Precious Blood. I ask you to make your for confident I am that can move you if these

fferentism.

pestiferous and fatal of By this latitudinarian mon now-a days, we are not that a man may be ion, provided he lives a coording to the light he abile error, the grossest as ever taught by the ind. That this is altoto sound reason and the you will easily perne you will easily per-u consider that it is sying that all religious rue, equally good, professors of each and sally and furfill His holy e tenets are frequently posed to one another. qually comprehended in of salvation; and if they oral lives, they have as divation as a Christian.

ght of Home. althy woman is the light hough over-exertion in nister to the happiness iness, or displacement rwise happy home with ughtful and tender hus-ases, should be intelliperceive the cause of suffering, relieve the drudgery, and furnish est of friends to women, orite Prescription, no used in thousands of tain cure for all those Prescription" is the or women, sold by drug-sitive guarantee from the that it will give satisfac-ase, or money will be s guarantee has been ottle-wrapper, and faith-for many years.

"Ihe Evening Prayer."

A Pupil of the Sisters of the Holy Names Jesus and Mary. The evening shades were falling slowly O'er a cottage poor but neat, As a mother weeping lowly Kneit beside her baby sweet.

Her fair boy was flushed with fever, On his brow Death's seal was laid; Angels hovered o'er his slumber, Breathlessly his mother prayed.

Fair and lovely were his features; Of the purest gold his hair, Pale to a transparent whiteness, Like an angel lay he there. Bending o'er her suffering baby.

Weeping bitter, scalding tears, All that mother's hopes were faded, All was anguish, all were fears.

Slowly, painfully, he moveth, Now he opes his lustrous eyes— Ah! fond mother, your bright darling Soon will rest beyond the skies. Wrept in thoughts so sad and dreary, She noticed not that he was there,

Till a tiny, lisping voice said: "Mother, hear me say my prayer!" Gently raising him with pillows, Striving hard her tears to keep, Slowly she commenced the prayer: "Now I lay me down to sleep!"

Struggling with his painful feelings,
"Now I hay me," he began,
While his breath came quick and gasping
And his face grew sad and wan.

"Down to sleep"—his eyes drooped lower
"Pray the Lord,"—'twas very weak—
"My soul to keep," came slower, slower,
Till at last he ceased to speak!

In the village the old town clock Toiled the early hour of seven, As that mother's bright-eyed darling Winged his upward flight to Heaven!

Long, long years have streaked with silver, That sad mother's dark brown hair, Still on her lone heart there lingers, Echoes of that "Evening Prayer!"

Written for the Catholic Record. HOW A SCHOOLMASTER BECAME A CATHOLIC.

LETTER XVIII On no point of Christian faith are the Catholic and the Protestant doctrines more pointedly in opposition than they are on the Great Sacrament. The Catholics teach that in the Holy Eucharist the body, soul and divinity of our Lord Jesus Christ are truly and substantially present; the Protestants, for the most ally present; the Protestants, for the most part, that His body, soul and divinity are most certainly absent. At Holy Communion the Catholics distribute "the living bread which came down from heaven;" the Protestants, common bread. Catholics say that the elements, before they are consecrated, are simply bread and wine; but that, by their consecration, they become the body and bread and wine; but that, by their consecration, they become the body and blood of Jesus Christ. And this great change is called transubstantiation. It is one of the great mysteries of Christianity, and has been so bitterly assailed and misrepresented that the very mention of the word repels many from even considering it; but one that professes a belief of the lucarnation or of the Holy Trivity cannot consistently reject tran substantiation, because it is contrary to his senses or above his reason. As the truths of Christianity are revelations of Almignty God to man, to be accepted by faith, and not placed before him, to be tried by his limited knowledge and feeble logic, this great mystery, if it is a clear revelation, must also be admitted and believed by pro-

ecclesiastical writers can be produced to show that the Church has always taught the corpores! Presence in the Eucnarist.
"He (St. Ignatius) affirms that those heretics are resulted by the control of t heretics separated themselves from the Eucharis' because they did not believe that it was the body of Jesus Christ' (Du Pin). "Where he (St. Irenaeus) proves the Resurrection of the body against the Valentinians, because it is not credible, that being nourished with the Body and Blood of Jesus Christ, it should remain in corruption" (Du Pin).
"(He) is fed on the richness of the Body
of the Lord, the Eucharist to wit" (Eucharistia scilicet). Tertullian de Pudi-citia. "To give them (the lapsed) the Eucharist, that it is to profane the Holy Body of the Lord (Eucharistiane dare, id est, sanctum Domini corpus profanare)."
St. Cyprian, Ep. X, Martyr et confess.
Du Pin says of the eighth book of St.
Hilary on the Trinity: "There is in this
book an excellent passage for the Real
Presence of Jesus Christ in the Euchar
ist, where he says, that "buthis succession." ist, where he says, that 'by this sacrament we truly receive the flesh and blood of Jesus Christ, who remains corporeally in us'' St. Optatus, Book VI. C. I. asks: "For what is the altar, but the resting place of the Body and Blood of Christ (Quid eat euim altare, nise sedes et corporis et sanguinis Christi)?" From the first of those lectures of St. Cyril of Jerusalem, which are called mystalogical, Du Pin quotes this: "For as the bread and wine of the Eucharist, which are nothing before the Invocation of the Most Holy Trinity but bread and wine, become after this Invocation the Body and Blood of Jesus Christ." From the fourth lecture Du Pin translates this: "Wherefore I conjure you, my brethren, not to consider them any more as common bread and wine, since they are the Body and Blood of Jesus Christ according to His Word. For though your sense inform you, that 'tis ret so, yet faith should persuade and assure you that 'tis so; judge not therefore of this thuth by your taste, but let faith make

worth) "It is good and very profitable worth) "It is good and very profitable to communicate even daily, and to partake of the holy Body and Blood of Christ, who clearly save, He that eateth my flesh and drinketh my blood hath everlasting tyfe." St. Basil Ep. xcini. Ad. Crearium. "Rightly, therefore, do I believe that now also the bread that is sanctified by the Word of God is transmitted." fied by the Word of God is transmitted into the body of the God-Word." St. Gregory of Nyssa. Speaking of St. Athausius, St. Gregory of Naz, said: "As being thus nurtured and tutored, it beseems men who are now about to be

"As being thus nurtured and tutored, it beseems men who are now about to be set over the people, and to handle the mighty body of Christ..." St. Ambrose, in his Book of Mysteries, says: "Afterwards you run to the heavenly feast and see the altar prepared, where you receive a nourishment infinitely ex ceeding that of Manna, a bread more excellent than that of angels. The the flesh of Jesus Christ, the Body of Life, it is the incorrupt ble Manna, it is the Truth whereof the Manna was only the Figure. Perhaps you will tell me, but I see another thing? How do you assure me that it is the Body of Jesus Carist which I receive? That we must prove. We must show that it is not the body which nature hath formed, but that which the benediction hath consecrated, ... A Virgin brought forth. This is against A Virgin brought forth. This is against the order of nature. The body which we consecrate came forth of a virgin. Why do you seek for the order of nature in the body of Jesus Christ, since Jesus

Christ was born of a Virgin contrary to the order of nature? Jesus Carist had real flesh, which was fastened to the cross, and laid in the sepulchre. So the Eucharist is the true sacrament of this flast; Jesus Christ Himself assures or this it as; Jacus Carist Himself assures us of it: This is says He, my Body; before the benediction of these heavenly words it is of another nature, after the consecration it is the Body. So likewise of the blood; before consecration it is called by another name, after consecration, it is called the Blood of Jesus Carist, and called the Blood of Jesus Chiat, and ye answer, Amen—that's to say, 'tis true. Let the mind acknowledge inwardly that which the month brings forth; let the heart be of that judgment which the words express. The Church exhorts her children to receive these expressions which contain the Body of secraments which contain the Body of Jesus Christ." Given by Du Pin. "But we, as often as we receive the sacraments, which, by the mystery of the sacred

as often as we receive the sacraments, which, by the mystery of the sacraed prayer, are transferred into fiesh and blood, show forth the death of the Lord (Nos antem quoties cunque sacraments auminus, quae per sacrae oratiouis mysterium in carnem tranfigurantur et sanguinem mortem Domini annuntiamus)." St. Ambrosa De Fide, CX. "For it is not man that makes the things that lie to open view become Christ's body and blood, but that same Christ that was crucified for us. The priest fulfilling his office, stands pronouncing those words; but the power and grace is of God. This is my body, he says. This word transmutes the things that lie to open view." (St. John Carysostem, Hom. I. De Prodit, Judae v. 56) In the second of his E-ster eve sermons Gaudentius of Brescia says: "Whereas in the truth of the New Law, it is the same Lamb dead for all; which being offered in all churches, nourishes under the mystery of bread and wine, those that offer it, giveth life to them that have a lively faith, and sanctifieth by consecration those that consecrate the same. This is

faith, and sanctifieth by consecration those that consecrate the same. This is the flash of the Lamb, this is His blood all things, who, having made bread out of the earth, forms His body of this bread,

the earth, forms His body of this bread, because He is able, and hath promised it. He who formerly changed water into wine, now changed wine into His Blood (Du Pin)." "None is richer than he (Exuperius, Bishop of Toulouse) who carries the body of the Lord in a box of ozier, His blood in glass (Nibil illo ditius, and corruss Domni canistre vimine) Christi corpus Sacro ore conficiunt)."
"He has sanctified His own flesh as food for us for ever (Sancuficavit in æ eruum nobis cibum carnem suam)." St. Paul-inus of Nola, Ep. iii. ad severum. "And because he walked here in the very flesh, and that very flesh he gave to us to eat unto salvation—but no one eateth that flesh, unless he have first adored it—we have found in what way such foot stool of the Lord may be adored, and we not only do not sin by adoring, but sin by not adoring (Et quia in ipsa carne hic ambulavit, et ipsam carnem nobis man-ducandam ad salutem dedit; nemo autem

hings, it was the will of Carist our Lord things, it was the will of Carist our Lord to bestow upon us His own body and blood which He poured forth for us for the remission of sins (Panis ille quem videtis in altari, sanctificatus per verbum Dei, corpus est Christi. Calix ille, immo quod nabet calix, sanctificatum per verbum Dei, sanguis est Christi per verbum Dei, sanguis est Christi, Per ista voluit Dominus Caristus com mendare corpus et sanguinem suum, quem pro nobis fudit in remissionem peccatorum)." St. Aug. Sermon coxxvii.

Further, all the ancient Liturgies proclaim that the Real Presence was the uni-torm belief of the early Church. In the Roman Liturgy, "which is believed to come originally from St. Peter" (Fredet), the priest says: "We beseech thee, O the priest says: "We beseech thee, O God! to cause that this oblation may be in all things blessed, admitted, ratified, reasonable and acceptable; that it may become for us the Body and Blood of thy beloved Son, our Lord Jesus Carist." In the Liturgy of Jerusalem are: "That coming, he (H. S.) may make this bread the lite giving body. . And may make what is mixed in this chalice, the blood of the New Testament." The Liturgy of St. Mark has: "O Lord, our characteristic characteristic captures of the literature of the loaves, the people followed Jesus to Capernaum. Telling them that their coacern was more for the loaves than the

deed the body, and the chalice the blood of the New Testament of the very Lord, and God, and Saviour Jesus Christ." In the Liturgy of St. Basil are: "O Lord! forever; and the bread that I will give is my may thy Holy Spirit come down upon us... and may he sanctify them, and make this bread the glorious the challes had been dead to the bread the glorious the challes had been down to the Eucharist be only common bread, which and God, and Saviour Jesus Christ." In the Liturgy of St. Basil are: "O Lord! may thy Holy Spirit come down upon us... and may he sanctify them, and make this bread the glorious body; and this chalice the precious blood of our Lord Jesus Christ." In the Liturgies of St. Ambrose and St. John Chrysostom the words are almost identical. "In a word," says Dr. Fredet, "let all the Liturgies—Greek, Arabic, Latin, Gallican, and others—be perused; in all of them will be found prayers addressed to the Almighty, that He would consecrate, by His Holy Spirit, the gifts off-red, and make them the body the gitts off-red, and make them the body and blood of His Son; which is exactly the Catholic dogma of the real presence and transubstantiation." See also appendix to Moehler's Symbolism.

I have surely given extracts numer ous enough and full enough to show that during the first five centuries the real presence was the doctrine of the Church. All the great writers are witnesses to the fact, and if the word translated the state of the second translated the second translated to the second translated tr substantiation has not so far been used, the complete change of one substance into another, which transubstantiation into another, which transubstantiation expresses, has been clearly illustrated. All that dilate on the subject say that the bread and wine are, by the benediction, converted into different substances, into the body and blood of Christ, and the proper word to express such a radical change is transubstantiation. This was the belief of the Caurch in ancient times, in medieval times, and is her times, in medieval times, and is her teaching to day. And what is more, and should confound those that assert the real presence to be an invention of the Middle Ages, transubstanti-ation is to day the doctrine of the heretical bodies that broke off from the Caurch in the fifth century, the Nes torians and the varying parties of the Eutychians: it is also the doctrine of the Greek Church. It the "Roman" Church invented Transubstantiation, by what influence did she prevail on these off shoots, her envious opposers, to adopt it? I have not seen any Protestant explanation of the matter. Mosheim (Cent. ix, ch. iii) says: "It had been huberto the unanimous opinion of the Church that the Body and Blood of Christ were administered to those who received the Sacrament of the Lord's supper, and that

they were consequently present at that holy institution."

What I have already put together on this subject fully persuades me that the great majority of Protestant theologians either wilfully, or more charitably perhaps, very ignorantly, misrepresent the history of this great doctrine. I see plainly enough that the Church has, contrary to their assertions, taught the substantial presence from the very first. Like every other dogms, owing to contrary to the "Bark Agest" for hoc is neuter and they were consequently present at that holy institution." troversy and heretical cavilling, it may have gradually been more sharply de-fined and accentuated, but the doctrine fined and accentrated, but the doctrine itself has always been the same. But what signifies all this? Although it has been always held by the body of Christ, whose spirit is the Holy Ghost, the Spirit of Truth; or the Church against which the gates of hell shall never prevail, the Protestant will naturally turn away from all to find relief in the New Testament.

knowledge and feeble logic, this great mystery, if it is a clear revelation, must also be admitted and believed by professing Caristians.

The Catholic believes it because he knows it has been, and is, the teacting of the Courch, in which the spirit of truth forever abides; so short and sharp is the evidence that suffices for him. But his wonder is that Protestants, who take the Bible for their creed, do not believe with him.

Abundant testimonies from the great calculation witers can be produced to Carist's discourse to His disciples after the last Supper, by St. John. It was not, undoubtedly, without a just cause that the Holy Ghost so guided the pen of the sacred writers, as to cause certain words or actions of our Lord to be thus related, sometimes by one only, and sometimes by two or three of the evangelists. With still greater reason may we believe that there was an especial and a strong motive for inducing them all to mention the same fact, particularly not adoring (Et quia in ipsa carne hic ambulayit, et ipsam carnem nobis manducandam ad saiutem dedit; nemo autem illam carnem manducat, nisi prius ador averit. . . . et non solum non peccemus adoran do, sed peccemus non adorando? St. Aug. in Ps. xcviii, v. 9: "The bread which you see on the altar, after being sanctified by the word of God, is the body of Carist. That chalice, year ather that which the chalice contains, after teing sanctified by the word of God, is the blood of Christ. By means of these things, it was the will of Carist our Lord when this fact was not necessarily con which Christ had made, two years before, of that admirable and divine blessing Nor is this all; St. Paul, who, in his Epis ties, does not commonly refer in an historical manner to any part of our Saviour's life, makes an exception for the Eucharist, and relates the manner, the time and other circumstances in which it had been instituted, declaring at the same time that he had received the doctrine which he taught from our Lord Himself." As the same writer points out, in continuation, this careful relation of the Eucharist must be so often repeated for some good purpose. It was proper that a mystery which is so much above the dictates of our senses, a mystery to be daily renewed in the church, and which Christ foresaw would

world. (a1) If an element of the Eucharist be only common bread, which the Jews had, why should Christ promise more of it? The Jews here propounded the question that is often a-ked by Protestants. "How can this man give us His flesh to eat?" What was His reply? Did He say "you have misunderstood me," and, as was His constant custom, correct the people in their misapprehension? His answer was full and emphatic, "Verily verily! asy unto you, "Except ye eat the flesh of the Son of man and drink his blood ye have no lefe in you." And even this is repeated, "Whoso exteth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him," (54, 55; 56). "This is that I in him." (54, 55, 56). "This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever." Here the inferiority shall live forever." Here the inferiority of manna, which was as good as common bread, to the "living bread" is fully disclosed. But the Jews could not stand this talk; they said: "This is a hard saying; who can hear it?" Jesus asked them, "Does this off-nd you?" He softened nothing. "From that time many of His disciples went back, and walked no more with Him." In the common Protestant theory that bread and wine are mare commemorative artiand wine are mare commemorative arti cles, bread an inanimate substance in no cies, oread an manimate substance in no way resembling a "body," a living organism, is not all this gross nonsense? Is it not positively misleading? But did He mean the eating of common bread and the drinking of common wine, when He said, "Except ye eat the flesh of the Son of Man, and drink his blood, ye

have no life in you"? Be candid, now,

and say.
When He instituted the Holy Supper, "Jesus took bread, and wine, and, after blessing them, said, 'This is my body: this is my blood.'" Here the Protestauts say, we should read, this "represents" my body, this "represents" my blood. Is it not likely that if it should be so read, it would have been so spoken? Can we not credit Jesus Christ with the simple substantial presence from the very first.
Like every other dogms, owing to con
the "Dark Ages;" for hoc is neuter and the "Dark Ages;" for hoc is neuter and panis is masculine, and every tyro in Latin knows that a noun and its adjective must agree in gender. The Protest ant will have the same deficulty in Greek, itself has always been the same. But what signifies all this? Although it has been always held by the body of Christ, whose spirit is the Holy Ghost, the Spirit of Truth; or the Church against which the gates of hell shall never prevail, the Protestant will naturally turn away from all to find relief in the New Testament.

It is well remarked by D.: Fredet in his Eucharist's Mystery that: "Of all the actions and obscourses of our Lord during the time He was seen upon earth and conversed with men (Baruch iii, 38) we find but few unanimously recorded by the four evargelists. His public life, His preaching and His miracles at large, His passion, His death and His resurrection; these are nearly all the facts that understood in a strict and literal sense, contradict Zwingle's view (the common Protestant one). It is further contra-dicted by the words of the Apostle in I Cor. xi., 27, 29, according to which he who eats and drinks unworthily is guilty of the Body and Bleod of the Lord, and cats and drinks damnation (judgment) to himself, because he does not discern the Lord's body; now in such a case it is evident that that Lord must Lud's Supper deprives it entirely of its character as a necessary institution; for such a remembrance of Carist, and such

> of the Sacrament, by many other means that may be employed.
> On the Eucharist the Protestants have given no evidence that they understand it. Luther had a view of his own, though, for a real presence; Z vingle's view was a very low on; Calvin's was quite different; Osiander's was something apart from all the others; and so on But the Church is in literal agreement with Scripture; the words of Christ are her words, and they always will be.

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Mr R A. Harrison, Chemist and Drug stipation—such cases having come under ny personal observation."

by your taste, but let laith make you believe with an entire certainty, that you have been made worthy to partake of the body and blood of Jesus (Carist," "Because the just as well as sinners eat the living body which is mixed in this chalice, the literature of the what is mixed in this chalice, the blood of the New Testament," The Liturgy of St. Mark has: "O Lord, our God send down upon us, and this bread and upon the altar." St. Ephraem of Syris. (What see not otherwise indicated are taken from Faith of Catholics by Water.

Almighty; and may make the bread in
The life giving body. . And may make the bread in this chalice, the people followed Jesus to capernaum. Telling them that their concern was more for the loaves than the mixeles, He said, "Labor not for the united that the presentory evidence of His divine power in the multiplication of five loaves, the people followed Jesus to Capernaum. Telling them that their concern was more for the loaves than the mixeles, He said, "Labor not for the united the presentory evidence of His divine power in the multiplication of the loaves, the people followed Jesus to Capernaum. Telling them that their concern was more for the loaves than the mixeles, He said, "Labor not for the united the presentory evidence of His divine power in the multiplication of the loaves, the people followed Jesus to Capernaum. Telling them that their concern was more for the loaves than the may and the present of the what is mixed in this chalice, the proper in the multiplication of two quick in their action that the cold hand the condens to the loaves, the people followed Jesus to Capernaum. Telling them that their concern was more for the loaves than the may and each of the condens the concern was more for the loaves than the condens the live power in the multiplication of the loaves than the condens the concern was more for the loaves than the condens the concern was more for the loaves than the condens the concern was more for the loaves than their action that the condens the concern wa Cholera and all summer complaints are

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