panions and borne off the stage: directly after, the leader of the band on, and asked if there was a surgeon in the house, as Mr. Higgins was badly hurt by his fall. Doctor Laurens was but too happy to have an opportunity of rendering any professional assistance to so distinguished an artist as Higgins; so he stepped promptly forward and offered his The artist had struck his head, but was only stunned. The doctor, however, did as all doctors do on such occasions, whipped out his lancet and bled the patient, while one of his companions, with a bowl of water and a sponge, wiped the burnt cork from the face of the unconscious minstrel. Higgins presently opened his eyes.

and stared wildly about him, while the doctor shrieked out,

Good gracions, it is Elegant Tom

Tom was bewildered by the sudden change of scene, and faint and sick from the loss of the blood which Doc tor Laurens had been letting out of his veins; but, bewildered and weak as he was, the sound of the doctor's voice, and the sight of his astonished countenance, brought Tom to his senses He knew at once that his secret was discovered, and comprehended in a moment the consequences that must

follow its revelation to society.

"Doctor," said he faintly, "it is no use to dissemble further. You know my secret ; let me request you to keep it to yourself."

"O! my dear fellow," said the doctor, "you are perfectly safe in my hands; don't be uneasy. For the credit of my own family, at least, I shall not be likely to proclaim to society that a gentleman who has visited at house is a member of a troupe of Ethiopian minstrels. I wish you a good evening, sir."

It very oddly happened that, before midnight, all the members of the Manhattan Club to which the doctor belonged, knew that Elegant Tom Dillar had retrieved his fortunes by joining the Ethiopian minstrels, and the news was spread all through society before the next day at noon.

Tom received a package early in the morning from Julia, inclosing all the billets-doux and trinkets he had sent her, and requesting a return of all she had ever sent him. The note was as devoid of feeling or sentiment as a lawyer's dunning letter; and Tom wrote one in reply which was quite as cold and business-like.

"Well," said I to Tom, on meeting him, a few days after his accident, which would very likely have proved fatal to him but for his woolly Do you intend to give up society or the minstrels?"

"Society!" exclaimed Elegant Tom Dillar, with a sarcastic curve of his finely chiselled lip; "Society be -. "

I will not repeat the very coarse ex pression he used; for, since his new associations, he had grown rather rude

and low in his language. What should an honest man care for society?" said he. "When I was an idler, living on the property which my father's industry had procured me, society petted me and cherished me lost my property, society turned a cold shoulder to me, but petted the villain who had robbed me of it. When, by an honest exercise of the only accomplishments I had been taught, I was enabled to appear like a gentle man, society again received me with open arms, although it imagined I was gambler or a pickpocket; but, when it was found that my money was honestly obtained-that I wronged no one, back upon me as an honest man.'

I am afraid that Tom was misan thropical; for, as he soon after became ssed of a considerable fortune by the death of a relative, he quitted the minstrels and went to Paris, where, I have heard, he still lives in great splendor, and is famous for his dinners, to which none of his countrymen are ever invited.

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Hazlitt says that "the only follows inevitably from the very nature of the vice. It is the essense of deceit. Once exposed, no faith can be put in professed repentance of a hypocrite, or in his promises of reform. The exposed hypocrite becomes an outcast unworthy of belief, and if he has been accustomed to have his word accepted, he naturally becomes very bitter when he finds that even when he tells the truth he is discredited and doubted. In considering hypocrisy, the one important thought to keep in mind is that it is not usually inborn, but in its worst phases is usually developed very gradually from the attempt to hide wrong-doings that it would be much better to confess at the outset. Those, therefore, who would avoid becoming hypocrite - must guard themselves against entrance upon a double life in the attempt to conceal their first offences. -Baltimore Sun.

The Lady Godiva must have had exceptionally long hair since it completely concealed her lovely person. Since Ayer's Hair Vigor came into use such examples are not so rare as for-It not only promotes the growth of the hair, but gives it a rich, ary, and their heartfelt gratitude for silken texture.

Mr. J. R. Allen, Upholsterer, Toronto, sends us the following: "For six or seven years my wife suffered with Dyspepsia, Costiveness, Inward Piles and Kidney Complaint. We tried two physicians and any number of medicines without getting any relief, until we got a bottle of Northrop & Lyman's Yegetable Discovery. This was the first relief she got, and before one bottle was used the benefit she derived from it was beyond our expectation."

Imposing Celebration at Cathedral and Seminary, Baltimore, Md.

The hundreth anniversary of the foundation of St. Mary's Seminary of the Sulpicians, Baltimore, Md., was celebrated on Oct. 28 and 29.

BISHOP KAIN'S SERMON. The sermon was by the Right Rev. J. J. Kain, D.D., Bishop of Wheeling, W. Va. His text was John, xv., 16. He said at the outset: "From the noble part which the Sulpician Fathers of St. Mary's Seminary have taken in molding the sacred priesthood of the flourishing Church of America we may justly conclude that they are of the number addressed by the Divine Founder of the Church in those memorable words of my text: 'You have not chosen Me but I have chosen you, that you should go, and should bring forth fruit, and your fruit should remain.

Thence he passed to the dignity of the Christian priesthood, and dwelt on the supreme importance of the right training of priests. Hence the Church's solicitude for distinct ecclesiastical training schools. Hence the Sulpicians, whose vocation is the forming of the secular priesthood. The Bishop briefly sketched the life and work of M. Olier, the founder of the Sulpicians. Thence he passed to the days of the French Revolution, when the illustrious Father Emery was the Superior-General of the Society of St. Sulpice. He it was who made the American foundation whose centenary is just commemorated. The Bishop spoke of the successive Superiors of St. Mary's — the Very Rev. Francis C. Nagot, Father Tessier, Francis C. Nagot, Father L'Homme, Father Delnot, Father L'Homme, Father Dubreal, and the present in-cumbent, the Very Rev. A. Magnien, D.D., dwelling on the distinctive traits and work of each, and tracing the gradual progress of St. Mary's Seminary, with a word of advertence to Mt. Mary's College, Emmittsburg, Md. and St. Charles' College, Ellicott City, Md., both of which were founded by the Sulpicians.

We quote the conclusion of Bishop Kain's magnificent discourse, only regretting that we cannot give it en tire. Said Bishop Kain :- "Of the present incumbent, the Very Rev. Dr. 1878, propriety restrains the expression of many words of commendation. In the judgment of all, he has, in these past thirteen years, proved himself a worthy successor of the great and good men who have preceded him in that important office. In both the interior and exterior administration of the In both the interior affairs of the seminary he has in fact displayed in an astonishing degree rare qualifications so necessary in that position. Besides possessing the many gifts of mind and heart so essential to the successful management of such an institution, he has thoroughly imbibed the spirit of our coun-

try and identified himself with its progressive aspirations. He has thus won the implicit confidence of the hierarchy, the esteem of the reverend clergy and the reverential affection of the students. No wonder that under a Superior so admirably qualified, supported, too, by so able a corps of de voted professors, St. Mary's Seminary should have acquired so high a rank among the ecclesiastical institutions of our country. May it continue in its career of prosperity so happily inaugurated during the first century of its existence! As the centuries roll by, may it be found ever faithful to its nor owed any one—society rejects me again, and the girl who was willing to marry me as a swindler, turns her church church church marry me as a swindler, turns her church owes an immense debt to this pioneer school for the training of its elergy during the past one hundred years; nor can we, on this memorable occasion, pass unnoticed the glorious part which St. Mary's Seminary has taken in the planting and extension of the Church throughout all our vast country. Other and many other such schools have, thank God, been founded in various sections of our country, which will continue to share with it vice that cannot be forgiven the glory of furnishing faithful minisis hypocrisy. The repentance of a hypocrite is in itself hypocrisy." This to the mother-school, belongs the unique glory of preparing and sending forth so many of the pioneer missionaries on whom devolved the duty, amid untold difficulties and dangers, of breaking the ground in this new por-tion of the Lord's vineyard. Besides Fathers Gallitzin and Badin, those illustrious apostles already mentioned. and the Very Rev. Thomas Heyden, of Bedford, Pa., and Father Matthews, of Washington, how many other names might be added to the list of early missionaries who were prepared at St. Mary's for the sacred duties of the priesthood? Was not the success of their labors the result of the excellent training they received at the hands of those competent and holy teachersthe Fathers of the Society of St. Sulthat most despised of all creatures -a pice? As the years go by, this body of well-trained clergy in number until we find them scattered throughout our whole country. would be an endless task to record the names and heroic labors and edifying

lives of the priests who are proud to own St. Mary's Seminary as their Alma Mater. How many are gathered here within this holy sanctuary to-day to testify, by their presence, their loving attachment to the dear old seminthe priceless blessings there received. In later time especially, the hierarchy of our country has been largely recruited from the alumni of St. Mary's:

THE SULPICIANS' AMERICAN awaiting consecration on Sunday next: and the first one is also here, presiding and the first one is also here, presiding over this joyous celebration, and wearing most deservedly the still higher honors of a prince of the Church. Is it not, then, most true that St. Mary's the rubics of the Church are often per-Seminary has furnished one of the plexed when they see that the Mass most important chapters in the history which they have asked for their leaves was the cause of self-destruction Christian burial and solemn funeral obsequies can be given.

2. When there is positive proof of madness, both Christian burial and

teenth century. sufficiently testify our grateful rever-ence? Is there on the face of the retired a life. They mingle not in the world, but with unselfish devotion consecrate their whole time to the work of their holy calling. They instil into the young Levite the virtues of the For children the Mass of the ang Great High Priest by the edifying example of their own lives. They are men of prayer-they are men of God. During the years of his seminary course the aspirant to the sacred priest hood is made to see the beauty and holiness and perfection of the sacerdotal state by daily contact with those who are themselves model priests. feels that each one of them may truthfully say to him: 'Be you an imitator of me, as I also am of Christ.' He be holds before him at every step the

but Christ liveth in me.'
"I do not exaggerate, I do not overolor the picture. Such as I have feebly described, such we all know is the character of the Sulpician Fathers. Such was the perfect character-such Magnien, whose term of office began in judgment of the Holy See) deserves a a Catholic for the highest office in the half centuries preserved. That spirit the saintly Nagot and his companions hundred years ago. That spirit these Fathers have sought to infuse into the priests of America, and not without Its fruits are everywhere to be seen in our land. They are abundant, and with God's blessing they will be also lasting. It is this Christ-like spirit which the priests of this society are recognized to possess themselves, and to be so happy in imparting to others, that caused me to apply to them, on this grand centennial celebration of their labors in America, the words of Our Divine Saviour: 'You have not chosen Me; but I have chosen you, and have appointed you, that you should go and should bring forth fruit, and your

What the Saints were Like.

fruit should remain.

The saints were very plain people In one sense, they became the more s the more saintly they were. lives were not spent in a halo, except before God. There is a good reason for this. A sound judgment and com mon sense are the only just and adequate basis of a supernatural life.

Sanctity is the perfection of good judgment, of prudence, of uprightness fintegrity, and of every other virtue which is conceived as the making of a steady, plain mind. To the carnal eye, they may not have appeared thus. But the way they appear depends largely upon the state of the mind which views and judges them.

"And the sensual man doth not take in the things of God." Besides, the affairs of human life are very intricate; the motives of hearts are not vis ible; nor is every point of view the right one. Though the distance of sufficient time elapsing after their death enables us to distinguish the greatness of true saints, yet while they live, their history has been but a tangled web of actions and of sufferings. These, at first ordinary, were done with a most pure intention; then oftentimes becoming extraordinory, they were ever most so in the intention, which still escaped detection. — Messenger of the Sacred

The people at the World's Dispensary of Buffalo, N. Y., have a stock-taking time once a year and what do you think they do? Count the number of bottles that've been returned by the men and women who say that Dr. Pierce's Golden Medical Discovery or Pierce's Favorite Prescription didn't do what they said it would do. And how many do you think they have to count. One in ten? Not one

in five hundred! Here are two remedies - one the "Golden Medical Discovery," regulating and invigorating the liver and purifying the blood; the other, the hope of weakly womanhood; they've been sold for years, sold by the million bottles; sold under a positive guarantee, and not one in five hundred can say: "It was not the medicine for me!" And—is there any reason why you should be the one? Andsupposing you are, what do you lose?

Absolutely nothing.

cruited from the alumni of St. Mary's. Within the last quarter of a century the Archdiocese of Baltimore alone has rejoiced to see seven of its priests, all students of this seminary, raised to the episcopal dignity. The last one of this chosen number is with us to-day,

CATHOLIC MISCELLANY.

Mass in Black.

of the American Church during the first century of her organized existence? Has it not exercised a wonderful influence in shaping her glorious of the has a sked for their deceased friends is not said in black vestment; and they are still more puzzled when the Mass immediately after is said in black. They may be destiny? There it was that hundreds assured that the priest says such a upon hundreds of holy, zealous priests Mass in black if he can, nay, he is imbibed that apostolic spirit that has been the inspiration and the power which have made the Catholic Church memorated, what mystery or religious in the United States the admiration of event is celebrated or what color is the world and the glory of the nine- used, neither the character of the festi val, nor the color of the vestments has To the men who, by their example any effect on the value or efficacy as by their teaching, impart that the Holy Sacrifice which is offered up apostolic, sacerdotal spirit, how can we in every Mass and is the same in al By a special privilege granted to earth a body of men who more conscientiously discharge the duties of their sublime vocation than the priests of the Society of St. Sulpice? some dioceses a High Mass may be said Though they are not a religious order, there are no religious more exact in the observance of every duty. They are not monks, yet few monks lead so day in its own color must be said, For children the Mass of the angels is said in white always.

A Catholie for President. The New York Sun has been publish ing of late numerous letters fro olics and Protestants anent the possibility, probability or advisability of electing a Catholic President of the United States. As might have been expected, the discussion of the power of the Pope as a spiritual head of the Church, and the main question has been entirely lost to sight. realization of those wondrous words of the great mass of the public have but the inspired Apostle: 'I live, now not little concern in the discussion of an abstract possibility. Every attempt s far to form a Catholic political party in this country—generally the result of the diseased brain of some disappointed local aspirant for office-has met with the disapproval and hearty condemnathe spirit of their holy founder, who (I tion it deserved from the great body of speak in reverent submission to the Catholics. The question of nominating place upon our altars. That spirit his gift of the nation, simply and solely society has inherited and for two and a because he is a Catholic, is not in accordance with the spirit of the Catholic Church of America. The Sun's brought with them to these shores a symposium is interesting only in se much that it conclusively demonstrates this fact.

Zeal and Earnestness.

Many are out of work because the have not gone in with all their might to prepare themselves in the best way for what they had chosen. They did not go in to win. If one who has a task to do puts all his soul into it, and resolves that he will do it as well as it can be done no matter how simple it is that person will not be long out of empl yment. The world has its soul vexed out of it because of slovenly work. Life is a burden to those who hire employes because of things half All depends on the spirit with which one starts in life. The winner selects his future occupation carefully. He is bound down to no particular ru of success. He only knows that whatver task he has selected he is going o accomplish it as well as it is possible o do it, and that in the long run he is going to win. He may be out of employment. He may be forced to change his occupation. But he still knows that in him is good, faithful work; that there is a field for it some where, and it is his place to find that field. The winner is he who never does slovenly work and never lets him-

The Treasure of an old Mission. Up in the mountains about thirty niles from Chihuahua, Mexico, is an ild Catholic mission. The church is aid to be one of the oldest on the con inent, having been built just after the ubjugation of the Aztecs. This church s away from the usual haunts of white en, and all the members are Indians The priest, Father La Lumere, an old white-haired Frenchman, has had charge of the parish for more than half century. In the church is a statue of the Blessed Virgin, a foot high, of our gold, worth fully \$50,000. The turch is closely guarded by the Inians, but an enterprising American artist recently forced his way in an saw the treasure. It was made from the ornaments and idols of the old Aztecs.

The Easily Scandalized.

The really intelligent Catholic re-mains in the Church, does his work quietly and patiently and by the races he asks for and receives; even should scandals shadow his path he will simply pray the harder. One "rice and intelligent Catholic," who gives the Church the "go by," makes more noise than ninety-nine really intelligent Catholics who know and do their duty. And not only do not the intelligent Catholics leave the Church. but the really thinking non-Catholics are daily, quietly submitting to Christ's "sweet yoke"—the Catholic Church.

In answering the question recently submitted to them for decision, should suicides be given Christian burial? the Sacred Congregation of Rites has first called attention to the general law in such cases:

"It is not permitted to give Chris tian burial to those who will kill themselves through despair or anger, ob desperationem vel iracundiam (not madness), if they have not given signs of repentance before death." The Sacred Congregation adds the

three following possible hypotheses.

1. When certitude exists that mad-

funeral obsequies can be solemn granted.

3. When doubt as to whether the deceased committed suicide through despair or madness-Christian burial can be accorded but solemn funeral obsequies to be refused.

Conduct in Church.

Catholics, who believe in the Real Presence of Jesus Christ in the Holy Eucharist, cannot show too much re spect to the Temple of God.

Persons, whilst in the church should avoid as much as possible coughing, expectorating, and all manner of unusual noise in getting into or leaving their seats.

2. They should be remarkably clean in their dress, and in their person, and avoid the slightest appearance of foppery or indiscretion.

3. They should look only on the

altar or at the priest, and keep constantly in mind that it is to speak to God alone that they appear there. 4. All who can read should us their

prayer-books, unless when meditation may be preferable. Mothers who bring young children to church should keep them from

distracting the devotions of grown persons when at prayer.

6. Catholics should be extra careful never to turn their back to the altar whenever the Blessed Sacrament is exposed; but to kneel in a respectful

7. Acolytes serving at Mass should not be allowed to make the response in a hurried manner, but in an edify ing way.

8. Communicants should approach to and retire from the Communion rail ing in a most respectful and reverend manner, and also to and from the cor fessional in a similar recollected way 9. It is an edifying sight to see th whole congregation stand up when the

Gospel and Creed are read at Mass, and kneel in union when the priest says, And He was made Man. Communicants should take car to hold the Communion cloth in a proper manner, and on no account to hurry from the church after receiving

holy Communion.

A Protestant contemporary gives an appreciative explanation of how Cardi-nal Newman composed, when an Epis-copal minister, his noble poem "Lead Kindly Light." Our contemporary concludes thus: "It seems strange that the hymn of an anxious inquire should have found a warm place in the congregational praise of all the Churches, but it is significant of the spirit of our day. We live in an age of transition in religious beliefs. are leaving old modes of thought and seeking new. Doubts about the old and about the new cloud their spir itual horizon. They are in the dark and grope their way "o'er moor and en, o'er ciag and torrent." ecause the cry of their hearts is fo the guidance of the kindly light that hey love to sing Newman's celebrated ymn." Our separated brethren should not forget, when singing this hymn in their churches, that the author was soon after its composition, led into the kindly light of the Catholic Church.

Fancys to the Rear!

A commanding officer of a prominent British regiment having requested a drill sergeant to ascertain the relig ious views of some new recruits, the latter were paraded and the sergeant cried out : "Fall in ! Church of Eng and men on the right: Roman Catho lics on the left: all fancy religions to the rear !"

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always a fair equivalent for the price.

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A Popular Physician.

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A. M. Hamilton, Wackworth, writes: 'For

the stomach, iver, bowels and blood.

A. M. Hamilton, Warkworth, writes; 'Fowels I was troubled with a swelled ankle which caused me much pain and annoyance Mr. Maybee, of this place, recommender Dr. Thomas' Eelectric Oil for it. I tried it and before one bottle was used I was cured It is an article of great value,'

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"About two years ago, after suffering for nearly two years from rheumatic gout, being able to walk only with great discemfort, and having tried various remedies, including mineral waters, without relief, I saw by an advertisement in a Chicago paper that a man had been relieved of this distressing complaint, after long suffering, by taking Ayer's Sarsaparilla. I then decided to make a trial of this medicine, and took it regularly for eight months, and am pleased to state that it has effected a complete cure. I have since had no return of the disease."—Mrs. R. Irving Dodge, 110 West 125th st., New York.

"One year ago I was taken ill with

Dodge, 110 West 125th st., New York.

"One year ago I was taken ill with
inflammatory rheumatism, being confined to my house six months. I came
out of the sickness very much debilitated, with no appetite, and my system
disordered in every way. I commenced
using Ayer's Sarsaparilla and began to
improve at once, gaining in strength
and soon recovering my usual health.
I cannot say too much in pratse of this
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The Rev. Sister A. Boire, of the St. Boniface (Manitoba) General Hospital, says:

Asregards Dr. Ney's Asthma Specific, Ibelieve its value has not been overrated. If it does not always cure, IT NEVER FAILS TO GIVE RELIEF.

St. Boniface June Stb 1890. Survey A. Dove.

St. Boniface, June 8th 1890. SISTER A. BOIRE.

Dr. G. Desrosiers writes Nov. 12th 1890.

"I have used Dr. NEY'S ASTHMA SPE-CIFIC in several cases of Asthma with very good succes. I had a particularly had case of asthma recently. An old man of 72 years of age had been an inveterate asthmatic for the last 12 or 15 years. His sufferings were as severe that he apprehended sufforction. I made him inhich the fumes of Dr. NEY'S ASTHMA SPECIFIC and he immediately breathed ricely. It is several weeks since this occured and from what I know he has enjoyed an excellent perparation."

St Felix de Valois. G. Desnosieus, M. D. Dr. G. Desrosiers writes Nov. 12th 1890.

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