

# THE RESTORATION OF THE MASS.

In the Church of England.

From the Monitor and New Era, August 10.

One of the greatest and most fundamental religious changes that was made at the Reformation in England was the substitution of the Communion Service for the Mass, to use the phrase which was so often on the lips of the leading Reformers, and anyone that chooses to compare the service of the Mass in the Roman Missal, which is now used in the Catholic Church in England (and which is identical, save in a few unimportant details, with those used in England before the Reformation) with the Communion Service or "Order for the Administration of the Lord's Supper," as its title runs, in the Book of Common Prayer, will see at once how wide and far reaching is the difference between the two; it is a difference, not in details, but in root principle. The Mass is, of course, a Communion Service, but it is that and a great deal more; it is also a service of sacrifice, and the idea of sacrifice is quite as prominent in it as the idea of Communion; whereas from the "Administration of the Lord's Supper" the idea of sacrifice is wholly absent, or, if it may be said that there are in the service two allusions to sacrifice, the sacrifice alluded to is something quite different from the sacrifice of the Mass, it is in one case merely the aims of the congregation, and perhaps the unconsecrated bread and wine, of which God's acceptance is asked, and in the other case the sacrifice is "prayer and thanksgiving" or "ourselves, our souls and bodies." This is only what would be expected by anyone acquainted with the views of those who were responsible for the compilation of the Book of Common Prayer; they were prepared, or some of them were, to admit the idea of a sacrifice or oblation of the fruits of the earth (though in fact they made no mention of any "oblations" in the earlier editions, and the word was not put into the Communion Service till 1662), and even Luther, violently opposed to the Mass, made frequent use of the phrase "Sacrifice of praise and thanksgiving," and its use in the Book of Common Prayer can be traced to his influence. But the Eucharistic Sacrifice, or Sacrifice of the Mass, the idea of which runs all through the Catholic service, is something quite different, it is nothing else than the Sacrifice of the Body and Blood of Our Lord, which were and are believed to be objectively present on the altar after the consecration, by which the bread and wine were and are believed to be miraculously changed, though the change is not visible to the senses. It was against this idea, against that is to say, the doctrines of the Real Presence, or Transubstantiation, and of the Sacrifice of the Mass, that the most vehement attacks of all the Reformers were directed; all the discussions turned mainly off this point, and the Mass was denounced as idolatrous and blasphemous in the strongest language that has ever been used in religious controversy. To get rid of it, and put in its place a Communion Service and nothing more, which should contain no idea of Transubstantiation or of the Eucharistic Sacrifice, was the chief aim of the Reformers, headed by such men as Cranmer, Ridley, Latimer, and Hooper, and in this aim they entirely succeeded. In the Reformation controversies, by the way, no distinction was ever made by either side between the "Real Presence" and "Transubstantiation." Catholics and Protestants alike recognised the terms as synonymous, and both also recognised the undoubted fact that Transubstantiation, in exactly the same sense as it is taught now in the Catholic Church, had been in England as elsewhere, part of the official teaching of the Church, since its definition by the Fourth Lateran Council in 1215.

The first English Communion Service was published in 1549 in the first edition of the Book of Common Prayer, generally known as the First Prayer Book of Edward VI.; it was founded almost entirely on Luther's Communion Service, or "Mass," as he called it, with the exception of an original composition, and the word "Mass" was retained as a sub-title; it was described as "The Order for the administration of the Holy Communion commonly called the Mass." Being practically Luther in tendency, that is to say, while every trace of the Eucharistic Sacrifice was carefully eliminated from it, even to such primitive and almost universal practices as the fraction of the Host and the commixture (because Luther denied the Eucharistic Sacrifice) and in that important respect it differed entirely from the old Mass, it was, nevertheless, perhaps barely patient of an interpretation in accordance with the teaching of the Catholic Church on the Real Presence (as Gardiner attempted to prove), because Luther did not profess to deny the Real Presence, what he did was to define it in a way of his own; his theory on this point which he called "Consubstantiation," was soon discarded in England, and the main theories about the Eucharist apart from the Catholic doctrine of Transubstantiation, became the Calvinist, or Receptionist, and the Zwinglian; the Calvinist theory maintains that the Body and Blood of Christ are present only in the hearts of the worthy and faithful recipients of the consecrated bread and wine, which remain after consecration just what they were before; this became the doctrine of the old High Church party in the

Church of England, of such men as Guest, Bancroft, Laud, Andrews, Coste, Sancroft, Kenn, and later of Koble (in his earlier days) who concisely and perfectly expressed the doctrine of the school in his famous lines:—

"there present in the heart,  
"Not in the hands, the eternal Priest  
"Doth His true Self impart."

The Zwinglian doctrine on the other hand became that of the Low Church party, it is that the bread and wine are mere symbols and no more, and that those who receive them worthily and with faith derive the same benefits as if they had actually received the Body and Blood of Christ. According to this doctrine, the Eucharist is, as a clergyman of the Church of England not long ago expressed his belief that it was, the "bare memorial of an absent Lord." The philosophically minded person will see that these two doctrines amount to much the same in the end; even the Church Times has discovered and declared in a leading article, that there is practically little difference between its own idea of the Eucharist and that of the well-known Evangelical, Mr. Webb Pope; both doctrines have been tersely described by Catholics as the "Real Absence."

The 28th Article and the Church Catechism teach the Calvinist rather than the Zwinglian view. The first Prayer Book of Edward VI. was in use for only three years, it never satisfied the Reformers, who were either Calvinist or Zwinglian in their views on the Eucharist, and it was regarded by them merely as a stepping stone; it was supplanted in 1552 by the Second Prayer Book of Edward VI., the Communion Service in which was identical, except in two or three unimportant details, with the Communion Service in the Book of Common Prayer now in use, which is that issued in 1662. The object of the revision in 1552 was to remove any trace of the doctrine of the Real Presence, the idea of Sacrifice having been already got rid of, and the main influence in the revision was that of Martin Bucer, who had become the mentor of Cranmer, and held Calvinistic views on the Eucharist. The Communion Service compiled under Bucer's influence was to be patient either of a Calvinistic or Zwinglian interpretation, while rigidly excluding any Catholic or even Lutheran interpretation, and everything that Gardiner had fixed on the Book of 1549 as patient of Catholic doctrine, was swept away or altered. The Calvinistic tendency had been already apparent in the first Prayer Book, thus for instance the phrase in the Missal in reference to the bread and wine "that it may be made for us the Body and Blood of Thy most Blessed Son, Our Lord Jesus Christ" had been significantly altered into "that it may be to us," a very different request, as Cranmer was careful to point out. In 1552 such phrases were discarded altogether, and the Calvinistic (or Zwinglian) idea is plainly expressed in the consecration prayer when it is asked "that we receiving these Thy creatures of bread and wine may be partakers of His Most Blessed Body and Blood."

The first Communion service did resemble the Liturgy of the Mass in many respects, though the main idea of the Mass had been removed from it, it followed the same order for instance, but the present Anglican Communion Service bears no resemblance to the liturgy of the Mass, its order and arrangement are totally different, and indeed quite unlike any liturgy previously used in any part of the world; the Creed, the "Gloria in Excelsis," the part of the "Sanctus" and Preface, and a few expressions here and there, may be traced to the Mass via Luther and Bucer, but otherwise it was a brand new service, radically different in every way from anything that had gone before, though strongly resembling the Communion services of the Helvetic Protestants. The significance of the change is well brought out by a change that was made in the rubrical directions. The belief in Transubstantiation, of course, necessitates the utmost care with regard to the consecrated species, and in the Mass careful provision is made for the "ablutions," i. e., the reverent consumption of what remains of the consecrated species, and the ceremonial cleansing of the vessels which have been used. The first Prayer Book made no provision for the ablutions, and there has never been any provision made subsequently in the Communion Service, but the first Prayer Book did contain a rubric ordering the officiating minister only to consecrate as much bread and wine, as he thought would be sufficient for the number of communicants and no more. This rubric was omitted in the Second Prayer Book, at Bucer's instigation, and another inserted at the end of the service which ordered that the curate, (i. e., incumbent), should have to his own use all that was left of the bread and wine after the service.

Whether consecrated or not. There is reason to believe that this was done intentionally with the object of denying Transubstantiation and insisting that no change took place and it was the custom for at least a century for the majority in the clergy to consecrate a large amount and take home for personal consumption as ordinary food what was left. An attempt was made in 1662 to stop this by a rubric ordering the officiant to call up some of the Communicants to consume what was left of this consecrated bread and wine (a direction also incompatible with a belief in the Objective Presence); but, in spite of that rubric, the old practice encouraged by the compilers of the Second Prayer Book continued down to our own time, and is probably not yet extinct. More-

over, Csein though he was responsible for the present rubric justified the practice of allowing the curate to have the remnant of the consecrated elements for domestic consumption, on the ground that "the Sacrament of the Body and Blood of Christ do not remain longer than the holy action itself remains, for which the bread and wine was hallowed; and which, being ended, return to their former use again,"—a statement incompatible with any belief in an Objective Presence.

So much has been said to make clear the difference between the Mass and the Communion Service, and the great change that was involved in the substitution of the latter for the former. During the last fifty years opinion in the Church of England has greatly changed; a large majority (sic) of the Anglican clergy now hold and teach the doctrine of Transubstantiation and the Sacrifice of the Mass, and such clergymen are naturally not satisfied with the Anglican Communion Service. At first they were contented with introducing into the Church of England the vestments, ceremonies, and outward accompaniments of the Mass, all of which were discarded with the Mass itself at the Reformation. But they have gone much further. In hundreds perhaps thousands of Anglican churches the Mass has been restored, the actual liturgy itself, that is to say, either wholly or in part, and the prayers expressing the Eucharistic Sacrifice and the Real Presence, which the Reformers abhorred, are said privately by the officiating clergyman in those long pauses, which always occur in the Communion Service in a ritualistic church, and which worshippers often find so inexplicable. At a choral service this is less noticeable, because the prayers from the Mass are said while the choir is singing but anyone who attends a "low celebration" at a ritualistic church will notice the frequent pauses, during which the officiating minister interpolates some portion of the Mass into the Communion Service. This growing practice has naturally led to a demand for Missals or Mass books, and this demand has been liberally supplied. The Anglican Missals are sometimes, but not always, called by that name, but, by whatever name they are called, they all alike contain a composite service consisting of the Catholic Mass and the Anglican Communion Service dovetailed together; first a bit of the Mass, then a bit of the Communion Service, then another bit of the Mass, and then another bit of the Communion Service and so on, the Mass, of course, to be said privately and the Communion Service publicly. In some cases the whole of the Mass is interpolated, in others only parts; when only part is given the favorite parts are the preparation prayers from the beginning of the service, the prayers at the Offertory (entirely omitted even from the first prayer-book), and the greater part of the Canon of the Mass, which, of course, contains frequent allusions to the sacrifice, and also a prayer for the dead, another particularly obnoxious feature in the eyes of the Reformers, who struck out of the Book of Common Prayer in 1552 every trace of prayer for the dead.

One of the earliest books of this kind is called "The Rites of the Altar," another called "The Ritual of the Altar," was edited by Mr. Olby Shiply, who afterwards became a Catholic, and yet another by the Rev. A. Stapleton Barnes, now also a Catholic priest. But perhaps the most complete of all is a "Missal," published by Messrs. Rivington and Percival for a committee of clergymen connected with the now defunct "Society of St. Osmond," which, although it costs two guineas in unbound sheets, has had a large sale. This book contains the whole of the Mass according to the Use of Sarum, i. e., as used in the Diocese of Salisbury before the Reformation, which is almost exactly the same as that used in the Catholic Church now, and was the liturgy of the Mass best known to the Reformers; every word of the Catholic liturgy is printed and dovetailed with the Anglican Communion Service as we have described. And, in addition, all the special Catholic services for the week before Easter, swept away at the Reformation, are given; these include the service for the blessing and procession of palms on Palm Sunday, for the placing of the reserved sacrament in the "sepulchre" and ceremonial washing of the altar on Maundy Thursday, the "Mass of the Pre-sanctified" (i. e., Mass with the reserved sacrament) on Good Friday, and the blessing of fire, of the paschal candle, of the font, holy water, etc., on Holy Saturday, or Easter Eve. These services are used in many Anglican churches. The book also contains all the introits, graduales, secret prayers, communions, and post communions for the various days of the year, i. e., certain variable parts of the Mass which have no counterpart in the Communion Service, and, in addition, a large number of collects, epistles and gospels from the Missal for days for which no service is provided in the Book of Common Prayer. These days include the "Black letter" saints' days in the Prayer-book Calendar (which was inserted in 1602 because they served as dates at that time, when they were more often used than the days of the month), and also feasts done away with at the Reformation, and not mentioned in the Prayer-Book at all, such as the feasts of St. Thomas a Becket, Corpus Christi (the festival constituted in the 13th century in honor of the doctrine of Transubstantiation), and the Assumption of Our Lady. Full provision is also made for Masses for the Dead and all the Votive Masses.

Certain parts of the Missal were used recently even publicly; the

collect, epistle and gospel must, for instance, be said aloud, a proper preface from the Missal was often used aloud, and at choral services the choir sang the Introit, Gradual, etc., from the Missal, and sometimes the Kyrie. It was a common practice to omit the Commandments, and even the Creed and "Gloria in Excelsis" are often omitted when they are ordered in the Missal not to be used, though the Prayer-Book does not contemplate or allow their omission at any time; if this is done, and the Collect, Epistle and Gospel are taken from the Missal and not from the Prayer-Book, the result is a composite service which is not the Mass and not the Communion Service. No wonder that the Church Times once described the service in a prominent London church as a "polyglot Mass," that a visitor to another church was told by his neighbor, who saw him searching his Prayer-Book in vain, "You will not find that book of much use here, sir; allow me to lend you this little manual." This open disregard of the Book of Common Prayer has been, however, for the most part, discontinued at the request of the Anglican Bishops.

Whatever may be thought as to the desirability or otherwise of these voluminous additions to the Anglican Communion service, there can be no question as to its being desirable that their full significance should be understood. As to whether they can be defended or not I am not at present concerned to enquire; but it is fair to say that the defence usually put forward by extreme High Churchmen is the plausible one that a clergyman has a right to use in church what private prayers he pleases. That may be so in the Church of England, but such an admission will carry us a long way; certainly in the Catholic Church no such contention would be admitted for a moment, and if a priest were discovered to be in the habit of privately interpolating the Anglican Communion service into the Mass he would be severely dealt with; the contingency is not likely to arise. Moreover, it may be remarked that the most important parts of the Mass are always said "privately" in the Catholic Church. The significance of this growing practice in the Church of England (and it is steadily growing) lies in the fact that the only object of using prayers and ceremonies from the Missal is to supply the admitted deficiencies of the Anglican Communion Service with regard to the doctrines of Transubstantiation and the sacrifice of the Mass, and to emphasise those doctrines. To an ordinary person it is difficult to reconcile this practice with the loud and oft-repeated protestations that the Anglican communion service is the Mass under another name, and contains all the essentials of the Catholic Mass. In any case, the significance of the restoration by individual clergymen of prayers and ceremonies that the Church of England has deliberately rejected can hardly be exaggerated. The preparatory prayers of the Mass include the XIII. Psalm containing the words, "I will go unto the altar of God," a form of confession in which the Blessed Virgin Mary and the saints are confessed to, and two prayers including appeals to the merits of the saints. All these were naturally rejected by the compilers of the book of common prayer. All these prayers are used habitually, as has been said, by a large number of Anglican clergymen. The prayers at the "Offertory" in the Catholic Mass are all of a distinctly sacrificial character; they were, therefore, all rejected by the Reformers, and the "Offertory" itself was entirely done away with, the clergyman being instructed to place the bread and wine on the table without any ceremony or prayer. All these prayers are now restored in an unauthorized manner, and the old prayers, "So let our Sacrifice be in Thy sight that it may be pleasing to Thee," and the invocation of the Holy Spirit, "Bless this Sacrifice prepared for Thy holy name," are said. The "Lavabo," or ceremonial washing of the hands, and the use of incense were also omitted on account of their sacrificial significance; they have been restored in the books we have mentioned. The same importance attaches to the commemoration of the Saints and request for their prayers, the prayer that the elements may "be made the Body and Blood" of Our Lord, the prayer "we offer to Thy glorious Majesty . . . a pure Host, a holy Host, an unspotted Host," the prayer for the dead, the frequent reference to the consecrated elements as "the Body and Blood of Christ" simply; all these were swept away at the Reformation on account of the doctrines they involved, all have been restored by the "advanced" clergy. And so it is with regard to the ceremonies and gestures, the solemn lifting up of the paten and chalice at the Offertory, the frequent signing of the Cross, the kissing of the altar, the elevation of the consecrated wafer and chalice, the genuflecting or kneeling of the celebrant immediately after the words of consecration, the very attitude of "sacrificing" priest in which he is ordered to stand, the solemn breaking of the Host, and the dipping of it in the chalice, all these usages plainly set forth the doctrine of Transubstantiation and the sacrificial aspect of the whole action; and, therefore, were they deliberately rejected at the Reformation. That they should be restored by individual clergymen under the guise of "private prayers," is, to say the least, a strong measure. In some cases the rubrics of the Missal (which are given in full in the book published by Messrs. Rivington), actually conflict with the rubrics of the Anglican Communion Service; in such cases the editors prefer the rubrics of the Missal. Thus, at the consecration the instructions of the Book of

Common Prayer are set aside altogether, and those of the Missal take their place, and whereas the Book of Common Prayer orders the officiating minister to break the bread before the words of consecration are said, the imitation Missal, like its genuine prototype, orders the "fraction of the Host and the Commixture," after the consecration, though, as has been said, these ceremonies were omitted even in the Communion Service of 1549. Such liberties can hardly be covered by the excuse of "private prayer."

To Catholics it cannot but be a matter for satisfaction that the Catholic doctrine of the Eucharist should have gained such a hold on members of the Church of England, as these facts demonstrate. But, at the same time, they cannot but feel that the making of such far-reaching changes by individuals on their own responsibility is contrary to that principle of authority which is a fundamental principle of Catholicity.

**MISTOOK THE COURTESY.**  
A very pretty girl who lives in Frankford went to Wilmington the other day with her uncle, says the Reporter's Nosegay.  
In the evening she stood on a corner, in front of huge church, waiting for a car. Many laboring men, with empty dinner pails on their arms, were passing on the way home from work, and it touched and pleased the young girl to see how respectfully these honest, brawny fellows bowed and raised their hats to her. "They are but lately come from the mother country," she thought, as she acknowledged with a gracious smile each salutation; "and they think from my appearance that I am some distinguished person—the daughter of senator or governor—and they suppose it is the custom here, as it is at their home, to make obeisance humbly to such as I. It is very pleasant and nice of them," she said to herself, "but I must have acknowledged fifty or sixty bows by this time, and my neck and face are getting tired with so much smiling and nodding." On that account, however, she would not be so rude as to ignore the lowly workmen's bows, and she was working away like Mr. McKelvey reviewing a parade when her uncle, who had stepped into a drug store, rejoined her.  
"What in the world are you doing, Marie?" he asked. The young girl explained. "Why, you silly girl," said the uncle, "don't you see it's a Catholic church you're standing in front of? These men are Catholics and it's to their church they are lifting their hats, not to you."

**BAD TEMPER.**  
Hawthorne remarks anent "Old Maid" Pyncheon's grotesque pride in her want of success as a shopkeeper—she was a gentlewoman of long descent—that it is queer, but nevertheless true, that people are generally quite as vain of their deficiencies as of their available gifts. It is not equally queer and equally true, that people are often as vain of their defects as of their virtues? We have in mind our friend with the bad temper. He confesses its possession in a way which is rather a bid for admiration than a manifestation of compunction. Like a spoiled child, he sometimes flatters himself that it gives him an air of distinction to cultivate what George Eliot calls a "dual in calculableness"—and he expects his friends to endure his sudden lapses into ugliness without prejudicial to his standing as a good-hearted fellow in the main. One day he treats you with affectionate effusiveness. When next you meet him he impresses you with a crushing sense of your own insignificance. One moment he is all sunshine, the next his brow is clouded. He will do you a good turn to day, but to morrow he repels you with rude words and harsh looks. A man of this kind may be the possessor of many high qualities, but his bad temper obscures them all. It is like the dead fly which, as Scripture says, spoils the sweetness of the ointment. The habit of giving offence "without meaning it" will, if persisted in, leave a man friendless. The good-heartedness that indulges itself in wanton outbreaks of temper may be interesting to students of human nature, but it is not calculated to inspire lasting attachment.—Providence Visitor.

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