

OFFICIAL ORGAN. C. M. B. A.

C. M. B. A. members visiting London to attend the opening of the new cathedral will be expected to join the members of Branch No. 4 in forming a bodyguard for the Bishop as the procession enters the church. Badges can be obtained from the secretary and at the CATHOLIC RECORD office.

At the last meeting of Branch No. 4, the following resolution, moved by Bro. Thos. Coffey, and seconded by Bro. P. Cook, was carried unanimously:—

Whereas, it has pleased Almighty God, in His wise decrees, to remove from our midst our late brother, Thomas White; therefore

Resolved, that, while bowing to the will of an all-wise Providence, we mourn the loss of our respected brother, whose kind and Christian character endeared him to all with whom he came in contact;

Resolved, that by his death this Association sustains the loss of one of its most honorable and worthy members, the church an active and steadfast supporter, his wife a kind and affectionate husband;

Resolved, that we tender to the bereaved wife of our deceased brother the heartfelt sympathy of this Association.

Resolved, that the foregoing resolutions be placed on the minutes of the Association; that a copy be presented to the wife of the deceased, and also published in official organ of the C. M. B. A., the CATHOLIC RECORD.

A CRUSHING REPLY.

A PROTESTANT REFUTES PROTESTANT CALUMNIES.

"We publish this week what we may perhaps best describe as a 'smashing' letter from the Rev. Frederick George Lee, D. D., Vicar of All Saints', Lambeth. Dr. Lee, of course, writes from his own standpoint, and there are one or two incidental remarks as to which we are likely to remain in permanent disagreement with him, but nothing could well be more effective than his brilliant and trenchant exposure of the reckless carelessness and slovenly scholarship of the man who, with a light heart, has set himself to 'criticise the saints, correct the Popes, and snub the Cardinals.' Indeed our readers may even be a little curious to know what is left of Plain Reasons, when they learn that for its 200 pages Dr. Littledale has already had to make 201 retractions, and that its latest edition contains a Preface with 'no less than 13,340 words of errata.' This signal discomfiture of Dr. Littledale we trust may prove a lesson and a warning to other rash assailants of the Church of God."—London Tablet.

Below we give the letter referred to: AN ANGLICAN ON ANGLICAN CONTROVERSY. Sir—Certain generous and wise words which you published on November 4th, 1882, lead me to trouble you with this letter, and to ask you to favor me by printing it.

ENGLAND'S MOST IMMINENT DANGER. Your words stood thus: "Anything which tends to weaken the influence of the Church of England as a teacher of those religious truths which she, however imperfectly, holds and proclaims, appears to us to be matter of regret, as so much gain to the cause of secularity and unbelief." Even from your point of view, in a certain sense, the scaffolding and organization of the Established Church, including more particularly baptism and marriage, is after the ancient type, and is inherently Christian. It has lost much, I know, and its needs are numerous; our ancestors were betrayed, robbed, hoodwinked, persecuted and defrauded by the Tudors, and, as a consequence, religion itself, and England as a nation, have grievously suffered. Whether, in the future, the national church, after disestablishment and disendowment, will break up, remains to be seen. If it does, our beloved country will be far on the way to reverting to paganism. And atheism subsequently may become very powerful, if not dominant, to our great woe and loss, for all of us.

WHAT DR. LEE WISHES TO SEE ACCOMPLISHED. Surely, therefore, to maintain and mend the Church of England without breaking it up, to regain what has been lost, to restore it to visible corporate communion with the Holy See (as did Cardinal Pole under Queen Mary) and not to destroy it, seems to me the right and proper policy to adopt. I see nothing wrong in such a programme and plan, but everything that is wise and good, righteous and true. This being so, and having been so with myself for more than thirty years, I rejoiced when I read your politic, sensible, and kindly-expressed words, and often read them anew.

A GOOD WORD FOR THE TRACTARIAN MOVEMENT. Everything that tends to remove the dark shadow of polemical misrepresentation from the minds of patriotic Englishmen seems to me distinct advantage to the country. The Tractarian movement not only began this good work, but steadily carried it on for years. In the various restorations effected, malignant, long-cherished prejudices have been laid to rest, mistakes admitted, history rewritten, old truths regained, zeal and self-denial brought to the forefront. In most of our ancient Cathedrals, where the Abomination of Desolation was set up by the Poyneys, Bidleys, Bales and Aylmers of old, such beneficent restorations have been effected as that Mass might be therein said again with all proper dignity and order at a few days' notice. During the last half century, moreover, nearly 6,000 new churches and chapels have been built in England, and more than that number of old sanctuaries (creditably restored).

A RITUALISTIC BLUNDER—DR. LITTEDALE. Now just as a breach of unity sealed divisions, and all kind of dangerous and worthless sects and everlasting wranglings sprang from the deplorable Tudor changes; so ought peace and harmony and re-union to spring from, and become the direct and distinct outcome and the final crown of the Oxford or Tractarian movement—evidently from God. Anything that tends to hinder such a desirable consummation is mischievous, dis-

astrous, and certainly not from above. It is because I feel very keenly that the recent pitiable policy of the Ritualists in matters controversial—so greatly at variance with that of forty years ago—is both dangerous and disastrous; and that in several particulars this movement, instead of being constructive, is now actually de-structive, that I venture to assure you that a large portion of the English clergy—many of them retiring, uncontroversial, and peace-loving—have no sympathy whatsoever with the blatant and boisterous noise of mere professional controversialists, who, with arrogance and art, but with no responsibility, are doing their best to render future peace and unity, humanly speaking, impossible. No publication with which I am acquainted has been more disastrous in its aim and consequences than Plain Reasons, published by the Society for the Promotion of Christian Knowledge. More than 35,000 copies have been sold, and its readers, of course, have been numerous. Its success as a literary speculation is one of the darkest signs of the times. Had we a body of clergy with a sound theological education, such a publication must have been met first only with a chilling welcome from those being duped, and then with a howl of execration. I will not directly say more than that having carefully examined it in conjunction with others—the first edition was the last—we have found it to be mercilessly unfair, and altogether untrustworthy. I would that we could regard its compiler as unintentionally misled and mistaken. The book will very possibly destroy the faith of many.

DR. LITTEDALE'S "CORRECTIONS."

Now I here ask you, sir, to note that, independent of eighteen separate apologetic letters sent from time to time (from 1880 to 1885), to the Guardian and Church Times, each containing certain retractions, emendations, and corrections of mistakes which had been pointed out, the author, in a new edition of his book, published in 1881, prefixed no less than twenty-nine pages of closely printed "additions and corrections" (mainly the latter), each page containing forty-six lines, and each line about ten words; thus making no less than 13,340 words of errata—a somewhat unprecedented and startling literary performance, and a remarkable example of original slip-slop and random accusation—for a person who, criticising the saints, correcting the Popes, and snubbing the Cardinals, claims to hector and teach other people, and whose book in its totality does not extend to two hundred pages. Every fresh edition has received fresh corrections, while in several cases the corrections are equally inaccurate with the statements presumed to be corrected.

TABULATED STATEMENT OF CORRIGENDA AND ERRATA.

The various errata and explanatory additions referred to, as can be calculated and seen, amount, I am given to conclude, to exactly two hundred and one. These—which will probably be set forth at length in a future publication—are, of course, of different kinds, and some more important than others, and have thus been carefully tabulated by myself and two friends:

Corrigenda and Errata.—Regarding historical or traditional facts, 51; regarding dogmatic facts, historical and theological, 43; regarding quotations, either first or second hand, from writers on history and canon law with inaccurate conclusions from uncertain premises, 29; regarding historical and theological quotations half-made, often with certain remarkable omissions or qualifications, and consequently, for purposes of controversy, imperfectly and not fairly quoted, 30; regarding short scraps of quotations from the Fathers, which, when sought out and studied, are found to bear an entirely different meaning from that which, for controversial purposes, they were credited, 24; moreover, the compiler of Plain Reasons has, on no less than seventeen occasions, made mistakes in confusing the personal opinions of Catholic writers on dogma, canon law, or ecclesiastical history with the defined and authoritative faith of the Catholic Church—a somewhat serious series of additional errata, 17; furthermore, in seven cases he has assumed that certain current opinions—highly probable opinions—no doubt, but as yet only opinions—are without any doubt dogmatic facts, sacred dogmas, and part of the unchangeable divine deposit, and has argued accordingly. This is neither fair nor faithful. The "opinions" even of Popes or canonized saints are opinions and nothing more. Such opinions are not imposed on the faithful, and may be distinct from the Catholic faith, 7. Total, 201.

THE DOCTRINE OF INTENTION. Several of the above referred to corrigenda and sub added notes contain several other retractions, further detailed explanations and careful explanations—away of grave mistakes. The artificial and insincere criticism (and I must add supreme nonsense) which is found regarding the doctrine of intention—a doctrine as familiar to law as to theology, and as important to one as to the other (for if good faith were not kept in ordinary public and official acts, where should we be)—is so utterly puerile and ridiculous, that it can only take in those who are anxious to be deluded. If one man, in the presence of another, apparently executing a legal deed, deliberately and openly declares, "I do not deliver this as my act and deed"—the proper intention is wanting, and the signed instrument is probably invalid, and certainly open to have its value contested. So most probably in regard to an official sacramental act when the general intention has been found to have been absolutely withheld.

ADVERSE PROTESTANT CRITICISMS OF DR. LITTEDALE. Many of the criticisms in question, though maintained with some show of learning, are accurately enough measured at their true value by those Anglicans competent to form an opinion. Circumstances having placed at my disposal numerous comments upon the book criticised, I select a few as evidence that the new and disastrous policy embodied in Plain Reasons is by many repudiated; its method being mistrusted, its very gross and uncharitable language deplored, and its conclusions rejected. I only wish those clergymen in official

places, who are so ready and even voluble to condemn it in private, would have the courage of their opinions in public. But this is scarcely a courageous age. Willis are too often weak, and moral backbones either disjointed or broken.

An Honorary Canon of Oxford Cathedral writes: "No long experience of Plain Reasons has proved to me that the plan of appealing to mere reason, and bringing everything down to its own level in dealing with Romanism, is likely to be turned to a deadly account in dealing with the great doctrines of the Trinity and of God manifest in the flesh. . . . I know two at least whom the book has made first anti-Roman, and then scoffing infidels."

Another clergyman of the Diocese of Oxford writes: "In my parish and neighborhood it has done more harm than good, making its readers, in some cases, often loose believers, and then Christians unattached. In others it has sent devout minds, shocked by its unpleasant cynicism, over to Rome."

Mr. Shirley Brabazon, of Stoke, Oxfordshire, expressed in public (14th of October, 1881) the following sentiment: "A book which has been corrected in nearly a hundred cases of mistatement, should have been first submitted to some competent author. . . . before being put in print. It shakes our confidence in the Society for Promoting Christian Knowledge, and it is not creditable that no expression of regret was made by its committee for the circulation of errors and fictions. Dishonesty in controversy, especially in religious controversy, even when resulting from want of necessary inquiry beforehand, is much to be deprecated."

Dr. Mossman, of Torrington, Lincolnshire, in 1881, wrote thus: "The book appears to me to be written in a most reprehensible spirit. Unless exposed and refuted, it is calculated to do grievous harm to the blessed and holy cause of corporate reunion. The book cannot, of course, mislead any one who is really acquainted with ecclesiastical history and dogmatic theology, but how very few of its readers will know that it is little more than a crude congeries of fallacies and erroneous statements, taken at second hand, which have been exposed and refuted again and again."

Another clergyman, of the Diocese of Salisbury, writes: "I am not prepared to face the malice and malevolence of [a certain religious newspaper], otherwise I could easily point out a score of mistakes and misrepresentations [in Plain Reasons] as to our relations with the saints in glory—their help, our duty."

A Rector in Kent, in a published letter in 1882, put on record his judgment as follows: "That such a book should be issued at all by the Society for Promoting Christian Knowledge is a sign of deterioration, and a bad sign, too. For to drive more wedges into the breach between us and Rome, and to make it bigger and wider, is not to my mind the work of a Catholic (?), priest, now that irreligion, unbelief, and profanity are extending so."

The Rev. Wentworth Hankey, of Christ Church, Oxford, in August, 1881, wrote thus: "I shall be much obliged if you will allow me, as an Anglican clergyman, who prefers Dr. Littledale's past to his present views, to express the shame and indignation with which I have from the first regarded the publication of Plain Reasons. Since the issue of translations into French and Italian, the claim of the work to be defensive and not aggressive, can no longer be sustained; and considering what manner of men are the vast majority of the Church's enemies in France and Italy, I protest in the name of our common Christianity against any such attempt to weaken the hands of the Church."

HANDLING DR. LITTEDALE "WITHOUT GLOVES." The Rev. E. W. Gilliam remarked of its author's controversial writings that they are "so evidently dictated by ill-feeling and prejudice, and the rules of good breeding are so completely ignored by him, that a reader of any refinement of mind instinctively draws back from one who seems thus regardless of the first principles of Christian moderation and ordinary charity." Adding, with much force and terseness of "Plain Reasons": "Entirely negative in character, it is, moreover, a coarse, vituperative, brutal book, without piety and without justice—a book whose spirit has nothing in common with a holy and upright mind."

I am informed by persons who know them that Canon Liddon, Canon Carter, Bishop King, Prebendary West of Lincoln, Mr. R. M. Benson of Cowley, Mr. Chancellor Wagner, and others, have expressed their dislike of the methods, assertions, and style of reasoning of "Plain Reasons," in terms more or less in harmony with the various sentiments just quoted.

THE DOCTRINE OF THE IMMACULATE CONCEPTION. To return to the book itself. As regards the important doctrine of the Immaculate Conception, which has always and as important to one as to the other (for if good faith were not kept in ordinary public and official acts, where should we be)—is so utterly puerile and ridiculous, that it can only take in those who are anxious to be deluded. If one man, in the presence of another, apparently executing a legal deed, deliberately and openly declares, "I do not deliver this as my act and deed"—the proper intention is wanting, and the signed instrument is probably invalid, and certainly open to have its value contested. So most probably in regard to an official sacramental act when the general intention has been found to have been absolutely withheld.

ADVERSE PROTESTANT CRITICISMS OF DR. LITTEDALE. Many of the criticisms in question, though maintained with some show of learning, are accurately enough measured at their true value by those Anglicans competent to form an opinion. Circumstances having placed at my disposal numerous comments upon the book criticised, I select a few as evidence that the new and disastrous policy embodied in Plain Reasons is by many repudiated; its method being mistrusted, its very gross and uncharitable language deplored, and its conclusions rejected. I only wish those clergymen in official

Holy Apostles her body was placed in the sepulchre. She died, but a body of such excellent dignity could not (as Blessed Gregory saith) long be held in the bonds of death. For it was impossible that the flesh should be corrupted by a long death of which the Word was made flesh and dwelt among us. For if at the Lord's resurrection many bodies of the saints that slept arose, how could that flesh not rise again which gave birth to the Author of life Himself? With a full and undoubting faith, believe ye, my brethren, that the Most Blessed Virgin Mary, made immortal both in body and soul, sitteth at the right hand of God, with her Son, our Lord Jesus Christ, being the mother of penitents, and the most effectual intercessor for our sins with her most gracious Son." (Vol. ii, pp. 351, 352).

BASELESS AND PROFANE CHARGES. With regard to what is set forth in "Plain Reasons" concerning Church law, the maxims of Ferraris and other canonists quoted are no more infallible, as is practically assumed, than are the personal opinions of Sir Robert Phillimore and Sir Edmund Beckett equivalent to our authoritative declaration of what is the present law of the Established Church. The charges of "accumulated falsehood," of "entire disregard for truth," of "deliberate and conscious falsehood with fraudulent intent," and that "truth pure and simple is almost never to be found, and the whole truth in no case whatever," in the Roman Catholic Church, are statements exceedingly shocking, and in most cases have the exactly opposite effect intended. Such vague charges are incapable of being met, for they are baseless as they are profane. In one case this accuser of his brethren goes so far as to deliberately charge Baronius with purposely altering a date, and of deliberately falsifying the Roman martyrology for certain controversial purposes. Now, any historian is liable to a chronological error; yet no certain evidence of the accuracy of the grave charge in question exists; while a writer who has himself made no less than two hundred retractions or explanations in a hastily compiled book of two hundred pages, should not (without any hearing or defence) be severe upon a Christian hero who may possibly have made one in two thousand.

BROUGHT TO TASK BY A GREEK. Dr. Littledale's treatment of the Seventh Ecumenical Council and its decrees has brought down upon him a scornful and withering criticism by Professor Damalas of Mount Athos, referred to in a recent number of a German literary serial, which I have not seen, but which a learned Anglican friend informs me it is painful to read, and quite impossible to answer.

THE CONSEQUENCES OF DR. LITTEDALE'S METHOD. In fine, only let the sacred doctrines of the Blessed Trinity, of the Procession of the Holy Spirit, of the Incarnation, of the Two Wills of our Blessed Saviour, of the Sacraments and of the Episcopate, be treated in a like carping and rationalistic method with which the writer of "Plain Reasons" has dealt with the need of a Visible Head to a visible Church, and the exercise by delegation of our Lord's Universal Sovereignty, and the mischief of the method would be apparent. Furthermore, devotion to and invocation of the saints, which of course is only the "communion of saints" (in which all profess to believe) put into practice, the state of the faithful departed, the Immaculate Conception and Assumption of our Blessed Lady, would, by a like rationalistic and destructive method, be swept away. The Catholic faith, however, is like a perfect and complete arch. If but one stone be removed and several others be painstakingly battered and intentionally broken, there is a grave danger that the whole archway may fall.

DR. LEE AGAIN EXPRESSES HIS GREAT HOPE. I conclude, therefore, that for more than three and a-half centuries in England, destruction, protests, negotiations, bitter controversies, and self-pleasing have done more than enough evil and mischievous work; and that the Established Church, now confronted by indifference, atheism, sectarian spite, and avowed agnosticism—can only retain its present position, or be proved to be worth its salt, by its leaders and officials making a zealous endeavor to restore what is wanting, and to secure from ecclesiastical authority in the face of Christendom a restoration of what has lapsed and been lost—the original scheme, so far as there was one, of Newman and Pusey, of Manning, Keble, Froude and Ward. By this means all Christians—like animals when attacked by a common foe—might at first be led in mere self defence to herd together, and then, under supreme authority, to act together for the honor of God, the extension of the Catholic faith and the advantage of Christendom. In this hope, I subscribe myself, sir, your obedient and obliged servant.

FREDERICK GEORGE LEE, D. D., All Saints' Vicarage, Lambeth, S. E., Rogation Sunday, 1885.

*"Life and Letters of Herbert de Losinga, Bishop of Norwich. By E. M. Goulborne, Dean, and Henry Symonds, M. A., Precentor of Norwich Cathedral. In two volumes. London: 1878.

Wicks for Sanctuary Lamps. F. MEAGER'S EIGHT-DAY WICKS, for Sanctuary Lamps, burn a week without interference. Post free, \$1 a box, which lasts a year. Dollar rates are accepted. REV. R. W. MEAGER, Weymouth, England.

MESCALL'S MODEL LEDGER DETECTIVE. NEW AND IMPROVED SYSTEM OF CHECKING BOOKS. Bookkeeping at the best is tedious, and in many cases perplexing, and the necessity has long been felt for the means of arriving at general results other than by the old method, not because of being incorrect, but of the amount of labor to be done to get certain desired information. This system is much shorter than that now in use, saving labor without liability of error. Being more condensed, the desired information is more readily obtained.

SIMPLE AND EASY. Assisting the bookkeeper to find the errors he may have made. (CORRECTNESS ABSOLUTELY ASSURED) Proprietors of houses obtaining the above desired information, as well as the bookkeeper, and keeping advised if the books are kept up or not, about five minutes daily being required for the purpose.

And if the bookkeeper should commit an error in posting or footing any of the books or out in his trial balance you can detect

the errors. So simple, any person can understand and adopt it. Its most important features are ACCURACY, BREVITY AND SIMPLICITY. Applicable to any and all kinds of business. Locating errors in footing any of the books of original entry. Pointing out the book or books in which the errors occurred. Dispensing with the tedious process of checking 1, 6 or 12 months' work to discover a single error. By this system a statement can be made in 5 minutes, showing the liabilities of the concern on notes and open accounts. The amount due to the concern on notes and open accounts. The total purchases and sales. The total cash receipts and disbursements. THIS SYSTEM is no more theory as to how accounts might be kept, but shows how to keep them in the best possible manner. For a knowledge of this system procure my book on the subject. Address J. MESCALL, 69 Sullivan St., Toronto, Ont.

BARTHOLOI'S BIG GIRL. THE PREJUDICES MET BY A CANVASSER FOR THE PEDESTAL FUND.

The Bartholdi pedestal fund is nearly complete. The statue has arrived and soon New York harbor will be graced by the most magnificent colossal statue the world has ever seen.

"Liberty Enlightening the World!" What a priceless blessing personal liberty is. It is the shrine at which people, ground under the heel of tyranny in the older world, worship with a fervency that Americans can scarcely realize; it is a principle for which Nihilists willingly die the death of dogs; and fit and proper it is that at the very entrance of the Bay of New York this emblematic statue should flash a welcome to the world.

The press is entitled to the credit of this achievement. Mr. Philip Beers, who has been making a circuit of the country on behalf of the Pedestal fund, says that the fund will certainly be raised, as the World does not know the world fail.

Mr. Beers says that he has found the most pronounced generosity among those of foreign birth. They seem more appreciative of liberty than do our native born. Moreover, among some a strange prejudice seems to exist.

"Prejudice? In what particular?" "I have ever found that however meritorious a thing may be, thousands of people will inevitably be prejudiced against it. I have spent most of my life on the road and I know the American people 'like a book.' In 1879 a personal misfortune illustrated this prevailing prejudice. I was very ill, had suffered for several years with headache, fickle appetite, dreadful backache, cramps, hot head, cold hands and feet and a general break down of the system. I dragged myself back to New York, seeking the best professional treatment. It so happens that among my relatives is a distinguished physician who upbraided me roundly for preaching so much about my own case. Finally, with some spirit, I remarked to him:

"Sir, you know that much of your professional wisdom is pretense. You are controlled by prejudice. You cannot reach a case like mine and you know it, can you?"

"I had him; and he finally conceded the point, for it was bright's disease of the kidneys which had prostrated me, and the schoolmen admit they cannot cure it. Having cured myself, however, in 1879, and not having seen a sick day since, my relative finally admitted that Warner's safe cure, which accomplished this result, was really a wonderful preparation. Had President Rutter, of the Central Hudson, used it, I am certain he would be alive today, for he could not have been in a worse condition than I was."

"I have found similar prejudices among all classes concerning even so laudable a scheme as this pedestal fund."

Mr. Beers' experience and the recent death of President Rutter, of the Central Hudson railroad, of an extreme kidney disorder, proves that the physicians have no real power over such diseases, and indicates the only course one should pursue if, as the late Dr. Willard Parker says, headache, sickness of the stomach, dropsical swellings, back ache, dark and offensive fluids, prematurely impaired eyesight, loss of strength and energy occur, for they unmistakably indicate a fatal result, if not promptly arrested.

"Yes, sir-ee, every cent needed for the pedestal will be raised. Of course it will be a great triumph for the World, but would it not have been an eternal disgrace had our people failed to provide for this pedestal?"

LOCAL NOTICES. HELLEBORE! HELLEBORE!—Buy your Hellebore at Cron's new drug store and save money; being absolutely pure, a little goes far. Also pure Insect Powder and Paris Green. Remember, Cron's new drug store.

FINN ARTS.—All kinds of art materials for oil and water color painting and crayon work, wholesale and retail, cheap at CHAS. CHAPMAN'S, 91 Dundas St., London.

Summer Underclothing for ladies and gentlemen; a large variety offering cheap at J. J. Gibbons.

For the best photos made in the city go to EDY BROS., 280 Dundas street. Buy and examine our stock of frames and paspartouts, the latest styles and finest assortment in the city. Children's pictures a specialty.

Wicks for Sanctuary Lamps. F. MEAGER'S EIGHT-DAY WICKS, for Sanctuary Lamps, burn a week without interference. Post free, \$1 a box, which lasts a year. Dollar rates are accepted. REV. R. W. MEAGER, Weymouth, England.

MESCALL'S MODEL LEDGER DETECTIVE. NEW AND IMPROVED SYSTEM OF CHECKING BOOKS. Bookkeeping at the best is tedious, and in many cases perplexing, and the necessity has long been felt for the means of arriving at general results other than by the old method, not because of being incorrect, but of the amount of labor to be done to get certain desired information. This system is much shorter than that now in use, saving labor without liability of error. Being more condensed, the desired information is more readily obtained.

SIMPLE AND EASY. Assisting the bookkeeper to find the errors he may have made. (CORRECTNESS ABSOLUTELY ASSURED) Proprietors of houses obtaining the above desired information, as well as the bookkeeper, and keeping advised if the books are kept up or not, about five minutes daily being required for the purpose.

And if the bookkeeper should commit an error in posting or footing any of the books or out in his trial balance you can detect

HAVE YOU

Hot and dry skin! Scalding sensations! Swelling of the ankles! Vague feelings of unrest! Frothy or brick-dust fluids! Acid stomach! Aching loins! Cramps, growing nervousness! Strange soreness of the bowels! Unaccountable languid feelings! Short breath and pleuritic pains! One-side headache? Backache? Frequent attacks of the "blues"? Fluttering and distress of the heart? Albumen and tube casts in the water? Fitful rheumatic pains and neuralgia? Loss of appetite, flesh and strength? Constipation alternating with looseness of the bowels? Drowsiness by day, wakefulness at night? Abundant pale, or scanty flow of dark water? Chills and fever? Burning patches of skin? Then

YOU HAVE

Bright's Disease of the Kidneys.

The above symptoms are not developed in any order, but appear, disappear and reappear until the disease gradually gets a firm grasp on the constitution, the kidney-poisoned blood breaks down the nervous system, and finally pneumonia, diarrhoea, bloodlessness, heart disease, apoplexy, paralysis, or convulsions ensue, and then death is inevitable. This fearful disease is not a rare one—it is an every-day disorder, and claims more victims than any other complaint.

It must be treated in time or it will gain the mastery. Don't neglect it. WARNER'S SAFE CURE has cured thousands of cases of the worst type, and it will cure you if you will use it promptly and as directed. It is the only specific for the universal

BRIGHT'S DISEASE.

NEW BOOKS.

ALETHEIA: OR, THE OUTSPOKEN TRUTH on the All-important question of Divine Authoritative Teaching. An exposition of the Catholic Rule of Faith, contrasted with the various Theories of Private and Fallible Interpretation of the Sacred Scriptures, with a full explanation of the whole question of Infallibility, and application of the Principles to the Development of Catholic Doctrine, according to the needs of the times, by the Right Rev. J. D. Richards, D. D., Bishop of Retimo and Vicar Apostolic of the Eastern Vicariate of the Cape Colony. Dedicated by permission to His Eminence Cardinal Manning. 12mo, cloth, net, 80 cents. Postage, 10 cents extra.

5th EDITION OF CATHOLIC CHRISTIANITY AND MODERN UNBELIEF. By the Right Rev. Joseph D. Richards, D. D., 12mo, cloth, net, \$1.00. Postage, 10 cents extra.

THE CHEAPEST AND BEST BOOK FOR MISSIONS. 25,000 COPIES SOLD. CATHOLIC BELIEF, or, A Short and Simple Exposition of Catholic Doctrine, by the Very Rev. Fran. di Bruno, D. D., Revised and adapted to the United States by Rev. Louis A. Lambert, author of "Notes on Ingersoll, etc." 16mo, flexible cloth, 40 cents. 10 copies, \$2.65; 50 copies, \$12.00; 100 copies, \$20.10.

BENZIGER BROTHERS Printers to the Holy Apostolic See, Church Ornaments, Vestments, Statues, New York, Cincinnati, and St. Louis.

MINNESOTA

Cheap Homes on long time and Liberal Terms. The Stevens' Company Abstract and Real Estate Agency has One Million Acres of the Best Farming Lands, Best Dairy Land and Best Wheat Land in Western & Central Minnesota that are to be found in the world. For full particulars, terms and information, address—

P. A. McCARTHY, President, The Stevens' Company Abstract & Real Estate Agency, Lock Box 149, Morris, Minn.

LONDON

Business - University

Telegraphic & Phonographic INSTITUTE.

280 & 282 Nitschke Block, Dundas St. London

WM. N. YEREX, Principal and Proprietor.

A reduction of forty per cent. on scholarships and all rates of tuition for a short time

The Principal is so well-known as a thorough Business Educator that any remarks respecting the thoroughness of our course are unnecessary.

Enter at once while you can purchase a scholarship for a trifle more than half price.

EVENING CLASSES ON MONDAYS, WEDNESDAYS AND FRIDAYS, AT 7 P.M.

NO SUMMER VACATION. For further particulars call on or address

WM. N. YEREX, PRINCIPAL, LONDON, ONT.

GET THE BEST

Books that Agents Can Sell, and that Every Catholic Family Should Have.

The publishers desire to call attention to the following list of Books, made expressly for canvassing purposes, and to sell on the instalment plan. They are all bound in the very best manner, fully illustrated and printed on fine paper. They are published with the approval of His Eminence, John Cardinal McCloskey:—

Sadler's New Life of Christ, Life of the Blessed Virgin, and the Bible, Lives of the Saints, Standard Editions of the Great National History of Ireland, by McGeoghegan and Mitchell, Lives of the Popes from St. Peter to Pius IX., Lives of the Irish Saints, Life of Daniel O'Connell, A Popular History of the Catholic Church, by O'Kane Murray, The Sermons, Lectures, etc., by Dr. Cahill, History of the Irish Church, by Rev. Thomas Walsh, Carleton's Works, 10 vols., Bantam's Works, 10 vols., Gerald Griffin, 10 vols. PRAYER BOOKS—Key of Heaven, Golden Treasury of the Sacred Heart, St. Patrick's Manual, Manual of the Passion, Daily Devotions, Albums, etc. Agents with small capital can make a good living by engaging in the sale of our publications. Complete Catalogue mailed free. We offer liberal inducements. For terms and Territory apply to

D. & J. SADLER & CO., 81 and 83 BAYLIE ST., NEW YORK 34-39

ORGANS The most beautiful and finest toned in the world. Low prices, easy payment. Send for Catalogue, Address Weaver Organ & Piano Co., PA.

CLERICAL. We make a specialty of Clerical Suits, and turn out better fitting and better finished garments than any Western House.

N. Wilson & Co., 136 DUNDAS STREET