

be little question that the good effect of this training will increase, adding:

"It may take several generations to tame the wild blood of savages; but education will be effectual in the end. It is the only plan by which the Indians will be made good citizens. The shotgun policy may exterminate the Indian; and to those who have no faith in his civilization it may seem the most economical, if not the most Christian, plan. But the experience of both Canada and the States ought to satisfy every one that the future of the red men, if they are wisely treated, is as hopeful and bright as could be desired."

We are glad to learn from so well informed a journal on Indian affairs, as the *Advertiser*, that the policy of the American government towards the red men has improved. But we think it will take many years to efface the bad effects of the mistakes committed during Grant's two bad and corrupt administrations. The Indians were then practically handed over to the Methodists, being first, of course, robbed of lands and whatever of other wealth they had acquired. Under Hayes' administration things were little if any better. Carl Schurz introduced a thorough Bismarckian policy into the Interior department, the poor Indians being by him subjected to most cruel treatment. Matters have not, we think, improved much since, but there are, we trust, better times in store for the ill-fated aborigines. The schools spoken of by the *Advertiser* have, no doubt, done and are doing good, but till a thoroughly Christian policy in regard to the Indians be inaugurated by the American government, peculation checked, and robbing punished, the condition of the red man cannot be considered satisfactory.

In our North-West the Catholic missionaries have founded schools for the Indian youth of both sexes, which will do incalculable good. Our government lends some assistance to the good work, assistance we hope to see increased, assistance which ought to be supplemented by the generous contributions of Catholics in the older provinces. If the American government desire to civilize the red man it must do as the Canadian government has done, viz., assist in his Christianization.

OBEEDIENCE TO THE CHURCH.

On Sunday last the Right Rev. Mr. Drayner preached a practical and powerful sermon on "Obedience to the Church." He pointed out that every well-organized body was invested with the power of making laws and enforcing its precepts. The Church, being the most perfect of all organized bodies, not only made laws, but provided for their enforcement. Among these laws were those laid down and established by the Council of Lateran, which commanded (1) that all the faithful should make a confession at least once a year to the ministers of God, and (2) that all should duly prepare themselves for Communion at least at the Easter-time. He enlarged at length and with force, on these points, urging the necessity of the fulfilment of the law. Those who obeyed not the law were cut off whilst living and when dead deprived of Christian burial. The sermon was listened to with profound attention by the immense congregation present. His Lordship the Bishop of London assisted at the high mass at the episcopal throne.

OBITUARY.

MRS. JOSEPH CRAMER.

We learn with regret of the death of the beloved wife of Joseph Cramer, of St. Paul, Minn. Deceased was a former resident of this city (London). Four years ago she left here on a visit to some friends in St. Paul, and was married shortly after. She had never been quite herself since the death of her little son Lawrence, early last June. The deceased lady was a kind and affectionate wife, and was beloved by all who knew her. It is supposed that the bereaved husband will return to the home of his childhood in Orillia, where he has many friends.

MR. JOHN HOGAN.

On Sunday last took place from St. Peter's Cathedral the funeral of John Hogan, of this city, who met with a railway accident at Kansas City a short time ago. The body of the deceased was brought to London on Thursday the 12th. He had belonged to the railway firemen's association, the London branch of which turned out in a body to attend the funeral. The Rev. Father Tierney read the service in the cathedral, and spoke for some minutes very impressively on the subject of death, paying a tribute to the virtues and merits of the deceased. May he rest in peace.

President Cleveland and the Convent Children.

Boston Pilot.

While on a visit to the Convent of the Sacred Heart at Kenwood, N. Y., a few weeks ago, President Cleveland requested that the scholars be given a holiday on his inauguration day. The request was complied with. On the day before leaving Albany for Washington, Mr. Cleveland sent a check for \$50 to the Lady Superior, accompanied with the following note:—

Albany, March 2, 1885.

DEAR MOTHER O'ROURKE:—I send by my good friend, Mr. McCall, something which I hope will cause the little ones at the convent to know that while they are thinking of me they are not forgotten by the man who, in the midst of their holiday, is undergoing the most perplexing ordeal that his life can bring to him. With many kind thoughts of you and all the good people at Kenwood, I am, yours faithfully,

GROVER CLEVELAND.

The receipt of the letter was promptly acknowledged and the money expended in the entertainment of the pupils, who greatly enjoyed their holiday. After the feast all the children drank from tiny bottles of champagne to toast to "Our New

President Grover Cleveland." During the evening a telegram of congratulation was sent to President Cleveland at the White House.

CATHOLIC PRESS.

Boston Republic.

To an Irish Catholic the name of Orangemen has always been a synonym for cowardly and brutal conduct. Three weeks ago the city of Derry witnessed a painful instance of this. Two nuns were assaulted at the door of their convent by a group of dastardly Orangemen, who amused themselves by throwing stones at the peaceful religious. And when a complaint was made to the mayor, that official had no more than a feeble remonstrance to offer in redress of the outrage. This criminal act is one of the things we hear of. Many a deed of equal violence and villainy is kept dark. It is, indeed, some consolation to know that the portion of Irish territory wherein such things can happen is becoming smaller and smaller every year, and that some of us will probably live to see the extinction of Orangemen. The story of that faction will make a good companion volume with the Newgate calendar.

Western Watchman.

Alluding to the zeal manifested by Protestants in the matter of "converting Romanists," the *Western Watchman* says: "They distribute cards on which is printed the question: 'Are you saved? if not, why not?' What nonsense! This reminds us of a funny incident of recent occurrence. A colored servant in one of our wealthy families was converted lately. She had been born a Baptist, and was a Methodist previous to her conversion. Her employer noticed that she lost much of her former hilarity and melodious religiosity, and asked if she was happy in her new religion. She answered that she was perfectly happy. He then inquired if she found Catholicity very different from the other religions she professed. 'Heap of differences,' was the answer. 'When you join the Baptists and the Methodists you're a saint on the spot, sure enough. But when you join the Catholic Church you find you're no such thing, and if you would be a saint you must get up and hum for it.' 'Are you saved?' is a question that may be put to the dead. There is no safety here—not while the conflict lasts; not while sin abounds; not while the devil is about. Ostriches stick their heads in the sand and think themselves safe from their pursuers. Protestants stick their heads in a church and deem themselves 'saved' from sin and Satan. Monstrous delusion!"

Boston Republic.

If the report be true that Earl Spencer, in the visit he made last week to London, succeeded in persuading the Prince and Princess of Wales to come to Dublin after Easter and attend a levee and drawing-room reception, the Red Earl must be given credit for more slyness than he has recently been credited with. It is a well-known fact, of course, that the Irish people are so much in love with Wales and his wife, and so eager to gaze on their royal faces, that the moment they are given a chance to do so they will at once forget all about the grievances for the redress of which they have been agitating these four or five years back, and cease to demand that Dublin Castle be abolished and home rule granted to Ireland. If the rest of the world is not acquainted with these things, John Poyntz is, and he has assuredly shown himself a sly diplomat in stealing over to London just at the time when the crops of his own power are shaking, and inducing Wales and his wife to come over and quell the Irish agitators by showing their beaming countenances at a castle levee and drawing-room. Sly Earl Spencer.

Milwaukee Citizen.

It is worthy of remark that six of the earlier heresies in the history of the Church should have arisen respecting the divine persons of the Godhead. The Arians, (325) taught that Christ was inferior to the other persons of the Trinity. The Macedonians, (381) taught that the Holy Ghost was inferior. The Nestorians, (431) taught that there were two persons (not two natures) in Christ. The Eutychians, (451) taught that there was but one nature—the divine. The Monothelites (680) held that Christ had no human will. The Manicheans (280—1215) taught that Christ did not assume a real human body, but merely appeared in one, like the angels of the Old Testament. The Pelagian heresy denied the doctrine of original sin. The Iconoclasts opposed sacred images. And the heresy of Berengarius (1078) denied the real presence of Christ in the Eucharist. The most sweeping heresy ever broached was that of the Abbigenists. They denied all the Sacraments, taught that there were two Gods, and proclaimed the resurrection of the body to be a myth. The Waldenses and the Lollards (followers of Wycliffe) were much milder and more tolerable. They were the Puritans of the Middle Ages. The former taught that clergymen ought to own no property, and that capital punishment was a crime. The latter held that while in mortal sin, a priest's functions were in abeyance. Both, however, added to these beliefs other and more revolutionary tenets. Wycliffe said that God approved sin, and that confession was useless. The heresies that have resulted in schisms are those which have denied the Primacy of the Roman See, viz: the Greek and Protestant heresies.

CATHOLIC NOTES.

At a meeting of the Chapter of the Dublin Archdiocese on February 14th, under the presidency of the Most Rev. Dr. Donnelly, the election of a Vicar-Capitular, pending the appointment of Archbishop, was proceeded with. The voting was as follows: Very Rev. Dr. Walsh, President of Maynooth College, 12; Most Rev. Dr. Donnelly, 4; Very Rev. Dean Lee, 3; Very Rev. Dr. Kennedy, 2. The Very Rev. Dr. Walsh was accordingly elected.—*Cork Examiner*.

The venerable Bishop Grace of St. Paul, has retired to the Dominican Convent in Kentucky, where he intends to pass the remaining years of his life.

GAS.

N. Y. Freeman's Journal.

There is a good deal of gas floating around from "total abstinence" platforms. Rabid talk about total abstinence from intoxicating drink may make temporary converts, but it has never made persevering ones. Father Mathew himself could not keep a man from making a beast of himself by talking at him, showing him "horrible examples," or describing the horrors of delirium tremens. All these things may give an impetus to the process of reforming a drunkard, but only the grace of God, received through the channels appointed by the Church, can keep him persevering.

As to this cry of prohibition which we hear repeated, parrot-like, by Catholics, it is a very dangerous cry to echo. King Log in this matter is much better than King Stork. Prohibition laws applied to intoxicating drinks may open the way to sumptuary laws. If many foolish women love sealskin and diamonds better than the prosperity of their husbands or the comfort of their children, shall we not have sumptuary laws? Will a paternal State refuse to curb the dangerous feminine passion for finery, while forbidding honest liquor dealers to ply their trade? There are honest liquor dealers. There have been honest liquor dealers. The father of the late Cardinal McCabe kept a "shebeen" house in Dublin. He was not the worse for it, nor was his son less pious or eminent.

Because the wives of poor clerics are dazzled by the silk and velvet displayed in the shops, and because the extravagance of these wives leads their husbands to "embezzle" sometimes, shall the purveyors of silks and velvets—an indulgence in which has been known to prove ruinous—not be forced to close their stores? Is the gambler to have all the sauce—with no brandy in it, however—and the goose alone? Is prohibition by law of all things that lead men and women into temptation, would excite general ridicule. If the prohibition by law of the sale of intoxicating liquors be admitted to be just, what other prohibitions may not logically follow?

It is really too bad that Catholics think it necessary to fall in with the crude ideas of Protestants on the subject of total abstinence and prohibition, and, when they do so, slap one another on the back and consider that they have made "progress." Public pledge-taking and public meetings in the interest of total abstinence are well enough in their way, which is not, however, the way pointed out by the Church for the bringing of men to virtue. Public pledge-taking and public meetings are the work of individuals, they fail, public meetings will not supply their place.

Public meetings may help to strengthen men in their good resolutions to avoid what may be to them grievous temptations; but public meetings which resolve not only to avoid cakes and ale, but to force other people to give up cakes and ale, are, to say the least, somewhat Pharisaical. When we become so conscious of our own virtue that we beg the law to step in and make other people as virtuous as we think we are, we show a tendency to look down on the poor publican. "You shall be elevated to our height, in spite of yourself," we say. "We are virtuous in a certain way, you must be virtuous in the same way. If you want to cease drinking water; if you want to take a little wine for your stomach's sake, and for your frequent infirmities, the kindly druggist around the corner may be induced to prescribe for you. If not, stick to water, in spite of St. Paul."

Our non-Catholic friends have one way of looking at things, and Catholics not unoften follow them. They have a way of looking at things, and Catholics not unoften follow them. They have a way of looking at things, and Catholics not unoften follow them. They have a way of looking at things, and Catholics not unoften follow them.

The Catholic knows that wilful drunkenness is a mortal sin. He knows, too, that if he be one of those to whom the taste of wine is a temptation to intoxication, he must avoid it; but he does not know that the wine is bad in itself. And he does not dare to predict hell fire to all that drink wine, or to call on the law to crush all that sell it.

Protestants cannot stand with any law against wine-drinking, whiskey-drinking, or beer-drinking. "Who hath woe? Whose father hath woe? Who hath contentions? Who falls into pits? Who hath wounds without cause? Who hath redness of eyes? Surely they that pass their time in study to drink off their cups. Look not upon the wine when it is in the glass; it goeth in pleasantly; but in the end it will bite like a snake, and will spread abroad poison like a basilisk." Proverbs 23-29.

Mr. Francis Murphy could only amplify that passage. We know the worst that can be said of the abuse of wine; and we have seen too many instances of what horrors may come of this abuse.

But we do not find that our Lord rebuked his host at the wedding feast of Cana. We do find that, as the poet puts it:—

"The conscious water saw its God and burst."

In the face of this, it is well for Catholics not to talk about prohibition. If the Church had no sacraments, no divinely appointed means of grace and perseverance, then we might call on the law to help an outward show of virtue—if it were worth the trouble. As it is, let us have intolerance and the cant of the Pharisees to the intolerant and the Phariseal.

To men who have been led into frequent sin by the use of wine, there is only one rule—total abstinence. The sooner they apply it, the better. But we have yet to learn that the laws of the State were intended to prevent sin, as well as to punish crimes and misdemeanors against society.

My Erin.

A fair green hill within a land of hills,
That looked the surface of a frozen sea;
Or giant emerald waves—a thousand hills
Leaping from mossy founts with laugh and glee.

A hundred diamond lakelets near and far,
Blushing at sunset, bright'ning in the dawn;
Such was the spot where rose my natal star,
A lover's seldom eye had looked upon.

Far in the North the gloaming mountains
Blue,
Soared like a stairway 'twixt the earth
And heaven;
Where cloud embattled regions close pursue
Retreating hosts thro' air's azure fields of blue.

Wild thorns and strange 'neath Fancy's
magic wand
Were men and steeds and banners bled
of light.
From the unseen to the unseen beyond
They came and passed away to realms of light.

A beauteous land it was, a golden isle,
Where blazed the hills with glow of gorse
And bloom;
Daisies and meadow-sweet and many a mile
Of crimson heath-bells lent the uplands bloom;
From earth and sky and thickets green and white
Lark, robin, linnet, mavis poured their
That took the heart with rapture of delight
As though the soul of Nature spoke, "Welcome!"

At eve we met angh the haunted thorn,
When work was o'er, a merry harness
throng,
Careless of wealth or power, of praise or
scorn,
To taste the guileless joys of dance and
song;
The ploughman's lay made glad the wood-
land lane,
The milkmaid's hymn came softly on the
breeze—
These were the joys, I sigh for now in vain,
In that lone isle washed by the ocean sea.

JAMES KEEGAN.

MONSTER MEETING IN DUBLIN.

TWENTY THOUSAND INDIGNANT MEN IN PHOENIX PARK.

London, March 1, 1885.—In the House of Commons, on February 24th, a sensation occurred that gave occasion to the English majority to exercise their cowardly brutality. It happened during the debate of the motion to censure Mr. Redmond was opposing the Premier's motion, and was being seconded in his opposition by several Parnellites. The opposition became so vigorous that the Speaker interposed, and when silence had been restored he announced that he considered it was his duty to inform the House that he thought the subject of adjournment had been adequately discussed.

At this the Parnellites nearly all joined in derisive cheers. Mr. William O'Brien, editor of *United Ireland*, and Home Rule member for Mallow, shouted out:—"We will remember this in Ireland!" This remark was greeted with cries of "Oh!" "Oh!" "Name him!" "Name him!"

The speaker thereupon named Mr. O'Brien, and Mr. Gladstone at once moved that the named member be suspended.

Mr. O'Brien jumped up and shouted, "That is the height of my ambition!" After the uproar which attended this passage between Mr. O'Brien and the Prime Minister had subsided, Mr. Thomas Sexton rose to a point of order. He was summarily overruled by the Speaker.

A division was then called upon Mr. Gladstone's motion to suspend Mr. O'Brien. It resulted in a vote of 244 for the motion and 20 against it.

The speaker, when the vote had been recorded, ordered Mr. O'Brien to withdraw from the House. Mr. O'Brien arose, straightened himself up to his full height, and exclaiming with great precision and sarcasm, "I will withdraw from the House with more pleasure than I entered it," strode out.

The Parnellites objected to the resumption of the debate on the motion of censure, because it would prevent discussion on a motion made by Mr. Redmond relating to the conduct of members of the Irish Constabulary. The suspension of Mr. O'Brien caused intense indignation and excitement in Ireland. A mass meeting was called for to-day (Sunday, March 1) in the Phoenix Park, to protest against the action of the speaker. "I wish the Prince of Wales were here now to see this assemblage," said a Nationalist, in good social standing, "to the correspondent, as the meeting was at its height, and Mr. O'Brien was in the middle of his speech, and a great many people were present, numerically. Fully 20,000 people were occupying the 'nine acres' adjacent to the Viceregal gates, and stood their ground through a searching east wind.

This spot was reached by the vast procession, attended by 20 bands of music. Large numbers of American and French flags and green banners were scattered through the ranks. The Lord Mayor, president, and submitted the resolution to the meeting. This resolution briefly condemned Speaker Peel, at the first mention of whose name a groaning chorus swelled over the multitude.

Mr. O'Brien was the first speaker, and was received with vociferous acclamations. He proceeded to deliver what, doubtless, a detective in plain clothes, placed near the platform, will report to be—as, from a Castle point of view, it was—a sedition speech.

When Mr. O'Brien declared that a gulf which could never be bridged divided the Irish from the English members, of which latter there were only half-a-dozen when the former could respect for an innate honest feeling for Ireland, the cheering was great; but when he ventured to add that Mr. Gladstone was among the six, an amazed silence followed, and one poetic Celt whispered to your correspondent, "Even the east wind shudders at this." But Mr. O'Brien retrieved his standing with the throngs when presently he added, "English civilization is only skin deep; for scratch the average Englishman and you find a bully."

Mr. O'Brien continued:—"The English members are fast turning Parliament into a backwoods vigilant committee, with the Speaker as a midnight Judge Lynch." When the visit of the Prince of Wales was alluded to there were groans and hisses, but not to a large extent. Mr. O'Brien hoped the Prince would be received with courtesy, but in utter disregard of any loyal feelings or expressions, "No royal tomfoolery or

lollypop, no beads or necklaces, no pageantry nor attitudes of respect should be witnessed by true Irishmen," he said; and here the Lord Mayor, nodding assent and applause, Mr. O'Brien turned to him and said:—"What if the Irish people should treat the representative of royalty as Irish representatives were treated by the Speaker and Parliament?"

Messrs. Mayne and Harrington followed Mr. O'Brien in strong but more politic language, criticizing Speaker Peel and the Government. At the close of the meeting, which dissolved peacefully, a vote of thanks was given to the Lord Mayor, who, briefly responding, said—"I shall not have civic decorations at the Prince's visit when he lands at Kingstown. I shall haul down the civic flag on the Mansion House, and advise all Nationalist shopkeepers to boycott the idea of striking or possessing any commemoration of medals of the royal visit."

Correspondence of the Catholic Record.

PORT PERRY.

CONSECRATION OF THE ROMAN CATHOLIC CHURCH AND CONFIRMATION.

The consecration of the Roman Catholic church took place here on the 3rd inst. At half-past ten the solemn rite of consecration commenced. His Grace the Archbishop was robed in a golden cope, wore his mitre and carried the bishop's staff and crozier. After blessing the church at the door, and a brief prayer, the litany of the saints was intoned by the officiating clergyman, Father McCann, and the responses thereto sung by the choir. His Grace made the round of the church, sprinkling the walls with holy water. Mass was then celebrated by Father McCann, with Mr. Drayling as deacon, and Father Allaine as master of ceremonies.

The church is situated in the centre of the village, and was lately purchased by Father Allaine, the parish priest. It is a very complete building, and his reverence is to be commended for securing so fine an edifice for divine worship.

Mozart's twelfth mass was sung by St. Michael's choir, of Toronto, composed of Miss Lettie Myers, soprano; Miss A. Murphy, alto; Mr. J. A. Warde, tenor; Mr. A. Tipping, bass. They were assisted by Messrs. Allaine and Keller, of Uxbridge, and Mr. J. A. Gillogly, of the Lind-say choir. At the offertory Miss Myers sang Ave Maria, by Nicotri. The "O Sal-vae Verum," from Millard, by Miss Myers. The "Tantum Ergo," by the same composer, the solo by Mr. Warde, and with a grand chorus, preceded the Benediction, after which the excellent psalm, "Laude Dominum," closed the service.

After Mass His Grace ascended the altar and addressed the congregation. He said: "We have consecrated this church to the service of God, and, as you have seen, have blessed it within and without with holy water. He explained the ceremony of blessing and consecrating a church and likened the procession formed at this consecration to the never-ending procession of Christians extending through the centuries down to the present. He exhorted the people to stand fast in the faith and by perseverance "win the golden crown." Christ became a man to save us—took our common humanity upon him, and we should frequent the sacraments established in commemoration of His death and suffering. He explained at length the Sacrament of the Eucharist wherein Christ gives us His own Body and Blood—the sacred banquet of Confirmation, wherein the receiver is strengthened in the Faith by the descent of the Holy Spirit upon him—Extreme Unction, the last Sacrament given the dying Christian, in accordance with the scriptural injunction: "If there is any sick among you call in the priest of the Church and let him pray over the sick person."

After alluding in a touching manner to his experience in a horrible railway accident that took place some time ago at the Humber, near Toronto, he pointed out the comfort given the poor maimed dying men lying on the track, by the presence of the priest. He implored his hearers to live in such a manner that when death came they need not fear it.

His Grace, after a full explanation of the Sacrament, confirmed twelve boys and young men, and seven girls. He gave to the boys the name of Joseph and placed them under the patronage and protection of the great saint. To the girls he gave the name of Mary, and exhorted them ever to imitate the Blessed Virgin, the Mother of Christ. The choir sang the Veni Creator during the ceremony and after the making of an act of contrition His Grace dismissed the congregation with a blessing.

Grand Vespers and Benediction were held in the evening, at which the pastor, Father Allaine, officiated. The Gregorian Psalms were sung by the choir and their solemn tones had a grand effect. The solos therein were taken by Rev. Father Rohleder and Mr. J. W. Warde. The sermon was preached by Rev. J. J. McCann, who, in effect, said: "The Catholic Church has had the same doctrines during all the centuries since its founding by Christ. The unity of the Church is its most striking characteristic. It might be compared to a family, with Christ at its head as a father. God sent His divine Son on earth to establish a kingdom, that kingdom is the Catholic Church. If Christ intended that His laws should be retained throughout all time it was absolutely necessary that there should be a central authority or tribunal. This, we find, he established in the person of Peter in the words: 'Thou art Peter (or a rock) and on this rock I will build my Church, and I will give to thee the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven,' and whoever you loose on earth shall be loosed in heaven."

Here Peter was singled out and made the first pastor. We see this even more clearly in the command also addressed to Peter: "Feed my lambs, feed my sheep." The Scriptures contain numerous allusions to this particular singling out of Peter as the Head of the Church. That Church has existed since and its adherents are to be found throughout the world to-day. In Turkey, Spain, Ger-

many, the United States, the Church is the same. From the burning sands of Egypt to the icebound coast of the North the same ceremonies are observed, the same church and doctrines exist.

LOCAL NOTICES.

Faint or Cramped.—during this week J. R. Cron, chemist, will give away 5-cent samples of his Superior Baking Powder. This offer is for this week only. No one should lose the opportunity. None given to children. Be sure and call.

New Spring Dry Goods received at J. J. Gibbons. New dress materials in plain and fancy cashmeres, basket cloths, D'Alma cloths, and new Spring hosiery, kid gloves, new cottons, embroideries, etc.

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Acid stomach? Aching joints?
Cramps, growing nervousness?
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Unaccountable languid feelings?
Short breath and pleuritic pains?
One-sided headache? Backache?
Frequent attacks of the "blues"?
Fluttering and distress of the heart?
Albumen and tube casts in the water?
Fifteen rheumatic pains and neuralgia?
Loss of appetite, flesh and strength?
Constipation alternating with looseness of the bowels?
Drowsiness by day, wakefulness at night?
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