

On First Seeing a Statue of the Immaculate Virgin.

(Designed from Murillo's)
In many a city
A block of snow white marble
First saw the host of day...

These lines will read with more interest
if we venture to reveal that S. M. S. is
Miss Mary Sullivan, the only surviving daughter of the Irish
poet, Denis Florence McCarthy.

ERUITE DE COXE.

A PRESBYTERIAN WRITER ADMITS THAT
THE "BISHOP" OF WESTERN YORK,
DR. COXE, IS BADLY FLOORED—BUT BELIEVES
THAT THE JESUITS ARE KNAVES
—WHO WILL PROVE THEM TO BE SO?

The following article on "Bishop" Coxe,
of Buffalo, appears in the last number of
the New York Evangelist:
"DIFFICULTY OF ATTACKING THE
JESUITS—During the present autumn,
the Jesuit theology, or rather casuistry,
has been the subject of a very lively
discussion between Bishop A. C. Coxe and the
Roman theologians of Buffalo, in which city
the Bishop dwells. This controversy, as
remarkable for the feebleness with which
the Protestant side of it was managed, as
for the unexpected vigor displayed by the
Romanists, contains a moral of much
importance as to warrant a somewhat
particular account of it.

"Some time in September, the Bishop,
in a published address to the clergy of the
diocese, took occasion to animadvert
severely upon the Jesuits in view of the
restoration of their order by the present
Pontiff, and of the proposed establishment
of a great Jesuit college in Washington.
This, the Bishop feared, would be a centre
of dangerous intrigue with our politics,
and he proposed to depict the danger to
our institutions in very alarming
colors. He pointed out the stupid indifference
of our American people to the ever
watchful, insidious and determined
advances of Romanism, bearing with
special severity upon the Jesuits and their
growing power, and not scrupling to call
them 'those burglars of the intellect.'
Immediately thereafter appeared in the
Buffalo Express a short, pointed reply to
the Bishop, vindicating the Jesuits as the
civilizers of the Indians, as more devoted
missionaries than others, as eminent the
world over for their profound and various
learning, and for their remarkable skill
and success in the work of education.

"This drew the fire of the Bishop again,
in a letter in which he charged upon the
Jesuits the old reproach of holding and
preaching by the maxim that 'the end
justifies the means.' This, he said, is one
of the 'privileges' included in the whole-
sale restorations of Leo XIII. Nobody
acquainted with the Secunda Monita, or with
Pascual's Provincial Letters, can have any
doubt as to their maxim, that 'the end
justifies the means,' nor of their consistency
in working under it."

"A rejoinder to this letter came
promptly, offering to pay the Bishop
\$10,000 if he would make good his charge.
Said the writer: 'If Bishop Coxe can show
from the authentic words of any one of
the thousands of authors of the Society of
Jesus, that the Jesuits teach the principle
that the end justifies the means, he shall
receive the reward of \$10,000, payable at
Canisius College of this city.'"

HERE NOW WAS THE PINCH.
Here was the point at which, if the
Bishop was really able to substantiate his
charge, he should come to the front with
chapter and verse and a pertinent quotation.
But just here he really allowed himself,
whether from fatuity or fatal weakness,
to be ingloriously routed and driven off
to the scratch with authorities, he loquaciously
waved the whole controversy, said it was
easy to gratify his opponents, that he
would not claim the reward, but told them
they were quite as likely to pay the
money to the Church Home on Rhode Is-
land street. He referred them to the
Encyclopaedia Britannica, Vol. XIII, p.
651, in which we are told that 'Pascual's
centuries have in the main been justified
by the subsequent teachings of the Society,'
and are given some quotations to
substantiate the charge from leading
Jesuit theologians.

THIS MANIFESTLY IS A CONCLUSION SO
LAME AND IMPOTENT,
that, as might have been expected, the
Jesuit doctors began swarming in triumph
about the vanquished Bishop. Out came
a bold and direct challenge to him from
Theodore Van Rossum, S. J., President of
Canisius College, and this was followed
up by an elaborate article from a plucky
young priest, who showed by abundant
citation that the Jesuit Fathers really do
teach, and appeared at last to make it

plain that no Jesuit authority sanctions
the principle that a good end ever justifies
bad means. He reproached Bishop Coxe
(said not without reason, one would say)
for failing to bring forth original author-
ities; said it was no argument at all to
quote the Encyclopaedia Britannica; as-
serted that Pascual, the pronounced
enemy of the Jesuits, had worked up into
his *Lettres Provinciales* the falsified text
sent him by the Jesuits; referred him to
a work entitled, 'Reponas unum titulu
de Extraditione Assensum,' in three large
volumes, in which are found in one col-
umn the Jesuit texts as falsified by the
enemies of the Society, and in the oppo-
site column the genuine text.

THE BISHOP HAS MADE NO SIGN SINCE
He came out lately in the New York
Independent in a long letter, attempting to
justify the words originally addressed to
his Diocesan Council on September 21st,
and replying to some strictures of Car-
dinal Gibbons. But here the issue raised
was a different one. The Bishop unfor-
tunately appears to have surrendered to the
Buffalo theologians without striking
another blow, the whole ground that he
had staked off in reference to Jesuit
casuistry.

"This is all the more to be regretted
because many people outside of the
Bishop's own Church, relying upon his
presumed scholarship and his resources as
a master of controversy, felt that the
whole case would be very safely trusted to
his management. But now that he has
been silenced, what must they think?"

"The writer of this article, sharing with
most Protestants the popular estimate of
the Society in question—an estimate which
is embodied in the words *Jesuita et Jesuitical*,
and reflected in the old saying,
'*Si cum Jesuita, non cum Jesuita*, borrowed
from a Romish neighbor a copy of the
Medulla Theologiae Moralis, issued at Ant-
werp in 1723, by A. R. P. Hermann,
Busebaum, a noted Jesuit authority, to
see if he could find in that celebrated treatise
any of the poison under notice.
After mousing up and down the Dutch
Latin of the dummy little book for some
time, he thought at last that he had run
down his game as he lighted upon a title
in the Index, '*An ad implicitam concep-
tionem requiratur intentio sui artificis*.'
Here, we thought, the matter will be
touched. What was our disgust on turn-
ing to the place, to find that by a mistake
of the binder—or was it by a Jesuit
trick—some dozen pages there were
wanting. [Booh! Get another copy.]

"A very obvious moral from this tale,
is that no man who is merely putting on
the armor, can boast as he who, having
won the day, is putting it off. The Bishop
was driven out precipitately; and now
some of his friends are complaining of the
obnoxious names with which the *Catho-
lic Union* of Buffalo is insolently pelting
the vanquished prelate. We can only say
this course may be very naughty, but it is
very natural.

"Meaning what is the truth about the
matter in controversy? It is a fact that
the Jesuit Fathers in their writings do
teach the obnoxious principle? If so,
will not some one give us the *opisthoma*
verba of Liguori, or F. Gury, or any other
Doctor S. J., with which we may fortify
ourselves. Or have we, after all, taken
up with a false report about the Jesuit
morality? Will not some of our great
scholars in Union Seminary or Auburn
Seminary, enlighten us here?

THE END AND THE MEANS—BISHOP BEALY
EXPLAINS A PHRASE IN BUSEBAUM'S
"MEDELLA THEOLOGIAE MORALIS"
To the Editor of the Portland Advertiser:
In asking Mr. Wm. Gould for proof of
an assertion which, as a Catholic, con-
sider false and injurious, I endeavored
to avoid the possibility of discussion or
religious controversy. I asked for a single
page or a line of an approved Jesuit
writer, who maintains the proposition that
"the end justifies the means," in the sense
attributed to it; that is, for a good end
might one commit a sinful action?"

To my query Mr. G. had answered by
giving me the fourteen names of authors he
most certainly had never read. And he
considers that maintaining his doctrine,
because, he says, they justify tyrannicide,
or the killing of tyrants. I don't know
whether they defend such a proposition.
It is strange for an American to maintain
that William Tell for killing Gessler, or
Brutus for killing Caesar, was an assassin
and not a hero.

But for fear they might not, and to
show in its true light the character of this
assertion, I shall invite your readers to
consider that all Catholic theologians,
Jesuits and all, maintain that a sin
is never, nor for any reason or purpose,
lawful. All concur with St. Augustine,
that if by one lie we could effect the sal-
vation of one soul, or even of all mankind,
that lie would still be unlawful. Even
Canon Littledale might wince at that doc-
trine.

Now there are certain actions intrin-
sically bad, such as blasphemy, idolatry;
others bad by reason of injustice to man,
such as adultery and desire of another's
wife or husband. To the Catholic no
court, no sentence of man, can make them
right but a crime. There are other actions
sinful in an individual as such, but
lawful in the community, or its representa-
tive. Thou shalt not kill. To kill a
man is a great crime in an individual, and
therefore it is a crime; but for a soldier
in a just war it is counted glorious.
And there are other actions either good
or bad according to our intention—such as
to saw an iron bar; to administer a spe-
cific, such as chloroform. Now in this
very book by Busebaum, Lib. IV.,
Chap. III., Art. 11, No. 3, the author is
discussing whether a prisoner in jail may
saw a bar, deceive the jailor, give him a
drug, etc. in order to escape, and he an-
swers that he may do these things, because

CAPTAIN GEORGE B. WILTBARK, 919
Spruce street, Philadelphia, Pa., if now
on land, will, if you write and enclose
a stamp for reply, tell you that "three
years ago when in Central America he was
prostrated with kidney and liver trouble
of very serious nature. He was delirious,
skin very dark, liver enlarged one-third,
stomach too sensitive for the simplest
food." Seven bottles of Warner's safe
cure completely cured him and saved his
life.

when his object is lawful, the means is
lawful: "Cum finis est licitus media sunt
licita."

Mr. Hamilton also, whose support Mr.
Gould in a second letter welcomes and
adopts, asks me to examine Busebaum,
Layman and Wok-man, to ascertain
whether a phrase which he produces is
not in their works.

Now this is asking too much. The
accuser must produce the proof. I asked
for a quotation from a Jesuit author. I
am offered a passage from the Cyclopaedia
Britannica, a publication bitter and un-
truthful in what regards the Catholic
Church. I had said that the testimony of
"no epistate enemy or outsider could
be deemed proof," and I am offered a
moral of Canon Littledale's distribe
against the Jesuits.

Why do not these gentlemen accept my
proposition? Father Beale's well-
thought copy of Busebaum is in the
library of the Historical Society of Port-
land. He is one of the authors quoted
by Canon Littledale. Begin by that
book.

Now, Mr. Editor, you may ask, is that
all it is, and so clearly expressed that
the author goes on to say that it would
not be lawful for another to break into
the jail, rescue a prisoner, and that the
prisoner may not kill or wound, nor do
violence to the jailor. I refer the ar-
dacious inquirer to the book itself. My
edition is a new one; that in the Historical
Library more than a hundred years old.
But they will be found concordant.
My copy is at the service of the
two gentlemen in question or any one
else. Am I not justified in calling the
passage quoted a total perversion of the
truth by Canon Littledale, since he com-
pletely ignores the context? At any rate,
I shall leave the question here. For as
no author has been quoted except by my-
self, you are not to expect another com-
munication on this matter from yours,
JAMES ATG BEALY,
Bishop of Portland.

CARDINAL MANNING AND THE
LITTLE SISTERS OF THE POOR.

London Universe, Nov. 27.
The magnificent church of the Oratorians
at Brompton was attended by a very
large congregation at the High Mass on
Sunday, when His Eminence the Cardinal
Archbishop presided. The Cardinal taking
for his text the words: "If the tree fall to
the south, or if it fall to the north, in what
place sever it falleth, there it shall be,"
went on to say: "To day the Church closes
its year, and next Sunday it begins
another. In the Gospel to-day the Church
warns us of the second coming of our Lord
Jesus Christ. What words, then, are more
reasonable than those with which I begin
for it is not only the sick and the dying,
not only the dying but the living, not only
others but ourselves, that the Church wants
to make ready for that day when the tree
shall fall. Then our state will be fixed
for ever, for the death of man is like the
fall of the tree; yesterday it was full of
life and vigor, to-day it lies without
motion, and the Maker thereof can
raise it up again. Let us call to mind a
few, simple thoughts. First our death one
knows not how soon it may be; how many
are gone since this day last year? how
many will be gone ere this day comes
again, and who shall they be? Perhaps
not the oldest among you; it may be the
youngest and the most vigorous. The day
of our death fixes our fate, runs up our
whole life; the warnings will then be com-
plete, and the sentence will be written.
We shall be weighed, and may be found
full weight in the balance of the sanctuary.
God grant it! We may be found
wanting, and the sentence can never be
altered, because then there can be only
eternal life or eternal death, and no third
or intermediate state; death or life it must
be; we must die either in union with God
or separated from Him. These who de-
part this life in union with God are of
two kinds, but they are all saints: those
who are saints and are crowned when
they pass into the presence of their Lord,
and those who have won their crown but
have to wait for it, no one knows how
long, in purgatory.

HEAVEN, PURGATORY, AND HELL ARE IN
US NOW.
The beginnings are here. They who live
in union with God, in the sanctifying
grace of the Holy Ghost, have the begin-
nings of eternal bliss in them, for already
eternal life is in their soul. They are
joined to the Lord, and when they die
their faith is unfolded into vision. They
have seen God here in the dimness of
faith, and they will see Him then in all
the glory of His countenance when the
hope that was in them has passed into
possession, and the fruition of the char-
ity that united them to God has passed
into the Beatific Vision of God. They
are unfolded as the roses in the field,
and in a moment those known to
God but unknown to us are spirits
unfolded into the joy and bliss of the
eternal kingdom. These who live in
separation from God have already eternal
death in them unless they repent. They
who are penitent, who live lives of con-
trition, of self accusation, they have in
them the beginning of purgatory. They
who live lives of penance, purifying their
souls, already is the work of eternity
begun in them. Is there one man
among you who can hope to pass out of
this life without some blemish or spot?
Every sin man does has three conse-
quences. It brings guilt upon him, it
impresses a stain on his soul, and
increases a debt with God. A perfect
absolution and the Precious Body and
Blood of Jesus Christ cleanseth away the

guilt, but the stain and the blemish will
remain. There is hope for the penitent
soul even on the death bed. One that
has lived in pride, in luxury, and in
sensuality, and stained himself again and
again by the excesses of this world, may
be forgiven on his death bed, but think
you that soul will pass immediately into
the whiteness of driven snow. God in
His mercy, then, has instituted the
Sacrament of Penance, of self-accusation,
and sorrow, and conformity to the will
of God. What preparation are we all
making for our last end?

EXAMINE YOUR LIFE, TELL YOURSELVES,
and on your knees tell God what you
are doing to prepare for the day on
which the tree shall fall. We may
prepare it in many ways, and one of
them is charity. No man can say he
cannot love. Many things are hard and
difficult, but love is easy. There is no
difficulty in loving God, for the charity
of God is poured forth into our hearts.
There is no difficulty in loving our neighbor,
for as a stream flows from its fountain
spring from the love of God. I am bid
to love my neighbor as myself, and my
neighbor is the poor and the great works
of love for our Divine Lord's sake. You
know their history, and I need not trace it
again. One thought occurs to me, and that
is, that they were founded in our life time.
I have seen those that founded the Little
Sisters in their own home. It was but
a few years ago that they were founded,
and now they have multiplied and spread
abroad. I was going to say into every
land. The number of their houses
has increased beyond the multiplica-
tion of any other that I know.

How is this to be explained?
Whenever there is a real want, an un-
filled God never fails to make the provision.
The poor shall never cease to be,
and therefore the Providence of God will
never cease; and they who offer them-
selves to be the ministers of His mercy
with eyes to seek out the poor, with hands
to serve them and with hearts to love
them, will be abundantly furnished with
all the means for their work. You
do not doubt that the Little Sisters of
Charity visited some of their houses.
If not I would like you to go; it is good
for you to see old age, sickness, and the
shadow of death hanging over some hum-
ble bed. It is a lesson, and will be a pre-
paration for yourselves. Those houses
are harbours of refuge for the most desti-
tute, the most isolated, and the most hel-
pless that can be found; they are hospitals,
too, for the aged and the infirm, and
for those not already the last fatal disease
rooted in them. They receive there all
that medical skill can give them, and the
most loving nursing they can desire.
They are homes in the truest sense for
the homeless; for those who have no
KINSMEN, NO CHILD, AND NO FRIENDS
left living on earth, old men and old
women, absolutely without a heart to love
them or to care for them in the world?
They have outlived all that once were
round them. There are those amongst
them who once in the past were like your-
selves, who lived in homes well furnished
with all that the world could give, not in
full of all this world could give, not in
riches that can be lost, and the vicissitudes
of fortune and may be brought to hunger and thirst.
In the homes of these Little Sisters of the
Poor there rise up again the loving daugh-
ters that once ministered to their wants
to console them, the children whose chief
thought all day long is to console and
minister to the happiness of those that
are sad and lonely, and drawing near to
their end. The Little Sisters who devote
themselves to this work for the love of
God live upon alms, gathering them up
and feeding the poor of Jesus Christ be-
fore themselves as the truest of children
and the most loving of daughters. I do
not know in the whole Catholic Church
more tender and perfect than the Little
Sisters of the Poor, and the work as carried
out in the homes of the Little Sisters of
the Poor, and it is not that of inexperience,
but that of generosity and charity with
which they are supported is worthy of all com-
mendation, and I believe brings down
showers of blessings on many a home.

I speak not only of Catholics, but of the popu-
lation of the whole world, and of this great
good which is done by the Little Sisters, who
invariably are in the unity of the one
fold, and for whom our prayers should
second night and morning. They show
generosity in every form; men skilled in
professions giving the skill of physicians,
surgeons, lawyers, and others without fee,
and only because the love of God has
attracted them to see that this work,
which is visible, is the work of God. I
have known chemists to give the most
precious medicines that the sisters
could not buy to serve some case.
The examples of charity outside the
Church bind us all with a double obliga-
tion to help the sisters, by any-
thing that we can do. You live in homes
with a fullness of all things necessary for
fall from your table, the broken food; it
is this on which the Little Sisters support
themselves and those in their charge. I
would ask you also to send them the
clothing and garments you have cast off,
and those things that are necessary in the
winter time for the sick and dying. I ask you
for the love of God, for your own souls,
for a remembrance of that day when we
shall not be asked whether we have had
visions or wrought miracles, but whether
we have fed the hungry, clothed the
naked, visited the sick, and performed
these simplest and homeliest duties of
every day life. This you will do the great
judgment when the Son of Man shall sit
upon the throne of His glory.

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Ever Discovered.

Why Is It so Effective in so Many Different Diseases?

WHY one remedy can affect so many cases is this: The diseases have a common cause,
and a remedy that can affect the cause, permanently cures all the diseases. Unlike
any other organ in the body, the Kidney when diseased, may itself be free from pain, and
the very fact that it is not painful leads many people to deny that it is diseased. But
Medical Authorities agree that it can be far gone with disease and yet give
forth no pain, because it has few if any nerves of sensation, and these are the only
means of conveying the sense of pain; thus unconsciously diseased it affects the
entire system. We do not open a watch to see if it is going or is in good order; we look
at the hands, or note the accuracy of its time. So we need not open the kidney to see if
it is diseased. We study the condition of the system. Now then KIDNEY DISEASE
produces Any of the following Common and Unsuspected

SYMPTOMS: Back ache; Unusual desire to urinate at night;
Fluttering and pain in the heart; Tired Feelings; Unusual
amount of Greasy Froth in water; Irritated, hot and dry skin; Pale appetite;
Scalding sensation in the water; Irritated, hot and dry skin; Pale appetite;
Neuralgia; Abundance of pale, or scanty flow of dark-colored water; Sour
Stomach; Head thorn with dyspepsia; Intense pain, upon sudden excitement, in the small
of the Back; Deposit of mucous some time after urination; Loss of Memory;
Rheumatism, chills and fever and Pneumonia; Dropsical Swellings; Red or white break-
ing dust albumen and tube casts in the water; Constipation, alternating with
Looseness; Sho't breath, Pleurisy and Bronchial affections; Yellowish pale skin, etc.

These are only the chief disorders or symptoms caused by a diseased condition of
the kidneys. Now then, isn't it clear to you that the kidneys being the cause of all these
derangements, if they are restored to health by the great specific, "Warner's SAFE
Cure," the majority of the ailments will disappear? There is NO MYSTERY
ABOUT IT. It does cure many bad states of the system precisely as we have indicated.
Now when the kidneys are diseased, the albumen, the life property of the blood, escapes
through their walls and passes away in the water, while the urea, the kidney poison, re-
mains, and it is this kidney poison in the blood, that, circulating throughout the
entire body, affects every organ, and produces all the above symptoms. The kidney
poison also, has a tendency to lodge in the bladder, and produce GRAVEL. "WARNER'S SAFE CURE" IS THE
MOST EFFECTIVE MEDICINE EVER DISCOVERED for the human
race. It is the common remedy which, overcoming the common cause, removes the
greatest possible number of evil effects from the system. Let us note
a few of the diseases and how they are affected by kidney poison, and cured by

"WARNER'S SAFE CURE."

CONSUMPTION: In a great many cases Consumption is only the effect
of a diseased condition of the system and not an original
disease; if the kidneys are inactive and there is any natural weakness in the lungs, the
kidney poison attacks their substance and eventually they waste
away and are destroyed. Dip your finger in acid and it is burned. Wash the finger every
day in acid and it soon becomes a festering sore and is eventually destroyed. The kidney
poison acid in the blood has the same destructive effect on the lungs; for
this reason a person whose kidneys are all gone will have grave attacks of Pneumonia
in the Spring of the year, Lung fevers, Coughs, Colic, Bronchitis, Pleurisy, etc., at all
reasons of the year. Rectify the action of the kidneys by "Warner's SAFE
Cure," as many hundreds of thousands have done, and you will be surprised at
the improvement in the condition of the lungs.

IMPAIRED EYE-SIGHT: Kidney acid with some persons has an
effect on the eye-sight, especially a liability for the optic
nerve, and though we have never used it as a cure for disordered eye-sight, a person
may have written us expressing surprise that after a thorough course of treatment with
"Warner's SAFE Cure," their eye-sight has been so rapidly improved.
In fact, one of the best oculists in the country says that if the eye-sight of a patient
comes to him with bad eyes, upon examination he discovers are victims of kidney dis-
order. We have no doubt that the reason why so many people complain of failing eye-
sight early in life, is that, all unconscious to themselves, their kidneys have been out
of order for years, and the kidney poison has been gradually ruining the system.

OPIMUM HABITS: It is a well known fact, recently shown anew, that
opium habits capture their victims by their paralyzing effect upon the kidneys and liver.
In these organs the appetite is developed and sustained, and the best authori-
ties state that the habits cannot be gotten rid of until the kidneys and
liver are restored to perfect health. For this purpose, leading medical authori-
ties, after a thorough examination of all cases, have concluded that the only specific
for these organs, have awarded the prize to "Warner's SAFE Cure."
Every reputable physician will tell you that rheumatism

RHEUMATISM: is caused by an acid condition of the system. With some
it is uric acid, or kidney poison; in others it is lithic acid, or liver poison. This acid
condition is caused by inactivity of the kidneys and liver, false action of
the stomach and food assimilating organs. It is all old people know that
young people because the acid has been collected in the system for years and finally the
system becomes entirely acidified. The acid, produce all the various forms of rheu-
matism. "Warner's SAFE Cure" acting upon the kidney and liver, neutralizing
the acid and correcting their false action, cures many cases of rheumatism.
"Warner's SAFE Rheumatic Cure," alternating with the use of
"Warner's SAFE Cure" completes the work.

BLADDER DISORDERS: It is said that most of the bladder
diseases originate with false action of the kidneys, and urinary tract.
Uric acid constantly coursing through these organs inflames and eventually destroys the inner
membrane, producing the intense suffering. Sometimes this kidney acid solidifies in
the kidneys in the form of gravel, which in its descent to the bladder, produces calculus or stone.
In other cases, sometimes in the bladder, it produces a condition known as "Bladder
"Warner's SAFE Cure" has restored thousands of cases of inflammation
and catarrh of the bladder and has effectively corrected the tendency to the formation of
gravel and stone. It challenges comparison with all other remedies in this work.
Buy to-day.

"WARNER'S SAFE CURE."

CONGESTION: Congestion is a collecting together of blood in any one
blood vessel do not allow the blood to circulate and stagnates. If this condition exists
very long the collecting blood clots and eventually destroys the organ. Many
persons are unconscious victims of this very common condition. The heart, deter-
mined as it is to force blood into every part of the system, has to work harder to get it
through the clogged organ, and eventually the Heart breaks down and patient
dies. Sometimes the blood in the head, producing headache, indicate that the
Congestion has become chronic and is doing damage to the entire system. Con-
gestion of the kidneys is one of the commonest of complaints and is the beginning
of much chronic misery. "Warner's SAFE Cure" will remove it.

Female Complaints: When we have said about Congestion
the above complaints. They are as common as can be, and as every doctor can tell you, most
of them begin in the congestive condition of the system, which, not being
regularly corrected, grows into disease and produces those countless sufferings which can
be alluded to but not described in a public print. Thousands have been permanently
cured.

BLOOD DISORDERS: It is not strange that so many, many people
write us that since they have given them-
selves through treatment with "Warner's SAFE Cure" their skin and
tired blood, their heavy, bloated, irritable skin have disappeared under its potent influence.
The kidney poison in the blood that keeps it. It is not readily purified in
the lungs, and the result is the impurities come out of the surface of the body, and if there
is any local disease all the blood in the body seems to be
affected. Some persons, in the statement that "Warner's SAFE
Cure" is "the greatest blood purifier known." The treatment not only purifies
the blood, but it also purifies the system. Many people complain more or less
of Stomach Disorders; throughout the year with stomach dis-
orders: Dyspepsia, Indigestion, Waterbrash, heart and liver troubles, stomach
frequent aches, want of appetite, lack of energy. Now, these are exactly the
symptoms which indicate that the stomach which the blood is filled with kidney
poison. People do themelves with all kinds of stomach remedies, but get no better.
They never will get better until they give their attention to a thorough purifying of kidney
and liver action by the means of the only specific, "Warner's SAFE Cure."

CONSTIPATION PILES: These distressing ailments, more com-
mon than any other, but not generally recognized as such, are the
kidney and liver. The natural cathartic is bile, which is taken from the blood by the
liver. If the liver fails the bile is not to be formed and the person gets into a constipated
state. This, eventually followed by piles, is almost always an indication of con-
gested liver, and a breaking down of the system. Remove the congestion, revive the
liver and restore the kidneys by the use of "Warner's SAFE Cure," and these
constitutions and ailments disappear.

HEADACHES: Ache. They try every remedy in vain, for they have not
struck the cause. With some temperaments, kidney acid in the blood, in spite of all that
can be done, will irritate the brain and inflame the brain and produce intense suffering.
Those obstinate head aches which do not yield readily to local treatment may be regarded
as a sign of kidney disease.

THESE ARE SCIENTIFIC FACTS, and therefore we
will plainly be seen that the statement we make, that "Warner's SAFE
Cure" is the "most effective remedy ever discovered for the greatest number of human
diseases," is justified. It is not a remedy without reputation. It is a law for the past year
has been greater than ever, and the ordering, however less than ever, showing
incorruptly that the merit of the medicine lies given its permanent place as a law.

People have a dreadful fear of Bright's disease, but we can tell them from our experience
that it is the ordinary kidney disease that produces no pain that
is today the greatest enemy of the human race; great and all powerful, because
in its case out of ten, its presence is not suspected by either the physician or the victim.
The patient man who finds himself after year, troubled with little odd aches and ail-
ments that perplex him, ought not to hesitate a moment as to the real cause of his disease.
If he will give himself the rough constitutional treatment with "Warner's SAFE
Cure" and "Warner's SAFE Pills," he will get a new lease of life and
justify in his own experience, as hundreds of thousands have done, that 93 per cent of
human diseases are really attributed to a diseased condition of the kidneys, and that they
will disappear when those organs are restored to health.

"WARNER'S SAFE CURE."

ASK YOUR FRIENDS AND NEIGHBORS WHAT THEY THINK OF
"WARNER'S SAFE CURE."