#### 1559.

### Good-by.

(Baltimore Sun.)

Oh, little green grasses and little green tree,
We'll soon be bidding good-by unto thee;
The year's in the shadow, the sun's on the wane,
And little cool messages come with the rain;
Hands full of peaches and cheeks full of gloom,
Good-by to the beauty, good-by to the bloom!
The second-brood nests are a-swing in the briar,
And home-again robin sings sweetheart's desire;
Apples are falling and berries are gone.
And grave Lady August is sad in the dawn,
With mists all around her and dew on her head,
And the brown in the grass where her weary
thread!
Good-by little beetles; good-by little bird;
Good-by, little blossoms; oh, sorrowful word—
But love never sings it, and there on the hill
The glow of her summer will startle us still
When autumn comes up through the valleys of a
To tint the brown ghosts of the blossoms of May!

#### CARDINAL GIBBONS FORTY YEARS AGO.

STIRRING CHAPTER IN THE LIFE-HISTORY OF BELOVED PRINCE OF THE CHURCH. In Putnam's Monthly and The Reader

for August there is an article which will carry an appeal to the affections of every one of the fifteen millions of Catholics of the United States. It is of Catonies of the Cheed States. It is entitled "Cardinal Gibbons Forty Years Ago," and is a sympathetic and graphic description of the conditions under which the venerable American Prince of the Church lived and labored on the of the Church Red and Tabore of the Inisions of North Carolina. The author of the article, Day Allen Wiley, a well-known Baltimore journalist, has illustrated his text from photographs taken by himself, including one of the pictureesque brick Church of St. Thomas, at Wilmington, and the "ugly, dilapidated amex" which Bishop Gibbons called "home." The historic church is about to be abandoned, and the suggestion with which Mr. Wiley both opens and closes his article—that the Catholies of America unite to secure it and dedicate forever as a monument to Cardinal approval. The article is, in part, as follows: will meet with widespread

Standing on the shore of the Potomac is a stately mansion that half a century ago was preserved by the American people as a memorial to the one they call the Father of his Country. The Cape Fear River flows to the sea, through North Carolina, past another building that might also be preserved as a memor ial to a noted American, for it is indeed a reminder of the merits of a man who has been honored as the Cardinal Archishop of the United States.
In the city of Wilmington—that quaint

"Salem of the South," peopled far be-fore Revolutionary times—were spent years that were destined to be momentyears that were destined to be momenta-ous in the career of James Cardinal Gibbons. The period when he called it home formed a chapter in his life-history fraught with events which fall within the experience of few. Even a short time makes great changes in our country. He gave up his home in Wilmington not forty years ago, yet his words and deeds while Bishop of North Carolina are known to few outside of the little old city and those who lived in this part of the South during the stirring times immediately after the Civil Wa are mostly remembered by their head-stones. About these years of his life his lips have thus far been sealed. Why? Because the innate modesty of the man prevents him from telling a tale he might tell that would perhaps show the manliness, courage and patriotism of this prelate far more clearly than any acts of his public career.

We have to go back a little way to the days just after the war. Carolina had its share of the poverty and suffering. Throughout the State, which stretches from the Atlantic the from the Atlantic to the western moun tains, five hundred miles away, were only a million people—Methodists, Baptists, Episcopalians, Presbyterians and members of sundry other Protestant denominations; but the Catholic Church was represented by a mere handful of human ity, so few that a Catholic was looked upon as a curiosity; more than this, as one uncanny, to be suspected, shunned. The rites of the Church were regarded as a sort of sorcery. In Wilmington, where the only church of this belief existed between Charleston and far-away Petersburg, in Virginia, the feeling to-wards those who worshipped in it was anything but kindly. Little girls whose parents attended it had their aprons torn off in the street and suffered othe abuses. Catholic children were forced to leave the one school in the place because the Protestant fathers and mothers threatened to close its doors if they were not excluded. Perhaps it was well that old St. Thomas', where were intoned the Mass and Vespers, was built of brick, with stout plank doors otherwise it might not now be standing memorial of those one gathered within it.

As the curtain of history is rolled back, the man whose tragic death in part led to the coming of Bishop Gibbons to Carolina should not be forgotten name of Father Murphy is neve mentioned here without remembrance of the dreaded plague which for months held the town in its grasp. Among the few who did not flee, but remained to last rites to the dving of all beliefs was the brave Irish priest, who at last was stricken down among the victims of yellow fever. With the death of Father Murphy the Catholics of Wilmington were left without a counsellor to guide The Church was indeed demoral-and on Archbishop Spalding devolved the task of restoring order out of energy, but of executive ability and tact. He must be versatile to meet the emergencies. There were many willing priests, but the question was one of fitness. Finally the Archbishop decided upon a young man who miles from any human habitation is not had been his secretary and his chancellor, one with whom he had been so closely associated that he knew every while longer. And when some of the

trait of his character.

But more than priestly power was needed, and by the authority of the Pope, Father Gibbons became Bishop Gibbons. This was a part of his mission to build up the Church not only in town, but in country; to make peace if possible between Catholic and Protestant; to restore to those of his belief their rights as citizens, of which they had been in part denrived. \* \* \*

had been in part deprived. \* \* \*
Such was the field to which the young priest was assigned after he had been vested with the episcopal robes. Those who gathered in old St. Thomas' at the first service he conducted saw a youth with figure spare to frailness, but there was in his facethe evidence of character and determination. He knew he was in charge of a people who for the time were outside of the town society as much as charge of a people who for the time were outside of the town society as much as if they were outcasts. Most of them were in poverty. Some had lost their all in the war. None could be called wealthy. To them the future was one of hopelessness, for such was the crisis in the affairs of the church that the question had arisen if it should not be disbanded and the cities of North Carolina left without a congregation of the Catholic faith.

Then began the greatest struggle yet to be recorded in the life of James Gibbons—a fight to save his church. First, he must have a priest to assist him and to serve the people when he was journeying over field and through valley to reach the few scattered folk in the country. Fortunate was it that a man after his own heart became associated with him-a man willing to make sacrifices and endure hardship and dis-comfort in his zeal for his life work. Mark Gross was also young in years when, with his friend and Bishop, he entered upon his duties in Carolina as rector of St. Thomas', to remain there until 1890, continuing the work laid out by his superior. Father Gross entered into his labors with such heartiness that he soon won the esteem of the people, holding a place in their affection second only to that of the Bishop. The two lived together like brothers. Their nome is still standing—a little brick in part from their scanty income. They could not afford a better place. The money must go to the maintenance of money must go to the maintenance of the church, as the Bishop expressed it. And this hovel was erected behind the church itself. The rear wall of the church formed the back of the house, the building being lighted on only three sides.

Here these men lived, year after year, Bishop and priest eating on a table of rough boards, and sometime preparing their own food if they had no funds to get assistance. They slept on cots that stood on floors bare of rug or carpet. The home of many a laborer in the town was much more pretentious and comfortable. But the shelter cost so little to build and maintain that its huilden could devete a vert of this builders could devote a part of their allowance from the Church authorities to aiding the poorer members of their flock. How many families were thus relieved from time to time by their charity is known only to themselves. Of Father Gross the story is told that pair of trousers, he was sure to give them to some needy parishioner. On one occasion he came into the store of a friend with a laced shoe on one foot and a buttoned gaiter on the other. Asked why they were not alike, he replied that he had intended to give a pair to a poor man, but had made a mistake and given one of each kind. \* \* \*

given one of each kind.

Within a year after the two men
began their labors the clouds had
broken. The broadmindedness, and
especially the Americanism, of the especially the Americanism, of the Bishop gradually changed the feeling towards him and his followers. From being distrusted at first, he became esteemed. Through his influence the spirit of the town towards the Catholics was transformed from hostility to goodwill. The example set by their head was emulated by his parishioners, until finally the gap between Catholic and Protestant was closed apparently for

Only a very few remain of the group of the faithful who, Sunday after Sun-day, knelt before the altar at St. Thomas' in the 60's. Clearly do they recall the life of the present Cardinal and the tales they tell depict not only his work among them, but his journey ings here and there in Carolina, whe for the time he laid aside his officia duties to assume the role of a Christian messenger to the country folk. As conditions at St. Thomas improved, he felt he could give more time to the greater field, and, leaving Father Gross in charge, he would be absent for a fort

of his journeying was done on horse back, or muleback, or by wagon.
"It was indeed a dilapidated affair, says Mrs. O'Connor, one of his early friends. "It was of the kind known as a 'democrat,' and drawn by two horses The Bishop sometimes had a young priest with him, who drove, or a colored man, who assisted. The space they did not occupy was filled with packages of clothing and such things as sugar and flour and medicines. Most of it was for the poorer families with whom they might stop; but they also carried their clerical robes for ceremonies, and food for themselves, for many a time did that old wagon stop in the forest where often ask the Bishop to give up the old wagon and get another, for it finally be-came so rickety that I thought it dangerous. To break down habitation is no

church members offered to buy him an- find her holding awful views," her other, he answered. Friends, you can give me the money, if you will, for the church needs it, but not for any vehicle

Long ago, probably, the old "demo-crat" was turned into kindling wood or stored away to be forgotten; but it had rolled over thousands of miles of Caro-

to incur hardship and to risk danger as well. But the man who later wrote "The Ambassador of Christ" could well describe him, for in truth he himself was such, never hesitating to seek out the peopls of the Church, no matter what dangers and hardships might have to be overcome. \* Time spares nothing. For three-fourths of a century has St. Thomas' been the centre of the Roman Catholic

worship in Wilmington, but its days are numbered. The present priest has sold the church, and a newer and larger one is to take its place on a site secured elsewhere. If it is not torn down, it will be converted into a factory or warehouse, and what should remain a cherished historical structure will be debased from a temple of religion into a nameless pile of brick and mortar. Here, indeed, is an opportunity for the Catholics of America to perpetuate the memory of their dead, by uniting to secure it and dedicate it forever as a monument to him. The day might well come when Protestant and Catholic alike would unite in paying homage here not only to a distinguished priest and prelate, but to a statesman and true

# THREE STRIKING CASES.

CATHOLIC PUPILS OF SECULAR EDUCA-TIONAL INSTITUTIONS COME HOME MINUS THEIR FAITH.

Usually at this time of year the better class of our Catholic journals begin an earnest advocacy for the cause of Catholic education in effort to convince Catholic parents that it is their solemn duty to send their children to schools of their faith.

may believe a little more firmly than who have never had children to seen much and heard more of the disastrous effect of sending to institutions where no faith was inculcated or bleak unfaith insidiously taught.

Some years ago we knew a young man whose wealthy parents conceived it their duty to send him to one of the "great secular universities." A mere Catholic school would not do; he must be fitted school would not do; he must be inteed for the high station he was born to oc-cupy. He went. He excelled in his studies. He graduated with honors. He came home. They thought he would still be a Catholic—that his faith would be unhurt by the school and the associates he found there.

What was the case really? In a few

brief weeks they were amazed to find him sneering at the simple faith they professed. Children might believe as they did, he could not—so he told them professed. Children might believe as they did, he could not—so he told them. Then they prayed and prayed, but the harm was done. A couple of years later he became a Unitarian. Several years afterward he dropped that. Now he is an out-and-out freethinker, his mind gradually tending toward the principles

of anarchy. This is case number one. Case number two is more common. Frederick Augustus O Mahoney also attended a great secular school and came out with degrees enough to balance his name through life. Now he is a prolessor in a State institution and a Catholic-in name. Unhappily his Catholic ity is of the queer kind. He doesn't think any of the priests of to-day are doing their duty. He is sure the nuns doing their duty. He is sure the nuns are not. If the Bishops would only con-sult him he would save them numerous blunders. He is inclined to believe the French Government is right in driving out the priests and nuns, sundering the Concordat and confiscating the churches Leo XIII., he asserts, was wrong in condemning socialism, communism and anarchy: Pius X. wrong in condemning anareny: Fits A. Who are the host of modern errors. Why the Holy Father does not create a dozen Cardinals for the United States puzzles him, and why his parish priest consult him before he preaches is to him charge, he would be absent for a fore-night or more at a time. Where pos-sible, he traveled by railway, but so many households of the Church were off the few miles of iron highway that much and some of us have wondered if he is not harming the Church more than he i

helping her.

Case number three is a young woman

the nearby University. —a graduate of the nearby University. Hoping to fit the young lady for a great career, her parents stinted themselves in order to have her crowned with graduation. For years they had heard that the school was a hotbed of unfaith, bu they risked it. When she emerged sh had more clothes than Kitty Casev and as much effrontery as a vaudeville ac-tress, in stars and spangles. She ought to have been a Catholic like her father and mother. What was she? In reality a Nothinarian of the first de gree. She held religion to be a super-stition, and was quite sure the Catholic Church was wrong in all its teachings. She didn't see why it teachings. She didn't see why it should oppose divorces; hinted that in opposing race suicide it meddled with a question outside its sphere, and over and over expressed a belief in trial marriages. "I'd rather see her dead than

mother said to us a few weeks ago: and there was a sob in her voice as she so declared. Too late! Long ago she made a mistake in sending her to that school. Now the ruinjis done, and the remainder of her life must be spent

in regret and prayer.

These are not imaginary cases. Withrolfed over thousands of miles of Carolina on its mission of mercy. It went into places where its owner risked life and health in succoring families ill of contagious diseases. It entered settlements where every stranger was looked upon as an enemy by the clannise mountaineers. It traveled in the "Feud Belt," where men with loaded guns were accustomed to take by stealth the lives of their enemies. To venture into the rural districts of Carolina was to incur hardship and to risk danger as in goolid instruction and its influence ing solid instruction and its influence makes for the highest morality and reverence. Young men who come out from its halls do not join the army of the weak and depraved. They are strong, capable, progressive — youths not ashamed of their race or faith. The heads of its young women graduates are not filled with infidel notions and moon-struck madness. The Catholic school is helpful and safe. Send your child to it. Do not run the risk of having to spend the rest of your life in regret, like those we have mentioned. The time to decide is now.

## THE POPE AND FATHER DOYLE.

IN AUDIENCE HIS HOLINESS SPEAKS OF THE MISSIONS TO NON-CATHOLICS IN

The work of the missions for nor Catholics as it centres about the Apos-tolic Mission House in Washington received a special blessing and commendation from the Holy Father when he recently accorded Father Doyle a pri

"I impart my blessing to the Apostolic Mission House," said the Holy Father, "to all the missionaries who have gone out of it and to all who have co-operated by their generosity in the carrying on of the work of missions to non-Catholics. May God foster in a special way this apostolic not be long before every diocese will have its band of missionaries and the ca to the true faith become an accom-

The words that he spoke seemed to be uttered with a special unction, as though they came from the bottom of his heart. He expects great things from America in the next decade of years. From the watch tower of Israel he has often looked out over the earth and he has often seen in the lands across the sea in the Western world the greatest hope of the Church. It warms his heart to realize the strong faith and the great devotion of American Catholies, and it gives him unwonted pleasure taken for the spread of the Church in the United States, anticipating vears to come. These thoughts undoubtedly added earnestness to his words as he placed his hands on the head of Father Doyle, kneeling before him.

story of the inception, progress and completion of the Mission House, and told of the work of training nearly one hundred priests who have followed the lectures during the past few years, as well as the wonderful work these missionaries are now doing in all parts of the United States. He spoke of his hopes, and of what may be done if the Catholics of the United States con tinue to support the work in the future as they have done in the past. As the Holy Father listened, his eyes glowed with enthusiasm, and his frequently uttered, "si, si, bene, bene," showing

and what warm sympathy they elicited from his fatherly heart.

There is one thing about Pius X. that distinguishes him, and that is he is a good listener. There he sits on the edge of his chair, white from head to foot, with his hands resting comfortably on the table before him, and he takes in all that is said to him with remarkable attention. His face is not vivacious, nor are his eyes brilliant, but there sense of repose and resignation about withal, a kindly face, illum inated now and then with a placid smile His features are strong and forceful. As one looks into them one sees where the masterly power comes from that can do the great things he has done in the last few years, particularly the latest of his acts, the reorganization of the Roman As the conversation went on and he

was told what distinguished this non other missionary movements, particularly its organization under the Bishops training the diocesan priests be missionaries, he said: "Q right, for the Holy Ghost has appointed the Bishops to rule the Church, and it is very proper that they should supervise the efforts for extending the borders of the Church. He approved most cordially the methods work as they were explained to him, especially that policy that forbids all contentious controversy, and endeavors to attract the non-Catholics by a plain and attractive exposition of Catholic ment, and his eyebrows were raised in astonishment that any other way should ever have been followed. It all seemed to him the most natural way in the world. It is just the way that a kindly old man like himself would gather crowds about him and persuade them of the truth of what he believes.

When he was told of the results of the

and how Bishops, priests and laity, per-suaded of the great opportunity before the Church, were stirring to do the best to make the most of it, tears of gratitude to make the most of it, tears of gratitude to God filled his eyes, and an exclama-tion of joy burst from his lips. He then, stretching forth both his hands, bade Father Doyle go on with

the good work, and he invoked a special blessing on all the priests and laity who did what they could to foster and advance the movement that held forth such hope for the holy faith in

It is undoubtedly among the great consolations of his pontificate that the Church shows such signs of progress in the United States. The dark clouds of oppression are over the Church in many other countries, but the sa.

America is serene and inviting.

Vather rose to termin

ate the audience, Father Dove pre-sented him with one of the larger gold coins on which the legend "In God We Trust!" has been restored by act of Congress, with the co-operation of the President, and the story of the incident was related. He looked upon the re-storation as an act of faith in God by the American people. It was to him most undoubted evidence that the religous sense was strong in America, and his comment was that he hoped that very soon that act of faith would become explicit in regard to all the doctrines of the Church; and as a token of this act of faith he would treasure the coin, and would see to it that some day, when these hopes were realized, the coin would be found in the Vatican collection.

Half an hour with the Holy Father furnishes the most inspiring experience. Selected for his high position by circum stances over which he had no control, and against which he naturally rebelled, he is all the more truly God's chosen means of speaking to men. There is more than human guidance in his counsels, and more than natural wisdom in his words. One comes from the Holy Father's presence with the deep convic-tion that he is in intimate touch with divine things. — Phil Standard and Times. - Philadelphia Catholic

# VALUE OF MEMBERSHIP IN THE

There is a great deal of misunderstanding anent the laws and discipline regarding marriage in the Catholic Church. It is not our intention to write several columns about the matter The more there is written, the less there is understood. Suffice it to say, then, that marriage should take place before the parish priest and witnesses, or before another p witnesses, or before another priest deputed by the parish priest. Other wise, marriage is not only illicit, but invalid. In other words the contract is not only unlawful, but not a real marriage at all. Dispensations may still be applied for and obtained. When granted by the proper authority, the dispensation will be valid, and also the marriage contracted under it. But since Easter of this year, it is im-possible for any of our Catholic people to be married outside the church, and to have their union honored by the name of marriage. - Intermountain Catholic.

# FOR REUNION WITH ROME.

LORD HALIFAX FAVORED IT IN 1895 WORK GOING ON SINCE.

Milwaukee, Aug. 21.—That a general movement has existed in the Episcopal Church for a reunion with the Church of Rome was shown to-day when Father Fairbanks of St. Patrick's Church, of the consultors of Archbishop Mes-smer, made public, with the consent of Lord Halifax, President of the English ion, a letter from Lord F favoring such a reunion. The letter was written in 1895, and the work for reunion has been going forward since then. The letter to Lord Fairfax fol-

'Though the difficulties in the way of reunion are enormous, from a human point of view almost insurmountable what God wills must be possible, and in He calls us to work for it our duty is plain. If more approached the ques-tion in the spirit of your letter peace would be nearer than, unfortunately, it seems to be at present. Of courthere can be no real difficulty as to t questions of discipline, the point is can such explanations be given on disputed matters of doctrine as may make reunion possible without either side being asked to assent to a contradiction of what had been authoritatively taught It seems to me that such explanation are possible, and that many of our dif ferences are but really due to our mis

understandings.

"The authority by divine right of the Holy See, we ought, as it seems to me to acknowledge—indeed, I do not know that the Anglican Communion has ever denied it. Its jurisdiction in the sense which is often attached to the word of course we do deny, but on the othe hand there is a sense in which I su it might be accepted, even by the elastic of the Anglican clergy, and the question would be, Is there a point discoverable which would satisfy what the Roman Church claims as divine right, and by our Lord's commission for the Holy See, and yet not contravene principles common both to the East and England?

"I wish some informal conference could be got up between representa-tives of both sides."

Father Fairbanks then quotes from a letter of the late Bishop Nicholson of the Episcopal diocese of Milwaukee, who said, after reading the Halifax let-

ter:
"With his (Halifax's) devout ennon-Catholic mission movement, how deavors and with his zeal I have the widespread it had become, how every deepest sympathy. There is no doubt

this sad spectacle of a rent and divided Christendom. For reunion I have worked and hoped and prayed in all the twenty years of my ministry."—New York Times, Aug. 22.

#### CATHOLIC NOTES.

The daughter of M. Fallieres, the President of France, will be married on Monday in the Church of the Madeleine n Paris to her father's secretary. Another daughter is a nun.

The reception into the Church of another Episcopalian minister is to be chronicled, in the recent conversion of Rev. P. W. Hemans, late curate in charge of St. Nicholas, Blackwell, Eng.

King Edward VII. has signified a willingness to receive the distinguished prelates attending the Eucharistic congress during their stay in London. and it is believed that the effect of the meeting will be far reaching toward the conversion of the land of the ancient

Archbishop Glennon, of St. Louis, addressing more than 400 of his priests at the close of their retreat at Kenrick Seminary, enjoined them not to permit in future the serving of wine or beer at church picnics, fairs or entertainments of any kind, or at the banquets of church

English Catholics are interested in engagement of Mr. John Churchill, Mr. WinstonChurchill's brother, to a younger daughter of the Earl of Abingdon. This will bring the house of Churchill into close connection with the inner circle of the Catholic aristocracy, to which this branch of the Berties belong.

Eighty per cent of the men serving in the New York Fire Department are Catholics. Rev. Father Smith, the Catholic chaplain of the department, sits in the trial room when offending employes are brought up for discipline. The commissioner often turns a case over for decision by the chaplain.

The Pope who looked in excellent health at the dawn of the sixth year of nis reign recieved an immense number of telegrams of congratulation from all parts of the world last Sunday, from heads of state, cardinals, and bishops. During the last week he again received in private audience Cardinal Gibbons and Archbishop Farley. The music of the bells will be heard

no more in France. In Lyons the clergy in charge of eleven parishes have recently been fined five francs each for ringing the church bells, thereby dis-turbing the slumber of citizens. Under the new law against religion in that country it is forbidden to ring the bells before 6 o'clock in the morning or late at night. Quite recently, while Cardinal Rich-

elmy, Archbishop of Turin, was celebrat-ing Mass, an individual threw a box containing powder and cartridges into the midst of the congregation. A panic followed, but, happily, no one was wounded. The Cardinal, against whom this outrage was undoubtedly aimed, received a note of sympathy from the Holy Father.

Cardinal Gibbons had his farewell audience with the Pope last Saturday in the latter's private library. The Cardi-nal thanked the pontiff for having granted him all that he had asked for, both from the propaganda and the Vatican, and the Pope replied that where the interest of the Church in America was oncerned nothing ever would be denied.

The Pope is stated to have announced hat he intends to raise the Archbishop of Westminster, Most Rev. Dr. Bourne to the Cardinalate, and the elevation is expected to take place at the September Consistory. Dr. Bourne is a young man seven years of age, and this mark of favor will give general satisfaction in circles even outside those purely Catho-

The St. Vincent de Paul Society of New York has inaugurated another praiseworthy work in the foundation of a club for Catholic boys. The organization having the work in charge will be known as the Ozanam Association, and will establish throughout the city a number of clubs, where the working boys of the neighborhood may assemble and where they will be entertained and intructed and saved from the evil influnces of the streets and the pool rooms. Seldom since the days of the pseudo

nore impressive pilgrimage to the shrine of St. Thomas a Becket at Canterbury Ransom, which took place two weeks ago. Although during the past fifty years parties of Catholics from various parts of England have visited the scene f the martyrdom of the saint, nothing like an organized pilgrimage was made until the early nineties, and it was in 1899 that the Guild revived the ancient custom, and for the first time for three and a half centuries publicly carried a banner of Our Lady through the streets of the ancient city.

A horrible story is told of the way a number of Jews desecrated the desolate Heart in Paris. The affair was organized by an individual said to be the secretary of the Russian embassy, and besides the two hundred wealthy Hebrews of both sexes, there were present some alleged Russian grand dukes. The dances and indecencies that took place simply cannot be described. The exhibition of the Goddess of Reason ir the old French revolution was very mild when compared with the unnameable things that were said to have been enacted in the Parody of the Mass, the distribution of Communion, and the like. Revolting indecency was combined with shocking sacrilege.

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