

THE PAPACY

"I know of no institution more deserving of study than the Catholic Church," said Macaulay. With the trained eye of the annalist, he glanced over the world and saw the grandest and noblest figures of nations rising in majestic potentiality above the puny figures of lesser men. But as the eternal hills tower far above all other landmarks of nature, piercing the very heavens in their exalted dignity and strength, so the historian glimpsed one figure standing out above all the rest, an imposing silhouette against the troubled horizon of the world. A figure clothed not in the might of armour nor with a sword in his hand, nor yet with the sceptre of an earthly king, but rather, with frail hand uplifted in blessing, a blessing, beyond all price.

This powerful figure, clothed in garments of white wool, symbolic of the gentleness of all creatures, the lamb, "clothed in white Samite, wonderful," as the poet has said, Macaulay saw on the throne of Peter, the Sovereign Pontiff of the Catholic Church, the noblest and most potential fact in history after Jesus Christ.

No unbiased mind will gainsay that the Papacy is the grandest fact of history, that it has exercised an influence and a patronage over the arts, science, industry and above all, over the hearts of men which no other has ever held. Leaders have risen and declined from power; thrones and empires have perished and royal garments have fluttered in the dust; kings have been supplanted by their subjects, and still over the known earth from its uttermost boundaries, long trains of pilgrims wend their ways to the Throne where sits this grand white figure for the blessing of him who represents Christ, the Invisible Head of the Church.

The echoes of mourning over the death of an illustrious and beloved Pontiff have scarcely died away when his successor is proclaimed by millions of faithful and loyal subjects all over the world.

The Pope is dead, but the Papacy lives on, or does it depend upon the human character of the august personage in whose fragile hands its sceptre is placed.

The infidel, Heine, in his "Confessions," says of the Catholic Church: "I know too well my own intellectual calibre not to be aware that, with my most furious onslaught, I could inflict but little injury on such a colossus as the Church of Peter. Many a new recruit will break his head against its walls. As a thinker and a metaphysician, I was always forced to pay the homage of my admiration to the logical consistency of the doctrine of the Roman Catholic Church."

The great Cardinal Newman tried in vain to edge away from that salient fact, the Papacy, until, weary of his fruitless efforts, drawn in spite of himself to admire and yearn for that which was beyond his feeble power to arrest, he bent in humble submission to the Great White Shepherd on his Throne at Rome.

"I can only say," is his apologia, "that from the moment I became a Catholic, I never had a doubt or misgiving in my mind that I did wrong in becoming one. I have not had any feeling but one of joy and gratitude that God called me out of my insecure state into one which is safe and sure, out of the war of tongues into the realms of peace and assurance."

The great Cardinal touches the very heart of the Papacy by his admission: "Out of my insecure state,"—for the Papacy alone of all the powers of this changing world remains secure as when, at the word of Christ it was founded on a Rock, and the great-hearted, ardent, generous and self-sacrificing Peter took his way to the center of Rome, a poor man in the eyes of the world, worn by years and with brow furrowed by care, but with the light of an eternal Youth shining in his eyes.

"Wars of tongues" have raged throughout the world; children of the Church have departed from her bosom, only to return humbled penitents to her feet or to die abject wanderers from their Father's house.

Ernest Renan, whom no one will accuse of leniency toward the Church, makes a striking avowal in a letter to his mother found after his death.

Speaking of his audience with the Holy Father, he tells her that he was awed unspeakably in this august Presence. That it was the kindest, the gentlest Presence, yet withal the most astounding Presence he has ever known. He confesses himself to be profoundly shaken,—why, he does not tell. He is one of those of whom it was written: "The fool hath said in his heart: There is no God."—In his "heart," not in his intellect, for Ernest Renan knew full well that his intellectual pride stood between him and this wonderful white Presence. He who was a former altar boy accepts the medals and rosaries from the sacred hands, to be forwarded to his mother, confessing: "You can make better use of them than I."

The infidel, the apostate, has been heard, and his day passes by. His words may have shaken people for a little space but the echo has died away. The Papacy lives on, nor has it suffered any diminution

of its splendor from the puny onslaughts of men.

Down through a long line of over 2600 Popes history travels. Sainted memories, haloed recollections, soul-stirring deeds for God and humanity, valiant sacrifices for the oppressed, the forsaken, the penitent, the saint and the sinner form a compendium of the most glorious facts the world has ever known.

From St. Peter the simple Fisherman, through many Popes who sprang from sturdy peasant stock, through the scions of the old Roman nobility,—the glitter and pomp of earthly record or achievement count for nothing here, it is a true democracy, the democracy of Jesus Christ.

"I will be with you," said Christ to His Church. He is still with us in the presence of the lone white figure in the Chair of Peter at Rome, guiding, watching over and directing the interests of His Sacred Church.

Who can gaze on such a panorama of lustrous facts unmoved? In the glory of this vision many weary souls have taken comfort in this vale of tears. Many wanderers have come home to find that rest of which the Saviour spoke. Many still look with longing eyes striving to make out the meaning which is hidden from them, waiting for the invitation which of old the King gave to Esther: "Come near, and touch the sceptre."—The Pilot.

HAPPY HOMES

One of the saddest phenomena of our contemporary life is the mighty exodus from home for amusement. In the good old times men were content, after a hard day's work, to spend a cozy evening before their own firesides. Nowadays, however there is scarcely such a thing as a real home. The few hours that the majority of people spend there make it rather a rooming-house than a hearth. It is no longer the fashion to invest money in homes. It is hardly worth while owning one. It is much cheaper, and much more convenient to rent a house which can be forsaken at will.

Now, the breaking down of home life is a most portentous sign of a decaying civilization. As long as the hearth-fires are kept burning, as long as men look upon their homes as their castles, as long as home is considered next in holiness to the sanctuary itself, just so long with a strong, sturdy, honest and religious-minded people march out to fill the work-benches as well as the places of power in the land. But just as soon as the home is supplanted by the theatre, the club, the forum, the moving picture palace where men meet casually in a care-free, irresponsible frame of mind, without the healthy restraints of the fireside, just so soon does the moral fibre of society begin to disintegrate. And if ever a land was mad for amusement, if ever a land was dizzy with a ceaseless whirl of pleasure, it is our own land at the present time.

Everywhere sensible parents—Catholic and non-Catholic—brought up under the refining influences of the old-fashioned home, are deploring its threatened destruction and are desperately seeking means by which to restate it in its proper sphere in the life of the nation. In its last analysis, the difficulty lies in the pagan spirit which has taken possession of our land. The home will never come into its own again until we make religion the fountain-spring of our life and thought. Until men come to see that the happiest spot that this world ever saw was the Holy House at Nazareth, so long will they be indifferent to the appeal of real home life. Therefore, the thing that is absolutely necessary now is for our women to emulate the motherly example of the Blessed Virgin, and for our men to put on the gentle spirit of St. Joseph, while the children must learn the glad obedience of Him who, though the Son of God, was subject to Mary and Joseph.

Springing from the mutual love, forbearance and self-sacrifice of families moulded on these models, there will emerge that finest product of Catholic life—the Catholic home, a place of cheer and good will, of charity and love, of honest work and decent play, a place where crosses are accepted as coming from the hand of God, and, as such, are shared by all.—Rosary Magazine.

"THE POPE OF PEACE"

Ever since the death of our late beloved Holy Father Pope Benedict XV, tributes from unexpected quarters have come to light that testify to the high regard in which the lamented Pontiff was held by all classes of society. One of the most eloquent encomiums on the late departed Pontiff was preached in a formal sermon by a Presbyterian pastor in Brooklyn in which he stated that the non-Catholics of the world sorrowed with Catholics over the passing of "a great Churchman and a great Christian." Against those who sought to censure the late Pope for his stand against hostile propaganda in Rome, this non-Catholic clergyman nobly replied, "Is there anything derogatory in a man fighting for his faith?"

From the columns of the London Catholic Times we cull the following short letter from one who feels deeply the passing of the great Pontiff, and out of a grateful heart wishes to record his own humble testimony of the effect for good of

the sublime utterances of Pope Benedict. "If I am not taking too much upon myself," he testifies, "I should like to say that the utterances of Pope Benedict XV. were a great comfort to me during the war. From him I heard, upon it almost seemed stilled, the music of the Gospel. From him I heard again and again a voice calling rulers and nations to make peace and pointing out the steps that should be taken to achieve it. He is gone, and the world breaks out into a chorus of approval. And the world, when rightly informed, is not a bad judge."

This we believe expresses in a nutshell the sentiments of hundreds of millions of souls, Catholic and non-Catholic alike, in regard to the immortal pronouncements of Pope Benedict XV. The late Holy Father possessed a profound knowledge of just what was at the root of the world's troubles and the dauntless courage to apply the effective remedy. Now that the excitement of those tempestuous days are passed the world rightly informed gazes back in amazement at the truth of the diagnosis and the remedies that Pope Benedict XV. gave for the ills of modern society.

We now see great nations of the world who three years ago would not admit the great Pontiff's representative to the Versailles Conference not only asserting the correctness of his principles but even meeting in solemn conference to impose those principles in their essentials upon a war weary world. The Washington Conference on the limitation of armament was the greatest vindication that could be given of the peace program of Pope Benedict.

The world is ever reluctant to believe that anything good can come out of Nazareth. It is only when the truth is so flashed in the faces of mankind that they cannot blink it that they awake to the intrinsic merit of what from another source would be hailed as a veritable inspiration. For example it took the world two years to sense the value of the late Pontiff's now popular delineation of the five great plagues. Pope Benedict enunciated these great plagues in his first encyclical, and reiterated them again three years ago, but the world never really comprehended this complete enumeration of our social ills until a great publicist popularized them less than a year ago in a memorable speech before the American Bar Association. Now everybody is quoting in speech and lecture on current affairs the five great plagues of society.

But all who have followed the utterances of the late Holy Father and relied upon him for their guidance and their comfort have been far in advance of the so-called thinking people of the world. A complete program of social reconstruction might be built up from Pope Benedict's luminous encyclicals. A system of individual sanctification upon which he relied so hopefully for the amelioration of society's ills could be pieced together from his never to be forgotten pronouncements on the great Saints whom he canonized or whose centenaries he commemorated in thoughts that thrilled and words that burned.

Yes, the world when rightly informed, is not a bad judge. And the world rightly informed has given its verdict in unmistakable language of Pope Benedict XV. He will go down in history as the benefactor of humanity, the apostle of charity, the Pope of peace, the shepherd of his flock, the good Samaritan of humanity, and the man who did more than any other single individual of his time to bring back to the world, when it seemed almost silenced, "the music of the Gospel."—The Pilot.

SPIRITISM AND SUICIDE

Is Conan Doyle honest with himself when he tries to minimize or conceal the many evils that flow from the cult of Spiritism? Commenting, the other day, on the suicide of Mrs. Maude Fancher, who took her life in order that she might better guide her husband from the "spirit world," Sir Arthur said: "We have been repeatedly told by the spirits that suicide is a desperate and serious offense."

It may be that Sir Arthur has been told this by the spirits of the seance room; but we know from one case, at least, that a directly contradictory teaching has been given there. This case was fully described in the Ave Maria in the year 1910 by the husband of the victim, who was then, and is yet, the foremost follower of the psychic cult in this country. He was present the other day at Sir Arthur's first seance since his arrival here. He has an international reputation as a writer on the subject of Spiritism; and Professor James of Harvard considered him the most experienced and enlightened of all the investigators of the occult.

It was at the urgent request of this man that his wife began to frequent the seance room. She soon became fascinated by the character of the spiritistic phenomena. She had not, however, attended the meetings very long before she began to develop mediumistic powers. The first evidence of these powers came in automatic writing. She then became a helpless against the invasion of the evil spirits who forced her to write against her will at all hours of the day and night.

Finally she became completely possessed by the evil spirits, lost the power of her own will and was forced to act according to their dictation. They frequently told her that she was completely in their power. Finally, at their behest, she tried on several occasions to commit suicide, but was prevented from consummating the act by the timely arrival of her husband. The spirits had invited her to the "spirit plane," telling her she would be far happier there than in this world. They even told her where she could find a revolver with which to shoot herself. They did not tell her that it was a "desperate and serious offense" to commit suicide. On the contrary, they assured her of happiness hereafter if she would perpetrate the deed.

Her husband, as he tells in the description of her case, proved by various tests that she was the victim, not of insanity, but of a real invasion of the spirits. This is, in brief the history of her case; and we offer it in refutation of the statement of Sir Arthur Conan Doyle that the spirits counsel their deluded victims against the crime of suicide.—Catholic Union and Times.

MAGNA CHARTA OF TRUE CHRISTIAN DEMOCRACY

A society of workmen in Italy were recently received in audience by the Holy Father. They were the Primary Catholic Association of Artist Workers of Mutual Charity. The occasion of their audience was the fiftieth anniversary of their foundation. Pope Benedict congratulated the association upon the good fruit it has borne during the half century of its existence, and prophesied still greater success for the future. Then His Holiness delivered words of sage counsel that deserve to be scattered broadcast to all the workers of the world.

"There is a study," said His Holiness, "to which the devoted associates of this society should feel particularly inclined, and that is the social question. It is an especial comfort to us to hear the renewed purpose of this society to promote such study in conformity with the model traced by Leo XIII. of blessed memory, in his immortal encyclical *Rerum Novarum*. 'O may the admiration of this Magna Charta of true Christian democracy not be sterile, not be theoretical merely, but practical in its adhesion to the lessons of the Pontifical encyclical on condition of the working classes, that the sons of labor may see them applied to their legitimate aspirations, and the enjoyment of undeniable rights. And on the other hand may they teach employers and capitalists that they have no right to enjoy their profits without consideration of the justice due to the humbler classes.'"

Catholic workmen of all nations may read into the Holy Father's words an earnest desire that they too should study the social question with Pope Leo's encyclical as preceptor and guide. Indeed the Holy Father on numerous occasions has urged the faithful to study the great encyclicals of his predecessor on the social question. Pope Leo drew from the inexhaustible treasury of the Church's wisdom in promulgating the principles of the *Rerum Novarum*, which are the fundamental principles of any true solution of the social question.

That immortal encyclical, "the Magna Charta of true Christian democracy" as Pope Benedict aptly calls it, has been used as the basis upon which Catholic writers on sociology have reared their program for the social reconstruction of the world. Although it has had many commentators, it still remains the simplest, the clearest, and the most authoritative pronouncement that has ever been put forth on the social question.

Catholic workmen in this country who are reading and thinking along sociological lines should take, read and inwardly digest this great encyclical. In it they will find exposed better than any popular writer of the day could do, the evils of the society, the oppression of the workers, the greed of the capitalists, and the inequalities of the social system. But therein they will also find, what they will not find in the perverted pronouncements of radical reformers, the remedy for each and every evil enumerated and condemned.

They will find in their true proportions the relations between employer and employee, the functions of the State, the living wage, collective bargaining, the right of association, the justification of the strike and the position of women and children in industry. Not one single, solitary, development of the great question in all its ramifications has elapsed since its publication, has not been clearly foreseen and carefully expounded by the almost inspired utterances of Pope Leo XIII., the greatest writer of modern times on social problems.

The study of the social question by workmen has grown by leaps and bounds during the past decade. May the day soon come when every workman in the world may, in the words of Pope Benedict, see the practical lessons of Pope Leo's encyclical "applied to their legitimate aspirations and to the enjoyment of their undeniable rights."—The Pilot.

TERESIAN POETS

Thomas Walsh, in Catholic World

The devotional poetry that circulates anonymously in Spanish-speaking countries is very fertile and superior in general quality to such poetry in other tongues. The Teresian spirit lent itself very readily to such hidden authorship, either through modesty or a desire to avoid the responsibilities of a reputation. Hence it is that some of the finest of the Teresian poems are without accredited authorship, and others have been ascribed to definite hands without real proofs; among them is the sonnet, "To Christ Crucified," which is pure Teresian prayer, as well as poetry; it has been attributed, without warrant, to St. Ignatius Loyola, St. Francis Xavier, to Pedro de los Reyes and St. Teresa herself. Many translators have vainly endeavored to render it in English; the easy, natural version of one of our own Western poets may take its place among the best we know:

I do not love You, Lord, because of heaven—
The eternity of joy within Your gift;
Still less through fear of hell should I have left
One sinful pleasure that the earth has given.

It is for You, for You, the Crucified,
The Word made Flesh and human in
bow!
The tortured body, the wounds, the bloody stain,
The life You lived, the shameful death You died,
Because You had loved me, You drew me near You,
Where there no heaven, I should love You still,
And if there were no hell, I still should fear You.

You owe me nothing, that in love I bow!
And though in me my every hope You kill,
I shall love You always as I love You now!

PROTESTANTS AND OUR LADY

In a thoughtful article, "What Shall We Preach About?" contributed to a recent number of the Living Church, the Protestant Bishop, Dr. Charles Fiske, first clears the ground by stating what we shall not preach about. Matters "about which I would waste no time in giving instruction" are, first, the exaltation of "the cult of the Blessed Virgin as a happy step toward Church unity," and second, "the use of the rosary or the Litany of the Saints." In addition, the Bishop confesses to a dislike of "Benedictions and Processions of the Blessed Sacrament as defensible means of inculting sacramental truth." Therefore, "I would not have sermons or instructions in defense of such practices." Between the vagaries of extreme ritualism, observes the Bishop, and the dance of barefoot girls in Dr. Guthrie's New York church, "plain Churchmen among the laymen are getting tremendously puzzled."

In his persuasion that sermons which inculcate devotion to the Immaculate Mother of Jesus, or defend processions of the Most Blessed Sacrament, have no warrant whatever in the official formularies of the Protestant Episcopal Church, Dr. Fiske is undoubtedly correct. True, the Bishop is no bigot; he does not condemn these practices in themselves; but he does not desire his clergy to bring them to the attention of the people. He holds that their sermons should treat "again and again of fundamental things," and devotion to the Mother of God, or adoration of the Most Blessed Sacrament, is not fundamental in the Protestant Episcopal Church. Worse, although the Bishop does not allude to this possibility, genuinely religious people who begin to say their beads, and to seek at the empty tables of the Protestant Episcopal Church, that banquet of His Body and Blood which Jesus Christ promised His followers, are in great peril of finding their way into the Catholic Church. Their love of Christ bids them seek the one Church to which the Son of God promised His abiding presence, both as the Infallible Teacher, and the Food of the weary soul. In the Protestant Episcopal Church they find no assurance for either. That same love makes them realize that the love of Mary, the stainless maiden who bore Jesus at Bethlehem, tenderly cared for Him at Nazareth, followed Him on His missions, and stood beneath His Cross at Calvary, is as natural in every Christian as a man's love for his mother. Close to Jesus, they find Mary, and they begin to question the welcome which a church that barely tolerates the Mother, can have for the Son.

Our Lady has many children, and we may be sure that as the mantle of her motherly love in extended over her Protestant clients she who is the Seat of Wisdom will, in ways known only to a mother's love, bring them home to her and to her Son. Bishop Fiske is right in sounding the alarm to his clergy. If they promote devotion to Our Lady in their own hearts, and teach the people to love her with a love which yields only to their devotion to her son, the hosts of heresy will quickly melt away. We who sympathize with her and love her, can do nothing better toward the conversion of these wandering children than help them to find, through devotion to the Mother, that intim-

ate communion with Jesus, her Son, made possible only in the Church which her Son founded and bade all men obey.—America.

The only escape from an unpleasant duty is by going through it.

HAS NEVER FELT THE RHEUMATISM

Since Taking "Fruit-a-tives" The Famous Fruit Medicine

P.O. Box 123, PARISBORO, N.S.

"I suffered with Rheumatism for five years, having it so badly at times I was unable to get up.

I tried medicines I saw advertised, and was treated by doctors but the Rheumatism always came back.

In 1916, I saw in an advertisement that "Fruit-a-tives" would stop Rheumatism and took a box, and got relief; then took "Fruit-a-tives" right along for about six months and I have never felt my Rheumatism since."

JOHN E. GUILDERSON.

50c a box, 6 for \$2.50, trial size 25c. At dealers or sent postpaid by Fruit-a-tives Limited, Ottawa.



For your Silk Sweater

Your silk sweater can be made dainty and clean, and as smart as new if you wash it in the gentle Lux suds.

Make a rich suds by whisking a teaspoonful of Lux into half a bowlful of very hot water. Add cold water until lukewarm. Dip the sweater up and down, pressing suds repeatedly through soiled spots. Rinse in three lukewarm waters. Squeeze water out—do not twist or wring. Roll in a towel, and when nearly dry, press with a warm iron—gently pulling the garment into shape as you do so.

The thin, white, satin-like fakes of Lux are made by our own exclusive process, and quickly dissolve into a rich bubbling lather.

Lux is sold only in sealed packages—dust-proof!

LUX
LEVER BROTHERS LIMITED
Toronto



I'm So Tired

Fatigue is the result of poisons in the blood. So when the kidneys fail to purify the blood one of the first indications is unusual and persistent tired feelings and pains in the back.

Neglected kidney troubles lead to years of suffering from rheumatism or develop into such fatal ailments as Bright's disease.

The kidney action is promptly corrected by use of Dr. Chase's Kidney-Liver Pills—the best known regulator of kidneys, liver and bowels.

Mrs. John Ireland, R.R. No. 2, King, Ont., writes:

"I was a great sufferer from severe headaches and bilious spells. I tried a number of remedies without obtaining any benefit until I was advised to use Dr. Chase's Kidney-Liver Pills. These completely relieved me and made me feel like a new person. I am very grateful to Dr. Chase's medicines for what they have done for me, and you may use my letter for the benefit of others."

Dr. Chase's Kidney-Liver Pills, one pill a dose, 25c a box, all dealers or Edmondson, Bates & Co., Ltd., Toronto.

Newfoundland Representative: Gerald S. Doyle, St. John's

GET "JOINT EASE" FREE! A Regular 60c Tube.

For Rheumatic Pains, Lumbago, Sciatica, stiff, aching joints and muscles. Wonderful for Neuritis. Just rub it in and watch the pain and trouble disappear. "JOINT EASE" is better than many old plasters and liniments that stain and blister. For free 60-cent tube send one to each family address, with 10c in stamps or coin to help cover mailing costs. H. P. Clearwater, No. 65-B St., Hallowell, Maine.

Summer Camp

For Catholic Boys

Under Personal Direction of the Christian Brothers, Lake Simcoe Beach, Ont.

Swimming, Boating, Fishing, Hiking

An ideal place for your boy. For further particulars, address:

REV. BROTHER ALFRED 675 Jarvis Street Toronto, Ont.

ST. JOSEPH'S HOME of the SACRED HEART

Hospice for Ladies Old Gentlemen and Couples

The institution is situated in the oldest part of the City of St. Catharines, in charge of the Carmelite Sisters, D.C.J.

For particulars apply to the Mother Superior, 78 Yates St., St. Catharines, Ontario, Canada

F. E. LUKE

OPTOMETRIST AND OPTICIAN

167 YONGE ST. TORONTO

(Upstairs Opp. Simpson's) Eyes Examined and Glass Eyes Fitted

The Cross-Bearers of The Saguenay

By Very Rev. W. R. Harris, D.D., LL.D., Litt. D.

Author of "Pioneers of the Cross," "Days and Nights in the Tropics," "By Path and Trail."

Prest. Publications Nov. 18, 1920

READERS of Parkman's vivid pages know something of the heroic labors of the early Roman Catholic missionaries among the Indian savages of Canada. In the book before us, as in previous works, Dr. Harris continues the study of that fascinating story. The present volume tells particularly of the work carried on among the Algonquians of the Saguenay region. Here the name of the heroic Jesuit, Paul Le Jeune, shines out resplendent. His hardships and sufferings as he shared the cold and hunger of the Montagnais lodges and followed the wanderings of the Indians through the winter forest, constitute a record of Christian devotion that has rarely been surpassed. Dr. Harris has given us much more than a missionary narrative. His chapters on the Saguenay country and on the Indian Tribes who made their home there, afford information and of absorbing interest to students of Canadian history.

Price 75c. Post Paid

The Catholic Record

LONDON, CANADA

OR CLOKE & SON

16 West King St. Hamilton, Ont.

1000 ROOMS	
Each With Bath	Rates
20% of rooms at \$2.50	\$2.50
25% of rooms at 3.00	3.00
30% of rooms at 3.50	3.50
35% of rooms at 4.00	4.00
40% of rooms at 4.50	4.50
45% of rooms at 5.00	5.00
AND UP	

Enjoy Your Stay in CHICAGO

IN THE HEART OF THE LOOP

convenient to all theaters, railway stations, the retail and wholesale districts, by living at the

MORRISON HOTEL

THE HOTEL OF PERFECT SERVICE

Clark and Madison Sts.

The Home of the Terrace Garden

CHICAGO'S WONDER RESTAURANT

CHICAGO'S WONDER RESTAURANT

CHICAGO'S WONDER RESTAURANT

CHICAGO'S WONDER RESTAURANT

CHICAGO'S WONDER RESTAURANT

CHICAGO'S WONDER RESTAURANT

CHICAGO'S WONDER RESTAURANT

CHICAGO'S WONDER RESTAURANT

CHICAGO'S WONDER RESTAURANT

CHICAGO'S WONDER RESTAURANT

CHICAGO'S WONDER RESTAURANT

CHICAGO'S WONDER RESTAURANT

CHICAGO'S WONDER RESTAURANT

CHICAGO'S WONDER RESTAURANT

CHICAGO'S WONDER RESTAURANT

CHICAGO'S WONDER RESTAURANT

CHICAGO'S WONDER RESTAURANT

CHICAGO'S WONDER RESTAURANT

CHICAGO'S WONDER RESTAURANT

CHICAGO'S WONDER RESTAURANT

CHICAGO'S WONDER RESTAURANT

CHICAGO'S WONDER RESTAURANT

CHICAGO'S WONDER RESTAURANT

CHICAGO'S WONDER RESTAURANT

CHICAGO'S WONDER RESTAURANT