



**DO YOU KNOW
THAT BACKACHE
IS THE FIRST
SYMPTOM OF
KIDNEY TROUBLE.**

**It is! and you cannot be too
careful about it.**

**A little backache let run will
finally cause serious kidney
trouble. Stop it in time.**

TAKE DOAN'S KIDNEY PILLS.

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fail. As a specific for Backaches
and Kidney Troubles they have
no equal. Here is what**

MR. GEO. H. SOMERVILLE,

of Stewarton, N.B., writes: "I was so
troubled with a sore back I could not get
out of bed in the mornings for over a year.
I got a box of Doan's Kidney Pills and
before I had them half taken I could see
I was deriving some benefit from them,
and before I had taken them all my back
was O.K. and I have not been troubled
since."

FATHER PHELAN IN DRESDEN

Dresden, July 4th, 1905.

Dear Watchman:

This is the glorious Fourth, and I
am in the capital of Saxony. I was
surprised to see the Stars and Stripes
so much in evidence in the streets, all
the more so because tourists from
America are not now in the habit of
placing Dresden in their itinerary.
Yet there are many Americans resident
here, and Consul General Gaffney is
a great favorite; and after learning that
the latter was to give a grand reception
in the evening, I saw the reason for the
display of American flags. Besides,
this country is one of those monarchies
which exist solely by the sufferance of
the voters, and merely until these can
agree on some form of popular govern-
ment. The King is the merest figure-
head, and the best of it is, he fully
appreciates the fact. Poor man! He
is trying his best to make himself
popular. He walks through the streets
accompanied by his children. He rows
in the Elbe and goes in swimming at
the free public baths among the poor
of the city. They took sides with his
wife, ascribing her disgraceful flight
with the tutor of her children to des-
peration brought on by his brutal mis-
conduct. I learn that this is not a just
view to take of her escapade. The
King is a weak character, but is not a
bad man. He goes to the sacraments,
and on the morning of her flight they
both went to the Altar together. It
was not her first offense by any means.
Now that all the facts are known, they
claim that she was crazy. Well, leave
it so. The poor King lives a lonely life,
and has his poor, terribly orphaned
children always with him. The people
of the city miss the court functions, and
want to know why, if the King will not
take back his wife, he does not marry
another and give them some court balls.
They do not see what business the Pope
has meddling in the political affairs of
Saxony. Still, thoughtful people pity
the King, and they tell me he is growing
in popularity. His brother, the priest,
never visits Dresden, and devotes him-
self scrupulously to his professional
duties in the University of Freiburg.
There are 40,000 Catholics in Dresden;
while their number in the whole king-
dom is not more than 160,000. There
is a titular bishop here. The Court
Church is the only one in the heart of
the city; but there are four others in
the new quarters of the town. There
are ten priests connected with this
church; but they are mostly engaged
looking after the scattered groups of
Catholics in the interior of the Kingdom.
They seem to be a very busy and de-
voted body of men.

I was anxious to visit Dresden and
Saxony; because I wanted to study
the social side of life in this oldest and
most Protestant country in the world.
I find that there is very little Protest-
antism, or in fact, any other kind of
religion left among the people. The
great majority of the children born in
Dresden, Leipsic and other places in
Saxony are illegitimate. I have been

told that this is true of the whole coun-
try; but I can scarcely convince myself
that matters are that bad. They tell
me that marriage seldom takes place
before a child is born; and these girl
mothers are not looked down on in any
way. The church taxes are high here
and to escape them great numbers have
renounced their connection with the
Lutheran State church. After notifi-
cating the officer in charge of that de-
partment that they have ceased to be-
long to the church they are compelled
to pay one year's taxes in advance; and
after that time, if they still persevere
in their determination, they are stricken
from the rolls of ratepayers. In some
cases whole villages give notice at the
same time. Marriages and funerals are
very costly affairs here, as they are
everywhere on the Continent. I could
wish that they were less expensive in
Catholic countries. It scandalizes the
poor, and the rich are sometimes taxed
beyond their means.

We can well understand the low
estimate placed upon female chastity
and church affiliation in Saxony, when
we remember that it is honey-combed
with socialism. Of the thirty-six mem-
bers in the Reichstag from Saxony thirty-
five are Social Democrats. These
men have some respect for the govern-
ment of the state; but only scorn and
contempt for a state church and a state
religion. God and the Church cut no
figure in their programme of social re-
form. The Socialists of Saxony are
integrally united with the Socialists of
Germany; and when the Social Repub-
lic, for which all Socialists sigh, is es-
tablished in Germany all state lines will
be blotted out; and Prussia, Bavaria,
Saxony, Austria, Hungary, Bohemia,
Poland, Holland, Belgium, Denmark,
Sweden, Norway, France, Italy, Spain
and Russia will form one grand Euro-
pean republic, with its capital in Berlin
and its flag of peace, fraternity, equality
and liberty floating over every town
hall from the North Sea to the Medi-
terranean and the Danube to the At-
lantic Ocean. And with the rank and
file of Socialists it is not a wild dream,
but a solid and stolid and thoroughly
realizable proposition. When the great
cataclysm comes, the king, the priest
and the soldier will be cast in the same
pile of rubbish. This programme takes
man as it finds him, and releasing him
from every restraint, gives free rein to
all his human propensities, under the
fundamental law of social perfection,
that the way of enjoyment is the way
of progress, and the perfect man is the
man who gets most out of this life at
least cost to his natural appetites.

Before coming here I spent a few
days in Berlin, where I found a great,
bustling, modern city and the throbbing
heart of Pan-Germanism. It did not
interest me. Its ideals are too new;
its heroes are too well known and look
too much like cheap actors in their
bronze coats and heroic pose. The
present emperor has done much for
Berlin, and before long it will be the
greatest city in the world; the fairest
paradise of the flesh and the strongest
citadel of the Devil. I found religious
and social conditions there very much
what they are here in Dresden. It is an
adage there that people do not go to
church on Sunday in Berlin; they go
to the theatre. The middle classes are
still devoted to conservative home life,
and go to church; but the upper and
lower classes have given up all religion.
It is strange that in the two cities where
for four hundred years all the energies
of the state and all the passions of the
people were directed towards the ex-
termination of Catholicity, the Catholic
religion should be the only one to sur-
vive. In Berlin and Dresden, if you
hear a church bell on Sunday or any
other morning, you may depend upon
it, it is either the Angelus or a call to
Mass. I visited the new Evangelical
Cathedral of Berlin dedicated by the
Emperor the other day, and proclaimed
the St. Peter's of the Protestant world.
It was closed. I asked the reason, and
the guard told me it was open on
week days from ten till six; but on
Sundays it was open only one hour
and a half in the forenoon and an
hour in the afternoon. On week days
strangers visited it; on Sundays no-
body. On the other hand the
Catholic churches are thronged
with worshippers at every Mass. It is
so in Berlin; it is so also in Dresden.
The presence of the great and unbending
Centrum has made Catholicity respected
in Berlin; and has given courage to
Catholics everywhere in the Empire.
Nothing is too good for a Catholic in
the eyes of the Emperor; and no place
or post too high for the aspiration of a
German Catholic. The effect of perse-
cution is here everywhere evident in a
bold and demonstrative Catholicity.
Catholics take off their hats to a priest
in Berlin and Dresden; as they take off
their hat to an old soldier in Paris. And

for the same reason. The priest has
been in the thickest of the fight and
bore the brunt of the battle during the
Kultur Kampf. The people visit the
churches and pay respect to the Blessed
Sacrament. There is a live, active,
virile Catholicity in the most Protestant
sections of Germany that speaks vol-



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