

MISSION TO NON-CATHOLICS.

(Continued from Page One)

I maintain that faith is impossible, and that salvation is impossible. Faith must accept mysteries—things above men's intellectual comprehension. Another great truth is this: Almighty God could not bind man, under penalty of damnation, to believe a fallible teacher.

THE SERMON.—Father Younan proceeded to draw a vivid and soul-moving picture of the scourging of Our Lord, his object being to help his hearers to realize that dreadful suffering. Why, he asked, has Christ submitted to this suffering? To atone for our sins of the flesh, sins committed in thought, word and action by those who are very young, those who are youthful, those who are in their manhood and womanhood, and those who are old. This sin of the flesh enters into the hearts and souls of the finest and fairest. The wisest man, Solomon, fell by it—the strongest man, Samson, fell by it; David, the man after God's heart, the Royal Prophet, fell by it. We are all falling by it. But is it not time that we ceased sinning, that we showed our gratitude to God for having given us the Body and Blood, soul and divinity of His beloved Son for our salvation? By being sincerely sorry for our sins, by resolving to live better lives, by eating Christ's Body and drinking His Blood in the Sacrament of Communion, we can have our souls cleansed from every stain, and our hearts grow dark. This is the beauty of the Catholic Church, that it holds out to every sinner the sacraments of mercy, pardon and love. Happy is the soul who has a right to these sacraments, and who is filled with the Blood of Christ.

Wednesday Evening.

THE QUESTION BOX.—"What are sins against the Holy Ghost, and why are they not forgiven here or hereafter?" That was the first question answered by Father Younan on Wednesday evening. This, he said, as well as most of the other questions put to me, I have already answered in my sermons. When a man denies impenitence, hating God, he commits a sin against the Holy Ghost; and surely it cannot be expected that God will forgive him. The wilful rejection of the light of Faith is also a sin against the Holy Ghost.

The second question was: "Does not the Blood of Jesus save us from Purgatory?" See the words spoken by Him to the thief on the cross. Answer: The Blood of the Redeemer saves from all sin. One drop of it can save millions and millions of souls. But that does not mean that we are to do nothing to merit forgiveness. The sacraments are the channels through which the blood comes to our souls. Souls go to Purgatory because their venial sins are not atoned for, or because their sorrow for them is not sufficient, or their love for God not perfect. The justice of God requires this. The thief on the cross was perfectly penitent, and had a perfect love for God. Therefore Christ said to him: "This day thou shalt be with me in Paradise."

"Why are the words 'For thine is the kingdom, the power, and the glory' left out of the Lord's Prayer by the Catholic Church?" was the next question. I must ask the writer to read the Lord's Prayer, who put them into the Protestant prayer? Does he know? I defy him to tell me. They are not in the Latin Vulgate Bible, which comes to us from the 6th century. They were put in King James' version in the 16th century—eleven hundred years after. As all the Gospels did not contain them the Catholic Church left them out. King James' Bible is said to contain over two thousand mistakes. The revised edition of the Protestant Bible goes back closer to the Latin Vulgate, and I doubt if the words are in it. Let the writer consult it for himself. As to the question regarding the Apostles' Creed, the words explain themselves; the creed drawn up or taught by the Apostles. We know from tradition and history that the apostles met and drew up the different articles of the creed, and it was the Catholic Church, not the Protestant Church, that put these articles together. "I believe in one, holy, Catholic and Apostolic Church," can only mean the church existing at the time of the apostles, and the Church that has continued to exist for 19 centuries till the present day. Use your reason. Every other Church has the date of its beginning in history, and differs from the Catholic Church, which began with the Apostles. No one says that the Presbyterian Church is the same as the Latin Vulgate, or the Anglican Church, or that the Calvinist Church is the same as the Methodist Church. They all differ from one another in doctrine, rejecting some of the teachings of Christ's Church and retaining others, just as it pleases them. But none of these churches existed at the time of the apostles, none of them existed until fifteen hundred years after Christ. Therefore, the one Church which existed at the time of the apostles, which drew up the Apostles' Creed, which exists now and will exist till the end of time, with which Christ has promised to be until the consummation of the world, with which He guaranteed that the Holy Ghost would abide for ever, must be the only true Church, and its teachings and doctrines must be infallible. As only one Church can be true, can be right, every other Church must be wrong. If Protestantism is right, Anglicanism must be wrong, and so on. As there is but one Lord, one Faith, one Baptism, the "branch" theory is wrong and absurd.

"Was the Pope always and every-

where believed by the Church to be infallible, and does the Greek Church believe in it?" was still another inquiry. This gave Father Younan an opportunity of delivering an important—non-Catholic, of course—and unanswerable pronouncement on the doctrine of infallibility. As the Greek Church does not recognize the supremacy of the Pope, they do not, he said, believe in his infallibility. The answer to the other and chief question may be divided into two parts. I have already replied to it, but as it is asked again, I will proceed to reply. First, was Jesus Christ the Son of God and a Divine Teacher? Second, did He leave on earth before He ascended to Heaven, an infallible teaching Church to take on their knees and adore Him? Numerous texts of Scripture prove this. He commanded the Apostles to go and "teach" all nations whatsoever He had taught them; He told them that He would always be with them, and so would the Holy Ghost. He put them in His place, when He said: "As the Father hath sent Me, so I send you; He that receiveth you, receiveth Me; He that will not hear the Church, let him be as the heathen and the publican," etc.

The Scripture puts down an anathema, on anyone, though he be an angel, who teaches any other doctrines than those of Christ's Church established by the apostles. It is self-evident, then, that the Church is infallible in doctrine, teaching—but in nothing else. In 1870 the Pope sat in council: the representatives of the universal Church met in Rome. The question before the Council then was not: Is the Pope infallible or not? Is it, or is it not opportune to define the doctrine of the Pope's infallibility, already held and taught from the beginning? Is this the proper time to define it, or shall we postpone the definition till some other time? The majority decided that that was the opportune time to define this doctrine already held and taught; and when they did so the minority with the exception of two or three went on their knees and adored him. The definition of the majority was: "The Holy Spirit. The Pope then defined the doctrine as part of the deposit of truth, of which Christ had made her the infallible guardian. The head of the Church, the rock on which the Church was founded, the successor of St. Peter, who received this command 'Feed my lambs, feed my sheep,' was acknowledged, as had been done before in doctrine. The Church whenever speaking in council, he spoke on matters of faith and morals. The Pope is fallible when speaking to a friend, when writing to a prelate. He may deny the teachings of the Church as a mere man; he may be damned. But as Pope he is the successor of St. Peter, the Vicar of Christ."

There is a good deal of talk about the Bible, about reading it, and studying it. It was never meant to be a teacher of doctrine. It is merely a record, an incomplete record of events. Our Lord did not command the apostles to write. He commanded them to teach; and the successors in the Church are still teaching. Only five out of the twelve wrote. The New Testament was not written until nearly a century after Christ. The books of the Bible, of which twenty are missing, were not put together until the Church—the Catholic Church, of course, for there was no other Church—called the Council of Carthage in the year 397 for that purpose. But the teaching Church was teaching all the time. Its authority is higher than the Bible. It is Christ the Son of God. There was no printed Bible till the 15th century, but the infallible teaching Church existed. Since the Bible was printed multitudes of men took their own private meaning from it, and the result is the numerous sects we see to-day. The Protestant historian Lecky says: "It has been abundantly proved that able men have derived and do derive from Scripture arguments in support of doctrines the most opposite."

Father Younan concluded an eloquent sermon on the Crucifixion by a fervent appeal to make a confession of faith, to repent, to make an act of love for God, that very night. "Come to Jesus and have your souls washed in His Blood without delay. Come at once this very night."

PROSELYTISM IN PUERTO RICO.

The Rev. Jose Rivera, of St. Mary's Seminary, Baltimore, has prepared an article, in Spanish, on the peculiar methods of proselytizers down in Puerto Rico, and a translation of the same has been made for the English Catholic press of the United States. Serious as the matter is, there is a grim humor about the incidents as related by Padre Rivera, and a strain of sarcasm mingled with wit, in his comparisons between a Catholic priest and one not a priest. The principal features of the article are as follows:—

"The Protestant preachings continue in Triccoche Hospital without any great novelty and without the authorities taking the trouble to investigate the right by which such arbitrary acts are committed. Last Sunday the chief of police, Mr. Teller, who is also a Protestant minister, appeared at the hospital, accompanied as he was the Sunday before by a large crowd, for the purpose of holding non-Catholic ceremonies. The superiors, enforcing the order she has from the civil authorities to refuse admission to any one who cannot present a written permission from the Mayor, asked Mr. Teller for the official letter granting him permission to act there in the capacity of a Protestant preacher. But Mr. Teller, caring little for official letters or anything of the sort, represented to the Mayor that not only was he a preacher, but also the chief of police, and furthermore informed her that if she per-

sisted in denying him an entrance he would forthwith place her under arrest. 'This is the fact as it happened last Sunday, without adding or subtracting a word—a fact more serious than it seems at first sight to be and which calls for a few opportune commentaries.

"In the first place we ask what right has this minister Teller to preach Protestant doctrine in a Catholic institution founded by a Catholic and in which all the inmates without exception are Catholics? He has no right at all, and therefore his entering there is a flagrant intrusion. He inflicts by violence his heretical doctrines on the patients and tramples in the very dust the Constitution of the United States which he, more so than a common citizen, is bound to respect and which decisively declares that no one shall be troubled in his religion, and so would the Holy Ghost disturb the peace and quiet of Triccoche Hospital by preaching to the patients there against their wishes, but usurps the office of the Catholic priest, who alone has the right to preach to the Catholic faithful."

"Now, if there were in the hospital Protestants, then to them, and to them only, he might privately preach, but by no means should he be permitted to do so publicly in an institution where there is not a single Protestant. Mr. Teller, therefore, has no more right to preach in Triccoche Hospital than a Catholic priest has to preach in a Protestant church. His great principle seems to be, where there is might there is right. This is evidently so, from the fact that he threatened a poor weak, timid Sister with arrest if she attempted to molest him in his work of mercy. What a bold, chivalrous character!"

"It has always been our impression that in matters of religion every one might follow his own choice. But now we clearly see that one, it is allowed to resort to the sword. Until now it has seemed to us that the office of preaching was one of peace, one of charity, that it was altogether incompatible with the duties of chief of police, Minister of War, etc. And since the Protestant religion is so extremely tolerant as to permit these two opposites to be united in one person, as in Teller, it should at least not confound them nor exercise them at one and the same time. It would be a pretty idea indeed if the Catholic vicar of this city were at the same time chief of police as well as priest, and were to carry in one hand the crucifix and in the other the sword, and were to be ascending the pulpit in uniform to preach, and being told by one that his appearance was altogether out of place with the office he was about to discharge, were to say 'Hold your tongue, you intemperateascal, or I shall arrest you!'"

"This is what the Rev. Teller is doing at Triccoche Hospital, with this difference, that the Catholic priest would, after all, be preaching to Catholics, he himself being a Protestant. "We had still to see this state of affairs in Puerto Rico, where nearly every anomalous thing has happened. And this is the case with the Catholic Church, of course, for there was no other Church—called the Council of Carthage in the year 397 for that purpose. But the teaching Church was teaching all the time. Its authority is higher than the Bible. It is Christ the Son of God. There was no printed Bible till the 15th century, but the infallible teaching Church existed. Since the Bible was printed multitudes of men took their own private meaning from it, and the result is the numerous sects we see to-day. The Protestant historian Lecky says: "It has been abundantly proved that able men have derived and do derive from Scripture arguments in support of doctrines the most opposite."

HAPPENINGS IN IRELAND.

HOME RULE CAUSE.—Mr. John Redmond, M.P., speaking at Cardiff last Monday, said the Government was tottering. The session had only lasted about two months, and yet they had given the Government a half as determined, persistent, and able as the Irish Opposition. He said that the Government had been in power before twelve months were over. There was only one thing which could reunite the Liberal party and enable them to form a strong Opposition and have any hope in the near future of returning to office, and that was to cease talking and quarrelling about the war, and take up again the great question of Home Rule, putting it back into the place it occupies in the days of Gladstone and Parnell. The Liberals could never get back into power without the help of the Irish party, and therefore it was to their interest to put the Irish question in the forefront of their program. They were rapidly drifting to the time when either the House of Commons must be practically abolished and all power vested in the hands of a Cabinet or a Dictator, which he regarded as impossible and absurd, or else the whole structure of the Legislature would have to be changed by the devolution of the work to elected representative bodies in various parts of the kingdom. That would be an enormous step on the road to Home Rule. He looked to a great movement in Ireland to make it impossible to govern the country by any other method than that of Home Rule.

Mr. Harrington, M.P., Lord Mayor of Dublin, who also spoke, said the Irish party looked to the people to show their brethren abroad that dissension and division in Ireland had closed for ever, and that, not

only in name, but in reality, the Irish people had come together determined to support their organization and make it potent for their purposes and a terror to the enemies of their country.

THE LEAGUE.—Speaking at a United Irish League demonstration at Longford recently, Mr. John Dillon, M.P., said when himself and Michael Davitt stood around the standard of the Land League twenty-one years ago they were told they were extremists, violent men, and fanatics of property; that they failed in their objects, and did no good for the people of Ireland. Today there were a number of respectable people who were anxious to share in the spoils when the standard was raised. Many men told them that the United Irish League was an organization which would be found only in the wilds of West-Meath; yet it was beyond all question a fact of the present day that the League, in its aims, not only crossed the Shannon but the Atlantic Ocean. They then told the farmers that until they made it hot for landlords, land grabbers, and bailiffs no Parliamentary party would be able to do anything for them. To-day they shared in the proud feeling that above all other movements this movement of the United Irish League had broken the back of Irish landlordism.

IRISH INDUSTRIES.—A meeting of the Irish County Councils General Council, a body consisting of delegates from a large number of Irish counties, has been held in Dublin under the presidency of Sir Thomas Esmonde, M.P. A resolution was unanimously adopted, advocating that practical support should be given by the people of Ireland to Irish manufacturers. The resolution also recommended that advertisements issued with regard to all supplies needed in public institutions throughout the country should state that preference would be given to Irish producers. The resolution also recommended that the Government should be asked to take what steps they thought advisable to advance the industrial prosperity of Ireland. Mr. Esmonde, M.P., thought that if all the Irish people took a leaf out of the book of the Volunteer movement of 1782 and wore Irish goods it would be a great advantage to Irish industries.

A ROYAL RESIDENCE.—The question of a royal residence in Ireland which has attracted attention in certain quarters, has been discussed in the Irish Catholic newspaper, is believed to be coming rapidly within the sphere of practical politics. The project is now under consideration, and it is believed that any opposition to the suggestion will come from the Treasury rather than from the royal family.

I learn, on what I regard as good authority (says a correspondent of the "Chronicle"), that the King of Ireland has selected the site for a royal residence when he comes to Ireland next year, and that the Duke of Connaught will most likely be the first occupant of the new residence. The present official quarters of the King in Ireland, the Royal Hospital, Kilmalsham, are quite inadequate, and the official presence of a member of the royal family in Ireland has accentuated the need of a royal residence in this country.

STRANGE TRAGEDY IN TURKEY.

Orthodox Mohammedans are horrified at the rapid spread of intemperance in Turkey, and they point to a recent tragedy as a striking example of the evil that is wrought by indulgence in strong drink, says an American daily newspaper.

Rassim Bey, a captain of police at Phanaraki, on the Sea of Marmora, invited his friend and colleague Tahsin Effendi to take supper with him some days ago. The invitation was accepted, and the two friends enjoyed a hearty meal, after which they began to drink brandy. Tahsin Effendi, after drinking a few glasses, felt that he had gone too far, and as he saw that his host was nearly intoxicated, he suggested that they stop drinking and go out into the fresh air. In Turkey, however, it is not considered good manners for a host to stop drinking as long as any of his guests remain sober, and therefore Rassim Bey, instead of adopting the suggestion, filled his friend's goblet with brandy once more and insisted that he should drink it at once.

With a smile, Tahsin Effendi thrust away the brimming goblet which his host held out to him, whereupon Rassim Bey became furious and vowed that if he did not drink it at once he would shoot him like a dog. To his guest this seemed a good joke, and he laughed heartily at it, but still he persisted in his refusal to take the proffered goblet, saying bluntly that he had drunk quite enough, and that he did not see any sense in drinking more than was good for him. Hardly had he uttered these words when Rassim Bey drew his revolver from his pocket and shot him dead, emphasizing the action by thrusting the weapon into his face just as a moment before he had thrust the goblet.

Tahsin Effendi rolled under the table a corpse, and at the ghastly sight his host's senses returned and

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he fled for his life. In Phanaraki he had one very intimate friend, an artillery officer, and he took refuge with him and told him the whole story. The officer promised to harbor him as long as he could, but he advised him to surrender to the authorities, and this advice Rassim Bey took. What the result of this trial will be cannot be foretold.

SPIRITUALISTS AND THEIR TRICKS.

"San Francisco is now and always has been a hotbed for spiritualists, trance mediums, clairvoyants and others of that kind," said a man from California in one of the hotel lobbies.

"Some years ago a fellow who had made a small fortune in the business reared on his shuckles and bought a beautiful farm in the southern part of the State. I had a winter place not far away, and, as a matter of course, we became acquainted. He was one of the most interesting characters I ever met in my life, although I must confess he had no more conception of moral scruples than a chimpanzee. He lived to talk about his past career and was perfectly conscienceless in regard to his exploits, which he related with a cynical humor that was immensely amusing. Some of the things he told me were very curious, and none more so than his explanation of the 'sealed question' trick. It seems he had been famous for this 'manifestation,' as he called it, and it certainly must have been deeply impressive to the average dupe. The caller was first shown into a waiting room by an attendant, and requested to write whatever question he desired to have answered. The caller then slipped the medium to answer and seal them in an envelope. For that purpose there was an ordinary flat-topped desk at one side of the room, supplied with stationery and a bell when his questions were asked. The visitor was left alone and, as the bare walls offered no opportunity for peep-holes or spying, he generally went to the desk without hesitation and followed directions, calling the attendant by a bell when his questions were duly written and sealed. A few moments later he would be ushered into the presence of the medium, who would proceed to go into a trance and answer each question in its exact sequence as given. The envelope being all the while in the visitor's pocket.

"The explanation of this seeming miracle was beautifully simple. Under the thin baize cover of the desk was a hole through which the caller could see the writing on the envelope merely pulled out the slide and there was a legible copy of the questions.

"I asked him what he did when the visitor, for any reason, failed to use the desk or did the writing in his lap. He was told that the spir- itualist would then take the visitor's answer laughing heartily, and would asked to call some other time."

New Orleans Times-Democrat.

THE POPE'S FREEDOM.

Ever since the Vicar of Christ was deprived by force of that freedom which is the inalienable right of every citizen, the subject of Papal temporal rights has been one of the burning questions of the times. We are told that the other day the official organ of the present decidedly anti-clerical Cabinet devoted a violent article to the rumored visit of the King of the Romans to the Pope, endeavoring to prove that the visit would constitute an insult to the King of Italy. Leopold II. has remained in Florence, and has not visited the Eternal City at all, either in person or officially, but it cannot be denied that the ravings of the Government organs, excited at the mere idea of a Catholic Sovereign doing homage before the Vicar of Christ, are symptomatic of the situation in Rome, where the Pontiff, though proclaimed free and independent by the law of guarantees, is not even permitted to receive those princes who are anxious to visit the visible Head of Catholicity. For it cannot be doubted that nothing but the fear of giving rise to international complications and diplomatic "ennuis" prevents many Catholic Sovereigns from journeying freely, as they formerly did, to the tomb of the Apostles.

BISHOP OF PORTLAND.—The vacancy in the Portland diocese caused by the death of Rt. Rev. J. A. Healy, has been filled by the appointment of Rt. Rev. William H. O'Connell, D.D., rector of the American College at Rome.

The new Bishop was born at Lowell, and is well known in the Boston diocese. He is a fine pulpit orator, of wide and varied learning, and is besides a musician and a linguist of ability. He was pastor of St. Joseph's Church, Boston, when in 1895 he was appointed rector of the American College. In the discharge of his onerous duties abroad he has acquitted himself with distinction, and has made a notable name among the many brilliant diplomats of the Eternal City. As it was in Rome he was ordained to the priesthood, in January 1884, so in Rome will the episcopal dignity be conferred upon

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"SIL PHILIPS" (Extra Special), invented by Col. Sil Phillips, in 4-lb tins, 90 cents per tin. "HANKY'S" (Medium strength), invented by Major-General Hanky, in 4-lb tins, 90 cents each. All delivered free by Post anywhere in Canada. FRASER, VIGER & CO., Importers.

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has set in with us and commencing to-day, Wednesday, 1st of May, we will be compelled to keep the Italian Warehouse open every evening for the proper execution of all packing orders entrusted to us.

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READY-MADE FRENCH SOUPS, All Kinds.

In quart, pint and half-pint cans. Broths for Invalids. Beef-Tea and Chicken Broth, in half-pint cans.

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Braised Beef a la Jardiniere, Beef a la Mode, Veal and Green Peas, Calf's Tongue, Tomato Sauce, Calf's Tongue, Sauce Piquante, Chicken Curry a l'Indienne, Chicken Saute a la Marengo, All in 8 oz. cans.

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HILLHURST FARM Pure Maple Syrup.

(Compton County Make.) 205 Quart Cans, Hillhurst Pure Maple Syrup, 35 cents per can, \$3.75 per dozen cans. 240 Half Cans Hillhurst Pure Maple Syrup, 60 cents per can, \$6.50 per dozen cans.

82 Gallon Cans Hillhurst Pure Maple Syrup, \$1.00 per can, \$11.00 per dozen cans.

STANSTEAD COUNTY Pure Maple Syrup.

44 Cans J. Walsh's, Stanstead, Pure Maple Syrup, in large cans, \$1.00 per can, \$11.00 per dozen cans.

MIN-INGUOL COUNTY Pure Maple Syrup.

50 Cans James Westover's Pure Maple Syrup, \$1.00 per can, \$11.00 per dozen cans. 187 Cans Clark Hall's Pure Maple Syrup, \$1.00 per can, \$11.00 per dozen.

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66 Cans Chas. Mudgett's Pure Maple Syrup, \$1.00 per can, \$11.00 per dozen. 40 Cans A. W. Westover's Pure Maple Syrup, \$1.00 per can, \$11.00 per dozen.

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HAD HIS STOMACH CUT OUT.

Paul Krueger has had his stomach cut out at the hospital of the Illinois Medical College, Chicago. It was an alternative between dying within a week or two of a cancer that involved the whole stomach or taking his chance on the operating table. He chose to take the chance, and Dr. B. B. Eads, professor of surgery in the college, cut his stomach out. Krueger lived through the ordeal, and now, six days later, is alive and on the road to recovery.