

AT SIGHT OF THE GREEN FLAG.

BY A. CONAN DOYLE.

When Jack Conolly, the Rory of the Hills Inner Circle, was incontinently shot by Sergeant Murdoch, of the constabulary, his twin brother Dennis, joined the British Army. The country-side had become too hot for him; and, as the seventy-five shillings were wanting which might have carried him to America, he took the only way handy of getting himself out of the way. Before his Majesty had a less promising recruit, for his hot Celtic blood seethed with hatred against Britain and all things British.

The sergeant, however, smiling complacently over his six feet of brawn and his forty-four inch chest, whisked him off with a dozen other of the boys to the depot at Fermoy, whence in a few weeks they were to be sent to the top of the rotor for foreign service.

It was the darkest hour of the land struggle, when the one side came out with crobar and battering-ram by day, and the other with mask and with shot-gun by night. Men driven from their homes and potato-patches found their way into the service of the Government to which they ascribed their troubles and now and then they did wild things before they came.

There were recruits in the Irish regiments who would forget to answer to their own names, so short had been their acquaintance with them. Of these the Royal Malloys had their full share; and, while they still retained their fame as being one of the smartest corps in the army, no one knew better than their officers that they felt bitter hatred for the flag under which they served.

And the centre of all the disaffection was C Company, in which Dennis Conolly found himself enrolled. They were of the tenant class to a man; and their whole experience of the British Government had been an inexorable landlord, and a constabulary who seemed to them to be always on the side of the rent collector.

Dennis was not the only moonlighter in the ranks, nor was he alone in having an intolerable family blood-feud to harden his heart. Savagery had become savagery in that volved civil war. A landlord with an iron mortgage weighing down upon him had small bows for his tonantry. He did but take what the law allowed; and yet, with men like Jim Holan, or Patrick McGuire, or Peter Flynn, who had seen the roofs torn from their cottages and the folk huddled among their pitiable remains, upon the roadside, it was ill to argue about abstract law.

A stricken man can only feel his own wound, and the rank and file of the C Company of the Royal Malloys were sore to the heart.

rising of the moon." "So it was with these others," answered the Sheik Kadra, pointing with his sheathed sword towards the old battle-field. "They also had a day of little water and a night of little rest, and the heart was gone out of them, ere ever the sons of the Prophet had looked them in the eyes. This blade drank deep that day, and will again before the sun has travelled from the sea to the hill.

"And yet those are other men," remarked the Berber dervish. "Well I know that Iman has placed them in the clutch of our fingers, yet it may be that they with the big hats will stand firmer than the men of Egypt."

"Pray Allah that it may be so," cried the fierce Bagarras, with a flash of his black eyes. "It was not to chase women that I brought seven hundred men from the river to the coast. See, my brother, already they are forming their array."

A fanfare of bugle calls burst from the distant camp. At the same time the bank of bushes at one side had been thrown or trampled down, and the little army within began to move slowly out on to the plain.

The three chieftains still lingered upon the knoll, looking down with hungry eyes and compressed lips at the dark steel-tipped patch.

"They are slower to start than the men of Egypt," the Sheik of the Hadendows growled in his beard.

"Stooper also to go back perchance, my brother," murmured the dervish. "And yet there are not many—three thousand at the most."

"And we ten thousand with the Prophets grip upon our spear-hafts and his words upon our banner. See to their chieftain, how he rides upon the right and looks up at us with the glass that sees from afar! It may be that he sees us also."

The Arab shook his sword at the small stamp of horsemen who had spurred out from the square.

a battalion of Guards, and on the left wave of dervishes lapped over the hillocks and burst upon the machine-gun locks and the right front of the line. The sailors were overborne in an instant; but the Malloys, with their fighting blood aflame, met the yell of the Moslems with an even wilder fiercer cry, and dropped two hundred of them with a single point-blank volley. The howling, leaping crew swerved away to the right, and dashed on into the gap which had already been made for them.

But C company had drawn no trigger to stop that fiery rush. The men leaned moodily upon their Martinis. Some had even thrown them upon the ground. Conolly was talking fiercely to those about him.

Captain Foley, thrusting his way through the press, rushed up to him with a revolver in his hand.

"This is your doing!" he cried. "If you raise your pistol, Captain, your brains will be over your coat," said a loud voice at his side.

He saw that several rifles were turned on him. The two subs had pressed forward and were by his side.

"What is it, then?" he cried, looking round from one fierce mutinous face to another. "Are you Irishmen? Are you soldiers? What are you here for, but to fight for your country?"

"England is no country of ours," cried several. "You are not fighting for England. You are fighting for Ireland, and for the empire of which it is part."

A black curse on the Empire!" shouted Private McGuire, throwing down his rifle. "Twas the Empire that backed the man that drew me out the roadside. May me hand stiffen before I draw a trigger for it."

"What's the Empire to us, Captain Foley, and what's the Widly to us ayther?" cried a voice.

set for the coast. "Boys, will you stand for this?" screamed a voice. It was so ringing, so strenuous, that the breaking Malloys glanced backwards. They were held by what they saw. Private Conolly planted his rifle stock downwards in a mimosa bush. From the fixed bayonet there fluttered a little green flag with the crownless harp. God knows for what signal of revolt that flag had been treasured up within the Corporal's tunic. Now its green wisp stood amid the rush, while three proud regimental colors were rolling slowly backwards.

"What for the flag?" yelled the private. "My heart's blood for it! and mine! and mine!" cried a score of voices. "God bless it! The flag, boys, the flag!"

C company were rallying upon it. The stragglers clutched at each other, and pointed. "Here McGuire, Flynn, O'Hara!" ran the shoutings; "Close on the flag! Back to the flag!" The three standards reeled backwards, and the seething square strove for a clearer space where they could form their shattered ranks; but C company, grim and powder-stained, choked with enemies and falling fast, still closed in on the green ensign that flapped from the mimosa bush.

It was a good half hour before the square, having disintegrated itself from its difficulties and dressed its ranks, began to slowly move forwards over the ground, across which in its labor and anguish it had been driven. The long trail of Wessex men and Arabs showed but too clearly the path they had come.

"How many got into us, Stephen?" asked the General, tapping his snuff box. "I should put them down as a thousand or twelve hundred, sir."

"I did not see any get out again. What the devil were the Wessex thinking about? The Guards stood well, though; so did the Malloys."

"Colonel Flanagan reports sir, that C company took the whole brunt of the attack, and gave the square time to reform."

"Tell the Hussars to ride forward, Stephen," said the General, "and try if they can see anything of them. There's no firing and I fear that the Malloys will want to do some recruiting. Let the square take ground by the right, and then advance."

But the Sheik Kadra of the Hadendows saw from his knoll that the men with the big hats had rallied, and that they were coming back in the quiet bustle of men whose work was before them. He took counsel with Moussa, the Dervish and Hussein the Bagarras, and a woestruck man was he when he learned that the third of his men lay dead on the field of battle. So having still some signs of victory to show, he gave the word, and the desert warriors lifted off unseen and unheard, even as they had come.

A red rock plateau, a few hundred yards from the second time was strewn with slaughtered men, was all this day's fighting gave to the English General.

It was a squadron of Hussars which came first to the spot where the green flag had waved. A dense litter of Arab dead marked the place. Within the flag waved no longer, but the rifle still stood in the mimosa bush, and round it, with their wounds in front, lay the Fenian private and the silent ranks of the Irish company. Sentiment is not an English failing, but the Hussar Captain raised his hat in a salute as he rode past the blood-soaked ring.

"LITTLE BLIND MARY."

AN INSTANCE OF THE WORK OF THE GREY NUNS IN THE HOME FOR THE BLIND, MONTREAL.

Some years ago the Grey Nuns of Montreal, obedient to the interior missionary voice, came to our fair land as ministering angels to those of her children who were afflicted and suffering.

Our day while visiting a tenement house in Toledo, Ohio, they heard a little child crying. Proceeding to the door whence the sound came, they found it locked, but calling a policeman, soon succeeded in having it opened.

There in a poverty-stricken room, with rain water of food strewn over the floor, they beheld a beautiful little golden-haired girl, about five years of age, and a rather disreputable-looking dog.

The mother, obliged to labor daily, was in the habit of leaving the little girl and the dog locked up there in the room. As the sister drew the child to her to console and to question, she looked into her eyes and saw that she was blind! God had veiled her large and beautiful eyes with a heavy white film through which their deep blue, might yet be faintly seen. The Sister arranged to have her received at their institute for the Blind in Montreal, and thither one of their number took her.

This Home for the Blind resembles a beehive more than anything else. All are busy; the little ones absorbed in play, the middle-sized deeply in earnest about learning the braille in order to read and write and acquire a certain proficiency in its ordinary branches; the young men and women hard at work at the various occupations of transferring, typewriting, casing chairs, tuning pianos, knitting, dressmaking, beadwork, practicing for their fine stringed band, music and singing. In the three last mentioned branches they have reached a perfection that draws crowds of the elite of Montreal to their Benedictions on Sunday afternoons, and to their annual concerts and dinners. The fine choir soloists of the great Notre Dame Cathedral is a student of this Institute, and a girl of our own United States has been their "Jenny Lind" for

years. Those of the inmates too old for the pursuits named above find many things to do in the wash house, in the furnace room, shovelling snow, wiping cups and plates, not only for the great refectory, but for the fifty to sixty poor tramps who seek a bite and a hot drink here every morning during all the long hard winter.

So well do the good Sisters develop the spirit of faith in these souls that instead of being depressed and sad because of their affliction they are so bright and joyous that the cheerfulness of the house strikes a visitor at once. Always, at every hour of the day, may be found ardent adorers before the Blessed Sacrament in quiet meditation, or with our Lady's chain in their hands, or with a happy community. Little Mary now became a member. She was uneducated, untaught. However owing to the naturally wide awake American spirit that she brought to Canada with her, she learned very rapidly. On all occasions she would not only declare her nationality, but take first place as hers by right.

An American lady boarding there some time ago took the greatest pleasure in having the child visit her in her room. Mary would sit perched on her friend's knee, delighted and happy for hours, repeating all she had learned. She is naturally a very intelligent child and remembers easily, as do all whom God has deprived of sight. At this time she could repeat page after page of her Catechism; recite grammar and spelling lessons; sing our beautiful church music in Latin, also French and English hymns; read and write the braille, and end it all by playing wonderfully well on harmonica and accordion.

Then after thus giving her friend samples of all she knew, with a funny little hop, skip and jump she would dance out of the room.

Little Mary loved to walk out, to ride and to visit, so her friend would often take her and Rosie, another little afflicted one of about the same age, to walk, to ride, or to visit the stores. When the trio would stop before crossing the track to wait for an electric car to go noisily by, little Mary would cling to her friend, and, trembling from head to foot, exclaim in a frightened voice, "Oh, is it coming right over me? I'm so afraid!" One day in winter Rosie slipped on one of the frozen sidewalks, as she held on tightly to her friend's hand, all three fell flat, but fortunately managed to pick themselves up with nothing hurt—except their feelings.

Just before Christmas that year the trio paid a visit to the wonderful five-cent store of Montreal. How the little girls did enjoy feeling the different toys and finding out what they were; they squeezed anything that would squeak; blew anything that would blow; shook anything that would shake; rattled anything that would rattle; and in general had a grand time without doing much damage, owing to the watchful eye of their friend.

As the store was full of Christmas shoppers, of course these little blind girls attracted much attention, and many a charitable Christmas heart, knowing them to belong to the Institute, slipped cents and nickles and dimes and quarters into their hands and were quickly lost in the crowd, not waiting a word of thanks, but just slipping over the edge of the counter. Upon counting the girls, who said, again and again, "We'll pray for those kind ladies who gave us the money."

In anticipation of a Christmas visit to Ladies of the Sacred Heart in their large academy near by, they prepared a long programme of hymns, songs and recitations they knew, and tied it with a red ribbon. The Mother Superior received them most graciously and conducted them to the recreation hall with program, red ribbon, harmonica, accordion, and all, and for one hour they amused and delighted the interested nuns.

Mary is now a tall, fair girl of fourteen years. She has grown up as a fair lily, very sweet to look upon, but if one may judge by the delicate state of her health, destined for only a brief sojourn in this world of ours. But no one who knows her doubts that when the time comes she will pass to God with the same beautiful spirit that she displayed on a certain occasion some months ago. Coming one day to her friend, greatly excited, she exclaimed, "Sister Rose says I may go to St. Anne du Beausire, I know see! Oh, won't I be glad!" Then after a pause, she raised her pathetic eyes, and said, in her earnest, thoughtful way: "But Sister says if I'm not cured I must not be sorry, because little girl can't see on earth will see a great deal better and a great deal more when they get to heaven. So I'll be willing to wait. God knows best, doesn't He?"—V.O., in the Golden.

MINISTER CONVERTED.

Rev. George Albert Cain, lately a curate of the Protestant Episcopal church of the Holy Innocents at Hoboken, N. J., has announced his conversion to the Catholic faith, and expects soon to begin his studies for the priesthood. He was received into the Catholic Church by Rev. Hubert D. Gartland, chaplain of Newman school, a preparatory school for boys conducted under Catholic direction at this place.

AN INCIDENT.

BY THE REV. DONALD...

On the day of the coronation of the Earl of Leinster, the Earl's carriage was taken to his agent's house, "What's the el door?" "The lordship!" "I have lately had my people, they have ere of what?" "Have it rec'd Lordship," "The thing that of this out my sanct here, if I pass here you the sacristy chapel, with have them p know well Father Kal ship's order about the t hold to tall villed down r ongt the stand that something to driving awa cross stop take down know you t take you r receive th the trans from a resp dard us v mission. I clear conce tenantry at during those landlors God those but a very Adairs, the cards. have accom history of

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1905.

Dear Sir: For some time past I have read your valuable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

LONDON, SATURDAY, JAN. 14, 1905.

THE PAST AND THE PRESENT OF CATHOLIC SCHOOLS.

Although we are in the heat of an election campaign it is something for which we may be thankful that there is no race or creed cry being raised by either party.

"Marmion" is undoubtedly written in beautiful English, but it is intensely anti-Catholic, as it falsely represents a murderous and cruel punishment of death inflicted by the abbot and the spiritual director of an ancient convent, upon a nun.

Such literature was unfit as a subject of study for children, not only because of its falsehood and bigotry, but also on account of its intrinsic indecency, and it was then maintained by the Conservative opponents of the Government, in the hope that the power of Orangeism, and all other anti-Catholic influences in Ontario, might succeed in giving the Province a change of Government.

The second of these campaigns was fought four years later chiefly on the ground that, in those parts of Ontario where the population is largely French-Canadian, the children should be taught only in English in the schools.

The third of these campaigns turned on the question of certain amendments to the Separate school laws which had been introduced by the Mowat Government from time to time, to render these laws more workable and the Separate Schools more efficient.

other P.P.A.ists among those who got into the House of Assembly. During this campaign a villainous "green sheet" was issued as part of the Conservative campaign literature.

A FEARFUL WARNING.

A terrible tragedy arising from drink is reported from Philadelphia, Pa. Three men named McCuster, Merry and McGill, who boarded at a house on Wood street, on Christmas day shut themselves in a room where they might have a spree without being interfered with.

THE FALSE ELIJAH.

In a previous issue of the CATHOLIC RECORD we made some comments on Elijah, alias John Alexander Dowie's paper "Leaves of Healing."

We noted the fact that he is chiefly hostile to the Catholic Church, which he abuses in the most unmeasured terms. No doubt the cause of this is that the Catholic Church has been the greatest obstacle in the way of his big money-making religion.

What Church but the Catholic Church can claim to be built upon the rock Peter and to be the Church against which Christ said the gates of hell shall not prevail?

The Catholic Church has preserved her identity through the ages which have lapsed since Christ established it upon a rock, and against which the powers of darkness rage in vain, and which may be beaten by the storms of ages, but cannot be overthrown.

Christ's Church went forth, formed by His hands, organized by Him, and endowed with the power to convert the nations to His name and faith.

which the apostolicity of the Church is expressed in Scripture. She must teach the same doctrine which the Apostles taught without changing "one jot or tittle," and her priests (and Bishops) must have orders derived by uninterrupted succession from the Apostles.

All we have said above on this subject has been demonstrated over and over again by Catholic writers, but we indicate it thus briefly in order to show the position of the Catholic Church in regard to the Apostolicity of doctrine and orders.

The absurd picture of himself which is placed over this inscription, in a garb which very poorly imitates the dress of a Jewish High Priest, does not add to his right to such a designation. He is plainly and simply an impostor.

An Apostle is one sent. The Apostles were so-called by Christ because He sent them on a special mission to convert the world to Him. He told them "as the Father sent Me so do I send you."

From what we have already said it is evident that the Apostolic office must come down by succession, or by direct revelation from God, but Dowie cannot claim to have received it in either of these ways.

In a recent sermon delivered by John Alexander Dowie on Apostolic authority in the Church of Christ, while claiming without foundation or proof that he is an Apostle, he thus speaks of the Church of England:

"There is no Apostle in the Church of England, and no pretence, even, of present Apostolic authority, they prefer to say that it comes down to them through Rome. They will admit to you that they receive their orders from Rome. Their idea of Episcopal authority is that they should get Apostolic succession through Rome."

So far as the Church of England is concerned, it is true that Apostolic succession is claimed on the plea that its first Bishops were consecrated by Bishops of the Catholic Church.

mission to the supreme authority of the Church. From the beginning they were excommunicated. But there is the strongest evidence that they never received the Episcopal consecration to which they lay claim.

Some trouble has arisen in Downeyville, Victoria Co., over the establishment of a Catholic Separate school. As we understand the matter the locality is Catholic, and to the present time the Public school has been attended almost exclusively by Catholic pupils.

At the School election on December 28th the Rev. Father Bretherton, pastor of Downeyville, and the Catholic supporters of the Separate school, met in the School-house for the election of trustees; but it appears that some of the Catholic rate-payers have not become Separate school supporters, and these called upon the Public school inspector to be present at the meeting.

The Separate school supporters claim that the school-house belongs to them, having been duly sold by the Public School Trustees, but the new Public School Trustees in their corporate capacity have applied for an injunction to restrain the Separate School Trustees from taking possession of the school.

Some persons have supposed that the case is one of religious difference, but this is a mistake, as all the parties concerned are Catholics. We cannot pretend to predict what will be the decision of the courts in this instance, but we can see no reason why the parties concerned in the dispute should not come to an amicable settlement of the case without forcing it to a judicial issue.

The German Lutheran Church of Winnipeg, Manitoba, was destroyed by fire on the 28th of December, the building being too far gone when the firemen arrived for them to render any further assistance than to save the adjacent buildings.

A noteworthy incident occurred at this fire. A beautiful new crucifix had been recently erected in the church, of which the congregation were very proud, and while the fire was gaining ground, a shout of grief was raised that the crucifix would be lost with the building.

John Zeller heard the regrets of the people, and before any one could stop him, dashed into the burning building.

French people will find their nation losing prestige owing to the conduct of the Government to which they have thought proper to commit the management of their affairs.

What is chiefly remarkable in this connection is that the German Lutherans evidently respect the image of Christ, at least, and thus differ in a most important matter from English-speaking Protestants who hold that crucifixes and all sacred images are idolatrous, and strictly forbidden by the second commandment as recited by English Protestants.

As illustrating further the difference between English and German Protestantism, we remember that when the Catholic Hierarchy was re-established in England by Pope Pius IX., in the anti-Catholic parades which were gotten up in London in detestation of Popery, a prominent feature of the demonstrations was that crucifixes and images of the Blessed Virgin Mary were dragged in the mire at the heels of horses and of men, to show disrespect to the most sacred of images.

We notice with pleasure a despatch which is published by La Presse of Montreal to the effect that all the Archbishops and Bishops of Canada have united in sending a letter to Cardinal Richard, Archbishop of Paris, dealing with the estrangement between the Church and State in France.

We cannot think that the French people will look with indifference upon this manifesto of the Canadian hierarchy, which includes so many eminent Churchmen who are of French origin, and who have never ceased to love France in spite of its present and past delinquencies against the faith of former generations of Frenchmen.

Here also, we may note that the Holy Father, Pope Leo X., is said to have taken a step toward forcing the French Government to show its hand. If France intends to carry out the threat of its Premier, and to sever the connection between Church and State, she will not find Pope Pius X. timid in asserting his authority, as the present act of the Supreme Pontiff shows that he is ready for whatever M. Combes may next do.

After considerable consultation between the Secretary of State of the Vatican and the Propaganda of the Faith, and negotiations with the Government of Turkey, the Holy Father has decided to nominate Bishop Giovanni Tacoli Porcelli as Apostolic Delegate to Constantinople without asking the consent of France.

For several minutes the spectators manifested the greatest anxiety in the fear that the intrepid rescuer would be caught by the flames, and expected every moment to hear his dying screams; but to the great relief of the assembled multitude, he soon emerged on hands and knees, carrying with him the beautiful image of our dying Saviour.

The Government and people of France cannot expect to retain this protectorate, which has brought so much honor to them and so much material benefit to French interests, while the French nation is manifesting determined hostility to the Pope and the Church.

In fact the Holy Father has already indicated this in a letter received a few days ago by Cardinal Richard in which the Pope says: "Neither will the bitterness of the offence be able to turn us from love of your nation, nor will the progress of the offence ever make us despair of a return to better conditions."

In another article in this issue we make some remarks on the claim of John Alexander Dowie to being the First "Apostle" of the Church of Christ in Zion. We also show incidentally in that article the true foundation of the claim of the Catholic Church to have an Apostolic ministry and succession.

The pretended Elijah of Zion City declares that there were Popes who cursed each other while they lived, and quotes the Catholic historian Karl Joseph von Hefels to prove this.

Now it is well known that there can be only one Pope at a time. How is it possible, then, that two Popes living at the same time could curse each other? The statement is an absurdity; but here is what has really happened.

It is well understood by all who have read history, that since the foundation of Christianity the Roman and Greek, or Byzantine, the German and Frankish Empires, passed through vicissitudes and changes of which, with all our knowledge of the horrors of prolonged and desperate war, we of the present day can have only a vague conception.

We cannot hold the Catholic Church responsible for what these anti-Popes often did, backed by kingly authority, towards creating confusion and disorder in the Christian Church.

A Pope is a man subject to the temptations which afflict the human race, and as even Judas, an Apostle of Christ, failed in virtue, we cannot be very much surprised that there were a few in the line of Popes who did not come up to the degree of virtue which should be expected from them.

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Another Christian Science case has arisen in Toronto in which it is charged that Wallace H. Goodfellow, a clerk in the G. T. R. freight office, was allowed to die without proper medical attend-

The young man died on Wednesday afternoon, Jan. 4th. He was 21 years of age, and had been married but a month. He was taken by typhoid fever, and during his illness, on Dec. 24th, Dr. Riordan, the Grand Trunk physician, saw him at the home of his mother, and proffered his medical attendance.

It appears that the doctor had been informed by the other clerks of the freight office that the young man was without medical attendance at the house of his parents, and this led to his making this visit. The patient was in a very low condition, and the doctor advised that Mr. Goodfellow should be removed to

tion. Christ did not promise that the whole line of Popes should be impeccable or spotless in virtue, though His promise to Peter implied that they should be infallible in their official announcements of the true faith, which they made as supreme teachers in the Church of God.

In this duty the Popes did not fail during the lapse of ages. This is the true explanation of many strange and edifying events in history upon which we need not dwell further in this present article, as Dowie himself does not do more than refer to them in a general way; while in doing this he attributes to the true Popes the deeds of anti-popes intruded into the Holy See by kings who interfered with the proper course of Papal elections.

But there is one fable to which the pretended Elijah gives his sanction when he makes his climax of accusation against the line of Pontiffs. He says:

"Indeed it was commonly said that one of the Popes was a woman," and this statement was received by his followers with "laughter." The recording of this fact shows that the story of a woman Pope, which Dowie should have known to be a fable, was intended by him to be believed as a truth, was so received by his followers. By this deceit Dowie proclaimed himself a false Elijah, and a deceiving prophet. The fable of a woman Pope was never commonly received, and is now admitted by all historians worthy of the name to have been a mere invention of those who wished to belittle the authority of the Catholic Church.

Dowie's ranting sermon to which we here refer was delivered in his tabernacle on 23rd Oct., 1904.

THE GERMAN CROWN PRINCE AND HIS INTENDED BRIDE.

It is stated that one hundred cities of Prussia which were invited to contribute towards making a handsome marriage present to the Crown Prince, Frederick William of the German Empire, have made up \$125,000 for the purpose. The gift will be a silver table service for 50 persons, and will contain 1,000 pieces of original designs. The amount contributed exceeds by \$25,000 the similar gift made to the present Imperial couple when they were married in 1881. This does not appear to indicate that the protest of the ultra-Protestant press of the Empire against the very Catholic name borne by the prospective bride had much influence on the nation generally. The intended bride is the Duchess Cecilia of Mecklenburg-Schwerin; but Catholic as the name Cecilia is, being the name of a celebrated saint, the bride herself is not at all Catholic. For that matter, all the saint's names are Catholic, for we do not find any calendar of saints anywhere else than that of the Catholic Church, from which even the Church of England has borrowed its whole calendar of saints with the exception of "King Charles I., Martyr."

The intended bride of the Crown prince is said to be a very beautiful, as well as a highly intellectual lady, and her Catholic name will not diminish these qualities in her. It must be said, however, that the one hundred cities which have contributed \$125,000 toward the gift which is to be made to the noble pair have not materially impoverished themselves by their generosity, as the sum contributed by them represents only a cent apiece from all the residents of the cities which have taken part in the presentations.

We have not heard that the future Crown Princess has yielded to the Protestant suggestion of the impropriety of the name Cecilia in the future Empress of Germany, so far as to offer to change her name in order to meet their views, nor from what we have heard of her stability of character it is likely that she will yield so far to the clamor of bigotry which was raised as soon as it was learned that the marriage had been arranged.

ANOTHER ALLEGED CASE OF CHRISTIAN SCIENCE MALPRACTICE.

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It appears that the doctor had been informed by the other clerks of the freight office that the young man was without medical attendance at the house of his parents, and this led to his making this visit. The patient was in a very low condition, and the doctor advised that Mr. Goodfellow should be removed to

some hospital where the best medical attention would be available, as he was suffering from combined typhoid fever and congestion of the lungs.

Dr. Riordan visited the patient next day, and found that his instructions had not been carried out. No medicine had been given the patient, and he was getting rapidly worse. On Dec. 27 the doctor again visited the house, but was told by Mr. Goodfellow's parents, and as we understand, also by a so-called divine healer, that he could not see the young man.

Dr. Riordan insisted, and on entering the house, found the young man down stairs fully dressed, sitting on a sofa with a temperature of 103 and a pulse of 130. The parents said he was doing well and needed no doctor, but the doctor told them he would certainly die unless he should have proper medical attention. The doctor wrote to the Crown Attorney telling the state of affairs, and advising him to take immediate action in the case.

The parents enquired if they could have another doctor, whereupon Dr. Riordan advised them to get Dr. Cotton, who is a coroner, and told them that a coroner would soon be required.

Dr. Riordan heard nothing farther of the case until the young man's wife called upon him and informed him that her husband was dead.

Mrs. Goodfellow was overwhelmed with grief at her husband's sad death, and informed the doctor that she wanted to keep him in his own house, but that his parents insisted upon taking him to their home to be treated by Christian Scientists. Mrs. Goodfellow was not sure of the names of the Scientists who had treated her husband, but she desired that a full investigation should be made by the coroner.

Before leaving the house Dr. Riordan reminded the mother of the patient and the faith healer that they must assume full responsibility for the proper treatment of the young man if they persisted in rejecting medical treatment, and after this warning he went away.

The young wife of the deceased desired Dr. Riordan to continue his services, but was overborne by the mother and the Science healer in attendance, and it is asserted that the wife was not even permitted to see her husband when she desired to be admitted to his presence. She now desires that a full investigation be made into the circumstances of the death, and, as far as she can, is assisting the coroner, Dr. Cotton, in his investigation.

The funeral of the deceased was arranged to take place on the 6th inst., but the coroner, Dr. J. M. Cotton, ordered that it be postponed till after the inquest, as it would be probably necessary that the jury should see the body in order to arrive at a correct decision in the case.

We do not desire to make any comments upon this case pending an investigation; but we feel it incumbent on us to say that there have been so many instances in which death was traceable to the neglect of the usual means of restoring the sick to health, owing to the deliberate refusal of Christian Scientists, so-called, to allow proper medical attendance, that the matter has become a crying inquiry. It is full time that the civic and provincial authorities should interfere to prevent further neglect of this kind, as many more deaths must be expected, if pretended divine healers are to be allowed to have their own way in these matters.

THE GOVERNMENT'S DONATION TO OTTAWA UNIVERSITY.

We clip the following editorial note from the Free Press of this city of the 6th inst.

"Bystander" writes in the Sun: Mr. Ross still omits to explain his gift, on the eve of a general election, of \$10,000 of public money to a Catholic College. It signifies nothing whether the college is Catholic or any other denomination. It is denominational, and the well-established and inestimable principle of this Commonwealth is the separation of the Church from the State. As little does it matter of which party the author of the grant is the head. The question is clearly one of principle. The object of the grant on the eve of a general election cannot be doubtful. The act is a malversation of public money, the counterpart of which, if committed by anyone in a place of commercial trust, would entail sure disgrace and probably punishment.

It is but a short time—a few months—since the Ottawa University was burned to the ground by a deplorable accident, and the whole Dominion of Canada felt the loss as a severe blow to the educational interests of Canada.

It was with much satisfaction that the public were assured by the authorities of that institution that the loss would be only temporary, and that immediate steps would be taken to restore the building and its furnishings to a condition of greater efficiency than ever, and the promise has been already partly redeemed; for the preparations for rebuilding were made so rapidly that in May the corner stone was laid for the

promised new building, and the work is now considerably advanced.

His Excellency the Earl of Minto, the governor general of Canada, and his estimable and refined lady grazed the occasion with their presence at the dedication ceremonies, in which also His Eminence Cardinal Gibbons and the whole Canadian Hierarchy took part, together with a number of American Bishops. Sir Wilfred Laurier as Premier of the Dominion, and many members of the Canadian and Provincial Governments also took a prominent share in the celebration, making glowing addresses in which it was declared that the work is for the benefit and progress of all Canada. Not a discordant note was heard in the chorus of jubilation, until now the Toronto Sun and the London Free Press croak that it is a waste, "a malversation of public money" for the Government of Ontario to contribute the moderate sum of \$10,000, not indeed for the University proper, but for the Arts and Science Department in connection therewith.

It is an act of generosity for which the Hon. G. W. Ross and his Government deserve much credit that they have thought of giving this aid to the Catholic University at the moment of this misfortune, and the misfortune of the whole Dominion.

When the Toronto University was destroyed by fire, the Catholic Government and Legislature of Quebec, without a moment's hesitation, voted \$10,000 for its assistance. Ontario is a richer province than Quebec, and why should it be deemed improper that it should refuse a donation for one of its own grand institutions in the moment of need? Only those who have been inoculated from infancy with the venom of bigotry could think of raising their voice against Premier Ross's donation.

It is not long since a donation of \$5,000 was given to the School of Mining of Queen's Presbyterian University in Kingston, but there was then not a word of complaint from our undenominational croakers. Also \$200,000 per annum are given every year by the Province of Ontario for the maintenance of Toronto University, and will the same Province grudge the comparatively small sum of \$10,000 to aid the Catholic University of our metropolis in its misfortune? We cannot believe that anyone outside of the Sun, the Free Press, and "Bystander," will object.

But the plea of these croakers is that Ottawa University is a Catholic—i.e., a denominational institution. Well, are not the students in attendance there as much entitled to Government encouragement and aid as those who attend an undenominational institution? Have not their parents contributed equally with alleged undenominationalists towards putting money into the Provincial Treasury? And why should they not equally have a share when it is to be spent for the common good? But the present occasion is one when broad-minded people close their eyes to the denominationalism of the recipients. It is an occasion when the misfortunes of the University calls for special aid, and yet even the amount given is not given for any denominational purpose; for the Arts and Science Department to which it is given is specially outside of all denominationalism.

In the Toronto Daily News of Jan. 5th we were astonished to find, under the heading "Thy three Years of Office," the following paragraph: "Let us look at things in their true relation, and sweep aside the cant and howling of uncandid and Jesuitical writers."

Surely the editor-in-chief, our friend Mr. Willison, was not guilty of this exhibition of ignorance and bigotry. If not, we trust he will see to it that no member of his staff will bring his paper down to the level of the Orange Sentinel. No man pretending to be a scholar would make this sneering reference to a body of men whose lives are a model for humanity—whose work for the betterment of mankind is as a bright spot in this world of greed and selfishness—and whose reputation for learning gives them the highest place in the estimation of the greatest scholars of the world. Shame on you, News. An ample apology, and a promise not to have your columns soiled again in such a manner, would be in order.

As an example of what should be more frequently seen in the Province of Ontario, particularly in the larger cities and towns, we might mention that Mr. Thos. Armstrong, a Catholic, has been for a second term elected councillor in the town of Wingham, Ontario. As there are only about half-a-dozen Catholics in the place this speaks well for the broad-mindedness and liberality of the non-Catholic residents. To make their exhibition of liberality more complete we would now suggest that they also elect Mr. Patrik Keating to the Council in the township of Howick. Too often is it the case when Catholics seek any office in the gift of the community,

many becoming inoculated with the views of anti-Catholic literature, raise the cry of bigotry and intolerance. Happily, however, our Protestant neighbors are becoming more and more convinced of the absurdity, nay injustice, of this course of action. There should be even-handed justice dealt out to the minority in all sections of the Province. Only by having confidence in one another as Canadian citizens can we build up a great and united country.

ALL THROUGH PLAIN CHANT.

Our overseas contemporary, the London Tablet, tells how one American was converted to the beauties of plain chant:

"An American Episcopal clergyman came over here a few months ago and attended the summer school lectures upon plain chant at Appuldurcombe, the Isle of Wight. He went back to Colorado with the chant ringing in his ears. Nothing would silence its clamor. The fable of Orpheus was enacted over again; for, in obedience to that music, he has recrossed the Atlantic with his wife and his mother and his children and all that is his, and has taken a house in the Isle of Wight, so that he may be near the Benedictine monks and music-makers for some two or three years to come, and learn from them all that they know about music—and, let us hope, incidentally, about one or two other things."

As still some American Catholics are skeptical as to the adaptability of Gregorian chant to ears attuned to the heavenly harmonies of modern music. Funge!—Catholic Transcrip.

JESUIT EXHIBITS WIN HIGH HONORS.

Twenty-six prizes awarded for displays at St. Louis Exposition.

Work in the educational field carried on by the Jesuit order in this country and in the Philippine islands is attracting much attention through the announcement yesterday that twenty-six prizes were awarded the Jesuit exhibits at the Louisiana purchase exposition in St. Louis.

Three exhibits were made by the Jesuit fathers at the St. Louis exposition. One exhibit was in education, one in historical documents and one by the Jesuit observatory and educators in the Philippine islands. The exhibit by the Jesuits of the Philippine islands was in science and fourteen prizes were awarded to it. The historical exhibit received three prizes, while the exhibit in education was awarded nine prizes.

The summary of the awards shows that there were seven grand prizes, twelve gold medals, four silver medals, two bronze medals and one honorable mention. Besides these a gold medal was awarded to Dr. Roman Laason, curator of the Jesuit Manila observatory, and four silver medals to Filipinos.

In the exhibit of education the colleges which took part were the St. Ignatius college of Chicago, the St. Louis university, the Creighton university of Omaha, the Marquette college of Milwaukee; Detroit college, Detroit; St. Xavier college, Cincinnati, and St. Mary's college, Kansas. The grand prize for general excellence of the educational exhibit was awarded to the exhibit of the St. Mary's college archives of Montreal, Canada. A gold medal was awarded to Rev. Arthur E. Jones, S. J., architect of St. Mary's college, and a silver medal to Rev. John C. Burke, S. J., of St. Louis university.

Three grand prizes were awarded for the educational exhibit of the seven colleges. One was awarded for excellence of general exhibit, another for the special exhibit of topographical anatomy and another for special exhibit of embryological drawings. In these three grand prizes were awarded to St. Louis university.

Three silver medals were awarded, one for collection of mounted pathological specimens, one for cabinet of chemical crystallography and one for books of original odes in Greek, Latin and English commemorative of the Louisiana purchase.

A gold medal was awarded specifically to the Creighton university of Omaha, Neb., for pathological and histological drawings by students of the medical department. A bronze medal was awarded to the St. Louis university for stenographic reports of lectures, recitation, etc., in the various departments of the university.

SHALL AMERICA FORGET GOD?

The heir of all ages has a divine mission.

The Rev. Timothy J. Brosnahan, S. J., formerly president of Boston College, now a professor at Woodstock College, Md., said some memorable things in a sermon at the Gesù, Philadelphia, on Thanksgiving Day, and as patriotism and thanksgiving to God have all seasons for their own, we reproduce a few passages. Father Brosnahan believes that our country has been treated as a favorite of Divine Providence, that we are manifestly the heirs of all ages, with a divine mission to fulfill; but that, as a nation, we have been woefully ungrateful and have nearly apostatized from God.

"We fancy that we have built this magnificent structure of a nation; but which it is alleged by one of them that: 'Not a few priests in Italy seriously doubt the wisdom of the new policy in spreading the Scriptures among the common people.'" Now, if the writer of this were asked to give, by way of proof, the name of even one priest who "seriously doubted" as aforesaid, he

educational devices from which the Supreme Legislator of nations is excluded; but as surely as the kingdom of Juda fell, so surely shall this Republic fail in the realization of its divine mission if this apostasy should—as God be praised! it has not yet—become universal.

We profess ourselves ready to leave home, to put on the armor of battle, to fight and die for our native land. Are we ready to observe the ten commandments for it? We are proud of our American manhood. Have we manhood enough to resist the allurements of vice and of dishonesty for the sake of native land and the God of our native land? We boast that we are a law-abiding people, a people who reverence law and value its security. Do we show that reverence in deed by keeping the laws of God? Or do some of us imagine that by fostering sectional enmities and hostility between classes the foundations of the noblest fabric of civil government ever fashioned for time will be made more secure? Do we hope that by dishonesty and injustice its stabilities will be made richer and its prospect more imposing? Do we expect that by fostering the vices which disintegrate the family and the home its purity shall become more radiant? Patriotism without morality is hypocrisy, and morality without religion is the wrath of a past generation's virtue. If religion with its incentives, its counsels, and admonitions, its motives, mandates and sanctions cease to be the paramount influence of our lives then love of country will become an outworn superstition.

Even by honest and honorable men who love their country and who through the clear sighted wisdom that is the dowry of true patriotism perceive the nascent or dormant forces that threaten the disfigurement of this fair edifice of popular government this fundamental truth is not sufficiently appreciated that the endurance of this Republic in its present integrity and the prosperity of all its people will be secured by the observance of the ten commandments, and whoever breaks one is not only a traitor to God; but is disloyal also to his country. Thirty five centuries ago on Mount Sinai the principles of individual happiness and social order were given to Moses inscribed on tablets of stone, and in a republican form of government beyond all others the safety and happiness depend on the concrete application of those principles in the daily conduct of our lives.

An odd conviction has obtained amongst us that secularized education is the safeguard of the Republic; that the school in which instruction in the ten commandments form no part of the curriculum is the seminary of good citizenship; that our public libraries with their conglomerate collection of all the errors, falsehood and truth that men have printed on paper are reservoirs from which all will draw in abundance the enlightenment, refinement and virtue that will ennoble private and public life. We have somehow reached the conclusion that because secular knowledge may be a powerful and necessary ally, it is the guiding hand that leads, directs and inspires the forces of social order and morality. Yet not in mere knowledge nor in the mental development that comes from education, but in the virtue and strength of mankind that comes from the observance of the ten commandments shall be found universal security for the rights of "life, liberty and the pursuits of happiness."

"Let knowledge grow from more to more. Let wisdom reach from deeper to deeper. This mind and soul according well May make one music as before. But vaster."

—the vast, orchestral, triumphant music of eighty million freemen—freed with the freedom of which St. Paul speaks: "Being made free from sin, you have been made servants of justice, free from irreligion, malice, hatred, lust and dishonest greed; freemen in whom reverence for the eternal laws of God, the destiny and dignity of man, rules and reigns over the knowledge of time and its physical laws. This might we one day hope for—a mighty people, learned, enlightened, refined in all the knowledge, science and art that give mastery of nature, strong in the virility of a pure athletic manhood, but stronger, more learned, enlightened and refined in the reverent acceptance of the truths of God and the loyal observance of His laws; then should our national life be one continued day of thanksgiving, then should there be comfort in Zion, joy and gladness would be sound therein, thanksgiving and the voice of praise."

THE "STANDING CHARGE."

Introducing some quotations from German Protestant writers on the "Spread of the Gospel in Italy," the "Liberty Digest" observes that: "The standing charge that the authorities of the Church of Rome are on principle opposed to the popular use of the Scriptures has lost some of its validity, in view of recent events."

The "standing charge" never had any standing or validity but Protestant misrepresentation (to use no stronger word), either deliberate and knowingly, or in ignorance, mostly the former. It never had any more standing than the "standing charge" against the Jesuits of teaching that "the end justifies the means," which challenged to the proof times without number, the charges have utterly and ignominiously failed to substantiate by a single iota of evidence. The "recent events" referred to by the Digest are "translations and explanations of the Gospels in the Italian language," under Catholic auspices, for circulation among the people in Italy; and the Pope's approval and blessing of the work. These are the "events" which, by some German Protestants, are written of as wonderful, and as to which it is alleged by one of them that: "Not a few priests in Italy seriously doubt the wisdom of the new policy in spreading the Scriptures among the common people."

Now, if the writer of this were asked to give, by way of proof, the name of even one priest who "seriously doubted" as aforesaid, he

would be unable to do it. Of course the allegation is a lie and the "allegator" a liar. The same writer says that "in consequence" of the unfriendly attitude of some of the priests "there are many thousand copies of these cheap gospel editions left unsold." Doubtless there are, and there are many thousands of Protestant "cheap gospel editions left unsold" in the book stores of New York, and there would be many more if there were not so many bought by missionary societies and distributed gratis. It would be interesting—and, perhaps an eye-opening revelation—to know how many of the Protestant "common people" of the United States are possessors of Bibles or "cheap gospel editions" paid for out of their own pockets. As to the profit in the direction of Christian belief derived by the Protestant common people" from their Bibles or gospel editions, there is little need to inquire. A standing "problem" among their ministers is, why the working man doesn't go to church, and as for the rich their appreciation of Bible and gospel editions may be inferred from the popularity among them of the "higher criticism" and its exponents.—New York Freeman's Journal.

JOHN RUSKIN ON THE BLESSED VIRGIN'S INFLUENCE ON DOMESTIC LIFE.

Of the sentiments which in all ages have distinguished the gentleman from the churl, the first is that of reverence for womanhood, which even through all the cruelties of the middle ages, developed itself with increasing power until the thirteenth century, and became consummated in the imagination of the Madonna, which ruled over all the highest arts and purest thoughts of that age.

There has probably not been an innocent cottage home throughout the length and breadth of Europe, during the whole period of vital Christianity, in which the imaged presence of the Madonna has not given sanctity to the humblest duties, and comfort to the sorest trials of the lives of women; and every brightest and loftiest achievement of the arts and strength of manhood has been the fulfilment of the assured prophecy of the Israelite maid: "He that is mighty hath magnified me; and holy is His Name."

Good News from Mexico.

The Messenger of the Sacred Heart has the following: "Mexico City has a street of the Sacred Heart, and will soon see erected on it, at the cost of half a million dollars, a splendid seminary, fully equipped in the most approved modern fashion for hundreds of students. Science and literature will keep abreast of theology, and the Mexican Church will receive therefore enormous benefits. The work has really been going on for a long time under the persevering zeal of the Archbishop. The old seminary, dating back to Spanish days, has been by degrees removed, and its place has been taken by portions of the new building, no work of the students being meanwhile hindered. . . . The new establishment will, when finished, a massive building of great architectural value in design and structure."

A Question for Harvard.

"Lyman Abbott is out with a new definition of God," says the Western Watchman. "He is an omnipresent, all-pervading and personal force, not different from, but identified with all energy. If Abbott were not so absurd he could claim to be a pantheist. As it is he is a theological Bohemian, whose God is anything who will act as a newsworthy for the sale of his paper. But why does Harvard College invite such a man to address its students? These young men will become infidels soon enough without the assistance of that venerable blasphemer."

A Beautiful Custom.

A beautiful custom is that which obtains at Mount St. Mary's, Emmitsburg, Md., each year at Christmas time. Every Christmas morning a minstrel climbs to the old church, now abandoned, on the mountain on whose side the college is situated, and plays on Pan's Pipe the "Adeste Fideles." The original instrument, such as the shepherds used on the hill slopes of Bethlehem when the Lord was born is the simplest but the most perfect and sweetest of all, made as it is by the hand of God. It is a reed from the swamp, in which the shepherds cut one or two holes and a mouthpiece. It is used to control and guide the sheep, but has a like charm for men, and the old Greek and Latin poets still thrill us with its praise.

Those "Ignorant" Priests.

"The Mexican Herald says that at the dinner given recently by Father Reis, pastor of the Church of San Lorenzo, to the English speaking priests of the city of Mexico, there were present eight clergymen of the Catholic Church every one of whom was a linguist, including English, which they all spoke fluently, the total number of languages spoken by the party of eight amounted to twenty-eight, an average of three and a half languages to each man.

A Sin of Omission.

A sin of omission for which a good many Catholic parents will one day be held to strict account is their failure to exercise careful supervision over the reading matter of their children. The negligence in this respect of some fathers and mothers who in ordinary matters are usually sane and prudent is almost incredible. Think of the comic (save the mark!) supplements of some of our unspeakable Sunday papers, sheets fairly reeking with the grossest vulgarity—think of them being sent by Catholic parents to their sons and daughters in college or convent!—Ave Maria.

The dominion of appetite is slavery; the dominion of reason and conscience is freedom.

THE CATHOLIC RECORD.

SECRET HEART REVIEW. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCXXXIV.

The Republican correspondent next proceeds to some very severe strictures on the policy of the Church of Rome at the time of the Reformation. However, before considering them, we will take up some miscellaneous matters, of less gravity. An occasional old podrida is not disagreeable. For a week or two, therefore, I shall not aim much logical connection in my papers, but shall merely deal with such bits and scraps of misapprehension as may well be rectified, although not very important one way or the other.

Our reporters gave us very good accounts of the present Pope's election and inauguration. However, there were a few amusing slips.

For instance, they spoke of the spiral bronze pillars sustaining the canopy over the high altar of St. Peter's as having been brought from the Parthenon. Now I have read the Parthenon, and I have never seen any mention of bronze about it except the bronze statue of Athens Promachos, "Minerva the Champion," in front of it. The statue of the goddess within it was of ivory and gold. All else seems to have been pure Pentelic marble. Besides, the Greeks did not know spiral pillars, they used only the straight marble shaft of the Doric, Ionic, or, subsequently, of the Corinthian order.

The pillars of the baldachino at St. Peter's, which are not of the purest stone, were probably cast for the purpose, though possibly brought, not from the Parthenon, but from the Pantheon. Indeed, the golden age of church-building was considerably earlier. It is a matter of pleased surprise that the new cathedral at Westminster has turned out so felicitously under a modern architect. The Jesuits smilingly say that their roocco church at Loyola was "a necessary sacrifice to the bad taste of the time."

A graver blunder is the reference put into a speech addressed to the Pope, to the bodies of Peter and Paul as resting under his feet. I should like to know when St. Paul's remains were translated to the Vatican hill. They have always, I believe, been supposed to lie under "St. Paul's without the Walls."

Some Boston reporter comically tells us that many small towns in Italy are the seats of Bishops, and even of Archbishops, but that illustrious Venice is only the seat of a Patriarch! The ingenious youth evidently supposes that a Patriarch is not even a Bishop. He seems to imagine him to be merely a sort of arch-priest. He does not know that while all Bishops, including the Pope, are of one sacramental order, the grades of the Episcopate rank thus: Bishop, archbishop, primate, patriarch, Pope. Therefore, setting aside the six cardinal-bishoprics, especially Ostia, which owe their pre-eminence rank to their immediate relation to Rome, Cardinal Sarto passed from the second seat of Italy to the first.

Reporters ought to take a brief course in the constitution of the Catholic Church. Now I am ready to set up a school for them, at moderate rates, and when they have reached my level of knowledge, they can go to St. John's, Brighton.

Mention is often made of the consecration of the Pope, although our reporters have avoided this inexactness. The Pope, being commonly a Bishop when chosen, seldom needs consecration. Indeed, even consecration is only necessary as a public manifestation of his rank. His full papal authority inures to him from the moment of his acceptance of the popedom in the conclave, or sometimes outside of it. Should he be even an absolute layman, incompetent so much as to handle the Eucharistic vessels, he has at once full authority to govern the Church, although he would hardly define a dogma until he had passed through all the orders and reached the Episcopate. Innocent III, while still a deacon, issued edicts which he instructed the nations they must receive as of full validity. Adrian V. changed the form of papal election, although only an acolyte, and therefore, spiritually, only a layman. He did not live to go higher. We must not confuse jurisdiction with order.

However, Gregory XVI., in 1830, and Clement XIV., in 1769, were not Bishops, and so were consecrated as well as crowned.

A common, and sometimes a very unfortunate blunder, lies in imagining that a term of ecclesiastical Latin has always the same meaning when transferred into English. Thus we have seen that people will insist on translating *persecuti* in the episcopal oath of the confessor by "persecute," although it means simply "to follow up," in any way, and although Rome has decided, against the Spanish Inquisition, that simple pastoral watchfulness fulfils the promise. A blunder of less account, though sometimes of unhappy results, is translating *pontificalis* "pontifical," which in English commonly means "papal." *Pontificalis* does not mean "papal," but simply "episcopal," amounting to a Bishop, from the Pope down. *Pontifex* does not mean "Pope," but simply "Bishop." The Pope is not *pontifex* but *Pontifex Maximus*, "Chief Bishop" or *Summus Pontifex* "Supreme Bishop" or *Romanus Pontifex* "Roman Bishop." The Abbé André, in his "Dictionnaire du Droit Canon," notes it as an affeation of some Catholic writers to use *pontifex* alone for "Pope."

Under the papal chair in the cathedral of Rome, St. John Lateran, runs the inscription: *Hæc est pontificalis et papalis Sedes*. "This is the episcopal and papal Chair." The episcopal chair of the diocese, and thereby the papal chair of the whole Church, Pontifex, I may remark, seems to be sometimes used, by courtesy for Abbot. Some time ago our newspapers, speaking of the Bishop of Minorca's having excommunicated a minister of State, said that the Archbishop forbade

him to do so, but that his prohibition arrived too late. Now an Archbishop can not forbid such an act of his suffragan. He might have done so in Becket's time, but as Catholic authors remark, the papal jurisdiction has since then nearly swallowed up the archiepiscopal. Wetzer and Welte state that bishops, at their consecration, no longer promise, as once, obedience to their metropolitans, an obligation which is still acknowledged in the Church of England.

Had the Spanish Archbishop been competent to forbid the act of his suffragan, he would have been competent to reverse it. As it was, only the Pope could do this, and he did so at once. Yet had the Archbishop's letter arrived in time, very probably the Bishop would have deferred to it. Archbishops have not much authority left over their suffragans, but naturally they still have a good deal of influence.

I may remark that in Austria Hungary the archiepiscopal, and the primatial, authority, seem still to retain a good deal of vigor. In this country they act rather by deputation of Propaganda, although it is rumored that Pius X. has in view to reprimarize the archbishops of the jurisdiction of both grades.

On the other hand I wish to note a statement lately made by a Catholic (apparently a layman) which I judge to be seriously erroneous, and which, if acted on seriously, might induce an arrogance of speech and behavior which I am sure the Holy See would be very far from wishing to encourage.

This Catholic writer declares that Protestants are members of the Catholic parishes within the bounds of which they chance to live, and that therefore the Catholic members of each parish ought to deal with them as with any other erring fellow-parishioners.

Now this opinion I believe to be very bad Catholic doctrine, and I will show why. The writer seems to confuse the jurisdiction which Rome claims over all the baptized with the authority of a parish priest, as if the latter controlled, by right, every one within his bounds whom the Church holds justly subject to the authority of the former. Now this conclusion does not follow at all. The authority of Rome is held to be of divine right. She may, and indeed must, hold it in abeyance where the attempt to enforce it would have no practical meaning, but it is held that she can not demit it even if she would.

On the other hand a parish and its jurisdiction are not of divine, but only of ecclesiastical right. Indeed, parishes hardly existed in the West before about 750, and for a long time after there were whole regions which had only undivided dioceses.

In this country, as we know, the Church may constitute parishes, or rather parochial districts, either territorially or personally. When therefore she sets up a Catholic parish, or its equivalent, she sets it up for Catholics. She does not give the priest jurisdiction over others. He may not account himself a lesser Pope, and pastor with in his range over all the baptized.

Otherwise Protestants where, as for instance in Holland, the *Lex Clandestinitatis* is in force, would be bound by it, and their non sacerdotal marriages would be void, which is not so. Rome does not acknowledge their separate parishes as existing in right, but she does acknowledge them as existing in fact, and even, under Gregory XVI., undertook the legal protection of them at Rome. Now as the decrees *Tametsi* can not be published in these, therefore, says Pope Pius VII., "the marriages of Christian non-Catholics, contracted after their own rites, irrespective of the law of Trent, are valid."

This decision seems to make it plain that Rome, where, as Lehmann explains, Protestants had parishes of their own from the time of the definitive separation of the two religions, does not give a parish priest jurisdiction over them. His pastoral jurisdiction is not charged with questions about their life or opinions.

CHARLES C. STARBUCK. Andover, Mass.

TIMELY ADMONITIONS.

Don't get to Mass too late. Don't leave the church before Mass is over.

Don't preach that pray—leave the preaching to your pastor, it is a part of his duties.

Don't stay away too long from the Sacraments—it leads up to staying away altogether.

Don't kneel on one knee when worshipping God—it is the devil's apology for prayer.

Don't go to church to sleep or lounge. Don't proclaim yourself to be a Catholic if you do not comply with the laws of the Church—because you are not.

Don't assume the attitude of a saint only when the contribution box reaches you—it is the pose of a hypocrite.

Don't try to convert every non-Catholic you meet—the salvation of your own soul requires much of your attention.

Don't join the crowd in the rear of the church—unless you want to enlist in the devil's advance guard of fallen-away Catholics.

Don't try to make people believe you know the Mass so thoroughly that you have no need for a prayerbook—you won't succeed.

Don't swear off taking a Catholic paper because you are not permitted to edit it—few readers could do that if they were allowed to try it.

Don't be ambitious to regulate the affairs of your parish—most likely your own are in bad enough condition to occupy all your time.

Don't make speeches advocating the reading of Catholic literature if you are not a subscriber to some Catholic journal—we have entirely too many speeches of that character.

Don't begin a campaign of economy by giving up your pew and using that of someone else—you are appropriating to your own use that which belongs to another, and this is a species of theft.—Church Progress.

FIVE-MINUTE SERMON.

First Sunday After Epiphany. THE CHRISTIAN HOME.

He went down with them and came to Nazareth, and was subject to them. . . . And Jesus advanced in wisdom and age, and grace with God and men.—Joseph of the Day.

In these few words, my brethren, the sacred writer raises the veil that conceals the mysteries of our Lord's hidden life, and gives us an insight into the domestic concerns of the Holy Family at Nazareth. Jesus lived with Mary and Joseph. He was obedient and subject to them, and so He advanced in age and wisdom and grace with God and men. The door of the holy house is opened to us, but only for a moment, so that we might get a glimpse of the domestic life of a model family. Joseph, the father, day by day works at his trade to support the family. He rises in the morning; gves his soul to God in prayer. He toils through the day. He comes home at night to enjoy his rest in the company of Jesus and Mary. He meets with trials, but he is patient; he is tempted, but he sins not; he leads a busy life, but he still finds time to pray. Mary, the mother, tends the household duties with care and precision, and by her sweet, kind ways diffuses an air of peace and contentment throughout the home. Jesus, the Child, is affectionate and submissive to His parents in everything. Here is the model of a true Christian home. Its ground-work is the love of God; it is surrounded by an atmosphere of virtue, and to its members it is the holiest and dearest spot on earth. Such should our home be.

The true Christian home is to society what the sanctuary is to the Church of God. The parents are the priests in this sanctuary. It was God Who ordained them priests when they stood before the altar with clasped hands and promised that they would be faithful to each other while life lasts. The Blessed Sacrament of this sanctuary is the sacrament of matrimony. It is the great treasure-house of supernatural strength to the married couple. The perpetual presence of our Lord in this sanctuary is by His grace, which is never wanting.

The altar in this sanctuary is the hearthstone around which the family gathers. The communion-rail in this sanctuary is the family table, from which are dispensed the necessities of life.

There is about the sanctuary in the Church of God an atmosphere of piety and reverence. It has a sanctity that no stranger dare violate; it has a privacy which no one but he who is a right dare invade. Such an atmosphere should be about the sanctuary of home. A priest would never allow a heretic or an infidel to sit in the sanctuary of God. He would never allow a corrupt man to stand on the altar of God. Take care, then, Christian parents, how you violate the sanctity of your homes.

Take care what heretical or godless books you allow to pass the gate of your sanctuary. Take care what bad newspapers you allow within its sacred precincts. Take care of the persons whom you allow to stand around your family altar. It is one thing, you know, to be obliged to meet a man in every-day life; it is a far different thing to invite him to your home, and permit him to violate its sanctity.

It is the duty of a priest on the altar of God, by his good example, to edify his flock; to stand at all times before his people a bright, shining light of Christian virtues. So, too, it is your duty, priests at the family altar, to be a model of all virtues to your children, so that they might learn from you what it is to be a Christian. Would it not be horrible for a man to come in on the altar and utter repeated curses? Would it not be fearful to see him stagger up to the altar of God in the state of intoxication? It happened once when Mass was going on, during the Elevation, while all heads were bowed in humble adoration, a drunken man rushed into the church, and in a loud voice uttered a horrible oath. It made the hearts of the good Catholic people stand still, and their blood ran cold in their veins. Is it any less horrible for a father to come home intoxicated to the household sanctuary, or a mother, when anything goes wrong in the house, to give vent to her wrath in harsh language and sometimes even cursing?

See to it, then, dear parents; make your homes holy places—real sanctuaries, where you can do your duty as priests of our All-Holy God. Keep from them all evil influences, so that they might be places where even the Child Jesus would not be ashamed to dwell.

Combes never was a Priest.

"The report that M. Combes, the infidel premier of France is an expression of constant denials," says the Inter-mountain Catholic. "The fact is, as has been many times stated, that Combes never was a priest, never was accepted as a candidate for holy orders. He was educated gratuitously by the Catholic clergy, and given a tutorship for a time in one of the Catholic colleges that he might pursue the study of medicine, according to a correspondent who has investigated the premier's early life. Whatever knowledge Combes possesses to-day he owes it to the great charity of the defenseless men he is persecuting so relentlessly. In his mad desire for power and fame he has sold himself to the atheists of France, and, like a human asp, stabs the breast of those who nurtured him.

TIME HAS TESTED IT.—Time tests all things, that which is worthy lives; that which is inferior to man's welfare perishes. Time has proved Dr. Thomas' Electric Oil. From a few thousand bottles in the early days of its manufacture, the demand has risen to the hundreds of thousands of bottles. What is so eagerly sought for must be good.

IMPURITIES IN THE BLOOD.—When the action of the kidneys becomes impaired, impurities in the blood are also sure to follow and general derangement of the system ensues. First use a Vegetable Pills will regulate the kidneys, so that they will maintain health by action and prevent the complications which certainly come when there is derangement of these delicate organs. As a restorative these Pills are in the best rank.



You know the action of fruit. Apples, on the kidneys—oranges, for stomach and appetite—prunes and figs for the bowels. But—fresh fruit won't CURE these organs when diseased; they can only HELP to keep them well.

Fruit-a-lives or Fruit Liver Tablets can—and DO—cure. They are fruit juices—but changed chemically and medicinally, by our secret process. So remarkable is this conversion, that "Fruit-a-lives" cure all Stomach, Liver, Kidney and Skin Diseases, where the fresh fruit would have no effect on the trouble. See a box. At all druggists. FRUITATIVES, Limited, OTTAWA.

REV. MORGAN M. SHEEDY ON "MODERN PAGANISM."

AND A SECLAR ESTIMATE OF HIS JUDGMENT.

The December number of the Parish Monthly, a periodical published in the interest of the Epiphany Roman Catholic Church of New York City, contains a note-worthy article from the pen of the Rev. Morgan M. Sheedy of this city. It deals with "Modern Paganism" and strikes a trend of the times which will deny that the deductions are very largely justified by the course of events and the conduct of men, as described by Father Sheedy, is not necessarily a bad man. On the contrary, he may have many good natural qualities and may carefully and constantly observe all the proprieties of life. But he lives as though he had never heard the story of the Carpenter of Nazareth, and his daily life ignores the precepts of the Sermon on the Mount. For him the higher and spiritual life has no existence; he is too busy with his affairs of money getting, pleasure-hunting, place-seeking; he cannot find room for religion; that he will leave for women and children; he has no time for it."

Father Sheedy tells us further that "there are certain things about" the modern pagan "that are attractive: he is often a fine physical type, with wholesome appetites, great energy and love of our door activity. He gives the whole of Sunday to golf, or tennis, or the wheel; he takes long walks, or, if he is near the sea, or a lake, takes to the water; in his boat he sees crowds going to church, made up mostly of the common people and Catholics; but he turns his steps in another direction; he does not pity them. 'Let them go to church, if they will,' he says; 'he prefers Nature and will worship her. On the material side his whole life is vigorous, manly, healthful; but the spiritual side is blank, totally empty.'"

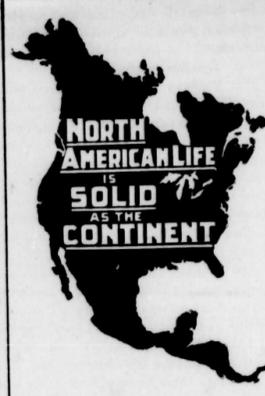
The plea put forward for the busy man's neglect of religion as manifested in the sanctuary is that he works hard all week and needs a bit of relaxation and a breath of fresh air on Sunday. So, instead of going to church, he enjoys himself in the open air, recreating himself and getting into some sort of shape to continue his arduous labor for the coming six days. It is contended that this he should do without neglecting the other; that the growing materialism of the age is an evil sign. The reverend from Paganism, in Father Sheedy's opinion, evidently has gone too far, although he does not say so. There is much in what he says that should give the American people pause. The prophet who tells us of our fervid devotion to materialism, who warns us against the growing laxness of our views—a laxness born of our wisdom—and who calls upon us for a greater devotion to the things of the spirit, is a good friend of his people. His voice should penetrate the material mists and all the busy avenues of modern push and bustle; it should find entrance into the hearts of the people and bring forth spiritual harvests, reuniting the individual and preserving the national life. Yet while all this is true, there is also room for the optimistic spirit in any complete survey of the spiritual outlook for the American people. We would not presume to compare Father Sheedy to the discouraged and disheartened servant of God who flounders before the face of the wicked and beneath the insouciant sneer of the jaunty tier called upon by God to take his life because he only was left among the people to serve Jehovah. The vision which came to that discouraged man was a prophecy for all the future. There were seven thousand then in the land who had not bowed the knee to Baal. The situation is not without its shadows; there is much turmoil in the churches and a great deal of indifference to the higher life. Yet there was there an age when the unfortunate ones of earth were better cared for by the benevolence of the individual or the state, and never did the government of the world come nearer the lofty ideals incited by the Founder of Christianity. The sun has not yet risen, but the east is aglow with the tokens of His coming.—Morning Tribune, Altoona, Pa.

Liquor and Tobacco Habits

A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto.

References are made to Dr. McTaggart's professional standing and personal integrity permitted by Sir W. R. Meredith, Chief Justice, Hon. G. W. Ross, Premier of Ontario, Rev. John Potts, D. D., Victoria College, Univ. William Cavon, D. D., Knox College, Rev. Father Teery, President of St. Michael's College, Toronto, Rev. Rev. A. Sweetman, Bishop of Toronto Hon. Thomas Coffey, Senator, CATHOLIC RECORD, London.

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A Suggestion for the Holidays

During this joyous season we should not forget the ANGEL OF THE HOUSEHOLD, for it is she who makes "our home" bright, cheerful and happy. Tastes differ, but perhaps the wisest and most acceptable XMAS GIFT a man can make to his wife for the protection of the family, is a policy on his life in

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CHA'S W

The new year offers the opportunity their life—to overcome their present plans for their future. To help them, a friend's lives now for the contributes this

Did you ever watch a clock of water? How never returns—stagnant. Five years allotted for cutting out that mangle, going, going, nights and sun, it is all gone; chance is gone faced.

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Church Bells in Chimes in Peal of Singly. None PUREST BEST McShane's BISHOP'S TELL POWERY, Baltimore, Md., U. S. A.

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