

THE BANK CANADA... NATIONAL CHARTER 1854... 8 KING ST. WEST TORONTO

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name but Catholic my Surname).—St. Faclan, 4th Century.

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A FEW REMARKS.

That old friend of ours has been talking to us again about sundry things in his own enthusiastic way. His hair is gray, his step faltering, but his heart is young. Yet his face has been drenched with sorrow's rain, and his feet been bruised by the stones of life. He is without bitterness, however, and pain has but given him the vision that sees the true value of life. He tells me that the best things in the world are to be had for nothing. At some time or other we speak likewise, but merely to portray a passing word or to echo the thought of one another. But our friend's belief is of the very warp and woof of his being. He is owner of the foam-flecked waters; the wind plays symphonies for him, and the leaves and flowers are for him a source of measureless wonder. Rather queer, this talk, he says. It is not practical in an age which worships the god of Getting On, lands the Captain of Industry and scorns everything that cannot be measured by the rule of the dollar. But the vision that can discern the reflections of the Infinite is better far than riches, or the acclaim that going and coming gives neither peace nor joy in any permanent degree.

BEWILDERING.

A big prayer-book is not a passport to the eternal city. A sewing circle to provide pants for the heathen is not necessarily a refuge for the sanctified. But it is ever a cause of bewilderment to some of us who pose as good Catholics seem to be ignorant of the essentials of Christianity. We refer to the people whose voices are always heard in the land, criticizing, censuring, retailing gossip and scattering slander with a complacency that is startling to the poor mortals who believe that love is the dominant note of Christianity. They should regulate their consciences and get them attuned to the law. One reason for the progress of socialism is that the beautiful and compelling argument, "See how these Christians love one another," is not made so often as it should be.

TOO MUCH TALK.

In reply to a correspondent we beg to say that it boots little to rail at organizations without the fold. That they have Catholics on the membership roll, and have nets spread on all sides to catch the unwary, are details which may be true, or due largely to the imagination of our friends. But, assuming that his contention is justified by facts, what we ask is, what is he going to do about it? Writing letters to journals is an ineffective barrier to the inroad of the non-Catholic society. Voluble utterance, energetic as it may be, is but to agitate the atmosphere. But what our friends should do is to perfect their own organizations. What is more to the point is the shepherding of the lads who drift in the streets and are played upon by bad influences. Looking out from well-appointed homes, and bemoaning that some of our own are picked up by the non-Catholic is surely a strange way to remedy the evil. But why don't they do something for their brethren? Why don't they plan and work for their brethren? Why not devote some of the time they lavish on their pleasures, on the trumpery things that represent but a waste of time, to the souls for whom Christ died. Why don't they study their religion and realize their duty and responsibility towards their brethren? Instead of talking—work; and in place of aimless censuring give us achievement.

THE "BETTER CLASS CATHOLIC."

Surely some humorist on the staff of a contemporary penned the account of a concert which was attended by the "better class Catholic." At first we thought it was a kind of modernistic entertainment, but a careful reading of the article allayed our dismay and removed all suspicion as to orthodoxy. But "the better class Catholic" is a phrase that is un-Catholic. The Church has no caste system. Before her altars all stand on level ground. In one spirit were we all baptized, into one body, whether Jew or Gentile, bond or free. In a Catholic parish all should be brethren, aiding one another and giving a due quota of attention to parochial interests. The Catholics, however, who exclude themselves from the poor and

uneducated and offer criticism instead of contributions should not take themselves too seriously. The best asset of a parish is not the man with a bank-book but the man with a prayer-book.

A TERRIBLE INDICTMENT.

From time to time we have commented on theories subversive of Christianity and antagonistic to sound ethical doctrine, championed by professors in some seats of learning in the United States. We were accused of special pleading and reminded that a study of the theories in question would keep us within the domain of accuracy. But in a current popular magazine a writer has, after a searching investigation, laid bare the ravages made by these theories in the American secular university. He found that the Ten Commandments were no more sacred than a syllabus. From the college standpoint there is no God—these are established covenants. They teach young men and women, plainly, that an immoral act is merely one contrary to the prevailing conceptions of society; and that the daring who defy the code do not offend any deity, but simply arouse the venom of the majority—the majority that has not yet grasped the new idea. Out of Harvard comes the teaching that there are "no absolute evils" and that "the highest ethical life consists at all times in the breaking of rules which have grown too narrow for the actual case." He found that marriage was regarded as a transitory standard, and that home, as an institution, was doomed; that the conceptions of right and wrong were as unstable as the styles of dress; and that society can make any kind of conduct right. If this indictment be true there should be some means, drastic if you like, to cleanse the secular university. If the leaders of to-morrow are to be men devoid of sound moral principles the future is far from being rosy. And yet we were told by parents that the faith of children entrusted to the care of the secular college would not be imperilled, and that commingling with students of other and no creeds, and under the direction of professors who are not lacking as to personal magnetism—that all this would but strengthen their character. How it could, never troubled them; they simply acted on the belief that the Catholic college wore the badge of inferiority in the world of learning. A man may come through these teachings unscathed, but the rule is that he is either a poor Catholic or a polished imitation of ungodliness. Perchance the lay is not far distant when all seats of learning shall hold in reverence this golden rule, "no man can be the client of science who does not love justice and truth; but there is no truth or justice without the light of the knowledge of God."

TO BE PROUD OF.

Writing in the London Daily News, a correspondent says that in thirty-two counties of Ireland, excluding the cities of Dublin, Belfast and Cork, where crime was of a very normal type, there were only one hundred and thirty-eight indictments, mostly of a very ordinary character. This number works out at only four a county in thirty-five to each million of the population. He asks: "Do the records of any country in the world exhibit such immunity from crime?"

THE CATHOLIC PRESS.

By the Rev. Patrick H. Casey, S. J. I am going to speak on the Catholic Press. The subject is suggested by a recent Gospel. The good shepherd guards his sheep from the wolf. He keeps them away from places where there are thorns and briars, and poisonous weeds. He keeps them away from the quagmire and morass. But all this work of the shepherd is negative. He might do all this and let his sheep starve. He has positive duties to fulfill. He has to lead his flock to pastures where the grass is plentiful and rich, and the air is dry and the sunshine healthful. These positive duties of the good shepherd are beautifully set before us by Almighty God Himself, in the thirty-fourth chapter of the Prophet Ezekiel, where He says: "Behold I Myself, will seek My sheep and will visit them. And I will bring them out from the peoples, and will gather them out of the countries, and will bring them to their own land. I will feed them in the most fruitful pastures, and their pastures shall be in the high mountains of Israel; there shall they rest on the green grass and be fed in fat pastures upon the mountains of Israel." Here, then, is the positive duty of the good shepherd. He must not only guard his sheep from what is harmful, but he must lead them to where the pastures are rich and the sunshine healthful. Applying these thoughts, we see at once that the priest's duty of feeding

the flock of Christ means more than the duty of cautioning his people against reading what is bad or dangerous. It means the duty of pointing out to them what they may profitably read, and what they ought to read and where they may get it. For centuries the work of teaching the people of Christ had to be carried on in the Church chiefly by the spoken word. But with the art of printing, a new means of teaching came into existence. That means has gone on year after year, growing in power, till to-day the press is a rival of the pulpit. About the power of the press I have nothing to say. The topic is already time-worn and every school boy can write on it. But "the obligation" of using the press for the spread and preservation of Catholic truth, this is the topic I wish to urge.

It was well said by a great French Catholic writer that if St. Paul were to come back to earth to-day, he would edit a newspaper. Only a few weeks ago a like sentiment was expressed by Cardinal Mercier, Archbishop of Malines, on the occasion of a visit to Rome. "Talking about newspapers," said the Cardinal, to a Roman newspaper man, "I permit me to express the pain I feel every time I come to Rome and find that the immoral and anti-clerical press is every day gaining ground. This morning I went to celebrate Mass at the church of St. Francesca Romana in the Forum; it was early, and near the Church stood a news vendor. Every one of the working men who passed by bought his paper, and went on his way reading it attentively. There were all anti-clerical sheets. Take my word for it—the necessity of conserving all our forces to the development of the Catholic press, is a necessity of capital importance at the present moment. I Bishop as I am, would delay the building of a church in order to help in the founding of a newspaper." Words from a great Cardinal that should be posted up at the entrance of every Catholic church!

OUR CATHOLIC BISHOPS.

We Catholics of the United States need not leave our own country to find out what we are to think of the press as a means of defending, strengthening and spreading our religion. Let me read you a passage from the pastoral letter drawn up by the Archbishops and Bishops of the United States when assembled in the Second Plenary Council of Baltimore. This pastoral letter was signed by seven Archbishops and thirty-eight Bishops: "We cheerfully acknowledge the services the Catholic press has rendered to religion, as also the disinterestedness with which, in most instances, it has been conducted, although yielding to publishers and editors a very unwholesome return for their labors. We exhort the Catholic community to extend to these publications a more liberal support in order that they may be enabled to become more worthy the great cause they advocate. "We remind them that the power of the press is one of the most striking features of modern society, and that it is our duty to avail ourselves of this mode of making known the truths of our religion, and removing the misapprehensions which so generally prevail in regard to them. If many of these papers are not all that we would wish them to be, it will be frequently found that the real cause of their shortcomings is the insufficient support they receive from the Catholic public. Supply and demand act and react on each other; and if in many instances the former produces the latter, in regard at least to Catholic populations, demand must precede supply. "When the Third Plenary Council of Baltimore assembled, eighteen years afterwards, another pastoral letter was sent out; this time in the name of fourteen Archbishops and fifty-seven Bishops. Here are a few lines from what they say about the Catholic press: "Finally, Christian parents, let us beg your earnest consideration of this important truth, that upon you, singly and individually, must practically depend the solution of the question, whether or not the Catholic press is to accomplish the great work which Providence and the Church expect of it at this time. So frequently and so forcibly has the providential mission of the press been dwelt upon by Popes and prelates and distinguished Catholic writers, and so assiduously have their utterances been quoted and re-quoted everywhere, that no one certainly stands in need of arguments to be convinced of this truth. But all this will be only words in the air unless it can be brought home to each parent and made practical in each household. If the head of each Catholic family will recognize it as his privilege and his duty to contribute towards supporting the Catholic press, by subscribing for one or more Catholic periodicals, and keeping himself well acquainted with the information they impart, then the Catholic press will be sure to attain to the rightful development and to accomplish its destined mission. "This was in the year 1884. Only the previous year the Archbishop of New York and his nine Suffragan Bishops met here in this city for their fourth Provincial Synod; and at its close they sent out a pastoral letter to all their priests and people urging them in the strongest possible terms to the support of our Catholic papers. Here are their words: "We have also several Catholic newspapers and journals. But how little support they receive! You complain of their insufficiency and their shortcomings. Who is in fault? Give the publishers and writers more encouragement by your patronage and they will soon be enabled to furnish

you more interesting reading. Our best writers have to labor for the secular press; they would gladly devote their talents to higher purposes if they were only properly supported by those whose cause and whose rights they would rejoice to defend. If every Catholic family had one or two Catholic newspapers your children would know how to reply to objections often speciously presented against their faith; difficulties would be solved and doubts dispelled. Now there is scarcely any family so poor as not to be able, by practicing a little economy in other ways, if necessary, to contribute at least to one Catholic journal."

After these weighty words from the illustrious Archbishops and Bishops of the United States, there is little for me to say, except to summarize and emphasize in some way, the reasons—I shall not say for supporting our Catholic papers—but for making even sacrifices for their support. Let it be laid down as a first principle that in every Catholic family there should be at least one Catholic weekly. Let it be laid down as a second principle that this Catholic weekly should be selected according to the tastes and the requirements of the family. Let it be laid down as a third principle that when the tastes and requirements of a family are different, there should be more than one Catholic weekly in that family.

THE QUESTION OF EXPENSE.

Do not talk about expense. The price of most of our Catholic papers is only 5 cents—the price, let me say it plainly—of one glass of common drink. Cannot a man omit one glass of drink during the week, and bring home a Catholic paper on Saturday evening to his Catholic family? Or can he not refrain from one glass of stronger drink for which he pays 10 cents, and bring home another Catholic weekly? If a man has any real desire to support the Catholic press, money will be no obstacle in his way. The poor man finds means of getting 5 cents to spend on the Sunday secular paper, perhaps for the sake of its colored, comic supplement—a supplement, which only a few nights ago, at a banquet of six hundred representatives of the press here in New York City, was declared by one of its principal speakers to be "a damnable sheet," when it was not permitted. The same speaker went on to say that he wondered if the men who published such a supplement ever let it fall into the hands of their own children. Still, for these colored pages and their concomitant paper, the poor man, the father of a family, is willing to pay 5 cents Sunday morning. No! If a Catholic has any real desire for Catholic news, or what is more important, if he has any real desire for the advancement of Catholic interests, the cost of a Catholic paper will cause him no concern.

THE WORK OF CHRIST.

Remember, then, my dear brethren, that the work of the Catholic press is the work of Christ. It is a work carried on for the spread of the Gospel, and for the salvation of the souls for which Christ died. Therefore, if we have any real love for Christ, it is a work we should help in every way in our power. You help the work of the missionary—the missionary among the Chinese, among the Negroes, among the people of Alaska, and the missionary that here at home, a Catholic paper is a missionary in every house where it enters. Even though you are too busy to read the paper yourself, by being a subscriber and thus helping its circulation, you enable a copy to go into some home where it will be read, and where it may spread untold blessings. In a volume of sermons published this year by Cardinal Gibbons, I find the following, appropriate passage: "It is difficult to overestimate the blessed result which follows the judicious dissemination of literature fervent of Catholic doctrine. Many a fervent Christian is indebted for the first seeds of faith to the perusal of a Catholic pamphlet or periodical which chance threw in his way. To illustrate this fact I will relate an incident that occurred when I was Bishop of North Carolina. I received from a certain prominent physician of that state a letter in which the writer desired to be informed regarding the leading tenets of the Catholic Church. At the close of a correspondence between us I sent him some books explanatory of the religion of Christ. In the course of some weeks he informed me that his mind was convinced, and that he would visit me within a few days, with his wife and children, in order to be baptized, if he were deemed worthy of that grace. After receiving the whole family into the Church, I asked the doctor what had first prompted him to direct his steps towards the fold of Christ. He replied: "No Catholic was ever known to reside in my native country; I never entered a Catholic Church before I came to this city to-day, and I never spoke to a priest until I met you. The first glimpse of light that ever dawned on me came from the perusal of a sermon by a distinguished preacher which casually fell in my way. Three hundred souls were soon afterwards added to the faith in the locality in which the physician resided from the influence of his zeal and example."

ONE PAPER'S INFLUENCE.

A Catholic paper going into a district where there lived no Catholic, and where no priest ever visited! And that one Catholic paper won three hundred souls over to Jesus Christ. Ah! how little had been the person who had sent that paper! What confidence that would give me for the day when I shall stand before the tribunal of Christ. But there are many reasons bearing on our own immediate interests that should stir us up to an active and practical support of the Catholic press. Is it not the part of a good Catholic to be interested in what his Catholic brethren are doing in all parts of the world? The old pagan poet expressed a grand and much admired sentiment when he said: "I am a man, and nothing of human interest is alien to me." Should not each one of us be able to say, "I am a Catholic, and nothing that has a Catholic interest is alien to me?" True, the secular press gives us a fair amount of Catholic news; but not all the news we should like to get. The secular press has been often accused in regard to Catholic matters of what is called "the conspiracy of silence." Even when important Catholic news comes through the secular press, are we sure that the news is reliable? Are we sure that some essential circumstance has not been omitted—a circumstance that makes a world of difference for us? Our American editors tell us that they try to be impartial. I sincerely believe that the great majority of them do try to be so. But even if our editors here at home are impartial, how do we know that their agents in Europe are? Were they impartial in their accounts of the French Separation Law? Could anything be more iniquitous? Again, if our religion is misrepresented in a secular paper, will the secular paper correct the misrepresentation if you write to it? You will in all likelihood be politely informed that the editor cannot start a religious controversy; and your reply to amissrepresentation that was circulated among tens of thousands will remain forever a secret between yourself and the editor. But apart from any controversial value of our Catholic papers, we should give them our support, that we may see our religion, not as it exists in the Catechism or the prayer book, or around the altar or the confessional, but see it also in its relation to the history of the world, to the great questions of the day, and to every movement in the world's progress.

Remember, then, my dear brethren, that the work of the Catholic press is the work of Christ. It is a work carried on for the spread of the Gospel, and for the salvation of the souls for which Christ died. Therefore, if we have any real love for Christ, it is a work we should help in every way in our power. You help the work of the missionary—the missionary among the Chinese, among the Negroes, among the people of Alaska, and the missionary that here at home, a Catholic paper is a missionary in every house where it enters. Even though you are too busy to read the paper yourself, by being a subscriber and thus helping its circulation, you enable a copy to go into some home where it will be read, and where it may spread untold blessings. In a volume of sermons published this year by Cardinal Gibbons, I find the following, appropriate passage: "It is difficult to overestimate the blessed result which follows the judicious dissemination of literature fervent of Catholic doctrine. Many a fervent Christian is indebted for the first seeds of faith to the perusal of a Catholic pamphlet or periodical which chance threw in his way. To illustrate this fact I will relate an incident that occurred when I was Bishop of North Carolina. I received from a certain prominent physician of that state a letter in which the writer desired to be informed regarding the leading tenets of the Catholic Church. At the close of a correspondence between us I sent him some books explanatory of the religion of Christ. In the course of some weeks he informed me that his mind was convinced, and that he would visit me within a few days, with his wife and children, in order to be baptized, if he were deemed worthy of that grace. After receiving the whole family into the Church, I asked the doctor what had first prompted him to direct his steps towards the fold of Christ. He replied: "No Catholic was ever known to reside in my native country; I never entered a Catholic Church before I came to this city to-day, and I never spoke to a priest until I met you. The first glimpse of light that ever dawned on me came from the perusal of a sermon by a distinguished preacher which casually fell in my way. Three hundred souls were soon afterwards added to the faith in the locality in which the physician resided from the influence of his zeal and example."

From your Catholic paper, dear brethren, you will learn what books to read and rely on; what books to buy and recommend to other; what books to ask for at the public libraries—what books to condemn as unjust to Catholics and as false to history; you will find subjects for conversations that will be both interesting and elevating. Instead of discoursing on your neighbor's character and shortcomings, you will find yourselves talking about the heroic deeds of your Catholic brethren at home and abroad. What a blessing this will be for a Catholic family! This last reflection brings me to what I consider one of the most powerful motives for your support of the Catholic press. If you will not support it from any motive of purely personal advantage; if you will not support it for the sake of those who are sitting in darkness and waiting for the light; support it at least for the sake of your Catholic children. You contribute generously to the support of Catholic schools; but remember that an education is far from being complete if it does not include a taste for good reading. A taste for good reading is an essential part of your children's education, and a part that to a very large extent, depends on you. Besides, it is one of the greatest graces that you can secure for them. It will save them from many a temptation, and from many a sorrow. It will enable them to understand their faith better and better as they grow up and grow in love for it as they grow in years. Isn't this after all the one thing necessary for your children?

Christ, our Good Shepherd, did not forget the children when giving His commission to the Apostle Peter. After saying to him, "Feed My sheep," He said: "Feed My lambs." This commission given to Peter, and through him to the priest, must in a great measure, be carried out by you. Supervise then and direct, dear Catholic parents, the reading of your children. Take them away from what is dangerous and hurtful, and lead them to what is safe and pure and healthful. They are the lambs of Christ. Lead them up from the quagmire and morass. "I shall feed My sheep," saith the Lord "in the mountains of Israel." Lead up your children from what is low and degrading and impure. Go before them yourselves, by example. Lead them up to the hills—to the pure of Catholic truth, and the sunshine of God's own word.—The Beacon.

Two most touching incidents marked the occasion of the veneration of Blessed Joan of Arc by Pope Pius X. in St. Peter's. When the Pope had finished speaking the aged Archbishop of Rheims, in whose cathedral the Blessed Joan witnessed the crowning of King Charles VII., Cardinal Coullie, who has almost lost the use of his limbs and had to be carried in a chair to his place in St. Peter's, asked permission to kiss the Pope's ring. He was assisted up the steps of the throne by Cardinal Merry del Val, but before he could kiss the Pope's ring Pius X. bent down to him and kissed him twice on the forehead. A few minutes later, while the procession was returning through the midst of the silent multitude, a French banner was waved close to the Papal chair. The Pontiff stretched out his hand and raised the edge of the banner to touch it twice with his lips. For a few moments the people hardly realized what he had done, then suddenly they broke forth into a tornado of exclamations, the first that have been heard in St. Peter's since March 3, 1903, when Leo XIII. celebrated the 100th anniversary of his coronation.—Rome.

When over your head the bright blue sky, Seems in its joy to mock your cry; When even the sunshine scorns and sears And the bluebird's song seems echo of tears; When sorrow and you sit down alone, And the dove of bread turns out to be stone; When all of your loves, your hopes and peals Shiver in pieces on Life's sharp wheels— Remember, my soul, though tied to a stake, Remember, my heart, though like to break; Up at the head of the heavenly stairs, Christ, He listens, and Christ, He cares. —FRANCIS ARTHUR MATTHEW.

Remember, my dear brethren, that the work of the Catholic press is the work of Christ. It is a work carried on for the spread of the Gospel, and for the salvation of the souls for which Christ died. Therefore, if we have any real love for Christ, it is a work we should help in every way in our power. You help the work of the missionary—the missionary among the Chinese, among the Negroes, among the people of Alaska, and the missionary that here at home, a Catholic paper is a missionary in every house where it enters. Even though you are too busy to read the paper yourself, by being a subscriber and thus helping its circulation, you enable a copy to go into some home where it will be read, and where it may spread untold blessings. In a volume of sermons published this year by Cardinal Gibbons, I find the following, appropriate passage: "It is difficult to overestimate the blessed result which follows the judicious dissemination of literature fervent of Catholic doctrine. Many a fervent Christian is indebted for the first seeds of faith to the perusal of a Catholic pamphlet or periodical which chance threw in his way. To illustrate this fact I will relate an incident that occurred when I was Bishop of North Carolina. I received from a certain prominent physician of that state a letter in which the writer desired to be informed regarding the leading tenets of the Catholic Church. At the close of a correspondence between us I sent him some books explanatory of the religion of Christ. In the course of some weeks he informed me that his mind was convinced, and that he would visit me within a few days, with his wife and children, in order to be baptized, if he were deemed worthy of that grace. After receiving the whole family into the Church, I asked the doctor what had first prompted him to direct his steps towards the fold of Christ. He replied: "No Catholic was ever known to reside in my native country; I never entered a Catholic Church before I came to this city to-day, and I never spoke to a priest until I met you. The first glimpse of light that ever dawned on me came from the perusal of a sermon by a distinguished preacher which casually fell in my way. Three hundred souls were soon afterwards added to the faith in the locality in which the physician resided from the influence of his zeal and example."

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Remember, my dear brethren, that the work of the Catholic press is the work of Christ. It is a work carried on for the spread of the Gospel, and for the salvation of the souls for which Christ died. Therefore, if we have any real love for Christ, it is a work we should help in every way in our power. You help the work of the missionary—the missionary among the Chinese, among the Negroes, among the people of Alaska, and the missionary that here at home, a Catholic paper is a missionary in every house where it enters. Even though you are too busy to read the paper yourself, by being a subscriber and thus helping its circulation, you enable a copy to go into some home where it will be read, and where it may spread untold blessings. In a volume of sermons published this year by Cardinal Gibbons, I find the following, appropriate passage: "It is difficult to overestimate the blessed result which follows the judicious dissemination of literature fervent of Catholic doctrine. Many a fervent Christian is indebted for the first seeds of faith to the perusal of a Catholic pamphlet or periodical which chance threw in his way. To illustrate this fact I will relate an incident that occurred when I was Bishop of North Carolina. I received from a certain prominent physician of that state a letter in which the writer desired to be informed regarding the leading tenets of the Catholic Church. At the close of a correspondence between us I sent him some books explanatory of the religion of Christ. In the course of some weeks he informed me that his mind was convinced, and that he would visit me within a few days, with his wife and children, in order to be baptized, if he were deemed worthy of that grace. After receiving the whole family into the Church, I asked the doctor what had first prompted him to direct his steps towards the fold of Christ. He replied: "No Catholic was ever known to reside in my native country; I never entered a Catholic Church before I came to this city to-day, and I never spoke to a priest until I met you. The first glimpse of light that ever dawned on me came from the perusal of a sermon by a distinguished preacher which casually fell in my way. Three hundred souls were soon afterwards added to the faith in the locality in which the physician resided from the influence of his zeal and example."

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