

# Northwest Review

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## Current Comment

Catholic readers of the daily papers have been anxiously inquiring what are the losses of the Catholic body in San Francisco. No summary of these losses has yet appeared in our Canadian daily press, despite the wealth of details on other incidents of the great calamity. As our Catholic exchanges generally go to press a couple of days before the date of their issue on Saturday, they had no accurate information on this point till the week after the earthquake, and as, moreover, these exchanges reached us at a time when all our available space was devoted, last week, to the Knights of Columbus, it is only in this issue, more than three weeks after the disaster, that we are enabled to satisfy the legitimate curiosity of our readers.

But this satisfaction will be far from complete until further details are secured. Thus the "Irish World" of April 28, one of the best informed Catholic papers in the United States, says that eighty Catholic institutions—churches, colleges, convents and hospitals—have been razed to the ground. But it names only eleven churches, four convents and one hospital: Notre Dame des Victoires, St. Balianco (as there is no such name in the catalogue of Saints nor in the Catholic Directory for 1906, this is probably a mistake for St. Boniface Church, 115 Golden Gate), St. Brendan's, St. Francis, St. Ignatius, St. Joseph, St. Mary's (Paulist), St. Patrick's, St. Rose, SS. Peter and Paul, Our Lady of Guadalupe, Holy Name Convent, Notre Dame Convent, Presentation Convent, St. Mary's Hospital, St. Vincent's Convent. To these must be added St. Ignatius College, next to the Church of St. Ignatius, which seems to have been utterly destroyed, the Academy of the Sisters of the Holy Names of Jesus and Mary at 220 Tenth street, and their school in Brannan street, St. Rose's parish. On the other hand, the Convent and Academy of the Sacred Heart, directed by the Ladies of the Sacred Heart, at 925 Franklin street, was not injured by the earthquake, and though in the line of the conflagration, was not even scorched.

A private letter from a Jesuit at Santa Clara College says: "At about 5.10 a.m., while I was getting ready to shave in my dormitory office, my electric light went out and the noise began. The boys yelled and called me by name. I knelt down and we said the Our Father and Hail Mary together, and then we got out. The earth-shake was so strong that it was nearly impossible to stand up, just as it is on board ship when the steamer is tossed by a violent storm. No one was injured at Santa Clara College. The damage done was great. Statues fell to the ground, plastering filled the floors, basins and pitchers were smashed, books were flung around and valuable articles ruined. That day there was no gas, no water, no electric lights, no telephones, no telegrams, no newspapers, and no trains nor street cars. The boys' beds were placed in the yard, where the frightened youths slept for the three following days under the open sky." And what about 214 Hayes street? (the Jesuit Church and College in San Francisco)? "Saint Ignatius Church and College are no more. The priests and were transferred to the convent on the Hayes street hill. The scholastics were shipped to Santa Clara. The costly investments were saved; but the beautiful library was lost and the scientific department wrecked. The individual Jesuits lost all their manuscripts and clothes."

The Catholic boarding school at Hollister, a small town of San Benito Co., California, was ruined; but all the children were rescued. The parish church of the Assumption at Tomales, fifty miles from San Francisco, was levelled to the ground by the earthquake. Father Gleason, the pastor, is inconsolable because the Sacred Host lies buried in the ruins. St. Patrick's

Seminary, the great archdiocesan institution at Menlo Park, was badly wrecked, while the convent of the Ladies of the Sacred Heart near by escaped without any serious injury. Although St. Mary's Cathedral, in the heart of the city of San Francisco, was not seriously damaged by the earthquake and was saved from burning when flames began to appear in the steeple, by Fathers O'Ryan and Ramm, who ascended the steeple from the inside and grasped the hose from a fireman reaching up from below, yet Archbishop Montgomery, wisely appreciating the popular fear of another earthquake—there were no less than 27 shocks during the ten days that followed the great catastrophe—celebrated Mass on an altar placed in the portico in front of the main entrance, and would not let anybody enter the church. Thus it was that the first Sunday after the great earthquake all the parishioners of the Cathedral worshipped in the open air.

The preservation of the San Francisco convent of the Ladies of the Sacred Heart is so remarkable that we think the following details will interest our readers.

"The age of miracles has not yet passed," said a captain of the United States army on the Monday following the cataclysm, as he gazed upon the convent and academy of the Sacred Heart, San Francisco, which, although in the line of the recent earthquake and subsequent conflagration, escaped without even a scar or a scratch.

Standing like a tall sentinel amid the ruins of skyscrapers and palatial structures, the convent is the cynosure of the eyes of all whom the military authorities permitted to cross the burned and desolate zone. It is located at 925 Franklin street. Twenty-two Sisters of the Sacred Heart and Rev. Mother Gorman conduct a select day school for young ladies at the convent.

When the people were toppling over each other in their eagerness to escape from the neighborhood of the convent the sisters betook themselves to their private chapel and engaged in prayer. The sounds of the Litany of the Sacred Heart mingled with the wails of the frightened women and children on the outside. The flames shot over the convent and enveloped it on all sides and for hours not a trace of the nunnery could be seen.

When the surrounding buildings were in ruins, however, and the smoke had cleared away, the convent was seen standing and uninjured. Not even the windows were touched and the smoke, which blackened everything in the city left no trace upon its walls.

We regret to learn of the ruin brought upon our able Catholic contemporary, the "Monitor," of San Francisco. Mr. Thomas A. Connelly, its gifted editor, writes to a priest in Ohio: "We escaped the terrors of the earthquake, but I am afraid the catastrophe will put The Monitor and its editor out of commission. Our office and plant were among the first in the city to succumb to the convulsion and flames, and everything, including books, lists and accounts, was destroyed."

Anent all this wretchedness and woe Father Phelan, editor of the St. Louis "Western Watchman," makes the following happy remark: "When St. Pierre and its 35,000 people were destroyed by a volcanic eruption on the Island of Martinique, the preachers all over the Protestant world hurried to tell us that it was the judgment of God. When San Francisco was laid in ruins by the earthquake last week the same preachers lost no time in telling us that it was not a judgment of God, but a natural seismic disturbance. We are glad they told us, as we might otherwise be now lying under an erroneous impression. In such matters it is very important to have authentic information."

(Continued on page 4)

## FATHER JAMES M. REARDON

We are glad to be able to present to our readers a very good portrait of Father Reardon, the zealous, learned and eloquent priest who thrilled the large audience in St. Mary's Church by his Knights of Columbus sermon a fortnight ago. As he implied he was born "under the ample folds of that Union Jack which was his boyhood's pride." The year of his birth was 1872; the place, Prince Edward Island, which has produced so many distinguished priests.



He first attended the public school, then graduated from Prince of Wales College, Charlottetown, and afterwards acquired invaluable experience as a school teacher. Subsequently he entered Laval University, Quebec, whence, after obtaining the degree of B.A., he entered the Grand Seminary, Quebec, to study for the priesthood. Having been induced to try the promising West, he was admitted to the St. Paul Seminary in 1895 and was there ordained priest in 1898. In the following September he was appointed Professor of Biology in that Seminary, and since then has had charge of the Science Department.

## Religious Beliefs

Father Krose, S.J., a famous statistician who has been engaged for many years in compiling figures on the subject of the number of human beings who profess different forms of belief, estimates the total number of Christians in the world at 549,017,341.

Of this number, Europe contains 373,975,951; America (North, South and Central), 133,907,846; Asia, 23,636,493; Africa, 8,329,849; Australia and Oceania, 4,167,202.

The non-Christian religions show 202,048,204 Mohammedans; Brahmins, or Hindoos, 210,100,000; Confucians and ancestor worshippers, 253,000,000; Buddhist worshippers, 253,000,000; Taoists, 120,250,000; ancient religions of India, 12,113 Shintoists, 17,000,000; Fetish worshippers and other pagans, 144,700,000; Jews, 11,037,000; other religions, 2,844,482.

The total number of people now living on earth is estimated by the learned Yuraschke at 1,539,000,000, of whom 762,102,000 are monotheists, while 776,000,000 are polytheists, or believers in more gods than one. The Christian religions are divided thus: Roman Catholics, 264,505,922; Protestants, 166,267,109; Greeks, 111,320,643; Oriental schisms, 6,554,913.

## A Bad Habit

"Why is it that some of the bright boys who know everything the teacher asks do not turn out to be great business men?"

"Perhaps," answered Mr. Dustin Stax, "it's because they get into the habit of answering questions."—Washington Star.

"Where are you going?"

"South."

"What for?"

"Rheumatism."

"Gee! Can't you get enough of it here?"

## Persons and Facts

We are glad to be able to print the following extract from a letter addressed by one of the recent visiting Knights of Columbus to a local officer of the new Winnipeg Council:

"I hope your members are as well pleased over their experiences as ours are with the time they had, and the treatment they received. There are nearly four hundred very regretful stay-at-homes in St. Paul. I would hesitate to burden you with the number that are sorry they did not go."

Nurses Brennan and Lawrence, graduates of St. Boniface Hospital, who had been tending patients at Fort William for the last eight or nine weeks, returned early this week.

The portrait of the Pope painted by Carolus Durand has arrived in Rome. M. Durand was commissioned to paint the portrait by ex-Empress Eugenie, who intends it for a wedding gift to Princess Ena of Battenberg, the coming Queen of Spain.

Alexander Juett, a student of the Christian Brothers' college at Perth West Australia, has been awarded the Rhodes scholarship for that state, worth \$1,500 a year for three years. The last similar success we recorded came from Newfoundland, a student of the Irish Christian Brothers' school capturing the prize.

Lord Justice Mathew of the Queens' Bench, London, who has retired after an honorable career, is a nephew of the great Father Mathew, the apostle of temperance. One of his daughters is a nun and the other is the wife of John Dillon, M.P., the Irish nationalist leader. Sir James Mathew occupied the bench for twenty-five years.

Two Catholic priests, Father Philip O'Ryan and Father Charles A. Ramm, stand high in the roll of honor of San Francisco heroes. As members of a volunteer fire brigade which they joined at an early stage of the fire, they climbed the cathedral tower and extinguished a blaze on the cross of the spire. Their brave and perilous deed not only saved the magnificent cathedral, which was occupied at the time with refugees, but persons acquainted with the topography of the city say that if the cathedral had burned the entire section surrounding it would have been lost as well. Father O'Ryan comes of a Tipperary family that has given many distinguished sons to the Church and to secular learning, and Father Ramm is a convert and one of the most celebrated preachers on the Pacific coast.

Cardinal Gibbons has promised Supreme Knight of Columbus Edward L. Hearn that His Eminence will attend the June celebration of that organization without fail. The Cardinal was invited to officiate at the dedication of the national headquarters several weeks ago, and the Knights who have been on the anxious seat meanwhile, are elated at the acceptance.

At the funeral of Brigadier General Francis M. Harrington, United States Marine Corps, which took place recently from St. Paul's church in Washington, his son, Rev. George Harrington, officiated at the solemn requiem. Large numbers of distinguished people were present at the obsequies, including delegations from the Spanish War Veterans, of which the General was one of its first officers. Carroll Council, Knights of Columbus, attended in a body.

Austria has been aroused by a strong protest recently filed by the Archbishop of Vienna against the proposal to "reform" marriage laws in Franz Joseph's empire. The reform would be opposed to the Catholic doctrine of the indissolubility of the marriage vow.

The Irish church lost a strong worker when Very Rev. Richard Marnier, D.D., P.P., Kilkeel, passed away a few weeks

ago. He found time from his active life as parish priest and professor to give vigorous advocacy to the Nationalist cause and to found the Belfast Irish News.

More than 14,000 priests have demanded pensions under the Act of Separation in France.

Orders for the introduction of the process of beatification of Pope Pius IX, have been issued by Pius X in response to numerous requests from the Catholic world, it is reported in "La Verite Francaise."

In celebration of the golden jubilee of their wedding, Mr. and Mrs. James Jung, of Baltimore attended a Solemn Nuptial Mass there recently. One son of the couple, Rev. Henry Jung, C.S.S.R., was celebrant of the Mass, and two other sons, Revs. Frederic and Lawrence Jung, C.S.S.R., were respectively deacon and subdeacon. More than a dozen other priests were present in the sanctuary. Mr. Jung is seventy-one years old, and his wife is seventy-two. Both were born in Germany.

On Wednesday Mother St. Lucy, Superior General of the Sisters of Mercy; arrived at the Maternity Hospital on Sherbrooke St., accompanied by six sisters, four of whom are destined for Edmonton.

The Sisters of Mercy are going to enlarge their hospital this summer.

Rt. Rev. Jose Barlin, D.D., heretofore administrator of the Diocese of Nueva Carceres, is the first native Filipino to be made Bishop.

A novitiate will be built at Hintonburg, near Ottawa, this spring by the Redemptorist Fathers. The building will accommodate 60 students.

A French Captain of the Vannes garrison, who refused to order the breaking of a church, has been acquitted by a court martial.

Abbeyfeale, Ireland, has the distinction of being the first parish in Ireland where complete peasant proprietary has been established, all the land having been purchased by the tenants under the Irish Land Act.

The official figures of the pilgrimages to the shrine of St. Anne de Beaupre, near Quebec, during the year 1905, show that 138,446 pilgrims went there by rail, 29,050 by boat, 1,000 in vehicles, giving a grand total of 168,502. In the previous year there were 156,263 pilgrims. The total number for ten years preceding 1905 was 922,346.

The latest donation of Mrs. Thos. F. Ryan, of New York, who during the last few years has given more than \$2,500,000 to the American Catholic Church, is an Easter offering of \$1,000,000 towards the new cathedral at Richmond, Va.

St. Cloud, Minn., is one of Winnipeg's neighbors which has lately added a Council of the Knights of Columbus unto itself. The council was organized in February, and an initiation held at the end of April brought in 53 new members, making a total of nearly 100.

Next Wednesday evening, at 8 o'clock, in St. Boniface College Hall, there will be an entertainment in honor of the Rector's Feast.

Invitations have already been sent out, and if any would wish to secure invitations, they are requested to telephone to 606.

As a man I call him pretty small potatoes, remarked a man on the market on Saturday. I don't agree with you said a friend—he's a beat.

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## PATRIOTIC SELF-SACRIFICE IN JAPAN

(By Mrs. Hugh Fraser in "Times")

It was early, and the winter sun struck low through the pine branches that hung on either side of the deep lane. A little rime lay on the brown road, and everywhere was the crisp sense of new venturesome life that seems to be let loose on the world on a bright benignant Christmas morning. (The snow came a week later, and plenty of it!) I was going along in a dreamy way, thinking of the little church I had just left, the church out in the greennesses of Azabu, crowded with worshippers—devout Japanese men, women with white veils over their heads, kneeling on the mats in the shadow, tiny children rolling about in dazzling raiment, crowing and chuckling joyfully at the lights and music; the four-year-old fairy who always takes up the collection, and who causes me so many distractions by her amazingly brilliant costume and by the satisfied bow she makes to St. Joseph when she has finally climbed to the steps of his altar, and—with a very long reach—managed to lay the red silk alms bag on the top of it. To-day she could hardly approach for the masses of flowers and berries with which the faithful had decorated every corner of the little chapel. Dominating the many colored scene had stood our dear old missionary Father, the white and gold Christmas vestments hanging very loose on his bent and emaciated figure, but the light of charity shining clear in his kind eyes.

Then, the lane turned, and I saw another picture, almost more beautiful, and since I knew what it meant, full of pathetic import. A great dark gate, heavily cross-beamed above, stood open from the shadowy lane into some great man's garden all flooded with the early sunshine. Just within, the low rays making a halo round her slight, swaying figure, stood a girl of sixteen or seventeen, dancing backward and forward in the cloud of her long, floating hair, hair of that silky black which can gleam bronze in the sun and sweep inky in the shade. Her face, a delicate, pale little face, with big dark eyes and smiling lips was turned toward me, and her slender arms shone white as the long sleeves fell back and she lifted her tresses and flung them out on the breeze in her slow dance. All her soft draperies were swirling together, and the long locks, as they slipped from her fingers, floated down to her knees. A lovely, dancing, shadowy thing with the yellow sunbeams of Christmas morning for a background and a setting—yes, but the nymph was only the gardener's daughter, drying her hair and taking sun and breeze to help, because the tiny periodical payment to the beloved and necessary hair-dressing woman has for many a month past, been handed over to "Emperor" to "help the war."

Of all her earthly possessions a Japanese woman most values her hair. It is her crown, her veil, the mark of her womanhood, that which tells her and others what she is. The country title for the house mistress is "O Kami San," "she of the honorable hair," and next to the binding of the obi which is the mark of modesty, nothing is of such importance as the care of the hair, few sacrifices so great as the relinquishment of the proper dressing thereof. As for dressing her hair herself, no Japanese woman can do that, and all except the most miserably poor have been in the habit of paying 30 sen (15 cents) a month to the hairdresser to take care of it for them. Since the beginning of the war this sum has been almost universally laid aside to hand over to the war fund, and, coming regularly from millions of women, has amounted to a very respectable whole. The result has been a curious change in the appearance of these sturdy little patriots. When I was in Japan before, I hardly ever saw a woman with her hair down; now there are hundreds in the streets, their silky locks being metely turned back from the forehead with a comb and hanging down a beautiful mantle far below their waists.

The methodical self-sacrifice prac-

tised by all classes during the war has caused the amount furnished by private subscriptions to attain an enormous figure. The multi-millionaires, Iwasaki the Mitsui family, and other great financiers and manufacturers have given nobly out of their vast revenues. The banking corporations have done the same. The great nobles have done as much in their way, but at the magnitude of their contributions, bought with the sacrifice of inestimable heirlooms, the world can only guess. The stone-walled, iron-shuttered storehouses, built well away from the palatial home, so as to avoid the risk of fire, yet near enough to be under the watchful eyes of master and steward, and stout retainers—these have given up the hoarded beauties and riches of centuries. What it must have cost the silent pride of the grim Japanese grandee to have the unique kake-mono unrolled for the dealer's inspection to look over for the last time the incredibly exquisite gold articles of some 15th century Princess's dressing table, the storied blade won by a warrior ancestor from a conquered enemy—what shades must have hovered round, what pictures must have passed before the eyes of the descendant who drew these treasures from their hiding places and gave them over to the modern plebeian dealer—to sell—for Japan! If the price of the gift be what it costs the giver, the Japanese nobles have passed all computation in the offerings they have made for the war.

It is but another manifestation of the stupendous pride of patriotism which can be trusted always to make the Japanese victorious against aggression on their country's integrity. In writing of "individual effort to support the war," it seems as if there had been here one individual—Japan, straining every sense of insight to perceive, of strength to obtain, of intelligence to utilize the last ounce of value for its own personal rescue; Even the soldiers did not satisfy themselves with fighting for their country; they, too, have given what they could to the war fund. It has never been the principle of Japan to offer high pay to the officers of the army and navy; the men who serve in that capacity are taught to consider frugality as one of the first military virtues, and they accept small emoluments which just cover their expenses. Far from complaining of this, those who are risking their lives every day in active service actually economized off their pay to send something back to the war fund. A private, mortally wounded on the field, said, with his last breath to the comrade who bent over him: "I have 27 sen tied up in a rag in my wallet—send it to the war fund."

It must be remembered that, at any rate until the war with China, this public giving for the country was not known in Japan. People had given generously for special objects, generally local and religious ones, but the country had not been awakened to a unity of necessity, a unity of purpose, till consciousness sprang to action at the clashing of swords. It would take volumes to describe what the women alone have done in these last two years; yet the beginning of their operations this time was a diffident suggestion from one beautifully dressed creature to the effect that, perhaps, while the war lasted, they could manage to do with one—she hardly liked to say two—new "ecri" less each year—and give the money for the public need. The "ecri" is the little inner fold of fine painted crape, which is used as a finish, just showing between the neck and the collar of the kimono. It costs from one to two yen, and the Japanese lady replaces it nearly as often as we replace our gloves. Really it seemed such a small thing to give—such an inconvenience to forego renewing it at the usual moment that it was difficult to take the proposition seriously.

But that thin wedge of practical sense once driven home, the ladies began to understand the value of small things done steadily. The results of their two years' work have been amazing. Hospitals, volunteer nurses' corps, industrial institutions, orphanages—in that service the women of Japan have given the best of themselves, their physical strength, their intelligence, the endurance which comes of centuries of hard

## Boils and Pimples

Red Rash, Eczema, in fact any skin disease, disfigures the complexion because the bowels are constipated—or because the kidneys do not rid the system of waste—or because the skin itself is unhealthy.

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moral discipline. "The plainest part of the work brought the hardest strain. I do not know how we bore it," said one lady to me, speaking with strange and humble wonder of what had been accomplished. "The hours were terrible from 8 in the morning till 6 or 7 at night. This was for the making of field dressings—the most important work of all. They had to be mathematically correct in size and form, and perfectly antiseptic. The surgeons in command terrified us at the start. 'You hold a man's life in your hand for each dressing you put up,' they told us; 'these bandages and medicaments will be applied to raw wounds in all the dirt and grime of battle. There is no such thing as aseptic surgery on the field—the atmosphere will be poison in itself. Therefore, before entering the room where you are to work, you will remove every article of clothing in which you arrive, disinfect your bodies, and put on the garments kept here for the purpose. You must cover your hair with a cotton cap; you must rinse mouth and nostrils with carbolic fluid. You must not speak in the room, and if you wish to cough or blow your nose, or even clear your throat, you will get up and go outside. You will obey these regulations minutely, remembering that the observing of them will probably save their neglect undoubtedly sacrifice—a soldier's life.'" Day after day and month after month the ladies' led by the Princesses (who worked as hard as any of them), carried out their orders.

Thus worked the great ladies, but side by side with their efforts stand those of the lonely poor, the schoolboys who tramped into the suburbs to sell newspapers, day after day, when school hours were over, in order to collect something for the war fund; the little fellows who peddled oranges at the stations. "You can only earn a few sen, my boy," said a passer-by to one of these enthusiasts, "what good will that do, do you think?" "Powder is cheap and a little goes a long way," replied the youngster with flashing eyes.

No one will ever know the whole tale of private endeavor, private sacrifice, which has gone to make up the great result. Poor old women who had lost an only son in the field brought their tiny savings. "Let it go to the boy's comrades," they said; "it will help them to fight a little longer." The fishwives and shell gatherers at Enoshima collected great bundles of the seaweed which the Japanese make into succulent soup and brought it to the district commissariat office "for the soldiers." Tobacconists, great and small, sent large periodical provisions of cigarettes; the biscuit-makers—their trade is one of the most flourishing in Japan—contributed tons of their wares; the blanket weavers did the same; those who could not give in money gave in kind, generously, to their own deprivation. The little girls made thousands of white caps with red crosses, a familiar sight now, as the invalids are moved, a hundred at a time (each in his separate jinrikisha, with the coolie extra well dressed to do the heroes honor.) from one depot or hospital to another

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### Racial Discrimination

A small French-Italian coasting steamer was proceeding on its way. The passengers were of various nationalities, English, American, French, Italians and one large German. Most of the male passengers were gathered in the smoking room, when the steward appeared at the door, and with a bow, announced "Dinner, it is serve!" The English and American contingent arose and started toward the dining saloon. The steward seeing that his announcement had not been understood by all continued: "Messieurs, c'est servi!" and as a portion of the passengers still remained seated: "Il pranzo e servito!" The French and Italians followed the English and Americans, leaving the large German in solitary state. "Gott in Himmel!" he muttered, hungrily. "Is it dot no German mans gets something to eat on dis boat, hein?" —Harper's Weekly.

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**Clerical News**

Rev. Father Emard, O.M.I., is transferred to St. Mary's church, Winnipeg, his place being taken at the Sacred Heart Church by Rev. Father Laganiere, O.M.I., who was in the St. Albert diocese two years ago and last year in the city of Quebec.

Rev. Father Plante, O.M.I., will hold services next Sunday in one of Rev. Father Turcotte's missions near Bottineau, N.D.

Rev. Lewis Drummond, S.J., will preach at High Mass in the Immaculate Conception Church next Sunday.

A letter written by Father Thayer, a Canadian Jesuit in Rome, the day after the late Father Martin's death, says: "He had always prayed *ut morte durissima moretur* (that he might die a very hard death), and his prayer was granted." Though his last illness began with all the symptoms of pneumonia, it ended by a return of the cancer for which the General of the Jesuits had lost his right arm last spring. On the morning of April 18, the day of the saintly patient's death, the doctor said there was no doubt that the interior swelling was the dread cancer which had broken out in the left pleural cavity. The Holy Father, Pius X., said to one of the Jesuits in Rome: "Father General's death will be a great loss to the Society and to me. He was a man of extraordinary gifts. The Society has a reserve of men to draw upon for General, but it will be hard to find one like Father Martin." Cardinal Vives said "I acknowledge that the sons of the Society may love Father General as much as I do, but certainly they do not love him better than I do.

There has been a mistake in the name of the Vicar General of the Society of Jesus as transmitted by cablegram. The name is not Ferretti, but Freddi. Father Roger Freddi was hitherto Assistant of Italy.

The Carmelite chapter held at Niagara recently ordered the following assignments: Father Albert M. Murphy, O.C.C., prior at Niagara; Father Dionysius F. Best, O.C.C., prior at Englewood, N.J.; Father Alphonsus Braudstetter, O.C.C., prior at Scipio, Kansas; Father Albert, O.C.C., former prior at Holy Trinity, Pittsburg, pastor at Scipio, Kansas; Father Anastatius J. Kreidt, O.C.C., prior at New Baltimore, Pa.; Father Ferdinand Vander Staay, O.O.O., prior at Leavenworth, Kansas; Father Berthold O. Laugau, O.C.C., prior at Holy Trinity, Pittsburg; and Father Sebastian Urnaur, O.C.C., pastor at Holy Trinity, Pittsburg.

**ST. BONIFACE COLLEGE NOTES**

On April 29th the College Varsity boys played an interesting game of baseball against the other College boys. Despite the fact that it was the first game of the season for the students in arts, it was not in the least lagging, but fast ball all the time. On the other hand their opponents were not new in the game and at the end of the ninth innings the score book showed a total of 6 to 6. The tenth innings did not break the tie for neither side could get a man across home plate. But in the eleventh an error on the part of the Varsity boys and a hit by Lemay brought in the winning score. The result, 7 to 6, shows that the game was hotly contested, and the series of three games is not considered lost by the Varsity boys. On the contrary, they intend taking ample revenge next week.

**Many Women Suffer  
UNTOLD AGONY FROM  
KIDNEY TROUBLE.**

Very often they think it is from so-called "Female Disease." There is less female trouble than they think. Women suffer from backache, sleeplessness, nervousness, irritability, and a dragging-down feeling in the loins. So do men, and they do not have "female trouble." Why, then, blame all your trouble to Female Disease? With healthy kidneys, few women will ever have "female disorders." The kidneys are so closely connected with all the internal organs, that when the kidneys go wrong, everything that goes wrong. Much distress would be saved if women would only take

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WHEN  
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are almost an absolute necessity towards her future health.  
The first when she is just budding from girlhood into the full bloom of womanhood.  
The second period that constitutes a special drain on the system is during pregnancy.  
The third and the one most liable to leave heart and nerve troubles is during "change of life."  
In all three periods Milburn's Heart and Nerve Pills will prove of wonderful value to tide over the time. Mrs. James King, Cornwall, Ont., writes: "I was troubled very much with heart trouble—the cause being to a great extent due to 'change of life.' I have been taking your Heart and Nerve Pills for some time, and mean to continue doing so, as I can truthfully say they are the best remedy I have ever used for building up the system. You are at liberty to use this statement for the benefit of other sufferers."  
Price 50 cents per box or three boxes for \$1.25. All dealers or The T. Milburn Co., Limited, Toronto, Ont.

The players are as follows:

Varsity	College
Picard	Lemay
Bernier	Baril
E. Fretz	Crepeau
Beaupre	Monette
Mondor	Paradis
Geo. Fretz	Levasseur
Bernier	S. S.
E. Fretz	Baril
Trudel	Surprenant
Chabot	Gillis
Betournay	Confez

**Regina Notes.**

Easter Sunday was one of the finest days we have had this Spring, and the Religious Services in St. Mary's church were by far the grandest ever held in our city. The beautiful new church, the elegant vestments worn by our devoted Parish Priest, Rev. Father Suffa, who celebrated the Mass and preached, the altar most tastefully banked with choice cut flowers, the greater number of which were sent by Madame Forget from Government House, and the choir who certainly rendered the Mass and other hymns in a most commendable manner—all combined to make Easter Sunday, 1906, one never to be forgotten.

During Lent the German congregation rendered the so-called Passion Play in the basement of the church. It would be impossible in cold print to give a faint idea of the excellent manner in which the performance was given. Your correspondent attended and never was so surprised. In fact I never deemed it possible that the life and passion of Our Lord could be so clearly portrayed and the details so excellently carried out. The German congregation are certainly deserving of the highest praise. Last week, April 26, the feast of Our Lady of Good Council was duly celebrated. Rev. Father Suffa celebrated Mass at 8 o'clock, when a choir of children in excellent voice sang several hymns to our Holy Mother in German. Quite a number of members of the Altar Society were present and several approached the Holy Table seeking the counsel of that dear Mother who never fails to assist us when invoked.

The Devotions of May commence this Monday-evening and no doubt they will be well attended. The members of St. Mary's Altar Society will hold a Musical At Home on Thursday evening. We now have in our own congregation some of the very best talent in the city and they have signified their intention of assisting that evening. Ice cream and cake will be served—of this more anon.  
GENA MACFARLANE.

**The Worst of A Cold.**

Is how suddenly it comes. No time to hurry to the drug store, croup develops, the lungs are affected with pneumonia or tuberculosis and it's too late. Keep Catarrhzone on hand,—it kills colds instantly. Something magical about the way it cures Catarrh and Bronchitis. Catarrhzone is the best remedy because it cures in nature's way, it heals, soothes and restores permanently. Carry a Catarrhzone inhaler in your pocket, use it occasionally and you'll never catch cold—that's worth remembering.

**Why She Left**

Lady (engaging cook)—"Why did you leave your last place?"  
Amanda Sarafina—"Why, the lady said she couldn't do without me, so I came to the conclusion I was worth more than she was giving me, and I left at once."

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**A BIGOTED FEMALE**

"With her eyes filled with tears, sobbing as though her heart would break"—this is the piteous description of the condition of Mrs. I. C. Manchester, at the Women's Council in Toledo, Ohio, last week. Mrs. Manchester comes from the Providence plantations, but she seems to be a reincarnation of the spirit of Cotton Mather rather than of Roer Williams, the apostle of toleration. She would have burned witches at Salem in 1692, and quite as cheerfully would light the pyre for Catholics to-day. Any-how she wept bitterly because she was not permitted to roast us metaphorically at the Women's Council.

Early in the meeting Mrs. Manchester discoursed on immigration. "Cattle," "scum of Europe," "pestilential human refuse," were some of the pretty names she applied to the stalwart men and pure women who are flocking to our shores to earn an honest living, to give of their brain and brawn to the upbuilding of the nation, and to cast their lot with ours. But this was only her preliminary canter. She was merely warming up for her grand final exhibition of vicious narrowness and sectarian hate. The sane and broad women of the Council scored her for her intolerance and refused to accept her report. This only whetted her appetite for vengeance, and the shrieking fury approached the religious question, breathing lightning and with eyes aflame.

Of course Catholics were the main object of her burning wrath. She was good enough, however, to throw the Mormons in for good measure. The reincarnated witch-burner offered a resolution asking Congress to make no appropriation for sectarian schools. She denounced the Catholic system of education in unmeasured terms. And that was the end of her. The resolution was unanimously voted down. Whereupon Mrs. I. C. Manchester wept, "sobbing as though her heart would break."

In her speech "the lady from Rhode Island" declared that the Jesuits were responsible for eight of the later wars between civilized nations. Here is another part of her nightmare: "The threatened attack upon France by Germany is a war of revenge upon the French Government for its attitude against the Papal Church—the Vatican using Emperor William as a catspaw. If there is bloodshed between these two great nations it may be set down as a fact that Rome is back of the trouble."

Mrs. I. C. Manchester, of Providence is a type of a rather large class of American females. Venomous hatred of "foreigners" and Catholics is the very breath of their nostrils. There is perhaps a reasonable explanation of their attitude. They are mostly childless wives, perverters of the laws of nature, murderers of their own unborn babes. Catholic women, of whom so many are immigrants, are happily free from these hideous crimes. They are the joyful mothers of many children. The Manchesters and their ilk hate their Catholic sisters and the religion which they profess for the same reason which impels the demons to hate the Angels, and degraded criminals of every kind hate honest men and pure-souled women.—The Leader, April 14.

It is easy to mistake the outer restraints of society for the inner righteousness of the soul.

The institutions of the National Sanitarium Association, including the Muskoka Cottage Sanatorium and the Muskoka Free Hospital for Consumptives, are under the distinguished patronage of His Excellency Earl Grey, Governor-General of Canada, and Countess Grey.

Readers of this announcement will be glad to know that there has been an encouraging response to our request for help for the

**Muskoka Free Hospital  
for Consumptives**



Since this institution was opened, a little more than three years ago, 560 patients have been cared for. Over 2,000 patients have been treated in our two Muskoka homes within the past seven years.

- Not a single applicant has ever
- been refused admission to the
- Muskoka Free Hospital for Con-
- sumptives because of his or
- her poverty.

Our plea for help is that the Muskoka Free Hospital for Consumptives cares for patients that all other hospitals refuse. If the needed money is forthcoming, this dread disease might be stamped out.

Dr. T. G. RODDICK, an eminent physician of Montreal, ex-president of the Canadian Medical Association, and ex-president of the British Medical Association, stated at a meeting of the Montreal League for the Prevention of Tuberculosis, his firm belief that in twenty-five years, provided proper means are adopted, a case of consumption would be a curiosity.

Within the month the accommodation has been increased by twenty-five beds, adding to the burdens of maintenance, but in the faith that a generous public will come to the aid of the trustees.

Contributions may be sent to Mrs. Wm. R. MERRITT, Kt., Osgoode Hall, Toronto, or W. J. GAER, Esq., 54 Front St. W.

Who has not revelled in the sweet prattle of childish innocence? What a coloring of truth in its simple utterings! What a genuine ring of sincerity coined in a mind unbiassed, stamped by a heart pure and undefiled. A lesson thus for maturer minds from which exhale so much flattery, dissimulation and idleness! Better a word of truth than a volume of meaningless phrases.

When again you enter God's sacred temple, let this one thought engage your attention. In reverent posture, with eyes rivetted on the tabernacle, feel that you are in the presence of Omnipotence. The same Jesus who opened the eyes of the blind man, "Receive thy sight, thy faith hath made thee whole," who called Lazarus from the tomb, "Come thou forth," who commanded the winds and seas, commanded the winds and seas, "Peace,

# Northwest Review

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SATURDAY, MAY 12, 1906.

## Calendar for Next Week.

- 13—Fourth Sunday after Easter.  
Octave of the Patronage of St. Joseph.
- 14—Monday—St. John before the Latin Gate (transferred from the 6th inst)
- 15—Tuesday—St. Isidore, husbandman.
- 16—Wednesday—Ss. John Nepomucen, Martyr.
- 17—Thursday—St. Paschal Baylon, Confessor.
- 18—Friday—St. Venantius, Martyr.
- 19—Saturday—St. Peter Celestine, Pope.

## A VITAL DECISION FOR AMERICAN SOCIETY

### The Finding of the Supreme Court of the United States upon Divorce.

The Supreme Court of the United States has just promulgated a decision that will affect the social order of the American people vitally. It is the most important judgement upon society that the high court has delivered since a spring day half a century ago, lacking a twelvemonth. The Dred Scott decision of 1857 affirmed that a slave could not become a freeman by the mere act of taking up residence in a free state; the Haddock decision of 1906 declares that a married person cannot become an un-married person by the act of taking up residence in a lawless state. The principles of a commonwealth righteously founded are upheld, though in the one case four million fellow creatures must remain slaves, though in the latter case thirty thousand children must be found illegitimate. The Catholic Church, meanwhile, is encouraged in her long and single combat against the sacrilege of matrimony.

In this test case, Haddock vs. Haddock, the couple were married in New York State, but immediately the husband left his wife and took up residence in Connecticut. The case does not present the most popular form of divorce, for thirteen years passed before the husband set about to secure the decree. The Connecticut courts granted it. The wife had remained in New York State, and, upon appeal, the Supreme Court held the decree invalid because Connecticut had no jurisdiction over the wife.

The decree of the national court is final and binding. Whatever obloquies, deserved and undeserved, may be the lot of other American institutions, the supreme tribunal flourishes in the pure atmosphere of undecieved reverence. The comments reproduced below are given only as indicating the

trend of thought regarding a momentous question of modern social life in which the Catholic Church holds such a unique position.

The pith of the opinion of the court, which was read, by the way, by Justice White, one of the Catholic Justices on the Supreme Bench,—is expressed in the following extract:

Under the rule contended for it would follow that the States whose laws were the most lax as to length of residence required for domicile as to causes for divorce and to speed of procedure concerning divorce would in effect dominate all other States. In other words, any person who was married in one State and who wished to violate the marital obligations would be able, by following the lines of least resistance, to go into the State where laws were the most lax and there avail of them for the severance of the marriage tie and the destruction of the rights of the other party to the marriage contract, to the overthrow of the laws and public policy of the other States.

Thus the argument comes necessarily to this, that to preserve the lawful authority of all the States over marriage, it is essential to decide that all the States have such authority only at the sufferance of the other States.

The American press, struck with the gravity of the finding has, discussed the case and the consequences very fully and freely. "The greater portion of the press hail the decision as a godsend," as one review puts it. "The decision strikes a direct blow at the disgraceful South Dakota divorce mill," says the Baltimore American, bravely. The Philadelphia Ledger welcomes it as "a check upon a downward tendency." "The Supreme Court's pronouncement," finds the New York Press, "should serve to bring some semblance of order out of the chaotic, confusing, topsy-turvy jumble of State divorce laws, whereby couples who are legally married in California are constructively bigamists in New York."

The wing of the press which deplors the decision is made up chiefly of those who wince at the consequences upon the innocent (sic) third parties and the hapless children born of union now affirmed to have been illegal. The New York Evening Post, in answer to such, recognizes the present as "a case of unavoidably doing ill that good may come." The Providence Journal adds fagots to the flames of the victims; "These mythical domiciles have long been a national reproach, of which Rhode Island, by reason of its past encouragement of such evasions, must take its full share. The 'prominent families,' whose reputations and property interests are involved have sowed the wind, and they are reaping the whirlwind in the natural order of things."

The limitations placed upon the divorce process will reduce the proportions of the national disgrace that the Catholic Church is seeking valiantly so to blot out. The marriage laws of the different States are so various that it is impossible to classify them, but it is obvious that many discontented spouses will find it difficult to get a loophole in the statutes of the State in which they happen to reside. Some States have been moderate, comparatively, in the conveniences they provided for the marriage-breaker. Indiana, at one extreme, allows eleven causes for the nullification of a marriage; New York allows but one cause.

The Church finds as much cause for congratulation in the significance of the

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decision as in its direct effects. Whatever "higher criticism" may deduce by hair-splitting, the ruling of the most respected institution of the republic will brand divorce in the eyes of many of the American public who may have heretofore been in doubt about the degree of the evil. These persons will be further influenced by the family desolations of divorcees that they will have an opportunity of witnessing for a long time to come. The press has declared that 30,000 children will be found illegitimate, but that is not all. The New York World, in a stroke or two, outlines a picture whose details will be only too vividly filled in with the widespread tribulations of the divorced:

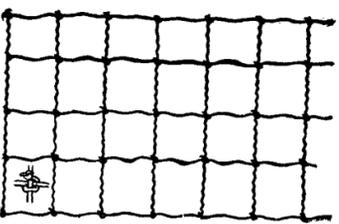
Consternation and anxiety have been caused in all parts of the country by the decision of the United States Supreme Court in the Haddock case. A large number of persons of high social standing and wealth are affected, their marriage tainted, the legitimacy of children placed in doubt and vast property rights menaced.

All these things will startle the mass of the people into a realization of the meaning of divorce. It will repel them from it and its loathsome social stigma. They will be led to reflect and in their clear moments of introspection they will behold every Christian Church in the country countenancing the immoral modern custom,—every one but the Catholic Church. Noble North Carolina preserves the integrity of sacred marriage. May the other American States soon return to the full dignity of respectable law-making bodies, responsible to the posterity of their people.

She—So you think that men are smarter than women, do you?  
He—Some men, but not all.  
She—Well, what men are smarter?  
He—Old bachelors.

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## Current Comment

(Continued from page 1)

When it became known in the Southern States and especially in Georgia that Father Sherman, S.J., the distinguished son of the famous General Sherman, had started from Chattanooga, Tenn., with an escort of United States cavalry, to trace out and follow his father's "march to the sea," the ardent Southerners of Georgia protested so vigorously that President Roosevelt ordered the prompt return of the escort. This outburst of Southern indignation was at first mistaken by some non-Catholic papers as a manifestation of bigotry against a Jesuit priest. But it now turns out that what excited the Southron's ire and especially wounded the Georgian's pride, was not any question of religion but the implied belief on the part of the Washington authority that General Sherman's son would not be safe in his search after parental memories unless he had a military escort. Moreover is it also officially announced that the idea of the expedition did not originate with Father Sherman but with the Washington military chiefs.

The trip had official sanction because of the war Department's desire to obtain a detailed map of Sherman's itinerary. A practice march over the trail of the invading army had been considered for some time, and the invitation was extended to Father Sherman by Secretary Taft at the suggestion of General Barry, assistant chief of staff. While at Springfield, Ill., he was requested to report at Chattanooga as soon as possible, arriving there on April 28. The commanding officer of the post supplied him with a mount, rations and instructions, and the party left the fort Sunday night. They took with them a pack wagon loaded with rations and bedding. It was planned that the trip should last eleven days.

When Father Sherman heard that objections were being raised, just before the start, he said: "I am very sorry that mistaken impressions of my part in the trip have been spread. I did not suggest it to the government, and will pay my own expenses. It was not my intention to recall old sores to the people of Georgia and South Carolina."

The Most Rev. George Montgomery, titular Archbishop of Osino, and co-adjutor of the Most Rev. Patrick William Riordan, Archbishop of San Francisco, has requested all pastors and curates who were burnt out of their churches and homes, to live if possible at present in the same locality as their parishioners; to sleep in tents if necessary; to eat the provisions which the poor are eating, and by their fortitude assist in building up the hopes and faith in the people that have no homes.

Archbishop Riordan, who was absent at the time of the disaster, returned as soon as he could and appeared at a meeting of the citizens' general committee of San Francisco on Saturday, April 28, and in an eloquent speech counselled harmony between those who are striving to bring order out of chaos, and predicted a city greater, more beautiful and a more striking example

of American pluck and enterprise than the old San Francisco.

"Union should be our watchword," said the Archbishop, "and whatever differences may have existed between the men of this community in the past should be wiped out. The Catholic Church is among the heaviest losers, but we are undismayed, and I come here to-day to tell you that the noble men and women over whom I have direction are at your service."

The recent experience of the Mayor of a Wisconsin city is not, however, so optimistic. He writes to the Milwaukee "Catholic Citizen":

I spent about ten days in Frisco the latter part of March and the first of April, during which time I was asked for more dimes, saw more drunkenness, heard more blaspheming, saw more gambling on the street than in any other city I ever was in. If you take a walk through Chinatown, you will notice that a white man manages the most immoral shows that are advertised. Most of the grocery stores sell liquor and have a bar in the rear of the storeroom. One of these grocers informed me he had sold 300 gallons of whiskey in one month and mostly to women.

I attended Mass several mornings; most of the worshippers were children and very old people.

The history of the Philippine Islands, written by David P. Barrow, superintendent of public instruction in the Philippines, for use in the schools of the islands has been rejected by the war department. The history is largely made up of bigoted attacks, direct and indirect, on the Church, and was subjected to a scathing review by Archbishop Harty of Manila.

The war department informed the publishers of the book that the history contained statements offensive to Catholics, and would not be, on that account, introduced in the Philippine schools. This decision is final, and the prospects of the future use of the history are not worth considering.

The Marquis of Tovar, the Spanish ambassador to the Vatican, has arrived at Madrid, bearing the golden rose and a letter from the Pope to the Princess Ena of Battenberg, who is to be married to King Alfonso June 1.

## THE SUNDAY AFTER

The awful calamity that overtook San Francisco made the Church services of the following Sunday extremely impressive. The consciousness of the nearness of death that had been brought home to the thousands who in the early morn of the preceding Wednesday had been terrorized by the most disastrous earthquake that ever visited the Pacific Coast and by a conflagration which in a few hours eat out the heart of the city, this consciousness, we say, made homeless thousands bow in awed reverence before their Maker and thank Him for having saved them from the awful fate that had overtaken so many in the doomed city.

Not one of the churches that had

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The prices and the quality can hardly be reconciled, the quality is so high and the prices so low but the story behind our purchase explains all. The carriages were ordered sufficiently long ago to be made up during the dull season in carriage factories. They were bought in sufficiently large quantities to secure for us the very lowest possible prices, and that was another powerful price-reducing influence, and above all, our small margins and quick turn-over policy obtains in our buggy business, as elsewhere.

Here are the lines we sell. Judge the values for yourselves, but in studying the prices remember that the quality is superior.



Piano Box Buggy

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Sidespring Road Wagon—Wheels, Sarven pattern, 3/4 in. tire; Axle 15-16 in.; Painting, body black, gear, green; Seat roomy with solid back and spring cushion. Trimmings, imitation leather, with carpet in bottom of box. With shafts only..... 55.00

4 in. rear, pair elliptics 1 1/4 x 4 in. leaf; Axles 1-16 in.; Wheels; Sarven pattern 28 and 42 inches tire 1x5-16 in.; Pole only; Body 32 in. wide by 7 in. deep. 7 ft. 5 in. outside with tailgate; Painting black body, green gear; Trimming imitation leather ..... 65.00

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let us know

escaped but was crowded to its utmost capacity. Masses were celebrated by priests in the open air in the Hebrew cemetery, where there was encamped an army of men, women and children whose former homes were a blackened mass of ruins. Non-Catholics as well as Catholics knelt on the graves of the dead while the Divine Sacrifice was offered. Never before was Mass celebrated in San Francisco under circumstances so striking. It is safe to predict that those who attended the Masses offered up in the Hebrew cemetery will remember the occasion till their dying day.

On the steps of St. Mary's Catholic Cathedral a small temporary altar was erected at which Archbishop Montgomery celebrated Mass. A vast congregation that filled the Cathedral steps and stretched up and down the street was in attendance. It must have been an impressive sight as the Archbishop, addressing the sea of uplifted faces, spoke of the terrible visitation that in the space of a few hours had wrought such havoc in the desolated city. A press despatch describing the scene says: "The Archbishop's words and his reference to the death of Fire Chief Sullivan affected the entire assemblage, tears streaming down hundreds of faces upturned to the tiny altar in the open door of the vestibule." Blackened masses that marked the former sites of happy homes and lordly palaces of trade, stretching away into the distances, lent emphasis to the words of Archbishop Montgomery.

Last Sunday will be memorable in the history of San Francisco as ushering in the dawn of hope. On that day it was known that the worst was over. The fire fiend that at one time had threatened the entire city was stayed in his onward progress. It was with overflowing hearts then, that the sore tried people of the great city knelt in grateful prayer thanking God that the worst had not befallen them.—Irish World, April 28.

**SOUND TRAINING FOR LIFE**

Cannot be Imparted without Religious Teaching

Regarding the education bill brought into the British parliament by the minister of education, Rt. Hon. Mr. Birrel, the Catholic Times of Liverpool, prints the following pointed letter addressed by Rev. Dr. William Barry.

To the Right Honourable, the Minister of Education, Whitehall, S.W.

Sir:—As a Catholic priest, a man of letters, and a teacher for many years I submit these considerations on the bill which you are bringing into parliament:

1. Education is a national concern. It is not merely parochial. Let its budget be put upon the national treasury, and the friction which has been caused by throwing the schools on the rates will be largely diminished, if not wholly done away with.

2. You, sir, as a student and observer, know well that sound training for life cannot be given to our people apart from the Christian religion. Discipline character, conduct, in this land are not to be secured on a secular basis.

3. Hence you are proposing to have children taught the Holy Scriptures, in all cases where parents do not object. This means state establishment so far, and would satisfy nonconformists; in fact, it endows them.

4. But it neither would nor could satisfy those for whom real education is bound up with historical and dogmatic Christianity. And these are the adherents of the Catholic Church before all. Anglicans, indeed, have their own spokesmen, who are addressing you daily. But it is especially Catholics that have suffered from the unequal treatment dealt out by the state. Catholics have had to pay, since 1870, for schools, their conscience would not permit them to enter; they have built and kept up their own all over England because they never could accept the sectarian, non-conformist plan of education.

5. A national system does not consist in levelling down to the least common denominator, which would make us all nonconformists. All pay taxes; and each group of taxpayers is entitled to bring up its children on its own religious principles. If the state leaves the purely secular basis, then it ought to give each denomination fair play and equal privileges. Anything short of this must involve confiscation of the rights of subjects.

6. Catholics will, in conscience, refuse to be taught by non-Catholic teachers. They have always welcomed state examination of the whole curriculum for which the state provides. But their schools, their staff, their religious programme, must be in their own hands;

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otherwise, under pretence of freedom, they will be victims of a penal code more insidious and destructive to their religious liberty than you, sir, at least, can think just or reasonable. Liberty for all means liberty for each. The modern state professes not to interfere with conscience. But the Catholic conscience is already alarmed, and will feel itself deeply outraged if the moral training of our children is left at the mercy of local sectarian or secularist prejudice. We have still the power to vote; we ask only for equal treatment, and that in all cases. It is the liberal principle. Will you, sir, make it the foundation of your bill?

State of Ohio, City of Toledo,  
 Lucas County, SS.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that the said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh

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 Sworn to before me and subscribed in my presence this 6th day of December A.D. 1886.  
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**Winning a Battle by Telephone**

That the Japanese victory at Mukden was won by skillful use of the telephone is asserted by M. S. Sullivan in "The Electrical Review." Says the writer:

From the subdivision of each portion of the army, telephone lines were run to a portable switchboard, and from the various switchboards trunk lines were run to headquarters several miles to the rear. Thus the parts of each portion of the army were made to correspond with the subscribers of a telephone sub-station in a large city, the headquarters being analogous to the central station, to which all of the subsidiary stations are connected by trunk lines.

The rapidity with which the Japanese established telephone communication was remarkable. Lines were laid well in advance of the main body of troops, even when the army was advancing by forced marches, and perfect connection was maintained at all times between the different divisions. Whenever conditions permitted, the reels of wire and the instruments were carried in wagons. The lines were laid on the ground as rapidly as a horse-drawn vehicle could advance. If the line so laid was to become permanent, a detail followed the wagon at leisure and attached the wire to trees or hastily erected supports.

For "flying lines," or lines within the zone of action, which connected the commander's headquarters with the various divisions on the firing line, the detail following the reel wagon merely laid the wire in protected places on the ground where it was least likely to be disturbed. These lines were taken up, moved, or abandoned, as occasion demanded. Where the nature

of the country or other conditions rendered the advance of a wagon impossible or inexpedient, the line was advanced by men carrying coils of wire on their shoulders.

**Mixed Wives**

In the early part of the last century there lived in an old New England town a Mr. Church, who in the course of his earthly life was bereft of four wives, all of whom were buried in the same lot. In his old age it became necessary to remove the remains to a new cemetery. This he undertook himself, but in the process the bones became hopelessly mixed. His "New England conscience" would not allow him, under the painful circumstances to use the original headstones, so he procured new ones, one of which bore the following inscription: "Here lies Hannah Church and probably a portion of Emily."

Another: "Sacred to the Memory of Emily Church who seems to be mixed with Matilda."

Then followed these lines:

"Stranger pause and drop a tear: For Emily Church lies buried here Mixed in some perplexing manner With Mary, Matilda, and, probably, Hannah."—Harper's Weekly.

They are leisurely in England. Mr. Austen Chamberlain said of his father, "My right honorable friend, the member for West Birmingham, is, I regret to say, laid up with an attack of influenza." If he had been a member of the United States Congress he would have said, "Pop's away. Got the grip."

Rev. A La Bonte, O.M.I., of the St. Boniface Industrial School, will be ordained priest, and Rev. Maurice Pierquin, subdeacon, next Sunday.

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## EGYPTIAN DISCOVERY

For the last two years the explorers of the Egyptian Exploration fund at Thebes have been engaged in digging out the oldest temple that is known there. It belongs to the XIth Dynasty to the King Mentuhetep Neb-hepet-Ra.

"This year our efforts have been directed towards the back part of the temple; we wished to see how it ended and how it was connected with the mountain at the end of the amphitheatre of Deir el bahari. In the first part of the season Mr. Hall discovered the enclosure wall and found that the enclosure was interrupted by a court or wide avenue, lined on both sides by a single row of columns and directed towards the mountain. The rock had been cut open to make way for the avenue.

"On the north side of this court, over the enclosure of the old temple, we found remains of a shrine of the XVIIIth Dynasty, of the great King Thothmes III.

"This building made of big blocks of sandstone, did not cover a very large area, and is badly destroyed. A first encouragement was a fine statue of a scribe who lived at the end of the XIXth Dynasty. As this statue was quite perfect, it seemed to us that it could not be alone. In this respect our hopes were deceived; we found no other statues; but, suddenly the removal of a few stones revealed to us a chapel covered with sculptures, the colors of which are absolutely fresh. It is about 10 feet long and 5 feet wide. The roof is vaulted, painted in blue with yellow stars. This chapel is dedicated to Hathor, the goddess of the mountain of the West, who generally has the form of a cow. The goddess has not left her sanctuary. In the chapel is a beautiful cow of life size, in painted limestone, reddish brown with black spots. The head, horns, and flanks have evidently been overlaid with gold. The neck is adorned with papyrus stems and flowers, as if she were coming out of the water. She is suckling a little boy, who is again represented as a grown man under her neck. The cartouche behind the head is that of Amenophis II, the son of Thothmes III, whose sculptures cover the wall.

"This is the first time that a goddess has been undisturbed found in her sanctuary. Besides, no cow has ever been found of such size and superb workmanship. The modelling of the animal is exquisite, and the distinctive characters of the Egyptian cattle of the present day are reproduced. The statue is uninjured except for a small piece of the right ear. The cow wears the special insignia of the goddess, the lunar disc between the horns surmounted by two feathers. There is so much life in her head, that she appears as if about to step out of her sanctuary: when one approaches the place the effect is very striking. This is evidently the scene represented on the numerous paintings on linen that have been found in the neighborhood.

"The Government were immediately notified, and the same evening some soldiers arrived, who are on guard night and day. The statue will be removed to Cairo as soon as possible, and the shrine also will probably be taken down and rebuilt in the museum. The value of these things is so enormous, and the difficulties of guarding them so great, that it is felt to be too serious a risk should they be left in the present position, especially as to the chances of destruction by falling rocks.—"The Times,"



## From Newfoundland.

LITTLE BAY MINES, Nfld.  
I suffered five years from epileptic fits. I tried several doctors, but they didn't do me any good. Then Pastor Koenig's Nerve Tonic was recommended to me by our pastor. Since I took it I had no more attacks in six months and I find myself as well as ever.

MRS. J. BOUZAN.

Mr. W. Perry writes from Brantford, Ontario, Canada, that he broke an arm, which caused quite a nervous shock to him, for which he took Pastor Koenig's Nerve Tonic, and derived great relief therefrom.

From Otomabe, Can., Mr. J. E. Devlin writes, I consulted Pastor Koenig's Nerve Tonic a good thing for the nerves and I recommend it to every one suffering from nervousness or any disease of the brain or nerves.

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## The Papal Domain

A recent dispatch from Rome announces that the Pope, in the interests of economy, has decided to shut up the Vatican bird houses which were built under the supervision of the late Pope, and are among the largest in the world. The fact that the Vatican among its many and diverse possessions has great aviaries to care for and keep, leads the reader to wonder concerning the Vatican as a whole.

The palace itself has 20 courts, 1,100 halls, chapels, saloons and private apartments and 200 staircases. It is the largest palace in the world, was begun back in 496, rebuilt and enlarged in 1450. Nicholas V. set about making it the most imposing palace in the world, and the succeeding Popes added to his work. The Sistine chapel was created by Sixtus IV. in 1473; in 1490 Bramante built the Belvedere, and the Loggia was also built by him. Paul III. in 1534 founded the Pauline chapel, and the great library and present living rooms of the Papal Pontiff were founded by Sixtus V.

Everyone has heard of the vast collection of statuary, paintings and antiques to which the greater part of the Vatican is given over, and of the library and its priceless manuscripts. The Papal court uses but a comparatively small part of the buildings, and the Vatican is much more the home of art treasures than a Papal residence. The collection and art treasures are valued at \$120,000,000; the picture gallery is rated at \$14,000,000, the Egyptian museum at \$11,000,000, the Borgia museum at \$3,000,000, the collection of coins at \$4,600,000, other collections at \$8,000,000, the library at \$40,000,000.

Forming a part of the library wing of the Papal palace is the observatory of the Vatican, which contains more than a score of great rooms, and in every way is well adapted for astronomical work. One of the most interesting parts of this portion of the Vatican is the room in which the calendar was reformed (1582), it being preserved in much the same condition as it existed in the time of the promulgation of the calendar, Gregory XIII. The observatory underwent various vicissitudes after the Gregorian days, and it was left for Leo XIII. to restore the building, furnish modern equipment and furnish endowment for future needs. Very important astronomical work is carried on here, and in the observatory in the famous Leonine tower on the summit of the Vatican hill, situate about a quarter of a mile from the old observatory.

According to Marion Crawford, the Vatican may be divided into seven portions—the Pontifical residence, the Sistine and Pauline chapels, the picture galleries, the library, the museum of sculpture and archaeology, the out-buildings, including the barracks of the Swiss guards, the gardens with the Pope's casino.

## The Thin Man's Danger.

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## A Curious Incident

A curious incident is recorded in Illustrated Catholic Missions, viz., the construction of a Chinese Catholic church in Mexico for the use of immigrant Chinese. San Lorenzo, a mining camp in the State of Sinaloa, is its site, a place with 500 inhabitants, of whom 200 are Chinese, while of these latter, more than half are Catholics. Their conversion was due to the French missionaries in China who settled in the town of Sang-ting-fu, and were very successful in Christianizing its inhabitants. A labor contractor appeared there seeking men for work in Mexico, and the 110 Catholics were amongst the first to accept his offer, fearing that if they remained at home their religion might expose them to animadversion or some form of persecution on the part of their pagan fellow-citizens. On reaching San Lorenzo, they immediately found themselves in want of a church of their own, for though there is only one in the settlement, the services are naturally conducted in Spanish, and

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of this language the Chinese were quite ignorant. They, therefore, set about arrangements for a church for their separate use, in which the services should be conducted in French and Chinese. The church has been finished, and was recently dedicated by Bishop Uranga of Sinaloa. It is a striking testimony to the faith of the Chinese converts that they should be willing to bear the expense of erecting and maintaining a separate church, of which the burden must necessarily fall heavily on so small a colony, all of the poor class of contract laborers.

## Toilers at the Vatican

Pius X. has from the beginning of his Pontificate continued the splendid policy inaugurated by Leo XIII. over twenty years ago of allowing scholars from all nations free access to the treasury of historical documents which the Vatican contains. England, Germany, Austria, Spain, Switzerland, Portugal, have each a select body of workers engaged on the Bulls, Briefs, Apostolic constitutions, State documents, etc., which serve to throw some light on the history of those countries. The labors of the Prussian delegation alone already amounts to seventeen octavo volumes of 500 pages each. The Gorres-Gesellschaft has published the first two volumes of its monumental work on the Council of Trent. The French school of Rome has issued fourteen quarto volumes of the "Acts of the Popes." The French priests attached to San Luigi die Francesi are working hard on the Nunciature of France. England is represented officially in the Archives by Mr. Bliss and Mr. Twenlow, while Mr. Rushforth of Oriol college Oxford, has published the first volume of Papers of the British school at Rome, on behalf of the society founded in 1901 to study the historical relations between the Holy See and England.

## Counting the Pulse

Writing in a recent issue of the "Catholic Times" of Liverpool, J. C. McWalter, D.D., says:

In the Fitzpatrick lectures delivered at the Royal College of Physicians in London, Dr. Norman Moore made the following reference to a famous Cardinal. "Nicholas of Cusa was a man of varied learning and of a scientific habit of mind. He was a theological writer, a mathematician, and an observer of natural phenomena. He made an original examination of the Koran and critically discussed its contents, and in medicine he introduced an improvement which, in an altered form, has continued in use to this day. This improvement was the counting of the pulse, which up to this time had been felt and discussed in many ways, but never counted. The first method of a new invention is often unnecessarily cumbersome, but this does not detract from the merit of the man who first discerns its principle. Nicholas of Cusa proposed to compare the rate of pulses by weighing the quantity of water run out of a water clock while the pulse beat 100 times. Thus, he said, you may easily prove the degree in which the pulse of a young man is more rapid than that of an old man.

"The weight, therefore, of water that flows out in relation to the different pulses in the youth, in the aged man, in the healthy and the sick ought necessarily to lead to a truer knowledge of the disease, one weight being proper to one infirmity and a different weight to another."

"The manufacture of watches with second hands has since given us a simpler method of counting, but the merit

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of introducing this useful kind of observation into clinical medicine belongs to Nicholas of Cusa. He is buried in the church from which he took his title, St. Peter ad Vincula. Devotion attracts many people to this church, and a love of art, since it contains a great work of Michael Angelo, among others, and science adds a third interest in the monument of this improver of clinical medicine. His tomb has no ornament but its inscription; yet it is not improper to consider that he has a more lasting memorial in his commemoration over the whole globe wherever medicine is practised, by the simple clinical method of observation which he was the first to complete."

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**A MAGNIFICENT CATHOLIC VICTORY**

**Significance of the Recent Resignation of Governor Carter of the Territory of Hawaii**

Governor George R. Carter of the Territory of Hawaii has again sent his resignation to the President, and recommended the nomination of Secretary "Jack" Atkinson to succeed him.

The above paragraph sent over the Pacific cable to every newspaper office in the mainland carries no deep meaning with it. And yet it marks an important epoch in the history of a people, it marks the downfall of an oligarchy, and the final emancipation of a portion of the American people in the newest territory of the United States.

The resignation of Governor George R. Carter marks the end of "missionary" rule in Hawaii. It is a magnificent Catholic victory.

We know how the New England missionaries made use of their opportunities. They gained control of the political destinies of the kingdom, and having become the official advisers of the chiefs, Congregationalism finally became the recognized religion of the Hawaiian people. It was only after a long period of persecution that has no parallel in the United States, that, under threats of bombarding the city by a French frigate King Kamehameha II signed an edict of tolerance and proclaimed freedom of worship throughout his dominions.

From that day to this the descendants of the Bingham, Richards, Thurston, Castles and Carters, have been prominent in the religious, social and commercial activities of the Hawaiian group. They instigated and brought about the revolution, so called, which cost Lilliuokalani her throne, the world an independent kingdom, and the Congregational Church its followers.

From the revolution of 1893 dates the downfall of the Congregationalist Church in the Hawaiian Islands. The Hawaiians have never forgiven the leaders of the "missionary" party for their betrayal of the country and people of their adoption, and never will.

To-day the Catholic Church in the Territory of Hawaii numbers 32,000 souls, or two-thirds of the entire population—the Orientals not included. Flourishing Catholic societies thrive under the balmy skies of Hawaii. The Ancient Order of Hibernians, the Young Men's Institute, the Catholic Benevolent Union, the Lusitana, San Antonio and other societies are among the leading organizations of the islands. They have organized a Territorial Federation which has just shown what it could do.

Some time ago a mass meeting presided over by Governor Carter, was held in the Central Union Church, Congregational, at which all the leading "missionaries" of Honolulu took part. The object of the meeting was to draft resolutions to be presented to the Legislature, abolishing all Sunday amusements, more particularly and specifically football.

Bishop Libert, the head of the Catholic Church in the islands protested against the resolutions and boldly advocated, in behalf of the Catholic boys, the right to play football on Sunday afternoons. The Catholic Federation indorsed the stand taken by the Bishop, and the resolution was defeated in the Legislature by a vote of 23 to 3. The three votes in favor of the resolution were cast by native clergymen.

Most significant is the fact that the man who led the fight in the Legislature against the proposition is a representative who bears the good Irish name of Quinn—and he was born in Ireland.

Judge Robinson of the Circuit Court is a Catholic and an Irishman. So was Judge Humphreys. When the term of the latter expired, the "missionary" party succeeded in defeating him for reappointment. They thought they would do the same with Judge Robinson but President Roosevelt confirmed his appointment.

A shout went up in Hawaii. The American Catholics cheered, the Portuguese serenaded the Judge with torch-lights and brass bands, the Kanakas danced the hula of old and the Governor resigned in disgust.

Sic transit gloria mundi!—Jean B. Sabate, in New York Daily News.

**THE CASE OF THE STORERS**

Much ado has been made of the recall of Bellamy Storer, the American Ambassador to the Court of Vienna. It certainly was a most unusual proceeding on the part of our Government, and it is evident that the whole truth about it has not been told.

The Storers seem to be forcing the President's hand, and he will probably be obliged, sooner or later, to make public the reasons for the recall.

Bellamy Storer is a sick man, but the ex-Ambassador is neither sick nor silent. Mrs. Storer is a very aggressive sort of diplomat who is not terrified by the Big Stick. So far she must be said to have the best of the game. The publication of the letter written by Governor Roosevelt of New York was a rather embarrassing move for the President of the United States. He is caught in the act of putting his finger in the ecclesiastical pie.

The Storers are Catholics, both being converts to the Church. It was for this reason chiefly that Bellamy Storer was appointed Ambassador to Madrid, immediately after the Spanish War. The authorities in Washington believed that a Catholic diplomat would be most successful in restoring pleasant relations between the two nations. As a reward for his efforts Mr. Storer was in due time promoted to the Austrian post.

In both places Mrs. Storer may have busied herself to secure the advancement of the American prelate, whose name has been mentioned in connection with the case. Others have bent their energies in the same endeavor. It is probably not the first time that the rustle of silken petticoats has been heard in wild pursuit of a Cardinal's Hat. The published letter of Governor Roosevelt shows beyond doubt that he approved of the lady's ambitious plans. It is well known that when he wrote that letter in 1900, Mr. Roosevelt was much more friendly to Archbishop Ireland than he is at the present time. A change has come over the spirit of his dream, and the Archbishop's influence in Washington has decidedly waned, if it has not entirely ceased.

However these things may be, Bellamy Storer was not recalled from Vienna solely on account of his wife's activity in ecclesiastical politics. It is quite possible, that, like the flowers that bloom in the spring, she had nothing to do with the case. The newspapers had to make a sensation out of a politico-religious tale, entitled: The Lady and the Archbishop.

But the end is not yet, and we will wage dollars to doughnuts that Mrs. Storer will have the last word.—San Francisco Leader, April 14.

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Strive to trace the finger of God in the clouds which hang about your lives. Crosses are the stepping stones to high things! When weighted in care, seek not earthly consolation; go to Jesus, the Great Comforter, in the Sacrament of love, for He will say to your heart-aches cease. Never does he place upon

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your shoulders more than you can bear. In after years you will look back and read your sorrows in "smiles, not tears." Onward and upward is the cry. Be brave, good heart.

There are many lives, and beautiful, exiled from the kind offices of others because some bodily defect has set its seal thereon. Christian heart, look beyond the casement of clay and there see the beautiful soul made to God's image! To the crippled, the maimed, the lowly the infirm, the abject—brothers less fortunate than ourselves—to these, in great measure, let your kindness extend.

Don't flatter yourself that friendship authorizes you to say disagreeable things to your intimates. On the contrary, the nearer you come into relation with a person, the more necessary do tact and courtesy become. Except in cases of necessity, which are rare, leave your friend to learn unpleasant truths from his enemies.

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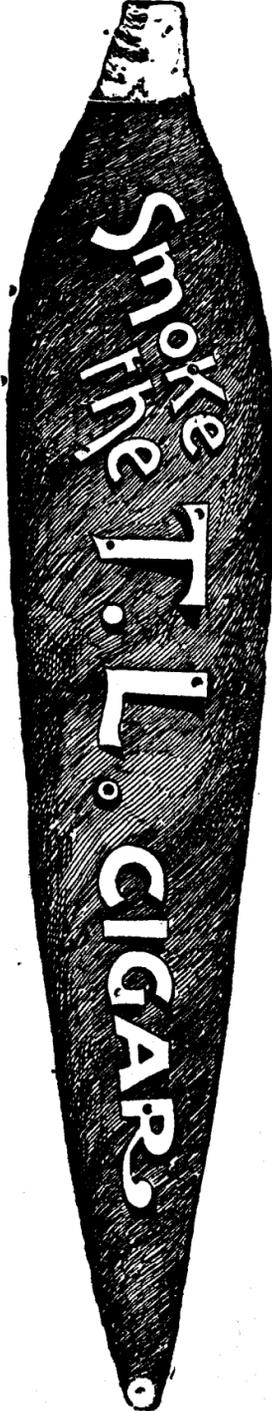
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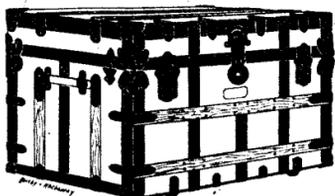
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## THE OLD FRIEND SPEAKS

By Evelyn Gunne

Nay, nay, but Sorrow's turned thy head;  
Art thou alone, dost think?  
Have never woman's bonds before  
Galled deep at every link?  
Art thou the only woman born  
The gods grind in the mill?  
Nay, nay, sweetheart, I do not mock;  
Weep, an' ye must, your fill.

There, there, 'tis hard to hush the sobs—  
And harder still to weep,  
A husband's faithlessness; yet know  
Thine own faith thou must keep.  
"He forfeits all,—his claim is gone."  
Tut, tut, 'tis but the smart  
Of pain past bearing breeds such words;  
You vowed "Till death do part."

And that means all of good or ill,  
And honor lost—or won;  
His ill's your ill; his weal's your weal;  
His son is still your son.  
Break not the marriage pact, dear heart,  
For broken all is vain;  
And well or ill, the burden's ours,  
The burden—and the pain.

My dear, I have grown old and grey,  
And wiser too, I trust,  
And I have seen the cruelty  
Of life and love and lust.  
God knows, why women's hearts are  
made  
To break, or bind at will;  
God knows, why, filled with grief and  
shame,  
We shield the sinner still.

But hark ye, women who are true,  
Must truer be for all  
The false, and falser sisterhood,  
Who cry: "Unfaith," and fall.  
Thy life is not thine own, nor his  
Who holds it still in fee;  
But pledged to honor, truth and faith  
By those about thy knee.

Honor, and truth, and faith, and love,  
Are flowers of hardy growth;  
Thy man has failed? Lift up thy head;  
Keep thou the faith for both.  
A man may fall and win again  
The place of his desert;  
But when a woman falls, ah me!  
No balm can heal her hurt.

Go home, my bairn, indeed 'tis well;  
Drink of the cup thy fill;  
Keep faith with faithlessness, and hold  
Thy woman's kingdom still.  
In that high realm, pure and serene  
As heaven's bluest dome,  
She dwells, whose steady hands uphold  
The guidon of the Home.

### A Seventeenth Century Chamberlain

Macaulay in the twentieth chapter of his "History of England" relates, says a British contemporary, how a person named Chamberlain in the year 1694, propounded a scheme of fiscal reform which "would work in England miracles such as had never been wrought for Israel, miracles exceeding the heaps of quails and the daily shower of manna. There would be no taxes; yet the exchequer would be full to overflowing. There would be no rates for there would be no poor. The income of every landowner would be doubled. The profits of every merchant would be increased." In Chapter xxi, dealing with 1696, when this scheme had been two years before the country, Macaulay remarks: "Chamberlain protested loudly against all modifications of his plan, and proclaimed with undiminished confidence that he would make all his countrymen rich, if they would only let him. He was not, he said, the first great discoverer whom princes and statesmen had regarded as a dreamer. By this time, however, the united force of reason and ridicule had reduced the once numerous sect which followed Chamberlain to a small and select company of incorrigible fools."

### Battleship With Sails

Capt. Pakenham, Naval Attache of the British Embassy at Tokio, has communicated to the Admiralty general particulars of the newest battleship Japan is building at Kure, regarding which remarkable secrecy has been served. Capt. Pakenham says the most striking innovation is the carrying of yards and sails. There will be two tall masts fitted with light steel fire control platforms and carrying lower courses, topsails and topgallant sails.

The vessel will be of 19,000 tons burden and will have a speed of twenty-one knots. Her armament will consist principally of heavy guns and her armor will be massive.

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